

# HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor : K. G. MASHRUWALA

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TWO ANNAS

## "HARIJANSEVAK"

Readers of the *Harijan* must be aware that the Navajivan Press publishes editions of this weekly also in Gujarati and Hindustani, — the latter both in the Nagari and Urdu scripts. The Hindustani editions bear the name *Harijansevak*. It is necessary to take particularly Hindi-Urdu-Hindustani speaking readers into confidence regarding the present position of the *Harijansevak*.

Gandhiji did not favour the policy of running a paper even for propaganda purposes, if it did not meet its expenses. He held that if the *Harijan* had a message to give, and if the message appealed to the people, people would make it self-supporting by subscribing to it in sufficient numbers. He was also opposed to make papers self-supporting by publishing advertisements. Except on rare occasions or during the initial period of a paper, Gandhiji's papers became more than self-supporting.

For some time before his death both the editions of the *Harijansevak* were not paying their way. The Urdu edition had always been run at a great loss. Readers are aware that after Gandhiji's demise, the publication of all the editions of the *Harijan* had been suspended for a few weeks. After its recommencement it took long before the public began to take interest in it, with the result that the circulation of every one of the editions fell from its height. They have not yet regained the circulation which stood in the beginning of February. The English and the Gujarati editions are however able to stand on their own legs. The Nagari and Urdu are not — the circulation of the last being hardly two hundred.

The *Harijan* weeklies stand for a message. As is well known they are not newspapers. They are also not literary periodicals, as such. But the *Harijansevak* came also to have a second role as an organ of the Hindustani language, which Gandhiji desired to be recognized as the common national language of India. It was his conviction that that language alone could become the common language of India. It was spoken in those tracts of the Jamna-Ganga Doab which was inhabited by both Hindus and Muslims in large numbers, by both the literate as well as the illiterate public. It was also the medium employed by writers in popular literature. It was free from partiality towards any particular

ancient language. It could not be called Hindu language or Muslim language.

Unfortunately, the Hindu-Muslim tension created, along with other evils, a keen linguistic controversy in the country. It became a matter of honour with several prominent men of both the communities to show their regard, love and pride for their respective ancient scriptural languages and scripts by cultivating distaste and avoidance of the language and script of the other community. Thus two distinct and eventually hostile styles of the common language of both the communities began to develop with rapidity. Hindi, Urdu and Hindustani which were once synonymous terms now acquired distinct connotations. It became, therefore, incumbent upon Gandhiji, as the apostle of Hindu-Muslim unity, to make the *Harijansevak* in both the scripts the organ of the common language.

But it is clear that no service could be rendered by a paper, published in whatever language you will, if people did not read it or encourage its reading. That is the position of the two *Harijansevak*s. The poor circulation might be due to disagreement with the ideas conveyed through these papers, or with the language in which they are conveyed, or accidental — such as, ignorance of their existence even (which is not unlikely). Whatever it is, it is necessary for all those friends and readers, who believe that the Hindustani editions of the *Harijansevak* in the Nagari and Urdu scripts publish ideas and views which benefit the people, to make their publication possible. The Navajivan Press desires to gauge its position during the next two months, before deciding whether both the editions or, if not both, which of them should be continued. I hope and request the friends and lovers of the message of the *Harijansevak* and of Hindustani to make their best endeavour within this period to enable both the editions to continue.

Wardha, 20-8-'48

K. G. MASHRUWALA

## NOTICE

Readers will kindly remember that subscriptions or orders for any of the *Harijan* papers should always be addressed to the Managing Editor of the paper required, at P. O. Box 105, Ahmedabad, or be paid to the local branch of the Navajivan Karyalaya. The annual subscription for each edition is Rs. 6.

J. D. DESAI



## SCIENTIFIC TERMINOLOGY IN INDIA

Among the numerous problems that free India has to face is that of complete scientific education through the mother tongue. The problem of carrying this change, however, is not so simple as it may appear at first sight.

2. The importance of the subject has been recognized all over the country since a long time and various attempts made in this connection need not be enumerated. With the withdrawal of the British from the political arena, the problem is now how to plan for the weaning away from English as the State language and how to adopt the new State language to the requirements of regional, inter-provincial, national and international requirements. The All India Educational Conference has already decided that English will no longer be medium of instruction in primary and secondary education and that within five years we should be prepared for the substitution of English. So also the Committee of Vice-Chancellors and University Educationists, held in May last to examine the question of medium of instruction and examination at University stage, resolved that efforts should be made to effect the transition in five years and that the period of transition should be utilized for preparing for the perfection of the regional or the State language of the area concerned.

