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Mr. S. K. Yegnanarayana Iyer, M.A.

Mr. E. Vinayaka Row, B.A., B.L.



चित्रे वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा । गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः॥

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VOL. XXI]

JANUARY, 1943

[No. 1

INDIAN UNITY.

By

MR. E. VINAYAKA RAO, B.A., B.L., *Advocate, Madras.*

On the subject of Indian Unity three important pronouncements have been made recently looking at the question from three different angles of vision. As these expressions of opinion are concise and fairly comprehensive of each of the three points of view I give below full extracts before examining critically each of the three divergent views.

The Viceroy, speaking at Calcutta on 17th December 1942 spoke as follows :—

Importance of India's Unity.

"I have spoken often to you in my earlier addresses of the importance of unity in this country. Geographically India, for practical purposes, is one. I would judge it to be as important as it ever was in the past, nay more important, that we should seek to conserve that unity in so far as it may be built up consistently with full justice for the rights and the legitimate claims of the minorities, whether those minorities be great or small. That that would be a desirable aim no one, gentlemen, can doubt who tests that proposition in terms of foreign policy, of tariff policy, of defence policy, of industrial development. Can India speak with the authority that she is entitled to claim, can she play her part effectively at international discussions, at

discussions with the other parts of the Empire if she is to speak with two voices? Indian unity, subject as I have said to full and sufficient provision for the minorities, accepted as such by those minorities, is of great and real importance if India is to carry the weight which she ought to carry in the counsels of the Empire and of the world. But there are hard practical issues, that have got to be faced before any true solution can be found. Political opinion in all responsible quarters must discover a middle road along which all men of goodwill may march. That indeed is the difficult but essential task which must be performed if India is to achieve the great position we all desire for her. The policy of H. M.'s Government in respect of the future status of India is clear beyond any question. But the achievement of a particular status carries with it heavy obligations. In the modern world, whether we like it or not, a readiness to accept heavy financial burdens to accept liability for defence on whatever scale one's geographical position demands, at whatever cost; all those are essential. So many to-day found their hopes and their plans on the confident assurance that the post war world will be a safe world, I sincerely hope that it will be so. But if that end is to be achieved, and maintained, constant vigilance, constant effort, constant forethought, will be needed. And all that is relevant to what I have just said about the unity of India. A divided people cannot carry the weight that it ought to carry, or make its way in the world with the same confident expectation of success.

But equally, mere artificial unity, without genuine agreement between the component parts, may well be a danger rather than an advantage. For fissures that reveal themselves under pressure from outside are more dangerous than fissures the existence of which is well known and can be provided against. It is only by understanding between party and party, between community and community, understanding that begets trust and confidence, that is based on a liberal acceptance by the parties to it of the historic traditions, the legitimate claims of the other to a place in the scheme of things, that there comes that truly welded result which is able to stand shocks from whatever corner of the compass. Is not that result worth working for? Is it not worth some sacrifice, if some sacrifice must be its price?

Britain not Responsible for the Deadlock.

Great Britain's help is always available and has been freely offered. In the time that I have been in this country one proposition after another has been advanced by His Majesty's Government and by myself

in the hope of producing a generally acceptable solution. I can myself claim to have brought together Mr. Jinnah and Mr. Gandhi, though unhappily without result. I have worked very hard, if unsuccessfully to bridge the gulf between parties, interests and communities. Let me say one thing only before I pass from this subject. We are familiar with the suggestion that the troubles of India are due to Great Britain's refusal to part with power, I would say exactly the contrary. Those troubles are due to Great Britain's expressed readiness to part with power. It is because agreement cannot be reached between the conflicting interests in this country as to who is to take over the responsibilities which Great Britain is only too ready to transfer to Indian hands, that the deadlock has arisen. It is from no reluctance on our part to transfer them."

