

# HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor : K. G. MASHRUWALA

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TWO ANNAS

## THE RUNNING SORE

A sister whose heart bleeds for the Harijans and who has, in her own humble way, been trying to contribute her bit to their uplift, writes from Calcutta :

"The rains have set in in Bengal and the huts (in Tollygunj and Gurchha Road Bustees) are in a most deplorable condition. The walls of some of the huts are in such a condition that they might come down at any time and bury the women, children and men inside. In Gurchha Bustee there is no outlet for rain water with the result that even with a slight shower of rain, water collects and stands for days together and everybody has to wade through it several times during the day, in order to reach their dwellings. There are many other hardships which these people are facing day to day and year in and year out.

"I do not know whom to approach, who would have a sympathetic ear for these people. The one person who used to take keen interest in their problems and whom we could approach, howsoever busy he might have been otherwise, is no more. . . . . The people of these bustees are threatening to go on strike and I have. . . . . advised them not to do so, but how long will I be able to hold them back under such circumstances ?"

I have myself seen the condition of these bustees and the subhuman conditions under which people live there. They constitute a blot on the Metropolis and its Corporation. The present Administrator of the Corporation is very sympathetic to the Harijan cause and I have his assurance that he would do whatever he can to ameliorate the conditions in Harijan bustees of Calcutta. There are Harijan Sevak Sangh people too in Calcutta. I am sure if they make a combined effort and approach the Administrator, they will meet with a ready response. But considering that things just now are all at sixes and sevens in Calcutta, the reformer need not despair even if the Corporation fails to provide the badly needed relief. They can band themselves together and approach the moneyed philanthropists of whom there are so many in Calcutta, with the beggar's bowl for help. They can then induce the affected Harijans to learn to help themselves by providing voluntary labour. They will succeed if they themselves set the example by putting their shoulder to the wheel. In this way very little money can go a very long way in relieving the distress of the most needy and the most deserving. So long as it is possible for one to relieve the distress of

a single Harijan family by personal effort, there need be no despondency. स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् — Even a tiny grain of duty well performed saves one from mighty fear.

Delhi, 5-7-'49

PYARELAL

## NOTES

### Dignity !

"Socialist members of the Bombay Municipal Corporation on Thursday objected to the provision of Rs. 15,000 to buy a new car for the Mayor of Bombay, but the House sanctioned the proposed expenditure.

"Mr. Dinkar Desai (Socialist) said, a car costing Rs. 15,000 was not necessary to uphold the Mayor's dignity. A cheaper English car, costing about Rs. 10,000 would solve the Mayor's transport problem as well as be consistent with his dignity.

"Mr. D. V. Patel, leader of the Congress Party, said, in the old days the President of the Bombay Corporation was not provided with a car by the Municipality. He used to have his own. When the late Mr. Joseph Baptista became the President, he was without a car, and the Corporation felt that it was not in keeping with the dignity of the President to walk all his way to the Corporation Hall. So he was provided with a car, and subsequently all Mayors had been given cars." (*The Times of India*, 2-7-'49).

The report as it reads does not add to the dignity either of the Socialists or the Congress Party. The only difference between the Socialists and the Congressites appears to be whether the car should cost Rs. 10,000 or Rs. 15,000. Nobody seems to have asked whether the present Mayor needed a car at all.

The City Fathers of the time of Mr. Joseph Baptista, mostly coming from aristocrats or the upper middle class, might well have "felt that it was not in keeping with the dignity of the President to walk all his way to the Corporation Hall." In this age of adult franchise democracy, it is perfectly dignified to go on foot or in a tram car or bus. But if it was necessary to provide a car to save the Mayor's time and to enable him to discharge his functions according to scheduled time, he should have one if he has none. But why should he want a car, if he already possesses one ? And, since the Mayor holds office for a year, what is done with the car left by the retiring Mayor ? Is a ten or fifteen-thousand rupees car made of such stuff that when the retiring Mayor quits office, it becomes a thoroughly useless machine ?

