



# R.W. EMERSON HAS MADE *THE BHAGAVAD GITA* AND VEDIC THOUGHT AN INTEGRAL PART AND FOUNDATION OF WESTERN PHILOSOPHY AND HOW BRAZIL STANDS AS AN ASSET TO THE WORLD

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**ABSTRACT:** R.W. Emerson was heavily influenced by The Bhagavad Gita. The highest in Western civilization is moving on the path delineated by the Great philosopher, RW Emerson. Thus it is important for all to understand his thoughts for success not only in the Western Civilization but also throughout the world. In fact R.W. Emerson has made *the Bhagavad Gita* and Vedic thought an integral part and foundation of Western philosophy. A prominent problem of Brazil today is the high, unequal distribution of wealth and income, one of the most extreme in the world and also a high level of poverty, these are due to history of colonialism and these are rightly public issues which are being addressed. Amerindians and Africans as slaves faced inhuman, harsh, cruel work conditions at many times. Slavery was abolished in Brazil due to internal developments and also due to developments in the Western world. The Whites in Brazil made great contribution to art, business, science, academics, sport, entrepreneurship and all other fields creating jobs for all. Upliftment of Blacks and Amerindians is done by Brazilian Government. Brazil is an asset to the world and to developing countries in particular.

**KEY WORDS:** Western civilization; impact of *the Bhagavad Gita*; discrimination; Swadharm and Jati Dharm; Karm Yog; Colonialism; Slavery.

## INTRODUCTION

In my research paper 'On the impact of *the Bhagavad Gita* on RW Emerson' I have brought forth that R.W. Emerson was heavily influenced by The Bhagavad Gita. The highest in Western civilization is moving on the path delineated by the Great philosopher Emerson. Thus it is important for all to understand his thoughts

for success not only in the Western Civilization but also throughout the world. Its ardent follower Emerson said, "I owed a magnificent day to the Bhagvad-Gita. It was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us." <sup>1</sup> In fact R.W. Emerson has made *the Bhagavad Gita* and Vedic thought an integral part and foundation of Western philosophy.

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"That only which we have within, can we see without. If we meet no gods, it is because we harbor none. If there is grandeur in you, you will find grandeur in porters and sweeps," <sup>2</sup> states R.W. Emerson in page 7 of his essay 'Worship'. This brings out *the Bhagavad Gita* relationship of Soul with Brahman. Those who are Sattvic (good qualities) will realize it and will see God outside and inside. The Tamsic (destruction, chaos) and Rajasic (passion and activity) are unable to see 'god within' as they are possessed by delusion and desire and hence see only that. This is as per *the Bhagavad Gita* Chapter 14, 14.17. As a result of 'Great Soul' Emerson and the leader Lincoln, America ultimately abolished slavery. Subsequently America and also Western culture and philosophy under Emerson's influence started influencing the world towards ending racial and ethnic discrimination. Racial and ethnic discrimination today is consequently condemned throughout the world, though it still exists in various diminished degrees in most countries. Any society with sufficient sattvic people will consequently cause that society to reject all discrimination.

R.W.Emerson states, "Where is the service which can escape its remuneration? What is vulgar, and the essence of all vulgarity, but the avarice of reward?" As per Karm Yog the '*avarice of reward*' and attachment to fruits of action have to be renounced and discarded. This is as per *the Bhagavad Gita* 2.39, 4.41, 3.9, 5.10-12. R.W.Emerson states, "Tis the difference of artisan and artist, of talent and genius, of sinner and saint. The man whose eyes are nailed not on the nature of his act, but on the wages, whether it be money, or office, or fame, — is almost equally low" <sup>3</sup>. As per *the Bhagavad Gita* 2.47, 3.9 such thought causes bondage. The desire for reward and fruit for action is condemned as Adharmic by *the Bhagavad Gita* 2.47, 2.51, 3.9, 3.19, 3.29.

