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# THE ECONOMY OF PERMANENCE

(A quest for a social order based on non-violence)

BY

J. C. KUMARAPPA

*With a foreword from*

M. K. GANDHI

PART I

MAN: THE INDIVIDUAL



The All India Village Industries Association

WARDHA. C. P.

1946



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Sevagram  
Wardha C. P.

## FOREWORD

Like his brochure on the "PRACTICE & PRECEPTS OF JESUS" Dr. Kumarappa's on "THE ECONOMY OF PERMANENCE" is a jail production. It is not as easy to understand as the first. It needs careful reading twice or thrice if it is to be fully appreciated. When I took up the manuscript I was curious to know what it could contain. The opening chapter satisfied my curiosity and led me on to the end without fatigue and yet with profit. This doctor of our village industries shows that only through them we shall arrive at the economy of permanence in the place of that of the fleeting nature we see around us at present. He tackles the question - shall the body triumph over and stifle the soul or shall the latter triumph over and express itself through a perishable body which, with its few wants healthily satisfied, will be free to subserve the end of the imperishable soul? This is "Plain living and High thinking".

On the train to Bombay.

20-8-1945





# ERRATA FOR THE ECONOMY OF PERMANENCE

| <i>Page</i> | <i>Line</i> | <i>Instead of</i>     | <i>Read</i>              |
|-------------|-------------|-----------------------|--------------------------|
| v           | 28          | “ internal life ”     | “ eternal life ”         |
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## PREFACE

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In a previous study "WHY THE VILLAGE MOVEMENT?" the conditions prevailing in India in comparison with the orders obtaining in leading western countries were considered. In this booklet, an attempt is made to present a positive outlook that will suit the genius of the people of our land.

Religion, as practiced today is largely institutional and ritualistic. It has lost its grip over the everyday actions of men. Hence there are many who have lost faith in it and regard it as a superstition to be shunned. As the natural consequence of excluding religion from life, economics has been divorced from moral considerations on the plea of business being business. In the traditional archives of knowledge, religion, sociology and economics have all been reserved their separate and exclusive spheres, Man has been divided into various watertight compartments. The left hand is not to know what the right does. Nature does not recognise such divisions. She deals with all life as a whole. Hence, in this little book an attempt is made to coordinate the various principles governing different departments, and to focus them all on the many problems of everyday life of man as an integral undivided unit.

The object of the present quest is to relate our spiritual and higher-self back to life so that the daily routing of mundane existence may be regulated in accordance with the dictates of our better self, and to find a way of life that will lend purpose for existence and action to such as have no use for the present day traditional religion because of its other worldliness and remoteness from hum-drum every day life. An effort is here made to bring all walks of life into alignment with the universal order. What men of religion term "eternal life" or "Union with the Godhead" has been interpreted in relation to the everyday life of man in the title of this book as "The Economy of Permanence".

The approach may be novel, but if it sets others thinking on the ways and means of achieving the end aimed at this venture would be amply justified.

Part I of this book was written during my incarceration in Jabulpore Central Jail and before the Second part could be tackled I was set at liberty on grounds of health. As there is an immediate need for literature for constructive workers with an approach from the point of view of nonviolence. this first part is being published now and the second part will follow in due course when completed.

I am thankful to Gandhiji for his criticisms and suggestions and his Foreword.

I am indebted to Artist Madhav Satvālekar who has kindly provided pictorial representations to elucidate some passages.

24th August 1945, }  
Maganvadi, Wardha C. P. }

J. C. KUMARAPPA

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## Part II; Man in Gregation.

(This second part will deal with such questions as Democracy State, Trade, Exploitation of Natural resources, Exchange, Communications, Education etc.)



## INTRODUCTORY

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What is permanent ? What is transient ?

Apart from God there is nothing that can be said to be permanent. He is the only being with neither beginning nor end. Human intellect being limited it is not possible for it to comprehend fully what is everlasting in the absolute sense. Such a conception refers to conditions beyond Time and Space. The laws of God, Truth and Love, are absolutes being unchangeable and permanent in the strictest sense of the term.

Within Time and Space there is no such thing as absolute permanency. Everything begins somewhere and ceases to exist sometime. The interval that separates the two moments varies. In some cases it is short, and in others it is long. A flower blooms in the morning, by the evening it is faded and gone. Its life is but a few hours. Tortoises are reputed to live for centuries, while a unit of millions of years is required to compute the age of our universe. So in comparison with the flower, the tortoise is said to be long lived while the world is Permanent. It is all a matter of relative terms.

† Nature (when it is not a term convertible with God) is limited by Time and Space. It came into existence once in the remote past and will cease to be sometime in the future. Human life rarely reaches even a hundred years while the unit to reckon the life of Nature will run into astronomical figures. Hence the life of man is said to be Transient in comparison with that of Nature which is Permanent. It is in this relative sense that we speak of "An Economy of Permanence."

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## SECTION: ONE

# NATURE

### CHAPTER I

**Nature:** There are certain things found in Nature which apparently have no life and do not grow or increase, and so get exhausted or consumed by being used. The world possesses a certain stock or reservoir of such materials as coal, petroleum, ores or minerals like iron, copper, gold etc. These being available in fixed quantities, may be said to be "transient," while the current of overflowing water in a river or the constantly growing timber of a forest may be considered "permanent" as their stock is inexhaustible in the service of man when only the flow or increase is taken advantage of.

In animate life, the secret of nature's permanency lies in the cycle of life by which the various factors function in close co-operation to maintain the continuity of life. A grain of wheat falls from the parent plant. It gets buried in the earth, sends out roots into the soil and through them absorbs nutritive elements with the aid of moisture and the heat of the sun. It sprouts up into a plant by this process. The plant shoots out leaves which help to gather nourishment from the air and light, as the roots do from the soil. When some of these leaves "die" they fall to the ground and are split up or decomposed into the various elements which the parent plant had absorbed from the soil, air and light. This is again used to nourish the next generation of plants. The bees etc., while gathering the nectar and pollen from these plants for their own food, fertilise the flowers and the grains that are formed in consequence again become the source of life of the next generation of plants. When ready, this seed falls to the ground and comes to life with the help of the soil that has already been enriched by fallen leaves of the previous generation of plants. Thus a fresh cycle of life begins once again. In this manner, life in nature goes on, and as long as there is no break in this cycle, the work in nature continues endlessly, making nature permanent.

## CHAPTER II

### Work and Wages in Nature

“ Work ” in nature consists in the effort put forth by the various factors insentient and sentient which co-operate to complete this cycle of life. If this cycle is broken at any stage or at any time, consciously or unconsciously, violence results as a consequence of such a break. When violence intervenes in this way, growth or progress is stopped ending finally in destruction and waste. Nature is unforgiving and ruthless. Therefore, self-interest and self-preservation demand complete nonviolence, co-operation and submission to the ways of nature if we are to maintain permanency by noninterference with and by not short circuiting the cycle of life.

Even sentient creatures have to fall in line and function properly in their own sphere if they are to exist. An earthworm by its movements in the earth loosens the soil allowing it to absorb air and water. When it feeds on the earth containing vegetable matter, it thoroughly mixes the various constituent parts in its stomach and throws out a well prepared and fertilised soil—worm casts—from which plants can draw their own nutriment easily.\* Here is a sample of the form of vital co-operation existing between soil, plant and animal life, similar to the one where bees and butterflies fertilise the flowers of plants.

In return for such services or “ work ” done, the worker unit gets its feed. In this way nature pays its wages honestly in the form of food and nourishment in return for every benefit received by her in obtaining co-operation and bringing about co-ordination of the manifold factors—inanimate and animate—in air, land and water.

The life in the vegetable kingdom is immobile. The seed can only fall directly below, near the parent plant or tree. If all seeds fall and germinate around the parent plant it will create a suffocating congestion. It is necessary to broadcast the seed further afield. To do this, nature commandeers the services of birds, animals etc. Here the mobile creature performs a special function. A bird may eat the fruit of a plant and pass out the seed, perhaps miles away. It does

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\* When we use chemical fertilisers in the place of organic manures, for a time we may obtain better crops but constant application of these destroys the earthworms as they cannot feed on chemicals. With the disappearance, of earthworms the soil becomes heavy and ultimately loses its fertility. Nature's cycle being broken by discarding farmyard manure and vegetable composts the Economy of Permanence yields place to the man-made Economy of Transience.

this co-ordinating work as a part of its own existence and not as an obligation to anybody. It eats to satisfy its own hunger. While performing its own primary function it fulfils its role in the cycle of life.

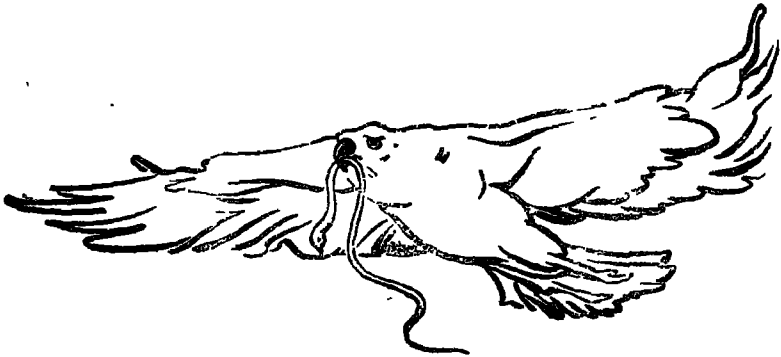
In this manner, nature enlists and ensures the co-operation of all its units, each working for itself and in the process helping other units to get along their own way too-the mobile helping the immobile, and the sentient the insentient. Thus all nature is dovetailed together in a common cause. Nothing exists for itself. When this works out harmoniously and violence does not break the chain, we have an economy of permanence.

## CHAPTER III

### Types of Economies in Nature

This complete non-violent co-operation between the various units is not always present in all forms of life. Some units, instead of passing through the different stages in nature drawing their subsistence from the elements and insentient creatures, short circuit the long process by preying on their fellow creatures. Here too violence interposes with its accompaniment of destruction.

**1. Parasitic Economy:** Some plants live on others and become parasites. Often the host tree, or plant, dies in consequence of all the nourishment drawn by its roots not reaching its various parts, as it is robbed on the way by the parasitic growth. This also leads to violence and death. Among the animals, the sheep eats grass and

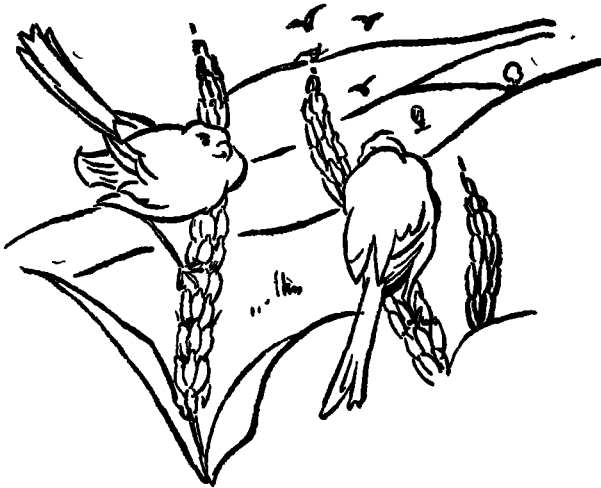


A bird living on other creatures

drinks water and exists non-violently, while the tiger short-circuits the process of nature by feeding on the sheep and drinking its blood, introducing violence and basing its whole existence on it. Here violence becomes an essential part of the life of the tiger.

**2. Predatory Economy:** When a unit in nature benefits itself without conferring a corresponding advantage to another unit it is said to be predatory. A monkey comes into a mango grove, to the existence of which it has not contributed anything by either digging, planting or watering but enjoys the fruits on the trees. It acts in self-interest but without a contribution. This form of economy

may be less violent than the previous one, but nevertheless, it is destructive.



*Birds feeding on ears of corn which they have done nothing to cultivate*

**3. Economy of Enterprise** Some creatures take what they need while performing some distinct service to the unit from which they



A bird using a nest built by its own effort

derive their benefit, and while thus contributing to the product they take something that is of their own effort and making. In the case of the honey bees, they fertilise the flowers from which they gather the nectar and pollen, and convert the nectar into honey, and store these products in combs built by themselves with wax produced out of their secretions. These creatures are not parasitic as they help the unit from which they draw benefit instead of killing it. They are also not predatory as they contribute their own share and effort in the obtaining of the product. They benefit by their own enterprise-instinctive though it may be. They are active constructive units.

**4. Economy of Gregation:** Incidentally it may be observed that the honey bees do not work for their own respective individual gains



A honey bee collecting food, not for itself, but for the whole colony

but for the common benefit of the whole colony. Here is an extension from self-interest to group interest, and from acting on the immediate urge of present needs to planning for future requirements.

**5. Economy of Service:** The highest form of economy in nature is the economy of service. This is best seen in the relation between the young one and the parent. The mother bird will scour the jungle to feed its young one and risk its life in defending the young from its enemies. It functions neither for its present need nor

for its personal future requirement but projects its activities into the next generation, or generations to come, without looking for any



The mother bird feeding its young ones, without expecting a reward reward. Because of its mother love, it contributes disinterestedly, without desire to benefit personally. This comes nearest to what may be called a non-violent economy of permanence.

These pure forms are set out in this chapter in the increasing order of permanence and non-violence.

Out of these five simple forms of economies many more complex types can be obtained by permutations and combinations.

## **SECTION: TWO**

# **MAN - THE INDIVIDUAL**

### **CHAPTER IV**

#### **Man and Freewill**

For the purposes of our study we need not go further into the economies of life governing other orders in nature but confine ourselves to the life of the one creature in the animal kingdom - Man - who has the ability either to make or mar the orderly functioning of Nature. Though such interference as it may suffer from him may be but transient, as Nature is mighty enough to hold its own against man and ultimately have its own way, yet, from time to time, he does upset its even working and cause a jar or jolt, like the present global war. By a closer study, we may be able to find ways and means of co-operating more satisfactorily with the order of the day in nature and thus be able to avoid needless violence and contribute to greater happiness by consciously working towards, if not attaining, an Economy of Permanence.

All other animals conform, more or less rigidly, to the laws of Nature. They do not have much latitude for the exercise of their own "Freewill". They work under the dictates of their instinct which tells them the way of Nature. Their path through life is like that of a railway train. The rails, like their instinct, guide the direction and course of the train. Without any further steering, if nothing untoward happens, as long as the train is kept in motion, it is sure to reach its destination travelling by night or day, through open country or forests, over hill or dale.

As soon as a chicken bursts its way out of the eggshell, it runs about in search of food and picks up grains that are good for its nourishment. When fed it rests under the wings of the mother bird, getting the needed warmth. It is naturally aware of approaching danger and runs to shelter instantly. It never overeats because the food may be palatable, nor goes in pursuit of pleasure to gratify its senses. All such life is controlled by instinct and not conscious volition.

Animals that live close to nature seldom get ill and, even if they do suffer from digestive disturbances occasionally, they eat certain herbs by instinct which set them right either by vomiting or purging.

The main trouble with man arises out of the fact that he is endowed with a "Freewill" and possesses a wide field for its play. By exercising this gift in the proper way he can consciously bring about a much greater co-operation and co-ordination of nature's units than any other living being. Conversely, by using it wrongly he can create quite a disturbance in the economy of nature and in the end destroy himself.

Instinct was compared to a railroad which unerringly guides the coaches on the track, and does not allow them to stray from the path or course laid out for them. On the other hand, the gift of "Freewill" allows for freedom of movement. But all movements are not with impunity. It is like being on a bicycle. Theoretically the rider is free to go where he pleases. The steering gear—the handle bar—is fully under his control. Nevertheless, his movements are restricted by the limitations of the machine and the dictates of prudence. He cannot fly into the air, nor float over water. Even on land, he cannot go everywhere. He has to restrict himself to the beaten path or road. If he tries to go across ploughed fields he may be tossed over the bars by the front wheel sticking in the rut or mud. If he tries to go over thorny weeds etc., the tyres will be punctured. Hence, this theoretical freedom has its limitations and a wise rider will keep within bounds. This conscious control of his movement requires discipline and knowledge, without which the machine which was intended to help him would be the means of bringing distress. A rider, who uses the known road and travels by light of day, can attain a speed several times that of which he is capable on foot.

In the same way, man can accomplish much more than the instinct-driven animals if he disciplines himself to the use of his "freewill" to the proper sphere and does not let his fancy run away with his desires and senses. He can be a conscious agent of his own fate, moving either to success or to destruction by following the light of day within him—his native intelligence combined with the spark of the divine. If he does not do so, like the rider of the bicycle who rushes in the dark or ventures over rough country, he will come to grief and will have to pay the penalty for sinning against his conscience and against nature. Nature is faithful and submissive to those who respect her; but to those who, of their own "freewill" choose to ignore her requirements, she is sterner than justice and visits such transgressors with unrelenting punishments of violence and death as a reward for their sins. Instances of these we shall notice in the next chapter,

## CHAPTER V

### Use and Misuse of Freewill

The life of man today is so complex that it is not possible, within the range this book, to take notice of all the activities resulting from the exercise of his freewill. All that we can attempt is a limited consideration of a few outstanding types directly arising out of such primary needs as hunger, thirst etc., leaving it to the reader to explore other instances coming within his ken, and to judge for himself what is the proper use of freewill called for, and to what result its improper use leads on each of those occasions.

**Hunger :** Let us take the highly urgent call—the most elemental instinct of hunger. The physical body of an animal is like a machine. It requires fuel to supply the necessary energy to run it, needs repairs and renewals to replace wear and tear and to maintain it in working condition, and oil to lubricate its various moving parts to lessen friction. These needs are indicated by the feeling of hunger. The sense of smell and taste direct the animal to the things that will satisfy the need and keep the body in sound working order.

