INDIA AND CHINA

LECTURES DELIVERED IN CHINA IN MAY 1944

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TO

MRS & MR S. C. MAJUMDAR

PREFACE

This book is based on notes of lectures delivered ing my brief visit to China (6th to 21st of May,). Its main purpose is to contribute a little to revival of cultural understanding between China I India. As I am not acquainted with the Chinese guage, my views on the religion and culture of the nese are but provisional and any dogmatism of n is only a concession to the requirements of osition.

It will be invidious to mention the names of those o helped to make my stay in China comfortable d pleasant but I must express my gratitude to r K. P. S. Menon, the Agent-General for India at ungking, and his good wife for their kindness to me ile I was at Chungking, to the Honourable the inister for Education, Mr Chen Li-Fu,[1] who was in arge of my programme, and to the Vice-Minister of ducation, Dr Ku,[2] who was my guide, companion nd friend.

My thanks are due to Professor D. S. Sarma who ery kindly read the Proofs.

I am inscribing this book to Mrs and Mr S. C. Iajumdar who, with the other members of their mily, have been very kind to me all these years specially during my illness in 1943.

MADRAS,
13th October 1944

S. R.

[1] Appendix III
[2] Appendix VII

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1. INTRODUCTION

INVITATION

the year 1942, there was a proposal that I should
o Chungking to present a portrait of Rabindranath
gore to the Chinese Government and have it un-
iled by the Generalissimo Chiang Kai-shek. On
count of the August disturbances and other difficul-
s, the idea was dropped, though the portrait was
t and duly unveiled. It occupies the central posi-
n in the new building of the Sino-Indian Society in
hungking, a symbol of the revived collaboration bet-
en the Chinese and the Indian cultures. When the
hinese Government sent their invitation in March
is year and requested me to spend about five or six
eks in April and May, I agreed to visit China in the
onth of May for two or three weeks. I spent ac-
ally fifteen days in and around Chungking, visiting
niversities, academic societies and Buddhist shrines.[1]
dy visit was perhaps not well-timed. Conditions in
hina were confused and depressing. Differences
etween the Kuomintang and the Communists had
ecome acute and were impeding the force of Chinese
esistance. The offensive in Honan province was in
ull swing. China was greatly preoccupied and many
elt whether it was the proper time for me to visit
hina on a cultural mission. But other considera-
ions inclined me in favour of the proposed visit. I
elt a sense of shame that while I had visited Europe
bout a dozen times, I had not made a single trip to
he Far East. Indians know more about the language,
iterature, religion and scientific thought of the West

[1] See Appendix 1

than of the East. The unsettled conditions of China were perhaps the right time for a friendly visit. sides, political distress in China has liberated rad spiritual power. Everywhere were signs of a crea ardour. The clashing of different forces, eastern western, traditional and revolutionary, has produ an awakening of the human consciousness of which future is uncertain. India too is passing through similar awakening which is some consolation for decay in external institutions. Besides, the difficul which we have to encounter today are nothing w compared to the hardships which our ancestors had face in their travels to China centuries ago, acr mountains and seas. Their efforts in the interests cultural co-operation are an inspiration to us. with the idea that my visit to the Universities of Chi may help a little to strengthen the cultural ties betwe our two peoples, I undertook this journey.

UNIVERSITIES IN CHINA

Ideas move the world. Thought precedes actio Educational institutions are the centres where the ne China is being created. The cultural renaissan which insists on freeing men's minds from the shackl of tradition and which proposes to develop a ne simplified language as an effective instrument fo popular education and an effective medium for th development of a new culture is furthered by th leaders of the Universities, which are the strongholds Chinese nationalism. As such they have been the ob jects of special attention by the enemy. The Chines teachers and students in occupied China were torn loose from the roots that held them and turned out o their historic buildings. They have now migrated t

in free China, where they carry on with a derful spirit, in spite of great difficulties and even sical hardships. There are no palatial buildings, well-equipped laboratories, no good libraries. The sses are held in improvised huts built of bamboo clay, and tables and chairs are made of deal wood. University is a corporation or society of teachers students and such a corporation lives, even if all buildings used by the teachers and students are ed to the ground. The faculties of the Universities which were turned out of their old abodes are held together and that is a great achievement. If we are or we can regain our wealth, if we are sick we can over our health, but if we are dead no power on arth can restore us to life. The Universities see to that the spirit of China is kept alive. I have an pression that the teachers who were high in the cial scale in China for centuries are now suffering erribly. Scholars are the official class in China. Many of the diplomats are from the University staff. he former Ambassador to Berlin is the present Head the Central Political Institute. Teachers are under- aid as their salaries which were fixed with reference to pre-war conditions are now utterly inadequate. he small increases effected are nothing if we take to account the inflated prices of even necessary com- modities. Students, I am afraid, are underfed and both teachers and students suffer from severe econo- mic pressure. For them comfort has become a dream and security a mockery.

Yet the war has not been able to check the growth the University spirit or the numbers of students. I am informed that China has today more students in her Universities than at any time before. Co-education

is the rule. Boys and girls work together in a
and joyous way. There does not seem to be
license as the result of this spirit of freedom and fr
ness. There may be a great deal of talk about
love and companionate marriage, but most of
young men and women seem to be clean in body
mind. Of course accidents occur and scandals
not unheard of. The 'casualties' do not seem to
ceed the numbers we come across in well-establis
Universities in Great Britain and America. In
main co-education has been a success. The Chin
woman was till recently confined to her home a
her education was in and through family life. Po
gamy and parental care assured to every woman
husband and a home. Women in China were deb
red from taking active part in public life or busin
or in the learned professions. Now monogamy is es
blished by law and war-time conditions have broug
about a freedom which may well make for a healt
social life.

The standards in the Universities are high, thou
much work in the departments of science cannot b
satisfactorily done in the present conditions and Chi
needs today more of science and technology. Cent
ries of Confucian training are responsible for the pr
dominantly literary bias of Chinese education. It
only after the Revolution that scientific studies wer
taken up more seriously. The Science Society of Chin
was founded in 1914. The Academia Sinica has
number of research institutes in both literary an
scientific subjects.

China after the war will have a great opportunity
to rebuild her bombed cities and her Universities
and demonstrate to the world that she has still the

agination and the will-power which built the ancient
aces of art and architecture. An American visitor
Italy travelled from one great city to another and
ed at the marvels of art, and at the end of the tour
ed his guide with a naïveté which was as disarming
it was startling: 'Say, this is all wonderful—all so
ighty old. But . . . what have you done in the last
undred years?'

Even in agriculture changes have not been intro-
ced. An old Chinese proverb says: 'To learn to
a farmer one need not study, one needs only to do
one's neighbour does.' Conservative adherence to
empirical methods of past generations, widespread
dividualism, and a lack of co-operative spirit have
tarded progress in agriculture. If more intensive
ethods of raising crops are to be adopted, the
ethods of agriculture require to be modernized. The
mense mineral resources of the country have not
en developed. China has a proper sense of values
nd after the war will be prepared to spend an appre-
able amount on the development of agriculture. As
he Chinese mind is essentially practical and matter-
-fact, China will be able to adopt and adapt modern
cientific technique.

The atmosphere in the Universities is full of ani-
nation. Student societies discuss political utopias,
nternational problems and eternal verities till late in
he night.

In all educational institutions, the pupils are ini-
iated into the principles of the Chinese revolution.
There is a service at 11 a.m. on Mondays, when the
members, students and staff salute the national flag,
pay their homage to Dr Sun Yat-sen who arrested the
low disintegration of China, gave to the people a

sense of unity and restored their national self-res
and repeat the principles laid down by him. Dr
Yat-sen's programme[1] for social, political and ec
mic regeneration has appealed to the whole Chi
nation. The Kuomintang, the Communists, and
the followers of Wang Ching-Wei accept the pri
ples, though they give to them varying interpretati
There are certain party institutes, like the Cen

[1] The three principles of San Min Chu I are thus stated:

(*a*) The Principle of the People's Race, or Nationa
Races have developed through natural forces. Natural for
wang-tao (the royal way); the group moulded by *wang-tao* is
race, the nation. Natural forces which mould races and na
are common blood, livelihood, language, religion, customs
habits. Nationalism is that precious possession which enab
State to aspire to progress and a nation to perpetuate its existe

(*b*) The Principle of the People's Sovereignty, or Democra
Any unified and organized body of men is called a 'peop
What is 'sovereignty'? It is power and authority extended
the area of the State. When 'people' and 'sovereignty'
linked together, we have the political power of the people.
vernment is a thing of the people; it is control of the people
by the people; it is control of affairs for all the people. A
where the people control the government we speak of the 'p
ple's sovereignty'.

(*c*) The Principle of the People's Livelihood, or Socialis
Minsheng denotes the livelihood of the people, the welfare
society, the life of the masses; and the Principle of Livelihood
for solving the problem of subsistence for the masses. The sear
for Livelihood is consistent with the law of social progress; it
the central force in history. The problem of subsistence is t
problem of the people's livelihood. In order to improve t
people's livelihood the following principles are to be carried ou
(i) equalization of land ownership, and (ii) regulation of capita
—Quoted from *An Outline of the Organization of the Kuomintan*
and the Chinese Government, issued by the Official China Info
mation Committee, Chungking, 1940.

ining Corps and the Central Political Institute
by the Kuomintang, under the direct control of
Generalissimo. Critics are not wanting who look
them as instruments of regimentation. Unkind
igners hold that the Generalissimo is more for
iency than for democracy, that minority opinion
ppressed and that some of the institutions are not
rent from concentration camps. The rule of the
omintang may be regarded as inconsistent with the
nciple of democracy, one of the three principles of
Sun Yat-sen's programme, which requires that the
ruments of government must be popularly elected,
t after election, be democratically controlled. The
omintang has prepared a draft constitution, for the
ablishment of democracy in China after the war,
ich includes such modern political devices as the
tiative, and the recall of ministers who have forfeited
ublic confidence. At the moment there is much dis-
isfaction among teachers and students that opinion
controlled. Except for the spirit of resistance to
pan stimulated by the present government, it cannot
said to be popular. The Chinese are taught to look
pon themselves as members of a family and so are
icient in the power of corporate action in wider
elds. This attachment to the family circle can be
en in business concerns, military affairs and even in
he field of government. That one or two families
re in power and rule the country is a matter of general
omment. A young girl asked to draw the map of
hina drew the picture of Dr Kung, the Finance
Minister! And yet there is no alternative leadership
visible on the horizon. Laws to be obeyed should be
nade by those who have to obey them. Only a de-
mocratically controlled government can govern, can

put down corruption in high places, give prot
to life and property and discharge the duties dem
ed of it by new treaties and international agreem
In all countries engaged in war, democratic in
tions do not work normally. There is every
that in China too they will begin to function, as
as the war is over.

RELIGION IN CHINA

China is called Chung Kuo, the Middle Kingd
Mencius tells us that 'Confucius was one who abstai
from extremes'.[1] The *Mean in Action* is one of
great Chinese classics. Buddhism, which is accep
by China, adopts the Middle Path. Naturally
people of China have a distrust of extremes. T
are not fanatic in their views. Religion is the
field where fanaticism easily grows, but the Chi
religion is refreshingly free from it. Chinese lif
not soiled by the dust and smoke of acrimonious
ligious controversy. For political reasons, there ha
been persecutions but they never assumed the sever
of the religious wars of Europe or the horrors of t
Inquisition. The Chinese are not slaves to rig
dogmas, nor are they deaf to the voice of huma
nature, its active reason and generous feeling. Reas
and good sense had a large measure of success
banishing superstition and extravagance from ar
literature and religion. Even when they discu
serious things, the Chinese have a sense of humou
When Mo-Tzu considers the objection of those wh
believe that the dead do not exist and so sacrifices t
them are a waste of time and food, he says: 'It is no

[1] IV.2.X. See *Analects*, XI. 15.

e at all even admitting that there are no such
as spirits of the dead. One might call it waste
ed, if the wine and so on were merely poured into
gutter. But in point of fact, the members of the
ily and friends in the village all get their share, so
, at worst, sacrificing makes an excuse for bringing
ple together and helps us to get on to better terms
h our neighbours.'' Again, in 265 B.C., the wife
the former ruler of Ch'in lay dying. She was greatly
ched to a stranger from the Wei State, and gave
ers that he was to be sacrificed at her funeral, in
er that his spirit might escort her beyond the grave.
stranger from Wei was much upset, and a friend
rviewed the dying lady on his behalf, saying: 'Do
believe that the dead are conscious?' 'I do not
ink they are,' she said.... 'Then what possible
od can it do you, great lady, that one whom you
ed in life should go with you into a state where there
no consciousness? If, on the other hand, the dead
conscious, a fine rage the late king will be in!
ere's the queen,'' he will say, ''who has been hover-
between life and death for months past, arriving
th a man from Wei! She can't have been quite as
all the time as she led people to suppose.'' ' The
een said: 'How true!' and desisted.[2]

The poet Po Chui wrote about Lao Tzu:

Those who speak know nothing;
Those who know are silent.
These words, as I am told,
Were spoken by Lao Tzu.
If we are to believe that Lao Tzu

[1] Waley: *The Way and Its Power* (1936), p. 39.
[2] Waley: *The Way and Its Power* (1936), p. 40.

