

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

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TWO ANNAS

THINGS TO REMEMBER AND FORGET

2-6-'32

An article by Laski in the *Yale Review* was read to Bapu today. After reading it Bapu remarked, "Laski seems to have understood Sankey's pretensions. I am glad that I was able to open the eyes of him and others, because I never concealed my opinion about Sankey."

"Bapu, we must get Sankey's reply by now," said I.

"What reply?" Bapu asked.

"To the letter, which you wrote to him about his article."

"When did I write to him a letter?"

Vallabhbhai: "Oh! Bapu, how will it do if you forget things this way? We have still to get Swaraj!"

I then reminded him of the letter by giving him some of its details. Thereupon Bapu said, "I can faintly recall something about it now."

This is the first instance to my knowledge of Bapu having forgotten an important thing like this. I have known Bapu forgetting several things absolutely, but I considered this as rather an important lapse. So when he retired to bed at night, I said, "Bapu, at times I am astonished at your ability to remember even small matters, and so I am surprised how you could forget this great incident of a letter which was written after so much discussion and deliberation. Just this very morning you told me that the letter to Dawood was enclosed in the letter of so and so. You were able to remember such a detail! How surprising it is then that you should have forgotten this thing!"

Bapu: "It has often happened so in my case. The reason is that the value of these two small letters was different with me. I would not forget a thing in which somebody's good was involved."

I: "Yes, memory has been defined as the power to remember what is necessary and to forget the rest."

Bapu: "Yes. I never gave much importance to my letter to Sankey when I wrote it, and so it did not stick in my memory. But the letter to Dawood stuck in my memory because there was something which was of great benefit to him. I dictated my letter to Sankey and then forgot all about it. The real fact is that things which appear

to be important and great to others are not always so to me, and those which appear trivial to others often loom large in my mind. My activities which have appeared very great to others have never appeared to me to be so great. From the time of Champaran till now I never went in search of activities. They, as it were, came into my lap of themselves. It has always been so in my life. The credit is to God, Who makes my things go well."

M. D.

(Translated from *Mahadevbhai's Diary* in Gujarati.)

SARVODAYA EXHIBITION

For several years past, it has been usual to hold an exhibition along with the Congress session. The Reception Committee of the 55th Indian National Congress, to be held in Jaipur in December next, has invited the A. I. S. A., the A. I. V. I. A., the Hindustani Talimi Sangh and the Goseva Sangh to organize an exhibition in the same way as before. These organizations have accepted the invitation and have appointed an Exhibition Committee for the purpose. The Committee will include two representatives of the Reception Committee also.

The Exhibition Committee at its first meeting has decided upon a few principles which it would keep before itself in setting about its task.

During the early years of the Exhibition period, (1920-1934) as the name "Khadi Exhibition", (by which it was then known) suggests, the scope of the Exhibition was confined to the encouragement and popularization of *khadi* and of showing to the public the progress of work done during the year in that field. The creation of the A. I. V. I. A., in 1935, led to the inclusion of the Village Industries Department to the Exhibition, and adoption of the name "Khadi and Village Industries Exhibition". Then in 1940, the Hindustani Talimi Sangh was founded by the Congress and thenceforth the demonstration of Basic Education also found a place in the show. And thus, one after another, all the various items of Gandhiji's constructive programme, began to be included in the field of this Exhibition. The name, however, continued to be the same as before, namely Khadi and Village Industries Exhibition. After Gandhiji's death, the Constructive Workers' Conference held at Sevagram, put forth the ideal of the Sarvodaya Samaj—a word which is meant to connote Gandhian ideals and programme. The scope of the Exhibition even during Gandhiji's

lifetime was to give a visible demonstration of the constructive programme in accordance with his ideals. Now that Gandhiji is no longer with us, it is all the more important that the Exhibition should be thoroughly on those lines. The Exhibition Committee has resolved that the Exhibition should henceforth be organized on the ideals of *Sarvodaya* (wellbeing of every one), and for that purpose be also named the 'Sarvodaya Exhibition'.

It has been decided to include the following departments in the Exhibition:

- | | |
|------------------------|---|
| 1. Khadi | 8. Village-sports, dances, songs, plays and art |
| 2. Village Industries | 9. <i>Sarvodaya</i> literature |
| 3. Cow-Keeping & Dairy | 10. Village planning |
| 4. Agriculture | 11. Village sanitation |
| 5. Nai Talim | 12. The art and culture of Rajasthan. |
| 6. Nature Cure | |
| 7. Hindustani | |

More items can be added to these if consistent with the *Sarvodaya* ideal.