Generally, all animals that lead a natural life follow their instincts. They eat to live and are healthy. Man too can do likewise. But, unfortunately for him, in many cases, man uses his freewill, not to appease his hunger but to pander to his palate with overcooked and highly spiced savoury dishes. The enjoyment of taste frequently makes him eat more than is necessary. He lives to eat. This misuse of freewill to gratify his tongue is often the cause of most of the ailments modern man is heir to. Overeating, not only taxes the digestive system and causes irregularities, but, even nutritive food in excess of normal needs, becomes injurious and even poisonous to the system and gives rise to all kinds of disease resulting in much pain and probably in premature death.

**Thirst :** When food is digested, it is absorbed in liquid form. The nutritive elements are carried by the blood stream to the regions where they are needed and the waste from the body tissues etc., is also transported by it to the lungs where the waste matter is eliminated by being burnt up with the oxygen of the air we breathe in. In the process, a good deal of the water of the blood evaporates and goes out of the system as moisture in our breathing and also as perspiration

through the action of the skin, which last helps to regulate the temperature of the body. This drying up of the blood is signalled by the feeling of thirst, to quench which a copious in-take of pure clean water is vital to life, not only as a means of transporting nourishment to the different parts of the body, but also as a cleaning agent of blood, to wash out the impurities in it through the passing out of urine and to air-condition the system with the aid of the skin.

By the wrong use of will, man displaces this natural function by allaying his thirst with intoxicating liquors which introduce various poisons into the system, These deaden the nervous mechanism and retard mental powers and finally become an impediment to sound health. This habit often brings dishonour to the individual and spells ruin to the family. Alcoholism is the root cause of many evils and vices found in modern society.

**Smell:** Similarly the sense of smell, which directs the animal to its food, is put to wrong use by inhaling tobacco or taking snuff which, though for the moment may seem to soothe and stimulate, have harmful after-effects on the heart and brain.

**Sex:** Perhaps the strongest of all urges to activity in animal life arises out of the natural mating instinct to ensure reproduction and continuity of the species. Most birds and some animals too, not only centre their colourful emotional life round this instinct but also pair off and live in harmony to put forth a joint effort to rear their young ones. In all cases the male and female come together in nature, at certain seasons only, for the sole purpose of reproduction.

By the exercise of his will, man has fallen below brute beasts by putting his physical sex equipment in the service of sensual pleasure without any intent or desire for progeny. Children, instead of being the only purpose of sexual intercourse, have now become a by-product and in many cases, merely unwanted accidents, of such relations, Nature wreaks her vengeance for this departure from her ordinances by visiting the sinners with such dire diseases as syphilis, gonorrhoea etc. Not content with punishing the actual offenders, Nature pursues even the innocent progeny of such transgressors from its path.

**Imagination:** Among all animals, the faculty to project thought into unseen spheres, through the capacity to imagine, and to produce art would appear to be peculiar to man. Instead of exercising this faculty in the natural way, man calls in the aid of stimulants and narcotics like opium, morphia, bhang etc. to cause artificial exhilaration

for a time. This drug habit, also like alcoholism, renders the votary unfit for any work and finally brings ruin to the victim and his dependants.

**The Creative Faculty:** Man comes nearest to his God the creator when he utilizes his brain power to marshal mechanical forces to serve his purposes. To do so in a way that will bring blessing and not destruction he has to follow closely nature's ways to get the best out of it. We cannot get the co-operation of nature purely on our own terms. Any attempt to do so will bring violent destruction in its wake.

The natural heat radiated from the sun evaporates sea water. Leaving behind the salt, the fresh water vapour rises high up with the energy absorbed from the sun, forming clouds and condenses into rain in the cold atmosphere above. The rain water falling on the hills has much potential energy in it because of its altitude, as the force of gravity of the earth will draw it down and the land level will direct it back to the sea finally. While it is still on the way to the sea as a river, man can, by his intelligence directed by his will, devise means of harnessing its energy to do much work for him. Early on its course, he can build a dam across the river and store up its potential energy and utilize it as, when and where he needs it, by using simple watermills to grind flour etc., on the spot as they do on the hilly tracts in our country, or by using giant mills convert the energy of the flow of water into electricity which can be taken by cables to places hundreds of miles away for lighting cities, towns and villages on the way and for supplying power to work water-pumps, electric motors etc. After all this, he can still use the outflow water directed through canals, using these as highways for boats etc., and to irrigate his cultivated fields. In this way he can intercept the current and water of the river to bring wealth and happiness to hundreds without violence to nature.

This is a commendable use of his freewill so to condition his circumstances as to invite nature to co-operate with him to work out her purposes on her own lines. She then blesses him with fuller and richer life.

On the other hand, man often uses his will to interrupt nature's working. He strays from her paths for his own enjoyment without giving any consideration to her laws. For instance, he may use machines to polish rice and wheat to make these products look pearly white to gratify his ill-conceived and misdirected aesthetic sense. In

doing this, he upsets the balance of harmony in nature which has carefully provided in a grain of cereal, the germ to afford nourishment and a coating of bran to aid digestion. Both these essentials are lost in the process of polishing. Nature punishes those who stray from her ways by eating polished grains by inflicting them with beri beri disease which causes much pain and death.

Similarly, nature blesses us with wholesome fresh fruits like apples, dates, grapes etc. Instead of eating these as they are, man extracts the juice and ferments it into cider, toddy, wine etc., to exhilarate him artificially. Here again, as we have already noticed, nature deals heavily with those who try to play pranks with her in this way.

It is in pursuit of pleasure, and not in the fulfilment of nature, that man uses his creative faculties in the manufacture of contraceptives to defeat her provision for the preservation of the species. She comes down on him relentlessly, for excess in this line ultimately leads not only to the loss of the reproductive faculty but also to nervous disorders and derangement of mind.

It is needless to multiply instances of such malpractices and deviations from nature. Modern life is replete with them. Man with his undoubted ability and enterprise is rushing headlong in pursuit of personal pleasure and momentary and fleeting happiness, approaching, at an alarming speed, the precipice which will be his end. In so far as all such misuses of his freewill lead to destruction we enjoy a life that is transient. It is contrary to the eternal purposes of nature and ultimately brings violence to the permanent order of things.

The noblest faculty man possesses in excelsis is his capacity for love and to express it in the form of selfless service to his fellows. We see just a glimpse of it in the mother love of nature. In thus serving his fellow beings he functions in the highest aspect of his life and brings the divine spark to earth. He dedicates his surplus energy and transforms it into the well-being and happiness of those in need of such help and services.

By the misuse of will even this faculty is diverted from the permanent blessed way of love into one of selfishness and greed, being transformed into love of material possessions. His surplus energy is stored up for selfish considerations as accumulated wealth. This will be detrimental to the owner when he gives himself up to enjoyment and luxurious living and such riches when bequeathed, often are the causes of conflict between brothers and not infrequently are the instruments of sending his descendants to ruin.

## CHAPTER VI

### Stages of Human Development—Individuals

We have considered in an earlier chapter the various types of economies that are found among sentient creatures both in the vegetable and animal kingdoms. In this chapter, we shall apply those tests and considerations with special reference to man and see how and where he fits in.

As all other creatures are committed to a set form of life by the guidance of instinct, they cannot rise from one form of economy to another by their own efforts. Their mode of life, from birth to death, falls within a fixed pattern. A member of the parasitic group remains a parasite all its life. It cannot help itself. A leopard can no more change its nature than its spots. It perforce has to prey on other creatures or die. It is not responsible for the mode of life it leads. It is impossible for it to advance into either the Economy of Enterprise or that of Gregation.

As we have already noticed, man is distinguished by the gift of freewill, and, how by the exercise of it, he can change his environment and circumstances with the help of the intelligence he is endowed with. Herein lies the difference between man and the other orders.

A dacoit or robber, who belongs to the parasitic economy, may, by changing his mode of life, become less violent and set himself up as an absentee landlord who gets his rent without any personal contribution or labour, thus rising into the next higher Economy of Predation.

Or, he may decide to make an honest living as an agriculturist or as an artisan, putting forth his own effort and making a livelihood by the sweat of his brow. He would then have climbed into the third type—the Economy of Enterprise.

He may become a responsible member of a Hindu joint family working for the dependant members and sharing the income he enjoys with all the members. He would have then reached the Economy of Gregation.

By developing a deep love for his fellowmen he may be transformed into a national worker spending his best efforts in a noble cause, leading a simple and frugal life. He would now attain a position in the highest type—the Economy of Service.

All this is within the range of possibility provided the needed self-control and discipline is forthcoming and the individual submits himself to the law of his being and steers his will power so as to attain that which is highest.

It will be convenient to summarise here the peculiar characteristics of the various economies as they may apply to man.

**Parasitic Economy :** Leading type—a robber who murders a child for its ornaments.



. A robber killing a child for its necklace

1. Selfishness motivated by greed.
2. Intention: benefiting himself regardless of any injury his actions may cause to others.
3. Harming, if not destroying, the source of benefit.
4. Emphasis wholly on ones own rights.
5. Absence of recognition of one's duties.
6. Absence of altruistic values.
7. Productive of violence.

**Chief Test :** Destruction of source of benefit.

**Predatory Economy :** Leading type—a pickpocket who robs his victim without making him aware of his loss.

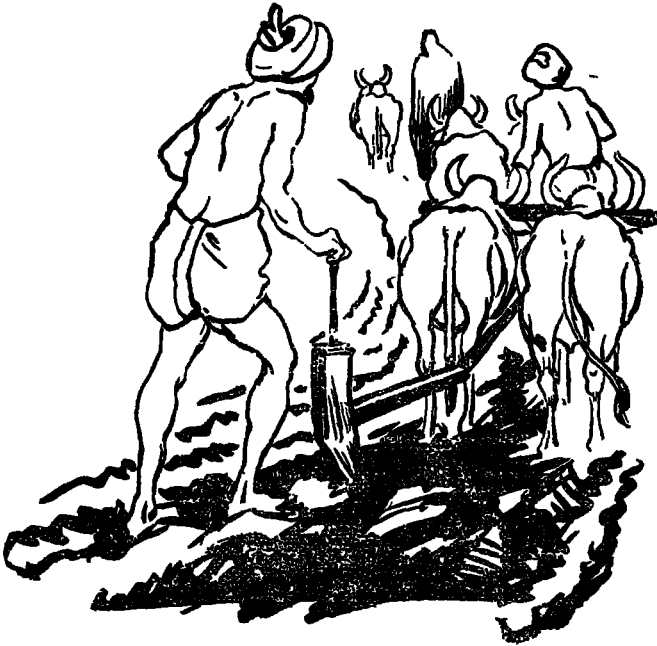


A pickpocket at work

1. Selfishness motivated by desires.
2. Intent on his own benefit and attempts to attain it, if possible, without much harm to his victim.
3. Emphasis wholly on rights.
4. Little or no recognition of one's duties.
5. Absence of altruistic values.
6. Productive of violence.

**Chief Test :** Benefit without contribution.

**Economy of Enterprise :** Leading type—an agriculturist ploughs the land, manures and irrigates it, sows selected seeds, watches over the crop and then reaps and enjoys his harvest.



A row of farmers ploughing each others fields in cooperation

1. Motivated by enlightened self interest and ambition.
2. His sense of self-respect demands his contributing his personal labour, thought and effort, taking only the benefit so occasioned.
3. Venturesomeness and a willingness to take risks.
4. A desire to benefit co-workers, and others too, if possible.
5. An attempt at a balance of rights of all.
6. An increasing recognition of duties to others.
7. Based on a sense of justice and fairplay.
8. May occasion violence.

**Chief Test :** Benefit and contribution correlated, with a readiness to take risks.

**Economy of Gregation :** Leading type—a member of joint family working for the good of the family as a whole. A village punchayat or a Co-operative Society working for the group it represents.

1. Motivated not by individual self-interest but by the common interests of the group.
2. Submission to the will of the group leading perhaps to even self-abnegation and sacrifice of personal interests.
3. *Emphasis on the duties to the group.*
4. One's contribution being regarded more important than one's share of benefit.
5. Based on altruistic values.
6. May lead to violence to those outside the group.

**Chief Test :** Benefit to the group rather than to individual members.

**Economy of Service :** Leading type—a relief worker.



*Giving water to a thirsty way—farer without expecting a reward!*

1. Motivated by the good of others even if the work be seemingly detrimental to self-interest.
2. Pressing forward to perform one's duties unconscious of one's rights.
3. Based on love and deep desire to serve without reward.
4. Brings non-violence and peace and makes for permanence.

**Chief Test :** Contribution without regard to any benefit received by the worker.

In every group of human beings, community or nation we come across individuals that fall into these various economies. In our own land, the ancient Varnashram Dharma was based on a recognition of these types. The Sudras, who are happy to serve as long as their animal needs are met and are assured of an even course of life, comprise the first two types. The adventurous Vaishyas are of the Economy of Enterprise. The Patriotic Kshatriyas, whose one absorbing care is the welfare of the State, constituted the Economy of Gregation. Those, who were to render selfless service to the community and hold high the ideals of the people with no material benefit to themselves, were the propertyless Brahmins forming the highest group.

Modern caste system has fallen far away from these original ideals to such an extent that it is difficult indeed to identify the original qualities of the groups designated now by the same old name or title. A so called Brahmin of to-day may be a Judge of the High Court or a member of the I.C.S. cadre working for the princely salary he is paid. However conscientious or efficient he may be, such a person, in so far as he receives material benefit with a permanency of tenure of office with no risks, is by function definitely a Sudra of the old category. If he is an industrial magnate he is a Vaishya, A selfless political leader, possessed by the ideal of freedom for his people, like Lokmanya Tilak, regardless of cost, is a Kshatriya par excellence. One, who pursues an ideal ardently regardless of consequences or results, emphasising the purity of the means used rather than merely the attainment of the end, like Gandhiji, may be termed a real Brahmin.

Possibly, to meet the conditions then prevailing, the framers of the Varnashram Dharma made it hereditary, thus rendering it rigid. The exercise of the freewill of the individual in the choice of a profession or calling was strictly limited and curbed by the accident of his birth. Hence it is that it has become a total misfit in the modern world with its fluidity of employment and occupations, mobility of labour force, rapidity of communications, facilities for acquiring skill and technique of work and the universality of education. Whatever conditions may exist, the functional grouping will always hold. Every encouragement needs to be given to those of a lower order who endeavour to rise to a higher stage.

The types we have considered are not always so distinct as would appear from our treatment of them. Even the self-same individual may, at various times, function differently according to the nature of the motive that impels him to act at the moment. The general classification will depend upon the balance of his actions and the goal of life which determines his philosophy and outlook.

## CHAPTER VII

### **Stages of Human Development (*Contd.*)—Groups or Nations**

Just as an individual can pass from one type of economy into another, so also a group of individuals, nations, or even the human race as a whole can advance collectively from one type of economy to another emphasising in its collective life the peculiar characteristics of the economy to which it belongs. Therefore, it is possible to determine what stage of human development a certain group or nation has attained by examining the traits that its collective life and its relationship to other groups or nation discloses.

For the purposes of our analysis we may divide the devious route civilization has followed into three stages—the primitive or the animal stage, the modern or the human stage, and the advanced or spiritual stage. With reference to the five types of economies we previously considered, it may be taken generally that the first two types of economies, *viz.* the "Parasitic" and the "Predatory" characterise the primitive or animal stage of civilisation, the next two, *viz.* that of "Enterprise" and "Gregation" indicate the modern or human stage and the last, *viz.* that of "Service" the advanced or the spiritual stage. The first is definitely transient and violent, the second also is transient with a large element of violence although also with a growing desire for permanency and non-violence, while the last makes for peace, permanence and non-violence.

**The Primitive or the Animal Stage :** Those in this group may be parasitic in their relations to other groups or nations. A parasite does not consider the rights of others or how it comes by what it needs, or what results follow from its actions. Amongst animals, a tiger does not sit down and weigh the emotions of the lamb it is about to pounce upon. It is only intent on appeasing its own hunger for the moment. Similarly, the hunter or fisher, without any pangs of conscience, kills his game or catch to satisfy his immediate need. In the same manner, any national economy that depends for its existence on the injury or ruin of another group is parasitic in its very nature.

In ancient days, the Greek and Roman Empires, which owed their grandeur to the tributes of other peoples and were based on a system of slavery, were Parasitic.

At the present time, all national organizations that depend upon colonial production or on exploited labour are parasitic. The British

Opium Trade with China, the British Slave Traffic with the Southern States of America, King Leopold's exploitation of the West African Estates, and the dependence of British manufacturers on Indian markets are parasitic in that they spell ruin to their victims.

There are others who are like the monkey which enjoys the fruits to produce which it has done nothing. But, still, it does not injure the tree that yields the fruit but leaves it unharmed so that it may produce some more. The monkey is predatory.

In ancient history, there were men like Nadir Shah, who plundered temples and carried away surplus idle wealth, but did not affect the wealth producing capacity of the citizens. Their raids were predatory.



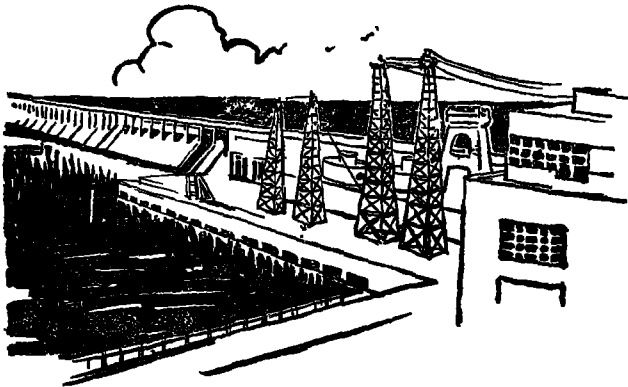
Financiers living in luxury without producing wealth

Modern financiers of New York, who hold the South American republics in tribute, are of this type. Shareholders of present day joint stock companies, who draw their dividends without contributing any personal effort in production, are also predatory. They share in the benefit but do not help in the working. Similarly, the great cartels, trusts, and combines, which, through monopolistic control, get a greater share of benefit in proportion to their contribution, are largely predatory.

