

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

VOL. XIII. No. 18

AHMEDABAD — SUNDAY, JULY 3, 1949

TWO ANNAS

"THIS IS MY PRAYER"

[The following letters by the Poet were noticed in the preserved papers of Gandhiji. It will be remembered that 30th March, 1919, changed subsequently to 6th April, 1919, was the day on which a country-wide strike — the first of its kind — was announced as a protest against the Rowlatt Act. The arrest of Gandhiji in connection with this movement led to an outbreak of serious mob violence in the Punjab and Gujarat. While Gandhiji on his side observed a three days' fast for the indiscipline of the people in Gujarat, — the happenings in the Punjab having been not yet known — the British Government on their side, reacted to mob violence with military violence, culminating in the Jallianwala Bagh tragedy of 13th April. The letter obviously refers to the events of this fortnight.

—Ed.]

Shantiniketan,
April 12, 1919

Dear Mahatmaji,

Power in all its forms is irrational, — it is like the horse that drags the carriage blindfolded. The moral element in it is only represented in the man who drives the horse. Passive resistance is a force which is not necessarily moral in itself; it can be used against truth as well as for it. The danger inherent in all force grows stronger when it is likely to gain success, for then it becomes temptation.

I know your teaching is to fight against evil by the help of the good. But such a fight is for heroes and not for men led by impulses of the moment. Evil on one side naturally begets evil on the other, injustice leading to violence and insult to vengefulness. Unfortunately, such a force has already been started, and either through panic or through wrath our authorities have shown us their claws whose sure effect is to drive some of us into the secret path of resentment and others into utter demoralization.

In this crisis you, as a great leader of men, have stood among us to proclaim your faith in the ideal which you know to be that of India, — the ideal which is both against the cowardliness of hidden revenge and the cowed submissiveness of the terror-stricken. You have said, as Lord Buddha has done in his time and for all time to come, —

Akkodhena jine Kodham asadhun sadhuna jine.

"Conquer anger by the power of non-anger and evil by the power of good."

This power of good must prove its truth and strength by its fearlessness, by its refusal to accept any imposition which depends for its

success upon its power to produce frightfulness and is not ashamed to use its machine of destruction to terrorize a population completely disarmed. We must know that moral conquest does not consist in success, that failure does not deprive it of its dignity and worth. Those who believe in spiritual life know that to stand against wrong which has overwhelming material power behind it is victory itself, — it is the victory of the active faith in the ideal in the teeth of evident defeat.

I have always felt, and said accordingly, that the great gift of freedom can never come to a people through charity. We must win it before we can own it. And India's opportunity for winning it will come to her when she can prove that she is morally superior to the people who rule her by their right of conquest. She must willingly accept her penance of suffering — the suffering which is the crown of the great. Armed with her utter faith in goodness she must stand unabashed before the arrogance that scoffs at the power of spirit.

And you have come to your motherland in the time of her need to remind her of her mission, to lead her in the true path of conquest, to purge her present-day politics of its feebleness which imagines that it has gained its purpose when it struts in the borrowed feathers of diplomatic dishonesty.

This is why I pray most fervently that nothing that tends to weaken our spiritual freedom may intrude into your marching line, that martyrdom for the cause of truth may never degenerate into fanaticism for mere verbal forms, descending into the self-deception that hides itself behind sacred names.

With these few words for an introduction allow me to offer the following as a poet's contribution to your noble work:

I

Let me hold my head high in this faith that thou art our shelter, that all fear is mean distrust of thee.

Fear of man? But what man is there in this world, what king, O King of kings, who is thy rival, who has hold of me for all time and in all truth?

What power is there in this world to rob me of my freedom? For do not thy arms reach the captive through the dungeon-walls, bringing unfettered release to the soul?

And must I cling to this body in fear of death, as a miser to his barren treasure? Has

not this spirit of mine the eternal call to thy feast of everlasting life?

Let me know that all pain and death are shadows of the moment; that the dark force which sweeps between me and thy truth is but the mist before the sunrise; that thou alone art mine for ever and greater than all pride of strength that dares to mock my manhood with its menace.

II

Give me the supreme courage of love, this is my prayer, — the courage to speak, to do, to suffer at thy will, to leave all things or be left alone.

Give me the supreme faith of love, this is my prayer, — the faith of the life in death, of the victory in defeat, of the power hidden in the frailness of beauty, of the dignity of pain that accepts hurt, but disdains to return it.