Some of these items are cultural while others are related to productive economics. Hitherto it was usual to have within the Exhibition area sale depots of *khadi* and village-made articles along with their educative and practical demonstrations. But it has now been decided by the Committee that there shall not be any sale depot along with the Exhibition itself, so that it will be purely educative in the fullest *Sarvodaya* sense. From the *Sarvodaya* point of view, the Committee feels that it should emphasize the production for self-consumption rather than for sale in the market. It is usual now-a-days to emphasize production; but since it is not with the aim of self-consumption, it raises the great problem of distribution. The Governments have, therefore, to formulate great schemes for regulating the distribution and transport of articles and controlling their prices, and to pass laws against black-marketing and profiteering. When the distribution of such articles as the people can themselves produce, or obtain locally becomes a subject of management by Governments, it makes the people dependent upon factors outside their control. This instead of developing the capacities of the people, diminishes them. The Government-controlled distribution of primary needs of life creates black-market and ultimately defeats the purpose of distribution. Both the Government and the people have had sufficient experience of this during recent years. Gandhiji showed the way of getting relief from this evil by his exhortation to 'produce and use'.

People too have been so far used to look at *khadi* and village industries not from the point of view of self-consumption, but from that of sale and wages. Of course sale of *khadi* and village industries products cannot be ruled out altogether. But the *Sarvodaya* ideal lays greater emphasis on keeping *khadi* and *gramodyoga* as much as possible outside the field of distribution through sale and transport. The potential strength of *Sarvodaya* lies in this principle. The Exhibition should endeavour

to make clear to the people how they can be free from the dependence on markets for sale or purchase, by being self-dependent. The principal object of the Exhibition should be to teach the people how to produce one's own necessities of life with home-made contrivances and simple implements or in small co-operative units. This cannot be done if the Exhibition allowed to open sale depots, thereby subordinating the educational side. Hence, the Committee has decided not to allow stalls of even village-made articles within the Exhibition. Like the other departments of the Exhibition the productive department also will be limited to give visual demonstration of production, along with instructive samples and pictures.

Nevertheless, within the limits of the *Sarvodaya* principles, it is possible to have sale depots of such village industries products which deserve to be protected and encouraged. Accordingly, under the control of the Exhibition Committee it is proposed to organize a village industries Bazaar in the neighbourhood of the Exhibition.

It is also proposed to construct a model village in the neighbourhood of the Exhibition for the purpose of giving a true picture of what a village should be like. It is not feasible to raise a full village of this type for purposes of Exhibition. What the people will be shown is how, on the one hand, they can produce for themselves the main necessities of life in the village itself and how such industries should be organized. And, on the other hand, an attempt will also be made to show how the village could save itself from a number of evils. The Indian village at present suffers from the double evil of low production and huge waste of wealth. People will be shown the right way of disposing off unclean water, night-soil, urine, dung, and manure-producing refuse, so that the village should be clean and healthy, and the 'dirt' itself should be a source of wealth. An idea will also be given of the types of buildings for residential houses, school, co-operative societies etc. A show of herbs, roots etc. useful as edibles or drugs will also form a part of the model village.

Besides this village, it is proposed to have an independent Sanitation corner, where through models of various types of latrines to suit different kinds of soil and weather conditions, the public will be shown how besides ensuring cleanliness and comfort, human urine and night-soil could be utilized as valuable manure.

Since the Congress session will be held in Rajasthan, a separate wing will exhibit the peculiarities of the modern and ancient art and culture of Rajasthan.

As far as possible, the Exhibition will make use of village-made materials. It will be obligatory on every officer, worker and artisan of the Exhibition to wear *khadi*.

KRISHNADAS GANDHI

(Translated from *Hindustani*)

ASHRAM OBSERVANCES IN ACTION

(By M. K. Gandhi)

IV

NON-STEALING, AND NON-POSSESSION OR POVERTY

These two, along with the three that have gone before, constitute the five *mahavratas* (primary observances) of old and have been included in the Ashram observances as they are necessary for one who seeks self-realization. But they do not call for any lengthy discussion.