Wardha, 2-7-'49



**Dr. Jivraj Mehta**

It appears that my note *On Rupee One per Month* referring to Dr. Jivraj Mehta was not carefully read. I was aware when I wrote the note that Dr. Jivraj Mehta was "drawing sufficient salary from another post", and had indicated that fact in the note. What the doctor relinquished was additional allowances for additional duties, which it is usual in Government services to pay, though not at all necessary for the officer's maintenance.

It is also usual in case of free services to insist upon prefixing the word 'Honorary' before the official designation. I gave credit to Dr. Jivraj Mehta for relinquishing that vanity also. He of course draws his full salary in his capacity as Chief Adviser to Government on matters pertaining to Baroda State. He himself drew my attention to this fact, immediately upon reading my note.

Wardha, 6-7-'49

**Special Food Commissioner**

In the drive for making India self-sufficient in respect of Food, the Government of India has appointed Shri R. K. Patil, until now Food Minister for C. P. and Berar, as Commissioner for Food Production. Shri Patil's administration of C. P. and Berar is acclaimed as particularly successful and it is hoped that similar success will attend his efforts in the all-India sphere. Of course much will depend upon the co-operation which provincial governments, government officers and the people will give him in his work. In the absence of these he cannot be expected to work miracles. He brings with him industry, perseverance and intelligence as his share. Others must contribute their quotas to fill India's granaries with wholesome food.

Wardha, 6-7-'49

K. G. M.

**Harijan Sevak Sangh**

The following were two of the resolutions passed at the last Central Board meeting of the Harijan Sevak Sangh held on the 28th and 29th May, 1949 under the Chairmanship of Shrimati Rameshwari Nehru :

(1) Re: The Bombay Government's order regarding removal of name "Harijan" from Institutions and grant to Voluntary Agencies:

"In the interest of complete removal of untouchability this Board feels that the work of the Sangh should be expanded so as to include all classes of people who need our service especially the Aborigines and other backward classes and to that extent requests the workers to give a further impetus to the movement in this direction. It therefore recommends as follows:

(i) That in all institutions run by the H. S. Sangh other people especially the backward ones be admitted upto 25 per cent of the total under the same terms and conditions;

(ii) To request the Provincial Governments, State Unions and the Central Government to do likewise in their institutions;

(iii) To request the management of all Hindu institutions run by private individuals to admit at least 25 per cent of Harijans into them."

(2) On improved methods of scavenging and tools for sweepers:

"The Central Board of the H. S. Sangh considered the Resolution No. 5 of the Maharashtra Provincial H. S. Sangh regarding improvement in the conditions of sweepers' work throughout the country and for that purpose appoints a sub-committee consisting of Shri Kakasaheb Barve, Shri Appasaheb Patwardhan and Shri Vallabh Swami of Wardha to go into the question, set up a model latrine and also good specimen tools to be used by the sweepers. All this should be done as expeditiously as possible but in any case it should not take more than six months. The necessary expenses for this work may be met from the funds of the Central Office.

A. V. THAKKAR

(From the *Monthly Letter* for June 1949)

**War Resistance**

Max Sandin of Cleveland doesn't approve of war. He won't pay taxes that go for war, at least not voluntarily. The government attaches his pay and gets some at times, and has a \$2,800 tax lien against any property he may ever own if he acquires some for them to grab.

In World War I he felt the same way about war and was sentenced to be shot for refusing to bear arms. The death sentence was commuted and when he was released in 1919 he consistently refused the back pay offered him. When World War II hit, he was 54 and not likely to be drafted, but still refused to register, and so was jailed once more. He tells the Cleveland Plain Dealer:

"If millions would refuse to register for the draft, would refuse to go to war and kill, would refuse to pay taxes, governments would change. People can live without war."

(From a cutting sent by a correspondent)

**EDUCATIONAL POSSIBILITIES OF THE CRAFT OF SPINNING****II**

[Note: Part I of this article was published in the issue of 17-10-'48. Unfortunately the series could not be continued. I hope the reader will forgive me for the delay.]