Was himself one who knew,
How comes it that he wrote a book
Of five thousand words? . . . .[1]

There is little aggressiveness or self-asse among the sects. When an attempt was made as as 1915-1916, to incorporate a clause in the Constitution of the Republic, establishing the teac of the Confucian school as the basic system of m education in China and it obtained the suppor Yuan Shih-Kai, it was thrown out, as the new lea of thought fought hard against its adoption in final text of the constitution. The chief argum against its acceptance are thus stated by Mr C Tu-Shiu: 'All religions are useless as instrument government and education. They are to be cla with the other discarded ideals of a past age. E if we may concede that a religion may be needed an uneducated people, are we justified in disregard all the teachings of the other religions? We shall guilty of encroaching upon the religious liberty of people, if the other religions are ignored and C fucius alone is constitutionally recognized."[2]

From the fact that there have not been any tense religious persecutions, we cannot infer that t Chinese people are deficient in the spirit of religio I have often heard it said by visitors to China a some of the Chinese seem to take pride in it—that t people of China are not interested in religion, th their intellectuals are sceptics or agnostics or ev atheists, while the young men are anti-religious. It not for me to dogmatize on this question, but we ha

[1] Waley: *A Hundred and Seventy Chinese Poems*, E.T. (192 p. 166.

[2] Hu Shih: *The Chinese Renaissance* (1934), p. 90.

remember that even in early times the religion of Chinese was a simple one, consisting chiefly in a ship of their ancestors, a belief in the spirits and rs of the natural forces, a worship of the supreme or Heaven, and the practice of divination. There little of mythology or of ritualism.

I met a large number of students and teachers in Universities and other educational institutions it did not occur to me that there was anything ular to the Chinese young men and women in the ter of religion. There will be a new phase of reli- us life all over the world, a simpler and more ritual faith. China is preparing for it, along with her nations, but there is no serious attempt to eradi- the instinct for worship which is deeply implant- within us all. The Chinese may not be sensitive problems of speculative theology and personal vation, but that does not prove that they are not ligious-minded.

At the Fu-tan University, I spoke on the theme, religion essential?' The Dean who presided said the end of my talk that the students held a debate few weeks earlier on a similar subject and decided a very large majority that, while dogmatic and stitutional religion was unnecessary, religion as iritual life was essential for human progress. We today proud of our scientific achievements and chnological equipment and organization; we have lso in abundance the moral qualities of obedience, cipline, loyalty, daring and the spirit of sacrifice. Never was our social conscience more alive, never was the general desire for peace more ardent, never was goodwill for our neighbours more abundant, and yet the world is in the grip of force and hate. The

world seems to be like a pilotless plane. It has p
movement, speed and potentiality for good, but
lost direction. What we need is not more know
or more organization; it is not even more disci
or more obedience but the spirit of religion, a r
nition of those supreme ends of life to which sc
and organization, discipline and obedience are
harnessed.

Fortunately religion in China has not been c
siasticism. It is not ruled by dogmas. It is a
a temper, an atmosphere, charged with the beli
the reality of spiritual life which is superior to
ordinary life of pleasure and profit. A variet
tendencies and opinions exist side by side in a se
of spiritual conciliation. The true nobility of out
characteristic of the Chinese is the result of
conviction, that religion is not so much a matter
rational discussion as of direct expression in
through words and deeds. Religion is not establis
by argument but is revealed by life. The poets
the prophets, the saints and the mystics reveal, in
only way that is finally convincing to the philosop
or the man in the street, the primacy of faith.
Socrates or a Buddha, a Jesus or a Paul, by his
studied directness and spontaneity in refusing to
the line of expediency, carries conviction to
people at large. They illustrate by their lives th
they possess the inaccessible knowledge of God a
have the unflinching courage to put it into practice

With the large majority of people, religion d
not mean ascetic discipline, fasting and other su
quietings of the body. If it is the mark of a religio
man to love God more than anything else, to re
nounce everything for His sake, to think that all th

things of life are well lost if only he may attain
, then the Chinese are not a religious people.
have been among them quite a few souls who
this standard, who have an engrossing sense of
who seek their good more in contemplation than
who long to live the life of solitaries and
to cultivate their soul, released from social pres-

For the large majority of the Chinese people,
, the purpose of religion is to produce a
tolerant and enlightened temper. If our
ions and ideas fall into harmony, we are happy;
are chaotic and disordered, we are unhappy.
cultivation of the inward life is an essential part
human perfection. Even among those who live
lives, we do not find the heaviness and in-
ticity of religious bigots.

In China and India, religion is a matter of life
experience and not of belief and dogma. It has
its aim the perception of the deepest reality which
one with the deepest self. The kingdom of God is
thin you. *Tat tvam asi.* When Ānanda asked the
Buddha in his last moments on earth for instruction,
Buddha said that he had taught freely and held
nothing; only, the meaning and truth he taught
would become a living part of the believer. We must
take the inner self, the ātman, our lamp (dīpa), and
ge (śaraṇa); we must acquire the Eye of Truth.
famous Indian teacher Bodhidharma taught that
ligious merit does not lie in book-learning or even
good works, but in insight and illumination which
me of meditation. The only reality is the Buddha
ture, the Dharmakāya in the heart of every man.
Yen, an eighth century eclectic writer, says:
When Confucius says, knowing brings one to the goal,

or when the Buddha calls it the View of the He
Lao Tzu says Inward Vision, it is all the same.'
are not referring to any pathological phenomen
fined to religious cranks and ascetic recluses bu
widening of consciousness beyond the narrow lim
the ordinary intellectual consciousness. Spirit is
than intellect, and when we get behind the int
tual forms into the depths of our spiritual bein
discover the same presence and feel the same
ration.

Religious insight is an experience of the so
which teaching is only a preparation. Freedom o
spirit is not achieved by a mere decision of the intel
It demands the most thorough-going ethical prep
tion, a radical transformation of nature, a conque
cupidity and egoism. No intellectual sophistry
liberate us from the fetters of māyā. The deve
ment of the higher consciousness is not so much
result of divine grace as of individual effort. Go
not outside the individual but is in him ready to s
and manifest Himself, if the obstructions are remov
Even sacrifices were regarded as means for the cle
sing of the self. There is insistence on the stilling
outward activities, the unsheathing of the soul,
getting beyond the successive layers of consciousn
till we reach the pure spirit in us. So creeds a
ceremonies are fetters to be shaken off by the free
spirit. Even the images we worship are imaginati
presentments of the Reality which cannot be a
quately depicted or described :

'They are but broken lights of Thee
And Thou, O Lord, art more than they.'

[1] Wilhelm: *The Secret of the Golden Flower*, E.T. (1935), p. 37.

Creeds are valuable as means to the realization,
only the ignorant quarrel about them. Bodhi-
ma who taught the contemplative sect known in
as the Ch'an (from Sanskrit dhyāna) and in
as the Zen school had two important Chinese
ples, Hui-si and Chi-K'ai. The latter went be-
his master and evolved a new system, which re-
iled the apparent contradictions in the teachings
the Buddha. He said: 'The diversity of human
aditions is extreme, the philosophical theories are
y, but the end is one. It is to get over the evil,
ttain the truth and the ultimate good. It does
matter much by which way each of them arrives
it, it is enough if he can arrive at it. Those who
not understand it compare and discuss the teach-
of various schools, those who understand it accept
all and assimilate them.' The Buddhists in China
Japan study the texts of Hīnayāna and Mahāyāna
recognize their importance, as they are suited to
ferent temperaments and lead to the one end of
ing a life of spirit. The religiousness of an indivi-
is to be measured more by the fruits of the spirit
by the affirmations of theology. An ampler
vey of the experience of the human race reveals
at one can get religious purpose into one's life with-
indulging in dogmatic fashions. We may not
cept any particular creed, it is enough if we live
life. 'They who have lived with the Eternal
ord are Christians even though we call them athe-
ts,' said Justin Martyr.

The Chinese people do not regard the three faiths
Confucianism, Taoism and Buddhism as competi-
ve. They look upon them as complementary. In
atmosphere of spiritual conciliation, the three

faiths mingled with one another and by their diff
emphases satisfied the social, mystical and e
needs of men. While Confucianism stressed
karma aspect, Taoism the mystical or the jñāna
Buddhism supplied a philosophy and an ethics w
dealt adequately with these two sides of religion.
men are of different temperaments they are like
emphasize this or that side of the Chinese reli
which is a mixture of all the three.[2] A great phi
pher who follows Mo-Tzu prefers the Buddhist to
Confucian ideal. He says: 'Let us consider the
ditions transmitted by the three dynasties and

[1] 'Amongst the people at large the three religions are
mutually exclusive. The deficiency of Confucianism in m
little or no provision, beyond a calm stoicism, for the spi
demands of human nature has been supplied by the more spi
provision of Buddhism, and the indefiniteness of Confucius
a continued existence after death has been met by the more
nite Taoist dogma of immortality. The three are complemen
rather than antagonistic to each other, and together they ma
fuller provision for human needs than any one of them does s
rately. Consequently no clear line of demarcation popul
exists between them. For general purposes we may say that
shrines of each one are open to all and availed of by all.'—
Three Religions of China, by Soothill (1929), pp. 12-13.

[2] 'Seeing that Confucianism, Buddhism and Taoism were
imperially recognized religions, it follows that, from the emp
down to the smallest official, all worshipped at the shrines of
three. Emperor and officials contributed towards the support
and made their acts of worship before, the shrines of deities, w
ther Confucian, Buddhist, or Taoist. They did this as part
their official duty in maintaining the religious life of the natio
—*Ibid.*, p. 228. Again: 'The fact is that the outstanding doctri
and principles of the three religions have entered into so clos
combination that they have precipitated, almost inseparably, in
mind and the character of the people.'—*Ibid.*, p. 249.

ritual practices of the literati, ... benevolence,
ty and purity are much esteemed . . . . Such is
line of conduct followed by the average literati,
not appreciated by the people who have practised
chment. The śramaṇas practise the Way and the
ue and replace by them the pleasures of the world.
y turn to purity and wisdom and avoid the plea-
s of the family life. What can be more wonder-
than this?' Emperor K'ang-hsi issued a decree
the monks of Puto in which he said: 'We since
boyhood have been earnest students of Confucian
and have had no time to become minutely ac-
inted with the sacred Books of Buddhism, but we
satisfied that Virtue is the one word which indi-
s what is essential in both systems. Let us pray
the compassionate Kuan-Yin (Bodhisattva) that
may of her grace send down upon our people the
ritual rain and sweet dew of the Good Law; that
may grant them bounteous harvest, seasonable
ds and the blessings of peace, harmony and long
and finally that she may lead them to the salva-
which she offers to all beings in the universe.'[1]

The Chinese have a certain delicacy of feeling
hich makes them unwilling to dispute or discuss
ut spiritual things. They have reverence for them
so adopt a detached but respectful attitude to
religious rites and beliefs. They will participate
th dignity in ceremonies performed in honour of
nfucius or the Buddha. Even as many Hindus go
temples, Saivite or Vaiṣṇavite, so many Chinese
rship at Taoist and Buddhist temples. They use
nfucian, Taoist or Buddhist institutions as their
quirements need. They may visit the different

[1] Johnston: *Buddhist China*, p. 352.

shrines on the same day and for the same pu
even as we consult in our ailments a homeopa
allopath or an ayurvedic or unani physician
may use our judgment and prefer the one
other as the circumstances demand. 'It is com
said that the Chinese belong to three religions,
fucianism, Buddhism and Taoism, and the say
not altogether inaccurate. Popular language s
of the three creeds and an ordinary person i
course of his life may take part in rites which i
a belief in them all. Indeed the fusion is so com
that one may justly talk of Chinese religion, mea
the jumble of ceremonies and beliefs accepted b
average man. Yet at the same time it is possib
be an enthusiast for any one of the three witho
coming unconventional.'[1]

We can count the number of Christians
Muslims in China, but not the Buddhists. The cr
of the former are definite and exclusive, but Bu
ism has affected the whole life, art and literatur
the people. The ideas of karma or rebirth and
ethical teaching of Buddhism have entered the m
tal make-up of the Chinese. The entry of Sem
religions with their insistence on exclusive meth
of salvation and finality of dogmas has distur
somewhat the peaceful religious life of the Chin
But the Chinese spirit has been too much even
them. I asked some of the Chinese leaders of
Christian Church whether they believed in the un
peatable uniqueness and exclusive finality of
Christian revelation and I gathered from their a
wers that while they were taught such doctrines, th
were not inclined to press them in the Chinese atm

[1] Eliot: *Hinduism and Buddhism*, Vol. III (1921), p. 226.

The Chinese temper makes it possible for
believers in different faiths to meet and learn one
her's point of view and grow in the process. Un-
we are able to do it in the great intellectual cen-
of the world, there cannot develop that mutual
ect and understanding which is so essential for
proper grasp of that common humanity and
alisation to which many races and communities
contributed. Men are divided only by their
nal forms. Every believer represents the aspi-
on derived from the presence in each of the
indwelling God. Speaking about religious
ation in Christian Britain, Professor Gilbert
ray writes: 'To a Rationalist .... it is, in the
t sense of the word, barbaric to indoctrinate
young people with a belief in an anthropo-
phic god, who "makes man in his own image",
even "begets" a son by a mortal virgin. Such
as belong to the childhood of the Mediterranean
ples. Again, from the moral and political points
view, it is shocking and monstrous to teach the
ild that those who do not believe these things are
her eternally damned, as the stricter sects main-
n, or at least incapable of being good citizens, as
me of the B.B.C. theologians have recently told
" To the Taoist and the Buddhist, as to the great
hristian mystics, the supreme Reality is incompre-
nsible and its nature cannot be defined in human
nguage, but can only be suggested by myths and
mages. To call God Father or a 'Friend behind
henomena' or a 'Saviour' is more a metaphor than
statement of fact. Myths and metaphors are the
nly means by which man's limited intelligence

[1] *The Rationalist Annual* (1944), p. 4.

expresses the inexpressible. Even the Semitic re
will have to accept this view. The damnation of t
believer is a doctrine which they will have to give
one which is not an aid to the good life but is op
to it, inasmuch as it develops hatred and fanati

The spirit of toleration comes out in an in
reported by Miss Brendon.[1] She asked the Abb
Fa Yuan Ssu why there were tablets on the alt
his temple for the souls of the European soldiers
were killed in the Great War. 'Do you not rea
she asked, 'that none of these soldiers were Buddh
'Yes,' he answered, 'but may we not admire the be
of their sacrifice, and are not all faiths fundamen
alike in that they desire the good of all mortals ?
your Christian churches do you not pray for the s
tion of all and believe in it?' Miss Brendon hesit
to give an affirmative answer to this question.