(A) NON-STEALING

To take something from another without his permission is theft of course. But it is also theft to use a thing for a purpose different from the one intended by the lender or to use it for a period longer than that which has been fixed with him. The profound truth upon which this observance is based is that God never treats more than what is strictly needed for the moment. Therefore whoever appropriates more than the minimum that is really necessary for him is guilty of theft.

(B) NON-POSSESSION OR POVERTY

This is covered by Non-stealing. We may neither take nor keep a superfluous thing. It is therefore a breach of this observance to possess food or furniture which we do not really need. He who can do without chairs will not keep them in his house. The seeker will deliberately and voluntarily reduce his wants and cultivate progressively simple habits.

Non-stealing and Non-possession are mental states only. No human being can keep these observances to perfection. The body too is a possession, and so long as it is there, it calls for other possessions in its train. But the seeker will cultivate the spirit of detachment and give up one possession after another. Every one cannot be judged by the same standard. An ant may fall from grace if it stores two grains instead of one. An elephant on the other hand will have a lot of grass heaped before itself and yet it cannot be charged with having 'great possessions'.

These difficulties appear to have given rise to the current conception of *sannyasa* (renunciation of the world), which is not accepted by the Ashram. Such *sannyasa* may be necessary for some rare spirit who has the power of conferring benefits upon the world by only thinking good thoughts in a cave. But the world would be ruined if every one became a cave-dweller. Ordinary men and women can only cultivate mental detachment. Whoever lives in the world and lives in it only for serving it is a *sannyasi*.

We of the Ashram hope to become *sannyasis* in this sense. We may keep necessary things but should be ready to give up everything including our bodies. The loss of nothing whatever should worry us at all. So long as we are alive, we should render such service as we are capable of. It is a good thing if we get food to eat and clothes to wear; it is also a good thing if we don't. We should so

train our minds that no Ashramite will fail to give a good account of himself when testing time comes.

(Translated from Gujarati by V. G. D.)

(To be continued)

INDUSTRIALISM AND THE INDIVIDUAL

Industrialism develops mobocracy, not democracy. For, its basis as well as by-product, as also its bulwark, is promotion of crowd-psychology. And crowd-psychology is inimical to the unfoldment of individual uniqueness with all its wealth of variety of gifts and graces, talents and truths. Industrialism, thus, reduces a person's name to a number, as if he were a prisoner or a package!

A package, being inanimate, is insensitive to its environment and, consequently, it can be handled in any manner 'required' by its owner. Therefore, the inmates of an industrialized area become so many robots or rubber-stamps. This being so, they easily become playthings of politically-minded plutocrats or pawns on the chessboard of their cupidity. Hence, industrialism engenders anti-social activities which are the seed-plots of war. And when war breaks out, the spirit of bellicosity spreads like an infectious disease. The result is that under the blighting effect of war a home is turned into a mental hospital.

There is, in other words, a definite lowering of the level of the individual's consciousness and intelligence and morality when industrialization envelopes, like miasma, a whole people. And this gives rise to certain characteristics in the latter, which can be summed up in the epigram of Rabindranath Tagore: "Man is kind but men are cruel." Such, indeed, is the logic and lunacy of the aggregate in life and in livelihood. As C. G. Jung says in his *Essays on Contemporary Events*:

"Man in the crowd is unconsciously lowered to an inferior moral and intellectual level, to that level which is always there, below the threshold of consciousness, ready to break forth as soon as it is stimulated through the formation of a crowd. . . . The morality of a society as a whole is in inverse ratio to its size, for the more individuals congregate together, the more individual factors become blotted out . . . By automatically stressing the collective qualities in its individual representatives, society will necessarily set a premium on everything that is average and that tends to vegetate in an easy irresponsible way."

Industrialization is, to conclude, "a sin against the Holy Ghost," inasmuch as it helps deface and deform the individual, made in the image of God, and degrade him to the level of the bully and the brute.

G. M.

THE NATION'S VOICE

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THE MOTHER-TONGUE THEORY

The mother-tongue theory about the medium of education is not so simple as is often assumed. It requires to be examined a little closely.