3. A strong criticism of the latter Committee has been directed towards the period of transition. Pandit Maulichandra Sharma, Vice-President of the All India Hindi Sahitya Sammelan considers even a period of 5 years too short as "in many Universities the mother tongue would replace the medium of instruction for most subjects at a much earlier date." This school of thought is strongly of opinion that we are capable of producing perfectly efficient indigenous terminology common to all India and that Sanskrit is a language which would weld all Indians together and should form a basis of all scientific terminology acceptable to all Indian languages.

4. Similar appears to be the view of the authorities of the Nagpur University who have supported "Prof. Dr. Raghuvira's scheme of the Great English-Indian Dictionary" and entrusted him with the preparation of scientific text books based on his system of terminology. Dr. Raghuvira has worked out one idea, viz.—that derivatives should be systematically evolved out of certain fundamental concepts. His system has all the advantages which ingenuity and persistent attachment to one idea can secure, but a perusal of Volume I Chemistry Part I, does not convince any serious student of the subject that it would be acceptable even to most of the 82 signatories with whose co-operation the terminology is claimed to have been prepared. This volume only deals with Chemical Elements, their derivatives and compounds, symbols, suffixes, etc. A great deal of ingenuity has been spent in coining Sanskritized words, e.g. *सुदहन* for Hydrogen, *वायु* for Oxygen, *रेडियम* for Radium, *एलुमिनियम* for Aluminium, *सुल्फ्यूर* for Sulphur, *सुल्फ्यूरिक* for

Sulphur matches, *त्रयुपट्टन* for tinplate, *न्यूट्रोजन* for Nitrophenol, *न्यूट्रोजन-डि-सुल्फ्यूरिक* for Nitrophenol-disulphonic acid. These examples are enough to indicate the unsuitability of nomenclature from the point of view of either international practice or the immediate requirements of the common man. It might be clever and learned to combine and collate information about philological and phonetic derivation of various groups of words, but it is useful to remember that such attempts at evolving a new scientific terminology will fail, if they do not meet with two important requirements. Firstly, the terminology should not completely cut off all chances of international contact with the English-speaking nations of the world. Secondly, it should not ignore the local usage of scientific terms by local agriculturists, factory worker, the businessman and the local newspapers. Further, it must be recognized that many hundreds of the existing state organizations always used regional languages and had never fully accepted English either as medium of administration or of education, and that they have already initiated the use of certain words which cannot be replaced now.

5. The importance of international contact cannot be exaggerated even after full freedom has been achieved for India. On the other hand, India with its population of one fifth of the whole world and with its large and growing importance in commerce, industry and politics has to retain, maintain and develop its cultural and political status and to discuss many problems at international level. At a time when international standards have to be fixed and modified to suit local requirements in the fields of health, disease and treatment in the preventive and curative side of human and veterinary medicine, in the fields of transport by air, water or land, in the spheres of industrial and labour welfare, and in the progress of knowledge and science, it would be great loss if international scientific terminology is entirely ignored. In the zeal of attainment of freedom and assertion of our individuality as a nation, we should not be impractical or isolationists in this sphere. In this connection, I entirely agree with the following opinion attributed to Pandit Jawaharlal Nehru :

"We should be bold enough to lift boldly foreign and technical words which have become current coin in many parts of the world and to adopt them as Hindustani, i. e. as intra-provincial words. Many words can and should thus be taken in. An attempt to have a separate and distinguished scientific vocabulary will be merely satisfying our sense of vanity. It will not necessarily advance science."

Shri Mashruwala also has condemned all efforts which make the terminology difficult or which ignore the genius of the regional language and past usage.

6. Let us also not forget that as Indians begin to make their own new contributions to science and literature, they will coin hundreds of words which the whole world will have to accept on their



own inherent merit. Indian languages have sufficient strength and vitality, not to get "deculturated" for having taken a few thousand words of foreign origin. Nor would this mean that a keen supporter of Indian culture, — and in this category the present writer would like to yield his place to none, — should be afraid of losing his opportunities for the development of Indian languages. There is vast and broad field for ingenuity in coining words for the scientific terms concerning concepts, qualities and properties, phenomena, processes, and their derivative adjectives, verbs, adverbs, etc., names of scientific instruments, apparatus, tools and machinery. There is no necessity or justification for the forcible adoption of either international scientific terms, nor of an All India terminology, when the requirements of a local regional area can be best met from words already in use locally, as long as they express the scientific idea correctly.

