

11	Ka	W	Ja
7	Ga	7	A
10	Nga	2	La
✓	Pa	0	Ra
h	Ba	11	Sa
4	Ma	16	Wa
/	Ta	5	Ha
4	Da	✓	Mpa
m	Na	11	NKa
5	Tja	7	Mgga
3	Dja	22	Nga
W	Nja		

L'alphabet des Kubu Kampung des bords de la rivière Lincir
- d'après les matériaux réunis par l'auteur

Ce manuscrit fut édit en 1970 à l'usage officiel par Département des Affaires Sociales en province de Sumatra du Sud. De toute façon, on peut affirmer à coup sûr que cet alphabet - là est inconnue des tribus forestiers, et sa ressemblance avec l'alphabet Lampung permet de conclure que la tradition de l'écriture reste ininterrompue depuis les temps de Seriwidžaja

Tadeusz POBOŻNIAK

VIVEKANANDA AS SOCIAL WORKER

Vivekananda, known chiefly as Indian religious reformer and philosopher, is also very important as social worker. This aspect of his activities is but a realization of his philosophical views.

His real name was Narendranath Datta. He adopted the name Vivekananda after the death of his master Ramakrishna. Its meaning is he who is delighted with differentiation truth from falseness - to stress his new way of life.

In the XIXth c. the Hindu community was subject to a strong impact of European civilization but did not manage to resist it with its own ideas, based on genuine elements. The religious community of Arya Samaj showed some symptoms of such confrontation, it was, however, only a kind of polemics with Christian missionaries, lacking philosophical depth and scientific basis. Therefore the Hindus who have adopted European culture have become indifferent to the Hindu view of life. Vivekananda did not restrict himself to a defensive attitude but he created a synthesis of both cultures which would be acceptable for the whole mankind. He observed the social conditions of the Indian people - as he wandered a lot through his country - he saw its poverty, ignorance, backwardness - caused chiefly by the system of castes - and especially its sluggishness, inertia and lack of energy.

He felt it all the more painful as he saw in America and Europe the examples of welfare and the people full of initiative. But there, too, he did not watch uncritically. Such vices as greediness, lack of kindness to the poor, selfishness and above all underdevelopment of spiritual life, did not escape his notice.

Vivekananda had a universal mentality; his ideas embraced the whole mankind. During the congress of religions in Chicago he came to the conclusion that all religions of the world have similar principles and in fact the same ends, though they realize them by different means. Therefore every religious propaganda and converting of other peoples to his own confession are useless. All religions are good and none has a monopoly to save the whole mankind; each of them can produce men who realize the highest ideals. Vivekananda himself, born in Hinduism, was a follower of the Vedantic monism, and he even contributed to its further development. On the primeval American soil he found much interest for Indian philosophy which made him organize there a Vedantic Society and deliver many lectures on Advaita philosophy. The San Francisco centre was the best developed one. Vivekananda organized similar centres in Europe, especially in England.

While back in India he felt that he was called upon to wake up the sleeping Leviathan of the Indian people to a new life. This people was lost in thoughts on his past glory. Vivekananda started Ramakrishna Mission in Belur near Calcutta, its members, however, did not only have to perform their religious duties but also to carry on social action. The Mission organized hospitals, old people's houses, nurseries, schools for boys and girls. The first duty of the social worker was to give food to the hungry. Vivekananda declared very vividly: "It was an insult to a starving people to offer him religion; it is an insult to a starving man to teach him metaphysics". He also fought the spirit of casteism, especially the prejudice that Brahmins are more fit for spiritual work than lower castes. "If you say that the Brahmin has by his birth more abilities than a Paria (an outcast), then spend no money for the education of the Brahmins, give it for the education of the Parias. Give to the weak to whom the gift is necessary. If the Brahmin is intelligent by nature, he will learn even without any help - that is the justice, as I understand it". Just the same was understood by the authors of the Indian Constitution who not only abolished all privileges but

even secured to the former outcasts special prerogatives as a compensation for the injuries done to them.

