

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor : K. G. MASHRUWALA

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TWO ANNAS

PUNCTUALITY

"I have to lodge a complaint before you. We have developed the habit of not caring for punctuality. Even ministers and leaders are not free from this habit. During the recent Gandhi Jayanti celebrations a leading provincial minister was to address a public meeting. He arrived an hour late. If even leaders pay such scanty regard to the virtue of punctuality, is it to be wondered at that ordinary people have no sense of time at all? They too, go late. It would be possible to train people to keep time, if the conveners insist upon commencing the proceedings at the appointed time with whatever audience is present.

"I request you to draw the attention of the public to this matter."

This is not a new complaint. Gandhiji's insistence on punctuality was well known. There were occasions when he was known to have actually run the road in order to reach a meeting in time. If there was delay in the arrival of the vehicle meant for taking him to that place, he did not wait for its arrival but started on foot. If he reached late, he apologized. According to newspaper reports, the last admonition he gave to his daughters and received from his assailant was for being late at the prayer. Who knows how events might have changed if he could have been punctual that day? His habit of starting work at the appointed time with such members as might be present is also well known.

It is not that we have no sense of punctuality whatsoever. Time is kept to the point of a fraction of a minute when it has been got fixed through an astrologer. A special kind of chronometer is put up to give the signal and the attention of the priests is fixed upon it, so that the function might commence simultaneously with the dropping of the signal. This keeping of time is called "keeping *muhurta*". Really, keeping *muhurta* means keeping the appointed time. But we have restricted its application to the occasions in which an astrologer has been consulted and the time has been got fixed through him. We believe that time is not a matter of great consequence for all other appointments, unless it is likely to put us to some loss. For instance, we would go as much as two hours earlier to catch a train, or to attend a summons, or any other place where lateness is likely to be penalized.

But we have not the same regard for public or committee meetings. We do not think that these functions are influenced in any way by the stars, and there is no rule to punish a late comer at a meeting.

The result is that it is the punctual people who are punished at meetings. Much of their time is wasted, either for want of the necessary quorum, or the absence of the secretary, or the president, or an important member whose guidance or views have to be sought before coming to a final decision. There have been occasions when as many as two hours of the right-timers have been lost on such occasions. It has also happened that if proceedings have started in the absence of an important member, the discussions have to be reopened on his arrival. At times the organizers themselves have been known to throw out a hint to the president or the chief speaker of a meeting to arrive about half an hour or more later than the announced time!

This habit is regarded by several people as trivial and unimportant. It is not regarded as casting any slur upon a person's character. Gandhiji thought otherwise. Being late, he considered to be departure from truth and non-violence. Not to keep time was untruth, and the waste of others' time was violence. It would be assuming too much airs and use of high-flown language, if I were to use such an expression. I shall content myself by saying that these defects indicate want of proper training for inculcation of right habits. These defects have to be removed.

Bombay, 11-10-'48

K. G. MASHRUWALA

KEY TO HEALTH

By M. K. Gandhi

Translated by Dr. Sushila Nayyar

Price Rs. 0-10-0

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Gandhiji says in the introduction about his book:

"I am giving a new name: *Key to Health*. Anyone who observes the rules of health mentioned in this book will find that he has got in it a real key to unlock the gates leading him to health. He will not need to knock at the doors of doctors or *vaidyas* from day to day."

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THE 'VANASPATI' MENACE

There are already 24 *vanaspati* factories in existence and 37 are in the course of erection. This industry has a total investment of 25 crores of rupees with an annual output of 1,42,000 tons valued at Rs. 25.56 crores.

The above figures mean that the *vanaspati* industry has assumed a menacing magnitude, is today the biggest food processing industry barring the sugar one and, as is clear from the number of factories under construction, the industrialists are making a galloping headway, aiming to push the production figure to 4,50,000 tons by 1950.

Why is this race for the production of *vanaspati*? The industrialists are no humanitarians. There must be some strong impelling force that is motivating this 'rush'. Let us probe into the psychology of the industries—in the category of which it falls—the food processing industries.