Very sincerely yours,
RABINDRANATH TAGORE
Shantiniketan,
February 20, 1924

Dear Mahatmaji,

I do not want to dwell upon my joy at the fact of your freedom from imprisonment, but I cannot remain silent and inactive when I feel great anxiety at the unbounded prospect of freedom which other people have in wrecking your health and peace of mind. All I can do to serve you in this crisis is to send Charlie to keep you company and help you as only he knows how to do.

With love,

Rabindranath Tagore

Posts and Telegraphs

Shantiniketan Date 5

To Mahatma Gandhi Sassoon Hospital
Poona

WE REJOICE

Postal date, Rabindranath
5-2-1924

BOYD ORR, DODD AND OURSELVES

A few months ago Lord Boyd Orr was invited to advise the Government of India on the Food Problem. Considering the extent of food shortage and the chances of increasing food production he held we could be self-sufficient in food only if the problem were treated on a war basis. He stated, "India has got to throw herself into this drive for increased food production with the same enthusiasm and the same energy as she would if an enemy were at the gates. The enemy is at the gates — the enemy of hunger." It is on this advice that our Food Ministry has built up its hope of reaching this goal by 1951.

Is the condition-precedent present? Is the Government machinery going all-out to meet the situation? Under war conditions every other objective is eclipsed by the predominant emphasis given to the war effort. Austerity and self-control assume command and banish self-indulgence and extravagance. Let our leaders set the pace and indicate their earnestness. This cannot be done by allowing large sums of money being spent on dinner parties and

the like. This state of affairs is a denial of the existence of the very basis on which Lord Boyd Orr's optimism was built. The man in the street cannot visualize thousands of tons of food shortage in this vast country but he can appreciate a situation which makes the leaders tighten their belts.

There is hardly any co-ordination between the various departments. Each one is hibernating in its own water-tight compartment. Even high placed non-officials at the centre with access to the ministers concerned are unable to obtain selected seeds or manure or other technical aid from the Agricultural Department while the Food Department concerns itself with paper propaganda. It is but natural as these departments are presided over by the hidebound civil servants whose knowledge of field work is practically nil and whose prospects are tied on to effluence of time rather than to any criterion of efficiency. Hence all that they are concerned with is the passing of time. In this art they are masters. Therefore, one of the preliminary steps must be to place men who know their jobs, not files, at the head and set before them a definite target of attainment in a given time. When they fall short of the target, they should not be promoted to a bigger job, as is the case now, but just "sacked" for good and all. Perilous situations call for stern measures.

A little later on Mr. Norris Dodd, the successor of Lord Boyd Orr as Director-General of the U. N. Food and Agricultural Organization, sounded a more pessimistic note. He thought the situation could be improved in about 10 years so as to reduce the present imports of food of 4 million tons to about 1½ million tons.

He further ventured to advise our highly paid "modern, scientific and progressive" arm-chair technical experts. He wanted to limit mechanization to the breaking of new land and terracing to avoid soil erosion and suggested that instead of going in for extensive use of artificial fertilizers they should utilize clover crops for their nitrogen restoring and water holding properties. He felt confident that only by observing these principles and by control of soil erosion by strict limitation of forest cutting and with the extension of tube well irrigation could India eventually solve her food problem.

He was quick to recognize the folly of attempting "to revolutionize long established agricultural practices by the adoption of large scale farming methods of the West". There is a world of difference in the principles governing Agriculture as an industry and Agriculture as an occupation. In America Agriculture is as much an industry as the Motor Industry. So the principles that enter into their consideration are much the same. While in India the circumstances surrounding Agriculture are fundamentally different and call for a different set of principles in dealing with them. For instance, cooking in a hotel follows certain considerations

of cheapness of materials even at the cost of quality but this is not so when a mother cooks for her children. In the former, cooking is an industry, while in the latter case, cooking is a profession. This difference has to be borne in mind while dealing with Agriculture in our country and not try to import capitalistic principles where capital is scarce and labour is in abundance.