The fact is that God has not gifted man with any natural language. The young of a cuckoo is popularly supposed to be brought up in a crow's nest. But the young cuckoo learns to *cuckoo* and not to *caw* as soon as it is able to yell out. It is so because the two birds have two different sounds ordained for them by Nature. They are their respective languages or 'mother-tongues'. Indeed, they are so universally their particular tongues that all over the world all the cuckoos *cuckoo* and all the crows *caw* in the same way. They do not need to make such distinctions as, mother-tongue, provincial language and so on. It is not so in man. A child of Gujarati parents if brought up in a Marathi home will begin to speak in Marathi, and if in an English home in English. If it is brought up in an environment where two or more languages are spoken as a matter of course, it will pick up all those languages fully and may unconsciously create for itself a mixed language. Indeed, it may not speak any human language, but *caw* and *cuckoo* if brought up with birds. Except for the shrill sound which a human child makes at the time of its birth all the world over in the same manner, a human being has no natural language of its own. It acquires later the language or languages which it hears round about itself. It may be the mother's tongue or the father's tongue, or neither. It must be a local language nevertheless.

Shri Devadas Gandhi's language is Gujarati; his wife Shrimati Lakshmi Gandhi's is Tamil. They have settled down in New Delhi. Their children have been brought up to speak Hindustani. It has become the children's own tongue. Shri Aryanayakam is a Ceylonese Tamil, Shrimati Ashadevi is a Bengali; their daughter has been brought up in Sevagram among Marathi-speaking people, and has been trained in a Marathi Basic School. She speaks Marathi as well as any Sevagram inhabitant, though she also speaks Bengali perfectly well—having come down to Sevagram after she had already learnt to speak. A few hundred Gujarati families have settled down in Khandesh (Maharashtra) and Berar for more than two hundred years now. They speak a sort of Gujarati at home. There is a considerable mixture of Marathi in it. Apart from admixture of words, that vocal peculiarity which marks out a man's original inhabitat has undergone such a complete change in them that even if one of these Gujaratis spoke grammatically correct Gujarati, he would be found out to be a Gujarati of Maharashtra. So also would the Gujaratis, who have settled down in C. P. Hindi and U. P., be detected

as belonging to a Hindi province. The same thing could be said of such Maharashtritis, Marwadis and others who have settled down in another province. Though there are scores of apparently distinct languages among men, men are not incapable of giving up one language and adopting an entirely different one, as cuckoos and crows are.

Thus viewed the word "mother-tongue" is not an exact term. Indeed, it is a misnomer. A child's own tongue is the language which is spoken round about it, that is, the local language. It may be the mother's, the father's or the neighbour's.

It is educationally important and sound that the child should receive its training through *its own language*. The word mother-tongue must therefore be understood to mean the child's tongue.

But, even so, the term must not be understood in a narrow sense. "Tongue" must be interpreted to mean its literary form and not the actual dialect or local form of the language which a child learns to speak in its natural environments. Otherwise, the tongue of a Gujarati child in the Surat district could be regarded to be different from that in Ahmedabad or Kathiawad. But, I believe, no reasonable man would urge that the children of Surat should be taught the Surat-form of Gujarati, while those of Kathiawad, the Kathiawad-form. It would be agreed that the Gujarati language to be taught should be the established literary form of the language of Gujarat. That the literary form itself might undergo gradual changes in course of time is a different matter.

It is true that it is difficult to give up one's home or ancestral language. People migrating to other provinces cling to their ancestral tongue, may be in a disturbed form, for centuries after all their relations with the original home have become severed. But, that it is difficult to give it up does not mean that it cannot be so done even if one wishes. Not only the children of Indians who have settled down in England have fully adopted the English language, but even some Indians living here have deliberately given their children that language from the very commencement. But most people are unwilling to do so even when it has become obviously necessary.

As a matter of fact, none is able to preserve one's ancestral language intact even in one's own province. In another province the regional language has to be accepted sooner or later. It seems to me a natural and proper consequence of migration. I do not think that it is necessary to cling to one's own language, after one has decided to take up his permanent abode in another linguistic region. At any rate, the second generation should be brought up in the language of the region. The doctrine of "education through mother-tongue" should be modified to mean "education through the literary form of the child's environmental language". If in spite of change of province, the linguistic environment has remained practically unchanged, it would mean the language of the child's ancestral province or, so to say, the 'mother-

tongue'. Otherwise, it would generally be the literary language of the region.

