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THE JOY OF FREEDOM

Rt. Hon. V.S. Srinivasa Sastri

I am keenly aware of the great honour I have just received at the hands of the Corporation of London. I accept the freedom of the City of London not as a personal distinction but in all sincerity and hopefulness as a symbol and prelude to the conferment on India of the Freedom of the British Empire. On the highest authority, the British Empire has been declared to be without distinction of any kind. Neither race, nor colour nor religion is to divide man from man so long as they are subjects of his empire. As in the great temple of Jagannath in my country, where the Brahman and the outcaste, the priest and the pariah, alike join in a common devotion and worship, so in this British Empire, which by your leave, I will call the greatest Temple of Freedom on this planet – he blasphemes and violates her freedom who raises barriers of one kind or another, or so says to his fellow worshipper – 'There shalt thou abide, come not near me'.

The joys of freedom are indeed difficult to describe; they can only be appreciated by those who have had the misfortune of losing them for a time. With grief and sorrow I occasionally notice here and there are people who speak of freedom as though it were a mechanical invention or a quick specific for which they have taken a patent. 'Our ancestors', they say, 'have fought, have struggled, have sacrificed and have suffered freedom. It is ours exclusively. We will not share it with those who have not shared our antecedent troubles, trials and misfortunes to attain it. Come, take if you can, but give it we will not'. I take it that that is not an exalted view of freedom. Humanity would be but a poor witness to the wisdom of the All-Wise, if an experience were to yield benefit only to those who had gone through it. History would be a dead thing, all our trials and misfortunes would be in vain, if we compelled posterity to in its turn to go through similar ordeals. What a man has fought for and won, he must without reserve or qualifications share with his fellowmen. Sanitarians preach that you can never enjoy the best health in your house till your surroundings are also well developed in the matter of hygiene. Philosophers tell us that you can best seek happiness only by serving the happiness of others. So I believe no man will enjoy to the fullest measure the blessings of freedom unless he shares them to the full with his fellowmen.

Like culture, like knowledge, like virtue, and like spiritual merit, freedom is such that the more it is given the more it grows; and the more the taxes the vigilance and energy of people, the more beauty, grace and richness it adds to their life. He who would circumscribe freedom to particular areas and to certain peoples knows not what he is doing, for he is taking away from humanity a possible contribution to its richness and glory, a contribution which I take it to be will of Providence that every race, every people should make its own in good time.

So ladies and gentlemen, if you have come into this great heritage of freedom, representative institutions, parliamentary government and every form of human equality which civilizations have evolved, be not like the miser who keepeth his goods to himself but gets no benefits from them, only evoking the envy and hatred of the neighbourhood, and alas, even of his own family. Rather, let it be said of you that you kept not the best for yourself and your children and grand-children up to remote generations; rather let this be said of your country in regard to India: 'England took charge of a people divided from her by colour, by race, by culture. She fitted them for the tasks of empire, and when the time was ripe she gladly admitted them to be full and equal partners in the glory of empire and the service of humanity'.

About the Author

V.S. Srinivasa Sastri (1869 – 1946) was a distinguished scholar and writer, revered even by the British who then ruled in India. The title "Right Honourable", bestowed upon him by the British government is proof enough of his greatness. In this speech, made in London when India was still under the British, he argues logically and persuasively for freedom. When he was in London in 1921 to attend the Imperial Conference, he was made a member of the British Privy Council and accorded the Freedom of the City of London. While accepting the honour, Sastri made his famous "Guildhall Speech". His speech was received with a long ovation and he was praised as "the empire's silver-tongued orator" and an "artist in words".

The gist:

Sastri points out that the British value freedom and in their country, do not have distinctions of any kind. He argues that it is in keeping with this spirit to offer

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freedom to India. He recalls the parable of the miser whose wealth is of no use to any one and cautions that if the British do not give freedom to their colonies then they would be behaving in a similar manner. It should rather be said that Britain "fitted them for the tasks of empire" and made them partners in "the service of humanity."

MEANINGS

1. Prelude: An introductory event that leads to something of great importance
2. Conferment: bestowal, grant
3. Temple of Jagannath – the temple at Puri, Orissa
4. Pariah: outcaste
5. Blasphemes: speaks irreverently of God
6. " In ...me": If the British empire is like a temple, freedom, he who denies freedom to others is like a blasphemer; Sastri uses a very clever argument in pointing out that the British, who worship freedom, cannot deny it to others.
7. Specific: Remedy
8. Patent: sole right (especially to an invention)
9. Antecedent: previous, preceding
10. Exalted: noble
11. Ordeals: torturous situations
12. Reserve or qualification: exception
13. Taxes: demands attention
14. Vigilance: awareness
15. Circumscribe: limit
16. Providence: God
17. Heritage: That which has been inherited or handed down to subsequent generations
18. Evoking: Getting as response, inviting
19. Fitted them: prepared them

EXERCISES

I. Annotate the following:

1. "Neither race nor colour nor religion are to divide man from man so long as they are subjects of this empire".
2. ...I occasionally notice here and there are people who speak of freedom as though it were a mechanical invention or a quick specific for which they have taken a patent.
3. So I believe no man will enjoy to the fullest measure the blessings of freedom unless he shares them to the full with his fellowmen.
4. He who would circumscribe freedom to particular areas and to certain peoples knows not what he is doing...
5. ... Be not like the miser who keepeth his goods to himself but gets no benefits from them, only evoking the envy and hatred of the neighbourhood, and alas, even of his own family.

II. Answer briefly

1. Who conferred the honour on the author?
2. To what does the author think it is a prelude
3. What is peculiar to the Jagannath temple?
4. What does the author notice with grief and sorrow?
5. What does he think is not an exalted view of freedom?
6. How does freedom grow?
7. What will happen if freedom is limited to certain areas and certain people?
8. What should be said of England with regard to India?

III. Answer in about 200 words

1. How does the author compare the British Empire to the Jagannath temple?
2. What do the people who think have a patent to freedom say?
3. In what context does the author mention the sanitarians and the philosophers?
4. Why does the author refer to the "miser"?

