

**PRESCRIPTION
FOR
REVIVAL OF A STRONG AND WELL KNITTED
INDIAN SOCIAL FABRIC
AND
FOR REVIVAL OF A VIBRANT CATTLE BASED
RURAL ECONOMY**

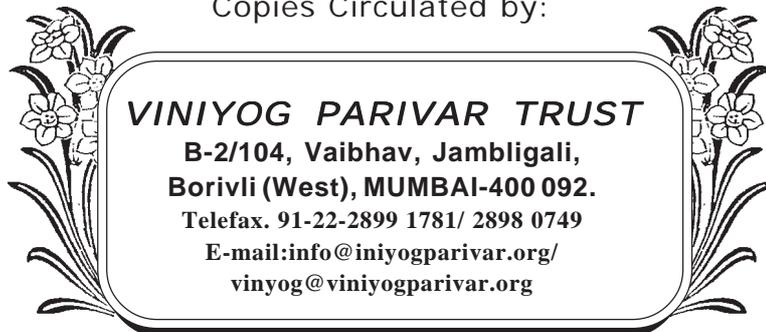
KHADI

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P R E F A C E

One of the strongest pillars of the ancient Indian social and economic structure was Khadi. For ages together it had kept the society bound in a very well knitted fabric. This strength of the Aryan Society came under severe attack during the British Regime and by the time India achieved independence in 1947, this binding force of the social fabric was reduced to shreds.

Late Shri Venishankar M. Vasu has brought out in a very simple but logical way the relevance of Khadi, to our social fabric in the enclosed essay. Though he had written this essay more than 15 years ago, the relevance of the issues dealt with in the essay is equally important even today. Many of the consequences of destruction of Khadi which he had anticipated have come true. If India wants a vibrant social fabric once again devoid of its present day problems there is no alternative but to revert to Khadi.

Revival of Khadi is not the responsibility of any government department alone. It will require participation from each and every member of the society and the present essay is a call to each and every member to put in his might behind revival of Khadi. Sooner this is done the better it will be for the survival of India as a civilised society. The people will have to unite for such revival and if the government creates any obstacles at the behest of vested interests these obstacles will have to be overcome with firm determination and positive action. Each citizen is duty bound under the Constitution to preserve the rich heritage of our nation and Khadi is one of the most important part of such rich heritage.

— Publishers

KHADI

Khadi does not mean mere coarse cloth:

Whenever the word 'Khadi' is uttered, what we visualise is a thick white coarse piece of cloth. But this is not the real picture.

There was a time when the entire world was fascinated with the Indian Khadi cloth. However, the British Rule in India made even Indians forget the name of Khadi. People all over the world, the rich and affluent of various countries, used to feel proud to wear Indian Khadi cloth. As against this, under the British rule the Indian population started feeling gratified by wearing dhoties manufactured in Manchester Mills or cloth manufactured in Lancashire Mills. During the period of such transformation, Gandhiji once again tried to re-establish Khadi before the Indian people.

The Indian people who had forgotten even the name of Khadi, ridiculed Gandhiji.

The industrialists became angry. The modern Indian economists felt that Gandhiji would drag the country again to the barbaric age. A country which had forgotten even the name of Khadi, could never imagine the artistic creation in Khadi, its capacity to organise the society, its capacity to remove unemployment and its capacity to take the nation to the peak of prosperity.

When Gandhiji tried to revive this forgotten and destroyed symbol of art and culture, what came before the people was the rough, coarse and uneven piece of cloth. This led people to believe that Khadi means thick and cheap cloth and that Gandhiji was advocating it because such cloth would be cheaper for the common man and would last for long time. Nobody could imagine that Khadi means a very vast and relevant economic science, unimaginable art and a very great power to keep the people united and prosperous. Even today hardly anybody would accept this.

It is said that Shri Jamnalal Bajaj, who was a close associate of Gandhiji, had made arrangement for import of coarse and cheap cloth from Japan for the Indian people, because his understanding of Khadi also was limited to coarse and cheap cloth. When Gandhiji came to know this, he cleared the misconception of Shri Jamnalal and explained that Khadi does not mean coarse and cheap cloth. Khadi means a cloth which is spun and woven manually. Khadi can produce a very thick cloth suitable for making sails of a ship, out of a yarn which is technically numbered as 6. At the same time Khadi can produce even very fine cloth out of the yarn technically numbered as 400. A Khadi cloth can be priced even at 25 paise per metre, as also at Rs. 500 per metre.

About 21 centuries ago, the Roman Kings used to buy the Indian Khadi cloth by paying gold of equal weight. Khadi has no connection with its price or its fineness or coarseness. Khadi is connected with '*Takli*' (instrument for spinning), '*Charkha*' (spinning wheel) and manually operated handlooms.

A wonderful creation of the Aryan people.

The great Aryan people have invented such beautiful sciences like the science of cattle breeding and agricultural science. They have discovered the formulation of such wonderful things as 'panchamrut' (a mixture of milk, curd, honey, sugar and ghee in well defined proportion, which is a source of the best of nutrition for human beings which can keep them disease free for the entire life) and 'panchgavya' (a mixture of milk, curd, cow's urine and cow dung in well-defined proportion which can keep the mind and the soul of human beings healthy and which purifies the soul of human beings, preparing them for performing important religious rituals). Beside these wonderful sciences the invention of Khadi was also a very scientific and wonderful invention. The ancient Indian 'Rishies' (saints and sages) were fascinated with the art of spinning and weaving. There is mention of spinning and weaving at many places in Vedas. In Sanskrit literature also wherever the ancient sages have described nature, they have freely used the similes of 'spinning' and 'weaving' in describing various aspects of nature.

Cattle rearing, panchamrit, panchgavya, agriculture and Khadi were the most perfect scientific invention of our sages. Whenever the Western people have tried to make changes in these sciences or arts, they have only devaluated these best of the inventions.

The West tried to improve upon our science of cattle rearing and in the process they have totally distorted and almost destroyed our cows' milk and milk products. They dragged the cow away from its position as mother of the family and dumped into the dairies and thus changed its position from that of a mother to that of a prostitute. By attempting to bring about improvement in agriculture, the West rendered lakhs of acres of our land useless. The appearance, the colour, the taste and the quality of our foodgrains was devaluated. They created black marketing and situation of high prices.

They meddled with cloth or textile sector and the art associated with Khadi got destroyed. Cloth became very costly. The durability of cloth became very short. The colours started fading very soon and above all the organisation of the Society and its prosperity were torn to pieces.

The attempts by the West at the so-called scientific improvements on our already perfected inventions meant nothing else but a very giant aggression on the Jain and Vedic religions, culture, social structure and economy of the Aryan race. This aggression not only destroyed all the above stated aspects and the Aryan culture; it also erased from the minds of the people the knowledge that we had totally different, vibrant and working systems as compared to the western culture, the Western social structure and the Western exploitative economic model.

The disciples of Jain and Vedic religions, which were based on the principles of non-violence and compassion to all living beings, forgot Khadi and started wearing non-khadi clothes. They have forgotten that the manufacture of such non-khadi cloth involves killing of billions of small and large creatures. Now their feelings of non-violence and compassion to living beings is restricted to making efforts for securing release of some animals

from the slaughter house on a particular day or occasion and by doing this they feel that they are performing their duties of compassion towards other living beings. What else can be more sad degradation of any society?

People of a country which once used to clad the bodies of the people spread all over the world, have today themselves forgotten Khadi. More than 50% of its population now remains half clad or barely have any cloth on their bodies and the other half belonging to the higher strata of the society feel proud in wearing non-khadi cloth. They believe that Khadi is irrelevant in this scientific era. This is the limit of the degradation of a great population.

Different varieties of Khadi:

Khadi means a cloth which is spun and woven manually. This cloth had many varieties. About 150 varieties were exported. 'Calico', 'Mulmul' etc. were the names which the Western people had given to our Khadi. How we had named the different varieties of Khadi cloth can be known only if we search through the centuries' old records.

Till the 17th century, Ahmedabad and Khambhat (Cambay) were world famous for 'chhint', Bharuch and Navsari for 'Bafta', Pattan for 'Patola' and Dhaka for 'Mulmul'. The dhoties manufactured in Nagpur and which had bright red coloured border of about 2 to 3 inches width, were famous all over India. Even woollen and silk clothes were also made of Khadi.

Woollen, silk and cotton Khadi used to be exported through all the large Indian ports into the world markets. The shepherds used to rear sheep not for their slaughter but for their wool, milk and the farmyard manure which was obtained from the droppings of the sheep. Spinning of wool and its sale was a very prosperous and large scale trade for them.

Tavernier and his other contemporary travellers to India have written in their travelogues that the cloth manufactured in Bengal and Malva was so fine that if such cloth was touched with hands, one would not feel that he was touching something. When the yarn for such cloth was being spun, it used to be so thin that it was not visible easily to the eyes.

A very special type of cotton was used for spinning such yarn. This cotton was known as the Deshi Cotton. The staple of this cotton was longer than other types of cotton. To prevent it from getting damaged, the carding of the cotton, (for removing the cotton seeds) was done by women with their own hands and with great care, instead of carding on the spinning wheel.

The yarn numbered less than 60 was considered a thick yarn and it was spun on the spinning wheel. Yarn numbered more than 60 and numbered upto 400 was spun on *Takli*.

The *takli* used to be 10" to 14" long and used to be thick like a large needle. At one end of the *takli*, a small lump of clay used to be attached which ensured that the balance of the Takli was maintained due to weight and there was sufficient tension on the yarn.

When Gandhiji took up revival of Khadi, the Khadi Bhandars started selling *taklies made* of iron rod with the bottom of a brass circle. However, Gandhiji disapproved such *takli* and said that the *takli* should be very cheap in cost and at the same time it should be efficient, so that the people in villages can afford it. And hence he suggested making of *takli* out of Bamboo sticks or even a twig of a tree, with a piece of a broken earthen pot at the bottom.

Dry weather is not suitable for spinning a very fine yarn. A thin and long yarn cannot be spun in dry weather. In such a weather the yarn breaks repeatedly. And hence, for spinning fine yarn the air should have moisture and the temperature should be below 82 degree F. And hence the women engaged in spinning of fine yarn used to start the work before dawn and continue upto 9 or 10 O' clock in the morning. The spinning was stopped during the entire afternoon and again restarted at about 4 O' Clock and continued till the sun set.

Such fine yarn has to be protected against blowing winds. For this, the women used to spin yarn either in the basements of the house or used to sit in a room in such a place that from the open windows or doors the wind did not directly hit the yarn. To maintain moisture in the atmosphere, they used to sprinkle water on the floor (which used to be of clay and mud) at regular intervals.

The women belonging to all the four varnas i.e. Brahmins, Kshatriyas, Vaishyas and Shudras used to spend their spare time in spinning and thereby obtaining supplementary income from this activity, they used to add to their families' and the nation's prosperity. As a result, all the four varnas of the Society were thickly woven with each other like warp and woof of a cloth, making a very well organised society.

In this system, untouchability as promoted and highlighted by the British, had no place. The weavers were in each city, each locality of the city, each town and in each village. The Harijan weavers were predominant amongst these and the cloth woven by them was much more artistic, attractive and long lasting.

Women belonging to the other 3 Varnas i.e. Brahmins, Kshatriyas, and Vaishyas used to take yarn spun by them to the house of these weavers and tell them as to which type of cloth they wanted for their needs. The Harijan weavers used to weave cloth as per the specification received from these women out of their yarn and deliver the cloth to them after weaving.

In those days, there was no need to hang notice boards, which we often see in various hotels and restaurants today, exhibiting, "This place is open for people from all Castes"!

Untouchability is not something promoted by religion. It is not a concept to divide people in upper and lower classes. Even in families belonging to the so-called upper class, if a person is engaged in performing pooja after taking bath, he takes care not to touch even his own other family members if they have not taken bath. This is not to despise other members of the family. Untouchability has relevancy to cleanliness. This

distorted version of untouchability which is prevalent today between the Harijans and the upper castes is not a religious or a social issue, It is a ghost created by the British with their policy of slaughter of cow and destruction of Khadi. It is a ghost created by the British to divide the different sections of our Society. This ghost can be driven away only in one way and that is, total ban on slaughter of cows and cattle and revival of Khadi.

Unfortunately even Gandhiji could not see through this game of the British and he also followed the path of entry into religious temples or drawing of water from the same well, as the means to eradicate untouchability as envisaged by his predecessors. As a result, a whole new class of people called 'Dalits' got created in our country who are agitating for their separate entity followed by various other demands.