7. To illustrate the last point the example of Gujarati language may be discussed a little in detail. Long before either the Hindi or Urdu scientific glossaries were first prepared, problem of Gujarati scientific terminology had already been tackled in Gujarat under the patronage of the late Sayajirao Gaikwad of Baroda by one of its foremost scientists, Prof. T. K. Gajjar. The latter's scheme of technical education, through the Kalabhavan at Baroda, led to the foundation of a system of scientific terminology, and a polyglot dictionary was also commenced. The far-sighted patriotism of the Baroda ruler led to the sagacious decision of adopting Gujarati as the State language in law courts and State accounts and in the highest technical education. A series of text-books and reference books in Gujarati including a dictionary of legal terms of about thousand pages, provides material which will open the eyes of many novices in this field. The comparative high standard of literacy in Gujarat and large number of periodicals and newspapers published in the Gujarati language and the large number of workmen employed in Gujarat factories have all provided opportunities for developing a scientific terminology applicable to trade, manufacture and industry, the value of which cannot be ignored. Further, the prosperity and the progress of Gujarat depends upon its synthetic culture. It has developed through centuries of its contact through numerous races and tribes that have migrated into this land of peace and plenty. Besides the traders and artisans belonging to no one particular community or economic class have also been as much instrumental as, if not more than, English educated men in introducing several English and European words in their pure or corrupt form into our languages. Besides the Hindu population, Parsis, Khojas, Memons, Jews and Christians have contributed much to the sanity and the progress of this land. The plethora of 400 small Indian States in the limits of Gujarat, Cutch and Kathiawad which are being merged or otherwise absorbed in the Indian Dominion supplied no small encouragement to the evolution of indigenous terms required

in daily administration and discussion. However broad-based may be the Gujarati scientific terminology on Sanskrit, it cannot ignore contributions of European, Persian, Arabic or Urdu origin to its vocabulary and any attempt by the new Committee appointed by Government of India to ignore this point of view is bound to lead to disastrous failure.

8. In addition to the Scientific terminology prepared by the Baroda State, the Gujarati Sahitya Parishad, the Gujarati Forbes Sabha, the Vernacular Society (Vidya Sabha) and the Gujarat Vidyapith have all made several attempts. These are being synthesized by the Gujarat Research Society and it proposes to publish in consultation with other sister institutions a workable list of scientific terminology in Gujarati.

9. To conclude, the essential requirements of a scientific terminology for either Hindi or Urdu as national languages or for any regional language may be laid down as below :

#### Part I International and Interprovincial Division

This would form the basic portion and would cover (i) names of chemical elements (together with international atomic weights) and their components, and their symbols,

(ii) names of classes, orders, general and species in Botany and Zoology,

(iii) mathematical notation, e. g. log., sine, cos, tan, etc.

(iv) names of units of measurements of metric or other systems, e. g. second, inch, foot, centimetre etc. (except when *tola* or *seer* is adopted as additional units), or of matter or energy, e. g. electron, neutron, ohm, ampere.

#### Part II Regional Division

(i) expressions or words for concepts, qualities, e. g. meter, specific gravity, heat, density, velocity, etc.,

(ii) words for those instruments, apparatus, for which no proper names have been already accepted, e. g. pedal, stone, burner, etc.,

(iii) words for processes, phenomena, chemical and physical reactions.

When the Indian Dominion works out a State Language with Hindustani and/or Urdu as basis, a glossary of basic scientific terminology on the above lines will have to be prepared. But this basic terminology should not be compulsorily imposed on other provincial or regional languages which should have sufficient scope for development for its own linguistic genius in regard to the categories mentioned under Part II above.

P. G. SHAH

#### NOTICE

Lovers of Gandhian literature and the *Harijan* papers who are inhabitants of the Madhya Bharat Province will be pleased to learn that we have been able to establish a branch of the Navajivan Karyalaya at Indore. All the *Harijan* papers, viz., the *Harijan* (English), the *Harijansevak* (Nagari), the *Harijansevak* (Urdu) and the *Harijanbandhu* (Gujarati) as also all the publications of the Navajivan Publishing House will be available at the branch whose full address is:

Navajivan Karyalaya (Branch)

5, Gandhibhavan

Yashvant Road, Indore.