**The Modern or Human Stage:** The former stage was based on a purely self-centred outlook and on rights. This human

stage shows signs of recognition of one's duties and often there is an attempt to balance rights with duties. Nations in this stage strive to be content with the fruits of their own labour without injuring their neighbour. Agricultural civilizations of India and China, supported largely by artisans pursuing their vocations peacefully for profit, are typical of this group of enterprise.

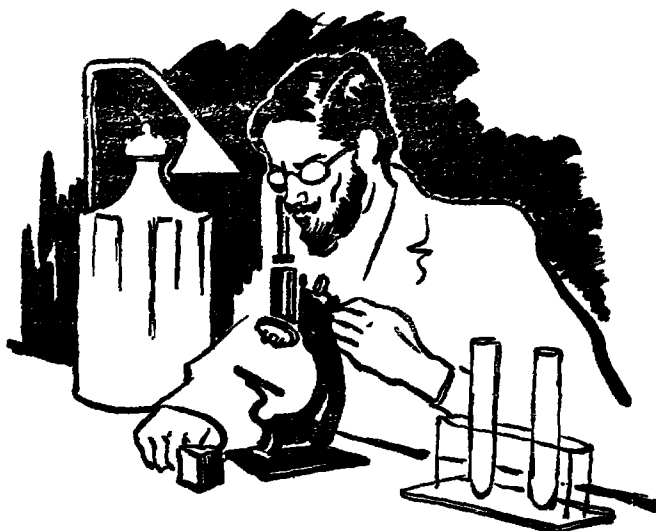
The Islamic culture, with its ethnical solidarity and unity, where there is no distinction of colour, White, Black, Red, Brown or Yellow; nor of estate - prince or peasant, is definitely of the Gregarious type. The recent acquisitions to this group are the Nazis and Fascists. These are highly group conscious though of a violent type, especially to those outside their circle. Nevertheless, they are gregarious in character and have developed a high sense of duty to their own people. Every member of the group merges his individuality in the general interests of the whole body or organisation.



Working of public utilities like Hydro electric generating stations

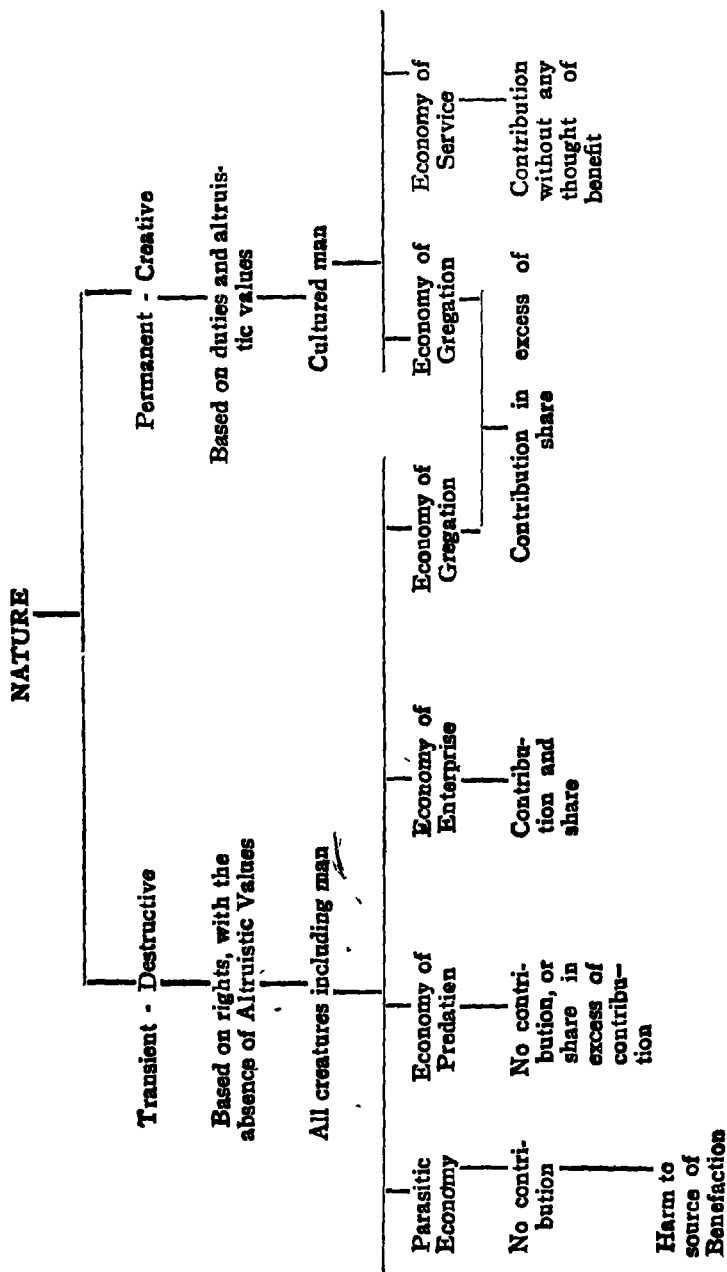
**The Advanced or the Spiritual Stage:** Here the sense of duty, not only to those of the group, but to all creatures, pervades the whole atmosphere. Most religions are levers to attain this stage. They all advocate love of our neighbours and service of the needy. They also point out how man, when he deviates from God's ways, sins and comes under judgment. They warn people of the allurements of desire and of the danger of exercising our will to subserve worldly pleasures of the passing moment.

As yet we have not evolved any large social group which can be cited as an example of this order. Though the ancient conception of the Brahmins was an approach to this stage, yet, the modern sect, so called, is far away from the ideal.



**A Scientist at work for the benefit of humanity**

It is this stage as a goal that Gandhiji is pressing forward to with all his might and main. The institutions he has sponsored such as the All India Spinners Association, The All India Village Industries Association etc., are examples of his practical attempts to translate his ideals into action. If he succeeds, a non-violent Economy of Permanence would have been established ushering in a civilization of lasting peace or Ram Raj or Kingdom of God on earth.



## CHAPTER VIII

### Scales of Values

We appraise various things by comparing them with certain known or well recognised standards. There are also different methods of measuring various kinds of goods, we reckon some by number, others by weight, quantity or length, and so on. Solids like wheat, gur, iron are measured by weight—tons, maunds, etc. wood or timber as so many cubic feet; bamboos by their number, cloth by the yard, paper by the ream; *bidis* or cigarettes by *katas* or packets, while liquids like oil are measured by the seer, and kerosene oil, ink etc. by the number of containers, as so many bottles. Each standard has its unit accurately defined and the articles to which they are applied are also well known and accepted. Nobody will go into a shop and order a thousand grains of wheat!

**Nature of Approach:** In so far as we judge things in relation to ourselves we say it is self-centred and when measured against an external or abstract ideal and in relation to others it is said to be altruistic. Most animals also judge for themselves but their considerations are always self-centred *i.e.*, in regard to the immediate use of a thing for themselves. They do not have altruistic valuations. Similarly, primitive man also has not much use for altruistic values. It is the cultured or more advanced man that can take a detached view of things. In fact, we may well say that a man is known by the standard of value he uses.

### Individual or Self-Centred Values

**Types of Values:** In all walks of life we are constantly called upon to judge men and things. We state that the water from a well is fresh and pure; we may declare a flower to be beautiful and we may pronounce a certain person's conduct as noble and good. These decisions all indicate certain standards behind them. When a man is known to judge correctly always we hold him to be a man of discernment—that is, he uses appropriate and accurate standards of value. We may group these standards as physical or material, mental or cultural and spiritual standards.

A merchant will value articles by the profit they will fetch in his trade. A worker, living on the margin of subsistence, will look at things from the use to which he can put them to satisfy his crying needs,—Food, clothing and shelter. An artist will have an eye for beauty.

**Valuation based on Time, Fame, Acquisitiveness etc. :** The guide at the Cairo Museum values everything from the point of view of time. He will tell the tourist that this Mummy of Tutakhamen is so many thousands of years old, and that of Ramseys belongs to a period so many millenia before Christ. He will fondly expect his visitors to be highly impressed by the age of things.

At Rome or Florence, the guide will point out frescoes, mural paintings etc. by Masters like Michael Angelo or Ruebons and the visitor will have to accept that as a stamp of excellence.

The Parisians pride themselves as being fine connoisseurs of the beautiful—gardens, buildings, art and literature.

The visitor to the British Museum will be introduced to varieties of exhibits brought from China, India, Persia or Peru and will have to be greatly impressed by the world wide acquisitiveness of the British.

As one cranes up one's neck from the bottom of the streets of New York to see the upper end of buildings touching the sky, the megaphone will declare the cost of each building in terms of millions of dollars. The impecunious foreigner will be struck dumb, not at the hoary past, nor at the renowned architect nor at the beauty or rarity of the exhibit but at the display of colossal wealth.

No one standard is applied exclusively in any one case but the main emphasis is shown by the special importance attached to the particular standard employed. The pilgrim to the Taj Mahal does not wax eloquent over the quality of marble used. Are there not better marbles at Carrara? The name of the architect may not even be known to him. The age of the noble edifice is not awe inspiring but it is the general effect, the sight of the building in its setting, which creates on one an impression that is noteworthy, and calls forth spontaneous admiration without anyone having to recite laboriously its various high points.

Here we have given illustrations of many standards of values based on different considerations other than the material intrinsic value, like that of a gold-ring set with diamonds exhibited for sale in the show case of a merchant. A picture painted by a notable artist does not owe its value to the cost of materials—canvass and paint—which have gone into the making of it. Even an old worn out shoe that belonged to a father or mother may be treasured by a fond son

or daughter. This may not represent any marketable value but still it has a value all its own to the particular person.

In individual or self-centred values there may be no uniformity of intensity with which a thing may be desired. The value of a thing may differ between persons. Even a universal article, standardised like money, will not necessarily represent equality in satisfaction. A rupee in the hands of a farmer may represent one day's food for his family. The same rupee with a clerk in a city may be the satisfaction of seeing a cinema show. While in the hands of a richman it may only mean a tip to a waiter or to a taxi driver. From this it may be inferred that the mere transfer of a rupee from a rich man to a farmer or poorer person will of itself enhance the satisfaction it is capable of affording. And, conversely, a rupee taken from a poor man and passed on to a richer man reduces the satisfaction it can give.

Even in the hands of the same individual a thing does not always represent the same value. A boy may have seven *jilabis*. Each *jilabi* may be equal in weight and contents, yet the satisfaction one *jilabi* will bring will not be the same as another. He will eat the first *jilabi* with much relish. The next one or two he will still enjoy. Then with each additional *jilabi* eaten the desire for more will diminish until it reaches a point where it will be nauseating to think of having any more. So the value of a *jilabi* to the boy goes on decreasing as the number consumed increases. This is the same phenomenon we noticed with the rich man's rupee. The more he has the less value a unit will represent.

Now, when a boy has eaten, say 6 *jilabies* and his desire for more has decreased while his thirst for water has increased, he would gladly swop the seventh *jilabi* for a glass of water with another boy who may have a potful of it. That glass of water will represent greater satisfaction to him than the seventh *jilabi* while to the second boy that *jilabi*, which is first to him and seventh to the other, will bring much relish. The exchange of goods—the seventh *jilabi* for a glass of water—brings more satisfaction, profit or gain to both the boys, and if we can measure the happiness the two boys had before and after the transaction, we shall find that though the sum total of goods with both the boys remains the same, yet the aggregate happiness after the exchange is much greater than before it. This is the basis of all trade. Both the buyer and seller gain mutually, Nobody's loss should be another's gain.

### **Altruistic and Objective Standards**

An economy that is based purely on monetary or material standards of value does not take in a realistic perspective in Time and Space. This shortcoming leads to a blind alley of violence and destruction from which there is no escape. The more advanced in culture a person becomes, the less will he be guided by such short-sighted perishable standards of value. To lead to any degree of permanence, the standard of value itself must be based on something apart from the person valuing who is after all perishable. Such a basis, detached and independent of personal feelings, controlled by ideals which have their roots in the permanent order of things, are objective and so are true and reliable guides. An economy, based on such values will be a prerequisite to the achievement of permanence.

**Moral values:** An individual, who follows a moral code, applies standards which have no material basis. A robber murders a child, takes away its necklace and offers it for sale. Who will care to buy that necklace knowing the history behind it? That ornament represents, not merely so many tolas of gold, but the blood of the innocent child. No one who abhors the murder of a child would wish to possess that article, however cheaply it may be offered.

Similarly, moral values are always attached to every article exposed for sale in the market. We cannot ignore such values and say "business is business". Goods produced under conditions of slavery or exploited labour are stained with the guilt of oppression. Those of us who purchase such goods become parties to the existence of the evil conditions under which those goods were made. Hence, there is a grave responsibility resting on every one who enters into commercial transactions, even though it may be only to the extent of a pice, to see to it that he does not become party to circumstances that he would not consciously advocate nor would care to stand by.

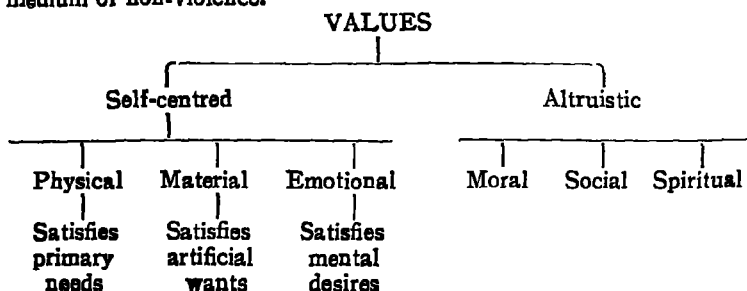
**Social Standards:** Society itself can value the benefit it receives. It acknowledges such values in the form of the status it confers on different services rendered to it by individuals or classes.

For instance, the respect attached of old to the four castes is based on considerations of services to society. A Sudra, who thinks of no one but himself and works to satisfy his own personal needs, is given hardly any public recognition. The Vaishya also, who ventures out to accumulate material wealth for himself but in the course of doing so does render some service incidentally, takes little benefit, though he is allotted a slightly higher position. The Kshatriya, who is much concerned with the protection of the people comes next to his

charge and values his life less than the honour of duty done, is assigned a noble status. While at the feet of the Brahmin, who pursues an ideal for itself regardless of the cost to his physical existence, all including even royal princes prostrate themselves. This is a cultural standard of values attained in our land thousands of years ago; unfortunately at present these standards have been eclipsed by the glare of material wealth which is blinding but transient. We have to strain every nerve to get back to the noble ideals bequeathed to us and the following of which alone will lead to permanence.

**Spiritual Appraisal:** There is an incident recorded of how once King David, one of the greatest rulers of the Jews, was arrayed against his formidable enemies, the Philistines, whose armies had encamped between him and his city—Bethlehem. From his camp the King could see the well outside Bethlehem beyond the enemy camp. The King in a sentimental mood exclaimed "Oh, for a drink of cold water from that well". Some of the valiant soldiers who heard this wish of the King set out to fulfil the royal desire literally. They risked their lives through the enemy camp, reached the well, and brought back to the King a pot of water from that well and placed it before him. The King was much touched by the devotion and loyalty of the soldiers who placed such little value on their own lives and ventured forth to satisfy the passing wish of their King. The spiritual eye of the King saw in that pot, not pure cold water, but the life blood of the men who had gone to procure it. He picked up the pot and being much moved said "How can I drink this? It contains not water but the blood of my beloved soldiers? If I drink it, it will be a curse to me. I pour it out to God as their sacrifice and noble offering".

The more our actions are based on such spiritual appraisal which values objects in their true setting and perspective, the purer our lives will be and the surer foundations of the road to an economy of permanence, leading humanity to happiness and peace through the medium of non-violence.



## CHAPTER IX

### Valuation

The standard of value applied and the method of valuation used impress their characteristic trait on their users. The spirit of the most predominant value that prevails amongst a people will colour a whole civilization for centuries. Hence the great importance of choosing our standard consciously and deliberately.

The old civilizations of Egypt, Babylon, Greece and Rome are no more to tell their tale. They have vanished after a few centuries of brief glamorous splendour because as the standards on which they were built were predominantly self-centred and transient, their whole organization and system was poisoned by the institution of slavery and extortion of tributes from Subject races, as we noted in passing in the last chapter. No doubt, the Greeks and the Romans have left indelible marks of their emotional and self-centred outlook and values in their sculpture, art and literature. These are but heirlooms for their descendents to hug and cherish a dead past. Their civilization is no longer a living force.

In striking contrast to these, the equally old, or even older, civilizations of China and India, which were founded on altruistic and objective values, testify, even to this day, their vitality and other attributes of permanence and nonviolence in their organization. Modern worldly wiseacres may throw cheap gibes at the other worldliness and the religious trends of the orient. There is nothing to be apologetic in this which after all distinguishes a progressive human being from a prowling beast. The enduring qualities of these civilizations are pointers to the great farsighted standards of value our forefathers had made use of in laying the foundations of a lasting society. If we are to continue to build on their lines of permanence and non-violence our standards too must be altruistic and objective and not be those that serve merely the needs of the moment. Especially at the present juncture, while political organizations are in the melting pot and so much thought is being put into the plans for the future, we have to be on our guard.