R.W.Emerson states, "In our large cities, the population is godless, materialized, — no bond, no fellow-feeling, no enthusiasm. These are not men, but

hunger, thirst, fever, and appetite walking. How is it people manage to live on, — so aimless as they are? After their peppercorn aims are gained”,

R.W.Emerson states, “There is no faith in the intellectual, none in the moral universe. There is faith in chemistry, in meat, and wine, in wealth, in machinery, in the steam-engine, galvanic battery, turbine-wheels, sewing machines, and in public opinion, but not in divine causes” The vast majority of population is mired in materialism and not interested in divinity or morality. These views of R.W.Emerson are as per *the Bhagavad Gita*. BG 2.9 states ‘actions and thought of materialists are opposite that of Saints and spiritualists’. BG 5.12 states ‘a spiritual soul attains peace, whereas the materialist follows desires for food and wealth and becomes entangled’. BG 14.18 states ‘materialists fall down into hellish worlds’. BG 7.3 states “Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth”. We see here Emerson’s ‘intellectual’ and ‘moral universe’ is different from the material and opposed to sense gratification. This is as per the morality brought out in the above BG shlokas and in BG Chapter 2, 3, 5, 12, 14, 18.

R.W.Emerson states “He is great, whose eyes are opened to see that the reward of actions cannot be escaped, because he is transformed into his action, and taketh its nature, which bears its own fruit, like every other tree”. Action being Dharmic (right way of living) or Adharmic (wrongness) transforms a person’s ‘nature’ as per *the Bhagavad Gita* 13.22. In fact R.W.Emerson describes these two as ‘*apparent nature*’ and ‘*real nature*’ respectively in ‘*Compensation*’ Pg. 56. As per the Law of Karm each act will get its consequence or remuneration which is incorporated in circumstance. It will also change a person’s ‘nature’ (constitution of thought) which becomes Divine (Dharmic) or Demonic (Adharmic). This is explained in *the Bhagavad Gita* Chapter 16. Action is guided by ‘Own Nature’ as per *the Bhagavad Gita* 3.5, 3.33, 18.59,60. This consists of following virtue and discarding vice. This is Dharmic. This is a part of Karm Yog in *the Bhagavad Gita*. Karm Yog includes Nishkam Karm (action without desire of reward). R.W.Emerson states ‘*A great man cannot be hindered of the effect of his act, because it is immediate*’. This is because a great man is aware of the consequences of his actions since he has correct knowledge as per *the Bhagavad Gita* Chapter 2, 3, 5, 13, 14, 16, 18. Also his action is without desire for reward. Hence the effect is not a hindrance to him. The effect on his thought is immediate as his thought is already of correct knowledge, the effect can only reinforce this correct knowledge, thought itself being a part of the Law of Karm (yoga of action) as per BG 13.22. Hence as per both *the Bhagavad gita* and Emerson, all those who are struggling to achieve or have achieved correct thought will be reached by correctly guided

friends even in adverse times and life itself and laws themselves will be friendly to them. Such correctly guided friends would include 'divine assessors' and 'divine companions'. I conclude here R.W. Emerson was a Sattvic person of the highest order.

R.W. Emerson states, "Thus man is made equal to every event. He can face danger for the right. A poor, tender, painful body, he can run into flame or bullets or pestilence, with duty for his guide". This is Karm Yog as seen in the *Bhagavad Gita* Chapter 2, 3, 5, 18. "He feels the insurance of a just employment. I am not afraid of accident, as long as I am in my place." This is Jati Dharm (duties according to caste). 'as long as I am in my place' means one should realize the situation and work according to 'own nature' and Karm Yog. One should try for individual excellence in his field of work and also gain correct knowledge as required by *the Bhagavad Gita* 18.42, 2.26. One should work for benefit of society as per BG 5.25. One should work as per 'own nature' concept of *the Bhagavad Gita* 3.33, 18.59-.60. This is because Jati Dharm leads to peace, an aspect of this is fearlessness. Jati Dharm is explained in *the Bhagavad Gita* 18.41- .46. It is based on one's qualities and 'own nature'. Thus a person finds his proper and own place in society, 'as long as I am in my place'. Success or failure or injury or accident are ultimately inconsequential to a person practicing Karm Yog since he is not performing action for fruits, but for duty, out of correct thought hence he does not fear and is not affected by the former. Hence he is in a way 'insured'. 'Thus man is made equal to every event'.