Our country is very densely populated and its produce hardly suffices to satisfy the hunger of its millions. When such food is made the agency to fill one's pockets, it becomes a heinous crime. All the food industries have to share this blame. Sugar factories, rice polishing mills, oil mills, flour mills and fruit preservation industries—all these and many more of this line have one basic fact at their root: to convert perishable goods into a less perishable form. This means that the keeping quality of the article being improved, the margin of profit in its trade accordingly multiplies. But in doing the above trick if it were possible to retain the original constituents of the food concerned, it would not have mattered much, but what happens is that the more nutritious elements which are first to be attacked by the pests (even they have a better knowledge of nutrition than "educated" man!) or get deteriorated are either completely removed or are converted to a less assimilable form. This ultimately means that food industries commit a manifold crime, viz.

1. They convert a food into a less assimilable form.
2. Being less perishable, the middlemen command a larger share in the booty.
3. They waste a proportion of the food reserve of the country and that too the most nutritious part of it.
4. The self-sufficiency of the people in their prime necessity of life is robbed and they become dependent for all their food needs on the traders and businessmen.
5. These processed foods being more expensive are denied to the poor and are made available to the richer as is the case of jams, biscuits etc.
6. Because of its keeping qualities it is transported long distances depriving the local people of its benefits.

One after one, the foods of the common man are falling a prey to the avarice of the trade world. Wholesome whole rice has been replaced by white polished stuff bringing in its train a number of diseases which are born of the deficiency of

vitamin B and minerals, in the rice-eating tracts of the country. The beneficial brown sugar with its stock of essential mineral salts and monosaccharoses has been elbowed out by nutrition-free white sugar with its calcium-consuming dental and bone diseases. Fresh home ground flour is fast becoming a dream and speedy rollers of the mill heat out the *atta* of much of its nutrients. The same sorry plight threatens to grasp our fat-giving foods too, and thus the menace seems to be rising every day.

These industries destroy wholesome bounties bestowed by mother earth. By multiplying them we increase destruction of food, which ought to be a crime in a land existing below subsistence level.

Once this fact is recognized and the danger it entails appreciated, we cannot but cry "Hands off Our Food" to these industrialists. They must not be allowed to go on playing with the health and life of the nation which is already much undernourished and underfed. None of the tom-toms of the propaganda machines of the big business should be allowed to blind us. The policy of our State should be to deal with these industries with an iron hand and if it may take time to stop the already installed giants, we can certainly curb their tendency to multiply themselves.

The *vanaspati* industry and the harm it will bring have been enumerated times without number. It is a spurious imitation of *ghee* and a definitely harmful product for the human system. The following are some of the inherent menacing properties of *nakali ghee*:

A—LESS ASSIMILABLE FAT

As mentioned above to make a foodstuff more stable it has to be changed into such form that it might not deteriorate. This means it cannot easily be changed into its simpler forms. Assimilability is changing of food into such simpler forms that the body can make use of it. When the oils are hardened by hydrogenation, the digestive system finds difficulty in breaking it into simpler elements.

B—WASTES VITAMINS FROM OTHER FOODS

The oil soluble vitamins A and D are not present in either vegetable oils or *vanaspati*. During digestion these fat soluble vitamins, obtained from other foods, get dissolved in them. In oils as they are fully assimilable, the body gets their benefit but *vanaspati* being only partly so some of it passes out of the system carrying out along with it the dissolved vitamins and thus acting as a drain upon the body.

C—ESSENTIAL FATS ABSENT

The presence of animal fat like *ghee* and butter in food has been found to be essential for the assimilation of food. They not only contain the indispensable vitamins A and D but also have certain fatty acids in their composition without which the body cannot do. Once the people are made to take to 'highly energizing' *vanaspati*, the dairy products—the only source of animal fat in our country will be thrown overboard and will

naturally seriously affect the health of the nation. The argument advanced that 'margarine' and such other products which are much akin to *vanaspati* are freely used in Western countries has to be believed with a grain of salt. Taking for granted that the argument is correct, these products may not adversely affect the health of those people who get animal fats through other sources available to non-vegetarians. (Margarine has animal fats mixed in it excepting in the special brand of Vegetable Margarine).