There is no and there ought to be no politics involved in this. It is based on sound principles of education, and convenience. Under sound patriotic sentiment all Indian languages are ours, even as all Indians are our countrymen, and the whole country is our father-land. Every year hundreds of families all over the country migrate from one province to another. Almost every province has a few inhabitants of every other province. Some of these migrations are temporary; some are permanent. The insistence on the part of these to cling to their respective original languages is die-hardness. And a demand on the part of the people of their former provinces that the children of such emigrants should be trained through the language of their ex-province is unreasonable. A philological study of the dialects of Bhils or other Adivasis resulting in interesting information about the amount of mixture of one or other of the major languages in their dialects may be a good literary engagement. But it is unwise and unpatriotic to make use of the results of the investigations for starting an agitation for getting a taluka or a district transferred from one province to another. Against the background of the country and the nation, it matters very little that a few lakhs of Gujaratis become speakers of Marathi or vice versa. A change in the length of arms does not alter the measurement of the angle contained by them. And if that angle is the right Indian angle, whether the Gujarati arm is longer or the Marathi one, does not matter.

Indeed, a young correspondent—a Gujarati merchant—asks, "Will it be a great loss, if in course of time, all the provincial languages of India become as obsolete as Sanskrit, Pali, or Prakrit and only a common Indian language subsists?" I own I have no answer to this except that it is difficult to persuade provincial politicians, linguists and educationists to adopt such an attitude. I would personally not feel sorry for such result. But since this is a matter not merely of reason but also of deep sentiment, even a right step cannot be imposed from above. The people have to be reconciled to it through appeal to reason and persuasion. It is also, the way of non-violence and democracy. Until then it may be necessary for every province to arrange for giving education through more languages than one, inspite of administrative and other difficulties.

Bombay, 26-9-'48

K. G. MASHRUWALA

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PRESS TELEGRAMS IN THE NATIONAL LANGUAGE

Very recently, that is on 10-8-1948, a weighty deputation on behalf of Indian language papers (other than English) waited on the Minister for Communications. They requested the Minister to allow and arrange for the telegraphic transmission of news in different languages. Of course, just at present the Roman script will have to be used by those who wish to transmit in this way.

In fact, even today as the law and the rules stand there is no bar to sending any message in any language provided it is transliterated in the Roman script. It can be held up by the telegraphic authorities only on the plea that it is not understandable by the transmitting station concerned and not on the ground that it is in a language other than English.

The Minister has promised to consider the matter sympathetically.

I quite appreciate the move because it would facilitate the work of the special correspondents of the language papers in India and save the respective offices from the bother of translation of about one-eighth of their total messages. But I only wish that the deputation had gone one step further and urged the Minister to bring into vogue the transmission of news through the medium of the national language. I know that this would involve the news-agencies. It is really the news-agencies that handle the bulk of the news even of all language newspapers. Roughly speaking seven-eighths of their news comes from the A. P. I., Reuters, U. P. I., A. P. A., and so on. When that is the case, if the language papers appreciate the advantage of service in the national language they can easily persuade the news-agencies to make arrangements. Nor would it then be difficult for the Minister to accede to the demand of transmission of press messages in the national language.

Now let me examine the implications of my proposal. I am writing on the assumption that news continues to be transmitted to English papers in English.

Let me start by saying that this would involve far less complications than transmission in the twelve provincial languages that are current in India in the field of journalism. I do not thereby imply that I am against the use of provincial languages in news-transmission. I am only taking a comparative view. For instance, let me take a place like Delhi. Most of the important language papers have special correspondents in Delhi. If they think of sending special despatches to their respective papers it would be comparatively difficult to handle the traffic. From the point of view of staff, telegraphic lines and the employment of people knowing more languages than one, it is far less difficult if the authorities have to handle only two languages rather than several.

It is the news-agencies that will have to put up new establishments. They will have to continue to employ the staff that does work in English.

There will have to be some competent additional staff who know both the languages. There need not be any change in the type-writers or the teleprinters that click the news today round the whole of India.