IV. Answer in about 300 words

1. How does Sastri argue the case for India's independence?

V. Rewrite as directed

1. Neither race nor colour nor religion are to divide man from man so long as they are subjects of this empire. **Rewrite without using neither / nor**
2. Like culture, like knowledge, like virtue, and like spiritual merit, freedom is such that the more it is given the more it grows. **Begin the sentence with Freedom grows ...**

VI. Complete the table

NOUN	VERB	ADJECTIVE	ADVERB
Freedom	.....	.....	.....
.....	Colour	.....	.....
.....	.....	Quick	.....
.....	.....	.....	Exclusively

VII. Change the voice (active to passive and vice versa)

1. The honour was conferred on him by the Corporation of London
2. He noticed that there were people who speak of freedom as though it were a mechanical invention.
3. He is taking away from humanity a possible contribution to its richness and glory.
4. No benefits are got from them by him.
5. Philosophers tell us that you can seek your own happiness only by serving for the happiness of others.
6. Let it be said of you that you kept not the best for yourself.

VIII. Make sentences with the following words and phrases

1. Keenly sensible of
2. To raise barriers
3. Ancestors
4. Exclusively
5. Circumscribe
6. Generations
7. Full and equal partners
8. Service of humanity

IX. Give at least two synonyms for each of the following words

1. Joy
2. Freedom
3. Notice
4. Troubles
5. Exalted

X. Rewrite each sentence in the other two degrees of comparison

1. No honour is as great as this.
2. The British Empire is the best temple of freedom
3. It is more difficult to describe the joys of freedom
4. He is worthier than many other men.
5. My country is not as rich as yours.
6. This is the noblest virtue of all.

How to Escape from Intellectual Rubbish

-Bertrand Russell

To avoid the various foolish opinions to which mankind is prone, no superhuman genius is required. A few simple rules will keep you, not from all error, but from silly error.

If the matter is one that can be settled by observation, make the observation yourself. Aristotle could have avoided the mistake of thinking that women have fewer teeth than men, by simply asking Mrs. Aristotle to keep her mouth open while he counted. He did not do so because he thought he knew. Thinking that you know when in fact you don't is a fatal mistake, to which we are all prone. I believe myself that hedgehogs eat black beetles, because I have been told that they do; but if I were writing a book on the habits of hedgehogs, I should not commit myself until I had seen one enjoying this unappetizing diet. Aristotle, however, was less cautious. Ancient and medieval authors knew all about unicorns and salamanders; not one of them thought it necessary to avoid dogmatic statements about them because he had never seen one of them.

Many matters, however, are less easily brought to the test of experience. If, like most of mankind, you have passionate convictions on many such matters, there are ways in which you can make yourself aware of your own bias. If an opinion contrary to your own makes you angry, that is a sign that you are subconsciously aware of having no good reason for thinking as you do. If someone maintains that two and two are five, or that Iceland is on the equator, you feel pity rather than anger, unless you know so little of arithmetic or geography that his opinion shakes your own contrary conviction. The most savage controversies are those about matters as to which there is no good evidence either way. Persecution is used in theology, not in arithmetic, because in arithmetic there is knowledge, but in theology there is only opinion. So whenever you find yourself getting angry about a difference of opinion, be on your guard; you will probably find, on examination, that your belief is going beyond what the evidence warrants.

A good way of ridding yourself of certain kinds of dogmatism is to become aware of opinions held in social circles different from your own. When I was young, I lived much outside my own country _ in France, Germany, Italy and the

United States. I found this very profitable in diminishing the intensity of insular prejudice. If you cannot travel, seek out people with whom you disagree, and read a newspaper belonging to a party that is not yours. If the people and the newspaper seem mad, perverse, and wicked, remind yourself that you seem so to them. In this opinion both parties may be right, but they cannot both be wrong. This reflection should generate a certain caution.

Becoming aware of foreign customs, however, does not always have a beneficial effect. In the seventeenth century, when the Manchus conquered China, it was the custom among the Chinese for women to have small feet, and among the Manchus for men to wear pigtails. Instead of each dropping their own foolish custom, they each adopted the foolish custom of the other, and the Chinese continued to wear pigtails until they shook off the dominion of the Manchus in the revolution of 1911.

For those who have enough psychological imagination, it is a good plan to imagine an argument with a person having a different bias. This has one advantage, and only one, as compared with actual conversation with opponents; this one advantage is that the method is not subject to the same limitations of time and space. Mahatma Gandhi deplored railways and steamboats and machinery; he would have liked to undo the whole of the industrial revolution. You may never have an opportunity of actually meeting anyone who holds this opinion, because in Western countries most people take the advantage of modern technique for granted. But if you want to make sure that you are right in agreeing with the prevailing opinion, you will find it a good plan to test the arguments that occur to you by considering what Gandhi might have said in refutation of them. I have sometimes been led actually to change my mind as a result of this kind of imaginary dialogue, and, short of this, I have frequently found myself growing less dogmatic and cocksure through realizing the possible reasonableness of a hypothetical opponent.

Be very wary of opinions that flatter your self-esteem. Both men and women, nine times out of ten, are firmly convinced of the superior excellence of their own sex. There is abundant evidence on both sides. If you are a man, you can point out that most poets and men of science are male; if you are a woman,

you can retort that so are most criminals. The question is inherently insoluble, but self-esteem conceals this from most people. We are all, whatever part of the world we come from, persuaded that our own nation is superior to all others. Seeing that each nation has its characteristic merits and demerits, we adjust our standard of values so as to make out that the merits possessed by our nation are the really important ones, while its demerits are comparatively trivial. Here again, the rational man will admit that the question is one to which there is no demonstrably right answer. It is more difficult to deal with the self-esteem of man as man, because we cannot argue out the matter with some non-human mind. The only way I know of dealing with this general human conceit is to remind ourselves that man is a brief episode in the life of a small planet in a little corner of the universe, and that for aught we know, other parts of the cosmos may contain beings superior to ourselves as we are to jelly-fish.