Even if we do not take into consideration the effect of the *vanaspati* industry on dairying, the cattle wealth and the danger of replacement of cereals by a cash crop of oilseeds, we cannot shut our eyes to its effect on the health of the masses.

DEVENDRA KUMAR GUPTA

CONSTITUTIONS: STATES v. PROVINCES

[I believe that the following proposition is quite a reasonable one. —K. G. M.]

Is it necessary or wise that acceding States like Mysore and Bhopal should have their own separate constituent assemblies to draft their own separate constitutions? They are represented in the Indian Constituent Assembly, which is drafting a constitution not only for the Federal Union at the centre, but also for certain of the constituent Units, the Provinces. There is no reason why the constitution of the Provincial Units should not apply to the State Units as well.

As it is, the acceding States are taking a hand in drafting the constitution of the Provincial Units, but the latter have no reciprocal share in drafting the constitutions of the State Units.

It is highly desirable that the constitutions of the Units, Provincial or State, should be uniform and identical. The need for uniformity in an ever-increasing sphere of administration has been ever-increasingly felt and admitted. Diversities in the constitutions of the Units, Provincial and State, would lead to unnecessary and vexatious constitutional complications and administrative inefficiency. The distinction between States and Provinces has ceased to have any significance today.

The acceding States will do well to concentrate on perfecting the constitution not only of the Federal Centre but also of the Units by the Indian Constituent Assembly of which they are members, and adopt the same for all Units, Provinces and States. If however, the *amour-propre* of any acceding State calls for it, it may have its own constituent assembly, provided it adopts *in toto* the Unit constitution as framed by the Indian Constituent Assembly.

Bangalore, 10-10-'48

P. KODANDA RAO

RE-UNION OF HEARTS

Shri Vinoba was rather exhausted today having had to speak during almost the whole day. But on observing that there were some Muslim friends also among the people gathered for prayer, he addressed a few words.

Shri Vinoba referred to the great tragedy that had occurred in India. Votaries of Pakistan had propounded the idea that there were two nations in India and that they could not live together. It was an erroneous theory, but a large number of Indian Muslims had been carried away by that propaganda. Shri Vinoba did not allege that the Muslims had no grievances. Grievances did exist but there existed proper remedies for them also. That the millions of people should quit their homes was certainly not a remedy. The results would have been far better if efforts had been made to solve them in a friendly spirit. But that method did not appeal to a large section of the Muslims. The events, which followed, were extremely distressing. He was told that from Indore also many Muslims had gone to Hyderabad and other places, but they had subsequently to return to their old places, and that that had put them in difficulty. They had certainly erred in migrating away like that. But even so Indorians should help them to resettle. That was the way to reunite broken hearts and reestablish unity. Everything said and done, the two were not aliens. Only their modes of worship were different. The Muslims might rest assured that they would have complete freedom of worship in India. He would, however, advise them to endeavour to identify themselves with their Hindu brethren. Difference in modes of worship was no bar to mutual regard and friendliness. They must develop mutual friendly relations and regard India as their own mother-land.

He would suggest to them, continued Shri Vinoba, to learn the language of the land. Nagari was still foreign to them. A few amongst them had picked up a little English, but Hindi they did not know. He urged them to learn the other style and script as well. That would help the growth of friendly relations. Referring to the speech of a Muslim, Shri Vinoba said that the audience could hardly follow what that speaker had said. Shri Vinoba himself could follow it only because he knew a little of Persian, Arabic, and Urdu. One should speak a language which one's hearers could understand.

Concluding, Shri Vinoba advised them not to be influenced by disputes going on elsewhere, but to develop mutual love and confidence so that the re-union of hearts could become easy, and a day might come when those who had separated could reunite.

Indore, 17-8-'48

D. M.

(Translated from the original in Hindustani)

THE NATION'S VOICE

[Being a collection of Gandhiji's speeches in England and Sjt. Mahadev Desai's account of the sojourn — September to December 1931]

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WRONG APPROACH

I take the following from a correspondent's letter:

"Having read your balanced views on the burning topic of Hyderabad and its surrender, I approach you with my views, which are complementary to the views honestly and fearlessly expressed by you.

