

The Wonders of Indian Culture

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India—the Land of Multiplicity

India is a vast continent, not merely a country, and is inhabited by many different races. The nations of Europe are nearer to each other, more similar to each other, than the races in India. You may get just a rough idea of it if I tell you that there are eight different languages in all India. Different languages—not dialects—each having a literature of its own. The Hindi language, alone, is spoken by 100,000,000 people; the Bengali by about 60,000,000, and so on. Then, again, the four northern Indian languages differ more from the southern Indian languages than any two European languages from each other. They are entirely different, as much different as your [American] language differs from the Japanese, so that you will be astonished to know, when I go to southern India, unless I meet some people who can talk Sanskrit, I have to speak to them in English. Furthermore, these various races differ from each other in manners, customs, food, dress, and in their methods of thought.¹

When you study the civilisation of India, you find that it has died and revived several times; this is its peculiarity. Most races rise once and then decline for ever. There are two kinds of people: those who grow continually and those whose growth comes to an end. The peaceful nations, India and China, fall down, yet rise again; but the others, once they go down, do not come up—they die. Blessed are the peacemakers, for they shall enjoy the earth.²

The Historical 'Discovery' of India

Of all the causes which have worked for the present state of human civilisation from the ancient

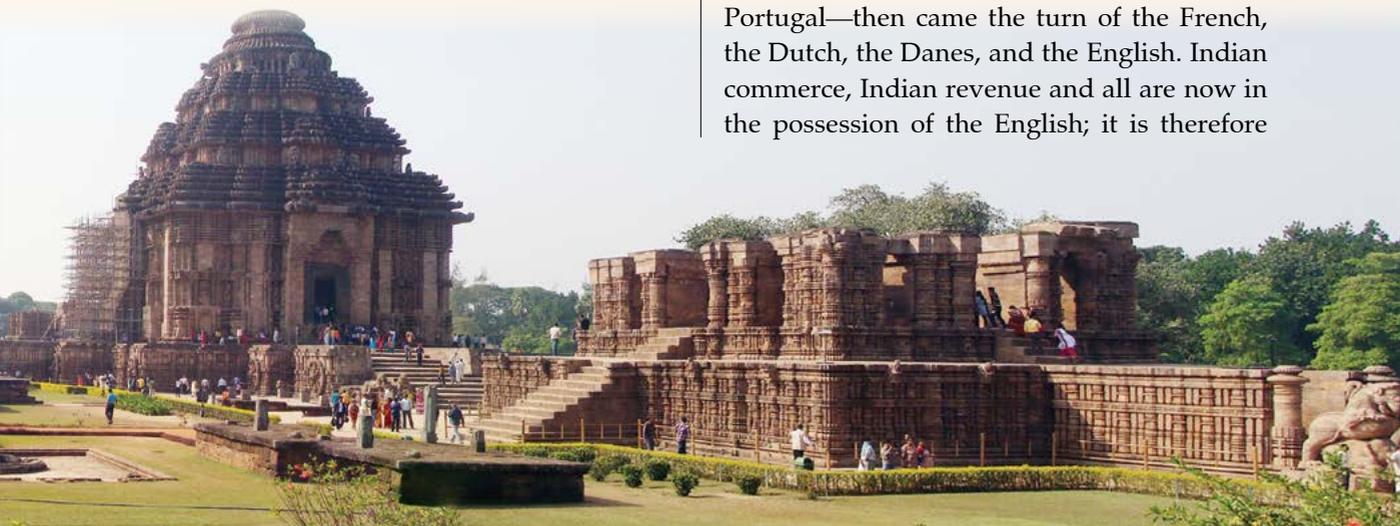
times, the commerce of India is perhaps the most important. From time immemorial India has beaten all other countries in point of fertility and commercial industries. Up till a century ago, the whole of the world's demand for cotton cloth, cotton, jute, indigo, lac, rice, diamonds, and pearls, etc., used to be supplied from India.