The day when India would achieve total ban on cow slaughter and the day when Khadi will be revived, the Harijans and the upper class once again would have become one like the warp and woof of the cloth.

Both have strong bond with each other:

Khadi and cottage industry have a strong bond with each other. In the absence of Khadi, Cottage Industry cannot exist and in the absence of Cottage Industry Khadi cannot exist.

The ginning of cotton, its carding, spinning and weaving are all activities fit for cottage industry. However, to carry out all these activities, various implements or equipments are needed which are made by blacksmiths, carpenters, potters and harijan artisans. All these artisans are the backbone of our cottage industry and they manufacture or create all the necessary equipments for producing Khadi. Thus a chain or sequence of employment starts with Khadi and a well organised Society consisting of weavers, distributors and consumers gets established.

Gandhiji took steps for revival of Khadi and cottage industry. However, for the revival of a forgotten art, trade and skills (and that too under adverse conditions of foreign rule) one has to face many problems and one is bound to commit some mistakes also. Accordingly, even Gandhiji also went wrong to some extent in his efforts to revive Khadi and cottage industry. As a result, this great herculean task of the revival of Khadi which came to limelight as a result of the towering personality of Gandhiji, again became lifeless with the departure of Gandhiji from the scene.

In order to strengthen the foundation of Khadi and village industries, it is a must that we have a system aimed at protection of cow and other cattle, protection of forests, protection of soil and protection of water. In the absence of forests, there will be shortage of wood which is required for making of carts for transportation of crores of spinning wheels and lacs of looms as well as the production from these spinning wheels and looms. The scarcity of wood will make it dearer and thus at the initial stage itself of production of Khadi and village industries, the production cost will go up. And thus both Khadi and Village Industries will become economically unviable from the beginning itself.

Under the British rule, destruction of cattle and forests was continuing with full force. In the absence of cattle and forests, the soil lost its fertility. As a result of poor fertility of soil, the production costs in the farm sector increased and the quality of the produce deteriorated. As a result, even the quality of cotton also deteriorated and its quantum of production also went down, resulting in increased prices. The question was not of 10 or 20 spinning wheels, the question was of 10 to 20 crore spinning wheels. The question was to obtain lakhs of bales of good quality and yet cheap cotton. We failed to achieve this because of continuing cattle slaughter as well as depletion of forests.

Further, in the absence of cattle and forests, we cannot have good water reservoirs. With destruction of forests, soil erosion takes place and the eroded soil gets deposited on the beds of rivers and lakes. Thus over the years, thousand of rivers and lakes have dried up and have become shallow. This has already affected the ecology of environment, health of the people and has severely and adversely affected the economic sector also. Without taking effective steps for preservation and protection of all these 4 basic foundations i.e. cattle, forests, soil and water reservoirs, Gandhiji started on the path of revival of Khadi and cottage industry. The results are before us!

The shadow of doom:

Today there is a feeling of despondency and frustration in the country. The ruling party and the opposition blame each other for the difficult situation because except for blaming each other they do not have any constructive or creative programme. There would not be any top ranking leader of either the opposition or the ruling party, who has not occupied the seat of power at one time or the other. However, in the absence of a practicable constructive programme, they lose their seat of power in rotation and then spill mud on each other.

If we want to reverse the present situation and wish to bring back communal harmony, rule of law, social order, good character building, abundant availability of various items of necessity at cheap rates and if we wish to crush corruption and inflation, then there is no other way except to strengthen the four-fold foundation of protection of cattle, forests, soil and water and construct on this foundation a strong structure of Khadi and Village industries.

There is no sense in the foolish arguments that Khadi is irrelevant in the modern scientific era. If people want to live with peace and prosperity, they must recognise the truth that there is no science greater than the preservation of cattle and revival of Khadi.

If we are prepared to accept destruction and death spreading jet aeroplanes or the spying satellites floating in the space for espionage or the atomic reactors and radars as symbols of science then we will have to be prepared for total destruction with use of the atom bomb. This is so because all these are not the symbols of science; they are shadows of death and doom.

Khadi: A giant economic and social power.

Khadi is not a mere white, thick and coarse piece of cloth. It is a giant economic, social and religious power. However, people are not aware of this and they are also not aware how it got destroyed, loosing markets one after other in the entire world, and eventually in our country also.

People believe that the costly hand woven Indian cloth could not face competition from the giant mechanised mills of the West and thus its production stopped. However, the facts are just the reverse. Before trying to know, how Khadi got destroyed we should first try and understand as to which markets all over the world it had captured. A detailed description of this can fill a volume. However, let us understand this in brief.

Khadi had its inception from the Vedic era.

Manusmriti' contains the rules or procedures regarding spinning and weaving. In 'Shukniti' also which was written after 'Manusmriti'. there is mention of the rules governing the relationship between cloth and weavers.

Manusmriti, Arth-Shastra of Kautilya and various folklores also have indicated that the spinning wheel has always been helpful to the poor people during their period of hardship, from time immemorial. These books contain various instances when the women folk of a family have undertaken the responsibility of sustenance of the family at critical times with the help of the spinning wheel.

The kings of the Gupta dynasty were careful and conscious for the welfare of the spinning and weaving industry. They used to appoint a special Officer for this industry who was known as 'Sutrabhyaksha'. It was the duty of this Officer to ensure the rules framed by the State to regulate trade and industry of yarn and cloth were properly implemented.

It is stated in the Arth-Shastra of Kautilya that towns like Mathura, Amravati, Kalinga, Kashi, Kosambi, Mahishmati etc. were famous for the cloth manufactured there.

Even when people in other parts of the world had not heard the name of cotton and used to wear clothes made out of leather of animals or the skins of the trees, India had already invented cotton and khadi. Thousands of years before the birth of Christ, the people of Babylon used to wear the Indian cloth. This famous cloth was known as Sindhu. The Greeks used to call this cloth by the name of 'Sindon'.

People of other countries beyond the boundaries of India (as it existed in those days) did not know what cotton was. They used to rear goats and sheep and hence knew about wool. However, they did not know to make cloth out of wool.

A historian named Hirotodus did not know the name of cotton and hence he described it as a superior wool compared to the wool of sheep. Even Alexander the Great, who had set out to conquer the world also did not know anything about cotton. When he came to India, one of his officers described the plant of cotton as the plant of wool. One of the Marine Officers of Alexander, namely Niarcus had written that a particular type of

tree grew in India and that wool grew on each branch of this tree and the people of that country (India) manufactured very white cloth from such wool.

As a very large scale trade existed between different regions of India as well as between India and other countries, there were very long and broad road links between various regions and also between India and other countries. It is not correct to believe that highways in India were built by the British or by Shershah.

The highway from the East to the West extended from Kashi to Bharuch because Kashi was a very large centre of cloth production. The cloth produced at Kashi was exported through the port of Bharuch to foreign countries. There was another highway connecting Khandhar and Magadh. Magadh was also a large centre of cloth production and the cloth produced at Magadh was exported by road to Iran, Syria, etc. via Khandar.

Many such highways or roads were constructed connecting the places of cloth production with various ports. There were large highways and roads from Assam to Saurashtra and Sindh and from Kashmir to Kanyakumari for the trading caravans and all ports were connected with centres of production.

Indian cloth was exported to Syria, Babylon, Iran, Greece, Rome, Egypt, Samarkand, Bokhara, Turkey, Sudan, Russia and even upto the far west; i.e to Britain as also to China, Java, Peru, Malakka and Japan in the east; both in Indian as well as foreign ships from Indian ports spread on it's entire coastline, such as Mandvi, Gadhvi, Khambatt, Cochin, Calicut, Madras, Vishakhapattanam, Machalipatanam and Orissa.

When Rome was at the peak of it's prosperity, it's people were so much fascinated with the Mulmul, the silk cloth and the real gold Jerry embroidered cloth from India, that they were prepared to pay any price for them. The silk cloth was purchased by them by paying equivalent amount of gold in weight. The Roman Emperor even forbade wearing of the thin Indian silk cloth which was almost see-through.

The world famous Mulmul cloth of Dhaka has become so famous in history because the weavers of this cloth had cut off their thumbs as a result of the tortures of the British. After cutting off their thumbs the weavers were unable to weave Mulmul and thus could escape the tortures of the British. However there are references in the history books that similar Mulmul was produced in Malva and Andhra etc. Due to difference in water and climatic conditions at different places in India, though basically the mulmul was same, its appearance and durability might be slightly different.

Notes by world famous travellers:

Marco Polo, a traveller had come to India in the 13th Century. He writes, "the mulmul manufactured in the Telugu pradesh (today's Andhra Pradesh) was like a web woven by a spider. A king or queen of any country will be too pleased to wear this mulmul".

The 'Panjam' cloth of Vishakhapatnam, 'Chhint' of Masoola, 'Melampore' of Nellore and the 'mulmul' of Arni; all these varieties of cloth were world famous at that time. Another traveller, Barbosa, who visited India in the 15th century writes, "the port of Khambhat is a famous port full of artists and artisans. From the thick cloth suitable for making sails for ship, to the thinnest variety of mulmul as also very bright multi coloured chhint is available at very cheap rates in Khambhat. Besides, very good varieties of quilts, carpets and floor mats are also available."

Khambhat was inhabited by Arab and Iranian traders also. Every year a caravan of about 250 foreign ships used to visit Khambhat for purchase of cloth. Besides this, cloth was exported to various countries in the Indian ships also belonging to local traders.

These notes of Barbosa are confirmed by other travellers also, like Lisotan, Pirard, Tevernier etc. Captain Hamilton writes "embroidery of Khambhat was famous not only in India but in the entire world. Three ships from Khambhat used to carry the cloth from Khambhat to the Port of Cairo in Egypt and to the Port of Peking in China.

Result of lakhs of years of experience:

Whether it was a thick cloth for making sails of ships or the thinnest mulmul, whether it was bright multi-coloured chhint or embroidered cloth; all these varieties were nothing else but hand spun and hand woven Khadi.

Indian soil had rich reserves of cotton and foodgrains. These were of best quality in the entire world and at the same time cheapest. The reason for this was the wisdom, the efficiency and the determination of the great Aryan population of India, for preservation and protection of cows, forests, soil and water. As a result of this fourfold protection, the cotton and foodgrains grown in India were cheapest and yet of best quality and as a result the production costs in other industries also used to be at a low level. Because of this, no other country in the world could compete with Indian goods either in quality or in prices.

The families or the communities who were engaged in the activities of spinning, carding or weaving, used to acquire the knowledge for these activities from their ancestors. They were always eager and determined to adorn this artistic legacy acquired from their ancestors and thus Khadi was becoming more and more artistic with passage of time. Khadi was the result of the experience and wisdom of the Aryan race for lakhs of years.

Today the women from the affluent classes feel proud to visit clubs or theatres or to arrange concerts and picnic. In those days, spinning was considered a matter of pride and as a symbol of love for art. Whether a woman belonged to a billionaire family or a poor family, whether she belonged to the Brahmin community or the Harijan community; each used to take pride in spinning. For the affluent it was the worship of art and for the poor it was a means of livelihood.

The Aryan race had fixed a daily ritual or 'yagna' in which these five occupied prime position i.e. the hearth (chulha), the spinning wheel (charkha), the grinding wheel (chakki), the churner (valona) and the pestle

(khandni). These 5 yagnas were performed in each house everyday. As a result, the stream of savings and artistic creations flowing from each house became a gigantic flow of prosperity of the entire nation and the people could enjoy the peak of prosperity, strong social organisation and health.

At the root of this prosperity of the nation and its various arts, was the feeling of 'yagna' and the love for art of the Indian women. Unless these feelings are revived once again in the women of this country and unless they once again feel pride in spinning, it is next to impossible for our country to achieve our old prosperity, well-being and the high esteem of morals and values.

The enthusiasm of the Indian weavers to make samples of more and more artistic cloth kept on increasing with their obtaining a very fine yarn from the spinning women. They had also developed the art of dyeing and printing of cloth together with weaving. Their art was praised by Emperor Akbar as well as Queen Noorjahan, and they were very much encouraged also.

The climatic conditions in India were so much suitable for dyeing of cloth that all types of colours used to come out very well on the cloth. These colours were so bright and fast that they used to impart wonderful beauty to the cloth. As a result, the weavers used to get very good remuneration. Water from different Indian rivers were suitable for dyeing of different colours, A colour dyed with the water of a river which was suitable to it, used to be more enchanting compared to the effect of the same colour though dyed with water of some other river which was not so suitable for it.

