

# CONTENTS

## *Introduction*

<b>THE WORLD'S KNOWLEDGE OF INDIA SINCE 1947</b> .. .. .	<b>11</b>
--	-----------

*Foreign Observers in India*, correspondents, experts, economists, diplomats, novelists; quality of the information.

*Obstacles to Knowledge*, fear of Asia, Bandaranaike incident, Herter incident; Commonwealth Office, ignorance of language.

*Old and New Knowledge*, British administrators; contemporary inquirers; the Indian Intelligentsia.

*Material Environment as Hindrance*, universal squalor, misrepresentation and true meaning; symbolic story from the Arabian Nights; effect of altitude on mind.

## *Chapter 1*

<b>FROM THE WORD TO THE EYE</b> .. .. .	<b>27</b>
---	-----------

*Indian and Hindu*, etymological sense; Hindus as a closed society; definition of 'Indian'; addiction to words; use of the eye.

*Ethnic Types*, three: Darks, Yellows, Browns; complexion and features; geographical distribution.

*Human Conflicts*, unexplained on accepted theories; ethnic types and conflicts—the Darks and the Hindus, the Mongoloids and the Hindus; cultural differences and the conflicts; inherent in the historical process—the disturbances of 1947, the Bengali-Assamese conflict; a land of strife.

## *Chapter 2*

<b>THE DEPOSITS OF TIME</b> .. .. .	<b>38</b>
-------------------------------------	-----------

*Ethnic History of India*, current views; earliest inhabitants; starting point of continuous history; appearance of the fundamental cleavage.

*Situation Facing the Aryans*, Darks of the mainland; agriculturists of the Punjab, and Mesopotamian influence; Mongoloids of eastern India.

*Aryan Colonization*, homeland and migrations: conflict in Iran; settlement in the Punjab; expansion into the Gangetic plain; colonization of the South, its character, new languages; the Sudras; principle followed in reconstruction.

*Later Invasions*, Persians and Greeks; barbarians from Central Asia, effect on the Hindu mind, absorption of the barbarians; the Caste System.

*Muslim Conquest*, creation of a new cleavage; difference from previous invasions.

*European Conquest*, ethnic effect.

### Chapter 3

## THE CHILDREN OF CIRCE . . . . . 66

*Aboriginals and Their Life*, geographical environment; Hindu hostility; contemporary interest, folk dance festival, Nehru's attitude.

*Aryan Attitude and Its Degeneration*, fear and fascination; admiration of physical beauty, hunter maiden, hunter chief; abhorrence of ways; present-day contempt.

*Survival of the Aboriginals*, economic reason; adaptability, techniques and way of life; Aryan chivalry, warriors and hunters, example of Rama, story of the hunter boy; Muslim and British policy.

*Threat From Industrialization*, the industrial revolution in India, encroachments on aboriginal's territory, Tata Iron and Steel Factory; nature of industrialism; forces behind the Indian industrial revolution, anti-European nationalism, Hindu love of money; mercantile class and the middle-class, capitalists and socialists.

*Degradation of the Aboriginal*, economic and social slavery, British precedent; political remedy, Christianity and the aboriginals; Hindu failure and American intervention.

## Chapter 4

## ON UNDERSTANDING THE HINDUS .. .. 91

*Hindus as a Psychological Study*, character and national evolution; lack of interest in the Hindu character; British failure, Chatterji's views.

*Western Dislike for Hindus*, British anger and contempt, Chatterji's comment; Muslim opinion, Alberuni; countertheses, Orientalists, spiritual pilgrims, economic historians; popular revision of opinion, case of E. M. Forster; foreign views as challenge.

*Reasons for the Foreign Dislike*, Hindu contradictions; irrationality; absence of measure; moral hypocrisy; anger point-

## Chapter 5

## JANUS AND HIS TWO FACES .. .. 106

*Dichotomy of the Hindu Character*, contrasted traits affecting politics; Hindu non-violence and militarism as illustration.

*History of Hindu Militarism, Ancient Times*: Asoka and non-violence; evidence of inscriptions and Sanskrit literature; Hindu warfare; concept of righteous war, war and the *Mahabharata*, struggle against the Muslims, sack of Mathura, the third battle of Panipat, the Mutiny. *Modern Times*: latent militarism, the revolutionary movement, Subhas Bose and the I.N.A., militarism as an influence on foreign policy; author's military interests; militarism after independence, Pakistan and Goa. *Hindu Militarism and the Indo-Chinese Conflict*: its character, Nehru and China, emergency in India; as a war of righteousness, Radhakrishnan's speeches, poets, Gandhi cited by Nehru; abuse of the enemy as a feature of Hindu militarism, Duryodhana and Krishna; foreign helpers of India and the American Task Force in Delhi.