I do not for a moment suggest here the adoption of the Roman script for either the national language or the other Indian languages. That is a different question and has to be decided on its own merits. I am glad to know from papers (*National Herald*: 20-8-'48) that an inventor has perfected a system of notation ('The Rule-of-three') by which all languages can be put on the wires. I am also in the know about the attempt at the reformation of the Nagari script and its adaptation to the needs of the type-writer, the teleprinter and the short-hand. My proposal is to hold good only in the interim period, the period which may be any where between now and two years. But if these two years give us some distinct advantages by straightway beginning to transmit news in the national language in the Roman script, why lose those advantages?

In addition to being practical almost immediately, this proposal has very great advantages from the national point of view.

The first advantage is that it would be far easier for language papers to translate from the national language than from English. It may require about half the time, as the national language is not foreign to us. Its structure, syntax and vocabulary are far more familiar than those of English. Since it is the product of India its idiom, its proverbs, its humour are all Indian and far more easily renderable than from English.

The second distinct advantage is that if we take sufficient care at the source, that is at the offices of the news-agencies and employ first-class men there, it would be possible to standardize the vocabulary of current thought throughout India in all provincial languages. Thus provincial languages also would come nearer to each other and people from different provinces would not feel that they are far from each other. I may give an instance. Today a single word 'democracy' is rendered into the provincial languages in half a dozen ways: *lokasatta*, *lokatantra*, *prajaprabhutva*, *prajatantra*, *lokashahi*, *prajasatta* and so on. Similarly 'constitution' is rendered into *ghatana*, *vidhana*, *rajyanga-rachana* and so on. But if the above proposal is accepted, there will be a standardization, and after all, what is language but a sound-symbol for a certain idea?

In my humble opinion, this would be one of the biggest steps in what may be termed as constructive nationalism. No province or provincial language will lose anything but the nation will distinctly gain.

I know there is opposition to the use of the Roman script for the national language. The opposition is mostly sentimental and not rational. But sentiment does play a great part in human life. If one looks at it from a cold logical point of

view, any script is as good as the other if it does work. Neither the Tamil language nor the Tamilians have suffered in intellectual advancement simply because they have carried on with fifteen notations less than Nagari. Nor have those who use the Nagari script shown any exceptional intellectual or other ability because it is phonetically more perfect than any other language. Possibly, if we examine the whole thing psychologically and from the point of view of civilization trends, man's attempt has been to turn out more work from few materials. That is the very meaning of 'rationalization' in industry.

But I am not arguing here for any particular script. My eye is on the national advantages that may be secured by straightway beginning news-service in the national language in the Roman script till such time that the Nagari is adapted to modern conditions. We shall be the losers if we allow only sentiment, unguided by reason, to play its part.

R. R. DIWAKAR

[Note:—I endorse with one condition. The rules for exact transliteration of Indian sounds into the Roman script must be standardized for the whole of India before this practice is extended. The inexact transliteration has been the cause of serious but wholly unnecessary mutilation of pronunciations. Of course, for telegraphic purposes the transliteration must be without the use of diacritical marks, and yet exact. I claim that this is possible.

Wardha, 13-9-'48

— K. G. M.]

HINDI OR HINDUSTANI?

I feel grateful for the courtesy extended to me in publishing my note '*Limitations of Hindustani*?' in the *Harijan* of August 1st. It is not in a spirit of needless controversy that I trouble you again with this letter but in the hope that we might come closer in our views. I had the good luck to spend about a couple of hours at Delhi with our revered Vinobaji Bhave discussing this matter and it was a matter of very great pleasure to me that we were very close in our views on this question. That has indeed heartened me to write again to you. But before I proceed I would like to correct some misunderstanding about my views that I think you have, when you write that I have 'not hesitated to introduce' the Indian word *fugga* in my English article, but that I 'would perhaps object to the use of the word *rubber*.' The reason for writing *fugga* was my ignorance of its English equivalent and I would not object to the use of the word '*rubber*' in any of our languages. But let me state my views on the point briefly:

(1) I am not against keeping in our language (even in technical books) a common word already in current use provided:

(a) It is not a hindrance to progress and expansion. As when the word does not stand singly but has a family of derivatives and compounds, e. g. I shall not have (in technical books) कानून for law. Law has something like four scores of derivatives

and compounds which I shall all draw from विधि. I would not have कानून for Law, वैध for lawful and कानून-शिकन for Lawless.

