

#WHY CHINA REJECTED IT

Opium Wars

Britain had to pay China in silver to import tea, silk, and porcelain, creating a trade imbalance that Britain was eager to correct with Opium



In the 18th and 19th centuries, Britain's trade with China was centered around two commodities: tea and opium. While tea was highly valued in Britain, opium was introduced by the British East India Company as a way to balance trade. China's rejection of opium and the subsequent conflicts, especially the Opium Wars, had profound consequences for both nations and reshaped the global order.

The Rise of the Tea Trade

By the 17th century, tea had become an integral part of British culture, with demand skyrocketing. China, during the Qing dynasty, had little need for British goods. The Chinese economy was largely self-sufficient, and British products, such as woolen textiles and manufactured goods, did not appeal to the Chinese market. As a result, Britain had to pay China in silver to import tea, silk, and porcelain, creating a trade imbalance that Britain was eager to correct.

The Shift to Opium

In the early 19th century, Britain found a solution to this imbalance through opium. Cultivated in British-occupied India, opium was highly addictive and had been used in China for medicinal purposes. By the 1830s, Britain began exporting large quantities of opium to China, where it became widely consumed. This allowed Britain to pay for tea and other goods with opium, which was in high demand in China.

As opium addiction spread, the Chinese government grew increasingly concerned about its social and economic effects. By 1839, Emperor Daoguang appointed Lin Zexu to curb the opium trade, leading to drastic actions, including the destruction of large quantities of opium in Canton (Guangzhou). Lin Zexu also sent a letter to Queen Victoria, urging her to halt the trade, but Britain refused.

The First Opium War (1839-1842)

In retaliation for China's crackdown on the opium trade, Britain declared war in 1839, marking the start of the First Opium War. The conflict was fought over Britain's right to continue exporting opium to China. With superior military technology, Britain quickly defeated the Qing forces.

The war ended in 1842 with the Treaty of Nanking, which imposed humiliating terms on China.

The Second Opium War (1856-1860)

Despite the Treaty of Nanking, tensions over opium continued, and in 1856, the Second Opium War (also known as the Arrow War) broke out. Britain, allied with France, sought further concessions, including the legalization of opium and more open ports. The war ended with the Treaty of Tientsin (1858), which granted Britain more control over Chinese trade, including the permanent legalization of the opium trade.

Consequences for China

The Opium Wars and the resulting treaties had devastating consequences for China.

- Economic Drain:** The wars, combined with the forced trade of opium, drained China's wealth. The indemnities and loss of key territories like Hong Kong significantly weakened the Qing dynasty.
- Social Upheaval:** Opium addiction spread rapidly across Chinese society, contributing to widespread social instability. This, along with the economic strain, sparked internal uprisings such as the Taiping Rebellion (1850-1864), one of the deadliest conflicts in history.
- Loss of Sovereignty:** China's defeat in the Opium Wars and the imposition of unequal treaties resulted in the loss of control over its own territory and sovereignty. Foreign powers gained economic, military, and diplomatic privileges in China, a period often referred to as the 'Century of Humiliation'.
- Rise of Anti-Imperialism:** The resentment over the opium trade and foreign domination fueled nationalist movements in China. Many Chinese viewed the foreign imposition of the opium trade as a symbol of Western exploitation.

The Legacy of the Opium Wars

The Opium Wars fundamentally altered China's relationship with the West. They marked the beginning of a period of imperial domination, during which China was forced to accept foreign economic interests, including the legalization of the opium trade. The wars not only led to China's economic and social decline but also contributed to the rise of anti-imperial sentiment and nationalism that would later play a central role in the fall of the Qing dynasty and the rise of the Republic of China in the early 20th century.



● Kshema Datuhkarna

r. S. Radhakrishnan visited China in May 1944 as a scholar during wartime to lecture on philosophy. This was after a Chinese educational mission came to India in April 1943. It met many distinguished scholars, but one academic, in particular, left a lasting impression on its members: Sarvepalli Radhakrishnan.