*Hindu Pacifism and Non-violence*, character of non-violence; pacifism insincere, its reasons.

*Collective Insanity of the Hindus*, the diagnosis. German and Japanese precedent; survival of the Hindus, its reason, Hindu inertia, the masses and their culture.

## Chapter 6

## THE VICTIMS OF CIRCE .. .. . 135

*British Behaviour in India*, clue to Hindu character; transformation of British character, simplification; danger of sophistication, flirtation and love; private life, moral looseness, perversion.

*Treatment of Indians*, racial arrogance, no admission of fault, social discipline as a vice; fear of the native inhabitants; Kipling's story 'Red Dog' a fable of the Mutiny; reason for fear; effect on military dispositions; retaliatory violence; panic in 1930 and during World War II.

*Dislike for Propagation of Culture*, repugnance for the use of the English language by Indians; a parallel from the Ramayana.

*Tropicalization of Compassion*, E. M. Forster's plea, advice to motorists, the General Staff and assaults on Indians.

*Methods of Relief*, assimilation of native ways, furloughs

*Parallelism Between British and Hindu Behaviour.*

## Chapter 7

## NOSTALGIA FOR THE FORGOTTEN HOME .. .. . 151

*Aryans as European Colonists*, their suffering in India, its course and character, its effect; coming and settlement, classification of the Indo-Gangetic plain; attachment to plains, reason for.

*Failure in Adaptation*, intolerance of heat and rain; dwellings unsuited to monsoon lands, mud economy and bamboo economy, collapse of houses, drowning in flooded streets; physical unadaptability, hatred for Bengal.

*Himalayas and the Hindus*, Hindu attitude to the Himalayas; geographical relationship between the mountain and the plain; symbolic of religious and worldly life.

*Vindhyas and the Hindus*, sensitiveness to the beauty of the region, descriptions in Sanskrit poetry; moral objection, softening influence, example of Aryan girls.

*Hindu Philosophy and the Geographical Environment*, nervous breakdown and philosophy, bodily suffering and its effect; practical motivation of philosophy; philosophical exposition of the nature of sorrow and suffering, body as source; grandeur of the sorrow and its intensity; **passional character** of Hindu philosophy, effort to escape degradation in suffering; cruelty and nihilism of the philosophical deliverance, Samkhya, Vedanta; rejection of philosophy by the Hindus

*Chapter 8*

**AULD LANG SYNE** .. .. . 174

*Four Hindu Loyalties*, empiric reactions to suffering; symbols of pre-Indian existence; the loyalties and the ruling class.

*The Vedas*, their authority; what they are not; what they are; the Vedas and modern Hindus, aesthetic affectation; pre-Indian origins.

*Fair Complexion*, European and Hindu colour-consciousness; darkening of the original complexion; Hindu colour-prejudice; its origin and character.

*Cult of the Rivers*, sacredness of the rivers; rivers of the original home and of the migratory route; arrival on the Indus and the Punjab rivers; march to the Ganges; forms of bathing, stellar conjunctions, holy spots, daily bathe; bathing women.

*Cow-Worship*, Western criticism; modern degradation, economic and political reasons; Vedic and epic periods; growth of the prohibition, Mahabharata, sacred law, classical literature; reasons for cow-worship; origin of the humped cattle; their beauty, story of Lakshmi, cattle in movement, cow-worship and the Krishna cult; religious sanction; care of the cow in Bengali homes.

*Chapter 9*

**THE DEFIANCE** .. .. . 210

*Geographical Reason for Hindu Asceticism*, contrast between the loyalty to the symbols of pre-Indian existence and the

- defiance; emergence of self-mortification; its relationship to climate; systematization of asceticism; naked sadhus and their procession.
- Attitude to Material Squalor*, mania for cleanliness; ascetical indifference to filth, story of Trailanga Swami and of author's friend; three attitudes.
- Self-mortification for Emotional Satisfaction*, means of power, Hindu examples, Buddha's penance; super-magical motivation of Hindu spirituality; occult as defence against Nature and man.

