

# HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

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TWO ANNAS

## TO MEMBERS OF THE CONSTITUENT ASSEMBLY

The Constituent Assembly of India is called upon to declare what the common language of the Indian Union will be. Undoubtedly, it is a matter of considerable importance for, although language is an ever-changing, ever-developing instrument of society, the choice of the Assembly will give a strong impulse to the propagation and growth of the language of its choice.

The alternatives before the Assembly are limited. They have to make a selection of one among the three forms or styles of what from the point of view of the Science of Philology is one language. The forms are known by the names of Hindi, Urdu and Hindustani. All the three are identical so far as their fundamental characteristics are concerned. They have the same phonetic system and the same grammar. In vocabulary there is a great deal which is common. In fact, in ordinary speech for purposes of daily intercourse there is hardly any appreciable difference between them.

The differences appear when they are used for literary and scientific purposes. Hindi tends to rely exclusively on Sanskrit for its diction; it prefers Sanskrit originals (*tatsama*) to their modified current forms (*tadbhava*). It takes loans only from Sanskrit. It derives words and makes compounds in accordance with the rules of Sanskrit grammar. Urdu on the other hand prefers Persian and Arabic for similar purposes.

The case of Hindustani is different. It desires to be all-inclusive. Words which have passed into the common speech whether they belonged originally to Sanskrit, Arabic, Persian, Modern European, Indian or Asian languages are retained. No attempt is made to revert to original forms in order to please the learned. Hindustani like English and other progressive languages is not afraid of borrowing from other languages. But, again like English and similar self-respecting languages, it endeavours not to submit to the phonetic systems and grammatical rules of the languages from which it borrows. Hindustani is the language of the people and is proud of this fact. It is racy of the soil and shuns the jargon of the learned. It is sufficiently supple and resourceful to serve as a fit vehicle of the highest, subtlest and profoundest thought and therefore as the most appropriate medium for national affairs.

Mahatma Gandhi and other leaders have deliberately chosen for our people the ideal of a secular, democratic State. Such a State must be founded upon a secular democratic society. A secular democratic society is one which refuses to recognize differences based upon creed,

caste or race. It is all-inclusive and gives equal opportunity of self-realization to all its individuals and groups. The institutions of such a society must necessarily avoid exclusiveness and one-sidedness. Hindustani fulfils these requirements in an ample measure and deserves to be chosen as the instrument of expression of thought and feeling of a secular democratic State.

The one outstanding feature of the Indian civilization throughout the ages has been its power to assimilate differences and to create unity out of diversity. It will be in accordance with our traditions of tolerance and large-heartedness if Hindustani, which harmonizes elements drawn from different groups and cultures, is adopted by the Constituent Assembly.

It is necessary to make it quite clear so that no misunderstanding may remain that Hindustani is not Urdu, nor does the advocacy of Hindustani carry with it an open or hidden design to foist Urdu upon the country. The leanings of Urdu on foreign elements place it out of court and make it unacceptable as a national language.

Our regret is that modern Hindi departs from the traditions of its precursors Braj Bhasha and Avadhi. The immortal Tulsidas, in the words of Kabir, preferred the living flowing stream of the spoken tongue (Bhasha) to the standing waters of the well of Sanskrit. Unfortunately the protagonists of Hindi have reversed the process. In our judgement, this reversal is harmful both philologically as well as socially. A living language is being provided with a narrow iron waistcoat which is bound to interfere with its growth, and a people's simple sweet language is being converted into the language of an exclusive though learned coterie.

Hindustani avoids these tendencies. It keeps true to its simple rules and is proud of its rich system of sounds. Its arms are open to all incomers, Sanskrit as well as English, Dravidian and Persian, in fact from all directions. Only it wants them to shed their alien habit and wear the clothes indigenous to it. It is natural that Gandhiji, whose heart knew no exclusiveness and who identified himself completely with the people should have become the most ardent advocate of Hindustani.

It is necessary to say a word about script. There is no doubt that Nagari with its variants is the most popular and the most widespread writing of India. It deserves to be recognized as the principal national script of our country, and every educated Indian, irrespective of creed or caste should know it. But India is a vast country and it has many scripts. Among them the Urdu



script has claims based on social and historical reasons which need special recognition. Hindustani has for centuries been written in Nagari and Urdu characters and today these scripts are known and practised all over India wherever Hindustani is spoken. It is in the fitness of things that Urdu should be recognized as a second script for Hindustani. This will help in the growth, propagation and popularization of Hindustani in the widest circles. Besides, considering that in Asia we are endeavouring to bind the peoples of this great continent together in bonds of mutual assistance and friendliness, it will be a distinct advantage if the Urdu script which is in use in a great many Asiatic countries from East Indies to Egypt is given a recognized place in India. Many of us and especially those who agree with Mahatma Gandhi whole-heartedly will, of course, learn both the scripts and thus enable themselves to serve the cause of unity and harmony.