**'Salai Patri'****1. Physics**

PROBLEM	CORRELATION
1. Movements of the 'salai'.	Slippage and Friction — sliding friction and rolling friction.
2. Should the surface of the 'patri' be horizontally or vertically placed with the fibres of the wood?	Coefficient of Friction.
3. Why should the projections of the rolling rod beyond the 'patri' be equal on the two sides of the 'patri'?	Lever principle.
4. Should the forces applied on the two ends of the rod be equal?	Lever principle.
5. The rod in the hands has a tendency to	Newton's Third Law of Motion.



fall down but it rests in perfect peace on the 'patri'; why?

6. Weights of the 'salai' and the 'patri'.

7. Measuring the use of this simple machine?

8. What percentage of a man's energy is utilized while working with it?

## 2. Arithmetic and Geometry

1. Structures of the 'salai' and the 'patri'.

2. Quantity of iron required for the manufacture of the rod.

3. Quantity of wood required for the 'patri'.

## 3. History and Geography

'Salai Patri' and the material they are made of.

Density and Specific Gravity.

Mechanical advantage.

Work, Power, Energy—compare and contrast it with the hand-ginning machine.

Definitions of point, line, right angle, cuboid, circle, circumference, radius, axis, cross-section, cylinder, etc.

1. Simple measurements.

2. Measuring the circumference of a cylindrical body.

3. Measuring the diameter.

4. Calculation of the area of a circle and the curved surface of a cylinder.

5. Calculation of the volume of a cylinder.

6. Finding out the weight—use of the balance. Calculation of weight—Unitary Method.

1. Simple measurements.

2. Calculation of the area of a rectangle, and of the volumes of solid and hollow cuboid.

3. Calculation of weight—Unitary Method.

1. The story of iron

2. The places where it is found on the earth, where it is smelted, and how it is transported to the places of smelting and to the consumers; the countries where it is found in the ore state, where it is turned into finished goods and the places where it is used.

3. Places where forests are found and the means of transporting the wood to the places of use.

4. The history of the 'salai patri' and its different forms in different places.

## 4. Economics

1. The raw material.

The trade in raw materials and India's position with respect to them.

2. Local availability of the raw material (wood) and local manufacture of the instrument ('patri'); the disadvantage of using an iron rod from the above points of view.

3. Should a hand-ginning machine or a 'salai patri' be used?

The economy of local manufacture and self-sufficiency.

Is it more economical to use the ginning machine or the 'salai patri'?

## 5. Botany

How thick should be the rod?

Examination of the length of the cotton fibre and the thickness of the cotton seed.

## 6. Physiology

1. Which is the best posture for this process?

1. Position of the spinal column.

2. The eye sees, the brain directs, the hand presses and rolls the rod, the seed is pressed out, the remaining cotton fibres are stretched out and placed in order.

1. The structure of the eye.

2. The structure of the brain and the nervous system.

3. The muscles of the hands and the arms.

4. Co-ordination of the various muscles by the brain.

5. Concentration necessary for perfect co-ordination.

How does all this happen? Which is the factor which can increase our efficiency?

3. How are we able to work on without special attention after some practice?

Spinal chord and reflex action.

And so on.

DEVPRAKASH NAYYAR

(To be continued)

By Mahatma Gandhi

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# HARIJAN

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## SECOND LINE

If we leave aside for a moment ideologies relating to private property and income, there are two lines of thinking existing in our country. One is of those who are of opinion that the prosperity of India lies through large-scale mechanized production and the other of believers in the Village and Manual Industries. The faith of capitalists, socialists and communists is definitely in the former, that of constructive workers in the latter. Congressmen of all ranks, middle classes and also villagers generally are more or less torn between the two faiths. Industrialism is the order of the day throughout the world, and the progress which it has made and is making daily is so rapid and tremendous that they feel that no amount of effort can make Village and Manual Industries stand against its current. Besides, the comforts that it has provided are so attractive that even recluses cannot resist the temptation of taking advantage of them. But industrialism includes systems of rapid transport and communications; control of mines, means of production and international trade; monetary entanglements and the like; and these in turn mean militarization, armaments and frequent wars—open or cold; also ultimately fascism or communism, suppression of individual personality and regimentation.

