

A CALL TO STUDENTS OF AGRICULTURE.

"Awake, Arise and stop not, till you reach the goal"
(Swami Vivekananda).

BY V. NARAYANA MENON.

What is our goal? Many say it is happiness. But none can define what happiness is. This seems very strange, although the reason is clear. They crave for the ephemeral pleasures of the body. These are limited, momentary. The labourer is worried about the bread for the morrow. The student is anxious about his examination. The politician is annoyed by the tactics of his opponents. Similarly there is none who is not careworn about some little thing or other. But there are some who are really happy and their happiness is absolute. Who can these be? They are those who have adopted "sacrifice and service" as the only royal road to happiness and not marriage and mammonism unlike those who wish for the "happiness" of the body.

Most of India's youth shirk work; for they cannot find happiness in work. To them happiness lies in marriage, Manchester mulls, Spencer cigars, cinemas, and dramas and what not? Work, they think, is beyond their scope. Many of them have studied about ants, bees, and termites. The relation between the workers and the young ones of the colony, they call 'Trophallamy;' because they cannot endow them with such fine ideas like 'sacrifice and service.' Among such colonies, only the king and queen breed; the rest are the workers and the soldiers. We do not imitate these insects, we follow the reverse process. All of us want to propagate the species while we expect the king and queen to feed us—I mean, the craving for government employment—Nobody wants to be the worker and soldier in our colony.

I have heard many say "If all of us begin to sacrifice who is there to produce our kind?" This is only evading the real issue; for, they are sure that we cannot and will not sacrifice. Further, it is none of *our* concern to see to the continuance of the population of the world. The world will take care of itself. So we should do what we think fit

to do at present. If the population tends to become extinct in the world, then and only then, we shall consider. Now no thought about it is necessary. No time to waste on such thoughts. Work, work is our duty. How much I wish we had a Carlyle amongst us now. Even one may not be enough; for so adamant is our laziness.

There are many youths of India who think it below their dignity to work. But the dignity of labour cannot be over emphasised. Refer to the Hindu Puranas. The ancient kings of India spent half the year in jungles, simply to inure themselves to the hardships of the weather. Lord Krishna was a cow herd because he wanted to show the dignity of labour. His brother, Balarama had the plough as his weapon, i. e., his profession was agriculture. We have heard that king Janaka got Sitha while he was ploughing his fields. Besides showing the dignity of labor it has a far deeper meaning Janaka was a man who had conquered his senses. "Sacrifice and service" were the two bullocks he used for ploughing; the plough was his own body; the field was his own mind; and the produce was Sitha-perfect happiness-supreme bliss.

But what is there to-day in India for such sacrifice. Have we got so much of work here? Are we in such a low condition? To understand this, simply look round and see with your eyes wide open; what do we find? Thirty-five crores of people—a large part of them half-starving seminaked invalids. Did God create all of them only in India to suffer like this. Absolutely not. It is all man's doing for most of them are only the by-products of the thoughtless actions of their parents. It is all due to weakmindedness—I would call it *Immorality*.

Now the help can come mostly from teachers, doctors, lawyers, and politicians. But let us consider what they really do. The teachers manufacture graduates who cannot help themselves or the nation. Doctors of course, keep our life safe, only they are too many. As for the other two it is worth quoting Lord Irwin—"At present the tendency of the educated classes is to immerse themselves in politics or

the law. These two spheres of action are important and necessary for the constitutional administration of the country. But they are not the vital necessities on which the people of India depend for their very existence from day to day. What is the good of concentrating on good reins to drive a horse or on rubber-tired wheels to make the carriage comfortable, if the horse is so weak that he cannot pull the carriage or the carriage so frail that it falls to pieces directly when anybody sits on it."

There is a universal cry about "*Unemployment*" in India. I would say it is all due to our weakness, our dilettantism; for we have left our fields to be cultivated by the illiterate poor; what can they do without our help and guidance? No Indian youth wants to employ himself by properly cultivating his land; because he thinks it beneath his dignity. I would only say that it is really "*Unofficer-ship*" and not "*unemployment*" that causes misery to the Indian youth; for almost all of them hunt after government jobs. They cannot handle a plough or a basket of manure. But let them remember that it is the fruits of the toil with that plough and the same manure—only in another form that they handle at the dining table. If they cannot handle the one they have no right to handle the other. So let them fall upon their knees before the sacred plough and embrace it. It will embrace them. Then and only then, can they be happy.

And what can we agricultural students do in the matter? We are the best fitted for the occasion. Our work is the economic emancipation of the nation. Hence we have much to do. None else can do as much. Our scope is limitless. We can do any work social, political religious or anything that would help in the betterment of the nation. I need not enter into the methods by which we can lift ourselves up; the call is to do it.

Indian ryots are amenable to reason. If we do our duty, and when they come to realise that we have no interest in the matter except for their own good, they will come round. We have the satisfaction of having done our duty without any idea of our own advancement.

Again Indian ryots are not irresponsive. Refer to "A century and a quarter of Mysore agriculture." The ryots have harkened to reason and experience. Show him your work, make him realise you are right and at once he follows you, he loves you, and he helps you in your work. May be there are some exceptions—all cannot be of the same type—variety is the spice of life—of creation—of everything. Hence do not be disappointed. If you work on the principle of *Nishkama Karma* you are sure to meet with success and attain supreme happiness. So begin your work today. No day is inauspicious to do any good deed.