We are therefore of opinion that Nagari should be declared the principal script of India, so that when English is eliminated all administrative work at the Centre will be carried on in the Hindustani language, written in Nagari characters. But publications of Government notices, decrees, orders, proclamations, laws, gazettes etc. will be made in Urdu script also, and it will be open to any citizen to submit to Government documents, memoranda, applications etc. written in Urdu script and to expect replies written in Urdu script. Central Government servants and teachers will be expected to know Hindustani and both its scripts, and offices will have clerks and assistants who can read and write them.

We must make it clear that we advocate the adoption of Hindustani as the National Language of India, or the language of interprovincial intercourse, or the language of the Indian Union. Hindustani cannot take the place of the languages which are spoken in the various parts of India or are used by large sections of our countrymen. It is the right of these languages to develop and be employed as media of instruction up to the highest stages and of administration, and the acceptance of Hindustani as the language of the Union does not imply any infringement of this right.

We therefore appeal to the members of the Constituent Assembly to consider dispassionately what we have urged above, and give their support to the recognition of Hindustani—the language of the people—as explained in the preceding paragraphs, as the National Language of India with Nagari as the principal and Urdu as the second script.

KAKA KALELKAR

RAMESHWARI NEHRU

M. SATYANARAYAN

SUNDARLAL

Members of the Committee appointed by the Hindustani Prachar Sabha, Wardha.

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#### SHRI VINOBA AT RAJGHAT—XI

Shri Vinoba addressing the prayer meeting at Rajghat on Friday, 12-11-'48, said that as he was to leave Delhi the following day for a longer period than usual, he had been pondering over the subject he should choose for that evening.

Devotees that they were, he humbly asked them to regard the Friday prayers as very dear to their hearts even after he had gone. The shastras declared that prayer in the evening brought great spiritual gain to life. To the time of the day were added the facts that they met on Fridays and at the place where Gandhiji had been cremated. The offering of prayer earnestly and with faith at such a time and place and day of the week, with humbled and egoless mind, gave the devotee an unusual experience of sentiments. The background behind Rajghat prayers reminded one that any moment might be the last moment of one's life, and that there was no certainty that a person would be able to complete a half-uttered sentence before death got the better of him. If we could always bear in mind this important possibility of the course of life, we would not need anything else for the purification of the mind.

#### THE SUPREME MEANS

After exploring various means and ways for spiritual enrichment of life, the saints all over the world had come to the conclusion that *bhakti* (devoted surrender and prayer) of the Lord was the means pre-eminently the best of them. Man, whether as an individual or as a species of life, played but an insignificant part in the Almighty's scheme of the universe. As a matter of fact, man did not even know what exactly was the function or part assigned to him. God's will alone was being done and man was no more than just an instrument in its execution. But man's self-conceit misled him into believing that he was something very important in the world, and that egoism sullied his life. If man could only empty himself of this egoism and put in its place the spirit of self-surrender to the Divine Power, vital spiritual force would be generated in him, such as could not be generated in any other way.

He had been, Shri Vinoba said, in Delhi for nearly six months, and had participated in various public activities during the period. But he must confess that the thing which brought him the greatest piece of mind, contentment and self-realization was the prayer at Rajghat. People of both the sexes gathered together at Rajghat, and kept perfect peace and order; and the prayer, too, consisted of texts chosen from all religions and was quite free from narrow sectarianism. Shri Vinoba asked them to take the fullest advantage of the pure thing which they had unconsciously discovered, and to attend the Friday prayer unfailingly, regarding it as an inviolable engagement of the week.

It was true, Shri Vinoba said, that God was omnipresent. But there were certain places, which on account of their peculiar associations, were more suitable than others for feeling His presence. That was the reason why man attached importance to temples and places of pilgrimage. Rajghat was a place



which was open to all without distinction. If those who gathered at Rajghat buried all distinctions and divisions and merged themselves in the indivisible unity and bliss of God through *bhakti*, they too would become united with Him. Prayer offered in His presence or with Him as witness gave one the same advantage as that obtained in the company of pious men. There was nothing superior in life to the company of the pious, and it was of the highest order, when the devotee too was in the purest frame of mind. He was unable to find words to describe the holiness attending a prayer to the Almighty in a place so pure, and so reminiscent of a great soul.

Shri Vinoba left next day for a tour in the Gurgaon district en route to Bikaner.