On the above speech the Working Committee of the Bombay Provincial Muslim League passed a long resolution on 24th December 1942. One may well presume that the resolution should have had the approval of Mr. Jinnah and in any case having been passed by a body of persons who have been acting in close collaboration with Mr. Jinnah, the resolution may be taken to represent the point of view of the All India Muslim League. The following is the full text of the resolution:—

"The Committee considered the address of the Viceroy to the Associated Chambers of Commerce at Calcutta on 17th December. The Committee cannot help feeling that the statement is made at a most inopportune time and is likely to shatter the little hope of a settlement created by the sensible section of the Hindus gradually coming round in favour of recognising the just demand of the Muslims for self-determination. The Federal idea was abandoned and the idea of an Indian Union or Unions was substituted in its place, when the British War Cabinet made the Cripps proposals, because the formation of a Union clearly visualises assent of the units forming the Union and guarantees liberty to each unit either to agree or refuse to join the Union. It would be folly to coerce the Muslim majority States to join an Indian Union in the shaping of whose policy they will have no effective voice. Indian Independence, with the establishment of a unitary form of Government will mean gross betrayal of the Muslims of India and violation of the solemn promises given to the Mussalmans of India by British statesmen on behalf of His Majesty's Government from time to time. It will result in making the Hindus independent but will only mean for the Mussalmans a transfer of masters by substituting the Hindus for the British

and in spite of all subterfuges or machinations of interested parties the Muslims are determined at any cost not to accept this subject position but to establish their own Government in areas where they are in majority.

The real issue before India.

The Viceroy is fully aware that the real issue before India is whether there is to be one Central Government or not, and that a section of the Hindus insist on the establishment of a Central Government while the Muslims are fundamentally opposed to it. If the Viceroy really believes as he said that the deadlock has arisen, because agreement could not be reached between the conflicting interests in this country as to who was to take over the responsibilities which the British were only too ready to transfer to Indian hands. It was most improper for him to make a statement supporting the Hindu sections seeking to dominate over the Muslims by discovering after six and a half years of his term as Viceroy, the "geographical unity of India and to have emphasised it. India is a subcontinent and not a country. No geographical unity can justify the rejection of the Muslim League demand of self-determination for Muslims. Geographical unity is possessed by all continents, and it would be sheer folly to establish a State on the foundation of geographical unity. It is equally futile to seek to enlarge the area of a State on the supposition that the greater the area, the greater the strength of the State. If that principle were to be accepted, one State would have been formed of the whole of Europe and its power for good or evil would have been inestimable.

This meeting is further of opinion that the speech of the Viceroy is apparently meant to appease the diehards amongst the Hindu community and also to keep India perpetually divided, so that British power in India may be still further consolidated.

Viceroy's Fundamental error.

The Committee appeals to the sensible section of the Hindus not to be led astray by the mischievous statement of the Viceroy denying the natural and fundamental right of the Mussalmans to self-determination. No doubt the Viceroy has stated that Indian unity should be subject to full and sufficient provisions for the minorities, accepted as such by those minorities, and he further emphasised that it would be for the principal elements in Indian national life to devise their own proposals for the future government of this country and reach on those proposals an agreement so essential if any workable and permanent scheme is to be

devised. However, the description of Indian Muslims as a minority and not as a separate nation is the fundamental error which the Viceroy has committed. The Muslims are a nation of a hundred million, having their homelands in the north-western and eastern zones of India and have an indefeasible right to form their own States in these areas. Unless Indian Muslims are assured on these points, they will have no recourse left except to devise sanctions for the acceptance of their demands. The Committee appeals to the Working Committee of the All-India Muslim League to take steps in this direction."

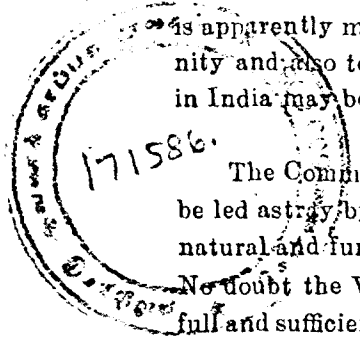
The Hindu Mahasabha's point of view is contained in the following resolution of the Hindu Maha Sabha Session at Cawnpore passed on 31st December 1942 :—

"The All India Hindu Mahasabha endorses its demand formulated by its Working Committee at its meeting held in Delhi for the purpose of ending the present political deadlock and notes with satisfaction that the Sub Committee appointed by the Mahasabha succeeded in securing the highest unanimity possible amongst all present political parties and communities. It records its definite opinion that the political situation has deteriorated owing mainly to the refusal of the British Government to take the initiative and transfer power to Indian hands.

Complete unanimity on all points among all political parties has never been achieved in the history of any country in the world and insistence on such unity as a condition precedent to transferring power is only a pretext for not parting with political power.

The impossible attitude taken by the Muslim League and its refusal to come to any settlement unless the principle of Pakistan is accepted—a principle to which the Hindu Mahasabha can never agree both in the interest of Hindus and India as a whole—has been due mainly to the open encouragement which the League has received and is receiving at the hands of the British Government. Now that the Viceroy in his recent Calcutta speech has openly recognised that the political integrity and geographical integrity of India must be maintained, the British Government should now modify their policy of possible vivisection of India as embodied in the Cripps Proposals.