Moreover, no other country could produce such excellent silk and woollen fabrics, like the kincob, etc., as India. Again, India has been the land of various spices such as cloves, cardamom, pepper, nutmeg, and mace. Naturally, therefore, from very ancient times, whatever country became civilised at any particular epoch, depended upon India for those commodities. This trade used to follow two main routes—one was through land, via Afghanistan and Persia, and the other was by sea—through the Red Sea.

After his conquest of Persia, Alexander the Great despatched a general named Niarchus to explore a sea-route, passing by the mouth of the Indus, across the ocean, and through the Red Sea. Most people are ignorant of the extent to which the opulence of ancient countries like Babylon, Persia, Greece,

and Rome depended on Indian commerce. After the downfall of Rome, Baghdad in Mohammedan territory, and Venice and Genoa in Italy, became the chief Western marts of Indian commerce. And when the Turks made themselves masters of the Roman Empire and closed the trade-route to India for the Italians, then Christopher Columbus (Christobal Colon), a Spaniard or Genoese, tried to explore a new route to India across the Atlantic, which resulted in the discovery of the American continent. Even after reaching America, Columbus could not get rid of the delusion that it was India. It is therefore that the aborigines of America are to this day designated as Indians. In the Vedas we find both names, 'Sindhu' and 'Indu', for the Indus; the Persians transformed them into 'Hindu', and the Greeks into 'Indus', whence we derived the words 'India' and 'Indian'. With the rise of Mohammedanism the word 'Hindu' became degraded and meant 'a dark-skinned fellow', as is the case with the word 'native' now.

The Portuguese, in the meantime, discovered a new route to India, doubling Africa. The fortune of India smiled on Portugal—then came the turn of the French, the Dutch, the Danes, and the English. Indian commerce, Indian revenue and all are now in the possession of the English; it is therefore



that they are the foremost of all nations now. But now, Indian products are being grown in countries like America and elsewhere, even better than in India, and she has therefore lost something of her prestige. This the Europeans are unwilling to admit. That India, the India of 'natives', is the chief means and resources of their wealth and civilisation, is a fact which they refuse to admit, or even understand. We too, on our part, must not cease to bring it home to them.³

The Contributions of Ancient India

Indian society [was] so great that a Greek historian who wrote about India of that time was led to say that no Hindu was known to tell an untruth and no Hindu woman was known to be unchaste.⁴

This is the peculiarity of the Indian mind, that when anything interests it, it gets absorbed in it and other things are neglected. You know how many sciences had their origin in India. Mathematics began there. You are even today counting 1, 2, 3, etc. to zero, after Sanskrit figures, and you all know that algebra also originated in India, and that gravitation was known to the Indian thousands of years before Newton was born.⁵

India has given to antiquity the earliest scientific physicians, and, according to Sir William Hunter, she has even contributed to modern medical science by the discovery of various chemicals and by teaching you how to reform misshapen ears and noses. Even more it has done in mathematics, for algebra, geometry, astronomy, and the triumph of modern science—mixed mathematics—were all invented in India, just so much as the ten numerals, the very cornerstone of all present civilization, were discovered in India, and are in reality, Sanskrit words.

In philosophy we [Indians] are even now head and shoulders above any other nation, as Schopenhauer, the great German philosopher, has confessed. In music India gave to the world her system of notation, with the seven cardinal notes and the diatonic scale, all of which we enjoyed as early as 350 B.C., while it came to Europe only in the eleventh century. In philology, our Sanskrit language is now universally acknowledged to be the foundation of all European languages, which, in fact, are nothing but jargonized Sanskrit.

In literature, our epics and poems and dramas rank as high as those of any language; our *Shakuntala* was summarized by Germany's greatest poet, as 'heaven and earth united'. India has

given to the world the fables of Aesop, which were copied by Aesop from an old Sanskrit book; it has given the Arabian Nights, yes, even the story of Cinderella and the Bean Stalks. In manufacture, India was the first to make cotton and purple [dye], it was proficient in all works of jewelry, and the very word 'sugar', as well as the article itself, is the product of India. Lastly she has invented the game of chess and the cards and the dice. So great, in fact, was the superiority of India in every respect, that it drew to her borders the hungry cohorts of Europe, and thereby indirectly brought about the discovery of America.