When people consider this picture and the apprehension of a third world-war, they feel terrified and from the mouths of successful generals and commanders-in-chief to simple civilians, a confession comes out that ultimately the salvation of man lies through the "Gandhian Way". And so, there is a desire to allow some place to the Village Industries Programme also. But this desire is weak, the prominent one being to seek ways whereby industrialism could be successfully pursued without its terrible consequences.

The policy of Congress Governments reflects this weak faith in either of the ways. To put it in another way, there is an attempt on their part to find a synthesis of the two. To that extent they also faithfully represent the general public opinion of the country. For, we, constructive workers, must recognize the fact that it is not only to the intelligentsia and the middle classes that our programme does not appeal, but also to those whom we might call "villagers and the masses". Rather, it might be said that so far what few workers have been drawn to it have mostly come from the intelligentsia and the middle classes, and what support has been given to it is also by them. The grim competition created by money prevents the villagers and the

masses from taking hearty interest in the Gandhian economic programme. The few spinners, weavers and other village artisans, who have taken to these industries, have done so either in the absence of any more money-making occupation or to the extent they have been subsidized by extra payment.

Several of our economic and social problems are results of maladjustment between agricultural occupations and industries coupled with false money. As has now become perfectly evident, the most unsafe nation in the world is that which cannot produce its food requirements—cereals and milk—for its people. But the production of cereals and milk requires more labour than commercial crops like cotton, groundnut or tobacco. The industrial and money-price factor, however, turns the balance so that commercial crops are more paying than food crops. Similarly in industries, luxury articles give greater returns to the producer than articles of necessity. Cultivators are implored to produce more food and milk, but unless conditions are created to make them either remunerative in terms of money, or something better than money is introduced as the measure of value, the appeal falls as flat as that of constructive workers for village industries and self-sufficiency.

This monetary system has led also to antagonism between economic values and moral and social values. Thus, liquor and its revenue are so paying that not only governments but even social workers are tempted to give up total prohibition, in spite of its absolute moral and social value. The world is so thoroughly caught in the bog of the monetary system that the more it strives the more it sinks towards the bottom. It would seem that only a miracle could save it. War often seems to perform such miracle. It seems to create a state of prosperity. In a short time it seems to wipe out debts and bring plenty of money. India was in a hopelessly ruinous condition for some centuries. The State was shown a debtor country to Great Britain and every agriculturist was in a similar position to his own creditors. It was once thought that this indebtedness could never go, and there was not much hope of redemption. But the second world war changed the appearance. Within a space of six years, it seemed to do what could not have been done during centuries. The debtor-State and the perpetually debtor agriculturist not only found themselves clear of their debts, but even possessed substantial surplus in their favour. A similar condition had been created during the first world war, though to a lesser extent. But soon after that war, it was realized that the apparent boom was no better than mangoes produced by a juggler within five minutes of sowing the seed. Both times a money-trick created a mirage.

Surely, this should be very obvious, if the money-currency were entirely absent from the pictures. The six years of war killed men,



destroyed factories, consumed best stocks of past and present goods; if it produced anything, it was enormous amount of inflammable material and weapons of destruction. Property worth trillions of rupees was ruthlessly and irrevocably destroyed day after day. During the last war, what India possessed and produced was taken away and what she got in return was bundles of paper notes and transfer-entries in account books. We rejoicingly counted our notes and inspected the transfer-entries and thought that we had become prosperous. We now know that with the cooling of the rays, the mirage has disappeared and an endless waterless desert is before us.

But under its delusion, leaders and capitalists formulated large industrial and other schemes and hoped to raise the general standards of life, without any curtailment in the life of those who were already living in luxury and had even added to it during the decade preceding Independence.

But since it seems almost impossible, even if one were convinced, to make a radical change in the industrial and money structure of the country, let us at least build a second line of reconstruction. During the first world war, when cavalry was still in use, I am told the War Office found it necessary to get horseshoes made by village smiths. The factories were already busy with other kind of work and since horseshoes could be easily manufactured by hand process, even if at a higher cost, it was thought they should be so made. Money cost was given a secondary place for winning the war.