(b) *It is not likely to stand in the way of our inter-provincial homogeneity and contact with regard to technical words.* To explain my point. In the Draft Constitution of India there are many important subjects in the Concurrent List. The Centre as well as the Provinces (to be called States) would legislate on them. Our words having any technical significance must be such as are likely to be universally acceptable to the whole of the Dominion of India. Otherwise there would be chaos tending to ultimate disintegration. If for instance what I found in Bengalee धृत्करण and पुनर्धृत्करण for arrest and rearrest, be more likely to be acceptable to all our languages, I would have those and not गिरफ्तारी and गिरफ्तारिये मुकर्रर.

(c) *If it fits in the style and flow of the language in the particular position and occasion.*

To give a rather crude example. I shall call अकबर बादशाह but not राम बादशाह. My राम will be राजाराम. Let us take another example. Where the words "social, economic and political" occur together I would translate the phrase as सामाजिक, आर्थिक और राजनैतिक and not as समाजी, आर्थिक और सिद्दासी to make it Hindustani.

(2) The basis for our technical words should be Sanskrit. In this I have the concurrence of no less a person than our Vinobaji Bhawe.

2. I readily grant what you say in your para 1 doubting my para 2 (in that article). There have been translations of Bills, Acts, Orders etc. But they were popular, having no claim to accuracy of technical words. Indeed there was no need for them to be so accurate. The English text and not its translations was always resorted to in interpreting Statutes and things of that kind. As regards Indian States, I know not of Baroda. But I do accept as I know that in Hyderabad State and the Osmaniya University, Urdu is the medium with claims to accuracy. I had occasions to see some of their books and they fully prove my deduction contained in para 5 (3) (ii) (of my previous article) that the vocabulary has to be "Urdu with words derived mostly from Arabic and Persian", if you reject Hindi, with words derived from Sanskrit. I would not like to burden this note by quoting from their books. But I would earnestly request you to see any of their books say the I. P. C. to find out that it no where comes near our ideas of Hindustani.

3. As to our source for coining new words. It sounds very well to say the more the merrier, the more the number of sources the greater the ease and the larger our vocabulary, and to cite English as an example. I am not a philologist and do not know the intricacies of coining new words. But a little and just a little of actually doing the work has made me doubt the soundness of the proposition. But let us just compare the situation in which our language (say Hindi) stands in this respect as compared to English. There can be no comparison between the two. English (in modern times) was not incapacitated by any political condi-

tions of England. It had full scope and full play in all the fields. It grew as a vast jungle grows unfettered and unplanned. Words first came in use and were absorbed just as we have absorbed many words of common use. With all that my surmise is that comparatively speaking English has lesser percentage of words which could be called foreign to it than say Hindi. But there is one very important point which is often forgotten. Fortunately or unfortunately we are in a situation in which we have to coin quite a number of words before they actually come into use, and become a part and parcel of our languages. In other words we are in a position to plan. It would be unwise not to plan a beautiful garden, well laid, well thought out and having a definite scheme of our own but to cater for an incongruous, wasteful and difficult wild jungle. An intelligent society today plans even its forests. We have our alphabets planned into वर्णमाला. Should we reject it because the mighty English language (along with some others) follows some other unplanned alphabets (as distinct from script)?

4. Now as to our desiring to have more than one source for coining our new words. Apart from the knowledge of root words we must have recourse to so many other grammars. For example knowledge alone of words like अल्लम and तालिब won't do. Like विशार्थी it won't be अल्लम तालिब but will have to be तालिबे अल्लम. अष्ट स्थान will not be मक़सद मंजिल but will have to be मंजिले मक़सद. The greater the number of source the heavier the burden on our future students both as to root words and as to grammar. But even this will not save us from trouble, when accuracy will be really in demand. The burden of knowing both kinds of root words and their grammars will not help. Let me give an example, c. f. para 1 (1) (c) above. Let us take the word समाजी as a newly coined word. Unless Hindustani has a grammar of its own (which I do not know) as distinct from Hindi and Urdu grammars we have taken recourse to both these grammars. At a crucial moment the question arises whether the word 'समाजी' like हस्ती, दांडी, करी is following the Sanskrit grammar or is it like सिद्दासी following the Urdu-Arabic grammar? If one, the meaning would be one, if another, the meaning would be quite different. If we had no go we must do all that. But let us tap our Sanskrit (whether we call it our mother or our rich aunt) and if it fails, as I am sure it will not, then we may turn to other sources for coining new words.