In practice almost all the Chinese people, w
ever their religious faiths may be, accept the Co
cian ideals. Filial piety and the appeal of history

[1] *Peking* (1929), p. 219 quoted in Pratt: *The Pilgrimag*
Buddhism, p. 395.

[2] 'To gather in the same places where our fathers befor
have gathered; to perform the same ceremonies which they be
us have performed; to play the same music which they befor
have played; to pay respect to those whom they honoured; to l
those who were dear to them —in fact, to serve those now d
as if they were still with us; this is the highest achievement
true filial piety.' See *Analects*. When the great Ancestor exerci
sway over the earth, there was no internecine strife. The An
tor *Ti* is the universal ruler and all schools of Chinese thou
believe that they have rediscovered the Tao, the principle
which the Ancestors ruled over the world. They set forth co
of ethics and systems of beliefs, each claiming to possess the sec
art whereby the Ancestors had regulated men's lives in the pas

...ative forces in Chinese culture. The Chinese are
...erned about the building of the Kingdom of God
...arth. They are interested more in the life-trans-
...ming character of religion than in its life-transcen-
...quality. It is understood that we can develop
...ligent only if we fulfil the instinctive demands.
...condition of gaining insight is freedom from de-
...ambitions and passions which bind us to the
...world. This freedom, however, results from the
...ligent fulfilment of instinctive demands and not
...their premature repression. We must obey the
...of the earth, if we wish to know the truths of
...n. It is the duty of the religious man not to with-
...w from the scene of mankind's social agony but
...ave the world. The religious ceremonial in the
...nd preceding Confucius was chiefly concerned
...h the material well-being of the community, and
...determined the bent of the Chinese mind in the
...tion of political, social and moral thought. Natu-
...y the teachings of Confucius were conditioned by
...s fact. His ideal was a well-ordered society com-
...ed of individuals trained in social values. Social
...bility is possible only if society is based on ethical
...nciples. The emphasis on social stability is some-
...es so great as even to subordinate personal recti-
...de.'

Only for a religious man social efforts and

'In my part of the country,' the Duke of She remarked to
...fucius, 'there is a man so upright that when his father stole a
...p he testified against him.' 'Where I come from,' returned
...nfucius, 'we have other ideas of uprightness. A father screens
...son and a son screens his father.' The fundamental relation-
...p which exists between father and son is more important than
...ividual rectitude.

institutions are the outcome of divine aspiring
fucius said some caustic words to those who incli
withdraw from society out of disgust for it. 'I
herd with birds and beasts, and if I may not as
with mankind, with whom am I to associate?
right rule prevail in the world, I should not be
part in reforming it.' If a society is in disorde
the duty of the wise to point out why it is so an
the ordinary people out of it. We today w
make a new world and we cannot make a new s
unless we renew ourselves.

At a meeting of the Chinese Association
Four Faiths (Buddhists, Moslems, Protestants
Catholics) which I had the honour to address,[1] I
that earnest representations were made by the
gates of the different faiths urging that what we
today is not so much a fellowship of beliefs
believers, a fellowship of men who feel the ne
spiritual power to sustain a moral world order.
Association is not limited to the closer union of C
tian Churches or Buddhist sects, but asks the
and women of all religions to share the task o
spiritual restoration of man. In the Association
lievers do not put forth defences for their own v
or declare that their faiths are superior to tho
others. If we begin to insist on religious superi
and uniqueness, as the nations do on State s
reignty, the way to human fellowship will be long
difficult. 'God has not been without witness in
land' and all religions believe in one Supreme S
tual Presence and Power. In the common wor
of the Supreme is the possibility of world fellows
There is an inner affinity among all believers.

[1] Appendix V.

which divide believers are far less fundamental
those which unite them. The large majority of
Christians or Jews, Hindus or Muslims, not
we have thought ourselves into these reli-
but because we were born into them. Believers
of all living religions were exhorted at the
to engage in common action for the better-
of the world on the basis of brotherly love. They
believe that war is a crime against mankind and
for the believers to purge the blood stream of
from the passion of hatred which has enter-
International meetings of scientists and law-
economists and statesmen are not enough. It
the believers in God to create goodwill and
among men of all nations. The world
the force of spirit to break down the selfishness
which makes statesmen subordinate the common good
special interests. Social millenniums will prove a
and if we do not have a spiritual ambition. We
be content with present comfort and physical
The New Life Movement will require to
it a spiritual faith.

THE PEOPLE

China has had a known history of over thirty
centuries, which has given her a cultural continuity,
not a political unity. Geographical factors and
al forms have given China a definite view of life,
distinctive cultural pattern which is implanted deep-
in all classes of society. An old Chinese proverb
'On your part, be satisfied with your lot, follow
reasons and trust in Heaven.' To live in tune
with nature is the essence of Chinese wisdom. The
Chinese people love ease and comfort and are humane

and tolerant. They keep on cheerful even und
burden of toil and anxiety. Today a great s
hangs broad and heavy over their lives. Th
and the consequent misery have deprived th
their joy and freedom and yet you rarely see
face. They seem to take their troubles more
and naturally than others do. They are non-
physical in their outlook and so are not doctri
in mind. They are empirical-minded. They d
theorize but respond to the concrete realities o
situation.

One of the effective unifying agencies has
the Chinese script. The various dialects of Chin
a common script. In the Chinese language, idea
things are conveyed by means of pictures, which
course of time, have become conventional chara
called ideographs. The picture of a woman sneak
round the door means jealousy and domestic trou
A woman with a child is a symbol for happi
Scandal is represented by a picture of three wo
conversing in a house. As if scandal-mongering w
the monopoly of women! The beauty of the writ
characters trains the taste in the appreciation
creation of beauty in visible form.

The Chinese culture is essentially a humanist o
It has great respect for personality. If equality
opportunity is the essential feature of democra
China has had it for centuries. There are no cas
of priests or warriors and even distinctions of ri
and poor have been fluid. The officers are selecte
on grounds of proficiency in knowledge tested
public examinations.

There was a sort of political unity from the b
ginning, though it was quite loose. The Provinces ha

large measure of autonomy and were adminis-
by officers appointed by the Central authority.
foreign conquerors like the Tartars and the Man-
adopted completely the manners and customs,
ideas and beliefs of the Chinese.

The Chinese civilization is not an urban one.
Chinese did not develop city states with their
for commerce and exploitation. Three-fourths
people live on farms. The civilization is essen-
an agricultural one. Beef is taboo and cow's
is not usually taken. As the system of manuring
lands resulted in a general pollution of water, the
took to the habit of drinking boiled water
is a protection against water-borne diseases.
render boiled water agreeable to the taste, tea
discovered. Advanced countries of Europe start-
trading with China for tea and silk. China ex-
ted tea, silk and porcelain and got in return opium!
Chinese inventions of paper and printing and
discovery of the magnetic compass quickened the
of Europe at the beginning of the Renaissance.
his *Outline of History* H. G. Wells claims that it was
ina's gift of the secret of paper-making and print-
that made possible the wide diffusion of know-
ge that resulted in the European Renaissance.

Contact with the West in recent centuries has
ulted in a serious loss of face, economic servitude
political subservience. The Great Powers inter-
ed with the sovereignty of China and imposed on
several humiliating conditions, and thus exposed
inadequacies of the Chinese national life. Those
ho were trained in the western countries and Japan
empted to restore the national unity and indepen-
nce of the country. The revolution was brought

about and the Manchu dynasty deposed. Th
done by a few leaders with foreign education, h
by mercenary armies. To get rid of a dynasty
thing ; to set up a stable government is another.
cannot say that China has attained the latter
tive. We cannot change the habits of people as
as we change the forms of government. The cu
built up through thousands of years cannot be c
by the few decades of the twentieth century.
routine life of millions of people is not affected b
changes in the seaports and interior centres mad
cessible by railroads and navigable waterways.
we learn from others enters our brains but does
touch our souls. The mass of the people are
growing in political consciousness. The modern
tion of China is a process which is still in progres

Ancestor-worship is being sublimated into pat
tism. Filial piety which sustained feudalism is yi
ing to a national feeling. To the development of
consciousness, Japan is making a great contributi
Resistance to Japan is producing a psychologi
unity. Suffering endured in common makes for
lowship. The people feel that they belong togeth
that they are participating in world history, that e
one of them is called upon to throw his individual
into the glowing fire, there to be purged of all selfi
ness. The people of all ranks and classes are ov
borne by a feeling of fraternity. In this matter Chi
has a great advantage over India. Her religio
communities do not use their religions as weapons
political warfare. The Republic started the proc
of the nationalization of minorities. The Musli
are a religious minority but not a national minorit
In many districts they are in a clear majority and

they are to be found in the proportion of ten to
And yet they are first and foremost Chinese.
of the commanders who are fighting the Japa-
are Muslims.

The political parties of the Kuomintang and the
Communists are united in their resistance to Japan.
something like Communism is a natural development
third principle of Dr Sun Yat-sen. It relates
the necessity for social justice and economic demo-
It believes in the development of China's
sources by general effort and with State encourage-
The sense of realism which the Chinese pos-
in an abundant measure is evident in the political
ance between the Kuomintang and the Communist
The Communists are keen on freeing China
the yoke of imperialism, on the ending of all
equal treaties and concessions and the rights of
foreign powers to station troops on Chinese soil. Of
course they demand in addition, the abolition of the
feudal elements, the destruction of the might of the
lords and do not compromise on the question of
the unity of China. The Chinese revolution is anti-
imperialist and anti-feudal. At the moment, the anti-
imperialist front is more urgent. All parties are
agreed on resistance to Japan. The Communist leader
Tse-tung says: 'We cannot even speak of
socialism if we are robbed of a country in which to
exercise it.' The Chinese Communists are not strict
followers of the Russian creed. Their fatherland is
China and not the Soviet Union. They are nationa-
lists first and foremost and are fighting the battles of
China against Japan and not those of the Comintern.
While the Communists are anxious for democracy in
China, they recognize that the most urgent problem

is resistance to Japanese aggression. Comm
in other parts of the world were not quite
about their position and policy with regard
world war. When Russia entered into a pact
Germany, they felt that they had nothing
with the war, which was dismissed as a conflict
rival imperialisms, of Britain and Germany.
Germany attacked Russia they realized that it
people's war against Fascist dictatorship. So
the changes in Russian policy are concerned they
necessities for the Soviet strategy but not for
countries. The Chinese Communists however h
consistent purpose regardless of the changing poli
conditions of Europe and shifts in Soviet policy. A s
of compromise is manifest on all sides. If, in spite o
Generalissimo's former attitude to the Communist
was released at Sian, it is due to the recognition
the Communists of the fact that he was the one
capable of leading a united China against Japan.
drastic treatment of him would have helped Japan
propaganda that they were out to liberate the Chin
from the Communist oppression. Though, technica
speaking, the Chinese Government is a one-party sta
the other parties are not persecuted and they influen
government policy, especially as the Generalissimo
very sensitive to public opinion at home and abro
He knows that the internal conflicts between t
parties is a serious factor preventing China fro
making her maximum contribution to the war again
the Axis Powers and a source of internal instabili
and continual tension. I have no doubt that nothi
will be done by the present Government or the Co
munist leaders to weaken the united national fro
against Japan and the alliance established during th

of the war will develop in post-war years into
ocratic political system.
The alliance of China and Russia in the world
against the Axis Powers helps collaboration be-
the two sections, and the spirit of compromise
lished in the years of war, one hopes, will con-
in the post-war relations. Democracies and
Russia will have to work together in other
of the world also, if peace and security are to
stablished. The broad principles of communism
that there shall be no exploitation of one man by
, and that there shall be no private ownership
means of production, are likely to be accepted
increasing measure by democratic nations. By
ratic methods it will be possible to achieve the
of Sun Yat-sen's principle, livelihood for all.
democratic state representative of the people's
can win the war, and in peace-time implement
for the rapid extension of roads and railways,
the application of science to agriculture, co-
rative organization, and development of industry.
will be able to break the chains of slavery and
ial oppression imposed from within and without
fight the terrible wrongs inflicted on China by
ign powers.
Nations are to be judged by the dreams in their
arts. The present trials are testing China. Isola-
on exalts, suffering strengthens, if we do not break
der them. As the result of her suffering and endu-
, China, which has not had the spirit of race
periority or love of domination, will emerge as a
odern nation co-operating with others on a footing
equality.

2. CHINA AND INDIA[1]

I am profoundly grateful to the Chinese G
ment for their kind thought in asking me to v
country, acquaint myself with its cultural life
a little for promoting friendly co-operation b
our two countries. Though the people of Chi
now engaged in a life and death struggle, th
not unmindful of the enduring values of life,
that have played a noble part in the shaping
Chinese life and character, respect for learnin
scholarship and the importance of cultural colla
tion. Our countries have been linked together
before the Christian era in matters of learning
culture. All these centuries we have met as fr
and comrades in the pursuit of learning and the
vation of virtue and not as rivals and exploiters.
civilizations which are of great antiquity and o
broken continuity possess a common cultural
spiritual background. They have similar ideal
human life and fellowship. On the political p
our relations have been a unique example of g
neighbourly behaviour. We have not suffered f
the distrust and fear of the foreigner.