Lord Boyd Orr has advised us to look at the Food Problem as if we were in the midst of a great war. The analogy of war is no mere rhetoric. We really are in the midst of war: it is war against hunger and bankruptcy. And in war, not only schemes of large-scale production and extensive canals should be carried out but of small farms, wells, tanks, etc. also. And it should also be realized that the food problem is intricately connected with village industries and animal power, both as means of production and transport. We have neglected our pre-railway transport system. It is indispensable in our vast and thickly populated country. All these have to be regarded as the second line of war effort. A second line does not mean a secondary line but an alternative and equally important—even though rugged and longer—route. It has to be kept in proper form at every cost. The comparison between costs of production by machinery and by manual labour is relevant only to a limited extent. When there is need for more production of all useful articles, every method of production has to be maintained.

A policy for development of village industries is important even from the financial point of view. There is ground to believe that large amounts of currency notes have found shelter

in villages and in the absence of any impetus or knowledge of how to make use of them in an industrial manner, they are just hoarded. Cash and postal certificates and the like do not attract them. Cultivators are not usury-minded like traders. If available, they would gladly invest their savings in land; they could start small industries at home if they were guided and assured of sales. The policy of the State should be helpful to them in this direction. Their articles cannot be compared with those turned out in factories, either for quality or cost. While improvements must be made, they have to be encouraged even as railways, textile mills, sugar mills and the like have been encouraged from time to time against foreign competition.

The Government must regard the all-round development of the village both agriculturally and industrially on at least an equal level with cities as an inevitable second line of reconstruction. We must not neglect the enormous man and animal power which is readily available to us if we seriously believe that we are in a period of crisis. Only then may we expect to get over our difficulties.

Wardha, 5-7-'49

K. G. MASHRUWALA

### CO-OPERATION AND ECONOMIC DEMOCRACY

The creation of a rural civilization, according to a well-known social thinker, is the greatest need of the time not only in India, but all over the world. To what extent will co-operation be helpful in establishing conditions of economic equality among our peasantry, those who today own land, and those millions more who toil on the land without possessing even the small piece of ground where they dwell? In Palestine, a new civilization has sprung up in recent years, with the introduction of co-operative farming of an intensive, highly developed type. The powerful impulses that carried this movement forward in that part of the world are absent in our midst, while impediments are presented by diverse factors rooted in our soil and in our traditions. Still, it is impossible to conceive of an equalitarian society in our countryside save through the acceptance of the co-operative method, voluntarily in so far as it is possible, through compulsion where social progress is unattainable otherwise. It should be the task of earnest co-operators to discuss and formulate, for acceptance by the co-operative movement and by Government, the forms of co-operative effort they would adopt and the limitation, if any, they would impose.

Similarly, there is another sector of productive activity where co-operation can be equally serviceable. Today in India more persons engage themselves in industries carried on in their homes or in small-scale establishments than in factories. But those engaged in such industries are, in the mass, no less subject to economic exploitation than the industrial proletariat. While in addition their productive efficiency which



stands at a low level leaves them no scope for competing effectively with organized industries. To raise the scale of technical efficiency, to provide a stimulus for individual effort, to prevent economic exploitation, organization of the workers into producers' co-operative societies has been recognized as extremely helpful even in countries which have gone in for the nationalization of their large-scale industries. In India, where conditions of our national economy demand the encouragement of subsidiary occupations and cottage industries for the twofold purpose of relieving rural unemployment and of making our rural economy a balanced one, the need for reorganizing cottage workers on co-operative lines is even more urgent. In this field, as in the other one, it is necessary to plan ahead, to decide on what industries effort may be concentrated to start with and what form of organization should be adopted for the primary and the federal units.