R.W. Emerson states, "Every man's task is his life-preserver. The conviction that his work is dear to God and cannot be spared defends him. 'Own work' and duty is compulsory as per Swadharm and Jati Dharm. Dharm leads to Brahman. Hence it is dear to God. Hence it is 'every man's' 'life-preserver'. The lightning-rod that disarms the cloud of its threat is his body in its duty" This is due to Karm Yog as explained above. Karm Yog includes duty which frees a person from fear as per *the Bhagavad Gita* Chapter 2, 3, 5. R.W.Emerson brings out the importance of Karm Yog for correct development. This is as per the view of the above *Bhagavad Gita* Chapters.

R.W. Emerson states, "Thus can the faithful student reverse all the warnings of his early instinct, under the guidance of a deeper instinct." As per Karm Yog one performs his duty irrespective of the consequences which include injury, loss and death. These are the subject of 'warnings of his early instinct'. Dharm and Karm Yog is the 'deeper instinct'. "He learns to welcome misfortune, learns that adversity is the prosperity of the great. He learns the greatness of humility. He shall work in the dark, work against failure, pain, and ill-will". This is Karm Yog. Arjun worked in this

manner as advised by Krishna. Arjun worked despite the possibility of failure, pain of war and injury and ill will of Duryodhan, thus finding peace in 'adversity'.

RW Emerson says in Page 2 of his essay 'Worship' "Nature has self-poise in all her works; certain proportions in which oxygen and azote combine, and, not less a harmony in faculties, a fitness in the spring and the regulator". As per BG Chapter 13 material nature and even the mind including faculties are governed by Laws which dictate 'works' and 'proportions'.

R.W. Emerson states, "In all ages, souls out of time, extraordinary, prophetic, are born, who are rather related to the system of the world, than to their particular age and locality. These announce absolute truths". This is as per the Bhagavat Gita 4.7-8, 10.41. This is an aspect of the 'great soul' concept of R.W.Emerson seen in '*Self Reliance*' and '*Circles*'. As per BG 17.26-.27 'truth' is Dharm. Brahman and Dharm are beyond 'particular age and locality' hence great souls are 'related to the system of the world' which is revealed now as Dharm and the Yogas. This is opposed to and not restricted like the concept of Messaiah who is related to a 'particular age and locality' and can be known only through studying that age and locality.

R.W.Emerson states, "It has been charged that a want of sincerity in the leading men is a vice general throughout American society. But the multitude of the sick shall not make us deny the existence of health"<sup>4</sup>. Sincerity is a Sattvic quality. However as per *the Bhagavad Gita* Chapter 7 and 14 only a few persons possess Sattvic qualities and are thereby capable of realizing God. The 'multitude', not possessing Sattva, does not have correct knowledge hence is 'sick'. However this cannot deny the importance of sincerity itself. Emerson here shows that 'leading men' in the world should not be confused with Sattva. It follows that a truck driver or a soldier or a policeman of the beat or a railway conductor doing his 'own work' and following morality is sattvic whereas a Legislator or a Supreme Court Judge not doing so out of greed and pressure is not sattvic. This is as per BG Chapter 2, 14.