J. C. KUMARAPPA

COMBATING INFLATION AND HIGH PRICES

Inflation and high prices and the vicious circle set up thereby have been engaging the attention not only of the Governments of India and Pakistan but also of the Governments and Political Parties the world over. In August last the Government of India called a Conference of Economists, Experts and Industrialists and in September and October that followed they put the recommendations of the Conference to the test but after a fair trial found them wanting. The subject figured most prominently at the Budget Sessions of the Central and Provincial Legislatures, but yet without the discovery of the real remedy which the British Government of India applied with amazing success after the close of World War I. The remedy was the withdrawal from circulation of one-rupee notes, the creation of that War. It is true that the adoption of similar measures produced a great deal of unemployment in Europe and America due to the industrial nature of the economy of the West but it had no such effect on our economy which was and is still agricultural. It follows, therefore, that if the reform is introduced in our country now, not only will it produce the same magic effect as it did at the close of World War I, but it will also have the much desired effect of sending the unhappily diverted agricultural labour back to the villages to help grow more food, the crying need of the present and many a future year. The reform could be introduced as soon as the new silver rupee came into circulation and now when the Government of India must feel convinced that it is the only direct, logical and the most successfully tried remedy there need be no more vacillation or delay in giving effect to it. All that the Government of India have to do is to approximate to the ratio of the silver and paper currency (for the present leaving out of calculation the two-rupee notes) as it obtained at the close of World War I.

Nor should considerations of possible fall in revenue receipts weigh with the Government, as long before it comes to be realized it will have been more than counter-balanced by the vast economies and retrenchment in expenditure which the Government will be able to effect within three to six months of the introduction of the reform. Rather than complacently hang on to the abortive proposals of the Conference

or pathetically pin their faith on the lead of the Western countries, which is wholly unsuited to our economy, I would request the Government of India to take note of the terrible all-round distress, demoralization, corruption and discontent bordering on disaffection which have resulted from their failure to tackle this problem successfully and would, in all humility, urge the immediate adoption of this measure which, with my practical experience, I venture to assure them will work miracles — within three to six months. Further, I venture to submit that nothing else will succeed.

K. P. VERMA

[Note: This is a bold suggestion. But its success rests upon the fulfilment of the condition that vast economies and retrenchment in expenditure are carried out by Government.

The more I think of it the more I feel that this false measure of wealth — called money — must be replaced by a truer one. The old money, when free minting was allowed, represented at least a fixed amount of gold or silver. The current money represents only an intangible substance called 'credit' of the issuer. It varies from day to day and place to place as a barometer. Suppose cloth was measured by a barometer-yard, i.e. to say, the length of mercury column at the *time* of measurement was to be regarded as unit of measure!

To add to this, it is artificially made as hoardable as actual gold and silver because it is supposed to retain its full price as long as the Government lasts. The result is that with decline in credit, hoarding increases, and so inflation and prices. To counteract hoarding, interest is offered to investors, and thus another artificial prop is put up. But capital is found to be 'shy'; i.e. it is not satisfied with a small rate of interest, and refuses to come out. So more interest is offered, and a power is attributed to money, which it does not possess; namely, of reproducing itself by getting into a debtor's hands. And this is all made into a difficult 'Science'. When you produce more than you consume, you are practising economy. This is so simple that it is easily understood by everyone; but it is not 'Science'. Science is brought into being to devise a scheme which, without producing more and consuming less, will enable you to feel the state of boom.

The more I consider the more I feel that if money — as a representative of not concrete and useful substance but intangible credit — has to be retained, it must be made an unhoardable commodity, and must not be the sole legal tender in business relations. There must be along with it another article which the people can produce with their own effort and give to another if they so choose when they wish to deal with him. The first can be done by a regular diminution of the price of the note in one of the ways suggested by Silvio

Gesell. The second by recognizing payment in an article or two producible by masses and needed by everyone ; such as grain or yarn.

I wonder if there is any hope of such steps being considered !

Wardha, 31-5-'39

— K. G. M.]

HARIJAN

July 3,

1949

DISGRACEFUL BEHAVIOUR

In a legislative bye-election in Calcutta Shri Saratchandra Bose has scored a victory over the Congress candidate. It has given a shock to the Congress leaders. It has been explained by some as a personal triumph of Saratbabu, by others as 'the victory of the people's constitutional protest against nepotism, favouritism and corruption that have crept into the Congress and its administration' and by still others as the result of group politics which has reached a level so low that even some prominent Congressmen are alleged to have actually worked against the Congress candidate in order that they might be able to overthrow the present Congress ministry.

I have no material to form my own judgment on the merits of these charges and I have no desire to present any analysis. What perturbs me is the disgraceful behaviour of those who took part in the election campaign in respect of two grave items. One was the burning of the National Flag and the second, the dastardly assault on Shrimati Sucheta Kripalani, who, I understand, was abused, beaten and deliberately insulted in a shameful manner.