. . . It [India] does not beg for mercy at the hands of any nation. Our only fault is that we cannot fight to conquer; but we trust in the eternity of truth. India's message to the world is first of all, her blessing; she is returning good for the evil which is done her, and thus she puts into execution this noble idea, which had its origin in India. Lastly, India's message is, that calm goodness, patience and gentleness will ultimately triumph. For where are the Greeks, the one-time masters of the earth? They are gone. Where are the Romans, at the tramp of whose cohorts the world trembled? Passed away. Where are the Arabs, who in fifty years had carried their banners from the Atlantic to the Pacific? And where are the Spaniards, the cruel murderers of millions of men? Both races are nearly extinct; but thanks to the morality of her children, the kinder race [Indian] will never perish, and she will yet see the hour of her triumph.⁶

There is no philosophy in the world that is not indebted to Kapila. Pythagoras came to India and studied this philosophy, and that was the beginning of the philosophy of the Greeks. Later, it formed the Alexandrian school, and still later, the Gnostic. It became

divided into two; one part went to Europe and Alexandria, and the other remained in



India; and out of this, the system of Vyasa was developed. The Sankhya philosophy of Kapila was the first rational system that the world ever saw. Every metaphysician in the world must pay homage to him. I want to impress on your mind that we are bound to listen to him as the great father of philosophy. This wonderful man, the most ancient of philosophers, is mentioned even in the Shruti: 'O Lord, Thou who produced the sage Kapila in the beginning.' How wonderful his perceptions were, and if there is any proof required of the extraordinary power of the perception of Yogis, such men are the proof. They had no microscopes or telescopes. Yet how fine their perception was, how perfect and wonderful their analysis of things!⁷

An Outsider's View of India

People who are capable of seeing only the gross external aspect of things can perceive in the Indian nation only a conquered and

suffering people, a race of dreamers and philosophers. They seem to be incapable of perceiving that in the spiritual realm India conquers the world. No doubt it is true that just as the too active Western mind would profit by an admixture of Eastern introspection and the meditative habit, so the Eastern would benefit by a somewhat greater activity and energy.

Still we must ask: What may be that force which causes this afflicted and suffering people, the Hindu, and the Jewish too (the two races from which have originated all the great religions of the world) to survive, when other nations perish? The cause can only be their spiritual force. The Hindus are still living though silent, the Jews are more numerous today than when they lived in Palestine. The philosophy of India percolates throughout the whole civilised world, modifying and permeating as it goes. So also in ancient

communication with the rest of the world, thus disproving the belief that Indians never went outside of their own country.⁸

The one characteristic of Indian thought is its silence, its calmness. At the same time the tremendous power that is behind it is never expressed by violence. It is always the silent mesmerism of Indian thought. If a foreigner takes up our literature to study, at first it is disgusting to him; there is not the same stir, perhaps, the same amount of go that rouses him instantly. Compare the tragedies of Europe with our tragedies. The one is full of action, that rouses you for the moment, but when it is over there comes the reaction, and everything is gone, washed off as it were from your brains. Indian tragedies are like the mesmerist's power, quiet, silent, but as you go on studying them they fascinate you; you cannot move; you are bound; and whoever has dared to touch our literature has felt the

bondage, and is there bound for ever. Like the gentle dew that falls unseen and unheard, and yet brings into blossom the fairest of roses, has been the contribution of India to the thought of the world. Silent, unperceived, yet omnipotent in its effect, it has revolutionised the thought of the world, yet nobody knows when it did so. (CW, 3: 274)



