# YOUNG INDIA'S REPLY TO COUNT TOLSTOI

By Taraknath Das

Part I.

YOUR open letter to us in reply to our private correspondence is unique and ideal in the way you have discussed the question of non-resistance and love. The world expects to hear a message of the like nature from a soul like yours, you who have experienced the sweetness and blessings of universal fellowship and unity of souls. An individual who really realizes but not theorizes that "All that exists is One; people only call this One by different names"—to him there is no need of constitutions, revolutions, conferences, congresses; to him, arts and sciences are stupidity; anything material is repulsive. The stage of which you speak is the stage of being above all material qualities—what the Hindu philosophers call "Gunatita."

According to the teachings of the prophet Krishna in the *Bagavat Gita*, the epitome of Hindoo philosophy, and according to our common sense, we see there are four stages of existence in individuals, societies and states. They are (1) dullness, (2) activity, (3) serenity, (4) "The stage of Gunatita." As we cannot expect William's coat to fit Evelyn, so we cannot expect the dogma relative to dullness to be fully applicable to activity, serenity and so on. The diet of a young man is quite different from that of an old man; so your ideas are different from ours. Your sphere is to live above the material plane and renounce it altogether, whereas ours is to perform the duties as long as we live in the material plane. To you, there is no duty, but *we* have duties. We are not worshippers of violence. Our mottoes, "Resistance to tyranny is service to humanity and a necessity to civilization," and "Resistance to aggression is not simply justifiable, but imperative; non-resistance hurts both Altruism and Egoism," are not inconsistent with the law of progress and service to humanity —theories in which you possibly do not believe. We advocate resistance. Resistance is an active effort to overcome obstacles. We would again like to say that our idea is progress and comfort to humanity at large. We never advocate, as you have supposed, that vio-