For certain colours, even today, Jamnagar and Jetpur are more famous. The 'Bandhani' or Porbunder is famous, however the black coloured 'Bandhani' which is produced at Jamnagar, cannot be processed or produced at any other place. Similarly differences exist as regards the water of different rivers in various parts of our country. The water of Kaveri river in south is very much suitable for dyeing of cloth. One can write a different book dealing with this subject and discussing as to which climatic conditions are suitable for which colour. It is necessary also that such a book is written so that the younger generation of India can come to know about the almost extinct arts and the different characteristics of the climatic conditions of different parts of India. Once this knowledge spreads, may be our younger generation will awaken to regain our lost pride, glory and the artistic working.

Foreign aggressions could not disturb our economic system:

India faced aggressions from the Muslims for centuries. Mohammad Bin Qasim, the Khalifas of Baghdad, Tymore, Changez Khan, Mohammad Gazni, Mohammed Ghory, Nadirshah and Abdali; all of them attacked India. They looted and burnt Indian cities and massacred the people. However, their aggression and loot could not march beyond cities. They could not dislodge our social structure or economic structure.

Each village of our country and each hut in such village was a centre of production. In each house the 'yagna' with the help of those five

equipments stated earlier were continuing uninterrupted. And as long as these five yagnas were continuing, the handlooms and other village industries were also functioning. With the flow of production, new capital and prosperity also used to flow continuously in the country. The loot taken away by the aggressors was like a drop in the ocean. The aggressors and looters used to become pauper once again in a few years, because they did not have the wisdom which we had, to protect the cow, forests, soil and water reservoirs and to generate wealth from these. Looting cannot make anyone prosperous. The roots of prosperity lie in low cost industries and in savings. Without the fourfold scheme of protection stated above and the five daily 'yagnas', the industry cannot become low cost and there cannot be any saving.

The Muslim rulers or kings, who settled in India saw the prosperity, the culture and the social strength generated as a result of ban on slaughter of cattle and the protection of Khadi. They were impressed by this. They realised that the prosperity of the Muslim community also lies on the same path and hence they declared a total ban on slaughter of cow. They made efforts to provide full protection and encouragement to Khadi, to the artisans and traders without any discrimination of caste or religion.

The artisans who used to manufacture Mulmul in Dhaka were all Hindus. Still all the Muslim rulers, right from Emperor Akbar to Nawab Ali Vardi Khan of Bengal, gave full protection and assistance to them. They visualised that the livelihood and the prosperity of the entire Muslim community also lied in the ban on cow slaughter and hence they imposed such ban and made the nation strong and prosperous.

A glimpse of the prosperity of India is available from the travelogue of Pirard who visited India in the 16th Century. He writes that from Kanyakumari in south to the border of China in the North, there was not a single Indian, whether a man or a woman, who was not clad fully with silk or cotton clothes.

The economics of Khadi V/s. Today's economics:

Compare the economics of Khadi, fortified with the fourfold protection, with our today's mixed economy. On the side of economics of Khadi, we have fully clad people with silk or cotton cloth and on the side of our today's mixed economy we have crores of people barely clothed or lakhs of women who can not venture out of their house for want of sufficient clothes. On the side of Khadi, we have export of cloth worth billions of rupees and on the side of today's mixed economy we have export of meat and even live animals and birds worth billions of rupees. On the side of Khadi, we have heaps of wealth and prosperity whereas on the side of today's mixed economy we have mountains of violence, sins and foreign debts.

In his travelogue Pirard writes further: "the most astonishing part of the Indian art is that despite so many different varieties of cloth and despite the best of art involved in manufacture of so many varieties of cloth, the cloth is so cheap that no other country in the world can compete with this cloth." Even other travellers like Bernier, Tevernier etc. who came to India, were also fascinated on seeing the wonderful combination of the beauty of the cloth and its cheap prices achieved by the Indian artisans.

All these travellers did not know that this combination of art, beauty, low prices and prosperity of the people was the result of the wisdom and determination as also the experience of the Aryan race for lakhs of years in the field of the fourfold protection of cows, forests, soil and water as well as the result of the five daily 'yagnas' performed in each household.

Even those Hindus who converted themselves to the Muslim religion either as a result off the temptations or the tortures of Muslim rulers, continued their vocation of spinning, dyeing and printing. Like, it's a matter of pride today to become an owner of a factory or to secure a government job or green card, it was a matter of pride at that time to be involved in the trade of cloth in one way or the other. Spinning was considered as a commercial as well as an artistic activity.

Blessing for both Hindus and Muslims:

Protection and preservation of cows and Khadi were like a blessing for both Hindus and Muslims. Both communities used to earn their livelihood from this. The interest of both the communities were woven like cloth in cattle rearing and Khadi. The slaughter of cows and destruction of Khadi has proved to be more harmful to the Muslim Community than to the Hindus. This is so, because as the cow slaughter has made the entire harijan community unemployed, similarly the cow slaughter and destruction of Khadi had made various castes of Muslims totally unemployed. Even today, some Muslim leaders who have become the pawns in the hands of the foreign interests as well as those who have their own selfish motive, are trying to oppose the ban on cow slaughter and are instigating the ignorant Muslim population. By doing this they are damaging the interests of their own community.

Unless there is a total ban on slaughter of cow and its progeny, it is impossible to achieve the revival of Khadi. This has been proved by our experience of the past 70 to 80 years. Only if there is a ban on slaughter of cows and its progeny and only if Khadi is revived, many sections of the Muslim community who are unemployed today and are thrown in the dungeon of poverty, can once again start earning their livelihood and then only they can feel without any reservation that this nation is their own. Then only Hindus and Muslim population can combine as a single nation. If the ban on slaughter of cows is the warp of this cloth of oneness, revival of Khadi is the woof of this cloth.

The economic or cultural resurrection of Muslims is not possible without revival of Khadi. And to attempt revival of Khadi without a total ban on slaughter of cow and cow family is like expecting the whale fish to float in the sky.

The most wonderful aspect of the art of the Hindu and Muslim artisans was that even from cotton which had very short staple, they could spin a very fine and good yarn. Such cotton was of no use to the spinning mills. Further, by twisting this yarn they could make it very strong and hence the cloth manufactured in the mills could not compete with the cloth manufactured by these weavers as regards the strength and durability of the cloth.

For making the thin mulmul cloth, the women who used to spin the yarn on takli, could hardly spin about 5 gm. of yarn in one month. However, such yarn was sold at Rs. 8 per tola (or 10 gms) and thus she could get Rs. 4 in a month.

How low were the prices !

Today one would wonder that despite earning more than Rs.500/- per month, people are unable to match their income and expenses. Then how poor would be a woman who was earning only 4 rupees in a month? But no, it was not so. Let us consider just one example of how much low the prices of various things were in those days.

A famous historian Prof. Jadunath Sarkar writes that during the 17th Century, a horse mounted soldier in the army of Aurangzeb used to get monthly salary of just Rs. 2/-. He could meet the living expenses of his entire family and even of his horse in just one rupee and could save the other rupee.

There was only one reason for such low level of prices and that was the wisdom and determination of the people to protect the cow, forests, soil and water. Just 3 centuries ago, the Indian farmer could be so prosperous and wealthy despite selling the foodgrains at such low prices. Whereas today, roasted on the fire of the mixed economy in India, the Indian farmer sells the foodgrains at the highest rates in the world and still he is a debtor and keeps on complaining that even at such high rates it is uneconomical for him to sell foodgrains!

The present situation is not a result of change in times, it is the result of the foolishness of both the ruling as well as the opposition parties.

In those days, the Indian women could earn 4 rupees in a month and could still save three rupees from their earning. How could they have experienced poverty? Further, these Rs. 4 were a supplementary income for their family. For the main or regular income for livelihood of the family, the males of the family used to earn separately from agriculture, animal rearing or weaving of cloth.

Forbes Watson writes, "the yarn of the Indian mulmul is much better than the quality of the best yarn produced in the European mills. The European mulmul gets torn after one or two washes by the launderer whereas the Indian mulmul becomes stronger and whiter with each wash."

Thus the Indian cloth which was cheaper compared to the cloth manufactured in European mills, became much more cheap due to its longer durability. For example, if the European mulmul was priced at 4 annas per yard and Indian mulmul was priced at 2 annas per yard, the European cloth was twice as costly as the Indian cloth. However, the cloth of European mills lasted for only 3 months and the Indian cloth lasted for 12 months; thus overall the European cloth was 8 times as costly as Indian cloth. In such a situation how could European cloth compete with the Indian cloth? People today believe that our cloth industry could not withstand the competition from the European mills. However, this belief is baseless. The fact is that these mills could not withstand the competition from Handloom and the spinning wheel.

The mills used animal fat for starching the yarn for fine cloth. However, our weavers did not use animal fat. They used the starch made from cooked rice. Our weavers knew an innocent and non-violent art of weaving and spinning and yet their methods were equally scientific.

The weavers preferred to weave during monsoon because due to moisture in the air the yarn would not break. However, they used to weave during summer and winter also. During these seasons, they used to keep water in a shallow pot under the loom so that the atmosphere around would remain moist.

The weavers did not weave simple cloth alone. By weaving the warp with woof they used to create different types of patterns and self patterns like various facets of a diamond, whereas cloth woven in other parts used to have pattern depicting creepers and other symbols of nature.

They used to weave cloth the combination of silk yarn with the yarn of gold (jari). All these varieties of cloth were basically Khadi only. A cloth length of 20 yards with the width of 36" in mulmul used to cost Rs. 100/- to Rs. 400/-. The most expert weavers could weave cloth from a very fine yarn which was numbered 500!

When such superfine and high valued cloth was to be exported to foreign countries, it was packed in the hollow space of a bamboo and the opening of the bamboo was sealed. The bamboo was given a coating of wax so that the salty atmosphere of the sea (when the cloth travelled to the foreign countries) did not damage the cloth.

When such consignment was meant for emperors or kings or Nawabs, the bamboo stick was covered with golden layers. Such Khadi was described as 'Shabnam' which means the 'cool' fresh air of the evening'. Some other variety was described as 'Band Bafta' which means 'woven air'. Yet another variety was described as 'Abrewan' which means the 'flowing water'. Thus various varieties were described by various poetic names. The best variety of Khadi was described as 'mulmal-e-khass'.

When the trading of Khadi was at its peak, East India Company came to India. However, it was impossible to market their merchandise in India. Even in England the Indian cloth was sold at much cheaper rate compared to the cloth of the English mills. Further it was much more durable also. And hence the British Government imposed a duty of 75% to 80% on cloth imported from India.

THE FINAL ASSAULT ON KHADI

Let us now see how fast our Khadi industry was destroyed.

On 23-6-1757, the Nawab of Bengal Siraj-ud-daula lost the battle of Plassey. He lost because all his generals and the members of his royal court were bribed and purchased by the Punjabi trader Amichand and they had switched their loyalty to the British. Thereafter, during a short span of 44 years between 1757 to 1801 the British captured a large portion of India, by resorting to deceit, treachery, bribes, instigating confrontations between various Indian Kings, taking advantage of the generosity and innocence of

the Indian Kings etc. They captured most of the Indian territory from Surat in the West to Calcutta in the North east and Madras in South in South East. After imposing their rule, they let loose a reign of torture on the Indian people.

There was no one to challenge them and stop them from inflicting the inhuman tortures.

In addition, the British had also established their authority and control on all the Indian Ports, and as a result they could levy export duty at their free will on all the exports done from these ports and thus snatched away large chunks of money from the Indian traders.

During the year 1813, from the Calcutta Port alone, India has exported cloth worth Rs. 2 crores (one should appreciate that this figure of Rs. 2 crores is of a period of 170 years before present time). However, as a result of the British torture, the spinning wheel and Handlooms got destroyed, creating a scarcity of cloth in the country, and taking advantage of this situation the Britishers started importing British cloth into India since 1823.

During 1824 the British imported 1,21,000 pounds of yarn. This import increased to 40,00,000 pounds in a short span of 4 years by 1828. During 1830 British cloth worth Rs. 2 crores was imported through Calcutta Port. Thus from 1813 when the British people used to wear the Khadi cloth manufactured in India worth Rs. 2 crores the situation so changed in 1830 that the Indian people started wearing cloth worth Rs. 2 crores manufactured by British mills.

(Source: The Economic History of India by Shri R.C. Dutt, Part I, Page 202)

When the British cloth was imported in India, it was subjected to an import duty of only 2.5%, whereas if the Indian cloth landed on the British shores it was subjected to an import duty of 70% to 400%!

It is not possible to give here the figures of import and export from all the Indian Ports. However, figures of only Calcutta Port will reveal the situation that would have taken place at the other ports.