"The idea put forth by some political bodies that the State should be partitioned on a linguistic basis into three parts and each part should be annexed to the corresponding Hind territory creates the impression of greed for territorial expansion on the part of India. The people of the State, as represented by the Hindu section, will certainly like to go in for their separate existence, although as a part of federated India, under a Governor assisted by his cabinet as in other provinces like Bombay, Madras etc. The bulk of the population being 86 per cent Hindu, they should be very much pleased to have a popular Government, with a Hindu Governor at its head.

"Under this presumption I suggest that at the head of the new State of Hyderabad, the Maharaja of Kashmir may be invited to sit and thus gratify the wishes of the people of Hyderabad.

"And vice versa, the present Nizam may be appointed Governor of Kashmir by a popular cabinet. (If this arrangement is made), the heart-burning in Pakistan will be allayed, and there will be the road of friendship and good relations paved between Hindustan and Pakistan."

I refer to this letter, not because the suggestion is a new one. The exchange of Kashmir and Hyderabad rulers has been often suggested by several writers. But I refer to it because of its fundamentally wrong approach to the problem. Even assuming that such an arrangement would be looked upon with satisfaction by all parties concerned, i. e. the rulers and people of Kashmir and Hyderabad as well as the Governments of Pakistan and India, let it be realized that it is a surrender to a fundamentally wrong creed, namely that Hindus must be ruled by a Hindu and Muslims by a Muslim; that there cannot be a Hindu head of Government in a Muslim-populated State, and vice versa. If carried to its logical end, it means that Shri Akbar Hydari and Shri Asafali have no place as Governors of Assam and Orissa, and that Hindus must ultimately shift to India, and Muslims to Pakistan. This must also ultimately lead to the secession of Kashmir from India.

That a great many people think and act on these lines is unfortunately too true. If this line of thinking is correct, the creeds of Pakistan and the Hindu Mahasabha are fully vindicated, and all the

unhappy migrations and the refugee and rehabilitation problems are but unavoidable steps in the application of a correct principle; that Gandhiji's attempt to oppose that principle was not only vain but fundamentally wrong; and that those who were offended against him for that were amply justified.

It shows how we have learnt to regard ourselves as mere labelled articles. A letter by ordinary mail has to be placed in one box, another blue-labelled one in an air-mail box. Similarly, a man labelled Hindu has to be sent to one part of India, another labelled Muslim to another!

If different labels of caste or creed or province disable men from living together, then it is better that we tear off all labels, and become simply "human".

Whether Hyderabad should have a constitutional monarchy, or whether it should be partitioned into three linguistic divisions and merged into three different provinces is a question for the people of Hyderabad to decide. Provided we keep clear of communal, caste or linguistic narrowness, it is not necessary to worry much about the details of the exact arrangement. But if the arrangement rests on the principle that a Muslim cannot be the head of a Hindu State, or vice versa, I have no doubt that it will be against the principles for which Gandhiji lived and died.

All India is one, all Indians are a single nation, whatever be their caste, colour, creed or language.

Bombay, 13-10-'48

K. G. MASHRUWALA

WHY THIS HEAT?

I notice a good deal of heated speech-making and slogan-crying on the question of the formation of a Maharashtra province and the position of Bombay in it. I do not see why this question should be made a subject of such heated controversy. After all, I believe, no province is going to be an autonomous independent State like Pakistan or Ceylon and no Indian not belonging originally to one province is going to be debarred from taking up residence in any other province. The utmost that a provincial government might insist upon is that all persons seeking to live in it and take part in its civic life might have to accept the language of that province for purposes of oral or written communication in public offices. If, for instance, the city of Bombay becomes a part of Maharashtra as demanded by its protagonists, no Indian who is at present domiciled in Bombay can be turned out of it, or be declared a foreigner in it. At the most, in course of time he might have to adopt Marathi even as the Gaekwad and the Maharashtrians of Baroda, Surat and Ahmedabad have to speak and write in Gujarati in Baroda and Gujarat. It is not a very difficult thing to do.

Then on the question of governance, I do not believe that there will be wide differences of policy from province to province if, as every one concedes, there is no desire on the part of any provincialist to break away from the Centre, or make it weak.