D. M.

(Translated from the original in *Hindustani*)

### "THE WILL OF GOD"

"The little poem of the above name which appeared in the October 17th issue of the *Harijan* was written by an aged clergyman, Warden of the "Guild of St. Raphael, London", which works for the conquest of disease by combining the spiritual powers of faith and prayer, with the scientific powers of medical skill and treatment. The thought behind the poem is that healing and the final conquest of disease, is the Will of God, typified by the stream striving and striving to reach the ocean to which it belongs. The stream seems to get quite near the ocean, but finds its way blocked by a great stone wall. That typifies the human obstructions, such as scepticism and selfishness, which hinder the advance of healing. But the stream is not daunted. It flows on along the wall, and as it flows, it gets bigger and bigger, because little tributary streams join it. These represent the increasing efforts of similar human efforts which meet together in brotherhood for the common end, and the many small rivulets of prayer, which "daringly link themselves" with the Will of God. Finally comes opposition from the tides of the ocean itself. These are explained as mighty powers of evil, permitted by God which thrust back the human efforts to have His will accomplished.

"Finally the stream wins through to the ocean; all mankind unites at last to do the perfect Will of God, and banish sickness from our world.

"It is clear that this simile can have many interpretations, and the person who sent it to the *Harijan* had specially in mind the great principles of *ahimsa* and *satyagraha*, so stressed by the late beloved Teacher, Gandhiji. It was intended to reach the *Harijan* shortly after his death, but got lost in the post, and it was only with great difficulty that another copy could be procured."

The above note sent by the revered clergyman, through whom the above poem was received by me for publication, speaks for itself. As he says the poem is not restricted in its application to the sphere of diseases of the body only. In fact the will of God is the will for success of Truth and Goodness against the powers of evil of every kind.

Bombay, 2-11-'48

K. G. MASHRUWALA

## ASHRAM OBSERVANCES IN ACTION

(By M. K. Gandhi)

V

"BREAD LABOUR"

(Concluded)

All these activities may be deemed sufficient for keeping the observance of bread labour, but another essential feature of *yajna* (sacrifice) is the idea of serving others and the Ashram will perhaps be found wanting from this latter standpoint. The Ashram ideal is to live to serve. In such an institution there is no room for idleness or escaping duty, and everything should be done with right goodwill. If this was actually the case, the Ashram ministry would have been more fruitful than it is. But we are still very far from such a happy condition. Therefore although in a sense every activity in the Ashram is of the nature of *yajna*, it is compulsory for all to spin for at least one hour in the name of God incarnated as the Poor (*Daidra Narayan*).

People often say that in an institution like the Ashram where body labour is given pride of place there is no scope for intellectual development, but my experience is just the reverse. Everyone who has been to the Ashram has made intellectual progress also; I know of none who was the worse on account of a sojourn in the Ashram.

Intellectual development is often supposed to mean a knowledge of facts concerning the universe. I freely admit that such knowledge is not laboriously imparted to the students in the Ashram. But if intellectual progress spells understanding and discrimination, there is adequate provision for it in the Ashram. Where body labour is performed for mere wages, it is possible that the labourer becomes dull and listless. No one tells him how and why things are done; he himself has no curiosity and takes no interest in his work. But such is not the case in the Ashram. Everything including sanitary service must be done intelligently, enthusiastically and for the love of God. Thus there is scope for intellectual development in all departments of Ashram activity. Everyone is encouraged to acquire full knowledge of his own subject. Anyone who neglects to do this must answer for it. Everyone in the Ashram is a labourer; none is a wage-slave.

It is a gross superstition to imagine that knowledge is acquired only through books. We must discard this error. Reading books has a place in life, but is useful only in its own place. If book-knowledge is cultivated at the cost of body labour, we must raise a revolt against it. Most of our time must be devoted to body labour, and a little to reading. As in India today the rich and the so-called higher classes despise body labour, it is very necessary to insist on the dignity of labour. Even for real intellectual development one should engage in some useful bodily activity.

It is desirable if at all possible that the Ashram should give the workers some more time for reading. It is also desirable that illiterate Ashramites should have a teacher to help them in their studies. But



it appears that time for reading and the like cannot be given at the cost of any of the present activities of the Ashram. Nor can we engage paid teachers, and so long as the Ashram cannot attract more men who are capable of teaching ordinary school subjects, we have to manage with as many such as we have got in our midst. The school and college-educated men who are in the Ashram have not still fully acquired the skill of correlating the three R's with body labour. This is a new experiment for all of us. But we shall learn from experience, and those of us who have received ordinary education will by and by find out ways and means of imparting their knowledge to others.