Between 1801 to 1804 the average yearly export from Calcutta port was 11,000 bales of cloth. This export got substantially reduced as shown hereunder.

Export of cloth (In bales)					
Year	To America	To Denmark	To Portugal	To Arab Countries	To Iran Gulf
1801	13633	1800	8714	4000	7000
1829	258	150	1000	2000	2000

During the year 1801, a total of 35,147 bales were exported which got reduced during a period of just 29 years by 87% and came down to

5,408 bales. As against the reduced export from Calcutta Port, the import of British goods at Calcutta was as under:

Year	Cloth (In bales)	Year	Yarn (in pounds)	Thread 54 (in pounds)
1813	3,381	1827	82,738	4,32,878
1821	7,590	1828	1,49,076	6,42,306
1829	11,838	1829	98,154	3,98,940
	Total		3,29,968	14,74,114

During the period of 17 years between 1813 to 1829 a total of 1,14,341 bales of cotton were imported.

(source: Evidence taken before Common's Committee 1832 Volume II Appendix 33)

During a period of 7 years between 1823 to 1829, the price goods import at Calcutta Port was as follows:

Year	Amount (Rs.)
1823	6,44,490
1824	4,30,300
1825	15,80,760
1826	17,84,810
1827	29,61,770
1828	23,58,370
1829	19,72,900

This import increased to 2 crores of rupees in the year 1830 and thus during a period of 8 years from 1823 to 1830 the cloth import at Calcutta Port alone was Rs.3,17,33,400/-.

Let us now consider some figures of the Madras Port. These figures are confined to the Madras residence area only which was under the British Government at that time.

(Cloth in bales)

I M P O R T S					
Year	Chinnt	Long Cloth	Mulmul	Piece goods	
1826	--	--	342	903	
1827	510	470	941	536	
1828	519	380	789	958	
1829	252	348	598	474	
Total in Four years	1,281	+ 1,198	+ 2,670	+ 2,871	= 8,020/-

Let us now see some figures of the import silk cloth.

During a period of 5 years silk cloth worth 10253 pounds sterling was imported. A pound was equivalent to Rs. 10/- at that time. That means cloth worth Rs. 1,02,530 was imported as follows:

Import of silk cloth (value in pounds)			
Year	Sattin	Silk piece goods	Silk cloth of broad width
1826	312	--	835
1827	637	--	2,176
1828	593	--	915
1829	853	644	1,417
1830	577	136	1,158

Let us see some figures of import of wool and woollen cloth.

Import of woollen cloth (in Rupees)			
Year	Shawl	Readymade woollen cloth	Woollen cloth
1824	1,810	--	--
1825	9,200	--	--
1826	11,590	--	6,140
1827	7,540	6,010	9,150
1828	11,150	4,810	13,700
1829	4,090	5,810	8,440
1830	4,760	3,650	4,570
	50,150	20,280	36,000
		Grand Total	1,06,420 =====

(Note: We should constantly bear in mind these figures are of more than 160 years ago and accordingly appreciate the value)

The British captured the markets for woollen cloth also:

In order to capture market for woollen cloth all over the country, the British resorted to indiscriminate slaughter of sheep and goat and thus

created scarcity of wool in our country and started dumping their woollen cloth in our country. As a result of scarcity of wool, India lost its overseas markets for wool and gradually the export of wool got totally stopped. Thus the woollen Khadi from India was removed from the overseas markets and the British dumped their woollen cloth in these captured markets.

The scarcity of wool was growing in our country due to slaughter of sheep and goat. To ensure that this policy is not opposed in future, the English education curriculum imposed in India from 1857 started teaching the younger generation that sheep and goats destroy our forests and hence they must be killed.

However, facts are just the reverse. Sheep and goats help the growth of forests and at the same time they restrict the unwanted and unlimited growth. Besides this, they serve the humanity by providing milk, wool, dung manure and fuel. With increase in slaughter of sheep and goat scarcity of milk, manure, fuel and wool continued to increase in our country. The trade in woollen cloth with foreign countries got totally wiped out. The foreign woollen cloth made entry in Indian markets. The shepherds engaged in rearing of sheep and goats and spinning and weaving of woollen cloth were rendered totally unemployed and this section of the population was thrown in the whirlpool of poverty.

Before dumping the British cloth in India as per details given above, the British had imposed hefty import duties on the Indian Khadi imported in England, at following rates, to discourage its import in England.

Type of Cloth	Rates of Import Duty - Ad Valorem		
	Year		
	1822	1824	1832
Mulmul	27.00%	64.50%	74.50%
Calico	71.66%	139.33%	149.33%
Other Cotton Cloth	27.50%	77.50%	97.50%
Shawls made from goats' wool	71.00%	138.50%	168.50%
Carpets	68.33%	118.33%	138.33%

(Note: It should be appreciated that these draconian rates of duties were in a period of 160 years before the present times!)

Silk - Duty per pound (1b) was - 2 pounds, 13 shillings and 4 pence.

Silk clothes and tafetta cloth was totally prohibited to be imported till 1824 and later on subjected to import duty of 20% and 30% respectively.

England did not grow sufficient cotton for manufacturing cloth and hence the British exported cotton from India to England, thus creating scarcity of cotton in India causing its price-rise. As a result, the spinners

did not get cotton for spinning and in turn the weavers did not get yarn for weaving. The Indian cotton was converted into cloth in England and came back to India.

The families which used to spin yarn not with the intention of earning any income out of it, but to get the cloth of their choice woven from weavers, as also those families which were spinning on a regular basis with the spirit of daily 'yagna' also had to abandon the activity of spinning because cotton became costly and weavers were not available. As a result, even they were forced to purchase the British made cloth.

Today a similar situation prevails in the area of pure ghee and fresh milk. By ill-motivated and calculated administrative steps, our cattle wealth is being slaughtered and with the help of the modern day 'Amichands', the people of our country are forced to buy the imported milk powder and butter oil. The foreign dairies are becoming richer and richer by exporting to us milk powder worth a hundred crore of rupees and butter oil worth fifty crore of rupees every year, and according to the socialist system of distribution of justice, our country is distributing poverty in each and every household of our nation!

Coming back to Khadi and cloth import, let us consider the following figures.

Export of Cotton (In bales)	
Year	Bales
1805	2,453
1809	40,781
1814	21,587
1816	85,024
1818	1,28,124

(Source: Economic History of India by R.C. Dutt, Vol I Page 204)

It was possible to manufacture cloth from all this cotton in India. However by resorting to torture of local weavers and artisans and with the help of draconian import duties, the British strangled the spinning wheel and Khadi, spread unemployment and poverty in the entire country, diverted the entire cotton production of our country for their own mills in England and dumped back costly and yet inferior (than Khadi) cloth on this country.

The weavers who had become unemployed, now started working as farm workers or labourers in the agricultural farm. The burden on agricultural land started increasing. At the same time, manufacturing of hand-made sugar which was a very large cottage industry in Bengal, Bihar and U.P. was also strangled and destroyed by imposing draconian duties on sugar manufactured in those village industrial centres.

The tortured Indian people revolted in 1857. The mutiny continued for a year. Unfortunately the Indians lost and after this, the administration of the State was taken over by Queen Victoria from East India Company.

The British had accomplished their task of destroying Khadi. However, they did not want to leave any possibility also for its revival in future. And as long as cow existed in each and every household and as long as cattle rearing as an occupation existed in India, the possibility of revival of Khadi could not be denied.

And hence, now the British diverted their attention to the destruction of cow, cow family and other cattle of this Nation. Now India did not have cotton, woollen or silk cloth for export. Now the items of export consisted of raw cotton and the hides and skin of slaughtered animals. (The British started authorised slaughter houses from the year 1809 for slaughter of cows and also took steps making it impossible for people to keep and rear cows).

The other items of exports from India to Britain were foodgrains, Indigo powder used in laundering, jute, cocaine, oil seeds and tea. The main items of import from Britain were yarn, cotton cloth, silk and woollen cloth, machinery and various items of metal.

The British totally destroyed the Indian exploitationless economy of Khadi which was fortified by the fourfold protection of cow, forests, soil and water. The basic spirit behind such economic structure was the protection and nourishment of the entire living world. It was also a beautiful art to keep the Society strongly united and organised, as a result of which despite several aggressions from foreigners for thousands of years and despite frequent changes in the governance, the stability and security of the Society always remained protected.

In place of this great scientific economic system, the British brought in their own economic system based on exploitation, violence and heavy machinery which has thrown the entire world in turmoil. In order to destroy our village and cottage industries and to establish large capital and machine oriented industries, the British started dumping various types of machinery in India. With the help of these machines, they started giant industries in this country and created a new class of people (industrialists) who were favourably inclined to the British and who were prepared to support even the wicked and anti-Indian designs of the British. During a period of just 42 years (1858-1900) they dumped machinery worth Rs. 60,39,93,000/- in this country!

However, our cattle wealth was still a challenge against this giant machinery based economic model and hence if their economic model was to be established, it was necessary to destroy our cattle wealth.

They had already started the slaughter of sheep and goats. With this activity of slaughter, they had already started creating the scarcity of wool, milk, farmyard manure and fuel. They were causing the cottage industry of spinning and weaving wool to get destroyed and thus spreading unemployment and poverty amongst the people. At the same time, they were dumping their woollen cloth in our country. The export of our country

in woollen cloth with various foreign countries had already been destroyed. Now even for indigenous consumption also, we have to import woollen cloth.

In the year 1810 we imported woollen cloth (in the form of shawls) valued at just Rs. 1,810/-. This import increased to Rs. 29 lakhs in 1859, to Rs. 61.15 lakhs in 1864 to Rs. 16.41 lakhs in 1869 and to Rs. 86;97 lakhs in 1876.

After achieving independence, our government and leaders continued this activity of slaughtering the animals and exporting their meat, hides and skins: possessed as they were with the devilish aim of earning foreign exchange, instead of trying to save the foreign exchange spent on import of woollen cloth. As a result, on one hand the import of woollen cloth created problem of spending foreign exchange and on the other hand the scarcity of milk, fuel and farmyard manures keeps on increasing as also there is increase in unemployment year after year. After independence, foreign exchange wasted for imported of woollen cloth was as under: -

Year	Amount (Rs).
1950-51	5.62 crore
1970-71	16.07 crore
1973-74	20.95 crore
1976-77	27.98 crore

The wool obtained from sheep and goats who have survived the ongoing massive slaughter also is exported with the claim of earning foreign exchange, instead of using this wool for revival of Khadi and the village industries. Even this export is gradually dwindling due to growing shortage of sheep and goats for slaughter.

Let us see the figures of export of wool.

Year	Value (Rs.)
1950-51	7.87 crore
1970-71	4.11 crore
1974-75	6.57 crore
1975-76	3.58 crore
1976-77	6.47 crore

Even this export was not out of wool of sheep reared but out of wool of sheep killed. This is a more foolish act than killing the goose giving golden eggs.

By reverting to the rearing of sheep and by using their wool for manufacturing woollen khadi, we could have saved lakhs of old people and

children from falling sick or even dying due to severe cold. We could have provided employment to lakhs of artisans and weavers and at the same time we could have saved foreign exchange worth crores of rupees. Saving is the real key to prosperity.

Let us now go back to the period of 1859 and consider the sad happenings thereafter. The economy of Khadi had crumbled. To prevent its resurrection, the British rulers firmly set out to destroy our system of fourfold protection.

It was the turn of destruction of cattle wealth after Khadi:

On one hand, they started slaughter of cows on a massive scale. If we consider the figures of exports of hides and skins, we may calculate that during the period of 42 years between 1859 to 1901; about 300 crores of cattle were slaughtered only for exports of hides and skin. The slaughter for indigenous use i.e. for meat, hides and skin was in addition to this. A country which was exporting the best varieties of Khadi to the whole world and also used to provide sufficient cloth for the poor as well as affluent people of its own population was now converted into a country exporting meat, hides and skin of its cattle and its population started living in a condition of being half clad:

How horrible was the position of nakedness of the people, is evident from just one instance. When Gandhiji was touring Champaran in Bihar, he came to know that there used to be only one saree to be shared by 4 or 5 women of a family. If a woman was to venture out into the market for purchasing the family's household needs, she used to wear that single saree and go out in the market whereas the remaining 3 or 4 women had to stay indoor in totally naked condition with the doors and windows of the house shut. When Gandhiji came to know of this, he also gave up wearing full dress and started wearing a single piece of cloth known as 'Langoti'. He observed this vow for his entire life.