Whether Dr. B. C. Roy or Dr. P. C. Ghosh or Shri Saratchandra Bose should lead their province is a question of secondary importance. So far as I am able to see, their rivalries are personal. No ideological differences worth the name are involved. What is more important is the kind of cultural and moral lead and training which is sought to be imparted to the people of our country. Are the future citizens of India (what has happened in Bengal may happen in any other part of the country also) to be trained to disrespect their country's flag and to assault and insult their daughters simply because in party politics some people are on one side and some on another? May I know what culture this is? Is it Indian, Bengali, Italian, German, Russian, ancient or modern? And whatever it is, I wish to ask whether this culture is not immoral and unmanly? Can it lead to good government and happiness of its people? Those who are responsible for the conduct of this election, to whatever party they belong, deserve severe condemnation. Bengalis or, for the matter of that, any people can never hope to get good administration, if they allow their passions

to disregard all standards of decency. The party in whose name this barbarity was perpetrated owes an apology to the people of India for the wanton insult to the flag and to Shrimati Sucheta Kripalani for the disgraceful insult to her person. Let it realize the gravity of this misbehaviour. No people can deserve good government and happiness if it pulls down its own flag and insults its own daughters.

New Delhi,

24-6-'49

K. G. MASHRUWALA

PRINCIPLES OF NAI TALIM

[From the inaugural address of Shri Vinoba at the Fifth Hindustani Talimi Sangh Conference at Perianayakanpalayam on 7-5-1949. — D. M.]

He had been touring, Shri Vinoba said, in various parts of India during the last year. He found everywhere that people evinced interest in the idea of establishing the Sarvodaya order and asked him to explain how it could be done. He told them that the way to do it lay through Nai Talim.

The principles of Nai Talim had been recognized by educationists and accepted as a policy by provincial governments. Though its implementation was not uniform in all the provinces, he had no doubt that they would have all to adopt it sooner or later.

He was not worried about the period, Shri Vinoba said. What he was concerned with was what shape Nai Talim would take in its passage through the government machinery. Would it retain the shape as could be recognized as Nai Talim by those who had conceived of it? That it would not seemed to be very likely without anybody being blamed for it, since a new idea had to be carried out through a machinery which was old. It was necessary for educationists to be alert in the matter, so that the principle may not get contaminated and diluted in its application on a large scale. It was necessary for this that they should conduct a few model institutions in every province.

It was suggested that the Basic Education Course should be reduced from seven to four years. The least that could be said about it was that it would not then be Nai Talim or Basic Education. Nai Talim was an integrate whole incapable of dissection. Educationists must insist on retaining its integrate character. A large piece of cloth woven as one piece was not the same thing as one so made by sewing together small pieces.

Shri Vinoba had also heard it suggested that the co-ordination of subjects with the craft or the life of the child was to be made "as far as possible". The modifying phrase disclosed an erroneous approach. The more correct view was that whatever subject could not be co-ordinated with the life or craft of the pupil should be dropped as an unnecessary burden. Acquisition of knowledge, like that of wealth, had also to be subject to its proper limitations. All the knowledge in the world was not necessary for everyone. It was necessary for one's development to have both knowledge as well as ignorance. That is how he understood the Upanishad text:

विद्यां चाविद्यां न यस्तद्वेदोभयं म ह ।

(He who was conversant with both knowledge as well as ignorance.) The ignorance of what was not required (as a wholesome thing) for life was also necessary. The object of training was not to impart information to the pupil on all matters, but to provide him with the keys of knowledge so that he might learn for himself what became necessary to him from time to time.

Another important subject in Nai Talim was 'Science'. People sadly lacked it. They did not know even the right way of sitting, sleeping, walking, bathing, eating and other daily acts of life. This we had to learn from the West. India did not need its Sociology. The West had not developed a proper form of social structure. That of India was a more developed one, based on

centuries old experience. The West, divided into petty nations, had evolved world-wars, two of which had already been fought within twentyfive years. It was not its social science which India needed, but its physical sciences.

It was erroneous to think that science was needed only in large-scale industries and factory production, and not in village industries. Even village industries had to be carried on scientifically, and conversely, science had to be fostered through village industries.

Shri Vinoba felt that Nai Talim gave more than due attention to fine arts. Beauty and joy were ingredients of life, and from that point of view decoration, dance, drama, music, etc., had a place in it. But everything was good to the extent it did not overstep proper bounds. A science laboratory needed to be most carefully arranged. Every little or big object had to be arranged in a particular manner and no other, and had to be maintained in an ever-ready clean condition. Decoration was nothing if it was not meticulously careful arrangement of objects and their orderly and careful use and preservation. A laboratory properly set up and maintained was its own decoration. So too should be men's homes, schools, stage, dress, gaits and performances. It was no good decoration to have a number of attractive pictures simply and uselessly hanging against walls, where dust accumulated, spiders formed cobwebs and mosquitoes found hiding places. So there had to be a sense of proportion, usefulness and cleanliness in decorations.