MUTUAL INFLUENCE[2]

It is very probable that during the period of
sixth to the fourth century B.C., when Taoism was i
formative condition, the mystic doctrines of the U
niṣads and the technique of Yoga including brea
control and spiritual ecstasy were conveyed to Chi

[1] See Appendix II.
[2] See Appendices II, III & IV.

dian and Chinese merchants. But we are not
sition at present to establish that this was so.
The Mauryan emperor Aśoka, whose empire
ended over the natural frontiers of India, is well
n for his international appeal and purpose. He
missionaries for the spread of Buddhism to the
tries on the frontiers of India as well as to the
doms of Syria, Egypt and Macedonia. Buddhism
ught distant countries of the East into contact
one another and created a spirit of humanism
h softened considerably the peoples from Ceylon
the furthest islands of the Japanese archipelago.
a with her intellectual hospitality and openness
mind welcomed the truths of Buddhism. About
period, China was still divided among feudal
s. One of them, called T'sin, broke up the
tal states and established a central government,
h brought together the whole of China under
authority. The Han rulers who came into power
out the close of the third century B.C., addressed
nselves to the task of maintaining the integrity of
newly founded Chinese Empire. They raised the
eat Wall as a protection against attacks from the
th and made alliances with those living on the
stern frontiers, the Yue-ches among others, who
d already been influenced by the Buddhist faith.
the year 2 B.C., it is now established, the Yue-che
lers presented Buddhist texts to the Chinese Empe-
r.[1] The first Buddhist missionaries from India,

[1] There are stories that Buddhist missionaries from India
re found in the Chinese capital as early as 217 B.C. under the
'sin dynasty. It is also said that a Chinese general obtained
golden statue of the Buddha in 121 B.C. from central Asia
hither he had led a military expedition. But these stories are

Gobharaṇa and Kāśyapa Mātanga, arrived dur
period of the Emperor Ming ti of the Han dy
In 65 A.D. he had a dream in which he
golden image, and when he learnt that it w
Buddha, he sent for Buddhist teachers. Th
teachers brought with them a white horse lade
sacred texts and relics. 'The White Horse M
tery' was built for them in the capital unde
command of the Emperor. The two monks spe
rest of their life translating Buddhist texts into Ch
and preaching Buddhism. Though a numb
translations is attributed to them, only one has
down to us—*The Sūtra of the Forty-Two Sections.*

While these teachers came by the central A
route, we have evidence of India's trade with s
China through Assam and Burma as early a
second century B.C. and this route was taken by
Indian teachers to China. In later times the
routes were also frequented.

For the first ten centuries of the Christian
Indian teachers visited China in large numbers.[1]
Chinese records do not report about Indian visi

unconfirmed. *Cf.* Wilhelm: 'There is distinct evidence
Buddhist images and teachings had already reached the Chi
people before this date (61-67 A.D.) by way of central Asia, w
Buddhism had long been practised.'—*A Short History of Ch*
Civilisation (1939), p. 197. See also Reichelt: *Truth and Trad*
in Chinese Buddhism, E.T. (1927), p. 2.

[1] The chief among them are: Dharmarakṣa (middle of the
century); Saṁghabūti (381 A.D.); Gautama Saṁghadeva (
A.D.); Puṇyatrāta and his pupil Dharmayaśas (397 A.D.); Budd
yaśas (4th century); Kumārajīva (401 A.D.); Vimalākṣa (406 A.
Dharmakṣema (414 A.D.); Buddhajīva (423 A.D.); Guṇavar
(431 A.D.); Buddhabhadra (421 A.D.); Guṇabhadra (435 A.D
Bodhidharma (520 A.D.); Vimokṣasena (541 A.D.); Upaśūnya

Chinese empire after the eleventh century. due to the decline of Buddhism and its ab- tion by Hinduism in India after the eleventh

When the cultural heritage of India was brought contact with the Chinese spirit a new China a China which persists to this day. As for the ence of the Indian teachers on China, let a fo- student of Chinese Buddhism speak. 'China never forget these first immigrant Buddhist mis- aries, who so faithfully and ably went forward the difficult work of translation and organiza- , and who threw themselves into the work of pro- ganda so completely and wholeheartedly. When now goes through the enormous mass of Buddhist tings translated and prepared by these pilgrims India, and written in the highest and finest by the old Chinese literati, one cannot but be d with deep wonder and respect.

'There is, however, another side, which is, if pos- even more striking. Attention must be called the *spiritual influence* which these representatives of most intense religious life of the Aryan race have ercised upon the rather cold and calculating charac- of the Mongol people. The Indian monks—who ved about in the first temples in China, sat in cells carefully copied out Sūtras, went to their simple getarian meals and to the regular services—were ply religious men, for whom the absorption into absolute was life's main task . . . . Little by little,

amāriha (546 A.D.); Jinagupta and his teachers Jñānabhadra Jinayaśas (559 A.D.); Dharmagupta (590 A.D.); Prabhākara- ra (627 A.D.); Bodhiruci (693 A.D.); Śubhākarasiṁha (716 A.D.). rabodhi and Amoghavajra (720 A.D.); Dharmadeva (973 A.D.);

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difficult journey to India he had undertaken w
the permission of the Emperor. The latter ac
ledged graciously the receipt of the memoria
ordered his officers at Khotan to be of help
illustrious pilgrim. When he reached China
Emperor received him with great cordiality.
visit to India and his subsequent work for Bud
aroused great interest in Indian culture.

We cannot withhold our admiration from
wandering scholars from India and China and
immense effort after goodness and wisdom.
paradox of the situation is that, as means of
munication have multiplied, cultural contacts

the snares of the world? How can we dare to undervalu
labours, or not regard them with ardour? Now I, Hiuan
long since versed in the doctrine of the Buddha, bequeath
him in the Western World, the rules and precepts of whic
reached the East in an imperfect form, always pondered on
for searching out the true learning, without any thoug
personal safety. Accordingly, in the 4th month of the 3rd
of the period Chengkuan (630 A.D.) braving dangers and obs
I secretly found my way to India. I traversed over vast
of shifting sand, scaled precipitous mountain-crags clad
snow, found my way through the scarped passes of the iron
passed along by the tumultuous waves of the hot sea. . . . T
have accomplished a journey of more than 50,000 li; yet, not
standing the thousand differences of customs and manners I
witnessed, the myriads of dangers I have encountered, by
goodness of Heaven I have returned without accident and
offer my homage with a body unimpaired, and a mind sat
with the accomplishment of my vows. I have beheld
Gṛdhrakūṭa mountain, worshipped at the Bodhi tree; I have
traces not seen before, heard sacred words not heard be
witnessed spiritual prodigies exceeding all the wonders of na
have borne testimony to the high qualities of our a
Emperor, and won for him the high esteem and praise of
people.'—*India and China* by Bagchi (1944), pp. 78-79.

ed in time. The longest journeys have become
ritually easy, but mutual understanding terribly
t. As physical distances have diminished, psy-
logical distances have increased.
Owing to political vicissitudes in both countries,
ments of scholars to and fro have become less
uent. After the establishment of the Chinese
ublic in 1911, mutual interest has grown. You
e already referred to the visit of Rabindranath
re in 1924, exactly 20 years ago, to China and
visits of the Generalissimo and Madame Chiang,
Honourable Tai Chi-tao and the cultural mission
ded by Dr Ku of the Ministry of Education. The
me of exchanges of students recently established
s been working successfully and, I believe, is full of
ibilities. If it leads to an exchange of teachers,
ural interest will increase for the common good.
the non-aggressive nations of China and India pull
ther in the years to come they will contribute
ctively to the rebuilding of the world on saner
undations.

INDIA'S SYMPATHY FOR CHINA

We in India have learnt to admire the heroism
d determination with which you have been fighting
your self-respect and freedom under the leadership
your Generalissimo. You were the first to stand
, and fight against the aggressors in this war and
four and a half years, until the attack on Pearl
arbour brought America and Britain to your side;
u fought alone and single-handed against a formi-
ble foe with a toughness that has silenced the
epties about the future of China. In your difficul-
es, our leaders have expressed their keen sympathy

and their earnest hope that, whatever may h
temporary set-backs, this country shall nev
conquered and will eventually win. Rabindra
letters of rebuke to the Japanese poet Yone No
are well known. When Gandhi, in his attem
give the half-starved, disease-stricken millio
India food and dignity through national effort, a
ed the much misunderstood slogan of 'Quit In
he explained that it meant only the political
drawal of Britain, the termination of British co
and not necessarily the British connexion and he
not mean to prejudice in any manner the war e
against the Axis Powers conducted from the In
base. The leaders of the Indian National Cong
were at pains to make it clear to the Chinese pe
that their struggle for immediate independence
not be carried out in a way that will hamper the
effort or injure the cause of China. Gandhiji w
to the Generalissimo before his imprisonment
August, 1942: 'Because of the feeling I have tow
China, I am anxious to explain to you that
appeal to the British power to withdraw from In
is not meant in any shape or form to weaken Ind
defence against the Japanese or to embarrass
in your struggle. Whatever action I may recomm
will be governed by the consideration that it sho
not injure China or encourage Japanese aggressi
in India or China.'[1] It is wrong to suggest th

[1] Replying to Sir Stafford Cripps' broadcast to Amer
Pandit Jawaharlal Nehru said: 'If there has been anything cle
and definitely stated it is this: that free India will defend
country in every way, through armed forces and by all mea
Nehru did it with the full consent of Gandhiji, who said: 'Ahi
with me is a creed, the breath of my life. But it is never a

Indian political leaders are the appeasers of
They are fully conscious that there can be
birth of liberty, no progress for humanity until
is destroyed. To bring down Nazism means,
to liberate the world from the main reactio-
elements. This is not a national but a world
Even when the democratic nations of the
were pursuing a policy of appeasement with
in Germany, Italy and Japan, the Indian
National Congress stood out against that policy and
unanimous in its desire that India and other
of the world should be defended against the
of fascist imperialism which threatened to
the world by violence and aggression. The
rations of the China Day on a nation-wide scale
India and the spontaneous, enthusiastic reception
the Generalissimo and Madame Chiang on their
to India in 1942 for political and military talks
give you some idea of the extent to which we are
moved by your trials and sufferings.
What is it that you have not seen, suffered or
gone through? All the steeds of the Apocalypse have
ridden through your life—revolt, revolution, civil
strife, terror, nerve-destroying uncertainty, violence
nature, famine, inflation, epidemics, emigration.
people who in the spacious days lived leisurely, quiet
with malice towards none and charity to all,
with a natural nonchalance and a joyous glow, with

I placed it before India. . . . I placed it before the
Congress as a political method, to be employed for the solution of
political questions. As a political method it can always be
changed, modified, altered, even given up in preference to
. . . If you can get what you want, you will strike the
bargain and you may be sure that I will not shed a single tear.'

an instinctive enjoyment of human affectio
domestic decencies, are today torn and tormen
the devastation of war. In this hour of extrem
your repressed power has disclosed itself for th
to see.

We in India have had our own political an
and can understand your troubles caused b
foreign powers who are interested in carvin
spheres of influence and domination. Our so
have made us more mellow, our trials more forbe
In spite of all that is blasted into our ears, we c
help believing that things will look up again.
in our country, have been conquered by others
and again, but we have outlasted them becau
some secret power which transforms defeat and
it fruitful. Political defeat is not failure of spirit
loss of faith in the things that survive the cru
and insanities of man is real defeat. You have suf
more calamities than any other country but
always emerged from these ravages and turne
those arts of peace with a humanity and forti
characteristic of the China of the ages. The g
sage Lao Tzu describes the creative spirit of the
verse as working on the principle: 'Production w
out possession, action without self-assertion, deve
ment without domination'. You have cherished s
a vision of life in the midst of a world which is s
assertive and dominating.

We, in India, are still a religious people; ma
think that we are more religious than we need
At any rate we have not yet lost faith in the val
of spirit, in the moral structure of society. Our sa
declare: 'By unrighteousness a man may thrive, m
see many a good in life, may conquer his enem

unrighteousness is sure at last to overwhelm and
bring him.' When Confucius proclaims that the
of Heaven shall prevail, when Lao Tzu declares
there is no getting past the Tao, when the Buddha
says that dharma or righteousness is the only way
to bless on earth as in heaven, they all mean that
on the rock of moral law the world's exploiters
destroy themselves eventually to their own destruction.
The conviction of these sages who have reflected on
the meaning of human existence, that 'the man of vio-
lence never yet came to a good end'[1] is justified by
the judgment of those who have looked into the pat-
terns of history, that the abuse of power brings retri-
bution on the historical plane. Even the sceptical
historian, who has no adequate understanding of the
significance of religion for human life, could write:
'I shall not, I trust, be accused of superstition, but I
must remark that even in this world, the natural order
of events will sometimes afford the strong appearance
of moral retribution.' The world is not in the hands
of blind inconsequence. There is a moral law in the
affairs of men. It is the one hope that makes life
worth living for the persecuted and enslaved millions.