Bihar once used to produce coarse as well as very fine cotton, woollen and silk Khadi to meet the needs of the entire nation.

The daughters of same Bihar now had to live in a condition of total nakedness. What else could be an example of utter downfall of the Indian prosperity and economy?

In the economics of Khadi, foodgrains were the currency and the cow was the mint. This was so because without the help of cow, foodgrains cannot be grown. When a person works for a full day and he is paid wages in money, he is today unable to buy sufficient food out of such wages. However, if you provide him with foodgrains in exchange of his labour for the day, he can fully feed himself. However, it is essential that there should not be a shortage of this form of currency i.e. foodgrains.

Under the machine based Western type of economic model, the inflation of currency is like a curse. Whereas in the economics of Khadi, the inflation of its currency i.e. foodgrain, is like a blessing.

The British needed more and more foodgrains and farm products for their growing population and industries. Hence they started increasing

exports of foodgrains from India to Britain. The prices of bullocks were also rising due to slaughter of cows. The scarcity of bullocks, farmyard manure and fuel was increasing and thus the per acre production of foodgrain started decreasing.

To meet this scarcity, the grazing land as also the land under forests was brought under cultivation. Thus good grazing areas and the forests got destroyed. More land was brought under cultivation. However, for ploughing this additional land, there was need for more bullocks and more manure. Instead of providing for more bullocks and more manure, the British continued the slaughter of cow and cow family. As a result, the burden of work on bullocks increased and they started becoming weaker. A pair of bullock which earlier used to plough 10 acres of land was now made to plough 12 to 15 acres.

With the demolition of Khadi and other village industries, unemployment was rising and as a result, the system of payment in terms of foodgrains to the workers in return of their labour also stopped. Under the machine based economy, the labourers started getting money as wages instead of foodgrains. As a result of purchase of foodgrains by the exporters for export as well as purchases by the local people for their own need on one hand and the stagnant foodgrains production on the other, the prices of foodgrains started increasing.

When our country had the Khadi economy, during the period of Emperor Akbar, one rupee could purchase 89 pounds of milk (i.e. little more than 40 litres) or 21 pounds (i.e. 9.5 kg) of pure ghee. This meant that milk was 2 1/2 paise per litre and ghee was 10 paise per kg.

(Source: Aaine Akbary by Abul Fazal)

Towards the end of the 19th Century, 44 kg. of rice was available for a rupee. The other foodgrains were still cheaper. A farm labourer could harvest 195 pounds (approx. 88 kg) foodgrains in a day and in return he was given 6% of the foodgrain i.e. approximately 5.25 kg. These rates were for an outsider and casual labourer. If he was a regular or a permanent servant of the farm owner, he was given 7.5% foodgrains i.e. approximately 6.20 kg. for a day's labour.

(Source: This History of East India Part 1 Page 541 by Mount gomery Martin)

Foodgrains was the currency and it was distributed in the following manner by the farmers in return of the labour put in by different people. The other artisans of the village who worked through out the year providing various services to the entire village were given foodgrains as follows.

When the crop was ready and harvested and was brought in the ware house of the farmer, for each 4800 pounds (i.e. 2160 kg.) foodgrains were distributed in the following proportion to various artisans of the village and saints and scholars.

Category of persons/artisans	Quantity Distributed
The religious heads of the village	5 sers
Charitable Institute of village	5 sers
The Astrologer of the village	1 ser
The Brahmin teacher of the village	1 ser
Barber	2 sers
Potter	2 sers
Blacksmith	2 sers
Dhobi	2 sers
Village Head	4 sers
Dy. Mamlatdar	7 sers
Village head	8 sers
Dy. Accountant	10 sers
The Village Chokidhar	10 sers
Village Patel	45 sers
The Chief Accountant of the village	45 sers
The Officer of the water department	20 sers
Total	169 sers

(1 ser means approximately 900 gms or 2 pounds)

(Source: 'Journey of Madras', by Buchan Part 1 Page 265 and The economic History of India by R.C. Dutt Part 1 page 141)

Thus for each 2400 sets of foodgrains production, 169 sers was distributed amongst various people of the village.

Compare this economy of Khadi with today's economic model based on exploitation, violence and giant machinery. Exploitation and violence is the lifeline of the present system. In just 132 years between 1859 to 1980, fresh milk and pure ghee have almost vanished from our country and instead of fresh milk costing just 2½ paise per litre, now people have to purchase stale and stinking milk by paying a price of Rs. 2.5 to Rs. 5/- per litre. In place of pure ghee available at 10 paise per kg. people have to purchase adulterated and stinking ghee at Rs. 40/- per kg. Foodgrains are also sold at Rs.8/- per kg. in place of Rs. to 2½ paise per kg. and other pulses and cereals which were available at 20 at 25 paise per kg. now cost almost 10 times more.

This is the difference between the economy of khadi and modern economy which is based on giant machinery and violence!

The British exported the following from India during the period of 42 years between 1859 and 1901.

Commodity	Value (Rs. in crores)
Cotton	631.00
Jute	102.81
Foodgrains	491.05
Hides and skins	1,400.00
Oil seeds	1,231.04

Though they had started spinning and weaving mills in India and exported cloth worth Rs. 69.97 crores, they also imported yarn valued at Rs. 75.93 crores and cloth worth Rs. 566/- crores during the period of 1878 to 1901.

(Source: The Economic History of India by R.C. Dutt Part 2 pages 249, 250, 387 & 389)

By exporting foodgrains, the British made crores of people of this country to live in half-fed conditions. They also made it difficult to provide sufficient feed to the cattle. By exporting oil seeds, they destroyed the edible oil industry of this country which constituted of bullocks driven Gharies. This increased unemployment as well as rise in the prices of edible Oil. The oil seed extraction which was used for feeding animals as well as for manufacture of fertilizer also became scarce. They enriched their own cattle population in their country with the help of oil extraction of our country and they also enriched their soil with the fertilizer made with the oil extraction exported from our country.

STRATEGY OF THE BRITISH AGAINST KHADI

The skill of using the available resources:

When Sir Thomas Row came to India as the Ambassador of the British Govt. In the Court of Emperor Jehangir, he had brought various types of glass wares for presenting to Emperor Jehangir from the King of England. However, the Court of Jehangir was shining brightly with diamonds, pearls and various other precious stones studded in the walls, and in the clothes worn by the ministers and officers present in the Court. The floor was covered with rich carpets and there were curtains made of rich jari cloth. When Sir Thomas Row saw this exuberance of wealth, he felt very much embarrassed to present the glass wares that he had brought.

The British have a very sharp intellect to put to practical use whatever resources are available to achieve success in their task at critical times. When Japan entered the Second World War unexpectedly and attacked Burma, the British did not have sufficient equipments or manpower to repulse their attack. They did not have anti-aircraft guns to face the air attacks from Japan. In such a situation, the British cut down coconut trees, chopped up the top of such trees and coloured the trunk with black colour. They arranged these trunks at places which were vulnerable to air attacks from the Japanese and gave them an appearance as though they were anti-

aircraft guns. When the Japanese saw what they believed to be anti-aircraft guns in such large number, they stopped their attack for days together, and during a war the delay of even an hour can change the whole complexion.

Similar situation occurred during the Second World War only on another front when the British had to take on Germans in the African continent. England was given the responsibility of providing foodgrains, clothes, ammunition and medicines for an army of 20 lakh persons and further equal number of persons in back up service of such army. The supplies for such large number of people were to be sent from India. However, sufficient ships were not available. The German sub-marines had completely destroyed the British steamers from the oceans. Again the British used their intelligence. They collected a fleet of 80,000 Indian ships and with their help they sent the entire supplies to Africa.

I was fortunate to witness this largest fleet of Indian ships in the whole world for full 3 days and 3 nights from the specially erected jail in which I was imprisoned on the sea coast of the port of Navi. During the Quit India Movement of 1942, we were arrested for preventing Britishers from collecting the Indian ships from the shipyard of Porbunder as part of our programme to defeat war efforts of the British. This large fleet of 80,000 ships was going to help the British in the war in front of our own eyes. But we were helpless and were unable to do anything.

The laying of grounds for commercial war:

Sir Thomas Row used the poverty of England to serve the interest of the British. He pleaded before Jehangir that the British population was poor and that they had come to this country in search of livelihood. He aroused the feeling of compassion of Emperor Jehangir and obtained the permission from him to set up a residency at Surat and to construct a protective wall around the 'Kothi' for their protection. This was very strong like a fort. He obtained special concessions for trading and also got total exemption from customs duties on the trade of East India Company, pleading that the poor English traders would not be able to withstand the competition from the affluent Indian traders in the import and export trade if the duty concessions were not granted.

Similar concessions were obtained by the British from all the States right from Bombay in the West to Bengal in the East. In the name of proper protection for their 'kothis', they built strong forts at Madras, Calcutta and also built up their own army at these forts for protection. The walls around the 'Kothis' were so strong that during 1664 when Shivaji looted Surat, he could not loot the British 'Kothi'. Sir Thomas Row created a situation of an unequal commercial battle between the Indian and the British traders. The targets of these trade wars waged by the British were - the Indian Khadi and the Indian animal rearing.

The Indian Khadi was protected by the Indian animal rearing. This situation was a creation of the experience of lakhs of years. I say lakhs of years because the art of Khadi and animal rearing in India has existed right from the era of 'Rigveda' and as we believe, the 'Vedas' are in existence from time immemorial. Vedic era means 'satyug' and one lakh years have

passed since 'Satyug'. The opinion of Maxmuller that Vedas are only ten thousand years old, is a nonsense opinion having no base. It is just an imagination fraught with bad intention. Just because the British accepted this opinion due to their wicked motives, this opinion cannot be considered as proved correct.

The only recognized religious epics of the Aryan people are the religious epics of Jain and Vedic religion. That is why it can be said that the experience of the Aryan race about Vedas, protection of cow, forests, soil and water reservoirs, animal rearing the formulation of 'Panchamrit' and 'Panchgavya', agriculture and Khadi is a lakh of years old.

Even if the British products were allowed to enter our country without payment of import duty they were still costlier and it was difficult to sell them in India. The British cloth was costlier than Khadi, unattractive in appearance and weaker in durability.

Only if the entry of Indian cloth in England could be barred, it was possible to make the English people wear cloth manufactured by their mills. And hence, for the first time in the year 1685 the British imposed a 10% import duty on Indian cloth imported in Britain. This duty was increased to 20% in the year 1690. They also prohibited the use of Indian cloth in the process of burial of dead bodies. They started a very aggressive campaign against the fashion of use in Indian cloth. In the year 1700 they totally banned the import of coloured 'Calico' cloth from India.

However, the British people were so much fascinated with the Indian Khadi that after the prohibition on import of coloured 'Calico', they started importing white 'Calico' and got it dyed in England, and hence in the year 1721 the British imposed ban in their country on wearing of coloured 'Calico' cloth. A fine of 5 pound (Rs. 50/- at that time) was imposed on a person who wore Indian Calico cloth and a fine of 20 pounds (Rs. 200 at that time) was imposed on a person who sold Indian Calico cloth!

However, the British traders used to purchase the Indian Khadi and sell the same in foreign (third) countries earning handsome profits. The British Government naturally could not compel other countries not to purchase the Indian cloth.

Only if other foreign countries did not purchase Indian Khadi, then only the British cloth could gain an entry in those countries. This was so because English cloth could not compete in prices as well as quality with the Indian Khadi.

Besides this, India itself was a very large market and if British cloth could gain an entry in this market, it could have yielded unlimited profits for England. Thus if khadi could be destroyed from root, then only the vast Indian market and even other foreign markets which were buying Indian Khadi could be grabbed by the British cloth industry.

The Conspiracy against Khadi and Cattle Wealth:

Hence the British made the Indian Khadi as their first target for destruction. Khadi was protected by the preservation and rearing of cattle. If Khadi was to be destroyed, the cattle wealth of this country had to be

destroyed instead of being reared. Only if the cattle wealth was destroyed, it could adversely affect the Indian agriculture, low levels of prices and the health of the masses. It could also adversely affect the social organisation and structure. If cows were killed, it could make the agriculture costly and with costly agriculture Khadi also would become costly. Once Khadi became costly, it would affect its production and by adversely affecting production of Khadi the British could push in their own products in India as well as other foreign markets. Thus like a well thought out game plan of chess, the British planned and conspired against Khadi and the cattle wealth of our country. The war against these two started with deceit and other treacheries.