Dance and other performances were arranged for creating joy. Let it also be realized that when joy required to be specially created, it meant that our life lacked it in its natural setting. Really speaking the entire course of our life should be the expression of joy, since life and bliss were one. It was not the means of creating joy that had to be sought, but those of cleaning it of dirt and dross elements.

The last point Shri Vinoba wanted to emphasize was the place of productive labour in Nai Talim. It was obligatory on every student, whether he was rich or poor. They had before them the description of the life of Krishna and Sudama at school. Both had to hew and fetch wood from the jungle, bring water from the river, and do all sorts of physical labour while they learnt. Krishna was not exempt from it on account of his royal connections. Nai Talim must revive the principle of bread-labour as a universal obligation. Everyone must be a bread-labourer at school. Hence the emphasis on productive craft in Nai Talim. Some educationists held that work was to be "exploited" for gaining knowledge; it was not important by itself. Shri Vinoba did not agree with this view. He considered that work and knowledge must be placed on the same level.

Some had raised the question whether Nai Talim wanted to use children as factory-hands. To these he would ask, since they had no objection to boys exercising their muscles, only they did not want them to produce any useful article thereby, how would they take if he set them on a grinding mill and asked them to turn it in regular exercise with each hand alternately in a progressive manner from day to day, without providing them with corn to be turned into flour, since to do so would turn them into factory-hands? If he was asked the reason for that muscular effort, he would refer them to gymnasiums, where they asked boys to sit and stand, sit and stand a number of times, and lift and turn dumb-bells in the air, without worrying about production. The exercise was necessary, they would say, to develop the muscles and give them appetite. The grinding-stone would do the same and, if helped with corn, also produce the means of satisfying that appetite. But educationists resented the latter, as if it were a sin to produce means of livelihood during childhood!

Shri Vinoba came across a village where the people asked for a basic school, but they were told that it was more costly than the ordinary school. It was incumbent

upon Nai Talimists to prove that Basic Schools could be self-supporting. Mere grandiose schemes were of no use. Government had not the means to work them out. In a poor country like India, education could not be universally spread unless it became self-supporting.

(Adapted from *Hindustani*)

MADRAS KHADI SCHEME

The *Khadi* Scheme of the Madras Government has been making steady progress. Its *Intensive Khadi Scheme* which has been in force in seven selected centres, has the following figures to report till the end of 31-3-'49:

(Figures in lakhs)

Cotton sold:		Rs. 3.09
Yarn purchased:	4.54 lb.	
<i>Khadi</i> produced:	12.77 yds.	
<i>Khadi</i> sold:	7.43 yds.	Rs. 10.55
Subsidy paid to self-spinners:		0.97

The Madras Government have recently approved a modified scheme for extension during the current year to 18 centres — called *firkas* — where intensive rural reconstruction work has already been in progress, and where there is a bias for *khadi*. Under this scheme in addition to the services of the present Grama-sevaks and Firka Development Officers, one *khadi* worker will be employed in each *firka* to attend to repairs to *charkhas* and other implements. Also *charkhas* will be introduced at the rate of 1,000 for each *firka* during the year 1949-50 and cotton will be supplied to spinners at its cost price. The Government will pay subsidies to spinners to cover a part of (1) the cost of the *charkhas*: and (2) the wages payable to weavers on cloth produced from yarn spun by them and used by themselves or their families.

The following estimate of expenditure has been sanctioned for the purpose:

		Recoverable	Not recoverable
<i>Charkhas</i>	Rs. 1,29,600	Rs. 70,200	Rs. 59,400
			(non-recurring)
Salaries, etc.	16,200		16,200
Cotton	4,00,000	4,00,000	
Subsidies	2,00,000		2,00,000
			(recurring)
Total	7,45,800	4,70,200	2,75,600

The subsidies will be given at the following scales:

On each vertical <i>charkha</i>	Rs. 5
On each <i>Kisan</i> or box <i>charkha</i>	Rs. 3
To self-spinners	8 pies per hank used in the production of cloth.