Other passions besides self-esteem are common sources of error; of these perhaps the most important is fear. Fear sometimes operates directly, by inventing rumours of disaster in war-time, or by imagining objects of terror, such as ghosts; sometimes it operates indirectly, by creating belief in something comforting, such as the elixir of life, or heaven for ourselves and hell for our enemies. Fear has many forms: fear of death, fear of the dark, fear of the unknown, fear of the herd, and that vague generalized fear that comes to those who conceal from themselves their more specific terrors. Until you have admitted your own fears to yourself, and have guarded yourself by a difficult effort of will against their myth-making power, you cannot hope to think truly about many matters of great importance, especially those with which religious beliefs are concerned. Fear is the main source of superstition, and one of the main sources of cruelty. To conquer fear is the beginning of wisdom, in the pursuit of truth as in the endeavour after a worthy manner of life.

There are two ways of avoiding fear: one is by persuading ourselves that we are immune from disaster, and the other is by the practice of sheer courage. The latter is difficult, and to everybody becomes impossible at a certain point. The former has therefore always been more popular. Primitive magic has the purpose of securing safety, either by injuring enemies, or by protecting oneself by talismans, spells or incantations. Without any essential change, belief in such

ways of avoiding danger survived throughout the many centuries of Babylonian civilization, spread from Babylon throughout the Empire of Alexander, and was acquired by the Romans in the course of their absorption of Hellenic culture. From the Romans it descended to medieval Christendom and Islam. Science has now lessened the belief in magic, but many people place more faith in mascots than they are willing to avow, and sorcery, while condemned by the Church, is still officially a possible sin.

Magic, however, was a crude way of avoiding terrors, and, moreover, not a very effective way, for wicked magicians might always prove stronger than good ones. In the fifteenth, sixteenth, and seventeenth centuries, dread of witches and sorcerers led to the burning of hundreds of thousands convicted of these crimes. But newer beliefs, particularly as to the future life, sought more effective ways of combating fear.

About the author

Bertrand Russell (1872 – 1970) was born in Trellick, Monmouth shire, England. He studied at Trinity College, Cambridge after being educated at home. He was a lecturer at London, John Hopkins, Bryn Mawr and Cambridge Universities.

In 1908 he was a made Fellow of the Royal Society. He protested against the World War and was imprisoned for being a conscientious objector. He travelled in Russia, China Japan and the USA. He started a school with himself as headmaster and his wife Dora as headmistress. In 1950 he was awarded the Nobel Prize for Literature.

The gist:

Russell establishes in this essay that folly is not unusual, either in time or space. All the civilizations have had a number of superstitions, which led to cruelty and persecution. He gives a few examples of what is to be avoided and what can be done to remain happy.

Meanings

unappetizing : not attractive as food

unicorns and salamanders	: imaginary creatures mentioned in ancient fables and legends
insular	: narrow minded
Manchus	: People of Tungus stock in East Asia. They were tall and had regular features unlike the native Chinese. They settled in the area that is now called Manchuria.
hypothetical	: imaginary
elixir of life	: chemical preparation which was supposed to prolong life
talismans	: charms worn by superstitious people
spells and incantations	: magic formulae used for their magic effect
Babylonian	: Babylon was the capital of the ancient Chaldean empire. The reference is to the advanced civilization of that land.
Hellenistic	: Greek

Exercises

I. Answer in a few sentences:

1. What is the advantage of observing things for oneself?
2. What was the mistake that Aristotle made, according to the author?
3. How can you make yourself aware of your own biases?
4. How can you rid yourself of dogmatism?
5. Why should you have an imaginary conversation about your convictions?
6. What are the common sources of error?
7. What are the two ways of avoiding fear?
8. Why is magic not an effective way of avoiding terrors?

II. Answer in a paragraph:

1. What is Russell's advice for "diminishing the intensity of insular prejudice"?
2. Why does Russell stress the importance of observation?
3. How can one rid oneself of dogmatism?
4. Why is it good to imagine an argument with someone having a different idea?
5. What does Russell say about fear?
6. What does Russell say about the effectiveness of magic?

III. Write an essay on:

1. What are the methods suggested by Russell to avoid dogmatism?
2. What is the one used by Russell in the essay?
3. Comment on Russell's style.

compound sentences as simple sentences:

1. So whenever you find yourself getting angry about a difference of opinion, be on your guard; you will probably find, on examination, that your belief is going beyond what the evidence warrants.
2. I have sometimes been led actually to change my mind as a result of this kind of imaginary dialogue, and, short of this, I have frequently found myself growing less dogmatic and cocksure through realizing the possible reasonableness of a hypothetical opponent.
3. The only way I know of dealing with this general human conceit is to remind ourselves that man is a brief episode in the life of a small planet in a little corner of the universe, and that for aught we know, other parts of the cosmos may contain beings superior to ourselves as we are to jelly-fish.
4. Fear sometimes operates directly, by inventing rumours of disaster in war-time, or by imagining objects of terror, such as ghosts; sometimes it operates indirectly, by creating belief in something comforting, such as the elixir of life, or heaven for ourselves and hell for our enemies.
5. Until you have admitted your own fears to yourself, and have guarded yourself by a difficult effort of will against their myth-making power, you cannot hope to think truly about many matters of great importance, especially those with which religious beliefs are concerned.

IV. Use the following words and phrases in sentences of your own:

devise; unappetizing diet; medieval; aware of; be on your guard;
diminishing; adopted; be wary of; trivial; disaster; endeavour

V. Find from the essay the antonyms of the words given below:

complicated; modern; similar; rejected; insufficient; meagre;
important; answer; kindness; cowardice; possible

VI. Find from the essay words which have the same meaning as the words given below:

mistake; careful; beliefs; proof; look for; silly; often;
ample; hides; significant; effort; bravery; catastrophe; all over

AN IDEAL BEFORE THE YOUTH

-Dr. S. Radhakrishnan

We are living through one of the great revolutionary periods in human history. The revolutionary efforts spread over several centuries in other parts of the world are concentrated in a short span of time in our country. We are facing a many sided challenge, political, social, economic and cultural. Education is the means by which the youth is trained to serve the cause of drastic social and economic changes. Nations become back numbers if they do not reckon with the developments of the ages.