## HARIJAN

November 28

1948

### THREE TRANSLATIONS

"Shortly before the demise of Mahatma Gandhi, Dr. Suryakant, formerly of the Oriental College, Lahore, came to see him and drew his attention to two facts. Firstly, that two separate committees were translating the Constitution of India into Hindi and Urdu independently of each other, and secondly, that the language of the Hindi translation was neither the spoken language of the people nor the language of contemporary literature. Both these facts pained Gandhiji as it was one of the chief objects of his life that one common Hindustani language, the language of the people, should be accepted as the national language of India. He thereupon directed Pandit Sundarlal to get in touch with the President of the Indian Constituent Assembly and also with the members of the Hindi and Urdu translation committees and to make an attempt for the production of one common Hindustani translation of the Draft Constitution instead of two separate Hindi and Urdu translations. In the event of failure of the two committees to produce, jointly or separately, such a translation, Pandit Sundarlal was to undertake the work of the production of the translation of the Draft Constitution into idiomatic Hindustani as in current use and to present it to the President of the Indian Constituent Assembly.

"Pandit Sundarlal made immediate attempts to seek an interview with the President of the Indian Constituent Assembly. But the latter had just then left for Wardha. Gandhiji thereupon directed Shri Sundarlal to write to the President on lines indicated by him. This was done. Soon after Gandhiji passed away." (From a note attached to a pamphlet entitled, *All about the Hindustani Translation of the Draft Constitution of India* by Shri Kakasaheb Kalelkar and others.)

Thus we have now before us three versions of the Draft Constitution each claiming to be in the National Language of India under different names—Hindi, Urdu, Hindustani.

Shri Ghanashyamsinha Gupta is reported to have said the other day in the Constituent Assembly

that there was no such language as Hindustani spoken anywhere in India. The Kalelkar Committee which has produced the Hindustani translation claims on the other hand:

"A democratic constitution which is based upon the will of the people should be expressed in the language of the people. It is recognized and admitted by all that Hindustani is such a language.

"Not only is Hindustani the most popular of Indian languages, it is the language which as the result of evolution of over a thousand years has become the most supple instrument of expression. It possesses a simple grammar, a wide range of mellifluous and easily pronounceable sounds. It differs from Arabic and Sanskrit in both these. Unlike Urdu, it eschews Arabic rules of word construction and grammatical forms, and unlike Hindi it avoids Sanskrit rules which are not in accord with its genius. Its sound system, which has been developed through centuries, is independent. In this system a number of simple and compound sounds are eliminated, while a number of new vowels, diphthongs and consonants have been added.

"Hindustani seeks to enrich itself by the assimilation of words of many origins. In this it resembles English and other progressive languages. For all living and vigorous languages throw their net wide and do not confine their loans to one source however rich it may be. More important than this is the tendency of Hindustani to assimilate words to its own genius. There is a tendency in Urdu and also recently in Hindi to seek to preserve in their loan-words the forms and sounds of the language from which the word is borrowed. Thus they deny their own identity and do violence to their own nature."

There is a further criticism about Hindustani. It has been conceded by some protagonists of Hindi (including Shri G. S. Gupta) that though Hindustani might do as a popular language, it "is not fitted for subjects in which scientific accuracy, and precision are demanded." Against this the Kalelkar Committee contends:

"... This is contrary to facts. The number of words in the Draft of the Indian Constitution which are common with ordinary popular English is overwhelmingly large. With the exception of a few Latin phrases like *Habeus Corpus*, *Quo Warranto* etc. and a handful of words used in special meanings there are no other technical or special words in this legal document. If common popular English is good enough for legal purposes, there is no reason why popular Hindustani should be condemned. All efforts to discover words which will be employed only in legal phraseology and will have no popular use is to place an unbearable strain upon language. Such a procedure will make the document both incomprehensible and unreadable."

But these would be arguments and counter-arguments, and the ordinary man after hearing both might still feel puzzled like Sir Roger de Coverly and simply say, "much might be said on both the sides."



The deep-rooted ill-will against Muslims and the contributions of Islam in the present half-awakened and half-educated people and the consequent reactionary slogan of 'Back to Sanskrit' is taken full advantage of, so that the word Hindi appeals to him in preference to the other two. But it is necessary that the people should know somewhat definitely what is the form of language which it is sought to be introduced by its advocates. They should also be able to compare along with it, the attempts of the advocates of Urdu and Hindustani respectively in the same line. The best thing to do this is to place side by side translations made in each style, and allow the public to say which they are able to understand most. I am glad that the Kalelkar Committee has done so in this small pamphlet.

It consists of 20 pages only, containing about 20 passages and 16 words in parallel columns. Small as it is, the whole of it cannot be accommodated in the *Harijan*, but I select from it a few instances.