Then the vice chancellor of Benares Hindu University, Radhakrishnan spoke to the Chinese visitors at length about Hinduism and Buddhism, and about the ancient links between Asia's great civilisations. The conversations must have been truly compelling, for the government of war-torn China issued a formal invitation for Radhakrishnan to visit the country for five weeks and deliver lectures in and around Chongqing, then its capital.

While the scholar, who would go on to become India's president in 1962, agreed to spend no more than three weeks in China, his visit eventually lasted just 15 days. During that time, Radhakrishnan travelled mainly to universities, academic societies and Buddhist shrines.

His stay in May 1944 coincided with a major Chinese counter-offensive against Japan, which still occupied large parts of the country. Some of his well-wishers had advised him against visiting China under such precarious conditions. But he disagreed. He felt a sense of shame, he later wrote, that he had

travelled to Europe nearly a dozen times but had never once been to East Asia. It troubled him, too, that Indians knew far more about Western languages, literature, religion and scientific thought than they did about Asia.

"The unsettled conditions of China were perhaps the right time for a friendly visit," Radhakrishnan wrote in his book titled *India and China: Lectures delivered in China in May 1944*. "Besides, political distress in China has liberated radiant spiritual power. Everywhere were signs of a creative ardour. The clashing of different forces, eastern and western, traditional and revolutionary, has produced an awakening of the human consciousness of which the future is uncertain."

Among the students Radhakrishnan addressed were those who had fled territories occupied by Japan. These students, he said, had been "torn loose from the roots that held them and turned out of their historic buildings," yet continued to display a "wonderful spirit" despite immense hardship. "There are no palatial buildings, no well-equipped laboratories, no good libraries," he wrote. "The classes are held in improvised huts built of bamboo and clay, and tables and chairs are made of dead wood."

He described the very existence of such universities as a "great achievement," saying they ensured that "the spirit of China is kept alive." It was in these makeshift campuses that Radhakrishnan spoke about the affinities between Chinese philosophical traditions, particularly Confucianism and Taoism, and Indian religious thought, including

Reimagined India-China Ties Through Philosophy

Radhakrishnan's lectures were warmly received in China, where they helped generate renewed interest in Indian philosophical traditions. During his brief visit, the Indian scholar developed a deep fondness for the Chinese people and took careful note of their attitudes towards spirituality. "The Chinese have a certain delicacy of feeling," he wrote, "which makes them unwilling to dispute or discuss about spiritual things." Rather than argue, they adopted a detached but respectful attitude towards religious belief, he added. Radhakrishnan admired how Confucianism, Taoism and Buddhism coexisted in China without rivalry. They are not regarded as 'competitive,' he observed, 'but as complementary,' together meeting the social, ethical and mystical needs of society.



#SARVEPALLI RADHAKRISHNAN



Hinduism and Buddhism.

Confucian beliefs

In a lecture in Chongqing, Radhakrishnan spoke of how India and China had been linked by learning and culture long before the Christian era. "Our civilisations which are of great antiquity and of unbroken continuity possess a common cultural and spiritual background," he said. "They have similar ideals of human life and fellowship."

Discussing Confucius, Radhakrishnan observed that while the sage displayed qualities normally associated with a religious figure, he maintained silence on explicitly religious questions. Confucius, he said, demanded not a new religion but a new social outlook.

Yet, Radhakrishnan believed that spirituality was essential to the practice of Confucianism. "Confucius tells us that the things that make him sad is that virtue is not cultivated, that knowledge is not made clear, that people hear of duty and do not practise it, that people have evil in themselves and do nothing to improve," he said. Human beings, he added, often recognised what was noble and excellent but chose instead what was poor and mean.

"When Hindu thought requires us to develop 'jñana' or wisdom, when the Buddha asks us to acquire bodhi or enlightenment, they call upon us to acquire the wisdom which humbles the learned no less

than the simple," Radhakrishnan said, while calling for a "violent inward change" to evolve.