CHINA'S SYMPATHY FOR INDIA

I should like to take this opportunity to thank
the people of China and their leaders for their sym-
pathy and support for us in our struggle. We remem-
ber with gratitude your Generalissimo's parting words
appeal to the British Government to grant India
real political power. He felt that the neglect of the
Indian people's demands and despair born of it were
driving a few into sullen indifference. India, he knew,

[1] *Tao Té Ching*, XLII

was strongly anti-Axis, and if only her chosen
were in the Government, the Indian people
have the feeling that they were fighting not o
the freedom of the world, but for their own fr
It is one thing to fight because we are called u
do so as the mercenaries whom Hitler has ra
subjugated Europe do, and another to fight b
we do not wish to be slaves, as the people of
Russia and other free countries do. China is
interested not only in the abstract question of I
freedom but in the practical question of incre
the quantity and raising the quality of India'
effort. China does not wish that the words 'a
for freedom' should be merely a slogan. So her
er, anxious to win the full material and moral str
of India for the cause of the Allies, appealed to
Britain to set up a national government in I
release the hopes of the Indian people, give the
inspiring ideal, and secure the full strength of
rising forces of Indian society for the Allied caus

IMPORTANCE OF PHILOSOPHICAL STUDIES

You, sir, have referred to the importanc
philosophical studies and discipline in these time
anguish. From your own experiences, you know
dangerous man can be, what a ravenous beast he
become, and yet how much power he has to o
come and withstand trials and dangers. Ma
meant for happiness, but he is everywhere unhap
his heart emptied of joy and laughter. The hu
being is meant to live, love and laugh but we
him everywhere marching sullenly with alcohol in
body, a gun in his hand and anger in his heart.
wonderful achievements of science meant to fos

happiness and creative freedom are used for
selfish purposes. We have achieved the dream
conquest of the air, transmission of the
voice across the globe, conquest of space, split-
of the atom, and prevention and cure of the
insidious diseases. In the same period in which
accomplished so much that is godlike, we
also developed an endless capacity for self-des-
and declined into an inconceivable bestiality.
must learn to be masters of ourselves. Civiliza-
is not technical efficiency, it is culture of spirit.
Confucius says: 'In archery there is a resem-
to the man of true breeding. If a man misses
target, he looks for the cause in himself.' In spite
scientific achievements, technological develop-
marvellous powers of organization and abun-
of moral qualities of suffering and sacrifice, we
still unhappy. Science and its inventions are
concerned with the outer organization, not the inward
They help to remove the hindrances to the
life but do not create it. They tell us how to
long life, diminish illness and increase wealth and
but they do not tell us what we should do with
and leisure, health and wealth. Oscar Wilde has
story: 'Christ came from a white plain to a
city and as he passed to the first street, he heard
overhead and saw a young man lying drunk on
window sill. "Why do you waste your life in drunk-
?" He said: "Lord, I was a leper and you
me, what else can I do?" A little further in
town he saw a young man running after a harlot
he said: "Why do you dissolve your soul in de-
?" and the young man answered, "I was
and you healed me, what else can I do?" At

last in the middle of the city he saw an old
crouching weeping upon the ground, and wh
asked why he wept, the old man answered, "I
was dead, and you raised me unto life, what el
I do but weep ?"' Health, wealth and life are
tunities which science can provide, but how
them, only philosophy can indicate. Plato say
is not the life of knowledge—not even if it inclu
the sciences—that creates happiness and well-
but a single branch of knowledge—the science of
and evil. Without this, medicine would still be
to give us health, seamanship would save lives a
and strategy win battles, but without the know
of good and evil, the use and excellence of
sciences will be found to have failed us.' The
known book, *The Great Learning*, points out how
dependent are the cultivation of individual per
lity and world peace and fellowship. 'The anc
who wished to illustrate illustrious virtue throug
the kingdom (that is the known world) first ord
well their own States. Wishing to order well
States, they first regulated their families; wishin
regulate their families, they first cultivated their
sonalities; wishing to cultivate their personali
they first rectified their hearts. Wishing to re
their hearts, they first sought to be sincere in t
thoughts (to see things as they really are). Wish
to be sincere in their thoughts, they first extende
the utmost their knowledge. Such extension of kn
ledge lay in the investigation of things.' Science
ethics by themselves will not do. We require a fra
of reference, an interpretation of human life, wh
will illustrate the actual interplay of ideas and for
and direct them in the proper way. We must h

of what man is made for and then train our-
for it. We have failed as social beings because
energies of our life are harnessed to wrong
We require a proper conception of the ends of
philosophy) and a discipline for realizing them
ideal.

There are some who will look at the political and
backwardness of China and India and ex-
that philosophical studies are futile. The politi-
failure of the East does not prove the impotence
philosophical wisdom even as the present war does
invalidate the truth and spirit of science. Science
turned out to be a destroyer of humanity simply
use its powers are used by barbaric forces. It is
known that if the wrong man uses the right
ns, the right means work in the wrong way.
losophy has proved to be ineffective because it is
combined with the control over nature which is
ential to give concrete expression to its ideals.
losophy leans on science for its action in the world
science looks to philosophy for guidance in its use.
require wisdom that is enlightenment, as well as
owledge that is power.

PACIFISM

NIRMALA COLLEGE
COIMBATORE.

You have been, for ages, pacifist by disposition;
day you have become militarist by necessity. You
ve to fight not only your enemy on the battlefield
t also your higher nature which inclines you towards
ace and fellowship.' I am certain that you will do

' The profession of a soldier was the lowest of all callings in
until the Japanese menace changed the values—I hope,
temporarily. *Cp.* the Chinese saying: 'Good iron is not
for nails and good men are not used for soldiers.' Mo-Tzu

nothing to impair the precious heritage, that y
never lose faith in the efficacy of moral valu
fall a prey to militarism and say 'Evil, be th
good'. For that would be the greatest defe
China. It is for the East to give to the world
hope in the hour of its greatest need.

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condemned all wars of aggression and encouraged univ
disarmament. Po Chu'i wrote a poem translated by Mr W
under the title 'The Old Man with the Broken Arm', maki
hero of a recruit who maimed himself to escape military se
[*A Hundred and Seventy Chinese Poems*, E.T. by Waley (1923)
139-41]. China was the only country where the King or
Emperor did not wear a military uniform. Pacifism is roote
the Chinese nature, though it cannot be said that the Chine
their long history adhered to it consistently. The Great W
itself is a testimony to unceasing warfare. When Confucius
asked about the well-known ethical principle of returning g
for evil, he said: 'What then is to be the return for g
Rather should you return justice for injustice and good
good.'—*The Sayings of Confucius*, by Giles (1924), p. 67.

4 CHINESE IDEALS OF EDUCATION

THE IMPORTANCE OF EDUCATION

The importance of education for social order and
has been emphasized by the Chinese people
the very beginnings of their history. If human
are to lead lives worthy of their nature and
they are enabled to do so only by means of
tion. The rational organization of society is
ted within the individual and works outward in
expanding circles of family life, political admini-
tion, and world fellowship. That which is natural
in the family on account of the ties of blood and
human sympathy is slowly extended to the
organizations by means of education.

Confucius was the first person in China who made
hing his profession and set the tradition of the
ering scholar. He welcomed as his pupils men
all classes and ranks. The gentleman in ancient
ina was neither the priest nor the soldier, neither
manual worker nor the black-coated official, but
teacher. The elevation of the intellectual to the
hest rank is the distinguishing mark of the Chinese
ilization. Selection by examination in classics for
vernment positions led to a widely diffused respect
learning and did not give rise to a hereditary
istocracy.

Watching a dyer of silk at work, Mo-Tzu[1] sighed,
ying: 'What is dyed in blue becomes blue, what
dyed in yellow becomes yellow. When the silk is
t in a different dye its colour becomes also different.
aving been dipped five times it has changed its

[1] Ch. III.

colour five times. Therefore dyeing must be a
to with care.' Man's nature is like pure silk a
we make of it depends on what it is dyed with
can engender radically new types of men
employment of the educational machinery a
use of the modern appliances of the radio a
press. The Greeks used education for deve
civic virtues, the Romans for inculcating the q
of loyalty and obedience. Soviet Russia trai
youth for a classless society and Nazi Germany
ideals of German hegemony and Nordic supre
By a process of miseducation we seduce young m
women from their true nature and train them t
pleasure in sadistic activities. Race prejudice,
of the foreigner, contempt for the gentle, exal
of the bully are all the results of wrong educati

THE NATURE OF MAN

If we do not deform and denature human b
they will be virtuous. 'You, Sir, first liberate
instincts (tê) and follow Tao. That is all. Why
these vain struggles after human-heartedness
and righteousness (i), as though beating a dru
search of a lost child! Alas, Sir, you have th
men's original natures into confusion!' says Lao
Man is by nature inclined to be upright and if w
not interfere with this natural tendency all wil
well. Mencius says: 'The tendency of man's na
to goodness is like the tendency of water to flow d
wards. By striking water, you may make it leap
your forehead; by damming and leading it you
make it go uphill. But such movements are not
cording to the nature of water; it is the force app
which causes them. When men do what is not g

nature has been dealt with in this way.' Virtue
[illegible] to man, but wickedness is. Con-
tells us: 'In their original natures men closely
each other. In their acquired practices,
wide apart.'[1] Mencius says: 'If men be-
evil, that is not the fault of their original endow-
The sense of mercy is found in all men; the
of shame is found in all men; the sense of res-
is found in all men; the sense of right and wrong
found in all men. The sense of mercy is what we
benevolence or charity. The sense of shame is
we call righteousness. The sense of respect is
we call propriety. The sense of right and wrong
what we call wisdom or moral consciousness. Charity
righteousness, propriety and moral consciousness are,
something that is drilled into us; we have got
originally with us; only we often forget about
Therefore it is said, "Seek and you will find
neglect and you will lose it."'[2] To the question,
are all human beings, why is it that some are
men and some are small men?' Mencius gave
answer: 'Those who attend to their greater selves
great men, and those who attend to their smal-
selves become small men.'[3] He admits that 'in our
constitution there is a higher and a lower nature, and
smaller and a greater self. One should not develop
lower nature at the expense of the higher nature,
develop the smaller self at the expense of the
greater self.'[4] Instead of cultivating the qualities that
distinctive of human beings—friendliness, compas-
, hatred of cruelty, we develop those in which we
like animals—lust, terror, cruelty—and become

[1] Lao Tzu, XVII. 2. [3] *Ibid.*
[2] Mencius, VI. 1. [4] *Ibid.*

human animals (narapaśu). In a sermon pr
at the Riverside Church on 19th February 19
Harry Emerson Fosdick said: 'In this regard h
we human beings are to dogs! For one dog
and the other barks back, and the first barks
loudly and the second becomes more noisy stil
mounting crescendo of hostility. So one man
ed his terrier to the exasperated owner of an
"After all," he said, "the dog is only human."
haps we are not quite fair to the animals. I
kill, they do so only when they are hungry or a
ed. They do not take pleasure in hurting or k
others for abstract reasons. If we live in a ma
world which is enchained and enslaved by it
suicidal fury, our training is largely responsible

Mencius observes: 'That whereby man d
from the birds and beasts is but slight. The ma
people cast it away whereas the superior man
serves it.'[1] What is distinctive of man is not
appetites which we have in common with the ani
but the aptitude for goodness, the love of dha
Aristotle says that appetites and desires are share
common by men and animals. What distingui
man from the animal is the power of reason. Men
holds that 'the faculty of the mind is thinking'.
advanced the view of the natural goodness of m
that he cannot bear to see his fellowmen suffer.
render active assistance to suffering creatures
desire present in every unspoilt soul. To deve
the germs of goodness is to be human; to let th
wither and die is to be sub-human. While Men
spoke about the innate goodness of man, Hsun-
asserted the opposite, the essentially brutal nature

[1] Mencius, IV. b. 19.

Man can become righteous only by practising
rules of morality. Morality is not the outcome
the natural development of human beings. It is
ired by continuous struggle against one's in-
Goodness is a quality that is imposed on
This conflict of views has its counterpart in
controversy in the Christian Church between St.
ustine and Pelagius. The Church decided that
ief that man was good by nature was a heresy.
St. Augustine, this became the dominant doctrine
Christian Europe.

Man's nature includes an original 'matter' which
shares with the animals. He has also the power
transforming that matter with a virtue characteristic
his distinctive nature. When Confucius requires
to acquire jen, fellow-feeling, human-heartedness,
the Buddha sets before us the ideals of prajñā
wisdom and maitrī or friendliness, when Lao Tzu
us to liberate the natural impulses, to conform to
law of our being, when Mencius tells us that we
uld develop the human in us, they all affirm that
developing our higher nature, we are enabled to
and live at peace with our fellowmen.

THE FORCE OF TRADITION

China for ages has believed in the force of tradi-
on.[1] Her great intellectual leader Confucius loves
e old ways, works at the ancient writings, practises

[1] Byron: 'Man is a two-legged reptile, crafty and veno-
ous.'

Yang Hsiung held that the truth lay between the two ex-
mes. Man's nature is ethically indifferent and everything
pends on what education does for him.

Her heroic effort to perfect her almost complete isolation is
pressed in the Great Wall which Emperor Chin Shih built more

the manners of antiquity and seeks to put him
possession of the forces of the past, convinc
they rule the future. In his eyes, the highest
is respect for the past, piety in the presence of t
'Follow the rules of the former kings,' says Me
'and it is impossible that you should go wr
Tradition is the sovereign principle and so the
fucian system of education has made for stability
spite of the fact that China has been for thousa
years the arena of incessant strife and turmo
continuity of tradition has not been interrupted.
memories of ancient habits and customs have p
ed in modern Chinese life. The essential ethical
of the civilization has proved to be more stable
the outer framework, her humanist culture
durable than stone and bronze.

There have been protests against the hol
tradition. Shih Huang-ti, who came to be know
the first great emperor, who acquired control ove
whole empire in 221 B.C. (died in 210 B.C.) is fa
not only for the building of the Great Wall and
destruction of feudalism, but also for the burnin
books.[2] He got the books burnt, as he did not
to be reminded that China had existed before his
and as he was anxious to crush the influence of
literati who opposed all reforms in the name of
customs. Even he made an exception in favou
books 'on medicine and pharmacy, of divination

than 2000 years ago and which forms a continuous rampart f
the sea to the Tibetan borders, though it has been extended
rebuilt on several occasions.

[1] Mencius, IV. 1. 1.

[2] Though his dynasty came to an end with his son, the w
China is derived from his family name T'sin or Chin.

horticulture'. He favoured subjects
practical utility. His attitude is a lesson
teaching that tradition is not to be employed
attempt to reform. When tradition becomes
dead, its spirit is killed.