The Indian Quest for God

It is remarkable also that the possession of India by a foreign power has always been a turning-point in the history of that power, bringing to it wealth, prosperity, dominion, and spiritual ideas. While the Western man tries to measure

times, her trade reached the shores of Africa before Europe was known, and opened

how much it is possible for him to possess and to enjoy, the Eastern seems to take the

opposite course, and to measure how little of material possession he can do with. In the Vedas we trace the endeavour of that ancient people to find God. In their search for Him they came upon different strata; beginning with ancestor worship, they passed on to the worship of Agni, the fire-god, of Indra, the god of thunder, and of Varuna, the God of gods. We find the growth of this idea of God, from many gods to one God, in all religions; its real meaning is that He is the chief of the tribal gods, who creates the world, rules it, and sees into every heart; the stages of growth lead up from a multiplicity of gods to monotheism. This anthropomorphic conception, however, did not satisfy the Hindus, it was too human for them who were seeking the Divine. Therefore they finally gave up searching for God in the outer world of sense and matter, and turned their attention to the inner world.

Is there an inner world? And what is it? It is Atman. It is the Self, it is the only thing an individual can be sure of. If he knows himself, he can know the universe, and not otherwise. The same question was asked in the beginning of time, even in the Rig-veda, in another form: 'Who or what existed from the beginning?' That question was gradually solved by the Vedanta philosophy. The Atman existed. That is to say, what we call the Absolute, the Universal Soul, the Self, is the force by which from the beginning all things have been and are and will be manifested.⁹

Indian Idea of Existence

According to our Indian system, there are two existences: nature on the one side and the Self, the Atman, on the other. By the word nature is meant not only all this external world, but also our bodies, the mind, the will, even down to what says 'I'. Beyond all that is the infinite life and light of the soul—the Self,

the Atman. . . According to this philosophy the Self is entirely separate from nature, always was and always will be. . . There never was a time when the spirit could be identified even with the mind. . .

It is self-evident that the food you eat is manufacturing the mind all the time. It is matter. The Self is above any connection with food. Whether you eat or not does not matter. Whether you think or not . . . does not matter. It is infinite light. Its light is the same always. If you put a blue or a green glass [before a light], what has that to do with the light? Its colour is unchangeable. It is the mind which changes and gives the different colours. The moment the spirit leaves the body, the whole thing goes to pieces.¹⁰

. . . In India there is quite a different idea. [There] religion means realisation, nothing else. It does not matter whether one approaches the destination in a carriage with four horses, in an electric car, or rolling on the ground. The goal is the same. . . For the Indians it is how to become what they really are, to regain their lost Selfhood. . .¹¹

The Scriptures of India

Upanishads have become the Bible of modern India. The Hindus have the greatest respect for the Karma Kanda of the Vedas, but, for all practical purposes, we know that for ages by Shruti has been meant the Upanishads, and the Upanishads alone. We know that all our great philosophers, whether Vyasa, Patanjali, or Gautama, and even the father of all philosophy, the great Kapila himself, whenever they wanted an authority for what they wrote, every one of them found it in the Upanishads, and nowhere else, for therein are the truths that remain for ever.¹²

Unfortunately there is the mistaken notion in modern India that the word

Vedanta has reference only to the Advaita system; but you must always remember that in modern India the three Prasthanas are considered equally important in the study of all the systems of religion. First of all there are the Revelations, the Shrutis, by which I mean the Upanishads. Secondly, among our philosophies, the Sutras of Vyasa have the greatest prominence on account of their being the consummation of all the preceding systems of philosophy. These systems are not contradictory to one another, but one is based on another, and there is a gradual unfolding of the theme which culminates in the Sutras of Vyasa. Then, between the Upanishads and the Sutras, which are the systematising of the marvellous truths of the Vedanta, comes in the Gita, the divine commentary of the Vedanta.¹³

The Ideal of Indian Women

Now, the ideal woman in India is the mother, the mother first, and the mother last. The word woman calls up to the mind of the Hindu, motherhood; and God is called Mother. As children, every day, when we are boys, we have to go early in the morning with a little cup of water and place it before the mother, and mother dips her toe into it and we drink it.