"The strict observance of ethical rules that Confucius lays down is possible only with the regeneration brought about by religion," Radhakrishnan said. By practising dharma, people could fulfil their social duties and create the harmony and mutual confidence sought by the Chinese sage, he added.

"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 yogo of Krishna and the dhanus of Arjuna," the Indian scholar said. "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."

Radhakrishnan was well acquainted with the teachings of Mencius, the fourth-century BCE Confucian thinker often referred to as the 'Second Sage.' Mencius, he said, developed a form of 'mystical idealism' while remaining firmly rooted in Confucian ethics and social values.

"Mencius distinguishes two kinds of knowledge," Radhakrishnan explained, "one which is the result of mental activity and the other which is the illumination of spirit produced by the stilling of mental activities." This, he said, was akin to the para vidya



It is very probable that during the period of the sixth to the fourth century B.C., when Taoism was in a formative condition, the mystic doctrines of the Upanishads and the technique of yoga, including breath-control and spiritual ecstasy, were conveyed to China," Radhakrishnan said. "But we are not in a position to establish that this was so." The central ideas of Taoism, he believed, closely resembled those of the Upanishads.

of the Upanishads. "Mencius asks us to recapture the intuitive powers, which, in the stress of life, do not get a chance of development. By means of breath regulation, mental concentration, and moral discipline, we rise to the spiritual level."

Taoism and Upanishads

Radhakrishnan was equally familiar with Taoism and with Lao Tzu, the author of *Tao Te Ching*, one of the foundational texts of Taoism. He saw striking parallels between Taoist philosophy and Advaita Vedanta.

"It is very probable that during the period of the sixth to the fourth century B.C., when Taoism was in a formative condition, the mystic doctrines of the Upanishads and the technique of yoga, including breath-control and spiritual ecstasy, were conveyed to China," Radhakrishnan said. "But we are not in a position to establish that this was so."

The central ideas of Taoism, he believed, closely resembled those of the Upanishads. "The contingency of the world and the reality of an Absolute are common to both," he said. Neither tradition, he noted, believed in a personal God endowed with attributes such as knowledge, active love and mercy. "The conception of Tao in Lao Tzu and Chuang Tzu is, as we have seen, on the same lines as the idea of Brahman in the Upanishads. Before time, for all time, and above all time, there was a self-existent being, eternal, infinite, complete and omnipresent. It is impossible to name it or define it,

for human terms are applicable only to empirical objects."

He described Chuang Tzu, who wrote another foundational text of Taoism, as a practitioner of a discipline comparable to yoga. "Chuang Tzu adopts the method of yoga by which the soul travels back from the outward activities, appetites and emotions, through successive layers of consciousness, until it arrives at pure consciousness, the mind within in the mind," Radhakrishnan said. "Postures (asanas) and breath-control (pranayama) of the yoga system are advised."

Quoting Chuang Tzu, "Throw open the gates, put self aside, bide in silence and the radiance of the spirit shall come in," Radhakrishnan concluded that other great teachers of Taoism also practised yoga.

Summing up the basic teachings of Tao Te Ching, he said, "Every creature in the world, human or animal, has a certain way of behaving, which is natural to him or it, and so long as we act according to it, we act in the way of the Tao or the way of virtue. Every one has his way, man or woman, prince or peasant. Each one should develop his own nature, his *Suadharma* as the *Bhagavad Gita* would put it."

Radhakrishnan's lectures were warmly received in China, where they helped generate renewed interest in Indian philosophical traditions. During his brief visit, the Indian scholar developed a deep fondness for the Chinese people and took careful note of their attitudes towards spirituality.

"The Chinese have a certain delicacy of feeling," he wrote, "which

makes them unwilling to dispute or discuss about spiritual things." Rather than argue, they adopted a detached but respectful attitude towards religious belief, he added. Radhakrishnan admired how Confucianism, Taoism and Buddhism coexisted in China without rivalry. They are not regarded as 'competitive,' he observed, 'but as complementary,' together meeting the social, ethical and mystical needs of society.