MANAGER



# HARIJAN

August 29

1948

## CHARKHA JAYANTI

For several years past we have been celebrating Bapu's Birthday in every part of India. He was with us all these years. This is the first time that it has to be observed after his loss.

Gandhiji gave his consent to the celebration of this day. In one of his writings he says:

"I have called my birthday celebrations the *Khadi Week*. Birth and Death constitute a pair. I would feel unhappy if this annual observance is forgotten after my death. Hence it is that I have encouraged the observance of my birthday in the form of *Khadi Week*."

Later he changed the name *Khadi Week* into *Charkha Jayanti* (the Festival of the Spinning Wheel). Writing again in the *Harijan*, in 1946, he wrote:

"My birthday, so far as I know, was never celebrated before the date got connected with *Charkha Jayanti* . . . It was here (in India) that it was joined with *Charkha Jayanti*."

Hence, in celebrating the Jayanti, the people will have but fulfilled his expectations. The *Charkha Sangh* has passed the following resolution on the subject:

"The Board of Trustees is of the opinion that the celebration of the Jayanti of the *Charkha* which Gandhiji loved so deeply and to which he gave such importance as to himself name it *Charkha Dwadashi* (the *Charkha Twelfth*) should continue, and those who have faith in the message of the *Charkha* should celebrate the day with even more solid work than hitherto. The *Charkha Sangh*, therefore, appeals to the people to give a permanent place to the *Charkha Jayanti* in the national programme."

The celebration of this festival in every home and in every village, in the way expected by Gandhiji, is one of the ways—and a solid one—of perpetuating his memory. Memories of great Masters are better and more permanently preserved by acting in accordance with the principles which they preached and practised. We all know how *Charkha* was the dearest activity to him as embodying his faith in a nutshell.

The *Charkha Sangh* desires the public to observe the Jayanti this year from 26th September to 2nd October, (both days inclusive) and suggests the following items of work:

1. To spin as much as possible during the week;
2. to organize congregational and individual spinning, spinning competitions, non-stop spinning, spinning to attain a fixed quantitative target and similar other ways. It is recommended that such spinning should be done with self-made

slivers. If possible, a weaving programme might also be organized;

3. to arrange readings, speeches, discussions etc. on subjects relating to hand-spinning and hand-weaving, explaining to the people the value of the *Charkha* in village uplift in the present set up of social and economic order, the place of *khadi* in relief work and in the goal of self-sufficiency, its importance as a supporter of other vocations besides weaving and as the centre of all constructive programmes, its educational, moral and spiritual value for creating the sense of self-respect, for inculcating habits of self-help and for the emancipation of the mind and the formation of character;

4. to visit as many villages as possible to deliver the message of the *Charkha* to the people;

5. to organize cleaning and sweeping programmes in villages.

6. Each branch of the *Charkha Sangh* should organize the programme of village cleaning, *Charkha* repairing, popularization of spinning and weaving, prayer gatherings etc. in at least 80 villages within its area. The workers should invite the co-operation of other constructive organizations, Congress Committees, and other bodies in this work.

7. To enroll as many associate members of the *Charkha Sangh* as possible; (an associate member is one who contributes self-spun yarn at the rate of one half of a hank—320 rounds—every month to the A. I. S. A.).

In previous years it was usual to collect subscriptions for the *Charkha Sangh* in the shape of hanks of yarn. It has been decided not to make that appeal in the present year to enable the collection of the Gandhi National Memorial Fund. It is to be desired that the people should work energetically for the collection of that fund during the *Charkha Week*. But the workers should devote their attention to the popularization of the *Charkha*. The enrolment of associate members is a new item for this year. The reason for this departure is that we need thousands of workers and associates for organizing all-round village service for the establishment of a society based on non-violence through the *Charkha*, in accordance with Gandhiji's ideal.

The removal of Gandhiji from our midst casts the responsibility of conveying the message of the *Charkha* to every home in every village upon all those who profess love and respect for him. He wanted seven lakh full-time workers to convey his message of self-help and self-sufficiency through *Charkha* to reach every village. In view of the prevailing atmosphere and conditions, it is difficult to expect seven lakh full-time village workers. It would be an initial step in the direction of this gigantic task, if we could enroll as many associate members of the *Charkha Sangh*.

Sevagram, 25-7-'48      DHIRENDRA MAJUMDAR  
President, All India Spinners' Association  
(Adapted from the original in *Hindustani*)



## FEAR OF LINGUISTIC DISRUPTION

In my previous article, (*Harijan*, 4-7-1948), I had referred to a school of thought who entertained fear of disruption, if regional languages became the media of instruction in regional universities. And I had said that it was not a genuine fear.