The Hindu Mahasabha has been and is prepared to offer its hand of co-operation to all political parties, specially to minority parties, for securing reasonable adjustments and their rights and interests within one United Hindustan. The Hindu Mahasabha re-emphasises that it is fundamentally opposed to any constitutional scheme which undermines



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the integrity of the Indian nation and the Indian State, which must ever remain one and indivisible, gives sovereign powers to provinces and does not provide for a strong Central Government. The principle of self-determination is to be applied to a nation as a whole and not to its component parts."

(To be continued.)

INDIVIDUAL AND SOCIETY

By

RAO BAHADUR S. K. YEGNANARAYANA IYER, M.A.

"Looking through the turmoil and strife of to-day, we see in perspective a new way of life opening out for the world. What will this mean to Society." On this same problem there was another talk, from the point of view of the individual. I don't know whether the interests of society and of the individual are so radically different, as to necessitate the discussion of the problem from two apparently different points of view. If all individuals are good, virtuous and law-abiding, the society of which they are members would be equally good; conversely, no society can be cultured or prosperous, unless each of the units i. e., the individual, is cultured and prosperous.

It is true that occasionally their ideals seem to conflict with each other. An individual must have full liberty to achieve the highest development he is capable of, and the progress of society is possible only if there are many such individuals enjoying the fullest liberty for growth. Society, on the other hand, aims more at order than of progress and would behave despotically and curb the liberty of individuals in order to ensure its own stability. Much depends upon the aspect on which the emphasis is laid; J. S. Mill and Carlyle may be taken as representing the two opposing views, one giving relatively greater importance to the individual and the other to society. Here we shall view the problems from the point of view of society.

The new way of life which the forward among us see emerging out of the turmoil and strife of today, has got a chance of becoming permanent only if the causes that led to the present sorry conditions of things, cease to operate. It would, therefore, be in the fitness of things, if we examine this question before we discuss the new order which is bound to emerge in God's good time.

Among the major causes of the periodic disturbances of the peace of the world are the acquisitive instinct of mankind and the defective

distribution of the world's goods among the various organised units called nations, not to speak of the equally defective distribution of such goods among the individuals composing such nations. The problem has been further complicated by the growth of the very idea of nations, and the confusion has become worst confounded, since in recent times, the idea of race, the need for maintaining its purity and the belief in its high destiny has enslaved an important section of the people of the world. The rapid growth of the world's population owing to the non-operation of old checks, like famine and pestilence, thanks to the general progress of science and its application to life, has given rise to the slogan of lebensraum or living space, by those who felt aggrieved by the lack of it. These are the main causes of the present world conditions, though the list is by no means exhaustive.

Taking these in order, how far has there been a change in human nature and a weakening in the acquisitive tendency which has become almost an instinct? Great thinkers like Bertrand Russell have marked out this tendency as Public Enemy No. 1. The antidote against this poison, is the creative instinct which finds joy in making things and sharing them with others, and this has to be deliberately encouraged. The prospects are not very bright, yet there is some chance of such a change.

Coming to the next question of equitable distribution of goods among the people of the world, the need for it is becoming more and more realised. Interesting experiment along these lines has been performed by our allies the gallant Russians and we can profit by their example. More and more rich men like Carnegie, Rockefeller and Ford are coming to realise that their wealth is only Trust Property of which the general public is the beneficiary. The State itself by its more equitable principles of taxation, based on the maxim that "much is expected of those to whom much is given," is acting as a leveller because out of the income thus derived, it spends large amounts on public services as education, sanitation medical help and communication.

The idea of nationality gained tremendous popularity during the XIX century and many states became strongly imbued with this idea. A stream, a road may separate one state from another and yet the citizens of each state are expected to be loyal to their states only, even to the extent of being ready to sacrifice their lives at its call. Patriotism was exalted into a virtue of the highest order; with what dire consequences we know now. Nurse Cavell in her last moments realised

that patriotism is not enough. An eminent American anthropologist who wrote a good book on the History of Civilization concluded his work with these significant words—"Our nationalism today is humanity's great enemy and civilization's greatest threat."