The total subsidy to self-spinners will work out as follows for the year:

Cotton per <i>charkha</i>	40 lb.
Less Wastage	5 lb.
Cotton converted into yarn	35 lb.
Quantity	35×14 490 hanks
Subsidy at 8 ps. per hank	Rs. 20-6-8
Subsidy for 18000 <i>charkhas</i>	Rs. 3,67,500

It is estimated that out of this amount a part of the *khadi* will be sold, so that net subsidy payable is estimated at Rs. 2,00,000.

(Extracted from Firka Development Officer's Report)

ASHRAM OBSERVANCES IN ACTION

(By M. K. Gandhi)

VII

Removal of Untouchability

(Concluded)

If the *ashrama* scheme has broken down, the plight of the *varnas* is equally bad. At first there were four *varnas* (classes); but now there are innumerable sections or only one. If we take it that there are as many *varnas* as there are castes and subcastes, their name is legion; on the other hand if as I think *varnas* have nothing to do with caste, there is only a single *varna* left and that is the Shudra. We are here not finding fault with anybody but only stating the facts of the case. Shudras are those who serve and are dependent upon others. India is a dependency; * therefore every Indian is a Shudra. The cultivator does not own his land, the merchant his merchandise. There is hardly a Kshatriya or a Brahman who possesses the virtues which the Shastras attribute to his *varna*.

My impression is that there was no idea of high and low when the *varna* system was discovered. No one is high and no one is low in this world; therefore he who thinks he belongs to a high class is never high-class, and he who believes himself to be low is merely the victim of ignorance. He has been taught by his masters that he is low. If a Brahman has knowledge, those who are without it will respect him as a matter of course. But if that Brahman is puffed up by the respect thus shown to him and imagines himself to belong to a high class, he directly ceases to be a Brahman. Virtue will always command respect, but when the man of virtue thinks much of himself, his virtue ceases to have any significance for the world. Talents of all kinds are a trust and must be utilized for the benefit of society. The individual has no right to live unto himself. Indeed it is impossible to live unto oneself. We fully live unto ourselves when we live unto society.

No matter what was the position in ancient times, no one can nowadays go through life claiming to belong to a high class. Society will not willingly admit any such claim to superiority, but only under duress. The world is now wide awake. This awakening has perhaps given rise to some licence, but even so public opinion is not now prepared to accept any distinctions of high and low, which are being attacked on all sides. There is ever increasing realization that all are equal as human souls. The fact that we are all the creatures of one God rules out all ideas of high and low. When we say that no one is high-born or low-born, it does not mean that all have or ought to have equal talents. All have not equal talents, equal property or equal opportunities. Still all are equal like brothers

* Written in 1932. — V. G. D.

and sisters of different dispositions, abilities and ages.

If therefore the *varna* system is a spiritual arrangement there cannot be any place in it for high and low.

Thus there are four *varnās*, all equal in status, and they are determined by birth. They can be changed by a person choosing another profession, but if *varnas*, are not as a rule determined by birth, they tend to lose all meaning.

The *varna* system is ethical as well as economic. It recognizes the influence of previous lives and of heredity. All are not born with equal powers and similar tendencies. Neither the parents nor the state can measure the intelligence of each child. But there would be no difficulty if each child is prepared for the profession indicated by heredity, environment and the influence of former lives; no time would be lost in fruitless experimentation, there would be no soul-killing competition, a spirit of contentment would pervade society and there would be no struggle for existence.

The *varna* system implies the obliteration of all distinctions of high and low. If the carpenter is held to be superior to the shoemaker and the pleader or doctor is superior to both of them, no one would willingly become a shoemaker or carpenter and all would try to become pleaders or doctors. They would be entitled to do so and to be praised for doing so. That is to say, the *varna* system would be looked upon as an evil and abolished as such.

But when it is suggested that every one should practise his father's profession, the suggestion is coupled with the condition that the practitioner of every profession will earn only a living wage and no more. If the carpenter earns more than a shoemaker and the pleader or doctor more than both, every one would become a lawyer or doctor. Such is the case at present with the result that hatred has increased and there are more lawyers and doctors than are necessary. It may be that society needs the lawyer or doctor even as it needs the shoemaker and the carpenter. These four professions are here taken only as illustrations and for comparison. It would be irrelevant to stop to consider whether society has particular need or no need at all for this, that or the other profession.