Unfortunately for the present age, the parties that are playing the star roles on the world stage are wielding mainly, if not solely monetary standards, which are fleeting in their effect and influence. Everywhere, we hear talk of "High standards of living", "Raising the National Income" "increasing Productive power and efficiency"

"making it pay in the modern world of competition" and a score of such arresting slogans. The prevailing school of economic thought is built on the quicksands of Profit, Price, Purchasing Power and Foreign Trade. There is no thought lost on the deeper things of life that mark out man from the other orders. If anything, there is even a dangerous tendency to treat with contempt any mention of human or spiritual values. Hence the need for caution.

A few specimen applications of modern methods of measurement to some of the treasures that have been handed down to us will disclose how absurd these so-called up-to-date methods are in that setting.

The Director of the Pottery Works after examining a rare specimen of Chinese hand-painted vase will exclaim "What! this article took so long to make. Why, I can produce a thousand pairs of such vases in a month".

The Lithograph expert visiting the Ajanta caves, which contains some of the most wonderful mural paintings and frescoes in the world and which must have taken decades or even centuries to produce, would promise to turn out thousands of copies of these masterpieces in a matter of few weeks!

The oil seeds merchant will bewail the waste of acres of fertile land at Shalimar Gardens, which if placed under cultivation might produce thousands of maunds of groundnuts every year!

Seeing the ancient manuscripts, styled on palm leaves, which have inspired many schools of Philosophy and have helped to mould lasting civilizations, the publishing genius will wonder at the inferior material used and will go on to quote estimates to bring out an edition of it printed on "Bond" paper at Rs. 5/- per copy!

A contractor, who supplies tea tables to Irani restaurants, will condemn the waste of good marble on a tomb at Agra. He will compute how many thousands of table tops could have been made out of the tons of serviceable marble used up in building the Taj Mahal.

An expert cement concrete architect from New York will stand aghast at the valuable time lost at Ellora in carving out three storied temples out of living rock with elaborately chiselled figures adorning the pillars etc. He will be quite unable to appreciate the great knowledge of geology which enabled the ancients to select those

rocks as flawless for such masterpieces of sculpture, and the deep devotion that has gone into the making of them. He will pride himself on the 60 oddstoried structures at New York, built like so many kerosene tin packing cases heaped one on top of another to reach up to the heavens, at a fraction of the time it took to carve out these "primitive" temples. He may even promise to reproduce within three months the Kailash temple of Ellora in good reinforced concrete from plaster cast taken from the ancient monument, at a fraction of the cost of the original!

A race-horse dealer walking into Sevagram will forthwith proceed to evaluate Gandhiji by looking into his mouth examining his teeth (which do not exist). He will assign him to the Pinjrapole as being superannuated and useless!

The absurdity of the above valuations are on a par with that of the goldsmith who walks into a rose garden and begins examining the flowers with a touchstone—the only method of appraisal known to him.

All these ludicrous situations originate from applying the criteria of one economy to another. For example, the race-horse dealer, who belongs to the Parasitic Economy, misapplies the only standard he is familiar with to one who must be judged by canons that prevail in the Economy of Service.

As presented above these appear too ridiculous to be true yet in actual life such valuations are being insisted on, not by ignorant tradespeople but by great scholars issuing forth from the renowned universities of the world. The universities are used as hotbeds for raising theorists who will rationalise and support the modern industrialist belonging to the first three economies—of Parasiticism, of Predation and of Enterprise.

Every solution of a problem will be tested by them on the universal touchstone of "Will it pay"? If a mother makes halva at her house, for her children, with the purest of ghee, Prof. Dr. Wiseacre will ask the mother imposingly "If you do not adulterate the ghee with some vegetable fat how can you compete in world markets". He will advise the mother to compute her cost of material adding to it a certain amount indicating the cost of the time the mother spends in the preparation of the sweet. This addition, he will insist, is in the interests of scientific accuracy. Then he will want her to compare her cost so arrived at with the "market

price per seer. The simple mother will reply "what are world markets? Where are they held? I am only making this for my children to eat. They must have the cleanest and purest of things. I am not interested in the market price or in the scientifically computed cost per seer. How can I charge up my time? Is not my whole life dedicated to the welfare of my family?" Dr. Wiseacre will be astounded at the colossal ignorance of the rudiments of economic science displayed by this "Primitive uncultured woman". The principles of the economy of service pervades the home, and the mother being imbued with it judges her own actions accordingly; while the Professor is misapplying the methods prevalent in the economy of Predation to one on service basis. He has been familiarised in such methods, under laboratory conditions of isolating all disturbing factors, to think in terms of one particular principle only, regardless of the environment. However excellent such processes may be as mental gymnastics, they ill qualify him to judge in the outside world where such simplified and artificial conditions do not exist.

A Professor of Physics, who has verified every principle of Dynamics by experiments conducted in his elaborately equipped laboratory, may well state that pieces of paper fall to the earth at the same rate—32 ft. per second per second—as bits of lead or other heavy metals. Any school boy will challenge this statement. He will say, "Well, old man, you do not know what you are talking about. I throw pebbles into our village well and watch them strike the water at the bottom. I have also let pieces of paper fall into the well. The pebbles go down to the water straight, while the bits of paper keep flying in the air and sometimes even get blown right outside the well. I have been flying paper kites which rise so high that you can hardly see them. I bet you cannot fly lead kites." No doubt, the learned professor is correct in his own simple laboratory under artificial conditions, with vacuum tubes where there is no air resistance; but the boy's simple words are wisdom in the outside complex world as it is found. There are a hundred and one conditions that enter into the consideration of any problem. For a proper valuation, all those prevalent factors have to be taken into account before deciding. Often values in least evidence are the more lasting, while those that are most obvious—like money values—are the least important from other considerations.

A Professor of Economics will say that price mechanism controls supply and demand, the cheaper the article the greater the demand

and so on. Is this always true? In the outside world "the economic man" does not exist. A woman who wishes to buy a saree does not call for the cheapest article. She has her own ideas of colour combinations, texture etc. and she would purchase that which fulfils most of her notions. Similarly, a prince who prides on being exclusive, may buy up a whole stock of ties of the same pattern that a dealer may have, so that no one else may be seen wearing a tie like his. Again, a petroleum company may buy up a patent of a vegetable oil burning lamp, paying a fabulous price for it, and leave the patent unexploited in a pigeon hole in its office, to prevent anyone else bringing out a lamp that may adversely affect the sales of its kerosene oil by creating a demand for a substitute. Such and many other deviations from the academic standards of economics there are that vitiate our unconditional acceptance of them.

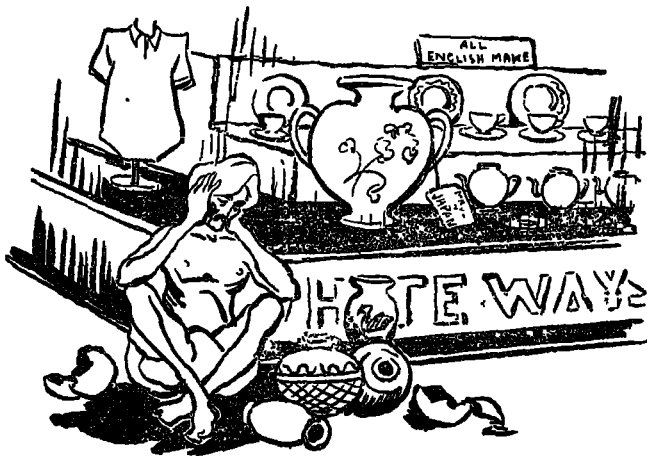
The criterion used will have to suit, not only the particular case but should also fit into the economy as a whole. A person garbed in the western style may hold that Khadi at Re. 1 a yard is expensive while mill cloth sells at as. 12 a yard. Here the criterion ignores the setting. The Khadi lover, if a villager, will have grown his own cotton, gathered it, cleaned and spun it in his leisure time and had it woven by his neighbour—the village weaver. He will wash his own clothes, sit on the floor and have such other habits as fit into the village economy as a whole. While the critic may have to pay heavily for tailoring charges of his suit by a competent tailor and for laundering his clothes by a professional dhobie, as he cannot afford to ruin the crease of his suits by sitting on the floor he needs a chair to sit on and that calls for a table to work on and other chairs to offer to his visitors. His whole method of living becomes complicated and expensive. Taken in this setting who can say that a few annas extra per yard makes the Khadi way of life expensive even apart from other social considerations? We cannot isolate one item of cost and compare it with another figure separated from its setting. Often the value of a gem lies more in its setting in the jewel than in itself. We have to consider the whole background of an economy under each type. So far we have dealt with valuation from the point of view of the user or the consumer.

"Can cottage industries exist in a machine age?" is a question one often hears raised. The full consideration of this question may have to be deferred for a later occasion but it may be pointed out here that "cottage industries" is not merely a method of production but stands for a type of economy of which it is an integral part just

as "Large scale production" forms part of another type of economy. The question posed above resolves itself into asking which form of economy is preferable, which again will depend on what our objectives are and this will finally mean what our standards of value in life are. Therefore, values and valuation are the pair that draw the chariot of Human Progress. They, in the final analysis, determine the direction to be taken—either towards permanence and non-violence or towards transience and violence. Hence it is imperative to be absolutely clear on these two factors, confusion in our standards and aim leads to ruin.

In Travancore they make beautiful soft white mats out of split screwpine leaves. In that part of the country each hut stands on its own land and is surrounded and protected by low mud compound walls on which these screwpine plants are grown. Once while on tour in that locality, we halted to inspect the making of these mats. The head mat-weaver of the village - a musalman - came to explain to us the various processes in which men, women and even children of the families took part. Then he led us to three or four other houses to see others also at work. All the time he was with us he was chanting but one chorus, "Why is it that our industry does not flourish at present as it did in the times of our fathers who, following this very occupation, became wealthy enough to build these two storied houses; while we, their descendants, cannot even afford to repair them?" After we had seen all that there was to be seen, as it was midday, this man entreated us to accept his hospitality. I asked my two Brahmin companions what they felt about it. They said they would have no objection if the food was strictly vegetarian. Our guide, on being told of this condition said that although he would like to have meat, his poverty would not allow of it and, so perforce, he was obliged to be a vegetarian. Besides, as our visit was not previously arranged or announced, we had to take pot-luck and he would place before us whatever had been prepared for the family. He warned us that the food would be just plain rice and dhal and pickles, but he assured us he would be highly pleased if we would partake at his house even this frugal fare. We accepted his invitation more because of his importunity and to see for ourselves his way of living at his house than because of our need, and so we repaired to his home. While we were having a wash he got the verandah prepared for us to sit down to our repast and all the while he was reciting the same old query about the cause of the decay of the industry. I was raking my mind as to what

answer to give him. Just then he called us in to take our seats. I was shown to the middle seat, being considered the chief guest, and my two companions were assigned seats on either side of me. For these two screwpine asans were placed and as I glanced at the seat meant for my august personage I exclaimed "I now know why your industry is languishing and you are facing ruin. The fault lies in your scale of values". He implored me to explain how that was. I asked him, "Where did you get these asans spread for my companions?" He replied, "Sir, they are specimens of the humble labour of my hands. I made them". Then I enquired, "Where did you get this mat that has been spread for me, with this tiger printed on it?" He said "that is a Japanese mat I bought in the bazar". I then explained, "considering me the principal guest you thought of honouring me by seating me on this Japanese mat, while you provided my friends with your own handiwork. This shows you valued the Japanese mat more than your own product. If you yourself do so can you blame others doing likewise? If many others follow your method of valuing foreign articles they will also cease buying locally made screwpine mats. How can your industry flourish with all your old customers gone? Are you not the chief culprit to destroy your own trade?" With folded hands he accepted the reasoning and forthwith replaced the Japanese mat by one of his own make!



The use of foreign articles deprives our people of employment

Here is a picture in miniature of what is happening all over our country. The standards by which we judge are not comprehensive

enough. We are often led away by low money prices ignoring the great gashes in our economic and social organization made by such shortsighted choice of ours. The goods produced by our own neighbours have values which are not represented in the money price. The money value is most often the least important of all considerations, although frequently, it is the sole factor that affects our decision. Such pure monetary considerations may lead to the blasting of the ramifications of our social order and spell ruin and distress all round. Money value blinds the vision to a long range social view, so that the wielder of the axe fells the branch on which he is standing. He is the contributing party to his own destruction and fall. Hence an unfettered long term policy, which will ensure permanence, calls for the application of objective criteria, taking into consideration not merely the immediate solution of a problem but also the more lasting after-effects which may follow in the wake. No act of a single individual ends with an isolated transaction. It has its repercussions right through society, though many of us do not have our sight trained to perceive what follows in its train.

A secretary of a co-operative society was enumerating the benefits his organization had conferred on its members by marketing the honey produced by them. Proudly, he took me to show me a farm where the owner had domesticated about 30 colonies of honey bees in simple hives constructed out of old mud pots. The bees seemed very active. Hundreds of pounds of honey were being sent by this farmer to the society for marketing. I was much impressed by the recounting of all this achievement and how much money it had brought in. Just then a little girl, a child of the owner, came in running. I asked her if she also knew what these honey bees were so busy about. She said they were making honey. I next enquired if she liked honey. She looked blank. Thinking she did not understand my question. I repeated it in another form saying "Don't you like the taste of honey?" She startled me with "I do not know what it tastes like". I turned round to the owner and enquired if he did not give his own children any honey. He gave me what he thought to be a perfect answer. "How can I afford to use it at home when I get Re. 1/- per lb. at the society?" My appreciative attitude vanished and I remarked to the elated secretary of the society. "Your work is damned when this child does not know the taste of honey. By offering high prices you are enticing away this honey from the mouth of this child to the overlaiden tables of the rich". The story is the same everywhere with eggs, milk and other articles with high nutritive values. In the N. W. F. Province, where eggs were once

largely produced and locally consumed, the consumption of the local population has fallen considerably since the military authorities of Rawalpindi, Quetta and Ambala began to draw on these supplies.



Milk produced by villagers is taken to be sold in towns leaving the village children without this nutritive article of diet

Money valuation benumbs the faculty for the better appreciation of higher considerations, and results in a transaction which may be a gain to one party, but leads to irreparable loss to the other. Instead of drawing on surpluses (as we noted in the last chapter in the example of the boy with *jilabis*) it helps to drain out vital sustenance, thus causing grave social loss which is not apparent at the moment. It was the monetary mechanism that was at the bottom of the great Bengal famine of 1943. It snatched away life giving elements from the mouths of the starving population before they were aware of it by giving them valueless paper notes representing frozen credits at London. Let us take this terrible disaster to heart and learn the lesson it has to teach us, reminding us, that there are other and more vital considerations in this life than money with which to measure values.

## CHAPTER X

### Life, Living and Existence

Has life any significance? Does it convey any meaning? What constitutes it?—mere existence?

We have seen that man is distinguished from the lower orders by the possession of Freewill. Therefore, what a man is is declared by the way he exercises his will interpreting his scale of values. Thus eventually man is what he prefers to be. Man, by his living, gives expression to his faculties and we term the resultant his "Personality". Life is the means by which man develops himself and it is that which affords him the opportunity to express himself through his creative faculty. Hence the great importance that has to be placed on the way people live or have to live.

Life then becomes the great canvas on which man, the artist with his peculiar brand of paint of many values, and the firm strokes of his brush of freewill, brings into existence his indelible work of art, which he will leave behind him to help or retard human progress. If he uses a large mixture of self-centred values, which are like water-colours that may wash out or fade away with age, his work will not attain a high degree of permanence and will be disfigured by violence. On the other hand, if he uses mainly altruistic or objective values, which are like the earth paints used at Ajanta that have retained their freshness through the centuries; then, his masterpiece will go down from generation to generation with its message of permanence and non-violence.

Such being man's opportunity and responsibility he cannot afford to leave his life meekly in the hands of others. Each man is responsible for the way he lives. He cannot substitute for his masterpiece cheap lithographs supplied wholesale, with frame and all complete, by the manufacturers.

The standardised production of large scale industries to day, more or less lays down the way people are to live. Instead of consumers calling for the type of goods they want, the producers press, whatever they make, on the passive public. We cannot discharge our responsibilities by remaining passive. We need to be up and doing.

The two great global wars, that have been visited on this generation, are witnesses to the destructive nature of modern institutions and organizations. Even science, which, by its very nature, ought to be objective and creative, has been prostituted by being turned into an abominable engine of destruction. Instead of standing firm footed on the rock of permanence and nonviolence, eminent scientists have been engulfed by the river of violence in spate which is carrying death and ruin through the fair fields of human progress and civilization. They complacently claim to be on neutral ground. This is self-deception. There is no neutrality. Either we are creative or destructive. By the exercise of their freewill, they have chosen to serve the latter end and hence great is the destruction thereof.

Material destruction, immense as it is, is the least part of it. What is bemoaned above everything else is the irreplaceable loss of young promising lives. If a tiger should kill a great scientist what is its gain and what is the loss to humanity? The man-eater gets perhaps 120 lbs. of flesh, bone and blood. The nutritive value of these can well be replaced even from the vegetable kingdom : if the digestive apparatus were adapted to it. On the other hand, what humanity loses is not so much the flesh and blood but the higher faculties which are the resultant of generations of culture expressed under changing values of life and action and which are of no use to the tiger, while the loss is an irreparable one to mankind. That part which is noblest and highest and which works towards permanence is lost by the parasitic act of the tiger, whose gain is but transient. The flesh and blood have gone to appease its hunger for a few hours at the cost of an eternal loss as a heritage. The higher life of the scientist comprising knowledge, creation and love have been of no use to the prowling beast.

In the same way, the loss to humanity occasioned by the millions of lives sacrificed in these wars cannot be computed by human effort. The clock of human progress and civilization is set back centuries by such holocausts.