Abbreviations used are as follows:

O = Original English

Hi = Hindi translation

U = Urdu translation

Hu = Hindustani translation

#### O — Protection in respect of conviction of offences

14 (1) No person shall be convicted of any offence except for violation of a law in force at the time of the commission of the act charged as an offence, nor be subjected to a penalty greater than that which might have been inflicted under the law at the time of the commission of the offence.

(2) No person shall be punished for the same offence more than once.

(3) No person accused of any offence shall be compelled to be a witness against himself.

Hi — दोष निर्धारण विषयक रक्षण

१४ (१) कोभी व्यक्ति किसी अपराध के लिये दोषी न ठहराया जायगा जब तक कि वह किसी ऐसी विधि का अल्लंघन न करे जो अपराधोपेत किया करने के समय प्रवृत्त थी और न वह उससे अधिक दंड का पात्र होगा जो उस अपराध के करने के समय प्रवृत्त विधि के अधीन दिया जा सकता था।

(२) कोभी व्यक्ति उसी अपराध के लिये अनेक बार से अधिक दंडित न किया जायगा।

(३) किसी अपराध में कोभी अभियुक्त व्यक्ति स्वयं अपने विरुद्ध साक्ष्य देने के लिये संबाधित न किया जायगा।

U — बाज सूरतों में सजा से बचाव

दफा-१४-(१) किसी शास्त्र को कानून के तोड़ने की सजा उस वक्त तक न दी जायगी जब तक कि वह अलजाम जो उस पर लगाया गया हो उस जमाने के कानून के बमूजब अनेक जुर्म न हो, और किसी तरह किसी शास्त्र को उससे ज्यादा सजा न दी जायगी जो कानून के बमूजब उस वक्त दी जा सकती जब वह जुर्म सरजद हुआ था।

(२) किसी शास्त्र को उसी जुर्म की अनेक दफा से ज्यादा सजा न दी जायगी।

(३) कोभी मुलजिम अपने खिलाफ शहादत देने पर मजबूर नहीं किया जायगा।

Hu — जुर्मों का दोषी ठहराये जाने पर रक्षा

१४ (१) किसी आदमी को किसी जुर्म का दोषी नहीं ठहराया जायगा जब तक कि जुर्म बताये जाने वाले काम को करते समय उसने

किसी ऐसे कानून को न तोड़ा हो जो उस समय जारी था, न उसे उससे ज्यादा सजा दी जा सकेगी जो कानून के अधीन उस समय दी जा सकती जब उसने वह जुर्म किया था।

(२) किसी आदमी को अनेक ही जुर्म की अनेक से ज्यादा बार सजा नहीं दी जा सकेगी।

(३) किसी आदमी को जिस पर किसी जुर्म का अलजाम लगाया गया हो, अपने खिलाफ गवाही देने पर मजबूर नहीं किया जा सकेगा।

(It is to be regretted that in the Hindustani title to the clause, the publishers should have made a bad mistake, at the very first step. The word पर is obviously wrong. On referring to the original, I found that it ought to have been से.)

#### O — 17. Prohibition of traffic in human beings and enforced labour

Hi — १७. मानव-पणन और बलात्-श्रम का वर्जन

U — दफा १७. अन्सानों की खरीदोफरोख्त और बेगार की मनाही

Hu — १७. अन्सानों को बेचने खरीदने और उनसे बेगार लेने की मनाही

O — 18. No child below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment.

Hi — १८. चौदह वर्ष से कम आयुवाले किसी भी बालक को किसी निर्माणी (फैक्टरी) अथवा खान में सेवायोजित न किया जायगा और न किसी और संकटास्पद सेवायोजन में लगाया जायगा।

U — दफा १८. चौदह बरस से कम उमर के किसी बच्चे को किसी कारखाने या खान में नौकर न रखा जायगा, न उसे किसी दूसरे खतरे के काम पर लगाया जायगा।

Hu — १८. चौदह बरस से कम उमर के किसी बच्चे को किसी कारखाने या खान में काम पर नहीं लगाया जायगा न उससे कोभी और जोखम का काम लिया जायगा।

#### O — Right to Property — Compulsory acquisition of property

24. (1) No person shall be deprived of his property save by authority of law.

Hi — साम्पत्तिक अधिकार — सम्पत्ति का अनिवार्य अवापन

२४. (१) कोभी व्यक्ति बिना विधि-प्राधिकार के अपनी सम्पत्ति से वंचित न किया जायगा।

U — जायदाद के मुतअल्लिक हक — जायदाद का जबरिया हासिल करना

दफा २४. (१) कोभी शास्त्र अपनी जायदाद से उसी हालत में बेदखल किया जा सकेगा जब कानून ने इस का अख्तियार दिया हो।

Hu — जायदाद का अधिकार — जायदाद का जबरन हासिल करना

२४. (१) किसी भी आदमी को उसकी जायदाद से बेदखल नहीं किया जायगा जब तक कानून इसका अधिकार न दे।

#### O — Power of Parliament to provide for the discharge of the functions of the President in any other contingency.

57. Parliament may make such provision as it thinks fit for the discharge of the functions of the President in any contingency not provided for in this chapter.