The planning and the execution of the plan are the concern not of the State alone but of those, as well, who have so far associated themselves with co-operative work or propose to do so in the future. Individualism and the profit motive are rampant in our social life, thanks to regime of *laissez faire* under which we have lived for the last century and a half. Having achieved independence from foreign domination, we shall soon have a government which conforms to our ideals of a political democracy. It is our task, next, to apply the principle of democracy to the economic sphere. The form of democracy we seek is not one where authority is centralized, but one where every producer feels that he is an active participant in creative effort. It is the co-operative method alone that will provide the basis for such a democracy.

VAIKUNTH L. MEHTA

(From *Booco-op*, July 1949)

## MEETING FOOD SHORTAGE

### I

#### Deficit

As a result of my experiences during the last four years, I am convinced that the introduction of controls and rationing is a serious mistake. Panditji put the food shortage at 10 per cent while the Sardar put it at 7 per cent and the actual figures given in the Parliament recently work out to 6 per cent. In a vast country like ours, it should go easy to meet the deficiency.

#### Rice and Wheat

Apart from extra production if proper care is taken in the processing of food stuffs, this deficiency can easily be made up.

The staple food in the country is rice and wheat. The experiments conducted both in my *ashrama* and at Maganwadi (Wardha) have clearly demonstrated that the use of hand-pounded or *chakki* rice will save at least 20 per cent of food as compared with the use of highly

polished rice, both in quantity and in the nutrition provided therefrom. The use of hand-ground flour (*atta*) in place of mill flour is also likely to give some saving. Shri Vinoba placed the saving at 15 per cent from the information supplied to him by one of the C. P. Ministers. We need not pause to consider whether fifteen or twenty per cent is the correct figure. Anyway it is more than the six per cent shortage, which occurred last year.

Therefore, it is the duty of Central and Provincial Governments to ban the mill processing of rice and wheat, and to insist upon the methods of processing advocated by the A.I.V.I.A. Immediately these two things are done, there is no necessity for controls or rationing or importation of food stuffs from abroad, which results in loss of twentyfive to thirty crores of rupees every year from out of the slender resources of our poor country. The abolition of controls and rationing will certainly lead to the disbandment of an army of unnecessary officials, whose maintenance (salaries and D.A.s) is itself costing crores of rupees. This abolition will also help the consumers in another way. Some of the poorer folk in the country, who have been using millets for generations together, are now under rationing drawn into the fashion of eating polished rice, which is certainly less nutritious and causes vitamin deficiency diseases. These will then revert to millets.

#### Millets

The figures supplied by the Government regarding the millet position in this Presidency relate to *jawar*, *bajra*, *korra*, *variga*, *samai*. These foodstuffs were sown in 53.88 lakh acres in the year 1947-48; and in 52.24 lakh acres in the year 1948-49. The shortage is 1.64 lakh acres. There is also a shortage of 1.23 lakh acres under paddy. These three lakhs of acres must have been converted into commercial crops. Both the Government and people are responsible for the reduction in the acreage on which foodstuffs could be grown.

#### Tobacco

The production of tobacco should be seriously curtailed if not altogether prohibited. Shri Prakasam's Ministry was taking the steps in the direction of regulation of tobacco production. But circumstances prevented it from carrying out that policy. I request both the Central and Provincial Governments to prohibit its cultivation. If they are not prepared to do it immediately, to curtail it to the greatest extent possible.

#### Sugar-cane

The Madras Government has introduced total prohibition. The Central Government and other Provincial Governments are wedded to a policy of prohibition though some are for gradual introduction. I plead for the immediate introduction of total prohibition throughout the country. If that is done, crores upon crores of palms,



palmyra, date, cocoanut and sago are available for sweet toddy tapping; the jaggery and sugar that can be produced from these sources will not only be sufficient for our purposes but also leave a surplus for export. At present sugar-cane is raised on the most fertile soils and its cultivation every year and expenses incidental thereto can all be saved and necessary foodstuffs can be raised on the *lakhs* and *lakhs* of acres of land which are now set apart for sugar-cane growing. The palms above referred to will continue for years together and will not involve any annual expenditure of labour or money. The giving up of sugar-cane cultivation may lead to interference with vested interests but food is a top priority for the whole nation and the few mill-owners and sugar-cane growers must be prepared to sacrifice their individual gains for the sake of the nation.