Again, which horticulturist will hew down a graft mango-tree that yields good fruits for the sake of firewood? Yet man is so foolish as to offer his children as gunfodder and is even proud of doing so. Such is the potency of propaganda glorifying violence.

It may be mentioned here in passing, that, apart from sentimental or religious feelings and considerations of such principles as violence and non-violence, the slaughter of animals for food stands

condemned by the above reasoning. While the meat eater gets the flesh, which can easily be substituted by nutrition obtainable from other sources, nature loses valuable expressions of instinctive life—the song of birds, the love of animals etc. which often excel the fitful exhibits of man and are equally as irreplaceable functions as the creative faculty in man. Flesh-eating, therefore, belongs to the Parasitic Economy of Transience and causes avoidable destruction. It lowers the “habitus” to the lowest order of existence which has no dignity attached to it.

Applying these ideas of life to the five forms of economies, with special reference to the creative faculty of man, the Parasitic Economy becomes the House of Imitations, the Predatory Economy gives us the House of Adoptions, while the Economy of Enterprise will assume the form of the House of Material Creations, and the Economy of Gregation forms the House of Social Innovations, and the Economy of Service which enables its devotees to project themselves into the life of others, may be termed the House of Sublimation.

**The House of Imitation:** Those who fall within this group do not trouble to contribute anything themselves but take whatever they can from others' creations by closely imitating them. The guiding characteristic still remains self-love and pleasure seeking by the easiest route. In effect, they live through the lives of others. Theirs is just existence pure and simple. They are like the moon-dead or lifeless themselves-but their glory, such as they possess, is a reflection of other people's efforts. Their own personality finds no expression. Nothing worth while is to be learnt from them. It may not be wholly their fault that they are sterile like the mule which, being a hybrid, is neither a horse nor a donkey and is unable to reproduce itself. It lives and dies without leaving a progeny. Similarly, the imitators have no creative faculty or if they possess it, it is allowed to lie dormant, being given no opportunity to express or develop itself. It may be, if their environment were changed they would be able to contribute to the general progress of society. To the extent that they remain functionless, the existence of such a group is definitely a loss to society. They consume without creating. Their lives are not works of art but just colourless black and white prints from the printing press.

Earlier in this century, the Japanese, who copied everything western, fell into this group. It had led them from the Economy of Permanence, which they, along with their neighbours

China and India, were following, into the House of Imitation and we see vividly today their inevitable fall into the Parasitic Economy in their inroads into Manchuria and China. From following non-violence they have now enshrined violence and destruction.



"Best foreign missionary Style"

In our own country, many of our friends, especially Indian Christians (I write this in regard to the community to which I belong in humiliation and shame) fall into this group. They imitate the Westerner in every possible way even to the extent of abandoning their own mother-tongue for English. They dress like the Westerners, they keep house in the best foreign missionary style and in their well-to-do circles even their food habits have been borrowed from the West inclusive of many tinned imported stuffs. Their recreation follows all that is held fashionable in the west, such as racing and ball-room dancing, which latter has been well described as "hugging set to music". This group has also been highly sterile intellectually in spite of the fact that most of them can boast of a varied liberal education. Unfortunately, the trend in big cities is towards this, the lowest type. The only consolation is that their number is comparatively small and if measures are taken in hand in good time to check its spreading further we may be able to eradicate it root and branch.

**The House of Adoption :** The motto of those who belong to this group is "Let us eat, drink and be merry, for tomorrow we die". These also do take from the contributions of others as do those of the previous house but the difference lies in this that they try

to make the creations of others their own by slight modifications which however, are not distinctive enough to lay claim to originality.

Again the present day Japanese afford us a good example of those who attempt to adopt the lead given by others' originality. What they had taken previously from the West they have acclimatised to their land. For instance, they had taken over large scale production from the West and split the unwieldy units of centralised factories into many small cottage industries, assembling the various parts when finished, in a central workshop. To give one example, in England' the Bicycle is produced in its entirety by single plants like that of the B.S.A. Company. But Japan manufactures similar goods by organizing cottage workers who are supplied with tools and materials. Some of them produce only spokes, others only rims and so on. All these separate parts are brought to the Central Assembling workshop which puts out complete useable machines.



Imperfect adaptation

Some persons in our country, who are not so much under western influence as those of the House of Imitation, attempt to adopt Western modes—say in clothes—with grotesque results. A Babu may put on an open coat but he may omit, with commendable rationality in this hot climate, the irksome stiff starched collar and the troublesome purposeless extra tie. He may wear his shirt outside the trousers thinking it makes for coolness and on his socksless feet he may use the only Indian Champal he possesses—Oxford shoes being expensive. Such may be an eyesour to the wholehogger but it must be admitted he is more original than the pure imitator. Such persons are only as much works of art as the cheap lithographic pictures we find pasted on stocks of millicloth. They have the will, power to pick and choose, but lack the sense of perspective to create anything complete and whole, or are too lazy to do so. Such patchwork, as they may accomplish, is bound to be transcient and their eagerness to obtain quickly what they want is sure to lead them into paths of violence.

**The House of Material Creations:** According to the Law of the Economy of Enterprise we would expect that in this house every individual will assert himself and lead his own life regardless of



Producer made fashions

Man is so constituted that the less he thinks on problems the less he is fitted for life. Therefore the all considerate and thoughtful modern manufacturer who professes to do all the thinking for the consumer is really crippling him. Even a mother has to let her child attempt to walk and perhaps to fall and hurt itself too. If she strives to take such care of her child that it should never fall, and always carries it herself, the child will never develop a sense of balance and will have to go through life a cripple. Such is the service rendered to society by the manufacturers of to-day.

In our country, we have a whole range and variety of methods of daily life that afford the creative faculty many rich combinations; among the different climes and Provinces. Even in a single Province there is variety among the communities. Thus we have a very wide field for the development and expression of our personality if we do not fall to the wiles of business houses. Fortunately here also, but for the cities and towns the life in the villages remains mostly unaffected, although rapid strides are being made in the wrong direction even in remote parts, still the situation is not beyond redemption. This death dealing contagion calls for immediate protective measures.

Instead of the House of Creations being a source of strength, the topsy turvy order, in which the manufacturer plays the central role has made it the weakest link of the chain, as the consumer, who forms the bulk of the population, is mercilessly suppressed and his creative faculty is buried under the debris of modern factories. This method of living does not bring into existence works of art but just produces transient and flimsy transfer pictures which any child can paste in his school books.

The consumer has no voice in calling for his goods. His side of the transaction is misnamed by learned "Economists" as the Demand. He makes no demand. He meekly takes what is presented to him. The cart is put before the horse. Shoes may be prepared in Northampton, England, by workers who never have any contact with the consumer in India or some other remote corner of the earth. Instead of shoes being made to fit the consumers' feet, the consumer has to go to a shop and fit his foot into a ready-made shoe of the nearest shape available. If sufficient customers' feet are not available in the market under the influence of the makers, then, some country, like Abyssinia, where "natives" go barefooted, has to be brought under political control and "civilised" so that the people may be taught to wear western types of footwear. This chase of the pre-existent

supply for a demand is one of the most fruitful sources of modern conflicts and wars. The unnatural creation of a demand generates violence and produces an unstable equilibrium. In the effort to right itself, the swing again causes violence.

If we seek to obtain permanence and non-violence, we must have an order in which the customer will play the leading role and that personally. This can only be achieved when consumption goods are locally made, perhaps in cottages under the eye of the consumer, to meet the existing needs. Only under such conditions can the consumer bring into effect his scale of values which will develop, as well as express, his personality. Modern forms of production and sale have reduced life into stagnation and living into mere existence. The atmosphere is suffocative. It can be cleared by those who have the needed gifts to belong to this House of Creation asserting their personalities and arousing themselves to action. The monetary scale of values, which has taken complete possession of this House, has to be ousted and the manifold scale of cultural values has to be installed and given full sway over the conditions that affect the life of the people in general.

**House of Social Innovations :** This House belongs to the Economy of Gregation. Hence the deciding criterion at every stage will be "what is good for society in general"? and not any consideration of personal benefit to any individual or to any special group of persons. It is needless to point out that money values will have hardly any place here. Long range considerations will prevail over short range policies.

There have been of late many attempts at Socio-economic experiments. Russia set the ball rolling with her Soviet Communism. Then Facists and Nazis followed. Their experiments have failed to usher in permanence and non-violence. On the other hand, they have sunk humanity in a river of blood. They sought shortcuts, each for their own class or nation, forgetting the larger issues of the whole human family. The submissive populations have been drilled under the maxim "My Country Right or Wrong". Hence they have landed themselves in violence and destruction.

The League of Nations, though it had an ambitious and high sounding name to comprehend the whole world, also followed a transient and short-sighted economy serving only the selfish interest of a few who controlled its machinery. Therefore it also failed to secure permanence and non-violence for humanity at large.

Proper planning of life is imperative. To be successful the objective of the plan recommended must be universal and be in complete alignment with the eternal order of things. It should not be a convenient attempt (such as the one we noticed in the last House) to foist standardised methods of life on others with the purpose of disposing of the products of centralised factories nor should it be such as to kill individual expressions of personality.

In our land, the field of work for those in this House is immense. The villages are in dire need of those who will organize their activities so as to make life possible. Today, they fare worse than the jungle animals which at least obtain sufficient nourishment for healthy and active life. The social and the economic environment is such as to kill all initiative. It will be the function of those of this House to plan out the lives of the helpless masses so as to afford them the chance of leading a human life rich in its possibilities for self expression.

Planning to this end implies the formulation of a norm towards which we should work. If the norm is well conceived it will afford free play to all creative faculties of every member of society. Whether the norm is a proper one or not can be judged by the effect any changes in it causes. The natural norm can neither be raised nor lowered within the short span of life. Any such deviation will cause pathological conditions. Nature has designed the wonderful human system through millions of years. No scientist can equip a laboratory so simple and yet so efficient as the digestive system we possess. No engineer has yet devised a self-acting and self-regulating pump as the heart. Whether wireless or otherwise no Marconi has designed a system of communications as perfect as our nervous system. The normal working of this body and mind cannot be altered or designed afresh by ignorant man. Hence, it will be futile for any mortal individual to attempt to change the course of life as he wishes it. All that can be done is to co-operate with nature and arrange to maintain the environment in such a form as will guarantee its working at its best. This stage or norm is set by nature and man's part is to study and understand nature's requirements and pay heed to it. If there be any departure from nature's norm it will lead to social maladjustments.

Every medical man is aware of the futility of trying to alter the normal temperature of the body. If it goes above the norm, fever sets in, and if it falls below, depression and weakness follow, in either

case, death is the end. Nor can we tune the heart to cope with a life of feverish activity that a man may desire to lead, no doubt there is a certain range of adaptability. We cannot bank on this unduly. Too much strain may give the danger signal of high blood pressure. But that is not a new norm at which we may settle down without endangering life. In the same way, there is a norm of requirements which, when fulfilled, causes the human system to function at its best. The purpose of planning is to determine it and take such steps as will ensure it to every human being.

Unfortunately, today the golden calf (or rather as gold has vanished into thin air, the Sterling calf) has been enthroned and all considerations centre round money and not round human personality.

There have been plans and plans, all aiming at an abundance of *material production but lacking root in human nature*. Such plans are like a well arranged vase of cut flowers. They are, no doubt, beautiful and retain for a time their natural scent and appearance but, as they are severed from the parent plant, death is in them. Therefore, their glory is shortlived.

A planner should rather be like a gardener. He first prepares the soil, sows the seed and waters it and having done his part he stands aside. The plant of its own nature, drawing the nutriment supplied by the conditioned soil, grows and brings forth flowers. The well arranged vase, however much loaded and crowded with flowers, was transient and death was in it, while the plant is permanent because it draws its sap from nature with its roots and so has life. Some flowers of the plant may fade away but others will blossom forth to take their place.

Similarly, planning should ensure wholesome conditions for the growth of human beings. What is put forth by them is not the end or aim. The method of starting with a predetermined output and working towards it is not the way of nature. We may, by such methods, obtain forced results but that, not being a natural growth, will fade away and may even leave behind an aftermath of decay. Such forced pace is like a Christmas tree well decorated with tinsel candles etc., and overladen with presents—drums, bugles, dolls etc., neither the decorations nor the presents being natural to the tree it cannot pride itself on it. As the X'mas tree is but a branch cut off from the live plant, it cannot draw the sap of life from mother earth through roots and so the leaves, though they may retain their freshness for a while, will droop down and the branch itself will dry up

being thereafter fit only for firewood. Such also will be the fate of plans that follow the glamour of plenty.

The condition and environment for the full growth of the faculties of man that have to be ensured are the primary end of planning. Every individual has to have enough wholesome and balanced food, sufficient clothing to protect the body from changes in weather, adequate housing accommodation, full opportunities for training the mind and body for life, clean surroundings to safeguard health and ample facilities for human intercourse, economic production and exchange. Such then are the planners' objectives. Beyond these all other accomplishments should be left to the initiative of the people themselves. Only then will they have room to afford them chances of exercising their freewill and their scale of values which would make their lives, not mere existence, but something worthwhile and that will produce a culture as a consequence which will be lasting and will be a definite contribution to the progress of mankind.

No planned way of life can deprive the human being of his right to choose his own method of living as long as the chosen form does not infringe on the rights of his fellowbeings. The planned life is only to ensure that each person gets his minimum human needs at the least. Over and above that, every individual must have as much scope as possible for the individual sense of values to make its presence felt. Any planned life that is too rigid to allow of it and takes away or restricts beyond measure the individual freedom to act and express his idea of values will be guilty of regimentation. Regimentation deprives a human being of his individuality and lowers him to the level of a cogwheel in an unalterable machine. Such regimentation of life from the cradle to the grave whatever be its merits or efficiency, will stand condemned as it fails to answer our first requirement for the progress of a human being—the right of freedom to express one's personality.

Regimentation certainly has its place and function where the objective is not the development of personality but some joint effort—as in an army or a factory—where each head or hand counts rather than the individual, who has to be submerged in such cases in the general interest of the goal, which is the all absorbing and supreme consideration and the individual is only the means of attaining it. To us, the development of the individual being the objective, and the organization only the means of securing it, there can be no place for regimentation in our scheme.

For example, in a well conducted dairy, animals will be fed well on properly prepared cattle feed given salt and water in due time and in regulated measure, stabled in well constructed sheds, taken out to exercise in the sun for a while, rubbed down and cleaned daily and milked according to time table. *This is not what a human being needs if he is to rise above the level of mere existence of brute beasts.* A well regulated prison affords such conditions of existence. Under prison rules it is even made a punishable offence to abstain from proper sleep or rest or food which may have a deleterious effect on the health of the prisoner. Such care is taken of the body of the prisoner. But that is not life where freedom of choice and activity have been taken away.

It is, therefore, imperative that no plan should raise insurmountable walls on all sides and reduce life into a jail. It should function like a fence that, while protecting the field from the depredations of destructive intruders yet does not interfere or shut off air and light from the sequestered spot. The creative faculties of those who *belong to this House and who dedicate their lives to serve their fellow beings* will have to be directed towards devising such plans of free life for the people.

At this place we had confined ourselves to a consideration of the function of the plan and the field to be devoted to it. In the following chapter we shall take up the requisites of a norm of life which will form the basis of a satisfactory plan.

**The House of Sublimation :** In the Economy of Service, to which section the House of Sublimation belongs, personal rights fade away yielding place to duties that assume the regulation of life. Freewill is used to control the animal side of man and his selfish bodily inclinations directing his activities rationally into certain well chosen channels. The scale of values is designed to measure the welfare of others rather than one's own pleasure. Hence, the perspective is a long range one, as the immediate personal gain is not the desired end.

Therefore, for one in this House to be creative it is essential to realise in oneself the defects and needs of society before any reform or plan can be suggested. Mere intellectual appreciation or criticism will not serve the purpose. A laboratory is called for to carry out experiments on a limited scale and then only the remedy that has been proved efficacious can be recommended to others. A nutrition expert

first carries on experiments by feeding guinea pigs or white mice, pigeons, monkeys etc., on different types of articles of food and observes the effects produced on these creatures. Only after this he is in a position to suggest the constituent parts of a well balanced diet for human beings. Similarly, in all socio-economic innovations it would be necessary to try out the new ideas on human beings. The ones in this House, therefore, are volunteer guinea pigs and scientific experts rolled into one.

We saw that those of the last House had to plan for the masses. But the plan can be drawn up only on tried principles. This opens the field for the House of Sublimation, Necessity is said to be the mother of invention. If we feel in our own selves the needs of others and if we are endowed with creative faculties we should be able to devise ways and means of solving those difficulties. One belonging to this House will suffer or live vicariously in the lives of others. He will be more sensitive to the feeling of others and their surroundings than to his own. He will weep with those who do weep and rejoice with those who do rejoice. His scale of values will be altruistic. He will not be conscious of his own rights. He will sublimate his fatherhood into protecting and supporting those who are helpless and friendless accepting the whole human family as his own.

In the history of scientific research there are many instances of scientists trying the effect of their researches on their own persons. Many have risked their lives in doing so and some have lost them in the process. These are the martyrs with whose blood human progress is cemented. One of the chief reasons why Gandhiji had adopted the loin cloth as his complete wardrobe is because he wanted to identify himself and feel one with the millions of our land who have not even decent rags to cover their nakedness, leave alone any protection against the inclemencies of the weather.

In a country like ours, bristling with socio-economic problems, we need persons who will take on themselves the disabilities, privations and poverty of the masses and having experienced in their own being the sufferings of those around them will proceed to find a suitable remedy. It is for this purpose that the various human laboratories or ashrams and institutions like Tagore's Santiniketan, and Gandhiji's Charkha Sangh, The Gram Udyoga Sangh, etc. are established. These function like a nursery where a horticulturist produces tested and selected seeds to supply the gardens of the land. The proved

remedies of these experimental stations are placed at the service of the world at large.