Before examining the figures of how rapidly the Indian Khadi trade was destroyed by the British, it is necessary to know what conspiracies were executed and the tortures were inflicted to achieve this. This will make it clear to us as to why India lost in this trade war and that too in a very short time.

It is difficult to decide whether to call the contemporary Indian kings innocent or foolish. Let us consider them innocent and examine the happenings during that period.

Out of innocence and generosity the Indian Kings extended all facilities and concessions for the commercial activities of the British. They considered the British people as poor and also gave them permission to keep small army for their own protection. The soldiers of such protection armies were Indians. However, their officers were British.

When the Indian kings amongst themselves, the British used to extend military help to one or the other king and when they were victorious in such war, under new treaties with the victorious king, they used to obtain more and more concessions to serve their own interests.

The wars amongst the Indian kings used to make them weaker and in such a situation, the British used to dominate such weak kings and force them into entering into treaties which were more and more beneficial for the British. These treaties included provisions like imposing 20% duty on movement of goods across the boundaries of one State to the other or to a foreign country. If there was a trade dispute between the Indian traders or weavers on one side and British traders on the other, such dispute could be resolved only by the British Court in the British Kothi. Sometimes such treaties included covenants that the Indian traders could not sell their merchandise to anybody else except the British traders. They could not sell their goods to the French, Dutch or Portuguese traders. Various Indian Kings, who used to fight each other and used to win over the other king with the help of the British, naturally felt obliged to the British and hence prepared to accept such treaties. As a result of such treaties, the British eliminated other foreign purchasers from competition and made it compulsory for the Indians to sell their goods only to the British. After this was achieved, they could snatch away the Indian goods at very low prices.

When the Nawab of Bengal, Mir Qasim refused to accept such proposals of the British, the British declared a war against him. Mir Qasim was a very efficient and intelligent general. He had guns and torpedoes of the Indian make in the army. These guns and torpedoes were much superior to the

British guns and torpedoes. However the operators of torpedoes in his army were Christians. When the war started, these officers turned the torpedoes towards Mir Qasim and thus Mir Qasim lost the war.

After this war the British had complete occupation and control of entire Bengal. The Nawab of Arcot had already become subordinate of the British. The Nawab of Surat was also helpless against the rise of the British. This was so because the Crown at Delhi was also in a turmoil. Delhi could not extend any help to Surat. Thus at all the 3 places i.e. Surat, Madras and Bengal where the British had established their Kothies, they started a reign of terror and tortures.

The details or the stories of these tortures is so long that they can fill a volume. For our purpose, it is only sufficient to take note of this as their strategy to kill Indian Khadi and prevent its resurrection.

Tortures inflicted on weavers:

The British used to enter into an agreement for purchase of certain quantity of cloth from weavers, setting a time-limit. By taking steps to prevent availability of yarn or thread to the weavers, they ensured that the weavers could not supply the cloth within the time limit. When the weavers failed in supplying cloth as per agreement, a case was instituted against them in the English Court established in the Kothi. The Court used to observe that the weaver sat idle at home and did not produce the required goods within the time limit. Thus it was concluded that he had breached the contract and hence the court ordered that an English watchman should be posted at the expense of the weaver at his place. A weaver would work through out the day and the watchman would keep a watch on him.

Such watchman used to abuse the weaver and even beat him mercilessly in front of members of his family. The weavers got tired of such tortures. Those weavers who had not entered into any contract with the British and had manufactured cloth at their own behest had to sell their cloth to the British at prices which were 20% to 60% less than the market rates. Similar was the fate of the cloth merchant. One aim of the British in inflicting such tortures was to loot the wealth of the traders and the weavers. But another more important aim was to force the weavers to close down or abandon their profession of weaving and to force the traders to abandon the trade of cloth. By doing this they could achieve the stoppage of Khadi production and captured the vast Indian and foreign market for the British cloth.

Harassed by the tortures of the British the weavers started running away from Surat, and then the British started a system of issuing permits for leaving Surat. Nobody could leave Surat without such permit and the weavers were not even issued such permits.

The Ordinance of 1732:

In 1732 the British forced the Nawab of Arcot to issue ordinance that all the traders must sell their merchandise to the English businessmen only. The British obtained an undertaking in advance from the Indian traders that they would not sell their materials or goods to any other businessmen or traders except the British.

After issuing this ordinance, a reign of terror was let loose in the entire Madras State. The British traders demanded goods from the local traders at very low prices and if the local traders refused to sell the goods they were tied with ropes, beaten up mercilessly and were tied up to undergo a punishment called 'hed'. The 'hed' was made of a long and thick log of wood. Several iron rings used to be fixed in a row on this large log of wood. A person who was punished with imprisonment in such a 'hed' was tied up with iron chains and these chains were tied up with the iron rings of the 'hed'.

Like the buffaloes tied in a stable these days, these unfortunate persons were tied with rope, next to each other, with the rings in the long. They would not be able to even stand erect and thus had to pass urine and stool also wherever they were tied. They were given their food also at the same place. No bath was allowed and they were abused by the security personnel as also beaten up by them. Today we cannot even imagine the tortures associated with the inhuman punishment of 'hed'.

Even the weavers were also treated in this similar fashion and in addition their belongings were also confiscated.

In such a situation, no trader would dare either to purchase cloth from weavers or get the cloth manufactured at his own risk. At all trading centres, there were no buyers except the British traders.

One other ordinance was issued whereby except for a British broker no other (Indian) broker could go into market for purchase of material or goods.

As a result of this situation, the buying activity by Indians also stopped at all the centres of production all over the country. Only the British traders could visit such markets for their purchase and force the sellers to sell the merchandise at a price dictated by the British traders. This loot of the Indian traders by the British was such that it rendered the loot of Changez Khan, Tymore and Nadir Shah almost insignificant.

Now the British started snatching away the cloth from the weavers at negligible rates. Those who refused to sell the material were punished with fine, imprisonment and lashes.

We have earlier seen that British watchmen were placed at the house of weavers and how they were tortured by these watchmen. When all these tortures were beyond the endurance of weavers, famous artisans who used to manufacture the Mulmul of Dhaka, cut off their thumbs to escape the tortures. Without thumbs they would not be able to weave the cloth and hence they could not be forced to manufacture cloth.

AN UNIQUE ART OF THIS WORLD THUS GOT DESTROYED

As a result of such tortures, the unique art of weaving such fine cloth got destroyed. The production of Khadi started diminishing as desired by the British and the vacuum created by such dwindling production was captured by the cloth manufactured in the British mills. It captured this market not because of the quality of the cloth or the prices, but because of the scarcity of cloth.

The weavers had no buyers except the British traders. There was prohibition on sale of cloth to non-British foreigners. As a result of this situation, the Indian traders were exasperated, ruined and thus bowed out of the competition. The clientele of the weavers got destroyed or got eliminated as desired by the British traders. Thus all the weavers had to abandon their own profession. A large ocean of mass unemployment pervaded the entire country with far reaching effects for the future of India.

The Indian traders stopped placing orders for cloth with weavers because if they purchased cloth from weavers, it would be snatched such cloth, the Indian traders were given other things in barter and that too at rates which were higher than the market rates. For example, the British traders would buy 5 bundles of cloth valued at Rs. 1500/- for only Rs. 1200/-. For payment of this amount of Rs. 1200/-, instead of payment in cash the British traders would dump the English cloth on these Indian traders at Rs. 1200/-, even though the market rate or the real price of such cloth was only Rs. 1000/-. If the traders refused to accept such cloth in exchange, they would immediately face arrest, imprisonment or punishment like 'hed'.

As a result of this entire situation, the production of Khadi almost stopped in India.

Khadi vanished from India, as well as from other countries and its place was captured by the British cloth. With this, a wonderful ancient art also got destroyed. The largest cottage industry i.e. spinning also stopped. The supplementary income of crores of women engaged in spinning of yarn was stopped and lakhs of weavers became unemployed.

In just six districts of contemporary Bihar 66,000 handlooms became useless. And as a result, 15,00,000 women engaged in spinning of yarn had to discontinue their activity and lost the supplementary income. This will indicate how horrible would have been the situation of unemployment all over the country. (Ref: The history of East India by Montgomery).

These 15,00,000 women spinners were those who used to spin for earning their livelihood. This does not include lakhs of other women belonging to the upper class or upper castes who used to engage themselves in spinning to perform one of the 5 daily *yagnas* prescribed by the vedic religion. This happened because the expert weavers who could weave beautiful cloth from such yarn spun by these women were forced to wind up their profession.

This situation was not only in Bihar but in the entire country from Gujarat to Bengal and from Kerala to Kashmir.

Even the Harijans were pushed into the valley of unemployment:

As stated earlier, the Harijan community was foremost amongst the weavers. Their women folk were also expert spinners. The Harijans had about half an acre to one acre of farm land in each family. On this small piece of land they used to grow the foodgrains necessary for their own need whether it was rice, maize or jowar depending on the region.

Further, when it was the harvesting season, the women folk of the village artisans used to go to the farms for harvesting. These women included Harijan women also and as wages they did not get money but foodgrains. There was no question of any untouchability amongst these women as all women used to work together as a single group.

The cloth woven by the Harijan weavers was worn by upper caste Brahmins and such cloth was used in temples also.

Thus the problem of harijans to obtain foodgrains for their own needs was solved. Weaving cloth was an art with them and hence they could meet the requirement of cloth from their own weaving. Though this cloth was not totally free, they could get it at the rates of raw cotton only. The women used to earn supplementary income by spinning. The males used to earn out of the weaving profession. According to Dr. Buchanan, these weavers used to earn about 2 to 3 times of their yearly expenses.

Then all of a sudden the British increased the land revenue tax by 1½ to 2 times and started very strict recoveries of such taxes. This forced the Harijans to sell off their land. After 1859, the British started slaughter of cows in a big way which created scarcity of bullocks and manures. As a result, the production in agricultural farms started diminishing. The farm labourers and various artisans of the village used to get their shares from the farm produce in a definite proportion out of the total agricultural produce of the village. Different artisans used to get a fixed percentage of the farm produce in return for their services to the entire village.

Now with reduced production in agricultural farms, the earnings of the farm labourers as well as the artisans also got reduced. The Harijans had sold their land under compulsion on one hand and on the other, their earnings in return of the labour in others' farms also got reduced. And thus they were forced to buy their requirements of foodgrains from the market.

On one hand the British started exporting more and more foodgrains from India and on the other, the supply of foodgrains was diminishing.

In addition to the export needs, the demand for foodgrains increased from the artisans, Harijans and other labourers in the villages and thus the prices of foodgrains started rising.

The earnings of Harijans got totally stopped. The cloth which they used to weave in their own house was also not available now and they were forced to buy cloth as also foodgrains from market at high rates. Like a flash flood which submerges entire villages under water and severs their connection with the outside world; similarly, the entire Harijan community got submerged under the flash flood of unemployment and high prices, and its relations and contacts with the Hindu Society got severed.

One loses the sense of direction after getting caught and submerged in a flood. Accordingly, the Harijan community and even the other communities also lost their sense of direction under acute mental tension once they were submerged under this flood of unemployment and poverty. The only way to bind both these sections of our society once again in an organised social structure is to impose a total ban on slaughter of cow and

cow family and to resurrect Khadi so that both these communities become woven once again like a warp and woof of the same cloth. Instead of doing this, we have wasted our energies and our resources in solving minor issues like untouchability and the right of entry into religious places! As a result of this wrong path, both these communities are getting more and more estranged.

A Century smeared with breach of trust

The period of 100 years between 1757 to 1857 was a century smeared with breach of trust on all fronts. On the Indian side of this period of history was bravery, generosity and innocence of Indian kings. It was a period of total lack of vision on the part of its rulers, a period of overconfidence in the art of warfare. On the part of the British this period of history witnessed unprecedented breach of trust, unfaithfulness, going back on words, lies and dishonesty. It was a period of such horrible loot and torture by the British, which would prove the loot, torture and massacre of even Changez Khan and Tymore as trivial. On the part of the Indian Ministers, Generals and Commanding Officers of various forts, it was a period of treachery against the Nation and against the religion. As a culmination of the happenings during this century, the mutiny of 1857 broke out like a volcano and unfortunately India was defeated once again during this mutiny also.

If there is a spread of disease in an agricultural farm, it starts from the root of the crop. However, the disease which plagued the Indian political scene at that time was born out of breach of trust and infidelity of the Amichands and Mirjaffers. It started from the upper layers of Indian politics and like an epidemic it went on spreading towards the root of the Indian politics. Though the disease was more deadly in the entire northern area stretching from Bengal to Punjab, it had affected other areas of the country also.