The stock example given by this school in defence of their fear is the communal electorate in our country. They say, 'just as the communal electorate split our land and people into twain, linguistic universities will help to accentuate provincialism which is already there, though dormant, and isolationist tendencies will grow more.' The analogy will be conclusive, if only it is true. But fortunately for us it is not true, nor telling.

Firstly, let us not forget that communal electorate as a socio-political measure was a bad thing both in its aim and intent. That it was undemocratic and reactionary and therefore scientifically wrong needs no mention. But worse, there is enough evidence to show that the Britisher in India thought it out and used it as a device to stem the rising tide of India's freedom movement. And it was carefully and scrupulously nurtured and the resultant communal fires were fed on ultimately to end in Pakistan.

The question of linguistic universities is totally different. One's own language as the medium of instruction, far from being wrong, is the right thing educationally and scientifically. And the aim and intent is not to breed provincialism, but to give the greatest freedom to the individual to grow to his full height by educating him through the instrument which nature has given him. Therefore those who harp on the analogy of communal electorates in defence of their fear should note this very vital difference, which vitiates and falsifies the whole analogy.

Again, it cannot be said *per se* that language breeds regional parochialism or isolationist tendencies. Language is a biological and social product, and naturally regionalizes itself in human society. It is a mere instrument in our hands with which we can make or mar our human unity. The instrument does not tend to nor make for one or the other. What it really does is to supply the natural medium of expression and communion to the child. Therefore there need be no fear that the mere act of introducing regional languages will in any way result into or breed provincial isolation, or tell adversely upon our national unity. Rather, to preserve and consolidate that unity and to ensure in its service the best contribution that linguistic regions have in their capacity to make to the nation, we should introduce the natural medium of instruction for the child, and rest assured that it can never harm us if we really are and mean to continue and work for our national unity. Therefore, the real problem is how to secure that.

It is here that the introduction of Hindustani as a compulsory subject up to the degree courses comes in. We must have a common all-India language for inter-provincial intercourse and central administration. That is what Hindustani written in

two scripts stands for. It must take the place of English in our education. English will be a third language and will come in in its own proper and legitimate place.

Again, it must be noted that national unity is a product mainly of two forces — the cultural and the political. Our regional universities must work for our one culture which is the common background of our regional local diversities. The trouble is that much loose talk of separate cultures and cultures appears to go on in this connection. As Gandhiji warned us, "The exclusive spirit is ever uppermost. Everyone thinks of himself and his family. No one thinks of the whole of India. The centripetal force is undoubtedly there, but it is not vocal, never boisterous; whereas the centrifugal is on the surface, and in its very nature makes the loudest noise, demanding the attention of all. It manifests itself most in matters communal. This has given rise to fear in other fields . . ." As for example, in the field of education and its medium.

The other and more apparent force working for unity is strong central government and administration. This we have assured to ourselves. The centralized foreign rule working through the foreign language gave us some semblance of unity in some of the upper layers of our body politic. Our central rule, working through a language\* born of us, namely Hindustani, which will enrich and be enriched by the regional languages, can surely produce better and sounder unity of the whole of our people, and not merely of the upper few as English did.

If we view our problem this way, we see that, rather than be afraid of the regional languages as media of instruction, we should welcome it as a right step in our cultural and educational reconstruction programme. They, in alliance with Hindustani and a central government working for the true interests of the whole of our people, will give us scope for full development consistent with the fundamental unity of our people.

Ahmedabad, 6-5-'48 MAGANBHAI DESAI

[Note :— I think it would be helpful if we accept the following broad principles :

(1) Every matriculate must be expected to be at least a good bilingual, viz. of a regional language and Hindustani.

(2) Hindustani must be conceived of as one to be developed as fully as any other Indian language or English. A graduate must have *good* and not merely 'working' knowledge of that language. He must be able to speak and write it correctly and idiomatically, and if necessary make use of

\* It will interest the reader here to know the composition of Hindustani vocabulary, which Kakasaheb Kalelkar describes as follows :—

"Hindustani in its literary form would be a happy blend of simple Hindi and Urdu . . . . It has been found that Sanskrit words in their popular *prakrit* forms, form the bulk of the vocabulary of all the Indian languages . . . . It is generally not recognized that the number of Arabic and Persian words that have gained currency in most of the provincial languages of India is by no means insignificant."