Radhakrishnan was openly sympathetic to China's war of resistance against Imperial Japan. In one lecture, he reminded students: "You were the first to stand up and fight against the aggressors in this war and for four and a half years, until the attack on Pearl Harbor brought America and Britain to your side; you fought alone and single-handed against a formidable foe with a toughness that has silenced the sceptics about the future of China."

Despite the devastation around him, he remained optimistic about China's future. "China after the war will have a great opportunity to rebuild her bombed cities and her universities will demonstrate to the world that she still has the imagination and the will-power which built the ancient miracles of art and architecture."

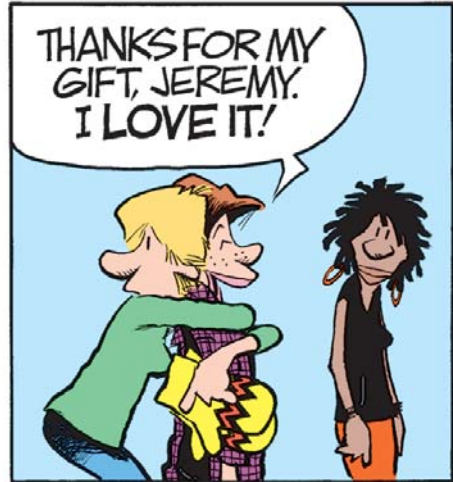
In 1957, Radhakrishnan returned to India, this time as vice president of India, and was warmly received by the country's top leadership, an affirmation of the intellectual and spiritual bridge he had helped strengthen more than a decade earlier.

rajeshsharma1049@gmail.com

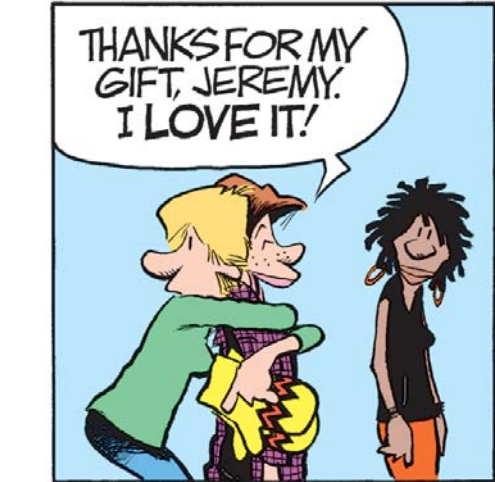


By Rick Kirkman & Jerry Scott

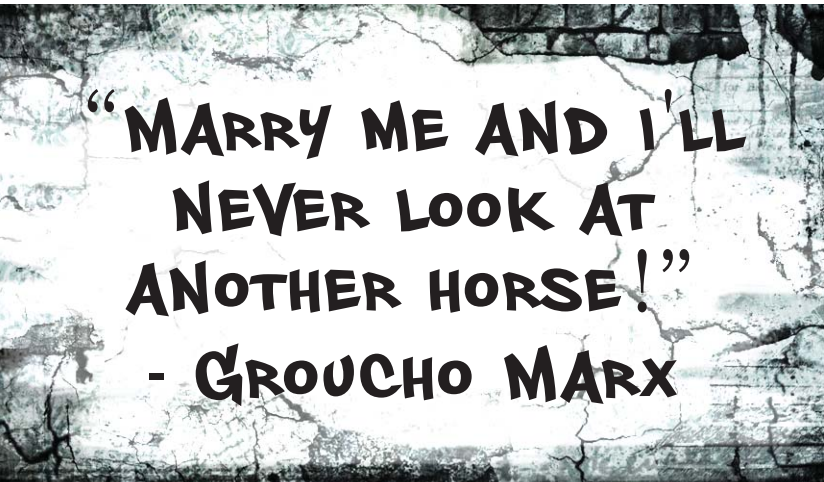
ZITS



BABY BLUES



THE WALL



- GROUCHO MARX

#ARMY DAY PARADE

Rajputana Pride In lead

Against the backdrop of forts and palaces, today's soldiers will stand as heirs to a code forged in courage, honour, and moral discipline. Rajputana ethos, honour before self, courage under fire, and pride without compromise, continues to inspire the spirit



On January 15th, every year, India celebrates the Indian Army day. On this day, General K M Cariappa took over charge to become the first commander-in-chief of the Indian forces. It was very important as it was the final moment when India took over from the British in the last bastion.