Hence, it is through the House of Sublimation we can find a solution for the ills humanity is suffering from violence and hatred. The life of the people in general has to be planned and ordained, not from the point of view of individual interest based on laissez-faire principles, but from a selfless, detached and long range point of view. When so planned each member of society, however humbly he may be placed, will have full opportunities to make his own contribution for the good of all. Then life will be neither pure imitation without any regard for varying circumstances nor will it be one of limited adoptions with just a few variations to suit local needs, nor will it be called to perform the functions of an expanding market in the interests of manufacturers of material goods nor will it be based on sectional needs ignoring the wider range of responsibilities. Life so planned, will not only meet individual and sectional needs, but it will also be so set as to lead to the happiness of all and open up wide fields of opportunities for personal development and expressions which will not fall foul of the welfare of one's neighbours.

## CHAPTER XI

### Standards of Living

For the reasons discussed in the last chapter it becomes imperative that the daily life of the people should be so regulated as to enable them to express their personality. What we eat, wherewith we are clothed and what manner of lives we lead all have a bearing not only on our own lives but also on the future of mankind just as each person expresses himself through the scale of values he uses so also his manner of living will express his personality. To do this there should be norms for all people to adhere to and these norms or standards must be arrived at from purely objective considerations calculated to afford every person that opportunity in full measure that is needed to develop all his faculties and thereby his personality. The suggested norm or standard should relate not only to bodily and material needs but also to all those innumerable items that go to enrich and ennoble life and raise it above the level of mere existence. Of course, it will naturally deal with food that is required to maintain a level of human performance, with adequate medical aid, with clothing that will not only cover nakedness but will also afford room for an expression of art and beauty, with education which will widen and brighten life while developing the inherent faculties with congenial work that will open up opportunities for the creative propensities of man, and with all such other accessory facilities that will help in the progress both of the individual and the group.

A standard that is to fulfil all these requirements will naturally be one that has to be acceptable both to the individual and to society. It cannot be chosen merely from a onesided consideration. If the individual is allowed to follow his own sweet will without any other restrictive consideration, if he is one in the House of Imitations or that of Adoptions his mode of life will not contribute anything to progress but may even harm society. If he belongs to the House of Material Creations his innovations may clash with those of others and retard progress thereby. A producer left to his own machinations will utilize the opening to lay down ways by which he can push his own goods by propaganda and by setting up fashions favourable to his business. On the other hand, if it is left to society alone, the individual citizen may be crushed and turned into an unquestioning automaton. Such is the fate of the common man to day under Capitalism, Imperialism, Facism, Nazism and State Socialism. The world is largely under the heels of the producer who calls the tune

and sets the pace. This has led to chaos as even these interested parties have no agreed plan or rule of life to guide them. Each manufacturer freely follows his own whims. As a result there is widespread confusion in the methods of living.

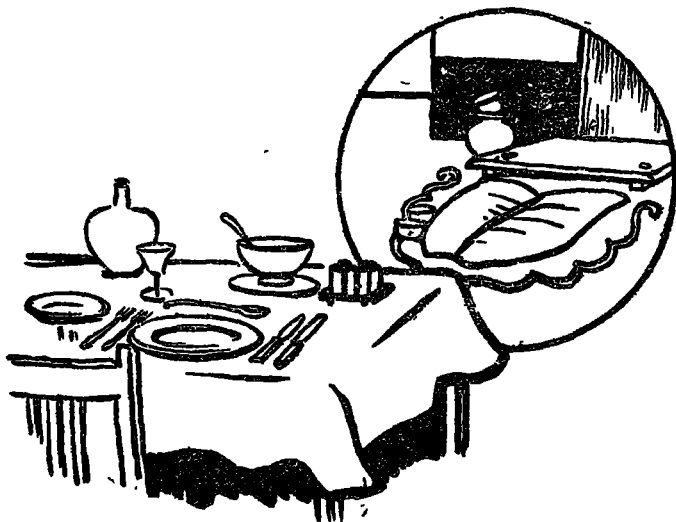
It is difficult even to understand what people mean when they talk of a standard of living. It is a delightfully vague term. Hence it becomes convenient to bandy these words about without fear of committing oneself to anything definite. Each person may have his own notion of a standard of living and as to what it comprises. To one a radio set and a motor car may fall within the barest minimum. To another two meals a day may be a rare luxury. Therefore, it is necessary to work out an objective standard taking into consideration the conditions obtaining in our land. Should this standard have an economic basis or follow cultural considerations or social needs? What is meant by "high" or "low" standards? By the former is it meant the full satisfaction of a wide range of material wants and by the latter a very limited enjoyment of worldly goods?

In previous chapters we have discussed the many ways of looking at life and their respective scales of values. We have come to the conclusion that life is not to be valued purely on a monetary basis nor by what looms large in the immediate present, but that a well balanced economy leading to permanence and non-violence calls for a comprehensive consideration of various factors making life broadbased. In such an economy money is of the least importance. "Man does not live by bread alone" but by everything that affords him opportunities for the free expression of the whole man-his body, mind and spirit-for all that will make him approach perfection.

The standard of life in England is generally spoken of as being high. There a gardner may live in a two storied cottage with three or four bedrooms upstairs with a flush lavatory and a bathroom. Downstairs there may be a living room and a dining room along with a kitchen store and washroom attached. All windows will have glass shutters sheltered by curtains and blinds. The doors will have heavy curtains to keep out the draught. The floors will be carpeted and the walls well papered. Every room will have its appropriate and adequate furniture though simple and inexpensive. For instance, the dining room will have a dining table with proper armless chairs, a sideboard, perhaps fitted with a mirror, with a requisite supply of table linen, crockery, cutlery etc. The table service itself, though not very elaborate, will furnish appropriate dishes, plates, forks,

spoons, etc., for the various courses such as soup, fish, meat, sweet, and desert, for it is not the proper thing to eat one course with the equipment for another. Knife and fork for fish is of one kind, knife and fork for meat is of another, while the service sets are still different. When one person sits down to a meal there will be at least about 50 pieces to wash up. Such is generally accepted as a "High" standard of living.

In India, a really cultured man, perhaps a Dewan or a Prime Minister of a State presiding over the destinies of millions of people, may have hardly any furniture in his house though it may be of palatial dimensions. His reception rooms may have floors of marble, Mosaic or polished tiles and will be washable and clean. There may be hardly any carpets to accumulate dust and dirt. The Dewan himself will go about barefooted at home as the best of persons do



The two ways of dining

in the South. Our Dewan may squat on an *asan* on the floor and eat, perhaps off a plantain leaf. He may not have been initiated into the art of wielding knives and forks, for it is an art not easily acquired, following sacred rules not meant for the common folk—he may use his nature-bestowed fingers, and when he has finished his repast, the leaf will not have to be washed but may be thrown away and may be readily disposed off by a goat which will turn it into

milk for its owner ! There will be only his fingers to be washed. By contrast this will be termed a "low" standard of living.

Is this an appropriate use of terms "high" and "low"? If the standard or norm must contain a multiplicity of material wants artificially created, then only these terms will have any significance. But if we choose to be perverse and regard as desirable that which calls into play the highest faculties in man, then the Dewan's Life follows a higher standard than the British gardener's whose standard now becomes "low". For a standard based on material considerations the more suitable terms will be "complex" and "simple" rather than "high" and "low". We may then say that the Dewan's standard of life is "high" but "simple" and the British gardener's is "low" but "complex". It would appear as though the present terms have been specially devised to convey a psychological preference for the "complex" standard which is the foundation of a good market for manufacturers. Who will rationally fall for a standard which is dubbed "complex"?

The complex standard converts its devotee into a drudge. From dawn till nightfall the British gardener's wife, if she means to be reasonably clean, has to toil away at sweeping the carpets with a vacuum cleaner, polishing the window panes, washing the curtains, bed and table linen, the dishes, plates etc., and cooking utensils apart from attending to her daily round of duties such as shopping and kitchen work. To clean even one fork properly between the prongs will take more time and labour than washing one's hands. Is it a wonder that where such complex standards prevail women prefer to be rid of the "nuisance" of having children? "Children and dogs not allowed" is an ubiquitous notice-board to be seen everywhere in such countries. Motherhood, of course, adds to the already overcrowded timetable for the day, but the choice of a complex standard is a reflection on the scale of values prevalent. By various means at their disposal—propaganda, advertisements, setting up fashions etc., the manufacturers are able to induce the housewives to adopt this mode of life and become their devoted customers. Let us beware of such traps which will enslave us to material wants, but offer nothing in exchange for filling our time with wasteful details which ought not to be allowed to encumber our lives.

The interested parties glibly talk of creating leisure for the housewife by introducing labour saving devices, but no sooner is a machine allowed to oust human labour than some other invention is

brought in to absorb the money and time saved by the former device leaving the second state of the housewife worse than the first.

For example let us revert to our friend, the British gardener's wife. Formerly carpets were beaten and cleaned by casual human labour. The vacuum cleaner made its appearance. It dispensed with outside labour. A travelling salesman would have visited the gardener's wife and waxed eloquent over the marvellous performance of his commodity for sale—the vacuum cleaner,—and would have appealed to the thrifty housewife by showing her how much she could save every year by not having to call in human labour to do this heavy work of carpet cleaning and how much such saving will amount to in her lifetime with interest added! As a result of this high pressure salesmanship she would go in for a vacuum cleaner and would, no doubt, save a few shillings a year but she has to do the cleaning herself with this "labour saving device". After a few years, when she has saved a few pounds this way, the travelling salesman will make his appearance again to sell her a newly invented dish washing machine. He will again expatiate over the performance of the machine. If her savings scraped together happen to fall short of the amount needed to pay down cash for it the salesman obligingly will offer an instalment payment scheme or a hire purchase system by which she pays a small deposit immediately all that she may have in ready cash and the machine is left with her for use for which she should have to pay a small hire annually for five or seven years, after which the whole machine will become her sole property. She falls a victim to this temptation and pledging her future savings installs a dish washing machine. She can now dispense with the services of the neighbour an old woman perhaps who came in to help wash the dishes for half an hour daily, thus perhaps saving two shillings a week, but she has now to attend to the machine herself. If the vacuum cleaner or this dish washing machine needs attention the company will send its visiting mechanic to set it right and, of course, make a small charge for his time. In this manner both the labour and the money saved by dispensing with human labour is quickly absorbed by the manufacturers while the simple gardener's wife sloggers on like a donkey having displaced the help of other human beings. She has to put in extra work attending on these—her mechanical servants. The leisure promised to her proves illusory and whatever she saves up goes towards the purchase of some other "labour saving device". She is no better off in the end. If anything, she has to work harder, all by herself driving her machines. Th

human labour that has been driven out of employment here will ultimately turn up at the factory gates of the manufacturers for work and wages. The story of these we shall trace later.

Has the standard of living of the gardener's wife changed so as to allow her opportunities for the free play of her higher faculties? Has this complex standard given her more time for thought and reflection? On the other hand, as she has to attend to everything singlehanded she may have no time even to look into a magazine. She drudges from morn till night. All this for what? Her time is filled up with work that brings little of real life. Is this "living" in the proper sense of the word? It is worse than mere existence.

The simple life, on the other hand, can be "high" and present all that is finest in human life, perhaps, even better than a complex life which latter kills personality as it follows ways set by others.

Taking the occasion of dining, whether the meal is taken in Western style or in Indian style there is little difference nutritively. The Indian method of eating has advantages of cheapness combined with cleanliness and affords free scope for one's ideas of art in serving. What is more colourful than a meal served on a green fresh leaf? The cream rice or chapatties with yellow dhal, white dahi, red chutneys, brown pickles, multicoloured salad of fresh vegetables, red tomatoes etc., make a pleasing sight to start with; when the meal is over and the leaves have been removed only the floor remains to be washed out. The diners themselves, who eat with their fingers, invariably wash their teeth and rinse their mouths also after meals, which is a most desirable and hygienic habit. But those who use forks and spoons have abandoned this wholesome custom. The farthest they may go in this direction is to dip their finger tips daintily in a finger bowl of water and after moistening their lips wipe them off with a napkin. Wherein lies the superiority or higher quality of the most complicated Western style? The complex manner of life increases expense without any corresponding benefit in cleanliness or art. Therefore as has been already observed, the distinction is more accurately made by calling the Western method "complex" and ours "simple" rather than "high" and "low" respectively.

Within a definite mode of living there can be "high" and "low" standards indicating differing qualities. A man who uses fine counts for his dhoties has a "higher" standard than one who is content with coarser cloth; while one who uses suits cut and tailored in long arm style with collar, tie and perhaps a hat, cannot be, for that

reason, said to have a higher standard than one who uses just a Dhoti and Kurta. The hatwallah certainly has an imitation complex standard while the dhotiwallah is perhaps more original in having his dhoti designed and woven to his taste locally and definitely more sensible in view of the climate. Similarly, one who eats plain rice with chillies or pickles has a "low" standard in comparison with one who enjoys a well balanced diet.

The life of one in the "Parasitic" or "Predatory Economy" is certainly lower than the life of one in "Service Economy". The standard of life of a multimillionaire however expensive it may be, is "low" in comparison with that of an ashramite devoted to the service of the land.

In the preceeding example, we discussed the Indian Dewan, who belongs to the Economy of Gregation, and has a higher standard of life, whatever his material mode of living may be, than the British gardener who at best belongs to the Economy of Enterprise.

The trend in modern life is to follow fashions by increasing the complexity competitively while lowering the human standard in so doing.

In America, homelife is being rapidly broken up by false ideas of living being disseminated. A couple may live in a flat of one or two rooms with "labour saving devices". The husband will go to work in the morning and so will the wife. Each will have a snatch breakfast on the way in some cafeteria and perhaps lunch at a factory refreshment bar or grill and the two will meet in the evening and have their supper in a restaurant and, if their combined income is big enough to sport a car, will go for a drive and visit a cinema and return to their rooms to listen in to the radio. There is no house-keeping, cooking or other attributes of the home. They will not care to have the bother of having children nor can their "high" standard of living allow of it. These are they who are slaving away for the manufacturers who set the "high" standard so as to have "hands" readily available for the factories. The casual labour that helped the British gardener's wife, and the parlour maids and other household servants have been driven to the factory gates and have had their standards of living "raised",

Such "high" standards are advocated not for the betterment of the people from altruistic motives but to serve the selfish ends of interested parties. Manufacturers, apart from diverting servants into factory hands, paralyze the freedom of action and movement of their employees by such standards being set up. The bargaining power of labour is reduced in the proportion in which material standards are raised.

A mill-owner, who desires that his "hands" should not seek periodical digression but should be regular in their attendance so that his mill production may be steady and not fluctuate, will plan on his workers leading a complex standard of existence which he will be pleased to call a "high" standard of living. To achieve this end he will pay his workers higher wages, support a liberal-welfare scheme, and get them accustomed to amenities of factory life such as clubs, tea rooms, games, cinemas, good housing etc. The result of all this will be, that the worker who gets used to live on this level of a complex standard of the American couple we noticed, will be loathe to change places even if his principles were violated by the factory owner. Such a standard is expensive and so he will have no reserves to fall back on in case of being put out of employment, and being habituated to spending money on material wants these would assume the role of necessities without which, he is led to believe, he cannot live. Thus are his freedom of movement and bargaining power curbed and the worker is glued down to his work bench. Such a standard functions like a nose-string to a bullock. It is placed there to neutralise his free will and to make the worker amenable to the will of the employer.

The high salaries paid to public servants under a foreign government are of this nature. Many a patriot has been drawn away from his path of duty by such baits and has been so caught in the meshes as to deaden his conscience into adopting strong measures against his own people which he would never have consented to in his untrammelled and detached state. Such persons have their sense of values distorted and their will to act has been paralysed by the lure of colourful and comfortable existence.

Again, looking at it from the point of view of the bargaining power of capital and labour, if any dispute should arise between the employer and the workers, the former having greater financial reserves can bide his time and wait till the power of resistance of the workers is broken. The workers who live on their wages cannot hold out long before they are faced with dire need and starvation. But

workers whose method of living is simple and therefore inexpensive, can resist longer than those whose living is complex and expensive. Hence also is the employer interested in advocating a complex standard of living for his workers so that his workers may not be in a position to bargain with him long. Apart from these reasons concerning his workers, we have already seen how the complex modes of living afford good markets for the manufacturers as in the case of the British gardener's household. So both on the side of production and that of sales, the complex standard is a profitable one for manufacturers.

Industrial nations, like America, follow such a policy as being one of "enlightened self-interest" but it is inimical to man's freedom of action and growth of personality.

There are other objectives in introducing or following a complex standard of life, but as these do not concern the masses intimately we shall but give a passing notice to such.

Ostentation calls for a complex standard. A person may put his servants in uniform to attract attention or appear distinguished. A uniform sinks the personality of the servant and makes him a mere functionary. He ceases to be "Rama" or "Din Mohamed" and becomes "Boy", Bearer, Peon, Chaprasi, "Driver" etc. Such servants (poor creatures that they are) do not possess such finery in private life and so hug these uniforms and are proud of them. Ostentatious spending has been well termed "conspicuous waste". Such habits, in a poor country like ours, must be regarded "criminal waste",

Then exclusiveness can only be ensured by a complex standard. Travelling first class or paying high rents to live in aristocratic localities are of this category.

For our country no one standard can be fixed. Any form chosen will have to be selected after fully taking into consideration the local demands of nutrition, climate, facilities for human progress, opportunities for expressing personality, etc.