The excessive importance given to 'Race' by the Nazis is considered by scientists like Julian Huxley to be entirely wrong as there is no pure race left anywhere on the face of the globe. Thus the more important of the fundamental causes, i.e., defective human nature and the defective economic organisation of society, together with the secondary causes of nationality and Race, all these stand condemned by the advanced thinkers of today. So far so good; for what thinkers think today the masses think tomorrow. We may therefore say that though the sky is overcast with dark clouds there is a silver lining.

No sensitive people, in whatever age or clime they were born, have complacently accepted their environment; they must have felt like Hamlet that the times were out of joint, because 'We look before and after and pine for what is not.' Men of letters have from time to time given us their conceptions of a perfect society. Our Adi Kavi Valmiki in giving an account of Ramarajya, may be taken as the pioneer, and he has had worthy followers in Plato, Sir Thomas Moore, William Morris down to Mr. Wells of our own days. The golden dreams of those gifted persons of a perfect social organisation would be a fascinating subject to talk about. Let us however notice some of the more general trends in human society today, that point to the possibility of a change for the better.

The most important characteristic of modern life that distinguishes it from life about a century and half ago, is the increasing application of science to the various problems of life. This has brought about radical changes in our ways of life, especially in recent times when the rate of change has been increasing with great rapidity. The radio and the aeroplane have completed what the telegraph and railway began about a century ago and our earth has shrunk into a very small place. People inhabiting different sections of the globe have been brought nearer together as never before; and former physical barriers that prevented movement and acted as natural boundaries, have ceased to exist. The Fundamental unity of mankind and of the earth as its *habitat*, have to be recognised and acted upon; because all the old divisions have become obsolete. If such a change cannot be brought into existence immediately, steps have to be taken to realise the ideal in

the near future. Individual states as we know them may continue to exist for sometime more; but they have to be federated into a world state which has to be kept sufficiently strong and powerful to see that all its constituent states behave properly. This would be but the completion of the process that has been going on steadily in spite of the violent interruptions caused by the world war No. 1 three decades ago and World War No. 11, that is now being waged around us.

Science and philosophy have been becoming international. Finance and Industry, Commerce, Post and Telegraph, labour organisations all have been integrating into international wholes. This tendency has to be deliberately strengthened and the society of the future has to be organised on a world basis. In the significant words of the Marquis of Lothian, 'There is only one way of ending wars and of establishing peace in the political sense of the word, and that is introducing into the international sphere the principle of the state—that is by creating a federation of nations with a Government which can wield the taxing, executive, legislative and judicial power and command the exclusive allegiance of the individual in the supernational sphere.' The League of Nations failed because it was not strong enough to make its constituent members obey its mandates.

In the future society we are visualising, Religion would be a cementing factor instead of being a separative force. The principle of organisations envisaged in politics, each state keeping its separate existence, but all federating into a bigger whole, has to be followed in religion as well. Unity in diversity is the plan of nature and not a dull uniformity. Various religions that have been laying greater stress on points of difference than on points of agreement have begun to reverse the process and meet oftener than before to discuss common problems. The idea of Parliament of Religions is becoming more familiar in recent times, though it lay dormant for about 3 centuries since it was started by Akbar. It is also being realised more and more that no religion can claim an exclusive monopoly of Truth and that the proper attitude of one religion to another, is one of toleration and brotherliness and not of hatred and rivalry.

It is a hopeful sign of the times that the question of the future organisation of society is engaging the attention not only of poets, and philosophers but of practically minded statesmen who are immersed in the day to day administration of vast empires. The famous Atlantic Charter for which President Roosevelt and

the British Premier are responsible and which is now accepted as being applicable to all peoples of the world, is a document of the highest importance. It guarantees four freedoms to all mankind, the freedom of worship for which the Pilgrim Fathers left their paternal shores and went to a far off land, the freedom of speech which has been the glory of England and the two new freedoms, freedom from want and freedom from fear. These two eminent statesmen have set up in their respective countries influential committees, to discuss, and formulate plans for post war reconstruction. The official exposition of the Charter expresses the desire 'to bring about the fullest collaboration between all nations in the economic field with the object of securing for all, improved labour standards, economic advancement and social security. It also proclaims the hope of establishing peace which will afford the assurance that 'all men in all the lands may live out their lives in freedom from fear and want'.

We see therefore that the ground is being prepared for united action by all mankind in the three important fields of politics, religion and economics.

These plans have to be incorporated in the educational scheme of the future, so that the young generation to come may imbibe these healthy ideas and grow into real citizens of the world.