Hi — अन्य किसी सम्भाव्यता में प्रधान के प्रकार्य पालनार्थ प्रावधान बनाने की संसद् की शक्ति

५७. इस अध्याय में अप्रवृद्धि किसी सम्भाव्यता (कान्टिन्जेन्सी) में प्रधान के प्रकार्य पालनार्थ संसद् जैसा अचित समझे, वैसा प्रावधान बना सकेगी।



U—किसी दूसरी अितफाकी सूरत में पार्लमेण्ट को  
प्रेजीडेंट के फरायज की अंजामदेही के मुतअल्लिक  
अिन्तजाम का अिखतिआर

दफा ५७:— अगर प्रेजीडेंट के फरायज अंजाम देने के मुतअल्लिक  
कोअी अैसी अितफाकी मुश्किल पैदा हो जाय जिसके लिअे अिस  
बाब में कोअी कायदा नहीं बनाया गया है तो पार्लमेण्ट अिसके लिअे  
जो कायदा मुनासिब समझे बना सकती है ।

Hu—किसी भी खास दूसरी सूरत में प्रेजीडेण्टी के  
काम कराने के लिअे अिन्तजाम कराने का  
पार्लमेण्ट को अधिकार

५७. किसी भी अैसी खास सूरत में जिसका अिन्तजाम अिस  
खण्ड में नहीं किया गया है प्रेजीडेण्टी के काम कराने के लिअे पार्लमेण्ट  
जो अिन्तजाम ठीक समझे कर सकती है ।

And so on.

Let me also give a few phrases and words.

O

compulsory —	Hi	अनिवार्य
	U	ज़बरिया
	Hu	ज़बरन
acquisition —	Hi	अवापन
	U	हासिल करना
	Hu	हासिल करना
functions —	Hi	प्रकार्य
	U	फरायज़
	Hu	काम
introduction and passing of bills —	Hi	विधेयका पुरःस्थापन तथा पारण
	U	बिल का पेश करना और मंजूर करना
	Hu	बिल रखना और पेश करना
schedule —	Hi	अनुसूचि
	U	शेड्युल
	Hu	पट्टी
authorized —	Hi	प्राधिकृत
	U	मंजूर किये हुअे
	Hu	मंजूर किये हुअे
authentication —	Hi	प्रामाणिकन
	U	तसदीक
	Hu	सही करना
grave —	Hi	गम्भीर
	U	शदीद
	Hu	गहरे
emergency —	Hi	सद्यस्कृत्य स्थिति
	U	नागहानी
	Hu	अचानक संकट
restriction —	Hi	आयन्त्रण
	U	पाबन्दी
	Hu	पाबन्दी
recommendation —	Hi	अभिस्ताव
	U	सिफारिश
	Hu	सिफारिश
complaint —	Hi	परिदेवना
	U	शिकायत
	Hu	शिकायत
borrow —	Hi	खुदराग्रहण
	U	कर्ज लेना
	Hu	अुधार लेना

dividend —	Hi	लाभांश
	U	मुनाफा
	Hu	बँटावा
railway —	Hi	अयो मार्ग
	U	रेलवे
	Hu	रेलवे
tramway —	Hi	रथ्यायान
	U	ट्रामवे
	Hu	ट्रामवे
panel —	Hi	तालिका
	U	पैनल
	Hu	नामावली
direct election —	Hi	अव्यवहित निर्वाचन
	U	बराह रास्त चुनाव
	Hu	सीधा चुनाव

It is quite possible to improve upon the Hindustani here and there to make the language graceful, and more compact, by taking advantage of such Sanskrit or Urdu words as are already in wide use in all the provinces even if they are not altogether simple in form, for instance, words like प्रमाणित, सामाजिक, आर्थिक, धार्मिक, राजकीय, अपराध etc. need not be avoided; and so too words like तरजुमा, मसलन्, जमाती, माली, सियासी, मजहबी, गुनहगार, etc. Here and there, Hindi or Urdu words may be better than the Hindustani ones. But no guidance is needed to decide which of the three translations ordinary people and even lawyers and judges would in the main prefer, even after they have become acquainted with the technique of word-formation adopted by the Hindi translators.

I agree with the following observations made by the Kalelkar Committee. They apply not only to the Hindi translation but to a considerable extent also to the Urdu one:

"It is obvious that language of this description cannot be used by those who are not pandits, which in effect condemns vast numbers to the position of the dumb, and makes literature the monopoly of a close and narrow oligarchy. How this can fit in with a democratic society is a question which the advocates of such language will not find it easy to answer.

