

STRUGGLE FOR MONEY, STRUGGLE FOR LEADING POST AND STRUGGLE FOR THE CAUSE

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STRUGGLE FOR MONEY

Money is an indispensable requirement for smooth living. So everybody has to bother for earning money. Money can be earned by two means, viz. (1) unfair means and (2) fair means.

(1) Earning money by unfair means: Apparently it is the easier means, and theoretically an unlimited amount of money can be earned by this means. But in practice the matter is not so easy. It has the following main difficulties:

(i) In this means the first things that you have got to dispense with are all your human values like, honesty, truthfulness, kindness, love for fellow beings, self-respect and above all and most precious and basic of all, conscience. It is not very easy to throw away these values, except for those who are genetically born with poor human norms.

(ii) Considerable amount of money can be earned and retained only if you are sufficiently adept in the following arts:

(a) The art of telling lies consistently: You must have to constantly and in all situations remember your former lies, so that your subsequent lies become logically consistent with the former ones. If due to your inadvertence at any time or occasion there appears any gap or lag in the logical consistence with your former lies the whole chain of falsehood become exposed and you will have to face an awkward situation. This art is not so easy to acquire except for those who are born with the talent (propensity) of falsehood.

(b) You must be adept in the art of spotting out the weak points in the psychology of people, so that you can exploit those weak points in your favour. This requires an extraordinary degree of intelligence; otherwise you may be befooled at any step. Of course, in ordinary round of life, minor deceptions in various fields go on rampantly, for instance, various unprincipled and unethical means in the name of cure in the field of medicine; alluring naïve people by promise of various opportunities like registration, admission in colleges, false diplomas, various jobs etc.; black transactions in the market and so on. These generally do not count much, as the victims themselves are most often conscious of their own weakness and opportunism. But these methods of earning money, generally cannot make the cheaters much rich, as they have to depend upon floating victims. But there are exceptions in this category also who amass fortune by their various other qualities required for unfair earning.

(c) You must be adept in the art of maintaining your faces of respectability and minimum necessary depth of superficial nobility. For this you have to keep your real mind constantly and perpetually concealed under a sufficiently thick attire of humility, kindness, religiousness, calmness, amiability and jollity. You must not allow your real mind to burst out of your superficial attire whatever may be the amount of provocation. In one word, you must be a master in the art of hypocrisy.

(d) You must be very intelligently frugal. You must not spend a single paisa, if that be not likely to bring sufficient material return, but at the same time you must not hesitate to spare thousands or even lacs for hospitality, charity or donation, if they have any prospect of bringing you a return of lacs or crores respectively.

It is quite obvious that none of these arts are at all easy to acquire and practise for ordinary human beings, except for those who are particularly gifted for these. Any lag in any of these arts will invariably frustrate the whole purpose and any lapses in the practical application of any of these arts on any inadvertent occasion, by divulging the crime of the means, will drain out more than what has been gained so far.

(2) Earning money by fair means: Compared with the above, this method is far easier, simpler and above all gratifying to the most vital property of human being, viz. the conscience. The only difficulties in this method of earning are the following:

(i) You have got to strain your energy and intellectual capacity wholeheartedly to acquire sufficient efficiency in your vocation or profession.

(ii) You require some painstaking patience and perseverance for the time until your efficiency becomes known to the people.

(iii) All the while you have got to check the overbearing temptation for deviation to the opportunist path and thereby trying to earn easy money. This is very difficult, but once you yield to this urge, your path of progress by fair means is blocked for ever.

If you can overcome these minor difficulties and scrupulously follow the path of fairness and truth for some time, you will by and by find that your earning of both money and prestige is gathering accelerating momentum, and in more or less time it will far exceed your expectation or even what you really deserve. And in the process you will never have to tax your brain for remembering your past statements (as truth can never be forgotten), you will not require to suppress or bypass any truth, you will not require to placate or stoop down to anybody, however big, you will not require to embellish your feelings before anybody, you will have fullest courage to open your heart to anybody and above all, go on enjoying the most valuable gain of blessing of your own clean conscience. I make this statement not at all as an empty sermon, but as concrete experience of my own personal life and that of many of my associates.

STRUGGLE FOR LEADING POSTS

The leading posts fall in two categories, viz. (a) paid or honorary posts in governmental or other bodies and (b) posts in social, political and professional organization. In either of these categories also there are two paths, (1) unfair and illegitimate path and (2) fair and legitimate path.

Acquiring post in official bodies is simpler than the posts in the other category.

(1) The unfair path is by far the easier one. The methods commonly used are the following:

(a) Properly selecting the circuits for going up and efficiently manipulating the switches on the path for going up to the goal and also by bypassing or outwitting and if required kicking aside the competitors on the path.

(b) By winning the hearts of the hierarchy of bosses by efficient greasing and alienating from them all other competitors by intelligent whisper campaign.

Only things that you have to sacrifice in this path are your (i) personality, (ii) self-respect and (iii) conscience.

(2) The fair path. The only method in this path is honestly and efficiently discharging your accepted tasks and responsibilities and thus establishing your proficiency in the particular field of work.

But, very unfortunately in the present age this latter path is steadily becoming more and more ineffective in comparison with the former.

Posts in non-official bodies: as already stated struggles for this category of posts is far more tardy and intricate than the former. And for this also there are two paths:

(1) The illegitimate path: Success in this path generally depends upon the following factors:

(a) Socio-economic status procured by any means, for instance, social position and family relations in the higher circles of the society. These types of prospective leaders are generally taken by naive people as omnipotent, whatever may be their intrinsic quality and efficiency.

(b) Economic position (i) ability to spend money in strategic public affairs, (ii) capacity to bribe people for buying votes.

(c) Official or demi-official position with capacity to allure people with prospects of various facilities like jobs, careers etc. These people are utilised lavishly for canvassing for these candidates for the posts.

(d) Demagoguery and slogan mongering: Whetting up the cravings, grievances and demands of the voters, logical or illogical, practicable or impracticable, and making empty promises of realising them.

(e) Raising provocative slogans of disruptive classification of the candidates on illogical grounds of provincialism, religion, age-group, convert or non-convert etc. suiting their requirements, hoodwinking the voters about the real merit of the competitors.

(2) The legitimate path: success by this path depends upon the following factors:

(a) Honestly, actively and boldly fighting for the causes of the organisation.

(b) Material sacrifice for the people and their causes.

(c) Ability to make people more and more conscious about their real causes and disillusion them about the methods and false qualities of unworthy and illegitimate fighter for the posts.

STRUGGLE FOR THE CAUSES OF THE PROFESSION, SOCIETY AND WHOLE HUMAN RACE

This is the noblest of all struggles. This struggle should not and cannot have any aim other than achieving the causes.

And this struggle should never be mixed up with the other two types of struggles, far from being conditioned by them. Really this struggle is completely independent of the other two. I do not know of any real fighter for causes of any type suffer from starvation. It is always the people who feed them. Of course, as a general rule, their requirements of life are far simpler than fighters of other categories, and so they do not have any worry for money. Neither have they any craving for posts, as they know very well that the struggle for the causes can be prosecuted quite well and often in a better and stronger way even without holding any post. Even then, vocational money, fame and posts run towards them of their own accord.

This is so, particularly in the present age; because people are becoming more and more conscious about the difference between persons who crave for the material gains and posts without deserving them and those whose only craving is achievement of the causes.

—*Souyenir, W. B. State Homoeo. Practitioners' Conference, Chandannagar, 1976*