#### Seed and Manure

In the Grow More Food campaign, special attention should be paid to the supply of seed and manure and provision of irrigation and drainage facilities. The last is altogether neglected and the *kisan* is deprived of the fruits of his labour by untimely rains and consequential floods and sub-mersion of lands. Immediate steps must be taken for providing at least temporary drainage facilities.

The supply of manure of the requisite quality and in sufficient quantity must be attended to. My *ashrama* is situated in deltaic region. All around there is dry and wet cultivation and I personally know the difficulties which we in common with the ryots in the surrounding places experience in getting adequate supplies. The best manure is farmyard manure. It is not available in sufficient quantities. The second best is the oil seed cake. Compost manures are not made here and the worst is the chemical manure. It affects the fertility of the soil as well as the nutrition in the foodstuffs. On account of the manipulations of the control and de-control of oil cakes, we are experiencing great hardships. I would suggest that the oil seeds, castor, groundnut, *til*, etc., should be kept in the country in sufficient quantity to meet the requirements of the *kisan*. And, if necessary, only the surplus should be exported outside. If these oil cakes are supplied in the proper season at reasonable prices, one can guarantee at least 25 per cent extra food production without any trouble whatsoever. But here too the vested interests are up against the *kisan*. And they must make the necessary sacrifices for the good of the country as a whole.

## II

### Three Fronts

The Grow More Food campaign should be directed on three fronts: (i) production of cereals and pulses; (ii) production of vegetables, leaves etc.; (iii) production of milk and milk products. Of these three the first takes

three to six months before any appreciable results are achieved. The second will take six weeks to three months and the third will produce visible results in the course of one or two weeks. Therefore these should be attended to in the first instance. The milk and milk products affect the human system most beneficially. But to produce milk we must give *dana* or special feed to the milch cattle. My experience ranging over twentyfive years has convinced me that a small quantity of *bajra*, soaked in water and ground into a paste, will increase the milk as well as its butter content. The next best is the cocoanut oil cake and then comes *til* cake. And the last is groundnut cake. A little quantity of salt dissolved in water will result in more milk. Salt is specially necessary when groundnut cake is used. Ripe palmyra fruit itself without the seed or its juice mixed in water and a little salt will give more milk. The rationing authorities whom I approached in this matter were horrified at the idea of sparing some *bajra* for these poor cattle, forgetting all the while that there is an immediate return of wholesome food from these grateful animals. I therefore request that special provision should be made for supply of *bajra* and these cakes through village panchayats or village congress committees as long as this control is in force. I would rather have decontrol of all these stuffs.

For the production of vegetables, manures are also necessary. Mother Earth, though kind, insists upon a fair price for its boons. Sweet potato, yam, tapioca (korra pendalam), snake-gourd, ash-gourd, sweet gourd can be converted into several dishes. Sweet potato, snake-gourd, ash-gourd can with rice or wheat flour be easily made into *halva*. *Chapaties* can be made out of sweet potato mixed with rice or wheat flour. These are delightful preparations and help to keep the body strong and healthy.

#### Supplemental Foods

Groundnut with jaggery, cocoanut with jaggery, *til* seeds with jaggery provide strong foods. I know from my own experience that groundnut pounded into flour mixed with about one-fifth of its weight of jaggery and with the juice of two or three sour oranges is one of the best recuperative foods. From January 30, 1948, I began to take one meal in forty-eight hours. And of course I lost weight in the first few months and then I thought of the groundnut preparation above referred to and I have since regained a major portion of the lost weight. I can safely recommend it to others. Groundnut contains more protein, more carbohydrate, more fat than any other food which we are accustomed to. It not only builds up the body but helps in mental concentration.

#### Rationing

If the actual shortage is only six per cent, where is the necessity for rationing at all! The authorities have been changing from seven ounces to twelve ounces. With six per cent shortage,



they can easily give fourteen or fifteen ounces ration. Then there won't be any black-marketing or official corruption.