R.W. Emerson states, "The cure for false theology is mother wit. Forget your books and traditions, and obey your moral perceptions at this hour. That which is signified by the words "moral" and "spiritual," is a lasting essence, and, with whatever illusions we have loaded them, will certainly bring back the words, age after age, to their ancient meaning. I know no words that mean so much. In our definitions, we grope after the spiritual by describing it as invisible. The true meaning of spiritual is real; that law which executes itself, which works without means, and which cannot be conceived as not existing".

R.W.Emerson states, "The bias of errors of principle carries away men into perilous courses, as soon as their will does not control their passion or talent. This

brings out the defects of Rajasic state as per BG Chapter 14. The 'will' of Rajasic state is unable to control its 'passion', 'ambition' and 'talent'. Hence the extraordinary blunders, and final wrong head, into which men spoiled by ambition usually, fall. Hence the remedy for all blunders, the cure of blindness, the cure of crime, is love. "As much love, so much mind," said the Latin proverb. The superiority that has no superior; the redeemer and instructor of souls, as it is their primal essence, is love". Through the love of God (Bhakti Yog) and Dharmic love towards well being of all life as per BG 5.25 achieved through Karm Yog a person can shun the immoral, uncontrolled 'ambition' and merely scholarly to become a true spiritual aspirant and saintly. Thus he can become Sattvic and control passion and ambition associated with Rajasic state. Thus love is 'the redeemer and instructor of souls, as it is their primal essence'.

The words of RW Emerson clear the mind of all people of the world that love towards well being of all life improves any nation to be an asset to the world. Brazil is an example.

#### PHILOSOPHY AND OBSERVATIONS OF EMERSON AND BRAZIL

In recent times we find that among countries, Brazil and its people show high social and cultural standards as they exhibit non discrimination of a high order on social level, ethnicity and race and their admixture and also due their high thinking on culture and society. To this extent they are an example to the world and embody this logical outcome of Emerson's Vedic observation. Accordingly, in the Mahabharat we see the ancestry of the central hero, Arjun, was mixed socially, ethnically and racially. His great grandmother was a fisher woman (socially low) and his great grandfather was a great king (socially high).

#### A PROMINENT PROBLEM OF BRAZIL

A prominent problem of Brazil today is the high, unequal distribution of wealth and income, one of the most extreme in the world and also a high level of poverty, these are due to history of colonialism and these are rightly public issues which are being addressed. Emerson provides the solution to the removal of poverty in his essay '*Wealth*': This includes as I brought out there, working with honesty, for welfare of society, and this is inherent in 'own nature' and 'own work' concepts of the Bhagavad Gita and Emerson. Further we see in '*Wealth*' that Swadharma (own work) and Jatidharma (hereditary work) alleviate poverty. Brazil has a past history of colonialism

and slavery. Slavery violates several tenets of Dharm. Colonialism and slavery prevent a person from being treated as a free man. So he cannot practice 'own work' and 'own nature' concepts and also several other aspects of Yogas and Dharm. Due to the law of Karm, slavery pollutes, degrades the thinking of those who accept, uphold, sanction, practice it and they fail on standards of Dharm and the Yogas. This Vedic view of Emerson is seen in '*Compensation*' Pg 60. Slavery shows the defects of the European Christian influenced thinking, this is covered in another subhead. Several religions uphold slavery. This is the view of Emerson.

#### ENSLAVEMENT AND CANNIBALISM

Many African and native Amerindian religions and cultures were also defective to the extent that they upheld the institution of slavery and participated in it themselves and some of them practiced enslavement for cannibalism also. Other cultures and religions of Africa and America though not becoming slave holders themselves discriminated against their own who returned as ex-slaves and freed slaves and to this extent were defective as they did not reject the slavery system. Defects in native cultures are observed and recognized by Emerson through his comment on 'all the cannibals in the Pacific' in 'Power' Pg 4. People today can redeem such ancestors who committed misdeeds through themselves following proper thought according to the Vedic Dharm.