"The tendency in all living languages is towards economy, ease of utterance, simplicity of forms and rules. . . .

"It may be repeated again that this is not a reflection upon classical languages. We yield to no one in our admiration and reverence for Sanskrit, but our pride in the great heritage of our classical languages does not blind us to the incongruity of imposing upon our sweet and homely tongue the tremendous weight which will crush it out of existence.

"Mahatma Gandhi and those who share his views on languages are inspired by similar sentiments. We look upon Hindustani as a language capable of unlimited development, capable of becoming a worthy instrument of self-expression by a free and democratic people, embracing all



creeds and races. If it retains its catholicity and preserves its essential genius, it has in it the making of one of the greatest languages of the world, spoken and used by hundreds of millions, rich in literature, and at once the medium of poetry and philosophy and of law and science.

"We appeal to those in whose hands the people of India have entrusted the decision to mould the shape of our ways of future living to consider this question in all seriousness and to find a solution which will enhance our solidarity and strengthen the foundations of democracy."

It is just and proper to mention that to Pandit Sundarlal's enthusiasm and perseverance the Hindustani translation is particularly indebted. But for his earnestness and diligent labour, the translation might not have seen the light of the day so promptly.

The task of translation is always more difficult than that of original drafting. If attempt had been made to draft the Constitution in an Indian language directly, and the text had not been entrusted to persons pledged to resuscitate particular ancient languages, but simply to three different sets of draftsmen, one familiar with Sanskrit words, another with Urdu words, and a third with a fair knowledge of the current languages of the people of several parts of India, I think that even if they had worked independently and presented three drafts, the three would have been nearer one another and nearer to the Kalelkar Committee's translation than the present translations. Until we begin to draft originally in our own languages, we shall not be able to discover or develop the genius of our spoken languages, and bring originality in our power of expression.

As regards the Hindi translation, I must regretfully say that in my opinion it cannot be accepted, except for some terms here or there. Its approach to the task, in my opinion, is basically (not to say, hopelessly) wrong.

About the Hindustani translation, I do not think that it did wise in not suggesting good equivalents for words like Union, State, Province, President, Governor, Federal Court etc. I do not think it is or was necessary to retain these titles. In certain places, they could have suggested more than one word, leaving it to the Constituent Assembly to decide which to choose. If the test in retaining or changing a foreign word generally applied is that the new word should sit well in the mouth of the people as well as the pandits, no artificiality would come in. If on the other hand, the word coined is such that the coiner himself does not make use of it, except for making a speech or a show, it is bad. Of the latter type are words like अयो मार्ग, रथयात्रा, पणन, सद्यस्कृत्य स्थिति, प्राह्य, प्रत्याभुति, प्रावधान, अभिस्ताव etc. I doubt how many of even Sanskrit scholars of North, East, West and Central India will be able to pronounce these words accurately and in a way which could be understood through the ear by South Indians, including Maharashtra and part of Gujarat, Orissa and C. P.

Bombay, 16-11-'48

K. G. Mashruwala

## LEST WE FORGET

XI

### RACES, BETTING AND GAMBLING

(a)

I have often written about the evils of racing. But mine was then a voice in the wilderness. The alien rulers liked the vice and clothed it with some kind of virtue. Surely there is no reason for now clinging to the vice. Or shall we retain the vices of the rule, and will its virtues quit with it? (*Harijan*, XI-29, August 17, 1947, p. 284).

(b)

A correspondent . . . writes . . . that the two [racing and betting] go together. . . . It is wholly unnecessary for the sake of the love of horseflesh to have horse races and all their attendant excitement. They pander to the vices of humanity and mean a waste of good cultivable soil and good money. Who has not witnessed, as I have, the ruin of fine men caused by the gamble on the race courses? It is time to leave alone the vices of the West and to strive to adopt the best that it has to give (*Harijan*, XI-51, January 18, 1948, p. 515).

(c)

[The national] governments can certainly by their own example rob the evil of the stamp of fashion that the bureaucracy has set upon it even to the point of wasting public money on the luxury. The princes will copy the example of good manners that [these] governments may set (*Harijan* X-9, April 7, 1946, p. 67).

(d)

All I can say is that if it is within the competence of a popular government to put an end to the evil, it should certainly do so (*Harijan*, X-28, August 18, 1946, p. 273).

(e)

In a way it [gambling] is worse than the plague or the quake, for it destroys the soul within. A person without the soul is a burden upon the earth [J].