I know as a matter of fact large quantities of food are available in the black-market and the unfortunate citizens of rationed towns are making good the shortage through black-markets. If people had lived on the ration food alone, at least seventy-five per cent would have been on the sick list. The death rate should have terribly increased. I am afraid there is something wrong somewhere. We are suffering from man-made and paper-made shortages and famines. Allow free transport and free trade through co-operatives wherever possible, through trustworthy social services organizations, wherever available, and through honest traders as a last resort.

The machinery of producer-cum-co-operative societies organized during the time of ex-Premier Prakasam is the best channel for distribution of foodstuffs and other articles of daily use. They may be extended all over the country. Then there will not be any scope for profiteering. Even, if there should be any such thing, the profits will return both to the producer and consumer.

#### Alternatives

If people observe one day's fast for every fortnight, then nobody need think of the shortages in foodstuffs. People will prefer it to the daily troubles consequent upon rationing.

There are vast extents of land under casuarina, coffee and tea plantations. Wherever possible these must be turned over to the cultivation of foodgrains.

People with large holdings are unable to produce as much per acre as the possessors of small holdings do. Their cultivation expenses are proportionately higher than those of small holders. Therefore as a temporary measure big estates may be parcelled out for cultivation amongst landless people.

Even the nationalized railways are helping the black-market. Between Bezwada and Madras you can see almost in every train small vendors carrying bags of black-market rice. They are ticket-free and freight-free passengers. In Madras City itself black-market rice is freely hawked.

The amounts which can be saved if my proposals are accepted and all sums which can be spared in any other way may be utilized for giving bonuses to *kisans* for extra production.

These controls and rationings create an atmosphere which is highly prejudicial to an orderly and moral life.

I have put down my thoughts and experiences. They may be tested and accepted wherever they stand the test.

Vinayashrama

G. SITARAMASASTRY

### UNILATERAL LOVE \*

Every mother knows that she loves her child, but it is not conditional upon the child returning the love. It often happens that the love is not reciprocated, the son neglects her and even ill-treats her, but she does not cease to love him. She feels sorry for her son and sometimes gets angry too, but her love for him is undiminished. She is always enthusiastic in doing whatever is possible for him, shares his joys and sorrows and hopes that one day he might mend himself, and in the end succeeds in correcting him by the strength of her love. Even if she does not, she is unable to give up her maternal nature. It is unilateral. If we have similar faith in this unilateral love, we shall love others irrespective of whether they love us or not. The Sun does not worry whether his rays penetrate the cave or not, but performs his duty in the sure hope that darkness will not affect him and that wherever his rays reach darkness will disappear. An armed man does not feel that since his opponent has no weapons, he need also have none. On the other hand he considers the other to be silly and does not want to become himself one by abandoning arms. In the same way, a person having faith in love as a great force will love his opponent in the hope of ultimate success, because he is armed with a sure weapon not possessed by the other. Though a desire for success is not good in itself, even without that desire he will succeed because he possesses a great weapon.

But the fact is that we have no faith in love and if we love, it is out of helplessness. We are overcome by those who love us and begin to love them ourselves. The spirit of love is not natural in us, nor have we faith in it. Those who have experienced pure love have sung its praise and have taught to give our love in return for hatred and thus win hatred. Lord Buddha has said that hatred cannot be overcome by hatred but by love. Jesus Christ said that there was not much credit in loving a friend. But if one loved one's enemies, it was creditable. The *Quran* also says that if anybody bears enmity towards you, you try to love him and one day he will become your greatest friend. Love has that capacity.

We must have the strength to possess this unilateral love and we must learn not to regulate our relations with others by looking to what they do or do not do. Our capacity to love should not be influenced by others' conduct. If we dance to the tune of others, where is our individuality? Therefore, we should continue to love others and if we find that there is want of love in them and their hearts are full of hatred, we must exhibit greater and greater love. If we do this, one day we must succeed. Even if we do not attain success in the worldly sense, we shall have a satisfaction which we can never lose.

\* Adapted from Shri Vinoba's post-prayer speech in Hindustani on 1-4-49 at Hyderabad. — D. D.

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