In South India, rice as staple food may be adequate but it must be unpolished and balanced with other articles like milk, dhal, vegetables, fat, etc. The climate here may not call for much clothing or any foot-wear and a mat may be sufficient bedding. In the North, wheat may do duty as a staple with other articles to balance the diet. The severe cold of winter may call for more clothing and footwear charpoys or cots etc. So what is a necessity in one place may be a

superfluity in another. Hence the need to judge the mode of life in close relationship with local circumstances and environment.

If the norm chosen is to lead to permanence and non-violence, it should fit into the local economy of the people. We have in an earlier chapter noticed how nature works in cycles the life of one unit forming the complement of another—and how if this cycle is broken violence is generated accompanied by destruction. The accepted standard of living, besides providing the opportunity for the development of one's faculties and laying out the method of expressing one's personality, should also form a link between the various members of society whereby the better equipped help the less fortunately placed ones.

The British gardener's beds may be equipped with spring mattresses. These are manufactured in factories with the labour of those who, formerly, were helpers in the gardener's household cleaning carpets and washing dishes—but were displaced by labour saving devices and drawn away by the factory owner by the lure of a complex standard of life. Such mattresses are made of steel springs which are themselves factory products. If any part of the mattress requires attention the factory's "service squad" will have to be called. There is no organic unity between the life of the people and the production of such a mattress.

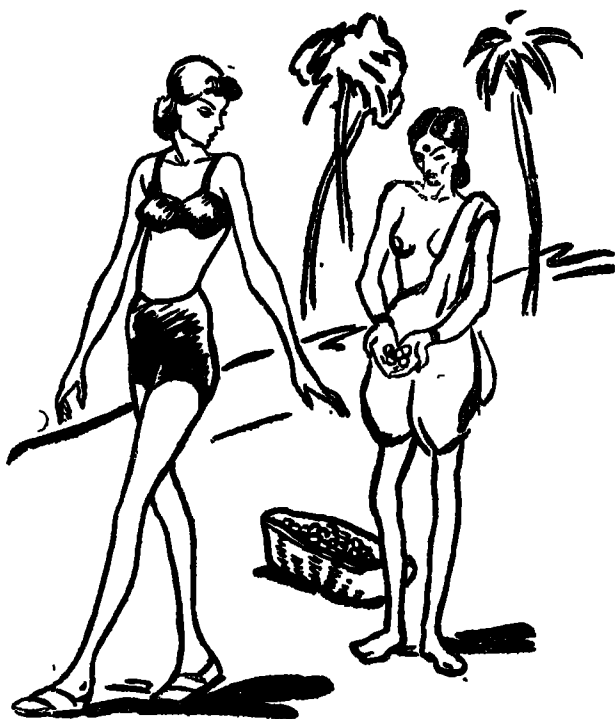
Our Dewan leading a high but simple life may sleep on a mat not necessarily a coarse one. It may well be a "Patumadai" creation with silk warp and made of reeds split into thirtytwos or even finer. Those mats are cooler than quilts or mattresses and they are local products. The making of these provides scope for the matweavers to develop their sense of art and skill in workmanship and affords an outlet for their creative faculty; thus it helps in building and expressing their personality. These mats have various artistic designs worked into them and are so supple that they can be folded like silk. They are clean being washable. Of course, the high quality ones are expensive. Mats may range from 8 annas a pair to Rs. 200 each according to the material used and workmanship involved. What the Dewan may spend on these will go directly to support and maintain the artisans and their families and so forms a complete cycle with the locally available reeds which constitute the raw materials. Such an economy does not require the Army, the Navy and the Air Force to secure their raw materials, find or make the markets and to keep the long ocean lanes open and safe. Hence they have no need of violence as would be the case if the Dewan

patronised spring mattresses made in Britain and included them in his "Standard of Living".

Similarly also the Dewan's dhoty and other clothing, being of fine Khadi, made to order, will encourage local spinners and weavers and afford them full scope for development.

In such a manner everyone of our requirements should be so linked up with local production and the life of the people around us as to form a solid well knit economy. Only then will it lead to permanence as it will promote healthy growth without destruction by violence.

Frequently the standard of life is described in terms of money and materials without any reference to the lives of those around us. Such standards are artificial and so are unstable and being superimposed and superficial will not be permanent having no root in the very life of the people. The British gardener's standard of life is laid out in that fashion. Such lead to regimentation and standardization which are soul-killing.



The Nude cult and ill-clad poverty

There is no need thus to determine all the details that go to make life. What we need to do is to take care of the minimum that is essential and direct the productivity of the people by conditioning their environments and making raw materials etc. available to them and then safely leave the rest to their initiative and their ingenuity without further interference. Just as, if we want to raise the level of water in a tank, all we need to do is to increase the quantity of water in the tank. The level will rise of its own accord in obedience to nature's laws without any further aid from us.

If people in our country are starving or going about ill-clad, they are neither sliming for a beauty contest nor or they following the cult of the nude. They know how and what to eat and what to put on. What is needed is not a schedule but the goods—articles of food and clothing. We have to take steps to make it possible to produce these in needed quantities.

If we increase productivity of the masses and direct consumption so as to afford a ready local market the standard of living of the people will automatically rise. Such a natural formation of a standard will proclaim the culture and genius of the people and will be permanent being rooted in the life of the people.

The British gardener's standard of living was strictly individualistic in that it was not correlated to the life of the people around him. It was confined to the four walls of his house. It is said "An Englishman's house is his castle". Yes, it effectively shuts out the world however much of material creature comforts it may provide for those inside. Such isolation from the life currents around them is caused in our country also by those who follow western modes of life.

The norm we seek for is not for a single family or even a class or group but for the local population as a whole. This means the norm will interlink the life of everyone. In a way, our ancient village organization attempted something on these lines when it tried to assure every inhabitant his subsistence by allocating an annual share to each from out of the total produce of the village, in the form of "Baluta", "Padi", etc., to its members who serve as barbers chamars, mochis. This system recognized that they all formed one

corporate whole. But what we want is not merely provision for bodily existence but a provision also for opportunities of development of the higher creative faculties of man.

To refer again to our Dewan, when he wants a leather case for his papers, he would call in the mochi, specify the quality of leather he requires, and the shape, size and accommodation needed. The mochi, in his turn may get the chamar to tan the required quality leather. All this will present several problems which will have to be solved. This provides scope for ingenuity and resourcefulness. Thus the Dewan's demand opens up an opportunity for the exercise of the creative faculty of those around him. If, instead, the Dewan walked into a British Store and bought a ready made article, such a brief case may not be exactly what he wants as he had only to choose out of the ready stock. Besides, he may not even have exercised his mind as to what he wants. The thinking would have been done in advance for him by the manufacturers, not for him particularly, but as a general proposition. When he orders a thing locally he himself thinks of the various details and decides the kind of article he wants and then directs those around him to produce it. In this way the life and thought of the consumer is closely entwined with the life and creative faculty of the producer, each attempting to solve the problems formulated by the other. Our lives are not independent entities but are closely associated one with another. A proper standard of life will then be the silken strand which strings together the goodly pearls of life-individual members of society. Such is the Dewan's standard of living in that it connected up his life not only with those of the spinners, weavers, matmakers, chamars, mochi's etc., but also with his dumb fellow creatures such as the goat that fed on his dining leaf. No man liveth unto himself. When factory made articles are used there is no such living touch with the people around. Then the standard of life is coupled to lifeless machines which are creators without any creative faculty that can be developed.

Hence our norm of life must be such as to bring together as a living organism the various sections of society in healthy co-operation. Such a norm will not be calculated to be of use to an isolated and segregated individual only but will function as a binding cement of society as a whole. There will then be mutual trust, unity and happiness which will be a source of strength, and not of discord, in that society.

The staple of raw cotton taken by itself is flimsy and weak. But when thousands are spun together and the strands are twisted into a cabled rope it will be strong enough to tow an ocean liner. Such should be the result produced by a satisfactory standard of living. It should be designed to bring together the consumer and producer into such intimate relationship as to solidify society into a consolidated mass which alone can lay claim to permanence.

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## CHAPTER XII

### Work

Although a most commonly used word yet "work" is perhaps one of the few words whose meaning people never take the trouble to consider. What is work? What function does it perform in the economy as ordained by nature?

One of the great problems facing the nations today is the provision of work for the millions, so it is imperative that the significance of work should be fully comprehended. In an earlier chapter, we considered how in nature the various factors that make for continuity and permanence are brought together by natural agents to serve the eternal order of the universe—worms as fertilisers of the soil, birds as carriers and sowers of seeds, bees as fertilisers of plant life. Such is work and such is the life mission of these creatures in nature.

As regards man also, we discussed what life was and what its constituents were apart from mere existence. As distinct from the lower orders, man could exercise his freewill and bring together diverse units of nature to serve their purposes better. In so doing he himself can develop his faculties and also be able to express his personality through the application of his scale of values in solving the practical problems before him. This then constitutes work for man and also its function.

For a proper understanding of what work is, it is necessary to consider the simplest form of it in the early history of man, shorn of all its manifold and confusing appendages with which it is enshrouded today. The origin of work, in its purest form, can be traced to the early days of man when his ways began to diverge from those of the instinct-driven animals when he began to make himself tools out of stones. His work was to supply his own needs using his intelligence, forethought and resourcefulness in a way similar to how a bird builds itself a nest and goes about in search of food. Man worked to serve and please himself. There was no wage other than the satisfying of his personal wants. This activity was healthy enough to sharpen his faculties and to let him grow as a thinking animal. He brought his finds and kills home to his simple cave dwelling where his women dressed them and got them ready for eating. Thus began housekeeping as the beginning of woman's work.

To this day, at least in our country, women's work follows this pure form of supplying one's needs oneself in one's own home.

**Constituent Elements of Work:** When work is analysed it is found that it is a compound of many parts, each contributing its share towards the achievement of the final goal. In the main it consists of routine and rest, progress and pleasure. We cannot isolate any one of those from the others and constitute it into a living unit capable of existence by itself, we cannot give the routine part of it to one man and the resting part to another neither can a third party appropriate all the pleasure to himself. In music, each note has its characteristic timing or rest, which forms an integral part of the note itself which would have no meaning without that period of rest. A man who aspires to become a musician has to put in hours of routine practice of scales and chords, only by so doing can he ultimately obtain the joy of rendering in music his deep emotions. This routine cannot be detailed out to one so that another may feel the joy of success. One may passively enjoy music—tune in the radio. But that does not make a musician of one. Similarly, everything that is worth doing demands repeated practice.

To take another example, a proper diet is constituted of roughage, nutritive elements and taste. One who desires to have the taste only without the bother of masticating the whole meal may, with the help of modern science, get what he wants but he will not be able to sustain himself on it for any length of time. So also the roughage in our diet plays the most important part of aiding digestion and full assimilation. Similarly, all the constituent parts of work are essential to get the best out of it and to let it serve its definite purpose ordained by nature.

Since time immemorial, man has used his freewill in trying to break up work into its component parts, passing on the routine to those who are helpless to resist and appropriating to the strong the pleasures to be derived from work. The routine was shouldered on the slaves while the master enjoyed the fruits of his labour. The civilizations of Greece and Rome were based on such misappropriation of pleasure and avoidance of routine. Consequently they have perished leaving behind just their ashes of greatness to tell their tale as a warning to us. Not heeding this, the modern industrial empires are repeating the same effort to reserve for the manufacturing countries the benefits and pleasures, while shifting unmitigated drudgery to raw material producing countries. Being contrary to the order ordained by nature such

attempts are bound to fail. In our own times we have a visible demonstration of the devastating violence generated by such efforts to thwart nature. These periodical global wars are the means through which the empire countries are trying to impose their will on the rest of mankind. For a while they may appear to succeed, but since the seed of destruction and decay is in it, any such an organization brought about by violent means will perish in due course.

We noticed in a previous chapter how the makers of "labour saving devices" by their successful high pressure sales organization drove out household servants, farmers and field labour, and converted them into factory "hands" for themselves to tend their machines. Such a transformation in England naturally left its countryside uncultivated as there was none to attend to the farms and fields. No country can live on coal, iron and tin. It must have food. This made it imperative for England to hold other countries in political subjection to obtain its food supplies and other materials, as it cannot afford to depend for such essentials on the tender mercies of others or leave it to the vagaries of unaided private commerce. Other countries naturally will not meekly submit to such subjection and hence violence has become the foundation stone of life in England. Every alternate generation sheds its youth and talent on the battle fields to accomplish and maintain its organization. Is this a sensible arrangement? Generally speaking, the man in the street will acknowledge the futility of this method which has to be sustained by periodical slaughter of the innocents. Therefore, to confuse the issues, all the means available—advocating a complex standard of living, a system of education giving false values, glorifying violence—have been used to mislead the public, whose unquestioning support is needed to maintain such an order. The devastating effects of such propaganda are to be noticed in mothers' sacrificing the lives of their sons with pride for such a purpose and wives urging their husbands to risk themselves on the battle-fields. Is it natural for a mother to take pride in the fact that her son has been trained to murder other innocent sons on a mass scale and get killed himself in the effort? Can a loving wife contemplate the sacrifice of her beloved on the altar of International robbery? Yet, these results have been obtained by infusing into the minds of the people a scale of false values, which treacherously enforces them to use their freewill to stray into paths of violence and destruction which in their normal lucid thinking they would naturally flee from.

To make such a perversion possible violence has been glorified. Murder in retail is visited by capital punishment. But murder in wholesale of innocent young promising lives is rewarded by national honour being accorded to the doers of such dastardly deeds, by the conferment of titles, by erecting monuments in their memory in holy places of worship such as the Westminster Abbey or St. Paul's Cathedral. Is there not something radically wrong in a system which has to resort to such devious ways to maintain itself? The public is rendered senseless by having its finer feelings benumbed by this topsy turvy order. The complex standard of living, we considered in the previous chapter is helpful in that it leaves the people no time to contemplate the situation in calmness. It keeps, them self-satisfied and complacent leaving those in power to pursue their ends unhampered.

The *modus operandi* is simplicity itself. We saw that as ordained by nature man works only to satisfy himself. So his wants are the direct stimuli for him to put forth the effort. Increase his wants and the greater will be his effort. Here is the *raison d'être* of the advocacy of a created multiplicity of wants, in other words, of the so called "raising" of his material standard of living or making it complex, which we noticed functioned like a nose-string to a bullock. It curbs man's will restricting his freedom of movement and action and directs him into the ways desired by the one who holds the reins. The one who is under such a lead is soon bereft of his reasoning faculties and follows unquestioningly.

We also noticed that to-day the world is under the heels of the large scale manufacturer, who stands to gain by stifling the voice of the people and by spreading an organization which will bring him profits either way. During peace interludes he makes and sells bicycles, and, while war clouds darken the skies, he turns his attention to the manufacture of bombs and guns. To his dictates, camouflaged by self-interest, the foolish public lay down gladly the lives of their beloved to make this order possible. All this is directed towards isolating the routine element of work with the discipline it involves, and securing only the satisfaction and pleasure which labour well done brings with it.

Wholesome work provides our body with energy, health and rest just as a well balanced diet does. It provides bodily exercise while affording, at the same time, opportunities for mental development, and satisfaction. The modern tendency, however, is to avoid

the discipline, passing it all on to one class of society which is helpless, reserving to the dominant class all the pleasureable consequences of work. It is sought to distil out the component parts of work to this end and then the bodily exercise alone in a pleasurable form without the drudgery part of work is obtained in pill form in games like Golf, Tennis, Cricket, Hockey, Football, etc., which are all naturally expensive luxuries beyond the reach of the poor,

Truncating work in this manner is like the way they manage on ocean liners to provide the muscles with the kind of movements they are accustomed to on land in games and hobbies which for obvious reasons cannot be indulged in on a boat. On such liners the gymnasiums are quipped with machines which provide the substitutes for horse, riding, boating, etc. The horseman bestrides a saddle on a mechanical horse, holding the reins switches on the electric contraption into a "trot" or a "gallop". The saddle gives the semblance of jerks one gets on a horseback on land although here the rider has no live spirited animal under him. Similarly, there are oars for the boating enthusiast to pull away at seating himself at a bench and kicking his feet on to a rest. The oars are provided with springs to give the resistance of water. Here we have horseriding and boating bereft of the natural pleasures attendant on them on land-the scenery, the pleasure of movement through the air and over water. For a few days for the duration of the voyage, such contrivances will answer the purpose but they cannot be substitutes for all time for the natural counterparts. Thus is work broken up into the component parts into routine and play, and some people are relegated for all time to do the hard routine, and a few appropriate to themselves the play part of it. When work is so divided without the balancing factor, the routine becomes drudgery and the play part becomes indulgence. Both are equally detrimental to human progress and well being. The slave dies of privations and the lord of over indulgence. These efforts which have been made repeatedly through the ages have adequately, demonstrated over and over again their impotency to lead man to his maturity. In our own generation this attempt to secure the pleasures apart from the discipline has let loose on humanity the wolves of war, pestilence, famine and death. Are we not to cry "halt" and take note?

## CHAPTER XIII

### Division of Labour

No one will dispute the benefits to be obtained from division of labour which makes for specialization and efficiency. In our land, such specialization has held sway since time immemorial and it has even gone to seed having become hereditary and caste bound. Such an extreme has also led to difficulties and to a blind alley.

Under the plea of a wholesome division of labour, Western industrialists have broken up work into minute processes in such a way that work and drudgery have become synonymous terms associated with all the undesirable qualities of a curse.

Work, to be healthy and beneficial to the worker himself, apart from all considerations of the product, should have diversion and variety in sufficient measure in every sub-divided unit of it to prevent its becoming a strain on the nerves. There is, therefore, a limit beyond which division of labour cannot go without impugning its claims to wholesomeness.