General Cariappa's appointment marked the complete independence of India from Britain. For the first time, army is going to hold celebrations, and bring itself closer to the people of India, and showcase their achievements, especially Operation Sindoor, focusing on rapid strikes and tactical operations. The Shaktimaan artillery units are designed to be fully UAS-driven while the Divyastra batteries combine traditional artillery with drones and loitering munitions for precision attacks. Regiments including Assam Regiment, Artillery Jammu and Kashmir Light Infantry, Madras Regiment, Scouts, and NCC cadets will also be the part of the Army Day parade. A major aerial highlight will include flypasts by Light Combat Helicopter Prachand, Apache attack helicopters, along with Rudra and Chetak helicopters.

Newly raised Bhairav Battalion and all the defence equipment, which were used during Operation Sindoor against Pakistan in May this year, will be showcased on the occasion of 78th Army Day parade on January 15 in Rajasthan's Jaipur. Being held under the aegis of Jaipur-basedquartered South Western Command, the Indian Army will showcase a special tableau featuring the success of Operation Sindoor, along with display of counter-Unmanned Aerial Systems, robotic mules, and Army dog squads.

Apart from the Army, the parade will also include components from the Indian Air Force and Indian Navy. 'Army bands will perform indigenous tunes, with the Nepal Army band joining for the second consecutive year.' Among the defence platforms, the Army will showcase T-90 Bhishma, Main Battle Tank (MBT) Arjun, BMP-2,

Smersh and Grad multi-barrel rocket launchers, K-9 Vajra, Dhanush, and the M-777 ultra-light howitzer.

Air defence systems like MRSAM, Akash missile system, L-70 and ZU-23 Shilka will also be demonstrated. These systems played a significant role in neutralising Pakistani aerial threats during Operation Sindoor which lasted for 88 hours. Apart from Bhairav Battalion, sources said, "Specialized artillery units like Shaktimaan and Divyastra batteries may also be showcased."

Bhairav Battalions are special units bridging elite forces and regular infantry, focusing on rapid strikes and tactical operations. The Shaktimaan artillery units are designed to be fully UAS-driven while the Divyastra batteries combine traditional artillery with drones and loitering munitions for precision attacks. Regiments including Assam Regiment, Artillery Jammu and Kashmir Light Infantry, Madras Regiment, Scouts, and NCC cadets will also be the part of the Army Day parade. A major aerial highlight will include flypasts by Light Combat Helicopter Prachand, Apache attack helicopters, along with Rudra and Chetak helicopters.

Against the iconic backdrop of forts and palaces that once echoed with sagas of valour, today's soldiers will stand as heirs to a code forged in courage, honour, and moral discipline. In this confluence of heritage and modernity, the Rajputana ethos, honour before self, courage under fire, and pride without compromise, continues to inspire the spirit, resilience, and combat finesse of India's armed forces.



honour, and moral discipline. In this confluence of heritage and modernity, the Rajputana ethos, honour before self, courage under fire, and pride without compromise, continues to inspire the spirit, resilience, and combat finesse of India's armed forces.

Origins, core principles

Rajputana's rich martial heritage is rooted in the rugged geography of Rajasthan, spanning the hills of Mewar, the deserts of Marwar, and Shekhawati's cultural heartland, which shaped resilient warriors attuned to their environment. Legendary figures such as Maharana Pratap of Mewar, Sawaj Man Singh of Jaipur, and Prithviraj Singh Chauhan of Ajmer exemplified this spirit, marked by bravery, sacrifice, and unwavering commitment to their motherland. This ethos was bound by a strict code of honour, where warriors chose valour or death over disgrace, adhering to righteous warfare traditions such as saka.