In the West, the woman is wife. The idea of womanhood is concentrated there—as the wife. To the ordinary man in India, the whole force of womanhood is concentrated in motherhood. In the Western home, the wife rules. In an Indian home, the mother rules. If a mother comes into a Western home, she has to be subordinate to the wife; to the wife belongs the home. A mother always lives in our homes: the wife must be subordinate to her. See all the difference of ideas.

Now, I only suggest comparisons; I would state facts so that we may compare the two sides. Make this comparison. If you

ask, 'What is an Indian woman as wife?', the Indian asks, 'Where is the American woman as mother? What is she, the all-glorious, who gave me this body? What is she who kept me in her body for nine months? Where is she who would give me twenty times her life, if I had need? Where is she whose love never dies, however wicked, however vile I am? Where is she, in comparison with her, who goes to the divorce court the moment I treat her a little badly? O American woman! where is she?' I will not find her in your country. I have not found the son who thinks mother is first. When we die, even then, we do not want our wives and our children to take her place. Our mother!—we want to die with our head on her lap once more, if we die before her. Where is she? Is woman a name to be coupled with the physical body only? Ay! the Hindu mind fears all those ideals which say that the flesh must cling unto the flesh. No, no! Woman! thou shalt not be coupled with anything connected with the flesh. The name has been called holy once and for ever, for what name is there which no lust can ever approach, no carnality ever come near, than the one word mother? That is the ideal in India.¹⁴

The Secret of Indian Culture

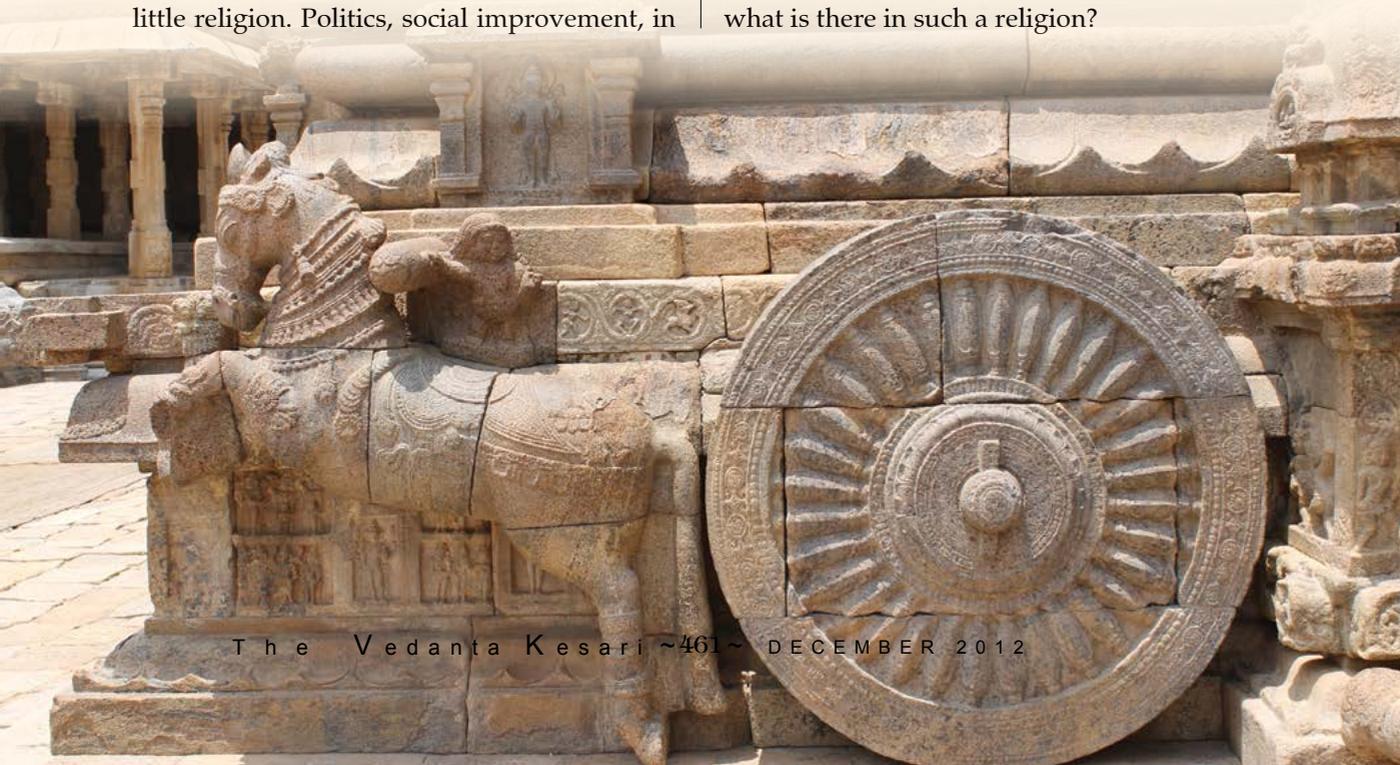
As each nation has one ideal as its vitality, as each nation has one particular groove which is to become its own, so religion is the peculiarity of the growth of the Indian mind. In other parts of the world, religion is one of the many considerations, in fact it is a minor occupation. In England, for instance, religion is part of the national policy. The English Church belongs to the ruling class, and as such, whether they believe in it or not, they all support it, thinking that it is their Church. Every gentleman and every lady is expected to belong to that Church. It is a sign

