

The Object and the Way

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The object must be clear first before plunging into action in every case of work which is worth doing. It is not enough to do something as we cannot stay without work. That way most people are busy, but such works do not yield any result which benefits people. Naturally we should first determine what we should do keeping an eye on the result of our work so that it may be beneficial to the many. Therefore we should know what people need and on the basis of this need we should plan our work.

Our people have lived in ignorance and misery for long years, nay, for long centuries. What is most needed is the general and overall prosperity of the people. Therefore, all our work should be so schemed that it is conducive to general prosperity. Education, economy, literature, music, fine arts, statecraft, philosophy, religion, social customs, the law of the land, industry, commerce, foreign trade, agriculture, and all other disciplines should be so oriented that they all lead to the same goal of prosperity of the people. That is the ideal and is professed by all, but seldom we find that it is approached in reality. In our country the divergence in between these streams is very marked and often one wonders if there is any real attempt at cohesion of purposes.

What is the way to attain this unification of purpose? Can it at all be done? Of course it can be done and the way is to will to do so. If only an individual wills so, it will never be, but if it is the will of the many it will come. How can the many will so? Teach everyone to learn to will that way. If you learn to will that way and teach another similarly, there will be coordination of will. This is the most important part of education of the masses. It was taught in the *Rig Veda*, *Atharva Veda*, and the Upanishads, and later *shastras*. Today we have forgotten this unique discipline and that is why we are suffering so much. Voting the majority party to power is a very weak approach to this grand principle of coordination of will. This discipline can best be re-acquired through apolitical means. Coordination of wills is emphatically a political action, but here 'apolitical' means away from the narrow ideologies of political parties.

If the core of this mass education could be realized first apolitically many of the predicaments we have today would be overcome. To begin work in this direction we must have unflinching faith in the efficacy of the coordinated will of the people. And then we should have strong determination to bring this about.

As individuals should learn to will for the prosperity of the country and influence individuals to will so, they should come close and forge a united front so that a

national will emerges. This will for the prosperity of people if sincere will purge them of their selfishness and give them the strength to sacrifice for the cause. If they combine in a big way and also disperse into the various fields of politics and disciplines mentioned earlier, things are bound to change. The question is , how to precipitate this action? There lies the necessity of organization. And the Mahamandal is the nucleus of such an organization which will scatter to all corners of the country and build individual lives, which will be more efficient than any machine conceived by the human brain.