Is it not open to me, as an Indian, to hope that sooner or later, sooner rather than later, the world will appreciate the beauty of the vision of our vedic bards who conceived Human Society as a Purusha and thus emphasised its organic unity? May I not hope that the world will find a rational defence of this conception in the doctrine of Atman, one Paramatmam appearing as different Jeevatmans so that when you are asked to love 'others you don't love them as brothers, but as your own other selves? May I also not dream that the consummation devoutly wished for and given public utterance to on all auspicious occasion, that all the worlds may be happy (*Lokha Smartah Sukhino Bhavantu*) may no longer remain a pious aspiration, but will be actually realised in the near future? To the sceptic who disbelieves the possibility of the future turning out to be so good, let us turn round and say in the wise words of the venerable Dean Inge that 'no pure hope can ever wither, except that a purer one may grow out of its roots'; or better still we shall put him a question in the immortal words of the poet, 'if winter comes, can spring be far behind?'

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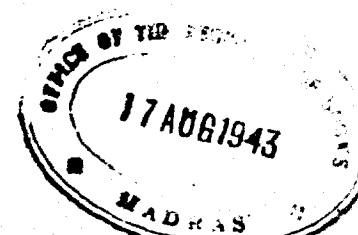
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MR. B. SITARAMA RAO

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[No. 2 & 3

A LADY SAINT OF MODERN INDIA

By

SWAMI ASESHANANDA.

Our attempt in this short essay however feeble it may be is to portray for our emulation and benefit one or two salient features in the life of Sri Sarada Devi who is known to friends and devotees of Sri Ramakrishna Mission as Holy Mother. Her pure unostentatious life of 67 summers showered peace and benediction to hundreds of care-worn, heavy-laden souls from the East as well as the West. Away from the din and bustle of the maddening crowd, like the gentle breeze, she brought life and cheer to inquisitive hearts who were pining for solace. Here was a life full of radiance and joy, crowded with unselfish activities and spiritual ministration. She was truly the last word of Sri Ramakrishna towards the ideal of Indian womanhood. The sweet relationship which existed between these two souls—this noble couple is too deep and profound for words. There was not a tinge of physical attachment in their conjugal love. Oh with what respect did Sri Ramakrishna treated his wedded wife! Oh with what an amount of reverence and love he was attending to her needs and was solicitous for her welfare. The story is brilliant and full of charm. Ramakrishna used to say—"All my Sadhanas and devotion to God will take to wings if she moans, if her feelings are wounded even in the least." The sacred bond of union which remained invulnerable in the midst of calamities and fiery ordeals of life and lasted even beyond the grave is a shining example to testify to the truth that spiritual life in India in spite of her

abject poverty and benighted condition has not been extinct. India has still the proud privilege of being the custodian of holiness, purity and love, the eternal verities of life which can successfully withstand even today the onslaughts of brute force. Rightly she can claim to be the harbinger of fraternity, goodwill and peace, in a world torn asunder by hatred, distrust and titanic war.

The life of Sarada Devi is a master-piece of the Divine Artist's noble creation. As daughter, sister or wife, she played her part remarkably well. But the most outstanding trait of her character is her motherly affection which manifested itself in an overwhelming surge, unbaffled by the barrier of colour, creed or community. She felt equally for all and her hand was outstretched to wipe out the tears from the eyes of all. An untouchable would have free access to her door and call her mother. A muslim villager would stop to receive some presents from her and address her as mother. She would cater to their needs at all odd hours, serve them with her own hand and carry the leavings after cleansing the spot where the food was taken. Sometimes pearl drops would trickle down her cheeks when she would listen to their sorrowful tales. They too with great wrench of trickling and moistened eyes would take leave of her. Sister Nivedita who had the good fortune of living with her when she was accorded a place of shelter in her home in spite of terrible opposition from the old orthodoxy wrote to her in a letter—"Dear mother! You are full of love!" And it is not a flushed and violent love, like ours and like the world's but a gentle peace that brings good to every one and wishes ill to none. It is a golden radiance, full of mirth. I felt such a wonderful freedom in the blessing you gave me, and in your welcome home. Dearest mother—I wish we could send you a wonderful hymn or prayer. But somehow even that would seem too loud, too full of noise'. Surely you are the most wonderful thing of God. Sri Ramakrishna's own chalice of His love for the world—a token left with His children for their cherishing with grateful homage. Be pleased to send to your poor daughter the mantle of your peace."