Suppose there was a particular town which could be included either in the East Khandesh district or the West Khandesh district. Would it be wise on the part of a political worker to run into passion on the issue of its inclusion in a particular district in preference to any other? I believe it would be regarded as a foolish and mischievous agitation by the provincial leaders. Similarly, seen from the point of view of Akhand Bharat, the questions whether particular places or areas should be in Maharashtra, or Gujarat, or Karnatak, are too trivial for creating a heated atmosphere. It only means that even important political leaders are too small persons for our great country. They are unable to be Indians first and everything else afterwards. They must cling to their small tickets or labels of district and province and caste and creed, and their *Vande Mataram* ultimately becomes no more than a few square feet of land round about their place of birth.

Bombay, 21-10-'48

K. G. MASHRUWALA

SELF-DEPRECIATING CURRENCY

The idea of a self-depreciating currency expressed by me in the article *The Currency Problem* (*Harijan*, 19th September, 1948) is not my own invention. I took it several years ago from a book which Shri Mahadev Desai had lent me to read after he had seen my Gujarati booklet *Sonani Maya* (*The Illusion of Gold*). To the best of my recollection it was a book by an Austrian Economist. Some day I may be able to get hold of the book, and give the reader details of his scheme.

The principle behind the suggestion is this. Currency is meant for helping exchange of goods. It can do so only by always remaining *current*, i. e. running, in circulation. The amount of currency in a society must be just sufficient to help exchange of articles—for sales and purchases for cash. If currency remains locked up in a treasury—whether one's private or that of a bank, it ceases to be currency. In that case it is, at best, like goods kept in a storehouse.

Goods have to be stored for a time. But no goods are meant for permanent storage. They have to be used up either as material for production of goods of other kinds or for direct consumption. Otherwise, they will deteriorate in value in course of time. Insects, weather conditions and various other factors damage them. All articles which have reached perfection diminish in quality, quantity or value in the storehouse.

Gold, silver and a few other heavy metals are to a certain extent exceptions to the rule. But although these remain unaffected by weather or insects, they too by no means increase in quality or quantity by being kept in a treasury. Like all other goods they have to be used either to turn them into ornaments, or vessels, or medicines and chemicals. In the form of bullion or coins, they are a burden to the owner as heavy as their weight.

But their glitter and keeping quality have made them a fascinating burden; so much so, that every

one loves to possess that burden in the same way as the reindeer loves its branching horns, even if they are dangerous to its life. And the love is so great that a person says to another, "If you allow me to carry your burden, I shall not only preserve it intact but pay you a little for that loan." This is known as "interest".

Of course, he too would not be able to add a grain to its weight, if he simply kept it in his box. By no trick of magic would a thousand pounds of silver become a thousand and one pounds. But he might have promised to pay as many as 60 pounds by way of interest. How does he do it? What he does is that instead of carrying the thousand pounds as a burden like the lender, he transfers the burden to various people in exchange for some materials which the latter can use for production of other goods, capable of satisfying some need of the people. Since people do want those goods, the original borrower is able to get back not only one thousand pounds but even eleven hundred pounds, so that he returns to the lender 1060 lbs and keeps 40 pounds, as his own wages or profit. Thus the store of silver becomes what is called "interest bearing money".

Really, it is not the storing or investing that helps to produce wealth, but its circulation. Wealth could be produced even if there was no large stock of money to keep and invest, but only just sufficient for currency.

The institution of interest is a wrong one, however old it might be. Moreover, it has not been confined to gold and silver only, but transferred to other forms of currency also. So that even paper currency is supposed not only not to deteriorate in keeping like other printed bills and forms, but is actually made to yield interest. The result is that instead of storing and preserving wealth, people are encouraged to store and preserve currency—a commodity made for the express purpose of always running. It is just like creating conditions in which a motor-bus kept in the garage is more paying than the one running in the streets. (A fact which has actually happened under petrol rationing leading to black-marketing!) This is unnatural. Like all other types of wealth, money must also diminish in quality or quantity with the passage of time. A rupee note printed on 1st January must automatically become less worth than sixteen annas on December 31st. Just as accountants reduce the value of their buildings, implements, furniture, and stock by so many per cent at the end of the year as 'depreciation', so too must be the case with the balance in hand. A few per cent per annum reduction would not be unreasonable.