Though Confucius supported feudalism, Confu-
was not damaged when feudalism was destroy-
In accordance with the spirit of the age, Con-
regarded women as belonging to a subject race.
present emancipation of women is not to be re-
as a violation of the spirit of Confucius. Many
changes will have to be made in a society which
traffic. Readiness to change is the mark of
organisms, while resistance to change is a sign
decay. 'When he is born, man is soft and weak,
death he becomes stiff and hard.'[1] When we are
we are supple and soft. When we become hard,
are courting death. 'It is only the very wisest
the very stupidest who never change.'[2] The
fucian code has sufficient elasticity to accommo-
itself to modern conditions. Foot-binding and
evils have disappeared and many other superstiti-
practices will also go out.

THE NEED FOR SCIENCE

The Chinese have from the beginning been
pliable to new ideas and changed in response to
demands. They erected no barriers against
reigners, but opened their heart and mind to them.
They let themselves be gripped and shaped by western
ence and technique. Chinese education was de-
ted to the practical problem of an ideal state of

[1] *Tao Te Ching*, LXXVI.

[2] *Analects*, XVII. 3.

human society and not to the study of the ob
side of Nature. The literary tests which provid
only channel to public honour and political offic
to the Chinese people a predominantly theo
bias.[1] But learning is not only literary bu
scientific. From the early days there have bee
tests against the merely literary type. Chuang
records a fierce attack. 'You are a mere word-m
who talks nonsense about kings Wen and Wu (fou
of the Chou dynasty). You have many words
only mislead. You do not sew and yet you
clothed. Your lips patter and your tongue
and you produce your own rights and wrongs,
which to mislead the rulers of the world and pr
scholars from reverting to the fundamentals of th
The school of Cheng-yi and Chu-Hsi taught th
portance of an objective investigation of Nature.
as there has been no tradition of the applicatio
scientific method to Nature, this objective inves
tion was limited to humanistic and historical stu

China like India will have to give greater at
tion to science and technology. We require be
roads and railways, more factories and machin
and more widespread use of electricity. China
have to make a fuller use of science to cope w
the problems of food and health, employment

[1] The four books which have been the basis of Chinese
cation and the moulding power of Chinese character are:
Great Learning, The Doctrine of the Mean, Analects, and Men
The six works which were the subjects of study in the Confu
schools are given by Chuang Tzu (Ch. XXXIII): 'The
describes aims; the *Shu* describes events; the *Li* (Rites) dir
conduct; the *Yüeh* (Music) secures harmony. The *I* (Book
Changes) shows the principles of the Yin and the Yang.
Ch'un Ch'iu shows distinctions and duties.'

and create conditions of human society that
life more bearable. I am glad to note
Universities today are centres not only of
learning but of modern science and techno-

THE SEEKER OF LEARNING

Confucius gives us principles of education which
as sound today as they were in his time. Pursuit
truth is not a mere intellectual process. For it to
successful, we require not only intellectual agility
mental retentiveness but also freedom from obses-
balance of judgment, humility and sincerity.
true seeker must be free from prejudices. It
said of Confucius that he 'was entirely free from
things: he had no pre-conceptions, no predeter-
nations, no obstinacy and no egoism'.[1] Humility
characteristic of a true seeker. 'In literature per-
, I may compare with others, but as to my living
noble life, to that I have not yet attained.'[2]
'As to being a sage or a man of virtue, how
I presume to such a claim? But, as to striving
reafter unwearyingly, and teaching others therein
without flagging—that can be said of me, and that
all.'[3] This reminds us of the Buddha who rebuked
riputta for looking upon him as the greatest man
the world. 'Such faith have I, Lord,' said Sāri-
tta, 'that methinks there never has been nor will
nor is now any other greater or wiser than the
lessed One.' 'Of course, Sāriputta,' is the reply,
you have known all the Buddhas of the past?' 'No,
rd.' 'Well then, you know those of the future?'

[1] *Analects*, IX. 4. [2] *Ibid.*, VII. 22.
[3] *Ibid.*, VII. 23.

'No, Lord.' 'Then at least you know me and penetrated my mind thoroughly?' 'Not even Lord.' 'Then why, Sāriputta, are your wo grand and bold?'[1] Discipline and control of pa mark a true student. Confucius said: 'The s who in his food does not seek the gratification appetite, nor in his dwelling is solicitous of co who is diligent in his work, and guarded in his sp who associates with the high-principled, and th directs himself aright—such a one may really b to love learning.'[2] He grows in honesty, gener and love of truth. Look at the remarkable pa in Mencius in which it is said that from ex failure, rich inner fruits can be derived: 'Thus Heaven is about to confer a great office on any it first exercises his mind with suffering, and his s and bones with toil. It exposes his body to hu and subjects him to extreme poverty. It confo his undertakings. By all these methods, it stimu his mind, hardens his nature, and supplies his in petencies. . . . From these things we see how life sp from sorrow and calamity, and death from eas pleasure.'[3]

A true teacher must also be a seeker. He 'strive unwearyingly (in study) and teach o (without flagging)'. In modern language, teac and research are the two aims Confucius set be us. The advancement of knowledge is as essenti the diffusion of it. Students should have to be merely diffusers of old knowledge but discoverer new knowledge. Confucius is a seeker. He is one 'born to know the truth but is one who is tir

[1] *Mahāparinibbāṇa Sutta*, I. 61. [2] *Analects*.
[3] VI. 2. 15.

search for truth. In any hamlet of ten families may be some as righteous and as honest as him- none who loved learning the way he does.' great regret would be 'the neglect of his He was prepared to learn from any one. am walking with two other men, each of them serve as my teacher. I will pick out the good of the one and imitate them, and the bad points the other and correct them in myself.'[1] 'Learning thinking is useless; thinking without learning dangerous.'[2] When asked to define the quality of educated man, he said: 'Know what you know know that you do not know what you do not that is the characteristic of one who knows.' We should not expect any immediate advantage what we study. In the University of Cambridge is a traditional toast for pure mathematics which 'May they remain always useless.' President ell of Harvard University once defined a Univer- as a place where nothing useful is taught. This intended as a sharp rebuke to those who attach importance to vocational courses, who put the ue of literature on a level with that of stenography. bjects which are not of immediate practical utility also useful. When the practical minded Hui Tzu mplained to Chuang Tzu, 'Your teachings are of practical use', the latter said: 'Only those who eady know the value of the useless can be talked about the useful. This earth we walk upon is of extent, yet in order to walk a man uses no more than what the soles of his two feet will cover. suppose one cut away the ground round his feet

Giles: *The Sayings of Confucius* (1924), p. 86.
II. 15.

till one had reached the Yellow Springs (the
of the dead). Would his patches of ground still
any use to him for walking?' Hui Tzu said:
would be of no use.' Chuang Tzu said: 'So the
usefulness of the useless is evident.'[1]

We should not infer from this that the sche
education formulated by Confucius was unrelat
practical needs. It was directed not toward
training of a leisured class but towards the pr
tion of a busy class of civil servants. The pra
aim of a scientific education directed to the pr
tion of skilled technicians was not contemplate
him, but that was the fault, not of Confucius b
his times.

In admitting pupils, Confucius did not adop
class distinctions. But he required of his pupils
nestness and capacity. 'I expound nothing to
who is not earnest, nor help out any one not an
to express himself. When I have demonstrated
angle and he cannot bring me the other three,
I do not repeat my lesson.'[2]

Our education must not do anything to b
the human spirit. The directive power of the
less and unhampered human intelligence should
be impaired. In the name of education, we
human creativeness, and choke up the springs of
dom. The great teacher may explain to his p
the best that has been thought and said, but
leave it to the pupil to think and decide for him
'*Yathā-icchasi, tathā kuru*';[3] as you wish, so do
Every soul wears a veil which we must not

[1] Waley: *Three Ways of Thought in Ancient China* (1939), p.
[2] *Analects*, VII. 8.
[3] *Bhagavadgītā*, XVIII. 63.

adopts a similar view. 'Therefore in his
the superior man guides his students but does
pull them along; he urges them to go forward and
not suppress them, he opens the way but does
take them to the place.' The Chinese attach
importance to the sense of moral responsibility
a sense of the fitness of things which impels
to follow the dictates of his conscience. Demo-
is respect for the human soul and its dignity.
not sentimental sympathy for the poor and the
pressed. Nor is it proletarian dictatorship and
control of all spheres of life.

When a disciple asked Confucius what he would
the first thing to be done, if entrusted with
government of a State, Confucius' reply was: 'the
definition of names',[1] the fixing of the mean-
of words. This method of giving precise, well-de-
meanings to words is applied to concrete human
relationships. Good government obtained when ruler
ruler, minister was minister, father was father
son son. Society is an ordinance of Heaven and
built up of the five relationships of: (1) the ruler
the subject, (2) the husband and the wife, (3) the
and the son, (4) the elder brothers and the
nger, and (5) friends. There was rule on one side
the first four and submission on the other. The
should be in righteousness and benevolence and
mission in righteousness and sincerity. Between
ends the natural promotion of virtue should be the
principle. Every member of the human
ciety occupies the position corresponding to his
me and has his own appropriate sphere of duties
d rights. By observing these rules, each individual

[1] *Analects*, XIII. 3.

acquires an understanding which is wider and
profound, the understanding through life, and
his own personal inviolable dignity. The rules
mining the behaviour proper to these differen
tions are employed in the rites. No compul
used to exact the observance of the rites. Fre
sent is essential. Ritual and music are the
employed to reach the hearts of men. 'L
character be formed by the poets, established
laws of right behaviour and perfected by music

Like the Buddha, Confucius explains: 'M
ciples, do you think that I have any secrets? I
no secrets from you. It is my way to do no
without communicating it to you, my disciples.'[1]

THE NEED FOR SELF-CONTROL

Training in virtue and good manners has bee
essential aim of Chinese education, since the ti
Confucius. Once, when Fan Ch'i, a disciple, a
about virtue, the Master said: 'In private lif
courteous, in handling public business be serious,
all men be sincere. Even though you go am
barbarians, you may not relinquish these virtu
To develop fellow-feeling, reciprocity, we have to c
an inner law of self-control. Self-discipline and
plicity of living are essential for true happiness.
development in virtue is not possible through b
learning. We need the example of the sages w
have built within themselves the power of persona
and education in the rites transmitted from the p
which make for basic social cohesion. Through

[1] *Analects*, VIII. 8.
[2] Giles: *The Sayings of Confucius* (1924), p. 86.
[3] Soothill: *The Analects of Confucius*, E.T. (1937), p. ix.

elements of daily life we have to discipline our-
In words which remind us of Hindu scriptures,
says: 'He who seeks only coarse food
water to drink and a bent arm for a pillow
without looking for it find happiness to boot.'
prosperity is not to be gained through wrong
'Any thought of accepting wealth and rank,
that I know to be wrong, is as remote from
the clouds that float above.'[1] Your Generalis-
quoted Confucius the other day and said: 'What
matters is the degradation of personality but
dying in hunger.' 'The greatest conquerors are
who overcome their enemies without strife,' said
Tolerance for the neighbours and kindness
all are the traits of an educated man. 'Within
four seas all are brothers,' said a disciple of Con-

It is not, however, easy to develop these human
ities. To teach a man the multiplication table or
driving is simple; to teach him to make the
of an existence that lasts only a few years is not
so simple. Mere knowledge cannot give our life
ility and direction. Ethical reflection is different
ethical behaviour.

China's great need, as India's, is a development
public spirit and social enthusiasm. The Generalissimo in his message on the anniversary of the New
Movement complained that 'officials tend to be
honest and avaricious; the masses are undisciplined
callous; the adults are intemperate and the rich
are disorderly. In short, the whole of our social
and national life is disorganized.' Confucius
lieves that personal example is the most effective

[1] Waley: *The Analects of Confucius*, E.T. (1938), vii. 15.

way of enforcing the code. There is the pro
to imitation in human nature. A father by his
ple can teach his sons what is right. A prince
compared to the wind can teach the people wh
like unto grass. 'For it is the nature of grass to
when the wind blows upon it.' In all this there
overestimate of the force of example. Besides,
not have model fathers or ideal princes. Con
failed in his search for a sovereign who would
approximate to his ideal. Human example by
cannot produce the stimulus necessary to make
virtuous.

THE VISION OF GREATNESS

Intellectual learning and moral obedience a
be quickened by a new vision of greatness. It a
has the persuasive emancipating power. Great m
convert us by the light they shed. The present
dubious and shrivelled condition of the world rev
a central disturbance which robs the spirit of
of its hope, of its sanity and of its poise. Ma
something more than body and mind. He is â sp
a pure subject, a creator and inspirer of values.
full nature of the human spirit is not brought out
natural sciences or even by psychology, logic, æsthe
and ethics. All these studies require to be harne
to the science of spirit, brahmavidyā. Without a
ference to it they bring about changes only in
objective side of our nature. By reorganizing cert
bits of matter and readjusting certain instincts
aptitudes within oneself, that is, by the acquisition
new tricks, we change the organization of life.
this change is external and is different from orga
or internal change. True conquest of nature is s

The organizers must themselves change
this is possible only if we have the inspiration of
Without this vision of greatness, without faith
transcendent, man is not fully human. When
says that man's reason demands the uncondi-
the infinite and the absolute in every one of
spheres of activity, in knowledge, morality and
he means that our nature rebels against con-
ment in the visible and the conditioned. Creative
for man requires us to get into the heart of reality.
of God is the determining factor which trans-
knowledge into action. It alone can engender
quality of human-heartedness.[1] Without wisdom,
may lead to pride, and morality to bar-
The moral qualities of discipline, self-control,
obedience, spirit of sacrifice even unto death
to be seen even in a community of thugs or gang-
in a small or large scale. Learning and morality
invaluable instruments, but they cannot usurp
highest place. Spirit should not degenerate into
ellect or will. The modern world, with its social
roses, political illusions and general dis-orienta-
, is the outcome of a closed rationalism. Mo-Tzu
'Those who obey the will of Heaven love uni-
sally and benefit others .... Those who oppose
will of Heaven are partial and unfriendly and
ming others.' The nearer men draw to God, the
arer they draw to one another. The believers in
are the prophets of the kingdom of humanity.
hey have the energy of knowledge and love. The
indu thinkers believe that religion, as belief in the
vereignty of spirit, is an essential part of a complete

[1] *Cp.* Mencius: 'The man of human-heartedness has no enemy
der Heaven.' VII. b. 3.

and balanced life. The true aim of educa initiation into the world of spirit. It is to b born. We are born first into the world of n and necessity. We are to be reborn into a wor spirit and freedom, through an understanding w is wider and more profound than that offered b intellect. We are not only social beings but pil of eternity.