The sub-divided unit must be as near a whole industry in itself as it possibly can be and not be reduced to a mere process of an industry. For instance, if carpentry is to be sub-divided, it may well be into wheel—wrights and oilmill makers. These two are highly skilled departments, each affording full scope for all the faculties of the artisans. The products also are complete marketable units. Instead of this, if these crafts were further sub-divided into makers of spokes and felloes for the wheels on the one hand, and into hewers of wood, on the other, it would be verging on drudgery. In leather craft, shoe-making or even specialising in chappals can be a healthy unit, while the mere cutting out of pieces of leather for the soles or the uppers of shoes cannot stand by itself as a healthy sub-division. In modern factories, such division of work into its minute processes has gone to such an extent as to limit a man's operation and attention to driving a nail or screwing on a nut bolt. To repeat such actions for eight hours a day for 300 days in the year is enough to cause a nervous strain which will send the worker to the mad house whatever may be the wages offered. Is it any wonder that in the most industrialised country in the world, in the U.S.A., more people suffer from nervous disorders than from all other forms of ailments? Man's constitution is not an inanimate machine. His system calls for a

balance of operations which will exercise all his faculties. This condition can only be ensured by a wide enough unit of work.

Too small units, which are merely processes, are highly wasteful of man power as it puts workers out of action in a short time. A hardworking labourer is made a wreck by the time he reaches 45 years of age. But this wastage is shifted from the manufacturer to society by the wage system rendering it possible for the industrialist to flourish in spite of this great loss in man power. The employer is totally unconcerned with the destruction his system of work causes. If one of his workers breaks down he is immediately discharged and a more youthful one is taken on. There is no love lost. The employer thinks no more of dispensing with a man who has wrecked his life in his service than of throwing away a smoked bit of a cigar. If anything, in casting off such worn out persons he stands to gain as the younger man may bring in more energy. There is no liability attaching to the employer for so drawing the life out of his men. Is this not a callous waste of human faculties and life? Can such waste lead us to *permanence*? Any little higher wage such workers may appear to enjoy is but the realization of the present value of their life after 45 years of age.

An excessive emphasis laid on wages, the product or the maintenance of a complex standard of life, ignoring the higher faculties of man, deprives man of the use of his freewill and distorts his scale of values.

Under such circumstances the labourer's condition and work are like that of a bullock that drives an oil mill. The bullock being blind folded does not see where or how it goes. Being controlled by its nose string, which is not even guided by a man but is only fixed to the machine itself, the animal turns eternally to the left walking round and round all day within a circumscribed area getting nowhere by its movement. No doubt the oilpresser gives it a little oilcake, with a complacent feeling of generosity, out of the lot that is made by the bullock's toil during the day. Our millhands fare no better. The joy of life and the healthy atmosphere of freedom are not for them. They are deprived of all opportunities of growth and development. This is not work as designed by nature. Hence it can only bring to the workers ruin and decay of their higher faculties. No money wage can compensate for that loss.

While the manufacturers thus attempt to avoid for themselves drudgery and appropriate only the play and pleasure of work our

socialist friends dream of scooping out leisure from work. Properly understood work of the right sort contains leisure or period of rest within itself. Leisure is an integral part of work just as rest is an essential component of a musical note. The two cannot be taken apart. Leisure is not a complete cessation of all activities. That will be death. Neither is leisure idle time. Idleness leads to deterioration. Beneficial leisure provides rest to one faculty, while other parts of our personality are being exercised. A mental worker at his desk needs an active hobby like gardening to form a complement to the nervous strain caused by desk work. Any work to fulfil its proper function as ordained by nature, and not mutilated by man, must contain these complementary parts in itself.

Once I was discussing this aspect of work with an experienced engineer. He remarked that he could not conceive how there can be work and rest at the same time. To explain this theoretically it may be difficult, but to demonstrate it is easy, and so I suggested he should visit any artisan and analyse the proposition himself. He accepted this suggestion and took me to a school-master who eked out his living by making caps and requested me to point out wherein lay leisure and wherein diversion or rest in the making of caps.

The school-master, on being asked to show us how he set about the task of making a cap, brought out his work basket, took a piece of plush like material and cut out an oval shaped piece. Then taking some red coloured lining cloth cut out also a similar piece. To this he attached some pieces of old newspaper and stitched some floral designs with the sewing machine, and then sewed this on to the plush top. After that with punches he fixed some eyelets through these to serve as ventilating holes on the top of the cap. While the master was busy with his manifold operations, I was explaining to the engineer that the obtaining of the raw material presented certain problems for the master to solve in international trade as the plush came from Italy and the red lining cloth from Japan; that when the master was occupied with the cutting operations with his scissors one faculty of his was functioning, when he was sewing on the floral design the artistic faculty, when he was punching on the eyelets for ventilators still another part of his nervous system was called into action diverting his energies from the artistic employment the faculty of which was now having its rest.

While we were talking about these matters the master's little child cried in the backyard of the house. Promptly the master got

up left his work and ran to the child, picking it up scolded his wife roundly for allowing the child to cry while visitors were in the house. While the master was having this unholy row with his spouse I said to the engineer. "There, now he is having his relaxation and recreation." The engineer burst out into a laughter and got up to go saying "I fully grasp your meaning."

Life when it is allowed to run its natural course is resourceful enough to provide for itself all it needs without any further conscious effort on our part.

Such then is work and its function in life. It makes it possible for man to use his faculties and develop himself during his own lifetime and leave behind him his personality indelibly stamped on the product of his work that which is the best part of him.

We saw how an artist transfers his sense of beauty to a piece of canvas and leaves behind a master piece for posterity to cherish and admire. While that artist was dabbing bits of paint on to the canvas it must have seemed hard work-drudgery of days and days. But such labour had to go into the making of a masterpiece. A lithograph may avoid such drudgery and hardwork but its products are as wastepaper when compared with the work of the real artist.

Even before the work of the picture is launched on, hours of hard-work were necessary for the skillful mixing of paints and blending of colours. The colours used at the Ajanta Caves must have taken decades to evolve to have attained such perfection as to have lasted all these many centuries. The artists of those times did not grudge the labour on it; and posterity pays its obeisance to them for their peerless gift. Those artists did not device ways and means of obtaining the effect without the labour involved. Nature is a hard taskmaster. It never awards permanence to grudgingly rendered work. If we wish to attain permanence we must put *whole work*, no transient labour which satisfies only the passing moment will answer the purpose. Nature refuses to be browbeaten or cheated.

Similarly, a beautiful emblem of devoted labour has been bequeathed to generations yet unborn by those creators who hewed out of living rock the whole edifice of a temple at Ellora. That sense of proportion and symmetry are not the result of an attempt to shirk work nor the outcome of seeking shortcuts so as to avoid labour. It is the product of an opportunity squarely faced. Labour

properly directed blesses those who work and also the products of their labour.

To give out one more example of faithful work well done, there is a steel pillar near the Kutub Minar at Delhi bearing an ancient inscription. This pillar has stood in the open exposed to sun and rain, heat and cold for centuries on end, yet, there is not a speck of rust on it. The composition of this alloy has confounded the best of modern metallurgists. The iron-smiths of old who cast this wonderful pillar did not seek any shortcuts to produce this effect. They did not shirk the routine labour and discipline involved in manufacturing such metal. They took work as nature meant it to be. Hence we have this monument declaring that fact to us today.

One would associate the idea of wealth and comfort with the industry of mining gold. But this system of relegating drudgery to one class and appropriating pleasure by another has made the district of the most famous gold mines in India one of the poorest localities. The farmer of that district has been reduced to such a wretched condition financially that he is driven to maintain a "dual purpose cow", i.e. a cow that yields a few drops of milk at one time and when dry is used to plough the land.

While on a visit there I was taken down the shaft of one of the deepest mines—about 7000 ft.—There in darkness made visible by small Davy's lamps men worked in tunnels, blasting the rock, in dust, dirt and danger from morning till evening for a pittance that hardly helped to keep the wolf from the door. The strain of this labour was so great that men were completely done up when brought up into the fresh air and light. This district contributes the greatest revenue from liquor to the State. Is it a wonder that after the nerves of the miners had been strained to this extent that they should find refuge in the oblivion provided by merciful alcohol? Venereal diseases are also rampant among such miners. Wherever the nervous system is overwrought it is but to be expected that it will naturally rush for relaxation made available in wine and women. This is a pathological condition of the human constitution. At the end of my visit, when the manager of the mine asked if I could suggest any social welfare work that he can introduce for the betterment of the conditions of life of the miners I gave him these two alternatives—1. The best welfare work will be to restore the dignity of work and labour by closing down such a mine, or in the alternative, 2. To provide more liquor shops to enable the men to drown their miseries. It is needless to say

that these shocked the manager, and that neither of them were found acceptable as the company was one which paid the heaviest dividends. Money and gold were much more to them than human beings.

If we are to derive full benefit from work as designed by nature we have to keep as close as we can to the simple original form of work without dividing it up into its ineffective parts.

**Wages** :—We saw that nature rewarded work in a wholesome manner by conferring benefits on the worker. Such benefits derived from work are the natural wages.

As life became more and more complex, division of labour was brought into being by man with a dole in the form of a money wage representing a share of the natural benefit derived on the whole. But such complications need not carry us off our track if we constantly keep the true function of work before us.

Unfortunately, since the appearance of the wage system, the emphasis had shifted from the function of work to the product of work so much so today the product holds the field to the exclusion of the function. An employer thinks of the product he can sell with the greatest profit in the open market. He proceeds to obtain such products with the least cost. He offers a wage for making it. The overcrowded labour force volunteers in keen competition to produce the articles for a wage whatever may be the moral outcome, conditions of work, the methods adopted and their consequences. No scale of values other than money enters into the equation. In this manner,



A mother nursing the child

work has been commercialised and labour has been degraded into a commodity at the disposal of the highest bidder. The employer seeks to obtain his labour at the cheapest rate possible.

A slave trader wants sailors to man his ships to transport slaves captured in the West Coast of Africa to the plantations of the U.S.A. or a poppy planter wants labour on his estate for producing opium to be forced down on China. The required labour should be forthcoming regardless of any social or moral consideration, other than money wages. Thus moral values etc. are sought to be sterilised.

When a mother nurses her baby or cooks food for her children she functions in the way intended by nature in the "Economy of Service". All the return she gets is the joy of seeing her children well fed and happy—that is her "wage."



A wet nurse breast feeding the child for the salary she gets

From this there is a fall to the "Economy of Enterprise" when a wet nurse feeds the baby or a hired cook prepares the meals. In either case the mother's work and function has been commercialised. The wet nurse and the cook derive their satisfaction from the amount of money wages received, the good of the children takes a secondary place.

Then we descend further to the "Economy of Predation" when the natural mother's milk is sought to be substituted not out of mere necessity but to preserve the mother's "figure," and the poor baby is bottle-fed on synthetic milk. The manufacturer does not worry about the baby but is only concerned to push his goods in the market

by all forms of claims for his product and concern for the mother's "figure."



A child given artificial feeding to preserve the mother's figure

When the extravagant claims of baby feeds do not bear any close relation to facts we go right down to the "Parasitic Economy" where the profit made is the over-ruling consideration irrespective of any harm that may befall the baby. Thus ultimately the natural function of the mother is sought to be performed by various agents for a money reward. Thus the dignity of work of the mother is lost along with the healthy constituents attached to it, all that is left being pure commerce which is bought and sold for money.

At one time, Kashmir used to manufacture a kind of carriage rug with furry appearance—somewhat like a turkish towel—those were extremely soft and warm and needed skill in making them. They also took a long time to produce with the consequence that they were comparatively expensive. These gradually fell out of use yielding place to mill made rugs.

Once a worker of the Charkha Sangh found some poor labourers breaking stones for road making. On enquiry he discovered these were skilled weavers of this type of rugs who were specialists in that particular department of the art. When their product was dislodged

they lost their occupation, and the world of art the use of their trained faculties.

By the shifting of the emphasis from work to the product, skilled workmen are reduced to stone breakers. Is this an economic and natural utilisation of human faculties? Such is the degradation of work caused by the money wage system ignoring the real function of work.

Importation of manufactured wares have deprived artisans of the benefit of ennobling work. Earlier we noticed how independent farmers in England were converted into subservient "hands" in British Factories. The import of the products of such factories have driven human beings in our country to compete with dumb animals for a livelihood. In most cities it is a common sight to see man taking the place of bullocks and horses in drawing carts and rickshaws. This is the counterpart of the "Labour Saving Devices" in the industrialised countries. It may save labour in England, but it drives men in India to desperation to find the wherewithal to keep body and soul together. What may cause plenty in one sphere should not create scarcity in another, if it lays claim to solve problems without bringing in its wake a crop of fresh difficulties. Is it progress to reduce a skilled artisan into a stone-breaker or a rickshaw puller, and thus make them compete for the fodder of animals?

We have to restore to work its pristine glory as the moulder of character and the developer of the best in human faculties. This can be done only by releasing work from its fetters and allowing it free scope to function naturally.

Man needs the fire of work to let him glow with the radiance of life. Proper work will radiate warmth, not only to the actual worker, but to all those around. When a devoted mother works hard for her children not only does she find her own happiness in it but the whole household comes under the effect of her love and devotion. The children are well looked after in body and in mind and they will grow up to be sturdy citizens. A nurse or a house-keeper, however efficient cannot replace a mother in the home.

In the same manner, the true function of work cannot be performed by the mere bait of money wage. Just as mother love cannot be bought or sold, the professional interest in work loses much by commercialisation.

A physician, who takes an interest both in the patient and the disease, and studies every case diligently will gain much more experience and knowledge than one who attends on his patient for the fees he gets. The former works because he loves the work, the latter practices because of his desire for wealth. The first is strictly a professional man while the second is but a trader in medicine and so far as he prescribes patent medicines he becomes a salesman of the manufacturers. A man may be dying but, in a money based economy, if he has not the money to pay the fees of a good physician he will not be given any attention. Another man may be just fussy, but if he has a fat purse, all the medical profession will be at his beck and call.

In the same way, a lawyer who takes a moral interest in his case and deals with it on that level is a professional man, while another who takes his case for the fees he is paid is only commercialising law. There is many a man rotting behind bars today just because he is not able to produce the wherewithall to satisfy the voracious appetite of his lawyer.

Unfortunately, every walk of life has been brought down into the market place and is held firmly under the grip of money economy, so much so that it is hardly possible to meet with professional persons with a human outlook.

In all these cases we have examined, the emphasis has shifted from work to wages, and as there is no creative factor in wages, progress is absent. People deplore that the science of medicine in our country has not produced any research worker worthy of notice. The reason is not far to seek. The profession is being practiced on the level of the "Parasitic Economy". or of that of "Predation", Few indeed reach that of the "Economy of Enterprise". The rare ones in the "Economy of Gregation" or that of "Service" are hardly effective because of the enormous field and the lack of facilities in an organised fashion.

Such dearth of true and honest workers is felt in every sphere of life. Perhaps it is indispensable in a money-ridden economy where the emphasis has shifted progressively from work to wages and produce.

If the nature of work is properly appreciated and applied, it will stand in the same relation to the higher faculties as food is to the physical body. It nourishes and enlivens the higher man and urges him to produce the best he is capable of. It directs his freewill along

the proper course disciplines the animal in him into progressive channels. It furnishes an excellent background for man to display his scale of values and develop his personality.

**Conclusion:** We have noted that the attempt at division of labour ended in shifting the emphasis from the function of work, and fixing it on the produce as far as the owner of machines was concerned, and on wages in regard to the workers. The consequence of this has been disastrous in that the most important aspect—the reaction of work on the worker had been lost sight of.

We also noticed that in nature the motive for co-operation was the self-interest of the worker—the benefit derived directly. The honey bee does not consider the fertilising of the plants as its primary duty but concerns itself mainly with obtaining nectar and pollen which, from the point of view of nature, are its full and undivided wages for services rendered.

Division of labour has also resulted in subdivision of the benefits derived into profits salaries, wages, rent, interest etc. which has had the effect of depriving the worker of the bulk of the fruits of his labour. The exploiter has stepped in and has carried away a large slice of the benefits like the wax-moth in a honey comb eating away the products of the activity of the bee.

Our analysis leads us to the conclusion that self-interest is the only incentive in nature for creatures to extend their co-operation. All efforts to nibble away such benefits are contrary to the Economy of Permanence and will lead to violence sooner or later. Socialists, who aim at equitable distribution but plan on collecting the profits together first and then set about distributing it, are going counter to bountiful nature, which rewards directly. This socialist method also will spell violence in the long run.

**Planning:** Though this is not the place to consider in detail a proper scheme of planned Economy yet it may not be out of place to point out at this stage that no plan centering its consideration solely on products and wages will be in alignment with nature. Any plan to answer our purpose and to lead to the achievement of the Economy of Permanence will have to be centred on the function of work, and be founded on the capacity and the nature of the human being for whom the work is intended.

A farmer had his grains harvested and stored in his barns. Rats made inroads on his stock. Then he considered the problem and planned his household based on the ways of nature. To keep the rats away he obtained a cat: the very nature of a cat being to hunt down the rats, his method was in accordance with the natural order. Then to feed the cat he bought a cow and, finally, to look after the cow and the household he married a wife<sup>1</sup>. Such functional planning will lead to success.

Unfortunately, most of the plans that are brought out at present are product-centered with a certain amount of attention paid to wages. As in Germany and Russia such plans will no doubt produce quick results but they will not be lasting and in time will generate violence as they do not follow the way of Permanence.

In Part II of this book while dealing with the questions arising out of "Man in Gregation" we shall have occasion to consider our approach to a planned economy as well as discuss such subjects as Democracy, Government or State, Trade, Exchange, Communication Natural resources, Education, etc.

# ERRATA FOR THE ECONOMY OF PERMANENCE

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