If the amount of currency is just sufficient to help exchange of goods, the small bits of one rupee or ten rupee paper would within two or three months become so much damaged that they would have to be sent back to the treasury for renewal. If at the end of the year, you see a note marked as issued in January in a good condition, it should

mean that it was not well circulated; and was therefore not quite necessary for exchange. The habit of storing currency must not be encouraged.

This can be done, if the currency notes are automatically reduced in value every year. If a rupee note issued in January 1948 will fetch only 15 annas in 1949 and 14 annas in 1950 and so on every year, no one will like to just hold a rupee note as cash in hand. Before the year ends, he will want to part with it, either by purchasing some article, or at least converting it into small change, (which would not be always available).

The Government is trying to unearth concealed notes. If Government offers to exchange all old notes on par, if handed in, say, within 3 months after a proclaimed date for new ones bearing the year of issue and makes the old notes worthless thereafter, it would be able to unearth all the cash preserved.

But this may not by itself reduce inflation very much. The new notes may take the place of old ones and be again buried. But if the new notes are self-reducing as suggested even to the extent of half an anna per rupee, it would make the currency flow with greater rapidity. This might of course lead to rise of prices in spite of controls as an immediate result. It would be necessary, therefore, to provide simultaneously a method of getting back superfluous currency into the treasury itself. This could be done by bonds of substantial value (i. e. not just Postal Certificates of ten rupees or fifty rupees) payable in full after 4 or 5 years with ordinary self-depreciating currency.

Bombay, 19-10-'48

K. G. MASHRUWALA

CONFIRMATORY EVIDENCE

At the Conference of Educationists held at New Delhi, the President, the Hon'ble Member for Education, Maulana Abul Kalam Azad had remarked:

"Under the present financial state of the country free and compulsory education can be introduced only for five years of the children of school-going age six to eleven plus. . . ."

The main reason for not adopting seven years' course of Basic Education—six to fourteen—according to the Post-war Reconstruction Scheme was financial. The question as to how far money spent in providing education for only five years achieved the end in view of sound education that each individual within the measure of his powers can make the best of body, mind and soul, was lightly set aside.

The confirmation of the views you expressed in your article *Secondary Education* (the *Harijan*, 30-5-'48) that "any attempt to reduce the period of seven years prescribed for Basic Education is educationally unsound and should be resisted, (because) apart from the fact that permanent literacy cannot be achieved within a short period, it is impossible to realize the objectives of social and civil education before the child is at least fourteen years old", I read in the book *The Future of Education* by Sir David Livingstone, President of

Corpus Christi College, Oxford, published by the Cambridge University Press.

Writing about the state of education in Great Britain, Sir David Livingstone writes:

"Some 70 per cent of the children of the nation are entirely withdrawn from any educational influence at the age of 14. But education which ends at the age of 14 is not an education. It might be possibly agreed that nearly all the money spent on elementary education is wasted, because the system is, on the face of it, absurd. Elementary education is not complete in itself. It is preparatory. It prepares the pupils to go on to something else, and puts his foot on the first step of the ladder of knowledge. But in fact the vast majority go on to nothing else. They never climb higher on the ladder than the first step. The chief uses of our present elementary system are to enable a minority to proceed to further education and the rest to read the cheap press."

To cease education at 14 is as unnatural as to die at 14. The one is physical death and the other intellectual death. Would those who agreed to the policy of imparting education for only five years to the children of the nation be willing that their own children should leave school at the age of eleven and continue no further?

In chapter II of the same book under the subject, *An Ignored Educational Principle*, Sir David Livingstone writes:

"The principle is that almost any subject is studied with much more interest and intelligence by those who know something of its subject matter than by those who do not, and conversely, that it is not profitable to study theory without some practical experience of the facts to which it relates. Without theory practice is unintelligent, without practice, theory is not understood.