Man as a spiritual being is in direct corre dence with a spiritual environment for which made. The discovery that we belong to ano environment beyond the visible gives the spirit of the necessary strength to build his life on a di pattern and overcome the obstinacy of the outer wo What we need today is a profound spiritual awa ing, a resurrection of creative faith. Even as an dividual gets aware of a kingdom of spirit, when practically at the end of his earthly resources, world which is moved by its helplessness under ditions of suffering and the slow crucifixion of mill of human beings may well be at the edge of a epoch. The darker the world the nearer is the da When this spiritual resurrection with its new insp and sacrificial devotion takes place, we may get n to a warless world. The true aim of education sho be the production of individuals harmonious in c racter and creative in spirit.

CHANGING CHINA

China is now undergoing a very rapid proces change. The penetration of western science a machinery has been rapid in recent decades. T schools are getting modernized. Under the imp of the West, a civilization which has preserved

pattern for thousands of years is crumbling growing spiritual bewilderment. Many Chinese believe that the only alternatives are of the scientific and mechanical efficiency West or continued economic and political vas- Yet I hope that China will retain her indi- character in the world system, for she has the effects of over-civilization. Progress is not change but development. Change to be bene- must be from within and gradual. China's should be organic and living, preserving the which she has inherited from the past and ac- the technique essential for a modern society. abandons the former and acquires the latter, will become industrial and militarist, but she will restless and unhappy. Progress and efficiency are sary, but they are not all. They are but means peace and happiness. In the old days Chinese was of a routine character and the ambition the teachers was to fit the pupils into an ordered of society. They were taught to regard the ditional as the perfect, to treat the teacher as in- ible, the parents as supreme authorities, and the tates of the Emperor as valid for all time. Now are the children of the Revolution and the aim ducation is to increase their energy, not lower it, spread their soul and not shelter it, to advance iety, not to retain it in its present form and retard rogress. In our anxiety to improve the material of our civilization we may apply ourselves more ligently to applied sciences, but we should not neg- the traditional current of humanism.

The Confucian system of education has given the chers a very important place in the scheme of life.

Though China was nominally an absolute monar
real influence was vested in an aristocracy of l
ing. By the power of this republic of scholar
continuity of Chinese tradition was preserved.
the scholars who have authority to change the m
of life, for they have the power of the spirit a
sense of measure. Today those who grasp the
fucian doctrines in their essential depths will
new forms to make the old principles alive and
From the free and unbiassed searchings of Chi
scholars many seeds of creative and effective tho
will be produced. Learning will become a s
dynamic and a means for national resurgence.

4. RELIGION IN CHINA: CONFUCIANISM

The religious beliefs which have had a long his-
in China and have become a part of the Chinese
and character are Confucianism, Taoism and
ddhism.[1]

ANCIENT RELIGIOUS BELIEFS

The ancient religion of China, what Dr Hu Shih
termed Siniticism, includes the worship of a
preme God, the worship of the spirits of the dead,
worship of the forces of Nature, a belief in the
of retribution of good and evil, and a belief in
efficacy of divination in various forms.[2]

At the time of Confucius, we find a fusion of the
liefs of the eastern (Shang) and western (Chou)
oples. The former believed in divination[3] and the
ter in the worship of Shang-ti or Hao-T'ien, God

[1] 'Each of the three religions has been the recipient of Im-
rial recognition and favour and the three may be considered as
ree aspects of the established religion of the country.'—*The
ree Religions of China* by Soothill (1929), p. 11.

[2] See *Religion and Philosophy in Chinese History*, p. 5.

[3] 'The importance of divination in the history of Chinese
ilization cannot be over-estimated. As far as we know, the
rliest writings in China were those engraven on the oracular
nes regarding the subject for divination, the date, and the read-
g of the oracular answer. This was the beginning of writing, of
ronology, of history, and of literature. This, too, marked the
ginning of literary education and of an intellectual class. For
e tremendous importance attached to divination and worship,
d the difficulty in deciphering the mysterious signs on the bones
d mastering the art of ideographical writing, all these gave rise
a class . . . . especially trained for performing such duties.'—
mposium of Chinese Culture* by Hu Shih, p. 28.

or Heaven.[1] The leaders of the Chou dynasty
phasized Tao or the way of life which they discov
in the spontaneity of nature and its orderli
'To revere Tao is to win the favour of Heaven.'
conception of Tao answers to the Ṛta of the *Ṛg*
which is the norm governing the conduct of nat
men and gods. The cosmic order is the Tao, w
works through a dualism of male and female, hea
and earth, light and darkness. When these oppo
are in harmony, all is well; when they are ou
harmony, calamities occur.

CONDITIONS OF SOCIETY: SIXTH AND FIFTH CENTURIES

At the time of Confucius, conditions in Ch
were troubled. There was a loosening of old standa
a lack of harmony between inherited institutions
current practices. Mencius wrote about the dark d
of the decline of the Chou dynasty: 'The world h
fallen into decay—and truth had faded away.
doctrines and deeds of violence were rife. Unnatu
acts—regicide and parricide were done. Confuc
was afraid.' Bad government, for Confucius, w
more oppressive than even physical danger. He on
heard the mourning wail of a woman on the lon
side of Mount Ta'i and sent his disciple to find o
the reason why she sat there. 'My husband's fath
was killed here by a tiger, my husband also, and n

[1] Originally Heaven meant the people who dwelt in heav
that is, the ancestors presided over by the supreme ance
Shang-ti, the first of the ancestral line. Shang-ti, the supre
ruler, got identified with Heaven, T'ien. The latter is used
many senses—physical sky, providence which rules men's liv
nature, ethical law and anthropomorphic deity. See *A History*
Chinese Philosophy, by Fung Yu-lan, E.T. (1937), p. 31.

has met the same fate.' 'Then why,' asked
fucius, 'do you dwell in so dreadful a place?'
ause,' she answered, 'here, there is no oppressive
.' Confucius said to his disciples: 'Scholars,
member this: oppressive rule is more cruel than a
.' The anarchical conditions of Chinese society
the sixth and the fifth centuries before the Christian
disturbed the thoughtful who tried to devise
asures for restoring social equilibrium and pro-
ting social progress. Different schools of thought
se of which the chief were those of Confucius and
Tzu, representing two different sides of the
cient religion of China. The social and the political
as stressed by Confucius and the ascetic and the
stical by Lao Tzu, but the common people adopted
old superstitions, animism and magic. This last
still the prevalent religion of the masses. Both
nfucius and Lao Tzu were dissatisfied with existing
nditions. Both believed that in former ages, men
haved as brothers and the rich did not exploit the
or. Both idealized the past and looked upon
cient states as well-ordered. Only they differed as
their interpretations of the ways and manners of
cient times. Confucius adopted the ethical method
social reform. Society becomes anarchical when
e duties of the several relations are being conti-
uously violated by the passions of men. We can
revent it if the rulers set a good example. If the
lers are good, the people will be good. Confucius
lt so confident about it that he said: 'If any ruler
uld submit to me as his director for twelve months,
should accomplish something considerable; and in
ree years, I should attain the realization of my
pes.' Lao Tzu suggested the abolition of every

NIRMALA COLLEGE
COIMBATORE

form of governmental control. Let each individ
get into harmony with the spirit of the universe,
him not get confused by the social relationships wh
are getting more and more bitter and complicat
While Lao Tzu advocated inaction and individuali
Confucius combated them.

CONFUCIANISM

The three chief exponents of the Confuci
doctrine are Confucius (551-479 B.C.), Mencius (3
289 B.C.) who is known as the second sage, and Ch
Hsi (1130-1200 A.D.), the great commentator of t
Confucian canon. By the middle of the third centu
B.C., Confucianism was divided into eight schools, ea
professing to be the sole repository of the Maste
teaching. Mo-Tzu (4th century B.C.) influenc
considerably Mencius and other writers, though he
not himself a follower of Confucius.

CONFUCIUS

The main teaching of Confucius consists in t
adaptation of the human personality to the soci
order. The well-being of society depends on th
natural sympathy of men towards one another. Th
sympathy must find expression within each man
family circle and from there gradually extend to tho
who are further removed.[1] Confucius teaches fili
piety, family affection, loyalty to the State and love o
neighbour. Society is well ordered when all i
members perform their specific duties. When eac
does his duty we get the great commonwealth: 'Whe
the Great Doctrine prevails all under heaven wi

[1] *The Great Learning* quotes the *Odes*: 'Begin with the wi
and then the brothers and then the country.'

work for the common good. The virtuous will be
raised to office, and the able be given responsibility.
Faithfulness will be in constant practice and harmony
will rule. Consequently mankind will not only love
their own parents and give care to their own children.
All the aged will be provided for, and all the young
employed in work. Infants will be fathered; widows
and widowers, the fatherless and the unmarried, the
disabled and the sick will all be cared for. The men
will have their rights and the women their home.
No goods will go to waste, nor need they be stored
for private possession. No energy should be retained
in one's own body, nor used for personal gain.
Self-interest ceases, and thieving and disorders are
not known. Therefore the gates of the houses are
never closed. This state is called the Great Common-
wealth.'[1] Here we have a picture of a socialist world-
commonwealth, a supernational organization with the
whole world for its scope, government by popular
election and administration founded on fellow-feeling.
There are no hereditary considerations and no ex-
ploitation of natural wealth for private ownership.

What the duties of the different members of the
society are Confucius does not invent. He says that
he is only a transmitter, not an innovator; 'a believer
in and lover of antiquity'.[2] He codified the ancient
social and political ideals, which include not only rules
about personal cleanliness and social duties, but also
religious ritual, sacramental observances and duties
to the departed. The religion of Li, like the codes of
Moses and Manu, sets forth, among others, the need

[1] Li Yun quoted in *Chinese Political Thought* by Liang Chi-chao
E.T. (1930), p. 44.
[2] *Analects*, IV, 1.

for piety and moral restraint. It is what the Hin
call dharma, individual and social. Confucianis
not an exclusively ethical code. Confucius requi
us to worship Heaven and pay homage to our ane
tors, and to the spirits of the earth, the mounta
and rivers. These were the past beliefs and practi
which Confucius adopted. For him, God is the
preme ruler to be revered and worshipped. He cre
ed the world and determined the various classes
mankind. Subordinate to him are a multitude
spirits who rule in their respective spheres, celest
and terrestrial, and men are protected and guided
them. The well-being of society requires the worsh
of the ancestors. In a theology like this, there is su
cient room for an increasing number of gods a
spirits. It is not surprising that we have a lar
number of Confucian deities.

The ruler was the Son of Heaven and acted
mediator between his people and Heaven and offere
worship on their behalf. Like other agricultur
people who depended on the regularity of the season
Earth with its great rivers and mountains became a
object of veneration. The Chinese who regarded th
family as one and indivisible did not think that th
interest which the members took in the family ceased
at death. The cult of the ancestors is the result. I
is, however, true that Confucius does not lay stres
on these shadowy beliefs in Heaven and deities. A
a matter of fact, he discourages, like the Buddha, dis
cussions about metaphysical and theological subtle
ties. When Tze Lu asked about the worship of the
celestial and the earthly spirits, Confucius answered:
'We do not know yet how to serve men, how can we
know about serving the spirits?' 'What about death?'

the next question, to which Confucius gave the
reply: 'We don't know yet about life, how can we
know about death?' Though Confucius avoided dis-
cussion of this subject, he did not deny future life, for
his command to worship the ancestral spirits implies
their existence after death. 'The Master would not
discuss prodigies, prowess, lawlessness, or the super-
natural.' He commended the observance of the rites,
not because they would please the deity but because
they had come down to us from antiquity. He knew
that no external authority could have the right psycho-
logical influence on human action. Any tradition of
inherited culture, transmitted to us from antiquity by
saints and sages, should command our esteem.

Goodness, according to Confucius, means confor-
mity to the way of Heaven, which bestows power.
Sacrifice and divination are the means for pleasing
and ascertaining the will of Heaven. The ritualists of
the Confucian school make out that 'sacrifice is not
something that comes from outside. It is something that
comes from inside, being born in our hearts (feelings);
when the heart is uneasy we support it with ritual.'[2]
Hsun Tzu, quoting an earlier document, states that
'sacrifice is a state of mind in which our thoughts
turn with longing towards Heaven. It is the supreme
expression of loyalty, love and respect.'[3] When Con-
fucius asks us to understand 'ritual and music', he
accepts them as means for the culture of personality.
'Music represents heaven or the abstract, while the
ritual represents the earth or the concrete.' When

[1] *Analects*, VII. 20.
[2] *Li Chi*, Ch. 25 quoted in *The Way and Its Power* by Waley, p. 24.
[3] *Ibid.*, pp. 24-25.

Confucius observes that a man's education shou begin with poetry, should be strengthened by mo restraint and consummated in music, he believes th the purpose of all these is to reform the nature of ma There is great emphasis on individual exertion. T fundamental belief of Confucianism is: 'Men c develop Tao; Tao does not develop men.'