of gentility. So with other countries, there is a great national power; either it is represented by politics or it is represented by some intellectual pursuits; either it is represented by militarism or by commercialism. There the heart of the nation beats, and religion is one of the many secondary ornamental things which that nation possesses.

Here in India, it is religion that forms the very core of the national heart. It is the backbone, the bed-rock, the foundation upon which the national edifice has been built. Politics, power, and even intellect form a secondary consideration here. Religion, therefore, is the one consideration in India.¹⁵

Ay, in other countries religion is only one of the many necessities in life. To use a common illustration which I am in the habit of using, my lady has many things in her parlour, and it is the fashion nowadays to have a Japanese vase, and she must procure it; it does not look well to be without it. So my lady, or my gentleman, has many other occupations in life, and also a little bit of religion must come in to complete it. Consequently he or she has a little religion. Politics, social improvement, in

one word, this world, is the goal of mankind in the West, and God and religion come in quietly as helpers to attain that goal. Their God is, so to speak, the Being who helps to cleanse and to furnish this world for them; this is apparently all the value of God for them. Do you not know how for the last hundred or two hundred years you have been hearing again and again out of the lips of men who ought to have known better, from the mouths of those who pretend at least to know better, that all the arguments they produce against the Indian religion is this—that our religion does not conduce to well-being in this world, that it does not bring gold to us, that it does not make us robbers of nations, that it does not make the strong stand upon the bodies of the weak and feed themselves with the life-blood of the weak. Certainly our religion does not do that. It cannot send cohorts, under whose feet the earth trembles, for the purpose of destruction and pillage and the ruination of races. Therefore they say—what is there in this religion? It does not bring any grist to the grinding mill, any strength to the muscles; what is there in such a religion?



They little dream that that is the very argument with which we prove our religion, because it does not make for this world. Ours is the only true religion because, according to it, this little sense-world of three days' duration is not to be made the end and aim of all, is not to be our great goal. This little earthly horizon of a few feet is not that which bounds the view of our religion. Ours is away beyond, and still beyond; beyond the senses, beyond space, and beyond time, away, away beyond, till nothing of this world is left and the universe itself becomes like a drop in the transcendent ocean of the glory of the soul. Ours is the true religion because it teaches that God alone is true, that this world is false and fleeting, that all your gold is but as dust, that all your power is finite, and that life itself is oftentimes an evil; therefore it is, that ours is the true religion. Ours is the true religion because, above all, it teaches renunciation and stands up with the wisdom of ages to tell and to declare to the nations who are mere children of yesterday in comparison with us Hindus—who own the hoary antiquity of the wisdom, discovered by our ancestors here in India—to tell them in plain words: 'Children, you are slaves of the senses; there is only finiteness in the senses, there is only ruination in the senses; the three short

days of luxury here bring only ruin at last. Give it all up, renounce the love of the senses and of the world; that is the way of religion.' Through renunciation is the way to the goal and not through enjoyment. Therefore ours is the only true religion.¹⁶