The life of Sarada Devi reveals the type of exalted womanhood which unfolded in thousand petals in the troublesome and no all personality of Sita. The tribute paid by Swami Vivekananda to Sita Devi was truly fervent, magnanimous and heart-felt. It will be profitable for us to ponder over the words and translate into action the sentiments expressed. "All the Indian ideals of a perfected woman have grown out of that one life of Sita; and she stands these thousands of years

commanding the worship of every man, woman and child throughout the length and breadth of the land of Aryavarth. There she will always be, this glorious Sita, purer than purity itself, all patience and all suffering. She, the ever chaste and ever pure wife, she the ideal of the people, the ideal of the Gods, the great Sita, our natural God, she must always remain. We are all children of Sita. Any attempt to modernise our women, if it tries to take our women away from that ideal of Sita, is immediately a failure, as we see every day. The women of India must grow and develop in the foot prints of Sita and that is the only way". The character of Sarada Devi was moulded in that pattern of sanctity and service with a tinge of self-seeking profit and personal interest. After the passing away of Sri Ramakrishna, she virtually converted every tear of bereavement into a pearl of sacrifice and love. She dedicated herself completely in taking up his mantle and looking after the needs of the forlorn and the dejected without caring for her own comforts. Hundreds of persons will bear witness to the fact that their lives were saved from a moral catastrophe by her encouraging words of hope and consolation. One of the direct disciples of Ramakrishna once remarked—"The poison which we cannot digest we send to the Holy Mother. But how wonderful it is that the very persons whom all gave up as hopeless turned over a new leaf and became regenerate souls by the magic of her words and purifying touch".

Like Ramakrishna, Sri Sarada Devi too was innocent of book-learning. But she drank deep from the real fountain of knowledge, the university of nature and imbibed profitably all the wisdom and precious gifts that it could confer. By patient search and suffering and earnest Sadhana she acquired a true insight into the nature of men and things. The gift of intuition made her competent to solve the most intricate problems of spiritual life in a remarkable manner. Though she belonged to the old world, her mind was none the less modern. As she spoke from first-hand experience her instructions had always the ring of originality. They would go straight to the heart and touch the very chord of the soul enabling and edifying it. We may cite the following as an example to illustrate our point. To the problem which arises from a conflict between spiritual life and humdrum work in the world, her reply was. "You must do your normal work. Many are known to do great works under the stress of some strong emotion. But a man's true character is revealed from the manner in which he does his insignificant daily duties. But then prayer and meditation are also necessary.

You must sit for meditation at least twice a day however crowded may be your activities. That will be like a helm to a boat. It is idle to expect that dangers and difficulties will not come; they are bound to come. But for a man of prayer they will pass away from under the feet like water. One who makes a habit of prayer will easily overcome all difficulties and remain calm and unruffled in the midst of trying situation."

Sri Sarada Devi passed away bearing patiently the agony of a prolonged disease but never failing to help unstintingly all suffering souls that come to her doors with face lit with smile and true resignation, in the year 1920. Her last message to cheer up and console an aggrieved world was—"Why do you fear. There is God to protect you in your tribulations. Just learn to make the whole world your own. No one is alien. Worship Him and serve His Children with all humanity and loveliness. You will surely be suffused with His grace and all your sorrows will vanish like darkness before the dawn of day".

May the God of India vouchsafe true understanding among brothers of different faiths so that we may hold aloft the banner of spiritual light—our ancient heritage and usher in a new era of ever-lasting peace on earth and good-will among men.

ESSENTIALS OF DIET

By

SIR V. RAMESAM

Not the least of the contributions made by modern scientific research to the cause and progress of civilisation is the discovery of vitamins as an important factor in health and longevity. Formerly text books on hygiene used to state that the essential foods for human diet chemically described were proteins, fats and carbo-hydrates. Latterly scientists have added minerals and vitamins to the above list. Not only have these been added but they are placed in the fore-front of the list. According to one author these are the most essential factors. Of course this does not mean that proteins, fats and carbo-hydrates are not necessary for health and life. In obtaining a proper supply of minerals and vitamins, an adequate supply of proteins, fats and carbo-hydrates is also ensured, because minerals and vitamins are contained in chemical combination in foods and they cannot be isolated and separated from the rest of the constituents without damaging their properties. Therefore in taking an adequate quantity of vitamins, practically everything that is necessary for the sustenance of human life is supplied.