The impression that the morality of Confuci was somewhat external is stressed in a conversati between Confucius and Lao Tzu reported by Chua Tzu. 'Confucius said to Lao Tzu "I have edit the songs, the book of History, the Rites, the Canon Music, the book of Changes, the Chronicle of Spri and Autumns, six scriptures in all—and I think I m say that I have thoroughly mastered their impo Armed with this knowledge I have faced seventy-tw rulers, expounding the Way of former kings, t achievements of Chou and Shao (12th century B.C but there was not one ruler who made the slightest u of my teaching. It seems that either my hearers mu have been singularly hard to convince, or the Wa of the former kings is exceedingly difficult to unde stand." "It is a lucky thing," said Lao Tzu, "tha you did not meet with a prince anxious to reform th world. Those six scriptures are the dim footprints o ancient kings. They tell us nothing of the force th guided their steps. All your lectures are concerne with things that are no better than footprints in th dust. Footprints are made by shoes; but they are fa from being shoes." '[1] Such a criticism of the Confu cian ethics is not quite justified, for Confucius la stress on the development of jen, the feeling in th

[1] E.T. by Waley in his *Three Ways of Thought in Ancient Chi* (1939), pp. 31-32.

heart. He believed in the discipline of the mind, the rule of conscience, which may bring us into conflict sometimes with conventional morality. Confucius says: 'People despotically governed and kept in order by punishments may avoid infraction of the law, but they will lose their moral sense. People virtuously governed and kept in order by the inner law of self-control will retain their moral sense and moreover become good.'[1] Again, 'If a man can reform his own heart, what should hinder him from taking part in government? But if he cannot reform his own heart, what has he to do with reforming others?'[2] Again, 'A man of inward virtue will have virtuous words on his lips, but a man of virtuous words is not always a virtuous man. The man of perfect goodness is sure to possess courage, but the courageous man is not necessarily good.'[3] The nine qualities which he mentions as the characteristics of the nobler type of man include definitely inward virtues. 'He is anxious to see clearly, to hear distinctly, to be kindly in his looks, respectful in his demeanour, conscientious in his speech, earnest in his affairs; when in doubt, he is careful to inquire, when in anger, he thinks of the consequences; when offered an opportunity for gain, he thinks only of his duty.'[4] He was, however, aware of the danger of liberty degenerating into licence and so insisted on propriety.

The reticence of Confucius on problems of theology is perhaps due to his ethical anxiety, as in the case of the Buddha. Whatever is a matter of faith gives rise to subjectivism. While logical reasoning

[1] Giles: *The Sayings of Confucius* (1926), p. 39.
[2] *Ibid.*, p. 45.
[3] *Ibid.*, p. 66.
[4] *Ibid.*, p. 69.

tends to the attainment of truth, which is objective and universal, mystic intuition which overrides logical reasoning gives us at best beliefs and certitudes and not truths and certainties. Confucius tried meditative practices, but felt inclined to logical methods. 'I have spent the whole day without food and the whole night without sleep in order to meditate. It was of no use. It is better to learn.' As beliefs about the supernatural tended to divide men, he did not lay stress on them. He was conscious of the limitations of human knowledge. However, we cannot say that Confucius was devoid of a sense of the infinite mystery. By an expressive silence he indicated the finiteness of the human mind and the sense of divine mystery. He believed in the reality of a transcendent Heaven which came down to him from early times. T'ien, Heaven, is the creator, preserver and destroyer of everything in the world, the guardian of the universal order who sees everything and judges everything. He answers to the Varuṇa of the *Ṛg Veda*, and the Ahura Mazda of the Iranians. Confucius believed in a power that makes for righteousness and shapes our lives. The following sayings of Confucius demonstrate his faith in Heaven as a purposeful ruling power. 'I wish I could do without speaking,' said the Master. 'If you did not speak, Sir,' said Tzu Kung, 'what should we disciples pass on to others?' 'What speech has Heaven?' replied the Master. 'The four seasons run their courses and all things flourish; yet what speech has Heaven?'[1] Confucius says: 'God's law is eternal. You see the sun and the moon eternally following one another in their courses—that is God's law. Life in this universe never stops and continues for ever—that is God's law. Things are created or produced without any effort or interference—that is God's law. When the things are created or produced, the universe is illuminated—that is God's law.' The order and progress of the world illustrate the law of God. 'Heaven begat the virtue that is in me.'[2] 'Since Heaven is not yet ready to destroy this cause of truth, what can the men of K'uang do to me?'[3] 'In pretending to have retainers when I have none, whom do I deceive? Do I deceive Heaven?'[4] 'He who sins against Heaven has no place left where he may pray.'[5] When Yen Yuan (the favourite disciple of Confucius) died, the Master exclaimed: 'Alas! Heaven has bereft me! Heaven has bereft me!'[6] The Master said: 'At fifteen I set my mind upon learning. At thirty I stood firm. At forty I was free from doubts. At fifty, I understood the will of Heaven.'[7] Confucius said: 'The superior man holds three things in awe. He holds the will of Heaven in awe; he holds the great man in awe; and he holds the precepts of the sages in awe.'[8] When he was seriously ill, one of his disciples asked him to go to the temple and pray; he answered that he had been praying for a long time. All his life was a prayer. To do the will of Heaven is the highest kind of prayer. He lived in communion with the Eternal. When Confucius cried, 'Alas, there is no one that knows me', a disciple asked what was meant, and he replied: 'I do not murmur against God. I do not grumble against man. My studies lie low, and my

[1] *Analects*, XVII. 19.

[1] *Analects*, VII. 22.
[2] IX. 5.
[3] IX. 11.
[4] III. 13.
[5] IX. 8.
[6] II. 4.
[7] XVI. 8.

penetration lies high. But there is God; He kno me.'[1] Though Confucius declined to engage in deli tions and disputes about the world of spirit, he pe formed reverently the duties imposed by traditio When he was asked what constituted wisdom, h replied: 'To give oneself earnestly to the duties de to men and, while respecting spiritual beings, to ke aloof from them—that may be called wisdom. Though he said this, he 'sacrificed to the dead as they were in fact present, and to spirits as if he we really before them'.

THE INSUFFICIENCY OF HUMANISM

Confucius was undoubtedly a religious man. H had the qualities we generally associate with a reli gious character, a generous temper, an anxiety t improve social conditions, and love of learning. H had a distaste for extremes. When a youth of ba reputation approached him in a proper frame of mind he accepted him and when his disciples doubted hi wisdom, he said: 'Why should you be so extreme i your views?' He accepted the traditional religiou views and practised the rites. If he observed silenc on religious questions, it is because he had nothin new to offer on these topics. He demanded a new social outlook and not a new religious attitude. H is not a religious thinker and so scrupulously avoide

[1] Giles: *Religions of Ancient China* (1905), p. 35.

[2] An early French academician Butrau surprised his friend one day by lifting his hat to a crucifix as he passed on the stree 'Ah, then,' they remarked, 'you are on better terms with God tha we supposed.' 'On bowing terms,' came the reply. 'We do no speak.' Confucius' attitude to the unseen world is described a 'respectful but never familiar, reverent but never fervent'.—*Th Three Religions of China* by Soothill (1929), p. 31.

any elaboration of the trans-mundane things. We seem to feel that he gives us a secularism which has faith in man who is made for society, but Confucius does not care to follow him out of society. His religious views and practices and his ethical and social views were not integrated into a system. His religion seems to be of a formal character. There is no glow of piety in his utterances. Inattention to the deepest part of our being is the fundamental defect of all humanist codes. Confucius is correct in affirming that goodness consists in maintaining, promoting, and enhancing life's values. But what is the background of the values? Confucius does not give an answer. Search for a philosophical view is a necessity of our nature. Any system which does not take into account man's need for faith, his need to solve the eternal questions of human origin and destiny, has always been and will always remain powerless to build an enduring social order.

Again, Confucius requires us to fulfil our nature. But any view of human nature which excludes the spiritual in man is incomplete. There is a Platonism native to our minds, a preference for eternal values. Man has infinite longings. To attempt to turn man away from the ultimate vision, to limit his activities to the empirical world, to exclude altogether a reference to the transcendent is to dehumanize man. Any system of thought which overlooks this side of human nature is not satisfying.[1]

Confucius tells us that the things that make him

[1] Tzu Kung said of his master Confucius: 'It is possible to hear the Master on letters and on the externals of culture, but it is not given to us to hear him speak on the nature of man or the way of Heaven.' See *Confucius*, by Edwards (1940), p. 60.

said are 'that virtue is not cultivated, that knowled is not made clear, that people hear of duty and not practise it, that people have evil in themselv and do nothing to improve.'[1] We are familiar w the statement in the Gospel of John which rea 'This is the condemnation, that light is come into t world and men loved darkness rather than light b cause their deeds were evil.' We see things which a noble and excellent and choose those which are po and mean. The tragedy of man is that his natu seems to be distorted and depraved. When Hind thought requires us to develop jñāna or wisdom, wh the Buddha asks us to acquire bodhi or enlighte ment, they demand a spiritual effort, they call upo us to acquire the wisdom which humbles the learne no less than the simple. Such contemplative wisdo is different from critical reflection. Only the spirit i us can raise us to the spiritual status. We must endur a violent inward change. The strict observanc of ethical rules which Confucius lays down is po sible only with the regeneration brought about by rel gion. Confucius recognizes the need for humility an submission to the will of Heaven. To exercise contr over the natural man, we must seek support in some thing higher, in the power of Heaven. This powe operates in man, as the power of control. The spiri in man that shapes, controls and sets bounds to th lawless appetites is the evidence of the Divine in us In the deeps of our being we apprehend the Divine Spirit as an ethical will with an affirmative attitud to life and nature.[2] There are humanists at the

[1] Lun Yu, VII. 3.

[2] Aristotle tells us: 'It is right that though we are mortal we should seek as far as possible to live as though we were immortal.'

present day who believe in the force of moral ideals, the value of tradition, in international good behaviour which are all a part of the Confucian faith. They are, however, an outward expression of inward piety. The dharma is the true nature of man. It is based on Heaven and shows its action on earth through social duties (li) which make for mutual confidence and harmony. Confucius puts before us the ideal of a sage king, one who combines within himself the conscientiousness and equanimity of a sage and the executive accomplishments of a ruler, the yoga of Kṛṣṇa and the dhanus of Arjuna.[1] There is a deeper consistency in his thought and a spiritual background to it, but as he did not develop it, he left it to his followers to provide the spiritual background and give his social code stability and direction. In so doing, they were only following out the implications of Confucius' thought. For him man's nature is from Heaven. Conformity to the will of Heaven is virtue; violation of it vice. If we wish to establish the kingdom of Heaven, it means that we should establish right relationships among men.[2]

MO-TZU

Mo-Tzu (470-390B.C.) was a younger contemporary of Confucius. He opposed the orthodox Confu-

[1] See the last verse of the *Bhagavadgītā*.

[2] *Cp.* Giles: 'Measured by results—the almost incalculably great and far-reaching consequences which followed tardily but irresistibly after he was gone—his life was one of the most successful ever lived by man. Three others, and only three, are comparable to it in world-wide influence: Gautama's self-sacrificing sojourn among men, the stormy career of the Arab Prophet, and the sinless years which found their close on Golgotha.'—*The Sayings of Confucius* (1924), p. 36.

cianism as being agnostic and fatalist. He purifi the old worship of Shang-ti and widened its applic tion. He believed in a personal God who governs the world and in the existence and activity of spiritu beings. The will of Heaven demands that we lov all people everywhere. Universal love is a religious obligation.

Mo-Tzu criticizes the Confucian code, accordin to which people are to be loved on a diminishin scale, beginning with parents who are to be love most and ending with foreigners who are to be love least. Mo-Tzu criticizes this principle as adoptin different standards for different people. He says 'If a ruler attacks a neighbouring country, slays it inhabitants, carries off its cattle and horses, its millet and rice and all its chattels and possessions, his deed is recorded on strips of bamboo or rolls of silk, carved upon metal and stone, inscribed upon bells and tri pods, that in after days are handed down to his sons and grandsons. "No one," he boasts, "ever took such spoils as I have done." But suppose some pri vate person attacked the house next door, slew the inhabitants, stole their dogs and pigs, their grain and their clothing, and then made a record of his deed on strips of bamboo or rolls of silk and wrote inscriptions about it on his dishes and bowls, that they might be handed down in his family for generations to come, boasting that no one ever stole so much as he, would that be all right?' 'No,' said the Lord of Lu. 'And looking at the matter as you have put it, I see that many things which the world regards as all right are not necessarily right at all."[1] A world which condemns a petty wrong and praises the greatest of

[1] Waley: *Three Ways of Thought in Ancient China* (1939), p. 175.

crimes, war, does not know the true distinction between right and wrong. But in a naughty world we can only proceed step by step and widen gradually the limits of our sympathy. Confucius had a more adequate understanding of the subtlety of human nature.

As Mo-Tzu believed that man lived consciously after death, he did not attach the same importance as Confucius did to customs concerning burial and the dead. The general outlook of his school was somewhat austere and ascetic. Mencius who is critical of Mo-Tzu pays him a great compliment: 'Mo-Tzu loved all men and was ready to wear himself out for humanity. For in a long life of service he endured hardships and opposition in his ministry of reconciliation."[1]

MENCIUS

Mencius had to refute the doctrines of Mo-Tzu, who preached universal love as the solution of the ills of the world, and of Yang Tzu who advocated a state of indifference to the concerns of society and recommended a complete withdrawal from everything connected with it. In supporting the ethical and social values advocated by Confucius, Mencius developed a mystical idealism. He was much influenced by the Taoism of the Ch'i country and adopted from it practices of breath-control, though he considered that these were subordinate to moral discipline. That deep and regular breathing calms the mind and helps concentration is a belief common to the Chinese and the Indians from very early times. Like Confucius, Mencius recognizes a supreme power which he calls Heaven. It is the cause of causes, the first cause.

[1] Mencius, VII. 1. 26.