. . . India alone was to be, of all lands, the land of toleration and of spirituality; and therefore the fight between tribes and their gods did not long take place here. For one of the greatest sages that was ever born found out here in India even at that distant time, which history cannot reach, and into whose gloom even tradition itself dares not peep—in that distant time the sage arose and declared, 'He who exists is one; the sages call Him variously.' This is one of the most memorable sentences that was ever uttered, one of the grandest truths that was ever discovered. And for us Hindus this truth has been the very backbone of our national existence. For throughout the vistas of the centuries of our national life, this one idea comes down, gaining in volume and in fullness till it has permeated the whole of our national existence, till it has mingled in our blood, and has become one with us. We live that grand truth in every vein, and our country has become the glorious land of religious toleration.

It is here and here alone that they build temples and churches for the religions which have come with the object of condemning our

own religion. This is one very great principle that the world is waiting to learn from us.¹⁷

The reason that we Indians are still living, in spite of so much misery, distress, poverty, and oppression from within and without is that we have a national idea, which is yet necessary for the preservation of the world. The Europeans too have a national idea of their own, without which the world will not go on; therefore they are so strong. Does a man live a moment, if he loses all his strength? A nation is the sum total of so many individual men; will a nation live if it has utterly lost all its strength and activity? Why did not this Hindu race die out, in the face of so many troubles and tumults of a thousand years? If our customs and manners are so very bad, how is it that we have not been effaced from the face of the earth by this time? Have the various foreign conquerors spared any pains to crush us out? Why, then, were not the Hindus blotted out of existence, as happened with men in other countries which are uncivilised? Why has not India depopulated and turned into a wilderness? Why, then foreigners would have lost no time to come and settle in India, and till her fertile lands in the same way as they did and are still doing in America, Australia, and Africa! Well, then, my foreigner, you are not so strong as you think yourself to be; it is a vain imagination.

First understand that India has strength as well, has a substantial reality of her own yet. Furthermore, understand that India is

still living, because she has her own quota yet to give to the general store of the world's civilisation.

Now, that vitality of India has not been touched yet. They have not given up that, and it is still strong—in spite of all their superstitions. Hideous superstitions are there, most revolting some of them. Never mind. The national life-current is still there—the mission of the race.

The Indian nation never will be a powerful conquering people—never. They will never be a great political power; that is not their business, that is not the note India has to play in the great harmony of nations. But what has she to play? God, and God alone. She clings unto that like grim death. Still there is hope there.¹⁸

India Lives On

You said a lot about ancient India. That India still lives, . . . , is not dead, and that living India dares even today to deliver her message without fear or favour of the rich, without fear of any body's opinion, either in the land where her feet are in chains or in the very face of those who hold the end of the chain, her rulers. That India still lives. . . India of undying love, of everlasting faithfulness, the unchangeable, not only in manners and customs, but also in love, in faith, in friendship. And I, the least of that India's children, love you. . . with Indian love, and would any day give up a thousand bodies to help you out of this delusion.¹⁹ □



References

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| 1. CW, 8:54 (the figures given by Swamiji are as they existed during his times) | 2. CW, 8: 92-93 | 3. CW, 7: 356-358 | 4. CW, 1: 23 | 5. CW, 2: 20 | 6. CW, 2: 511-13 | 7. CW, 2: 445 | 8. CW, 1: 383 | 9. CW, 1: 383-84 | 10. CW, 1: 470 | 11. CW, 1: 468 | 12. CW, 3: 394-395 | 13. CW, 3: 395-396 | 14. CW, 8: 57-58 | 15. CW, 3: 203-4 | 16. CW, 3: 179-80 | 17. CW, 3: 186-7 | 18. CW, 8: 75 |
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