The degradation of the Indian women was also a great social malady. Vivekananda wanted to improve their social situation and he said that unless this was done there was no chance of advancement for India. He, also organized here a help. During his activities in England and in America he won many followers, both men and women, and some of them came with their master to India. The best known is the case of Margarete Noble, an English lady, who in India took over name Sister Nivedita. It is to her that Vivekananda entrusted the welfare work among Indian women. This work brought results sometime later. During the struggle for freedom the Indian women were no longer passive beings but they became partners of men and when their husbands were imprisoned they continued their political activity.

There is another social defect pointed out by Vivekananda which is also important, namely the lack of organizational talent in Indian people. "The faculty of organization is entirely absent in our nature and this has to be infused... Three men cannot act in concert together in India for five minutes. Each struggles for power and in the long run the whole organization comes to grief". He gives such advice to remove this defect. "Do not try to lead your brethren but to serve. The mania for leading has sunk many a great ship in the waters of life... We Indians suffer from a great defect viz. we cannot make a permanent organization and the reason is that we never like to share power with others and never think of what will come after we are gone".

Although Vivekananda was not interested in political activity, he rightly evaluated the development of social movements. Here is his utterance, recorded at the end of the XIXth c. "The world is now in the epoch of Vaisya (merchant), the next epoch will be that of Śūdra (worker)". In America another utterance of his was noted. "The future revolution which will bring a new epoch will come either from Russia or from China, I cannot decide from which of these countries but it comes surely from one of them".

He wrote about his political views. "I am a socialist". He demanded for the people liberty, equality and the chances of development. "Liberty

of thought and deed is essential condition of life, of the evolution and happiness. Where there is no such liberty, the man, the race, the nation must perish".

The views of Vivekananda grew more and more international in the course of time. "The political and social problems which formerly had only national extent cannot be solved within the limits of one nation. They assume gigantic dimensions. One can solve such problems examining them on the international scale. International organizations, unions, law - that is what is claimed for by our times. Any progress is impossible without participation of the whole world. Every idea must attain such an extent that it can spread all over the world".

Such sentences now, at the end of the XXth c. are generally intelligible but a hundred years ago they had a revolutionary spirit.

On the other hand they agreed with the general principles of the Vedanta philosophy which was the most universal one among the Indian philosophical systems.

Vivekananda said: "I am deeply convinced that no man, no nation can break his connexion with other peoples, nations, if he wants to live, and wherever such attempts were made, they brought about fatal fruit on those who locked themselves in. Our seclusion from other nations has caused our degeneration and the only remedy against it is to join again the trend of the world".

He acknowledged that there are many ways to realize the spiritual aims of man but he also recommended methods which are most adequate in a given situation. These various ways were for him various kinds of yoga, such as bhakti-yoga, i. e. union with God through love, raja-yoga, which means mysticism, jñāna-yoga, i. e. philosophical meditation and karma-yoga, the way of activity. The last way was the most proper in our times. This work, however, must be unselfish, without hope for any gain or reward. Godhead has no attribute but if it must be symbolized, Vivekananda imagined it to be Daridra-narayana, i. e. godhead in the shape of a poor man whom one should help.

Vivekananda fought against religious superstitions. "I should rather see you as die-hard atheists than superstitious fools, because an atheist is a

living being and one can make something out of him, while wherever belief in superstition appears, there the intellect becomes sterile, the brain softens, the life begins to degenerate".

Vivekananda condemned the connexion of castes with religion. He called caste rules concerning eating various kinds of food a religion of the kitchen. Such rules ridicule the religion.

J. Nehru said at the anniversary of Ramakrishna Mission in 1949 that the writings of Vivekananda inspired the fighters for liberty of India and he advised the younger generation to study them, as they represent now also a great value. V. K. R. V. Rao, author of the latest biography of Vivekananda calls him a prophet of Vedantic socialism.