— *Harijan* — 18-4-'48



Hindustani text-books. It must not therefore be a neglected subject either in the pre-university or university education. It must receive as much attention as English gets at present, but without being made the medium of all instruction.

(3) For exchange of professors as well as for utilizing the services of ex-provincial professors, it may be necessary to allow Hindustani as the medium of instruction as exceptions. The option should not be regional language or English, but regional language or Hindustani.

(4) Cosmopolitan cities like Delhi, Bombay, Calcutta, Kanpur, Nagpur etc. might well have universities or particular colleges as well as schools in which entire instruction is given through Hindustani.

Wardha, 20-7-'48

—K. G. M.]

### SOCIAL SERVICE

We are now politically free to build our society according to our plan. It is an uphill task for which both the best brains and the constructive geniuses as well as the rank and file of the country will have to work assiduously. For every body is fitted for one kind of work or another. Shri Jairamdas Daulatram rightly stated: "However great the intellectual, the academic and the technical qualifications for service a public servant may possess, he lacks the highest qualification if he lacks the spirit of service." Quite recently Acharya Kripalani asked every citizen who had now attained political freedom to take to the right service of the people. It was his duty to work and act. It was his religion. Mahatma Gandhi who formed a war council to launch civil disobedience against the foreign government did not like to be called the First Dictator but the First Servant. Shree Gopal Krishna Gokhale founded a society known as the Servants of India Society and Shree Lala Lajpat Rai brought into being a Society called the Servants of the People Society. The Pope of Rome styles himself a "Servant of the Servants of God". The late king Amanullah of Afghanistan declared himself a "servant of the people". Indeed the highest end of human existence on this earth is service of human beings. Social service is the *sine qua non* of democracy.

Our shastras enjoin upon us service of the society: "With society are we connected; in it do we terminate this life; therefore should we do our duty as it arises, and not await our convenience." And, to ensure social wellbeing, they issue this directive: "Be you alike unto one another in the mode of eating and drinking. In one yoke do I unite you all. Just as the spokes of a wheel are all united in the nave, so you all unite together in adoration to God."

"March together; have joint deliberations; let your minds be in accord with one another; work in unison just as the celestial orbs have been doing."

Nothing could be more emphatic and pronounced than this. Had our countrymen and especially the Hindus acted up to these clear injunctions of our holy scriptures, we would never have seen these

dark and dismal days. There would never have been any untouchability and never this cursed caste system which not only separated man from man but shut the doors of progress over crores of people. Says Marcus Aurelius: "When a considerable class in a State holds aloof and ceases to labour in the common interest, that State is near its end." Had we but been in the habit of social service we could never have even conceived of untouchability and the caste system, not to speak of making India virtually a breeding ground of these two dehumanizing institutions. How the caste-Hindu has suffered crores of people to go to rot simply by his want of a feeling for society, its importance and greatness!

Man has been credited with a soul whose realization must come through both the sides—the moral side and the spiritual side. The moral side represents training in unselfishness and control of desire. The spiritual side represents sympathy and love. Can we be said to possess a soul unless we love and sympathize with our brethren and serve and suffer for them? Love would go to naught if it could not be employed as a bond and cement of society, as the spring and spirit of the universe. When a person loves, the One in him realizes Its truth of unity by uniting with others, and there is Its joy. And this mighty passion of love when controlled and universalized, takes the shape of social service or service of humanity. It does not allow him to remain egoistic or self-centred. Just as a chick struggles hard to peck through the wall of its little world as it feels that there is something beyond its dear prison of shell waiting to give it the fulfilment of its existence in a manner it can never imagine, similarly a man of evolved soul feels choked and suffocated in the prison wall of his ego and must come out at all costs to dive deep into the common sea of humanity.

Where everybody is aching for social service, where a physician, a teacher, an engineer, an agricultural expert, a lock-smith and a kitchen maid—all do understand the purport and value of social work, there is no sorrow, no despair, no starvation, no misery, no worry and no betrayal. In such a society tragedies are averted, calamities warded off, misfortunes avoided and troubles removed because all its members are of one mind and devoted to one another. And if, despite all the efforts of the society, any calamity does come, its sting is at once taken out because it is shared by all willingly and cheerfully. It has not been said in vain that even the death of the crowd together has its own jubilation.