"If our education is to be really fruitful, we must recognize a principle which has been almost wholly ignored in education—the cross-fertilization of theory and practice. There is, or should be, a continual inter-action between the two."

This ignored principle is the accepted principle for educating children through the medium of a basic craft in *Nai Talim*.

Sevagram, 5-9-'48

E. W. ARYANAYAKAM

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RULES FOR THE SEVAGRAM ASHRAM

(By M. K. Gandhi)

Life members of the Ashram are those who believe in the necessity of keeping the eleven observances, and endeavour to do so to the best of their ability, and who will stay in the Ashram even after Gandhiji's death and render lifelong service through the activities of the Ashram.

The names of those who come under this category should be placed on record. They should sign the following pledge :

"We the undersigned believe in the necessity of keeping the eleven observances, and will endeavour to do so to the best of our ability. We will live in the Ashram till death even when Gandhiji is no longer with us in the flesh and will perform the duties assigned to us."

The second class of inmates is those who have joined the Ashram for service. They are non-permanent members. And the third class is visitors and guests, who come to the Ashram for a short time.

One of the life members shall be the manager. He will be selected by Gandhiji. After his [Gandhiji's] death, and on the manager ceasing for some reason to hold that office, the life members shall elect a new manager.

The manager shall have charge of the entire administration of the Ashram and assign to the inmates their respective duties. As far as possible, the manager will try to obtain the consent of the life members in doing this.

The Ashram account shall be duly kept, and audited once a year. The statement of accounts shall be sent to the trustees of the Ashram and to the President of the Gandhi Seva Sangh.

The rules deducible from the observances and essential for a well-regulated Ashram life are as follows :

All members — whether permanent or otherwise — will turn every minute of their time to good account. They will take part in every corporate activity of the Ashram. When free from Ashram work they will spin or carry out some other process connected with cotton. They will prosecute their private studies from 8 to 9 p. m., or during daytime, when they have no Ashram work to do and have spun for at least one hour.

They may not spin when they are ill or otherwise unable to spin owing to circumstances beyond their control.

No one should talk idly or in a loud voice. The Ashram must bear the impress of perfect peace as well as of truth. Our relations with one another must be characterized by affection and restraint, and with guests and visitors by courtesy. Whether a visitor is dressed in rags or in gorgeous robes, we should treat him with uniform respect. We must not make any distinction between the rich and the poor, the noble and the simple. This does not mean that we

may expect a delicately nurtured guest to live as simply as ourselves. That is to say, in waiting upon guests, we must always take into consideration their habitual mode of life. This is true courtesy. If an unknown visitor arrives at the Ashram, we must ask him the purpose of his visit, and if necessary take him to the manager.

Our every word and every act should be well thought out. Whatever we do we must do with a will and complete identification with what we are doing at the moment. For instance we must not talk at meals or while cutting vegetables.

Food must be taken like medicine, under proper restraint, only for sustaining the body and keeping it a fit instrument for service. We must therefore take food in moderation or even abstemiously. We must be content with what food we get. If the food is insufficiently or badly cooked, we must not talk about it at meals, but courteously speak about it later to the manager of the kitchen. Bad or imperfectly cooked food should not be eaten.

We must not smack the lips while eating. We must eat our food slowly, decorously and neatly in a spirit of thankfulness to God.

Every one must wash his own dish thoroughly and keep it in its place.

Guests and visitors are requested to bring their own plate, drinking pot, bowls and spoon, as well as lantern, bedding, mosquito net and napkins. They must not have more clothes than necessary. Their clothes should be made of *khadi*. Other things must be as far as possible village-made or at least Swadeshi.

Everything must be kept in its proper place. All refuse must be put into the dustbin.

Water must not be wasted. Boiled water is used for drinking purposes. Pots and pans are finally washed with boiled water. Unboiled water of the Ashram wells is not safe to drink. It is necessary to learn the distinction between boiling water and hot water. Boiling water is that with which pulses are cooked; and which gives out lots of steam. No one can drink boiling water.

We should not spit or clean the nose on the road, but only in an out of the way place where no one is likely to walk.

