Fortunately, there have appeared men, both in the East as well as in the West, who have appreciated and absorbed the Cultures of both the East and the West; e.g. Svāmī Vivekananda and Svāmī Rāma Tīrthā in the East, and Romain Rolland and Aldous Huxley in the West. The general Culture of the West values the matter more than the Spirit, that of the East values the Spirit more than the matter. But our body has both. They are like our two eyes. We can carry on our work with one eye no doubt; but for the sake of full perspective and also for that of beauty and symmetry both are needed. In the Materialistic Culture of the West, we have the spirit of adventure, the element of honest, incessant labour, the open-eyed rationalistic bent of mind, and in short, all the qualities needed for materialistic progress. But there is no consciousness of the One Spirit enthroned in the hearts of all. Thus, there is no sincere regard for others there, in the West. If it is found, it is only as a means to an end, which is one's own materialistic gain. It is all right as long as it serves the latter. No sooner does it come in conflict with it, than it is thrown over-board. And, in consequence, there are cut-throat competition, mutual intolerance, and the-destruction-of-the-opponent mentality. And these three are the great impediments in the way of Universal
Peace, the avowed end of all. This lack in the Materialistic Culture is supplied by the Spiritualistic Culture of the East. The same Spirit dwells in us as well as in others. This Spirit is One Mighty Organism and all living creatures whether human or sub-human are its various organs. They are like limbs of our body. The hand instinctively runs to the help of the leg if a mosquito sits on the latter and is about to bite it. Some such instinctive help to others in their hour of need is needed for the Universal Peace, the avowed goal of all. The rationale for some such regard for, and the consequent help to, others is supplied by the Spiritualistic Philosophy of the East. But the dogmatic presentation thereof will have no appeal to the West. In a lecture on "The Secret of Success" at the College of Commerce in Tokyo, Svāmī Rāma Tīrtha had said: "The Religion that Rāma brings to Japan is virtually the same as was brought centuries ago by Buddha's followers. But the same religion requires to be dealt with from an entirely different standpoint, to suit it to the needs of the present age. It requires to be blazoned forth in the light of Western Science and Philosophy." (1) That the present Thesis is animated by this Spirit will be clear to any one who happens to read it. One American Paper had written about Svāmī Rāma Tīrtha that he stood where philosophy and practical science met. Something of the sort can be said about this Thesis too.