The forts of Amer, Mehrangarh and Jaisalmer stand as monumental testaments to Rajput valour, their martial traditions immortalised by historians like Colonel James Tod in *The Annals and Antiquities of Rajasthan*. Today, that legacy continues to inspire the Indian Army as it meets contemporary challenges across multiple domains of warfare.

Rajputana pride

With the 78th Army Day Parade marching into the Pink City for the first time on January 15, 2026, Jaipur's royal grandeur will transform into a living canvas of India's martial pride. More than a ceremonial spectacle, the parade will stand as a resounding tribute to Rajputana's timeless warrior spirit and the Indian Army's advancing excellence.

Against the iconic backdrop of forts and palaces that once echoed with sagas of valour, today's soldiers will stand as heirs to a code forged in courage, honour, and moral discipline. In this confluence of heritage and modernity, the Rajputana ethos, honour before self, courage under fire, and pride without compromise, continues to inspire the spirit, resilience, and combat finesse of India's armed forces.

Against the iconic backdrop of forts and palaces that once echoed with sagas of valour, today's soldiers will stand as heirs to a code forged in courage, honour, and moral discipline. In this confluence of heritage and modernity, the Rajputana ethos, honour before self, courage under fire, and pride without compromise, continues to inspire the spirit, resilience, and combat finesse of India's armed forces.

Against the iconic backdrop of forts and palaces that once echoed with sagas of valour, today's soldiers will stand as heirs to a code forged in courage, honour, and moral discipline. In this confluence of heritage and modernity, the Rajputana ethos, honour before self, courage under fire, and pride without compromise, continues to inspire the spirit, resilience, and combat finesse of India's armed forces.

Against the backdrop of forts and palaces, today's soldiers will stand as heirs to a code forged in courage, honour, and moral discipline. Rajputana ethos, honour before self, courage under fire, and pride without compromise, continues to inspire the spirit

Origins, core principles

Rajputana's rich martial heritage is rooted in the rugged geography of Rajasthan, spanning the hills of Mewar, the deserts of Marwar, and Shekhawati's cultural heartland, which shaped resilient warriors attuned to their environment. Legendary figures such as Maharana Pratap of Mewar, Sawaj Man Singh of Jaipur, and Prithviraj Singh Chauhan of Ajmer exemplified this spirit, marked by bravery, sacrifice, and unwavering commitment to their motherland. This ethos was bound by a strict code of honour, where warriors chose valour or death over disgrace, adhering to righteous warfare traditions such as saka.

The forts of Amer, Mehrangarh and Jaisalmer stand as monumental testaments to Rajput valour, their martial traditions immortalised by historians like Colonel James Tod in *The Annals and Antiquities of Rajasthan*. Today, that legacy continues to inspire the Indian Army as it meets contemporary challenges across multiple domains of warfare.

Parade Highlights

● **Army Dog Squads:** A key feature will be the 'Silent Warriors,' an animal contingent from the Remount and Veterinary Corps (RVC). This will include both conventionally trained military dogs and Indian breeds like the Mudhol Hound, Rampur Hound, and Kombai, used for tasks such as bomb detection, tracking, and search-and-rescue operations.

● **Military Hardware:** The parade will showcase a wide array of modern weaponry and equipment, including T-90 tanks, M-777 artillery guns, BrahMos missiles, and advanced infantry combat vehicles.

● **Aerial Displays:** Eye-catching fly-pasts by fighter aircraft and attack helicopters such as the Apache and Prachand are planned.

● **Drone Show:** The evening event, 'Shaurya Sandhya,' at the SMS Stadium will feature a spectacular show with 1,000 drones.

By Jerry Scott & Jim Borgman