In such a society the necessity of God is felt only by those chosen few who really have an irrepressible craving for Him. But when, as in modern India, the ruling passion is "everybody for himself and the devil for the rest", "in the sorrow of death, and suffering of despair, when trust has been betrayed and love desecrated, when existence becomes tasteless and unmeaning, man standing upon the ruins of his hopes stretches his hands to the heavens to feel the touch of the Persons across his



darkened world" (Tagore), he finds none to help him in this world.

When India was in the heyday of her glory, we gave priority number one to our society as is evident from this injunction: "Not by the house is made the household, but by the performance of the householder's duties—nor even by wife and children if the householder be wanting in karma." Karma here does not mean the looking after his family interests but the performance of his specific duty—the fulfilment of his obligation to society.

But we spend a lot of time in rituals and ceremonials, in reading texts without knowing their meaning and in mechanically conning the name of God, but we never think of society, we never think of corporate life, and we never throb with common aspirations and common interests. It is why most of us plough our lonely furrows and saunter about with looks of despondency. Without rendering service to society, even *jnana*, *bhakti* and *yoga* might become vice and laziness. Bertrand Russell had the hardihood to write that there is no difference between a devotee of God and a drunkard because both care for themselves and not for society: the former indulging in contemplation and the latter in wine-bibbing.

Perhaps that was the only thing which good but weak men could do when we were slaves. But now India has become free and we have to build up our future according to our plan. Poverty, misery, wretchedness, squalor, cowardice, ignorance, inertia and self-seeking surround us on all sides. Just start from your home with your eyes open and you find some men spitting, recklessly and coughing and hawking persistently, some lolling on their shops and keeping off the flies, some blowing a portentous puff under a tree, some playing backgammon, some gossiping and gadding, some spreading scandal, some prying into the affairs of others, some urinating in a dirty pitch and some sitting listlessly without any vim and purpose, without any pep and energy—so on and so forth. Do we think that mere political freedom would remove all our ills? If so, then we are sadly mistaken; for, political freedom is a gateway to progress and not progress itself. It simply provides opportunities and enables the enfranchised people to attain to such heights which they could never have dreamt of even in their slavery. If such is the case, then we shall have to exert ourselves to the utmost to bring about the desired end. Thousands and lakhs of our young men will have to take up the work of social service and lead a life of dedication. Pandit Nehru and other leaders will have to formulate a regular programme of social service and then devoted youngmen will surely come forward in thousands to offer their services for this holiest cause. I wonder and wonder as I think how Indians became self-centred, self-complacent and unmindful of their society when a life of self-abnegation was the chief theme of their daily prayers as given below:

"Let my life be a life of dedication; let my vital breath, eyes, ears, intellect and spirit be dedicated

to service, let my Vedic lore, understanding, prosperity and knowledge be dedicated to service. Let the sacrifice itself be made in a spirit of utter abnegation." This spirit of disinterested service, we forgot and even now have forgotten. Social or political service without this spirit leads to grabbing and grasping, to self-aggrandisement and scrambles for power, as a result of which the social or political field becomes the arena of fierce competition and party strife. Acharya Kripalani has given a timely warning to Congressmen, who thought that because they had done something for the struggle for freedom, they must get power and position. In the *Gita*, Acharya Kripalani said, it was written that a man enjoyed heaven to the extent he had done good work, and, after he enjoyed his work he fell again. Those who "are now enjoying heaven for the acts they had done in the past, their fall is certain in the near future," he added.

Our ideal was social service absolutely without any interest, and Gandhiji tried his best to revive that ideal. We must imbibe his teachings in this respect and make *nishkam seva* (disinterested service) our chief goal.

SUNAM RAI

## LEST WE FORGET

### IX

#### 'I HAVE A HORROR OF SMOKING'

#### (a)

I have a horror of smoking as I have of wines. Smoking I consider to be a vice. It deadens one's conscience and is often worse than drink in that it acts imperceptibly. It is an expensive vice. It fouls the breath, discolours the teeth and sometimes even causes cancer. It is an unclean habit.

#### (b)

[I] have always regarded the habit of smoking as barbarous, dirty and harmful. . . I cannot bear to travel in a compartment full of people smoking. I become choked.