The industrial growth of our country requires a large number of scientists, technicians and engineers. The rush in our universities for courses in science and technology is natural. Men trained in these practical courses help to increase productivity, agricultural and industrial. They also hope to find employment easily. To help the students to earn a living is one of the functions of education: *arthakari ca vidhya*.

I do not believe that scientific and technological studies are devoid of moral values. Science is both knowledge and power. It has interest as well as utility. It is illuminating as well as fruitful. It demands disciplined devotion to the pursuit of truth. It develops in its votaries an attitude of tolerance, open-mindedness, freedom from prejudice and hospitality to new ideas. Science reveals to us the inexhaustible richness of the world, its unexpectedness, its wonder.

Of the many problems that face the leaders of the world, none is of graver consequence than the problem of saving the human race from extinction. Struggling as we are with the fateful horizons of the atomic age, the achievements of science have induced in our minds a mood of despair making us feel homeless exiles caught in a blind machine. We are standing on the edge of an abyss or perhaps even sliding towards it. A former prime minister of England contemplated: "We and all the nations stand at this hour in human history before the portals of supreme catastrophe and measureless reward. Our faith is that in God's mercy we shall choose aright, in which case the annihilating characters of these agencies

may bring unutterable security to the human mind." To choose aright requires the cultivation of the heart and intelligence. Escape from decline and catastrophe depends not on scientific ideas and material forces but on the perceptions of men and women, on the moral judgements of the community. If we choose rightly, the achievements of science may lead us to such a degree of material wealth and abundance of leisure as has never before been possible in human history. All this will be possible only if we achieve a revolution in the inner compulsions that control us.

Any satisfactory system of education should aim at a balanced growth of the individual and insist on both knowledge and wisdom, *jnanam vijana-sahitam*. It should not only train the intellect but bring grace into the heart of man. Wisdom is more easily gained through the study of literature, philosophy, religion. They interpret the higher laws of the universe. If we do not have a general philosophy or attitude of life, our minds will be confused, and we will suffer from greed, pusillanimity, anxiety and defeatism. Mental slums are more dangerous to mankind than material slums.

If this country has survived all the changes and chances it has passed through, it is because of certain habits of mind and conviction which our people, whatever the race or religion may be, share and would not surrender. The central truth is that there is an intimate connection between the mind of a man and the moving spirit of the universe. We can realise it through the practise of self-control and the exercise of compassion. These principles have remained the framework into which we fitted lessons from different religions that have found place in this country. Our history is not modern. It is like a great river with its source back in silence. Many ages, many races and many religions have worked at it. It is all in our blood stream. The more Indian culture changes, the more it remains the same. The power of the Indian spirit has sustained us through difficult times. It will sustain us in the future if we believe in ourselves. It is the intangibles that gave a nation its character and vitality. They may seem unimportant or even irrelevant under the pressure of daily life. Our capacity for survival in spite of perils from the outside, matched only by our own internal feuds and dissensions, is due to our persistent adherence to this spirit. If our young men are to live more abundantly, they should

enter more fully into the experience and ideals of the race, they should be inspired in their minds and hearts by the great ideas enshrined in our culture.

Our future destiny as a nation depends on our spiritual strength rather than upon our material wealth: *nayam atma balahina labhyah*. The goal of perfection cannot be achieved by the weak, not the weak in the body, but the weak in spirit, *natma-nistha-janita viryahinena*. The greatest asset of a nation is the spirit of its people. If we break the spirit of a people, we imperil their future; if we develop the power of the spirit, our future will be bright.

prasarya dharma-dhvajam

prapuraya dharma-sankham

pratardaya dharma-dhundhubhim

dharmam kuru, dharmam kuru, dharmam kuru

The next few years will be a testing time, more severe and more exacting than we have known for many years. Political freedom, which we have won at much cost and sacrifice, is only an opportunity. It is not a fulfilment. If we are to develop a strong democracy, political, social and economic, it is necessary for us to work hard and work unitedly. The ideal imposes on us a sacred responsibility. Men are not made democratic by the mere formulations of ideals in the Constitution. They are not made good by mere exhortation. Great ideas of justice, equality, fraternity and freedom which we have inscribed in our Constitution must be woven into the social fabric. We must apply them to the myriad situations of our daily life. Unfortunately, the state of mind in which we have found ourselves at the time of political liberation is not marked by revolutionary fervour. The spirit of enjoyment has prevailed over the spirit of sacrifice. We seem to demand more than what we give. There is much evidence of low morale, dissatisfaction and discontent among people, all leading to serious slackness. We must overcome the spiritual sickness which seems to be enfeebling our community. If we do not change our minds, we cannot change anything.

A nation is built in its educational institutions. We have to train our youth in them. We have to impart to them the tradition of the future. Through all the complexities and diversities of race and religion, language and geography, the

forces which have made our people into a nation and which alone can keep them one are being shaped. These do not belong to the material sphere. The unity is not one of physical geography but belongs to the realm of ideas. It is a matter of men's minds and hearts. Our country has suffered when internal dissensions predominated and central unity declined. We used to complain that those who ruled us for centuries adopted the policy of divide and rule. At any rate it is true that our subjection was due to our divisions. We must therefore guarantee ourselves against separatist tendencies of language, religion and province. It is in the universities that we should develop a corporate feeling and a feeling of social purpose. Our universities must give inspiration to a generation which stands in more need of it.

Scientific progress is precarious and conditional. If we are only learned without being truly cultured, we become a danger to society, *sa-aksaro viparitativе raksaso bhavati dhruvam* – he who is literate, when inverted becomes a demon. There is an observation of Aristotle, which is akin to this saying:

Man when perfected is the best of animals, but, when separated from law and justice, he is the worst of all; since armed injustice is more dangerous, and he is equipped at birth with arms meant to be used by intelligence and virtue which he may use for the worst ends. Wherefore if he has not virtue, he is the most unholy and most savage of animals.

In the international scene, the crisis which confronts us is the gravest in the whole of recorded history. We are armed with the weapons of modern science and the techniques of modern psychology, without ourselves being redeemed from greed, selfishness and love of power. We have increased our power over nature, but not over ourselves. Science and technology are not a cure for selfishness, not a key to the mystery of the universe. Our progress can be secure only in an atmosphere of confidence, hope and security.