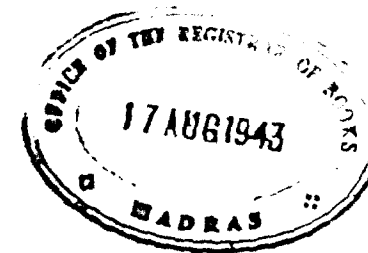
For the lay reader it is convenient to give a general idea of the meaning of these terms. Proteins are the substances which contain Nitrogen as an essential element. They of course contain Oxygen, hydrogen and carbon also. But unless a substance contains nitrogen it cannot be a protein. The chief proteins in the diet of the people of India, are pulses. These contain a fairly high percentage of proteins—something like 22 to 24 per cent. One of the pulses recently imported into India namely the Soya beans contains as much as 40 per cent. These have to be taken in great moderation and have to be completely cooked before they are properly assimilated. Other substances containing a smaller percentage of proteins than pulses are the cereals. Of these wheat is the richest. The better varieties contain as much as 11 per cent and rice comes next which may contain as much as 8 per cent. The outer-layer of these cereals are also rich in minerals, and here comes the importance of taking these foods in an unbleached form. Milled rice and milled wheat are deprived of the minerals and vitamins and their food value is considerably impaired—in fact the considerable

increase of diabetes in Southern India is attributable in part to the increase of rice mills in the country. Other cereals such as millets which include ragi, cholam etc., are not so rich in proteins while they are rich in minerals. Carbo-hydrates and fats are compounds of oxygen, hydrogen and carbon, and these do not contain nitrogen. In the case of fats the oxygen percentage is low and therefore they readily combine in the body for purposes of oxidisation and producing energy. In the case of carbo-hydrates otherwise called starches and sugar, they are also compounds of carbon, hydrogen and oxygen, but oxygen percentage is higher. They also manufacture energy and are required for all those who do work. Proteins are generally regarded as builders like the bricks and other materials of a house. Minerals of which some are absolutely essential for life are required in fairly small quantities, but if there is a deficiency in these small quantities, serious ill-health results. 35 elements have been absorbed in the structure of the human body. Omitting carbon, oxygen, hydrogen and nitrogen, which are necessary constituents of all organic life, the other important elements are calcium, phosphorous, sodium, potassium, magnesium, manganese, iron, chlorine, iodine, copper etc. The amount of calcium in the human body is 2 per cent. A professor of America has remarked that it is likely that a greater amount of ill health in Western Nations i.e. Europeans and Americans is due to the deficiency of calcium. He says "a generous surplus of calcium results in better development of the young, a higher form of adult health, and a longer use of what may be called prime of life, the period between maturity and old age". This is but one example of what science of nutrition is doing to increase our vitality for the average length of life." The percentage of phosphorous is 1 per cent. One need not particularly attend to the percentage of sodium and potassium as these are generally present in all vegetables. The percentage of iron is '004 per cent which looks surprisingly small and yet there may be serious deficiency of this element resulting in the disease called anaemia. Latter day medicine has discovered very efficient methods for the treatment of anaemia by facilitating the absorption of iron in the system by the injection of liver extracts. The amount of iodine in the system is '00004 percent and deficiency in this results in injury to the thyroid gland and consequent disease. People living near the sea-shore get plenty of iodine in their vegetables and in the sea-salt they use. The crude sea salt manufactured out of the sea water and not that thoroughly bleached, contains iodine and the habit of substituting

bleached table-salt for sea-salt has been condemned by Dr. Williams as depriving the body of the necessary iodine. As Switzerland is a land-locked country and has no sea-coast the people of Switzerland suffer from goitre as the result of iodine and the Government of that country has compelled shop-keepers to sell iodised salt at the same price as common-salt.