## TOBACCO AGAINST FOOD

This year, the Madras Government have allowed to grow Virginia tobacco to an extent of about 3,50,000 acres in the Cierar Districts. This tobacco has brought in its train so many attendant evils:

(i) To the extent it is raised, cereals are lost, i. e. 3½ lakh tons of food is lost.

(ii) Fodder to cattle about 7 lakh loads also denied. Hay which used to be sold at Rs. 4 to Rs. 6 a *bandy* is now sold at Rs. 35 to 40. In the same way, other kinds of fodder are heavily priced.

(iii) Fuel is wasted in curing this tobacco, thus contributing to the enhancement of the price of firewood from Rs. 4 to Rs. 30 a *bandy*. In the case of coal, heavy industries are affected.

(iv) The Manures, intended for food crops, are diverted to this tobacco crop.



(v) Most of the labour attends to this tobacco work because of its high wages.

The Working Committee resolution passed on 15th and 16th March, 1946 at Bombay says:

"Preference should be given to food crops over money crops wherever possible." (*Harijan* dated March 24th, 1946)

Mahatmaji wrote in the *Harijan*, dated 28th April, 1946 that cultivation of Virginia tobacco was "deplorable".

"At such a time the obvious duty of a Government should have been not to waste good money or time on tobacco research, but to devote both to reclaim all available land for food cultivation."

In view of the above, there is no virtue in the Madras Government going abegging to the Central Government. It is time the Central Government took powers over all money crops and looked into the matter.

A. KAMARAZU

### QUESTION BOX

#### TEMPLE-ENTRY MISGIVINGS

The article on *Temple Entry* in the *Harijan* of 14th November covers the questions asked below. However, it will not be inappropriate to reply to them specifically. I must at the same time observe that I deplore the purpose behind these questions. That the caste Hindus should seek some pretext to keep the Harijans at a distance and that they should fail to realize even today that in associating completely with the Harijans they do not oblige any one but themselves, the society, and the nation, indicates how prejudice and ignorance have set themselves thick and hard on our intelligence and sentiments.

Q. 1. Is it proper for a person to insist upon visiting places of worship belonging to a religion, which is not followed by him, and in the creeds of which he has no faith? If he does visit them, in what spirit should he do so?

A. There is nothing inappropriate in the follower of one religion being respectfully inquisitive of another, that is to say, having a desire to know and understand another religion, and see its places. It is the duty of the followers of such other religion to encourage such desire. If such earnest desire to know is considered insistence, it is legitimate. Of course, according to principles of satyagraha, coercive or violent agitation in pursuance of even a laudable desire is not proper.

Q. 2. Is it not necessary for a person desiring to visit a place of worship of another religion to observe the rules and conventions prevailing at such place of worship?

A. He should observe the rules made in common for all visitors who are not followers.

Q. 3. Can processions and demonstrations be organized for exercising the right of entry to temples etc.? And, is it permissible to break rules of cleanliness and orderly behaviour under the pretext of right of entry to temples?

A. A procession or demonstration with band or music on the occasion of the first entry or on any special occasion is neither new nor improper among Hindus, particularly when made in a reverential spirit. If organized for the sake of mere demonstration, it deserves censure. The latter part of the question has already been answered in answer to 2.

Q. 4. Is it desirable that Government should have power to interfere with religious and social customs and observances?

A. A popular Government, under adult franchise, has such a right. It will carefully weigh the strength of public opinion and the results of its acts before undertaking any measure. If they go against the wishes of the people, they will not be returned again, and the successor popular Government will undo their doings.

Q. 5. Granting that there is such right, is it not still desirable that they obtain the consent of the religion or community concerned before enacting a legislation affecting them?

A. Generally, the consent may be presumed if consent of their representatives in the legislature is secured. If popular opinion is against a proposed measure, it can make itself felt through their representatives and even call upon them to resign on the issue.

Q. 6. In a sense Hinduism and Jainism are poles apart, (e. g. Jains do not believe in God or a Creator, whereas the Hindus do). How, then, can there be a common measure of legislation for both?

A. To say that Hinduism and Jainism are poles apart is not accurate. The question itself is out of place. The question of removing untouchability or of according equal social rights to the Harijans is above religious and social distinctions. It is the right of every Indian not to be insulted in his own country and is one of the fundamental rights of a citizen of the Indian Union. No question of religion or of theism or atheism is involved in the ostracization of the Harijans. It is purely a question of abolishing an inhuman usage. It cannot be countenanced in free India. I am not a Jain and am a believer in God. Yet no one prevents me from entering the Jain temple of Hatheesing in Ahmedabad or the temples of Delwada at Mount Abu. I can even lodge there during my visit if I need to, as I have done more than once. The same hospitality and civility should be extended to all other non-Jains (including Harijans) also.

Bombay, 5-11-'48

K. G. MASHRUWALA

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