#### EXPLOITATION OF WOMEN WEAKENED SOCIALLY AND POLITICALLY THROUGH COLONIALISM AND SLAVERY

Admixture in Brazil occurred due to many causes and views, some of them situational and many of them not benign. Many times such admixture may have been caused due to desire to dominate and oppress other races, domination of one group or race on the other, exploitation of women weakened socially and politically through colonialism and slavery. Consequently the families of such women would have been broken up and they would be enslaved and subsequently made wives, mistresses or forced into prostitution, resulting in admixed progeny. Additionally many native women were married or kept as mistresses by the colonizers since they were on socially a higher level and also since they were predominantly men. Large scale deaths and annihilation in Amerindian population in Brazil were not solely due to old world diseases. In fact significant numbers of native populations survived these diseases; only thus could the white man enslave them and make such women their wives,

mistresses, prostitutes who would produce admixed children. It is highly probable that an equal number of men and women of native population would have survived and been enslaved. However due to the above actions of the white men, large numbers among such enslaved men would not have found wives and this would be unjust and this affected the numbers of Amerindians and also Africans.

#### THE CONDITION OF AMERINDIANS AND AFRICANS AS SLAVES

Amerindians and Africans as slaves faced inhuman, harsh, cruel work conditions at many times and unavailability of medical care and this is another reason for their large scale deaths and decrease in population. Emerson's view on slavery and treatment of native populations is as follows. Emerson wrote a letter to the President of the United States in 1836 on the matter of forced displacement of native population. In it he displays his and some distinguished discerning wise persons' interest and attitude towards the native Indians, in the instance the Cherokee people. In this letter he appears to consider them an eternally inferior race which is redeeming itself by adopting customs of the Caucasian race. However this line of argument is intended for a purpose and according to the situation. Emerson was actually not for assimilation of any culture into any other since he required all to rise to universal common standards. Emerson stated this so that they appear as much better and similar to the Caucasian race who were committing crimes on them and specifically in this instance through a dishonest unfair cruel treaty in 1835 were about to commit the heinous act of exchange of Cherokee territory. Thus they would be less inclined to commit such action. Emerson and all humane and discerning persons in the United States would certainly have not found the Caucasian race, culture, religion any better on this matter since Emerson states in this letter 'the American President and the Cabinet, the Senate and the House of Representatives, neither hear these men (vast majority of Cherokees opposing the sham treaty) nor see them, and are contracting to put this active nation into carts and boats and to drag them over mountains and rivers to a wilderness at a vast distance beyond the Mississippi'.

Emerson states further on this proposed action of the US Government 'Such a dereliction of all faith and virtue, such a denial of justice, and such deafness to screams of mercy were never heard of in times of peace... Sir, does this Government think that the people of the United States are become savage and mad? From their mind are the sentiments of love and a good nature wiped clean out? The soul of man, the justice, the mercy that is the heart in all men from Maine to Georgia does abhor this business, whether justice shall be done by the race of the civilized to the race of

savage man, whether all the attributes of reason, of civility, of justice and even of mercy, shall be put off by the American people, and so vast an outrage upon the Cherokee Nation and upon human nature shall be consummated'. From the above as per the standards of Emerson, the actions of Bandeirantes that enslaved Amerindians in Brazil were unjust and uncivil, without mercy contrary to soul of man and the heart in all men and thus contrary to '*God within*' and showed the defects of their cultures and religions. The Bandeirantes were led by Europeans and comprised of huge percentages of Amerindians and mixed peoples. Emerson displays workings of law of Karm which degrades the thinking and mentality of the oppressors through his comments above and below.

Emerson states further "We only state the fact that a crime is projected that confounds our understanding by its magnitude, a crime that really deprives us as well as the Cherokees of a country for how could we call the conspiracy that should crush these poor Indians our government, or the land that was cursed by their parting and dying imprecations our country any more?... and the name of this nation, hitherto the sweet omen of religion and liberty, will stink to the world". Emerson's views on the rejection of slavery are as per his '*morality*' which is as per Indian mythology as seen above.