To make a new start we need a new approach. Respect for the basic values of spirit is the only antidote to the distempers of our society, social, economic and political. We must recognise that there is something in man that hungers and thirsts over righteousness. If sheer confusion dominates the scene and we live in

an age of anxiety and greed, it is because our training has been one-sided. It is wrong to assume that the only means required for the betterment of mankind is more and more of scientific discovery and technological improvement.

It is through the study of the great classics of the world that we grow in our spirit. The basis of democracy is the central principle of all religions, that there is an intimate connection between the mind of man and the moving spirit of the universe. This principle of democracy must become an effective faith. In our educational institutions we can train our young men and women in the spirit of democracy. We must increase wealth, reduce inequalities and raise the standards of the common man. Let the bright image of a new India where we will be free socially and economically break free through the fogs of fear and ignorance and self-interest and superstition.

Meanings

back numbers – old magazines or newspapers; here, not in keeping with the times

devoid of – totally lacking in

votaries – devotees

inexhaustible – that which cannot be exhausted or used up completely

extinction – state of not existing any more

induced – caused

abyss – steep drop from a great height

catastrophe – disaster

annihilating – causing total destruction

pusillanimity – weakness

intangibles – what is not physically present but can be understood

feuds and dissensions – fights and quarrels

exhortation – persuasion

myriad – several

Exercises

I. Answer the following questions:

1. How is the revolutionary period in our country different from that in other countries?
2. Why is there a rush in our universities for courses in science and technology?
3. What are the attributes of science?
4. Why has science induced a mood of despair in us?
5. What should a satisfactory education system include?
6. How has our country survived, in spite of all the changes and chances?
7. What does the author say about our history?
8. Why is spiritual strength more important than material wealth?
9. How does Radhakrishnan describe democracy?
10. How can a man become a demon?
11. Why do we need a new approach?
12. How can we train the youth in the spirit of democracy?

II. Answer in a few sentences:

1. What does the author think about science and technological studies?
2. What is the abyss at which we are standing? How can we save ourselves?
3. What should be the aim of education?
4. What is the framework that has helped our country to survive?
5. What, according to the author, is the greatest asset of a nation?
6. What responsibilities does democracy impose on us?
7. How is a nation built?
8. How can we remain united?
9. What are the dangers of scientific progress?
10. Why should we study the great classics?

III. Write an essay on:

1. The advantages and dangers of science
2. The need for science and technology in modern times
3. The role of universities in shaping our country
4. The value of Indian culture

IV. Attempt an essay on:

Science must be tempered with culture to be of use to mankind

V. Make sentences with the following words and phrases:

a short span of time; devoid of; consequence; induced; portals; abundance; framework; imperil; testing time; at much cost; prevail over; realm; separatist; precarious; assume

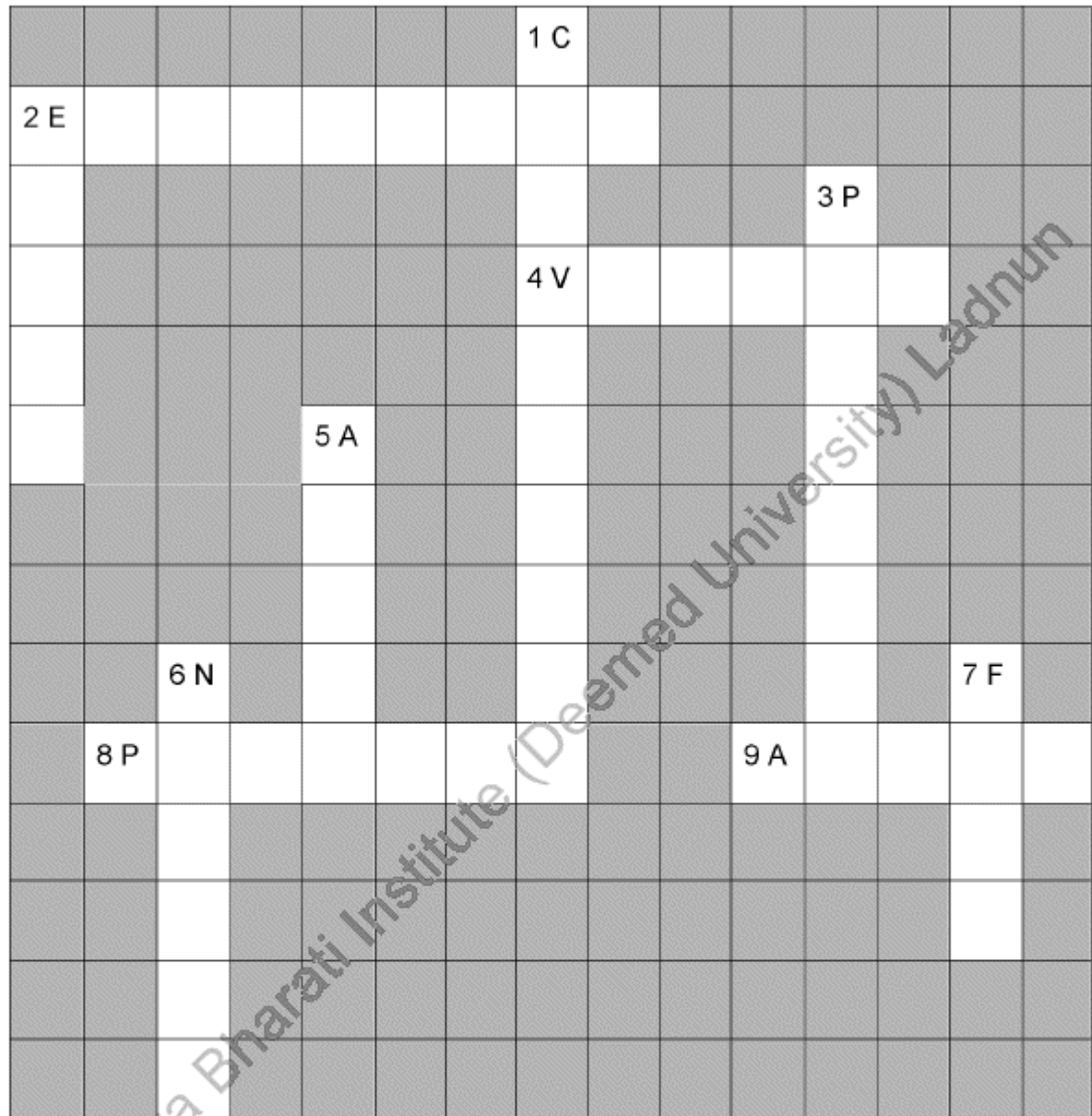
VI. Give the opposites of the following words:

1. several
2. natural
3. extinction
4. achievements
5. satisfactory
6. pusillanimity
7. truth
8. persistent
9. asset
10. conditional

VII. Change the voice of the sentences: (active to passive and passive to active)

1. We are facing a many-sided challenge.
2. They hope to find employment easily.
3. The inexhaustible richness of the world is revealed to us by science.
4. We must choose rightly.
5. Changes and chances have been survived by this country.
6. It can be realized by us through the practice of self-control.
7. The power of the Indian spirit has sustained us.
8. A nation is built by its educational institutions.
9. The tradition of the future must be imparted to them.
10. We must increase wealth.

VIII.Solve the crossword with the help of the clues:



Down

- 1 belief
- 2 outcaste
- 3 Development
- 5 Deep pit
- 6 country
- 7 fight

Across

- 2. Training
- 4. Worshipper
- 8 strong feeling
- 9 help

From Religion to Vocation: Limitation of Cravings

-- Acharya Mahapragya

Bhagwan Mahavira said, "Wants are infinite as the sky." As true as this statement is from the spiritual perspective, so true is it from the economic perspective also. According to economics, demand widens the area of needs. The area of wants is even larger than that of needs. All desires cannot be wants whereas all wants can surely be desires. Need is less than desire and demand is even lesser than that.

Desire depends on the individual. Material circumstances, societal traditions, physical requirements, monetary feasibility and religious sentiments decide wants.

1. Wants on the basis of economic feasibility: A poor person's wants are limited and simple. He is able to meet only his life-sustaining wants. A rich man's wants are much greater than that. He not only satisfies his needs for essentials but also his indulgence in luxuries.
2. Wants on the basis of religious thoughts: A religious man's wants are influenced by his principles. His wants are few and simple. But in comparison, the one with consumerist tendencies has far greater and varied wants.

Wants are a bottomless pit, which can never be filled. Both economics and religion have recognised this truth. Mahavira said, "Profit breeds greed. As profit increases, greed too increases." If one need is fulfilled, another is born. On this special attribute of wants, the rule of chaos (*asanti*) has been built. Because of the unlimited nature of man's wants, his peace has been destroyed. Even economics confirms the insatiability of human wants. The law of progress however says that because of its unlimited nature, wants foster innovation, resulting in economic progress of society.

Man is a social animal and in society, wealth is very important. In this context, economic progress is very important. If wants are limited, economic progress does not get its impetus. So for economic progress, the unlimited nature of wants is essential.

Against the background of this truth of the world of objects, ancient seers said, "A discontented ascetic gets destroyed and a contented king gets destroyed." When the ascetic controls his desires, it goes to his credit. To add to his desires does him discredit. But for the social being, desire is a virtue and giving it up is detrimental.

"Man is a social animal..." _ against the backdrop of this thought, it is not unjustified for economics to adopt the policy of unlimited wants. But is man only a social animal? Is he not a person? Does he not experience the sensations of pain and pleasure? Do unlimited wants not cause him stress, physical and mental? Does not that desire, hiding behind the vast ocean of wants, upset hormonal balance and cause perversions of the mind? Only by ignoring these aspects can we accept, implicitly, the vastness of wants. When we see man with a human perspective, we cannot accept, implicitly, the unlimited nature of wants. From the humane and religious perspectives, it is essential to control wants.

Economic and religious contentions _ both are true from their respective perspectives. Religious texts say wants should be minimized. We should not turn away from this view, oblivious to the fact that it was expressed in the context of human dissatisfaction. Economics says wants should be maximised. We should not turn away from this view, oblivious to the fact that it was expressed in the context of providing physical comforts to man. Mahavira did not talk of *aparigraha* or non-possessiveness to the man living in society. This is possible for a monk. He postulated the limitation of cravings to the man living in society. A householder cannot give up all desires and continue to live and yet by maximizing them cannot live peacefully. So he gave a via media.

The perspective of religion towards life is fundamentally different from the perspective of economics towards life. Religion defines life in terms of the development of the consciousness. Economics defines life in terms of economic activity. These definitions do not share a similar foundation or perspective. Therefore religion does not accept economics nor does economics accept religion. Yet they co-exist in life and there is an intersection of the two at some points. They influence each other too. Bhagwan Mahavira said, "Conquer desire happily."

Desire cannot be quenched as fire is with water, nor can it be satiated. Increase in wants, increase in objects, contributes to increase in production and effort. But to believe that they contribute to peace and happiness is fallacious. It is true that increase in wants results in improvement in the standard of life, but to maintain that it results in improvement of the level of peace and happiness is not true.

A religious man is also a social being. Therefore it is that he is not able to completely give up those categories of wants that are deemed necessary or basic. Mahavira did not advocate to the householder to give up these things. On the basis of the thought that a religious man should give up indulging in luxury items, one can draw the limiting boundary of limitation of cravings.

It is necessary to fulfil those wants that are deemed necessary and basic, but equally important, alongside, is to exercise restraint over the need or desire for luxury items. This way the door to economic progress and a higher standard of living is not closed, nor is the door to progress taking place on the proliferation of luxury consumption kept open.

According to economics, the categorization of wants as necessary, comfort-giving and luxury is done on the following basis: items are categorized on the basis of the satisfaction – dissatisfaction quotient. If on the consumption of a particular item there is satisfaction, and if on refraining from its consumption there is dissatisfaction, then we can call this a necessary consumption. But if the resultant satisfaction from the consumption of a particular item is far greater than normal and the loss of satisfaction is minimal, then it is called an item that gives comfort. If the satisfaction derived from the consumption is much greater than normal and refraining from it does not give dissatisfaction (except in as far as it is withdrawal of habit) then that item is categorized as a luxury item. If consumption of any item results in short-lived satisfaction and refraining from it gives immense happiness, then the item is categorized as wasteful consumption.