Today's politicians; who change their parties frequently, who are not faithful to their own nation and its people, who give false promises during election period, who openly declare that the promises made during election are not meant to be kept after the election, are worse than the Amichands or the Mirjaffers of the Indian variety or Clive Lloyd or Watson or Hastings of the British variety.

After a century long battle on the commercial front Khadi was totally dead.

Gandhiji's efforts to revive Khadi

After destroying Khadi totally the British embarked on a path to demolish the fortress like wall of our social structure which could have revived Khadi. These 4 walls or pillars were the protection and preservation of cow and cow family, forests, soil and water reservoirs. By the beginning of 20th Century the British had succeeded in demolishing all these 4 walls.

For demolition of these fort like walls the weapon utilised by the British was indiscriminate slaughter of cows and other animals on a very large scale.

The valour of the Indian people was by now totally destroyed. The social leaders belonging to the upper strata considered it a matter of pride to accept the domination of the British and practised the British culture under the influence of British education. In this background, the influence of Gandhiji spread in the country around the year 1919 and he declared his long thought out plan to revive Khadi around this period.

The British had already kept ready a battery of Indian economists who worshipped the Western giant machinery based economic model. This herd of so-called economists opposed Gandhiji's idea of revival of Khadi. The leading economists warned that Gandhiji would drag back the country to the primitive age. They forgot that only 200 years ago, this Khadi had placed India at the peak of culture, art and prosperity. They even forgot that only 300 years ago Britain itself was living in the barbaric primitive age whereas India, was shining with its culture and prosperity for lakhs of years!

Gandhiji was undeterred by such opposition. He had very clearly understood that India had lost its liberty only by loosing Khadi and revival of Khadi was the only way to regain the real liberty and independence.

In the very first stage he called upon the nation that within a year 25 lakh spinning wheels (Charkhas) must be made functional. It was imperative that a person making such a call should himself spin. However, when the people had totally forgotten Khadi itself they could not remember how a spinning wheel looked like or worked. I was a student then and I remember that we had to search for a spinning wheel for Gandhiji. After searching a lot, we could locate a broken spinning wheel in the attics of a village in North Gujarat. This broken wheel was repaired and Gandhiji started spinning on this wheel.

With the growing influence of Gandhiji in the Congress Party as well as in the Nation, the influence of the spinning wheel and Khadi also kept on increasing. In the year 1920, Gandhiji commanded that atleast 1 crore spinning wheels must operate in the entire country. A resolution was passed by the Congress making it mandatory for all the members of the Congress, right from the village Committee to the All India Congress Committee, to wear Khadi. A rule was made that in order to qualify for the membership of the All India Congress Committee, a person must spin one thousand yards of hand spun yarn annually. The production of Khadi was thus started and an All India Charkha Sangh was established.

In the beginning, Khadi was thick like gunny bags. I remember that one of my friends used to describe the Dhoti made of Khadi as the cloth for sails of a ship.

However, Gandhiji could get devoted people who were prepared to wear such Khadi also and then the quality of Khadi started improving very fast. In a short time, the thickness of the cloth got reduced and better quality Khadi started getting manufactured. The weavers in Andhra Pradesh and Bihar who had this art of weaving Khadi in their blood, once again adopted this vocation and the ancestral inherent qualities of their craft helped in improvement of the quality of Khadi.

The Industrialists started becoming uncomfortable:

Gandhiji induced people to make bonfire of the imported cloth and the number of people who were ready to wear even coarse Khadi went on increasing. This made the industrialists and economists uncomfortable.

A delegation of economists met Gandhiji and represented to him about the uneconomical nature of the spinning wheel and the uselessness of Khadi. They represented that a spinning wheel could yield income of only 6 paise per day for a person and with such small income, how could the nation prosper.

Gandhiji replied that the per capita income of an Indian is 10 paise per day. If he could increase this income by 60% and raise it to 16 paise per day, it was not a small achievement. Still if the economists could show him a way out whereby a person could earn 7 paise per day then he (Gandhiji) would not insist on the spinning wheel. The only condition was that this source of additional income should not have been limited to a particular area of the Nation or to a particular class of people. It should have extended and covered the entire population of the country and all the areas from Kashmir to Kanyakumari and Sindh to Assam.

Even after a lapse of 60 years, no economist has been able to suggest any other means of increasing the per capita income of the masses more than the Charkha! A similar challenge before the scientists and the economists of the entire world is lying unmet for the past 125 years and that challenge is to invent a more easily available and cheaper means of fuel than the dung cakes for the Indian population. This challenge has not yet been met and the fuel which has been dumped on the heads of the Indians is not only available with great difficulty but is also impracticable. It is a fuel which draws a deep wedge between the trading community of this fuel and the consuming masses. Further it imposes a heavy burden of more than Rs. 1000/- p.a. on each family.

The modern day scientists have not been able to find ways to increase the incomes of the masses. However, they have succeeded in inventing ways and means to increase the expenses of the masses for the benefit of a definite class of people.

Coming back to 'Charkha', the popularity of the spinning wheel continued to rise. People started getting attracted towards Khadi not because of its low cost or variety as in past, but because of spirit of patriotism. Gandhiji once again gave an assurance that if the entire population of this country started wearing khadi, we would have almost achieved independence.

Now the industrialists became uncomfortable and a delegation of the mill owners went to meet Gandhiji. They wanted Gandhiji to clarify his stand or views about the textile mills if India achieved independence.

Gandhiji made it clear that on achieving independence, if the mills could survive on exports alone they should continue, otherwise they should close down. Gandhiji further asserted that if khadi could not co-exist with independence, he would command people rather to wear 'langoti' only but to forsake the mill cloth.

The delegation of mill owners returned. However, subsequently whatever happened to Khadi and the way Khadi died once again with the death of Gandhiji, leads us to believe that various destructive elements were assigned the task of sabotaging the progress of Khadi and to strangulate it. This was done at the behest of large industrial units or mills. After gaining independence, the situation in the textile industry is as follows:

Production of Cotton cloth (In crores of metres)			
	1950-51	1970-71	Rise in 20 years
Mill Cloth	340	379	+ 39
Handloom cloth	81	395	+ 314

In 20 years the mills could increase their production only by 11.5% whereas the handloom sector could increase its production by 386.5%.

This itself shows that if practical and impartial policies are implemented in the cotton textile sector, our artisans in the handloom sector are absolutely efficient. The main difficulty faced by them is procurement of yarn. As long as they are dependent on the spinning mills for procurement of yarn, they are unable to fully exploit their own capacity of weaving cloth in the handloom sector.

If the handloom sector has to achieve progress for itself, it has to free itself from the dependence on mills for yarn and should obtain the co-operation of the women folk of the Society. In fact this responsibility is of the Khadi sector. However, Khadi itself has not contributed significantly to the production of cloth. Its contribution can be termed as a drop in the ocean in the field of cloth production.

There are 2 basic requirements as regards the economics of Khadi. They are:

- 1) Cow in each and every household and
- 2) Spinning wheel in each and every household.

If the cow, agriculture and Khadi are separated from each other, all the efforts of making the spinning wheel as means of supplementary income or to make Khadi as part of cloth industry and get recognition for it in the economy will prove to be childish, uneconomical and impracticable.

The Khadi cloth was thick and coarse. If its quality is improved and it becomes attractive for the consumer and if its prices remain at par with the mill cloth if not cheaper, then only its sale in cities can increase.

The Plant of 'Devkapas'

An opportunity had arisen to improve the quality of Khadi and obtain speedy production of good quality yarn. However, there are reasons to believe that this opportunity was intentionally lost.

A variety of cotton named 'Devkapas' was presented before Gandhiji . Devkapas is a breed of cotton. The plant of this cotton is tall and it can grow round the year. This cotton does not require carding. About 5 or 6 cotton seeds are stuck to each other in the centre of the cotton flower and these seeds can be plucked out by hand. Yarn can be spun from this cotton flower directly without making a lump of cotton. The staple is long and it does not break frequently while spinning. A very fine yarn can be spun from this variety of cotton very easily.

As the yarn does not break frequently and as the time on carding and making lumps is saved, the production of yarn can be faster with the help of this variety of cotton.

Gandhiji liked this cotton. However, he was misguided. He was told that to cultivate this variety of cotton a lot of water is required. We have scarcity of water and we do not have sufficient facilities for irrigation and hence the cultivation of this variety of cotton on large scale is not possible. Thus, this variety of cotton was totally ignored.

It is true that Devkapas needs more water and it can be cultivated on large scale only if there is sufficient arrangement for irrigation.

However, this plant can be grown in the courtyard of a house. Those who have even little space in their house or court yard or garden behind the house, can grow sufficient cotton at these places to meet their yearly requirement of cloth. People who have got some open land with them around their house do plant other trees or plants at such places. Instead of growing such other trees they can grow the plants of Devkapasa.

The question of shortage of water does not arise if the plant is grown in the courtyard of the house. The water which flows out after use in bath or after cleaning utensils or after washing foodgrains like rice, dal etc. or vegetables before cooking, can be diverted to this plant and then there would not be any need for additional water specifically for irrigating these plants.

One plant of Devkapas can yield one kg. of cotton. If this cotton is spun and cloth is woven from the yarn it can meet the need of cloth for one year for the grower of such plant. A beginner in spinning can also spin a very fine kind of yarn from this cotton and hence this variety of cotton is one of the best available means to improve the quality of Khadi.

There is no need of growing this cotton in the normal manner of cultivation. As far as I remember Gandhiji had suggested in his publication 'Navjeevan' to the people to grow this variety of cotton in house and get cloth woven from the yarn of this cotton. However, the activists in the field of Khadi did nothing to carry this message of Gandhiji to each and every household in the country.

Impracticable principles and rules:

Only one reason comes to the mind for the failure of Devkapas cotton. The efficient weavers of Andhra Pradesh and Bihar who were the descendants of the famous weavers of Dhaka, (who used to make the world famous mulmul cloth) would have easily competed with the mills if they

could get sufficient supplies of yarn of Devkapas. This would have attracted people to wear Khadi instead of mill cloth. Hence the disruptive elements who had infiltrated the field of Khadi, did not allow the idea of Devkapas cotton to spread and thus the advice of Gandhiji published in 'Navjeevan' was lost somewhere in the files and did not reach the masses.

Today we see a very aggressive publicity and propaganda for eggs, for meat eating, for fish farming, for cross-breeding of cows and for family planning. This propaganda goes on through out the year in newspapers, public meetings, education curriculum etc. If Khadi was given just half the publicity and even if 1/4th amount of the resources and energy was used to propagate Khadi and if the consumers and the producers of Khadi were encouraged, Khadi would have attained its old respect, luster and prominence in the economic and social structure of our country.

The principles which were accepted and rules which were formed in the Khadi sector were not only lacking from the commercial point of view but also had the disguised intention to disrupt Khadi or to strangulate this sector.

If Khadi is to be revived, the cloth manufactured by Indian and foreign mills must be removed from the market and in its place Khadi should be brought in.

This means that there should be a fierce competition between Khadi and mill cloth. Such competition was necessary in the area of prices, in the area of quality, in the area of variety and in the area of beauty of the cloth. Even today if Khadi has to stage a come back, such competition is a must. However, the first rule which was framed was that the prices of Khadi cloth should be about 50% to 100% more than mill cloth (this was disclosed by the President of Bombay Suburban Gramodyog Sangh, Shri Purushottam Kanji in the Annual meeting of the Sangh.)

On one hand, Khadi which was being revived after 150 years was very crude and coarse in its appearance and on the other hand, its prices were kept 50% to 100% more than the mill cloth. This meant keeping the Khadi Sector limited to only those people who had taken a vow to wear Khadi through out their life, only due to inspiration from Gandhiji. This also meant their exploitation because of higher rates of Khadi. Revival of Khadi started with rules which resulted in exploitation and limiting its growth.

Khadi (in this revival stage) was very thick and coarse. Its production in villages was more convenient because people in villages prefer thicker cloth. Even the distribution of population is also more in villages than in cities and hence the sale of Khadi must be spread in villages. Further, if Khadi is produced in villages, its transportation cost can be saved and to that extent it can compete with mill cloth. However, a rule was already made that Khadi should not compete with mill cloth and thus with the aim of avoiding such competition in this field, various rules were made aimed at obstructing the spread of Khadi.

While the sale of Khadi was obstructed with the help of various rules, the sales outlet of Khadi was also kept limited to cities only. For a population of 12 lakhs for a city like Bombay (at this time) there was only one sales

outlet. There was not a single sale outlet in the entire Saurashtra region which had the population of 30 lakhs.