This principle then is an integral part of the *varna* system that learning is not a trade and may not be used in order to amass riches. Therefore in so far as his ministrations may be necessary, the lawyer or doctor ought by practising his profession to earn only a living wage. And such was actually the case formerly. The village *vaidya* (physician) did not earn more than the carpenter but only a living wage. In short the emoluments of all crafts and professions should be equal and amount to a living wage. The number of *varnas* has no sanctity about it; their value is due to the fact that they

define the duties of man. *Varnas* may be supposed to be one or more just as we like. The scriptures enumerate four of them. But when once we have assigned equal status to all, it makes little difference whether we think that there are four of them or that there is only one.

Such is the *varna* system which the Ashram is trying to resuscitate. It is like Dame Partington with her mop, trying to push back the Atlantic Ocean. I have already mentioned its two fundamental principles, namely that there are no high and low, and every one is entitled to a living wage, the living wage being the same for all. In so far as these principles win acceptance, they will render a positive service to society.

It may be objected that if such a plan is accepted there will be no incentive for the acquisition of knowledge. But the object with which knowledge is acquired nowadays tends to corrupt it, and therefore the absence of an incentive will be entirely beneficial. Knowledge truly so called is intended for one's salvation, that is to say, service of mankind. Whoever has a desire to render service will certainly try to equip himself with the requisite knowledge, and his knowledge will be an ornament to himself as well as to society. Again when the temptation to amass riches is removed, there will be a change for the better in the curriculum of studies as well as in the methods of education. There is much misuse of knowledge at present. This misuse will be reduced to the minimum in the 'new order'.

Even then there will be scope for competition in trying to be good and serviceable. And there will be no discontent or disorder as all will receive a living wage.

Varna is wrongly understood today. That wrong understanding must make a way for the principles outlined above. Untouchability must go, and *varnas* should have nothing to do with interdining or intermarriage. A person will dine with and marry whom he likes. But as a rule he will marry some one who belongs to the same *varna* as himself. But if he marries a person belonging to another *varna*, his act will not count as a sin. A person will be boycotted not by the *varna* but by society at large when his conduct justifies such a measure. Society will be better constituted than it is at present, and the impurity and hypocrisy which infest it now will be dislodged.

[Translated from Gujarati by V. G. D.]

RAMANAMA

By

M. K. Gandhi

Price Re. 1-0-0

Postage etc. 0-2-0

NAVAJIVAN PUBLISHING HOUSE

Post Box 105, AHMEDABAD

THE BOMBAY UNIVERSITY ON SCIENTIFIC TERMINOLOGY

Shri P. G. Shah must be thanked for drawing the attention of the public to the resolution of the Bombay University on scientific terminology in our languages, by his article, *Scientific Terminology in India*, published in the *Harijan* dated 13-3-'49. The relevant part of the resolution is as follows :

"That there should be a common scientific terminology for the Matriculation science subjects for all the modern Indian languages and that the system of scientific terminology developed by Dr. Raghuvira in his great English-Indian Dictionary should be adopted."

It is surprising that although the resolution in question was occasioned by my letter to the University on that matter, I never received any information of it from the University and was ignorant of it till I read Shri P. G. Shah's article.

The Gujarat Vidyapith has published a book by name *વિજ્ઞાનની પરમાણુ* (Scientific Terminology). The name suggests its subject. The introduction gives the principles on which the work is based. The terminology so framed is accepted by teachers and textbook-writers of science in Gujarati and has been well-received in Gujarat.

Encouraged by this response and general acceptance, I wrote about it to the Registrar, Bombay University (28-3-1946), and proposed that it be adopted for the Matriculation examination, and requested him to place the matter before the proper authority. This seems to have been done, though I was not informed of it.

I am constrained to say that the resolution shows want of mature thought on the subject of Scientific Terminology in Gujarati and other provincial languages. It does not take cognizance of the very relevant and fundamental point of the needs of persons receiving primary, secondary or adult education and that great mass of people, who either as traders, customers or artisans, deal with objects related to science without a systematic study of science. To do that has not been perhaps the way, particularly of Indian educationists, whose moorings are set in the English language at one end and a classical language at the other and who have confined their attention to the field of university education only. They are at present carrying on through English. They now realize that they cannot escape the necessity to change the medium. And quite naively they think that a single terminology, common for the whole of our country, could be devised and put in the shoes of the outgoing English. This they got from Dr. Raghuvira and ordained that it should prevail in schools. I am afraid it will remain a dead ordinance or create scholars who will have to forget most of these words as soon as they enter the world.