Nature's needs must be attended to only at the appointed place. It is necessary to clean oneself after answering both the calls of nature. The receptacle for the solid contents is as it should always be different from that for the liquid contents of latrines. After a visit to the latrine, we must wash our hands with pure earth and pure water, and wipe them with a clean napkin. The night-soil must be fully covered with dry earth so as not to attract flies and in such a way that nothing but dry earth is visible.

One must sit carefully on the latrine seat, so that the seat does not get dirty. A lantern must be carried if it is dark.

Everything, which can attract the fly, should be properly covered.

The teeth must be cleaned with care at the proper place. The end of the twig must be well chewed into a soft brush, and the teeth and the gums must be brushed with it both ways. The saliva discharged during brushing must be spitted out. After the teeth are well brushed the twig must be split into two to clean the tongue with. Then the mouth should be carefully washed. The split twigs should be washed well, and collected in a pot. When they dry up they should be used for starting a fire, the idea being that nothing which can be used should be thrown away.

Waste paper, which cannot be used for writing on the other side, should be burned. Nothing else should be mixed with it.

The fragments of vegetables must be kept separate and converted into manure.

Broken glass should be thrown into a hollow at a safe distance from houses.

(Translated from the original in *Hindustani*)

A VALUABLE OPINION

When there is so much of misunderstanding and lack of enthusiasm for the introduction of Basic Education on a nation-wide scale by the Provincial Governments, it is encouraging to get a letter from an understanding educationalist who has no political axe to grind. While we have faith in the system that we are working out, it is also at times necessary to get the opinion of those who are engaged in the training of teachers. Hence I consider the following opinion of Dr. Miss Jean Forrester, Principal, St. Christopher Training College, Vepery, Madras as valuable:

"It is a real encouragement to find such a sense of purpose, such creative living in education, and a set up in which knowledge is alive and related to life instead of being dead as in so many of our schools.

"The easiest way to convince people of the value of what you are doing is to allow them to come and see. I have found that it is the rare teacher who is able to believe in activity-centred education, projects all things of that kind without seeing them done. The average teacher is afraid of being a complete failure and of getting into trouble if he departs from the well-trodden paths of the Government Syllabus and the text-book. It is because I am so convinced that the best way of spreading your philosophy is by letting as many people see your experiment as possible that I venture to hope that you will not be too unwilling to receive even Government officials sent from Madras. It will be easier for us who believe in the principles of Basic Education to do something if there are officials who have at least seen what you are achieving."

Sevagram, 9-10-48

E. W. ARYANAYAKAM

NOTES

B. G. Horniman

Shri B. G. Horniman has passed away (16th October). He will always be remembered with gratitude as an Englishman who voluntarily became India's servant and valiantly fought for her rights and honour even to the extent of courting the displeasure of his own countrymen. The Government even expelled him once from India. He was a powerful speaker and writer and built up the reputation of the *Bombay Chronicle*, founded by Sir Phirozshah Mehta. He had not been keeping good health for a long time and perhaps he found in death a welcome relief. God bless him.

Bombay, 20-10-48

Lands for Politicals

Herewith another clipping sent by a correspondent:

"Sir,

"The assignment of lands for political sufferers is going on briskly but there appears to be no proper method in dealing with the work. It would be better if the committee entrusted with this work looked carefully into the merits of every case and disposed of the work more easily commencing from 1921 (Italics mine—K. G. M.) as that was the starting point of the National Movement. This method will help the committee in easy disposal instead of doing things in a way which may naturally lead to some confusion.

"B. V. SAMBASIVA RAO"

(The *Indian Express*, 5-10-48)

It shows the extent to which demoralization has penetrated into Congressmen. Will the Government succumb to these demands?

Caste-Records

The same correspondent writes:

"While the whole of India under the inspiring guidance of Mahatma Gandhi is trying to fuse India into a nation without stressing upon the differences about castes, communities and religion or even rich and poor, it was surprising for me to learn that instructions have been given to the enumerators of voters for adult franchise to ascertain the particular caste and subdivision of each eligible voter.

"Through you, I earnestly request the Madras Ministry not to make records of distinctions, wholly unnecessary for purposes of election."

I endorse.

Bombay, 16-10-48

K. G. M.

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