

Religious and Cultural Aspects of the

Dhananjayrao Gadgil Library



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By
VERRIER ELWIN

"I was naked, ye clothed Me"

ANNAS TWO

M. R. SESHAN
PUBLISHER, TRIPPLICANE, MADRAS
1932

"Poor naked wretches, wheresoe'er you are
That bide the pelting of this pitiless storm,
How shall your houseless heads and unfed sides,
Your loop'd and window'd raggedness, defend you
From seasons such as these?..... Take physic, pomp;
Expose thyself to feel what wretches feel;
That thou may'st shake the superflux to them,
And show the heav'ns more just."

—*King Lear.*

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FOREWORD

“THE world is too much with us” and we have thought of khadi in terms of utility, of economics and politics. But this has not prevented the thoughtful and the morally sensitive from feeling that the spinning wheel represents a moral and spiritual re-valuation. As long as the present individualistic and wasteful production and distribution of necessary and unnecessary goods continues, the purchaser, if he is spiritually alive, must feel the moral value of purchasing his goods from sources untainted by sweating and exploitation. The indifferent to such considerations may not necessarily be morally guilty or sinful, but the thought cannot be avoided that they need a quickening of their conscience by right moral and intellectual education. Such an education is placed before the public by Fr. Elwin in this little pamphlet.

For this task he is eminently fitted. Whatever he writes he writes from his personal realisations, and his realisations are due to the fact that he approaches new things and thoughts in the spirit of sympathy and charity. Those who know him know that, like C. F. Andrews, he is one of those rare

spirits, who bend the knee wherever the knee is bent, in worshipful prayer. The *Anter-yamin*, the knower of all from within, knows that all worship is meant for Him. Guided by this catholic spirit, the writer has readily appreciated, and made his own the music of the spinning wheel. He has understood the philosophy underlying it and accepted the novel but just re-valuations. He has therefore succeeded in elaborating upon what is given in the form of *Sutras* in Gandhiji's writings.

The reader, if he wants to appreciate the pamphlet, must bring with himself the sympathy, the faith, the will, to believe that the author has brought to bear upon his subject. Failing that, he will only be confirmed, in his preconceived moral and intellectual vanities. He will only see in things Divine the usual sentimental stuff.

Sri Gandhi Asbaram, }
Meerut, 6—11—31. }

J. B. KRIPALANI.