I quite agree that as far as we can help it, we should have a common scientific vocabulary ; and to that extent the resolution is right in

stressing that point. But this has its obvious limits. These limits have been forgotten in the desire to have total uniformity. Some of these limits are :

First, a language is not mere permutations and combinations of words in a certain grammatical order. It is the expression of the life and thought processes of a group of people. The mind and soul of a people embodies itself through their speech. Secondly, a live language is the result of the total effort of the whole people and not of a small section or class, unless the language is to be a mere learned jargon of a class however exalted. If this happens, the people suffer culturally and cease to advance and progress.

Scholars like Dr. Raghuvira and others of his way of thinking perhaps overlook this simple thing. They think that coining of terminology is a function of an academicians' or philologist's studio; and they devise terms which may be true in some manner, but not in the manner in which they have to be primarily true. They set aside the claims of the language of the common man and try to implant exotics in the field of his living language. Naturally, they do not take root. For a case in point I may cite the case of the Osmania University's Urdu work.

The chief thing that we have to mind is that we should begin at the beginning. This is both natural and necessary. It means that the needs of primary, secondary and adult education should come first. The terms to be chosen for this have to be peculiar to individual languages. Their retention on the ground of familiarity is essential, in the interests of popular and primary education. Therefore, absolutely common all-India terms are not possible without harming the interests of these types of national education. As many of our languages are allied, many words in our languages are likely to have similar features. It is surely welcome. But we cannot make a fetish of uniformity.

Much is being made of in the name of international terminology, which is really European, and in our case, English. It must be noted that terms in various European languages are not the same. They may be similar due to their common Latin origin. Nevertheless, they differ in details as in our own allied languages like Hindustani, Gujarati, Marathi, etc. (I do not refer to symbols, signs, etc., which are generally common.) As science is a new subject, all our languages will have freely to borrow from outside. That is all right, and it will contribute to the enrichment of our languages. But the borrowing will have to be done judiciously so that it should not injure the beauty and the texture of the language.

All this has found due recognition in the book published by the Gujarat Vidyapith. I am

afraid the Bombay University authorities did not care to go into all that. They do not seem to have seen the conclusions arrived at by the Scientific Terminology Committee of the Central Advisory Board of Education, 1940. I quote the conclusions from the report of the Committee :

"An Indian Scientific terminology will therefore consist of—

"(i) An international terminology, in its English form, which will be employable throughout India;

"(ii) Terms borrowed or adapted from Hindustani or the Dravidian languages according to the affinities of the area, but avoiding as far as possible difficult words of Sanskrit, Persian or other classical languages;

"(iii) Terms peculiar to individual languages whose retention on the ground of familiarity may be essential in the interest of popular education. In the higher stages of education terms from categories (i) and (ii) may be progressively substituted for those in category (iii)."

As far as I know, these conclusions are generally accepted till now. And the Bombay University would do well to go into the question again and amend their decision which is wrong and harmful.

MAGANBHAI P. DESAI

Yeravda Chakra Accessories etc.

Till recently, we were not able to meet the demand of *taklis*, spindles and hub-tube pairs for the *Yeravda Chakra* (box spinning wheel). But now, we are glad to inform those who are interested in spinning that arrangements are made to manufacture them in sufficient quantity to meet the demand. Our ex-Karyalaya rates are as follows :

<i>Takli</i>	4 as.	3 ps.
Spindle with disc	4 as.	6 ps.
Hub-tube pair	9 as.	6 ps.
Set of axles for Hub-tubes with nut and iron clamps	12 as.	6 ps.

Further inquiries may please be addressed to Gram Udyog Gandhi Hat, Bhadra, Ahmedabad.

CONTENTS	PAGE
"THIS IS MY PRAYER" ... RABINDRANATH TAGORE	137
BOYD ORR, DODD AND OURSELVES ... J. C. KUMARAPPA	138
COMBATING INFLATION AND HIGH PRICES ... K. P. VERMA	139
DISGRACEFUL BEHAVIOUR ... K. G. MASHRUWALA	140
PRINCIPLES OF NAI TALIM ... VINOBA	140
MADRAS KHADI SCHEME ...	141
ASHRAM OBSERVANCES IN ACTION—VII ... M. K. GANDHI	142
THE BOMBAY UNIVERSITY ON SCIENTIFIC TERMINOLOGY ... MAGANBHAI P. DESAI	143
NOTE:	
YERAVDA CHAKRA ACCESSORIES ETC. ...	144

Printed and Published by Jivanji Dahyabhai Desai, Navajivan Press, Kalupur, Ahmedabad.

Subscription Rates — INLAND: One year, Rs. 6: Six months, Rs. 3: FOREIGN: One year, Rs. 8 or 14 sh. or \$ 3