### Chapter 10

## THE ANODYNE . . . . . 219

- Sexual Pleasure as Relief*, fight against sorrow, philosophers and laymen, general preference for sensual enjoyment; preoccupation with sexual activity, Hindu attitude to it.
- Naturalistic Phase*, myths as evidence; Rigvedic and epic age; sexual life of the gods, Indra's sensuality; sexual life of the sages, in the hermitages; the procreative motive, cases of Dilip and Vrihaspati; exhaustion of the naturalistic urge.
- Romantic Phase*, the mind and sexual activity, view of Julien Benda; sexual intercourse and the stars; sexual life of the classical age and its evidence, value of literary testimony; delicacy in sexual activity; character of Hindu erotic writing; examples of Hindu refinement; *Lady Chatterley's Lover*, comments; woman's role, why emphasized; woman's burden, decline of gentleness in private and collective life; strain on the women and its results.
- Women's Revenge*, indifference and sordidness.
- Anti-Romantic Phase*, romantic and later phases, images; variation of object, polygamy and prostitution, seduction—its method and character; variation of method, its barrenness and failure.
- Vicarious Satisfaction*, Hindu erotic treatises and their significance, Western interest, their real motivation.
- Popular Sexual Life*.
- Erotic Sculptures*, misunderstanding of; moods in; non-religious and profane character, presence in temples.

*Sex and Religion.*

*Later Phases and Conclusion, crude sensuality; European impact and passional reformation; contemporary situation.*

*Chapter 11*

THE HINDU ACEDIA . . . . . 266

*Residual Sorrow, religious consolation; sense of hollowness in living.*

*Character of the Acedia, quiescent form: slowness, senility, walking; active form: quarrelsomeness in public, abuse and brawls, contrast with the Japanese; home life, dullness, grievances, maladjustments and clashes; tolerance of bad language and blows.*

*Permanent Effects, split personalities, the wife; gloating on sorrows and self-pity, rivalry in unhappiness, craving for sympathy, neglect of health; proneness to suicide; incomprehension of the suffering; predetermined sorrow and destiny.*

*Chapter 12*

THE LEAST OF THE MINORITIES . . . . . 281

*Muslims as a Minority, position admitted, their eclipse, incident of the Nawab.*

*Muslims During British Rule, suspicions of the British; Sir Syed Ahmad Khan and mission; nationalist movement and rehabilitation with the British; emergence of a new problem—future position if the British left India, rights and privileges vs. the Hindus; Pan-Islamism in India; alienation from the British and alliance with the Hindus; new Hindu-Muslim antagonism and the idea of partition; creation of Pakistan.*

*Pakistan and Its Problems, anxieties after creation, India's hostility, isolation from possible supporters, American alliance and its value; a retrogressive historical evolution.*

*Muslims in India since 1947, Hindu fear and contempt; general Muslim attitude, Muslim leaders; Muslims in high positions, politicians, Nehru's support, Muslim officials.*

*Muslim Mistakes, opportunism and arrogance during British rule; attacks on Hindus; a lost cause.*

*Chapter 13*

**THE HALF-CASTE MINORITIES—**

**GENETIC AND CULTURAL .. .. . 304**

*Half-caste Communities, reason for dealing with them; definition and classification; Portuguese and British blood in India; Indian Christians, denominations and varying status.*

*Eurasians, Hindu prejudice against miscegenation and its products; British attitude and policy; their life and grievances; psychological instability; in prostitution, Hindus and Eurasian women; danger from Hindu sensuality; present position, resignation and maladjustment.*

*Goanese, life under Portuguese rule, extension of Mediterranean life; India as a country of degradation; vocations.*

*Influence on the Hindus, debasement of Hindu sensuality; tools of abuse of power; share in Hindu chauvinism, an Indian Cardinal; in the educational system; in cultural activities.*

*Indian Christians, Hindu attitude to conversion; British administration and missionary activities; conversion in India, its effect on personality, contrast with Islam; adherence to old traditions: feeling of helplessness, and subservience to Hindus; their future, participation in Hindu festivals, unconscious apostasy.*

*Note on the Parsis and the Sikhs.*

*Chapter 14*

**THE DOMINANT MINORITY .. .. . 338**

*Anglicized Hindus, a psychological and cultural breed, numerical strength; Western attitude, old and new; distinctions within the class, main categories.*

*Officers of the Armed Forces, their origins, system of education and training under British rule, author's views; effect of the system; its failure—a Tagore story as parable.*



*Bureaucrats, Managers, and Professionals*, their Westernization; their self-confidence and self-esteem, omniscience with one example; snobbery and discourtesy, two instances; Nehru as sanction behind them; their cultural role and weakness; timidity in the face of Hindu traditionalism, clothes, the English language, Nehru's support for English; weakness and triviality of their personality.

*Technicians*, ineffectiveness as agents of Westernization; reasons, their education and training, their social antecedents.

*The Youth*, apparent Westernization; significance of youthful rebelliousness and unorthodoxy; reclaiming power of Hindu society; relapse into Hindu life and a smile.

*Appendix I, Anglicized Hindu Manners*, .. .. . 365

*Appendix II, Coercive Power of Hindu Traditions* .. 368

*Epilogue*

**CIRCE'S TRIUMPH** .. .. . 372