#### (c)

. . . Cigarette smoking and coffee and tea drinking . . . are not necessities of life . . . Some . . . take 10 cups of coffee a day. Is it necessary. . . for keeping them awake for the performance of their duties? If [that is so], let them not drink coffee or tea but go to sleep. We must not become slaves to these things. . . Cigars and cigarettes, whether foreign or indigenous, must be avoided. Cigarette smoking is like an opiate and the cigars that you smoke have a touch of opium about them . . . How can you foul your mouth by converting it into a chimney? . . . A drunkard in Tolstoy's story is hesitating to execute his design of murder so long as he has not smoked his cigar. But he puffs it and then gets up smiling and saying 'What a coward am I,' takes the dagger and does the deed. Tolstoy spoke from experience. He has written nothing without having had personal experience of it. And he is much more against [smoking] than against drink. But do not make the mistake that between drink and tobacco, drink is a lesser evil. No. If cigarettes is Beelzebub, then drink is Satan.



## UNITY THROUGH LANGUAGE

A Socialist correspondent writes :

"I am keenly following the writings regarding the language problem that appear in the *Harijan* and also the controversy that rages now in our country.

"With the eclipse of the British rule in India we have lost the common chain of slavery, but have not been able to find another chain that will tie us together, irrespective of religion, caste and province. The fissiparous tendencies have reared their heads and the Indian Union is in danger. People have begun to think in terms of their caste, religion and province. We do not think ourselves to be citizens of India and our world has shrunk to the narrowest possible area or group.

"Amongst the various remedies advocated, common language is one. The sooner we give Hindusthani its proper place, the better for us. I am no expert. But as a humble onlooker of events, I see that Hindusthani is not being given its proper place. The field of Hindusthani is being limited. In the context of the present situation, a common language will prove to be a cementing factor, much of the rancour of provincialism that has for the time being won in the fight against nationalism will vanish. That Hindusthani should be the lingua franca is no more a debatable point. But I am in favour of introducing Hindusthani not only as a medium of instruction in all schools and colleges above primary stage, but also in provincial courts and provincial government offices. With the introduction of the Gram Panchayat system—this will be introduced in every province soon—the work and jurisdiction of the courts will be limited and Hindusthani may be introduced without any disadvantage to the people. So also in Government offices.

"There is no use introducing regional language, as some advocate. That will again give an opportunity to many people drunk in provincialism to fight for acceptance of this or that language as a regional language. Hindusthani is better understood in an Assam or Orissa village.

"About the script also, a common script for all Indian languages will help one to have an easy access to the different languages and literatures. This will be a great cementing factor in the present day situation. Gradual substitution of the various scripts by nagari will not be disadvantageous. No one can object to it in the name of culture and tradition.

"I hope experts should view it in its proper merit."

I appreciate and endorse the sentiment behind the above suggestions, though not all the suggestions in detail. As I have stated in a previous article, greater scope will have to be given to Hindusthani, if that language is to be fully developed. We shall have to be bilingualists to a greater degree. While schools and colleges should predominantly teach through the regional languages, in cosmopolitan areas and institutions both the regional as well as

the national language may be allowed side by side. For instance, in Bombay, there might be Hindustani schools and colleges also; in all universities where professors have to be imported from other provinces, they might be allowed to teach through Hindustani. University students should be expected to follow Hindustani lectures, though they should have liberty to answer in the regional tongue. Let us remember that regional languages and Hindustani are not dissimilar and mutually unmixable languages like Indian languages and English.

In the principal government offices and high courts, as well as in courts of cosmopolitan cities, Hindustani might be the language of record, liberty being allowed to litigants and advocates to apply or address in the regional tongue.

But at the same time, I would ask the reader to consider some of the root causes of this controversy. They are these; people are not agreed with regard to the structure of Hindustani. The writer has chosen to spell his word as Hindusthani. That itself may well become a hardly contested point of communal or linguistic honour. If the principle on which the common language is to be built is settled *unanimously* other difficulties would diminish.

So also with regard to the script. If the various provinces agree to the gradual liquidation of their particular script, and to adopt *nagari* in its place, I would revise my attitude toward the Roman script, and would appeal to those who use the *urdu* script to drop that script also.

The correspondent says, "People have begun to think in terms of their caste, religion and province." I wish to point out to him that the Marxian propaganda of class-war has also a responsibility in the matter. As Pandit Dwarkaprasad Mishra, Home Minister for C. P. says, in Indian setting all group-politics ultimately end in fostering caste-mindedness, because that is the only group-consciousness which is deeply rooted in the Indian mind. Class-ism is as unhealthy as provincialism and communalism. It also is caste. Differences of class, caste, religion, language, sex etc. might be realities of life. What leads to unity or conflict is whether we make use of them for mutual peace and co-operation, or jealousy and base exploitation, and the means which we employ for, if necessary, liquidating any of them.

Wardha, 28-6-'48

K. G. MASHRUWALA

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