Due to Indian mythology, slavery was absent in India. The Greek historian Arrian observed in his book 'Indica' that Indians have no slaves and no Indian is a slave and all Indians are free and no one performs any slave work. He found this to be appreciable. Thus the concept of absence of slavery in India was known to and appreciated by the intellectuals and the wise in the Greek and Roman civilizations. From the time of Alexander the Great, Greeks and Romans saw India as a country or a group of countries in a particular region with a particular culture and civilization. Consequently the wise and discerning in Europe linked this concept of freedom with freedom within country and freedom as an aspect of law. This resulted in the developments in France in 1315 on abolition within France through the decree of the King of France setting an ideal which other countries in Europe followed gradually. This concept of abolition thus became a part of European thought and was subsequently pursued and upheld by many European thinkers.

#### SLAVERY WAS ABOLISHED IN BRAZIL

Slavery was abolished in Brazil due to internal developments and also due to developments in the Western world. In 1933 the Brazilian intellectual Freyre observed the strengths of culture of Brazil and benefits of race mixing and refuted

the racist idea that Brazilians were an inferior race because of race mixing. In the later generations inter marriage between the admixed races was voluntary and devoid of any exploitation of woman that took place in the earlier generations between the enslaved and the slave owners. Many have observed that in Brazil lighter skin people are socially and economically on higher level than the darker skin people. This is in part due to past history of colonialism, slavery and wrong racist views of Brazilian elite of the 19<sup>th</sup> century who believed that blacks and mixed people were inferior, a problem and an obstruction to development. However there has been a change in such thinking in recent times of the second half of 19<sup>th</sup> century and the 20<sup>th</sup> century due to influence of Western culture and philosophy and also due to efforts of wise and intellectual and scholarly Brazilians. Consequently dark skinned Brazilians no longer look on themselves as inferior and light skinned Brazilians no longer look on themselves as superior. There has been political and social effort to end such discrimination and improve the lot of dark skinned people which is appreciable. Racial admixture to an extent produced the above mentioned situation. Racial admixture also resulted in non discrimination between persons of similar skin colour and also reduction in discrimination on race and colour between people as a whole due to their common multi racial status.

#### BRAZILIANS OF ALL COLOURS HAVE ACHIEVED HEIGHTS IN VARIOUS FIELDS

Brazilians of all colour have achieved heights in various fields, thus repudiating all notions of inferiority of any colour, race and admixture. The sheer size of the population of Brazil and its success by many orders of magnitude demonstrates the incorrectness of such ideas to the world. This is also happening in many countries to a lesser degree. A large number of Europeans arriving before 1818 possessed many good appreciable qualities which helped in making of Brazil. A large number of them did not exploit the local women. A very large number of Europeans were not responsible for committing atrocities on Africans and Amerindians under institution of slavery since they arrived after the reduction in and ending of slavery from 1822-1888. This is also because large numbers of Europeans arriving after 1818 were not involved with slavery and did not own slaves and came as families. In fact the Europeans arriving after 1818 were hard working, enterprising, and possessed many good qualities and also displayed civility and morality and encountered and overcame adverse conditions, they also worked as man power and populated and developed inhospitable areas of mainly South provinces and greatly assisted in developing the country and its economy (this is Dharm) and thus assisted in creating jobs and opportunities for the

earlier population of Blacks and admixed peoples and the manumitted slaves and their children and thus alleviated their poverty (this is also Dharm). This is a significant reason why they have become economically strong. This shows that Brazil had many persons, who have been able to, as per Emerson "look out into the region of absolute truth"; see '*Self Reliance*' Pg 41 and are '*great man*'; see '*Self Reliance*' Pg 46 and are '*men of character*'; see '*Circles*' Pg 161 and are those who follow '*life of truth*'; see '*Experience*' Pg 230 and '*Self Reliance*', and '*reach a certain clearness of perception*'; see '*Fate*' Pg 6, and are '*successful men*'; see '*Power*' Pg 1, of '*affirmative class*'; see '*Power*' Pg 5, are among the very few who are '*finished men*'; see '*Culture*' Pg 8, have surfeit of '*nobility*'; see '*Behavior*' Pg 1, are those to whom '*truth*' is revealed through '*bright intuitions*'; see '*Compensation*' Pg 61. The Whites engaged in industry, urban services, factory works and also in coffee plantations.