I regret that, without wishing to add any needless word this note has become somewhat long. But I would assure that this would be the last note on the subject in the *Harijan*.

12-8-'48

G. S. GUPTA

[NOTE: I am unwilling to carry on this discussion indefinitely. There is a point after which discussion does not help; particularly when in the ways of approaching a problem there is a curious mixture of agreements and disagreements. Time, experience and concretely worked out examples must be

allowed to decide the question. All that I should say at this stage is that in my opinion the type of Hindi placed before the public at present is not satisfactory from the point of view of the masses and the people of non-Hindi provinces.

Bombay, 21-9-'48

—K. G. M.]

SHRI VINOBA IN A BLIND MEN'S INSTITUTION

11-9-'48

Addressing a post-prayer meeting at Taghalakhabad, twelve miles from Delhi, on 11-9-'48, Shri Vinoba, referring to the work of the Blind Relief Association carried on in the village said that the training which was being imparted there to the blind presented a very good example of social service. He was glad to accept their invitation, because a place of service was the abode of God and the idea of holding the evening prayer there made the offer more attractive. The work he saw gave him not only satisfaction but also filled him with a sense of sanctity. If the service of the poor did not result in removing their feeling of helplessness and humiliation, it could not be called a service of high order. He was glad that at that place they worked with the aim of making the blind self-reliant. The training in weaving, crafts, music as also a little in the three R's would make them self-supporting and they would be able to do some work outside.

The real blind, according to Shri Vinoba, were those who had forgotten their Maker. Those who had not were never without a supporter and a friend, be they blind or lame. God only knew who in this world were fortunate and who were not. Let those, who thought they were fortunate, prove by serving the poor that they were really so. Human life did not mean an objectless life. Life was given to man so that he may ennoble himself through good deeds, service and self-realization. The means to self-realization was service of the poor without differentiation.

Shri Vinoba referred to one of the inmates of his family whom they all used to call 'Blind Uncle'. He did not sit idle even for a moment; he used to fetch water from the well, twist ropes and keep himself occupied the whole day with one useful work or another. In course of time the 'Blind Uncle' died. They must be aware that it was customary among Hindus to observe *sutak* (days of impurity) after the death of a relative, for a period of three to ten days. That was however not done on that occasion. Shri Vinoba, therefore, enquired of his mother the reason for the omission. His mother thereupon informed him that the deceased was not really a blood-relative of the family, but a stranger who had been adopted in the family for a long time, and was addressed by the youngsters as uncle out of respect only. But until his demise, Shri Vinoba was unaware of this fact — so fully he had become a part of the family. The point Shri Vinoba wanted to make out was that there ought not to be any difference between the server and the served. Only such service to the poor could lead one to the realization of God.

The kind of work they were engaged in doing in the village, Shri Vinoba added, was itself a great teacher for the villagers. They must know it for certain, that they would die peacefully if they served the people till their death. This was not possible, if they lived at the cost and happiness of others and without rendering any service in return.

Referring to the theft of a she-buffalo in the Blind Men's Institution, Shri Vinoba said that universal love was the purpose of life. The theft, however, was no surprise to him for it only demonstrated the poverty of the people, which could be cured only when they decided to live for mutual service and considered that they all belonged to one and the same family. Theft then would become an impossibility, for how could one steal in one's own house?

D. M.

(Translated from the original in Hindustani)

NOTES

Diwali Fire-works

A correspondent suggests that having regard to the difficult times through which the nation has passed and is still passing, and also because the nation is mourning the loss of Gandhiji, it is desirable that leaders should issue a timely appeal to the people to refrain from fire-works entertainments at the next *Diwali*. It is a useless waste of lakhs of rupees. He suggests that such appeal should be issued as early as possible so that merchants might not go in for purchasing these materials.

It is a wise suggestion.

Bombay, 29-9-'48

Not "Vidyasagar"

In the article *The Christians of Jashpur* I inadvertently mentioned the name of Shri Ishwar Chandra Vidyasagar as a Christian. I had in my mind Shri Goodive Chakravarti. I regret the mistake.

Bombay, 29-9-'48

Special Concessions

I am glad to be informed by the Bombay Government that it has decided to cancel orders relating to special concessions to students on the ground that they took part or suffered during the various movements for Independence.

Bombay, 1-10-'48

K. G. M.

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