The categorization of items on the basis of the satisfaction – dissatisfaction they give can be understood from the following Table:

Man's influence on satisfaction – dissatisfaction levels

Objects	On consumption	On refraining from consumption
Necessities	Little satisfaction	Immense dissatisfaction
Comforts	Extra satisfaction (those which give satisfaction)	Little loss of satisfaction
Luxury items	Lots of satisfaction	No dissatisfaction

From the perspective of economics, morality and peace are non-existent. The challenge facing economics is that of betterment of human existence through progress. On this basis it supports the consumption of luxury items and thinks it is necessary for economic progress. From the perspective of a religious teacher, the challenge of economic progress does not arise. Morality and peace are his important goals.

The religious teacher initiates the social being into religion but because of that he cannot ignore the physical requirements of the person and preach *aparigraha* to him. Therefore, Mahavira developed the path that desire should follow and gave the following moral precepts:

1. Do not fuzx weights and measures.
2. Do not adulterate.
3. Do not sell imitation after displaying the original.

In the context of the society, limitation of cravings has two defining features _ fairness and compassion. In the context of the individual the defining feature is restraint. The inspiration to avoid fraudulent transactions is found in restraint. The inspiration to reduce individual consumption is found in restraint. The followers of Mahavira, who had vowed by the twelve oaths, did not use unjust means of aggrandizing their wealth and limited their personal wants. Not to use unfair means of accumulating wealth, to draw a definite limit to accumulation of wealth and to observe restraint in individual consumption, are the primary principles on which the principle of limitation of cravings is postulated.

This does not mean a vow that advocates complete divorce from wealth. There is no relation between religion and poverty. That only a poor man can be religious or that religious men are poor were viewed as fallacious conjectures by Mahavira. Neither the poor nor the rich can follow dharma or religious precepts. Only the one in whose mind the sense of peace awakens can follow dharma, be he poor or rich. A religious man is removed from both poverty and wealth. He is one who gives up. We have defined one religious sub-caste. In our age, religion is defined by our birth. The family into which a man is born, and the religion followed by that family, become his. To such people who belong to a certain religion by virtue of their birth, desire-control does not have meaning. It is meaningful to those who belong to a certain religion by virtue of their deeds. Such people are not as rare as ascetics, but in terms of percentage they are rare. So, no economic theory can be formulated on their basis nor do they become obstacles to economic growth of any sort. Most of those who follow a religion by virtue of their birth are blindly ritualistic. They do not believe in reducing wants, reducing the accumulation of wealth, restraining the consumption of luxury items or in moral values. Their religion is devoid of morality. They do not think it is important to observe morality along with religious precepts. They exhibit their inclination towards religion, but do not show it in their conduct. The religion of such people does not influence economic progress.

For progress, economics adopts the principle of increasing wants. If some economists are willing to separate the two, some others are not. The following arguments have been raised in favour of increasing wants:

1. Man's satisfaction is maximized by increasing the area of his wants.
2. Increase in wants leads to a contented life and a better standard of living.
3. With increase in wants, there is increase in wealth.
4. With increase in wants the state's economic power becomes strengthened.
Result: it can maintain a full-fledged army and become self-sufficient in terms of its security.

The following arguments have been posed against increasing wants:

1. Man experiences dejection with increasing wants.

2. The constant endeavour to meet the increasing wants fosters consumerism.
3. The increasing wants syndrome leads to class struggles within society.
4. With increasing wants man becomes selfish and adopts unfair means to aggrandize his wealth.

Analyzing from the perspective of *anekanta*, we find there is truth on both sides. The assumption of economics that with reduced wants there can be no economic progress is not false. Equally it is not false when we say with increasing wants, dejection increases. The latter contention is supported by religion because according to Alfred Marshall economics is the discipline of human betterment and its primary objective is to improve human life. To throw light on the path to meeting unlimited wants with limited means is its purpose. But it is not possible to increase the satisfaction of all the people at the same speed with which wants increase. All people are not able to satisfy all their wants. Most people are able to satisfy their basic and necessary wants. A lesser number of people are able to satisfy their wants for comforts. Only a few people are able to satisfy their need for luxury items. If along with this order of satisfaction we view Mahavira's contention that greed begets greed, then we see that only a few wants can be satisfied, but the dejection that accompanies the inability to satisfy all wants is incurable. On the altar of economic progress, mental peace cannot be sacrificed. So it is absolutely essential to establish a compromise between economic progress and mental peace. This becomes even more urgent if man is to escape from mental tension, madness, cruelty, exploitation, usurpation of power and other highly detrimental streams of action. Only after visualizing such disastrous consequence did Mahavira postulate the limitation of cravings and placed it before the people. This postulate does not mean giving up basic necessities or amenities, nor does it involve the proliferation of luxury consumption. The postulate of limitation of cravings is fundamentally different from the principle of unlimited wants in two respects. The first difference is that economics acquiesces with the production and consumption of luxury items. The following arguments are placed in support of it:

1. The consumption of luxury items fosters social and economic development.
2. Effort is rewarded.

3. Standard of living improves.
4. Wealth accumulates. In difficult times it (savings in the form of jewellery, etc.) comes of use.
5. Artists, craftsmen and business houses get incentives.

All economists do not agree with the above arguments. They contend that with the consumption of luxury goods:

1. Class inequality worsens.
2. The budget for production of basic needs increases.
3. It has a negative effect on the poor and instincts of aversion and hatred deepen in the poor.

While the above view is not very different from the religious perspective, the former one, acquiescing with luxury items is diametrically different.

The second difference is that in economics moral values are not mandatory. Utility means the capacity to satisfy wants. According to moral values, alcohol is not beneficial to man and so it is not useful also. The definition of utility in terms of economics is different from that defined by moral values. In this definition, utility is related to profit margin. The object that satisfies wants may not be beneficial but can still be useful.