I now refer to the subject of vitamins. There are 5 or 6 of them now known and regarded as absolutely essential for health. The 'A' vitamin protects the body against infection and is also necessary for the health of the eyes as it prevents the disease xerob ophthalmia, that is night-blindness. It is contained in butter, cod-liver oil, shark liver oil and in leafy vegetables and in sprouted pulses. Vegetable fats such as gingely oil, ground-nut oil and other oils are poor in 'A' vitamin. Now-a-days the newspapers are full of advertisements of vegetable fats as suitable for cooking purposes: they are boomed to contain vegetable fat, but the likelihood is that they are poor in 'A' vitamin and cannot replace ghee to which the people of India have always been accustomed and one must be warned not to entirely give up the use of ghee in favour of these vegetable fats even if they partly replace it on account of economic reasons. The 'B' vitamin is found in pulses, in cereals and in nuts. The milling of cereals destroys most of the 'B' vitamin. Among the nuts almonds is one of the healthy nuts containing 'B' vitamin and causing the least amount of acidosis. Other nuts are also fairly rich in 'B' vitamin but they are apt to produce acidosis in the system. The 'B' vitamin is generally sub-divided into 'B1', 'B2' and 'B6', each with specific properties of its own. Then there is the 'C' vitamin which is a variety of sugar chemically. It is also called ascorbic acid. It is necessary for the rapid healing of wounds. It is found in all fruits, oranges and tomatoes being very rich. Tomatoes contain also 'A' and 'B' vitamins. The 'D' vitamin is essential for protecting children against the disease called rickets and is present in cod-liver oil. 'E' vitamin is the fecundity vitamin. It is present in wheat germs. Milk is rich in almost all the vitamins but over-boiled milk as people generally do destroy the 'C' vitamin, which is easily destroyed by heat and sun light. Dried fruits are therefore not rich in 'C' vitamin as fresh fruits. Canned fruits are also deficient unless they are prepared by special processes. Unless one has an eye to the presence of these vitamins in the daily intake of food, one is apt to lose the benefit of vitamins on account of the highly artificial life in modern times.

Storing pulses after grinding them and splitting them up is apt to destroy the vitamins. A diet of milled rice and split up red gram though highly nutritious from the point of proteins and carbohydrates is sure to produce disease because it is deficient in green vegetables which supply the vitamins and many of the minerals.



EDITORIAL NOTES

By

MR. E. VINAYAKA RAO, B.A., B.L., *Advocate, Madras.*

Mahatma's Fast: Millions of our countrymen have received with great regret the disappointing words of Mr. Amery's endorsement of the Viceregal negative to the Leaders' request for the release of Mahatmaji unconditionally. We are not concerned with any question of politics when we add our views to the chorus of appeals that have emanated from all over the country for the unconditional release of Mahatmaji. One need not agree with him in his political aims or methods to recognise that he is one of the greatest sons of India and his life is much too precious to be risked at this stage of our evolution. God tempers the wind to the shorn lamb. In the mercy of Providence Mahatmaji may be enabled to emerge out of the ordeal and break his fast on the 3rd March 1943. The news of the breaking of the fast will be received all over the country with joy and thanks giving to the Almighty. Let us hope that the Nation will take all effective measures that may be called for to prevent such an episode happening again.

Viceroy's Councillors' resignations: Mr. Jinnah thought that he had done his duty in connection with Mahatma's fast by stating that it is a matter that concerns Hindus only and that they should deal with it and he had no lot or part in connection with Mahatma's fast and the country-wide appeal for his unconditional release. This is a position which even devoted followers of the Muslim League have found difficult to accept and many members of the League have made special appeals to Mr. Jinnah not to keep himself and the Muslim League aloof from the rest of the country in the unanimous appeals made for the release of Mahatmaji. Some English papers have taken the cue from Mr. Jinnah and suggested that Hindu Councillors were much exercised over Mahatma's fast and that three Hindu Councillors have resigned their membership of the Viceroy's Executive Council. Many English Journalists have in the past given evidence of grave errors even in stating the existing facts. They may be pardoned for not realising that Sir H. P. Mody is a Parsee and that the resignations were made by the three Councillors not on

the ground that they are Hindus but on the ground that as Indians they cannot agree with the policy pursued by the Government of India on the question. Muslims form only about 22½ per cent of India's population and if a vast majority of the Nation speaks with one voice it is no wonder that the preponderant element voicing that opinion should consist largely of Hindus. The 300 Leaders that met at Delhi in conference under the presidency of Rt. Hon'ble Sir Tej Bahadur Sapru belonged to diverse creeds and represented various elements and interests in our national life. Quite a large number of Muslims were present at the meeting, and the Indian Christians have repeated from innumerable platforms that the Government should release Mahatmaji unconditionally. It is not a question of the Hindus of India at all. It is a question on which the entire Indian Nation felt overwhelming anxiety which has been manifested all over the country in the last two weeks.

Rao Bahadur S. K. Yegnarayana Ayyar.—Our readers will be glad to learn that Rao Bahadur S. K. Yegnarayana Ayyar our esteemed colleague of the Editorial Board, attained his 61st birth day which was duly celebrated at Mylapore. In connection with the celebrations he was the recipient of an address from the Madras Teachers' Guild and innumerable messages of congratulations and good wishes from the large circle of his personal friends. We wish him long life and health and many happy returns of birthday celebrations.

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