#### THE CONTRIBUTION OF WHITES IN BRAZIL

The Whites in Brazil made great contribution to art, business, science, academics, sport, entrepreneurship and all other fields creating jobs for all. This is a significant reason why darker skinned peoples are economically and socially much less weaker than they otherwise would have been. Due to this after 1850, the darker skinned people were saved from suffering or suffered much less hardships due to starvation, death by starvation, and lack of medicine which caused so much damage in other countries including India. Emerson's Dharmic concepts are applicable on all humans and all humans have to confirm to universal standards of thought as observed and shown by Emerson. This is seen through Emerson's concepts of '*order of thought*' and '*constitution of thought*' seen in '*Transcendentalist*' and '*Fate*' respectively. This is reiterated by Emerson in '*Beauty*' Pg 5 through his concept of '*play of thought*'. I have shown that these concepts of Emerson are Dharmic. This is also seen through Emerson's concepts of '*Compensation*', '*Self Reliance*', '*Soul and Over soul*', '*own work*', '*own nature*', '*genius*'. This is also seen through his observation on '*consciousness in each man*'; seen in '*Experience*' Pg 226, '*Man is a being of degrees*'; seen in '*Wealth*', '*the eternity of man, the identity of his thought*'; seen in '*Concept of Death*', '*the heart and soul of all men being one*'; seen in '*Compensation*' Pg 68. I have shown that these observations of Emerson are Dharmic. It follows that as per both Emerson and *the Bhagavad Gita*, men are evaluated not on their ethnicity, race and/or their admixture or lack thereof but on their thought as per universal common standards. While many advocated abolition due to kindness, from the above it is seen that abolition is an inherent outcome of Emerson's philosophy and is required to

improve the thinking of both slaves and slave holders, this is further seen in *'Compensation'* Pg 60. Hence the mixed races are not superior or inferior to the admixed races due to infusion of blood of blacks or natives or whites.

#### UPLIFTMENT OF BLACKS AND AMERINDIANS BY BRAZILIAN GOVERNMENT

Like in many countries, crime in Brazil is high and can be redressed through poverty eradication and development and curbing of criminal gangs through police action. Like in many countries many children in Brazil are exploited by criminals or otherwise deprived of education. This also occurs due to poverty or indifference among parents in certain sections of society. Emerson stresses on the requirement of correct education and upbringing of children as seen in *'Culture'* Pg 4, 8. Brazilian Government and society are already acting in all these areas and also running programmes for upliftment of Blacks and Amerindians. With some effort these problems can be eliminated quickly.

#### BRAZIL IS AN ASSET TO THE WORLD

Once proper education is accessed by all, income inequality will greatly reduce. Aware persons can find new ways for job creation as required by the situation. The philosophy of Emerson provides cure to many problems in Western civilization which the wise and discerning can follow and thus benefit Western civilization and also reach *'truth and peace'*. Brazil and its people have achieved heights in many fields. The Brazilian federation upholds just principles, including dignity of humans, freedom of enterprise, political pluralism. The Constitution establishes the tripartite branches of Government followed in democracies. Brazil has a moderately strong military that helps the world by participating in UN missions. The foreign policy of Brazil is just and benign. It provides aid, technology and expertise to developing countries and also uses its diplomacy in a benign manner in the world. It provides humanitarian assistance. Thus Brazil is an asset to the world and to developing countries in particular.

#### NOTES

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