Alcoholism is definitely destructive. But alcoholics find alcohol useful. They experience a need for it and satisfy their wants with its consumption. According to Prof. Robinson many such object/topics are studied in economics, which have a bearing on human welfare.

Through alcohol welfare can never be attained. Yet breweries are dealt with in great deal in economics because it is an economic activity and many people earn their livelihood from it.

The difference in the perspective of economics and religion is the difference in their nature. A comparative study of the two reveals that

1. Moral values present the ideal in life. Economic values deal with the monetary implications of human behaviour.
2. By breaking moral laws man loses his peace of mind. The same does not happen if economic principles are broken.
3. On pursuing moral values man progresses spiritually.

On understanding this essential difference the distance between the methodologies of religion and economics becomes clear. It is not true that economics does not have a place for moral values. Economics that accepts and places great importance on values like integrity, honesty and higher efficiency, does not completely ignore the role of moral values. Both economics and moral values are branches of Social Science. In both these disciplines human behaviour is studied. In economics the monetary aspects and in religion the normative aspects are studied. Religion or moral values present the normative to describe how our behaviour should be. It advises us on how to differentiate between right and wrong. Economists cannot adhere to principles of moral values/religions when they are assessing certain monetary situations or arrangements. On the basis of moral principles Dr. Marshall has excluded the vocation of prostitution from the concept of productive labour. This is in compliance with the statement of Prof. Salinger: "True economic process ought to result in morality."

In this manner economics has a deep influence on morality. The economic situation deeply influences man's conduct and his thinking. From a man's conduct one can decipher his vocation. In this manner a close relationship exists between economics and religion.

Mahavir said that the one who curbs his desires, earns his livelihood in a *dharmic* manner and one who earns his livelihood without curbing his desires does so in an *adharmic* manner. Economic situations become the external stimuli, deciding the *dharmic* and *adharmic* manner in which livelihood is earned but the cause of all this lies deeper in a sense of detachment and dedication. Their origin however is determined by their dedication. The teaching of limitation of cravings can be presented as follows:

1. Neither a poor nor a luxurious life.
2. Wealth is a means of satisfying wants but not an end in itself. Wealth is for man. Man is not for wealth.
3. To satisfy wants it is necessary to save/accumulate some wealth but not at the cost of robbing somebody or hurting somebody else.
4. Deciding the limits of wants, comforts brings satisfaction as also wealth accumulation.

5. To develop the perspective of utility with respect to wealth while alongside developing detachment towards wealth itself
6. While accepting utility of wealth to satisfy wants also developing the view that wealth is not an end in itself
7. To develop the capacity to donate.

The author

Acharya Mahapragya combines spiritualism with pragmatism in his approach to life. He is widely read and has a deep insight into the struggles and triumphs of mankind. His concern for the underprivileged is reflected in the educational institutions and charitable organizations he has founded. His philosophy is based on Indian religion and culture but he also has a world-view which is not limited by narrow boundaries of race or caste. He is an inspiration to young and old alike and serves as a guide in the journey of life.

The gist

Acharya Mahapragya points out that man must necessarily have desires and needs, but cautions that these should be limited. Unlimited needs or desires can lead to disappointment and despondency. Modern theories of economics emphasise the value of endless needs which lead to growth in the economy. This is valid to a certain degree. But when religion stresses the importance of limiting wants, it is justified in doing so, because it points out the path that leads man to happiness. He concludes that the theories of both the camps are right to a certain extent and that people must learn to control their desires and tread the path to happiness.

Meanings

infinite	: endless; limitless
perspective	: point of view
insatiability	: condition of not being satisfied
postulated	: to put forward a theory or argument
via media	: intermediate; not extreme
satiated	: satisfied
fallacious	: not true

cravings	: deep desires
proliferation	: great increase in numbers
categorization	: dividing into groups
fuzz	: cheat in terms of weights and measures
adulterate	: make impure by adding substances of a lower grade
restraint	: self control
aggrandizing	: increasing greatly
ascetics	: people who have given up all comforts
fosters	: encourages
mandatory	: compulsory
normative	: what ought to be

Exercises

I. Answer in a few sentences:

1. What did Mahavira say about "wants"?
2. What is the difference between the wants of the rich and the poor?
3. Why is economic progress important?
4. Why cannot we accept the unlimited nature of wants?
5. Why cannot a religious man give up all wants?
6. What is the perspective of economics?
7. What did Mahavira view as fallacious?
8. How does economics influence morality?

II. Answer in a paragraph:

1. How does Mahavira describe wants?
2. Why is it necessary to control wants?
3. What is the perspective of religion?
4. How does economics categorize wants?
5. What is the challenge that faces economics?
6. How is the limitation of cravings defined in terms of society and the individual?
7. What are the arguments in favour of increasing wants?
8. What is said against increasing wants?
9. Why did Mahavira postulate the limitation of cravings?
10. What is the definition of utility in terms of economics?

11. Explain the various ways in which cravings can be limited.

III. Attempt an essay on:

1. The necessity for limiting cravings
2. Mahavira's definition of wants
3. Acharya Mahapragya's arguments in favour of limiting cravings

IV. Give the synonyms of the following words:

desire; destroyed; sensations; implicitly; oblivious; influence; satiated; consumption; immense; existence; arguments; sufficient; endeavour

V. Give the adjective form of the following words:

infinity; spirit; economics; importance; limit; oblivion; society; possibility; necessity; comfort; morality; religion; dejection; increase; use

VI. Rewrite the following sentences in the past tense:

1. Both economics and religion recognize are interdependent.
2. Unlimited wants cause stress.
3. We shall not turn away from this view.
4. It supports the consumption of luxury items.
5. This does not mean a complete divorce from wealth.

VII. Join the two sentences into one sentence using a conjunction:

1. This statement is true from the economic perspective. It is true from the spiritual perspective.
2. We cannot get rid of wants. We should control wants.
3. A religious man is also a social being. He is not able to give up basic wants.
4. Man's wants increase. He becomes dejected.
5. Man becomes selfish. He adopts unfair means to increase his wealth.