Inspired by patriotism if some cloth traders wished to sell Khadi, he was not allowed to do so. This was because of the rule that a trader in Khadi cannot sell the mill cloth. If Khadi would have been beautiful to stand in competition with the mill cloth, if it had large variety of range, if its prices were less than or equal to the prices of mill cloth, possibly the trader would have accepted such a condition. However, Khadi of a single variety and that too very coarse, or the handkerchief or napkins of Khadi were only available for sale and that too at rates higher than the mill cloth. No trader could profitably run his business by selling Khadi alone in such a situation.

I remember that a son of a millionaire trader from the Mulji Jetha market of Bombay had opened a shop at Swadeshi Market to sell Khadi. He conducted this business for 10 years, inspired by the feelings of patriotism alone. Naturally he made loss and ultimately he closed down this shop. In the process, he also lost the other business (of mill cloth) established by his father and ancestors.

In those days the week beginning 6th of April was observed as week for propagating Khadi throughout the country. On this occasion, several youths who believed in the ideals of Khadi, used to carry the bundles of Khadi cloth on their shoulders and moved about from door to door for selling Khadi to various houses in Bombay, climbing several storeys and thus helped in reducing the year-long accumulated stock of Khadi.

The sales arrangement of Khadi was also very inefficient. The persons on the counters in Khadi Bhandars lacked salesmanship and at times they were very rude with the customers. The quality of Khadi was gradually improving. However, instead of showing this improved variety of Khadi and trying to attract the customers towards such cloth, the salesmen in Khadi Bhandar used to place only one variety before the customers thinking that the customers was vow-bound to wear Khadi and had no option but to buy whatever was shown to him. The customer was not given his choice or his selection.

The traders who used to sell mill cloth were not allowed to sell Khadi on the plea that they might sell fake Khadi instead of real Khadi. The Khadi sold in Khadi Bhandars was stamped with the seal of Akhil Bharat Charkha Sangh. However, this argument had no sense because people believe that Khadi Bhandars themselves sold coarse or thick cloth manufactured by mills to affluent customers, describing it as Khadi. There have been instances when 'Kharsani oil' was sold as 'til' oil by the Khadi Bhandars. Whenever there was a theft of oil canes in the Khadi Bhandar, the loss was passed on to the customers by giving them about 100 gm. less oil for every 2½ kg. An institution which itself was involved in such immoral act, had no right to stop the other traders from selling uncertified Khadi!

Even the rule of keeping the prices of Khadi at double the rates of mill cloth was also only on paper, because a 'Dhoti' of Calico mill was available only for Rs. 2 whereas the dhoti of Khadi which was very much coarse in quality was sold for 8 to 9 rupees. A saree of Calico mill was available for Rs. 2, whereas a saree of Khadi was sold for Rs. 20 to 25.

AN EFFICIENT SYSTEM OF WEAVING COULD NOT BE ORGANISED

Thus on one hand the sales arrangements were without sound commercial base, while on the other hand there was no efficient system to provide yarn to the weavers. Not only in Bombay, but in smaller cities and towns also, the spinning wheels started functioning. However, in the absence of efficient arrangement of supply the yarn spun on these spinning wheels, such yarn was used only to make yarn garlands to adorn the necks of Congress leaders and thus the yarn got dumped in dust without being put to its real use in the hands of those weaving the cloth. Majority of the spinners believed that only by spinning the charkha, our country would get independence and they used to spin regularly inspired by this belief only. No efforts were made to make them understand the economics of Khadi and no cloth was woven out of the yarn spun by them. This only resulted in wasting cotton and the time of people who spun yarn.

In the Calcutta Congress of 1928 the congress passed a resolution for total independence and gave an order to the British to hand over power. The Congress also requested Gandhiji to assume the leadership of the Satyagrah. Gandhiji put forward a condition that he would accept the leadership responsibility only if the Congress Party enrolled one crore members in a year and started one crore spinning wheels throughout the country.

Thus the sound of spinning wheels started ringing in the country once again. Gandhiji started 'Satyagrah' in 1930 and advised Khadi activists to remain away from his 'Satyagrah' and provide impetus to the work of Khadi. The atmosphere started becoming congenial for development of Khadi. Those people who were not able to go to jails, started wearing Khadi and spinning the charkha and thus contributed to the freedom struggle. However, the Khadi cloth was very costly and the poor could not afford it. And hence they wore Khadi caps only and expressed their love for Khadi. All the heads, from those of the labourers to those of the affluent businessmen were covered with Khadi cap. The demand for Khadi started increasing.

Even in a city like Bombay thousands of spinning wheels and 'Taklies' started. People used to spin on takli while travelling in trams. The affluent businessmen also spun takli if there was some delay in serving of food at the lunch or dinner time in their houses. Everybody started spinning during their spare time. However, unfortunately there was no system of getting cloth woven from the yarn spun by people. The weaving used to take place in villages whereas the spinning of yard took place in cities. However, there was nothing new in this system. Earlier also when Khadi was at its peak, spinning and weaving were at different places. But there was a practicable arrangement of weaving.

During 1930 in Bombay City alone, lakhs of bundles of Khadi yarn got thrown in dust instead of getting converted into cloth. How long could the enthusiasm of people be sustained by such an aimless activity?

However, there was one welcome result of this. The weavers of Andhra and Bihar who were descendants of world famous weavers of Dhaka's

mulmul started making earnest efforts of weaving good variety Khadi. Andhra weavers succeeded in weaving very thin Khadi whereas the Bihar weavers succeeded in weaving soft textured Khadi.

If this art had been given proper encouragement, if the concept of not competing with the mills was changed, the situation would have been quite different.

A blow from advancing modern science:

However, the developments in the sphere of modern science inflicted another blow to Khadi.

With the onset of first World War in 1938, a scarcity of cloth set in and within 2 years, cloth was almost unavailable. Now people got attracted towards Khadi, because Khadi was not as thick as and coarse like gunny bags. Some of the varieties were so good that they could compete with mill cloth. The Andhra Khadi was very fine. The dhoties made with Andhra Khadi were not as fine as mercerized dhoties manufactured by mills. However, they were easily comparable with the inferior qualities of mill dhoties. Further, in durability they were better than mill dhoties and could last for 2 to 3 years. As against this, the Bihar Khadi was less durable but it was very soft and comparable with mulmul. One variety of cotton Khadi looked like silk and its dyeing as well as printing also was very attractive.

It is said that in Khadi Bhandar located in the fort area of Bombay, Khadi worth Rs. 1 lakh was sold everyday. This was a golden opportunity to capture the market and brush aside the mill cloth. Gandhiji had once again prepared for a fresh round of 'Satyagrah' and hence from patriotic angle also people were attracted towards Khadi.

This was an opportunity to give encouragement to the weavers from Andhra Pradesh and Bihar. Khadi manufactured in Karoli was such that the middle class liked to wear it. Chalala in Saurashtra had also succeeded in improving the quality and variety of Khadi. However, as though intentionally, this golden opportunity was lost an ordinance was issued saying that Khadi could be worn only by those who spin. Thus this single decision limited the Khadi market only to the spinners of Khadi.

The spinners and weavers were in villages. The population was also more in villages. However, no efforts were made to develop the market for Khadi in rural areas. Efforts were made to create markets for Khadi only in cities. When a demand grew in cities for Khadi, it was suppressed by the decision of letting only those to wear Khadi who spun Khadi.

On one hand Gandhiji used to say that the spinning wheel is the only means to clad the half naked bodies of the poor. Only if Khadi could be made cheaper than the mill cloth, the spinning wheel could achieve its object.

However, the Khadi activists converted the spinning wheels as the means of the main income rather than supplementary income for the poor and thus increased the production cost of Khadi. Ever since the inception of Khadi, the spinning wheel was always a means of supplementary income,

a means of developing the art of spinning, an occupation of putting only to good use the spare time of the affluent and it was one of the 5 daily 'yagnas' prescribed for the Aryan population.

To convert this spinning wheel into a means of regular or main income, meant making it dependent on the mercy of the affluent class instead of making it a means to clad the half naked bodies of the poor.

Even those who used to spin for their livelihood, were also adversely affected because they had no market to sell their extra production of yarn because only those who spun could wear Khadi, and thus the market for Khadi cloth was restricted. Now the regular spinners could not spin for earning their main income also. Thousands of families who did not even touch mill cloth and always wore Khadi, were put to difficulty with this decision and they had no alternative but to wear mill cloth.

This decision of permitting wearing of Khadi only to those who spun yarn was worse than the decision of imposing total ban on import of Khadi in England. This decision dealt a severe blow for the Andhra and Bihar Khadi, because thousands of affluent families who used to buy fine, soft and durable Khadi manufactured by Andhra Pradesh and Bihar weavers were affected by this decision. Their purchases could help in improving further the Khadi production in Andhra Pradesh and Bihar. However, now they also were diverted towards mill cloth.

It is unbelievable that there was any good intention behind this decision of permitting only those, who spun Khadi to wear Khadi. If it is argued that the purpose of this decision was to increase the number of Khadi spinners, such an argument is untenable. This is so because lakhs of people who were vow-bound not to wear any other cloth except Khadi, faced a situation where there was no arrangement for weaving of cloth out of yarn spun by them.

I myself had spun the yarn of 54 count and given it to Khadi Bhandar for weaving dhoties. I got one dhoti after 9 months and another after 13 months!

In reality it would appear that the leaders in the field of Khadi must have taken this decision to hide their own inability to meet the demands of people for more and more Khadi. Another possibility could be that the disruptive elements who were agents of the mill sector and had infiltrate the Khadi sector must have induced the leaders of Khadi movement to take such wrong decisions so that the consumers of mill cloth could be stopped from reverting to the Khadi market. It is a well known fact that amongst the Khadi activities there were people connected with the mill sector. There are reasons to believe that these persons who were purchased by the mills, were making all efforts from within to stop the development in quality of Khadi, to make it costly and to create impediments in its development.

The result of all these was that even after achieving independence Khadi has not been able to contribute significantly to the cloth production. In the suburbs of Bombay, hundreds of mill cloth suppliers were doing booming business whereas there was hardly any shop for Khadi. Some of

the suburbs have Khadi shops which look like small huts. And all the 17 Khadi Bhandars in Bombay are unable to sell Khadi at their optimum capacity.

There are three reasons for this; (i) the lack of variety or range, (ii) exorbitant rates, and (iii) lack of efficiency on the part of salesmen. 60 years have passed since the rebirth of Khadi. In those 60 years no variety has been developed in Khadi. Its quality has not improved satisfactorily. The rates have gone up and yet the desired material is not available when it is required. The only difference has been that Khadi cloth which lasted for one year in earlier years, now lasts hardly for six months. But this deficiency could be due to hybrid variety of cotton and not because of any deficiency on the part of Khadi activists.

Disruptive elements sneaked in the Village Industries also?

Khadi cannot survive without adequate support of village industries. Gandhiji had realised this and hence in 1934 he had established The All India Village Industries Sangh.

If all the necessary implements or equipments for Khadi such as spinning wheel, looms, spindles for spinning wheel, belt for the wheel, charkha, the carding machine for cotton, the appliances for making cotton lumps etc. are not manufactured in villages, Khadi becomes dependent on large factories for all these equipments. With village industries the income of people or masses could increase which could result in increased purchasing power and thus increased demand for Khadi.

However the industrialists were more clever. On attaining independence, the industrialists thought out the plan of industrialising the country, and for preparation in this direction they established the Planning Commission. There are reasons to believe that the disruptive elements patronising the industrialists also infiltrated the village industries commission. As a result, the village industries could never become self-sufficient. As soon as our country achieved independence, the policies and programmes prepared by the Planning Commission started getting implemented. The village industries commission had no programme at all.

The village industries commission felt satisfied only by propagating the 'til' oil manufactured in *Ghanies* or the *Chappals* made out of leather of naturally deceased animals. Those very leaders who had advocated the use of oil manufactured by the *Ghanies*, strangulated these very oil ghanies by giving licences to industrialists for starting oil mills, once they became ministers in the government.

Those very leaders who never got tired of advising people to wear chappals made out of the leather of naturally deceased animals, now issue permit and licences to establish abattoirs and snatched away the right of dumb animals to die their natural death.

The largest and most important cottage industry in India was (and could still be) the production of pure ghee. During the British regime with the intention of strangulating this industry, the East India Company was given the permission to set up a factory for production of vegetable ghee. This step had dealt a severe blow to this most important cottage industry

of India. Our political leaders who had insisted for 17 years for closure of the factory of vegetable ghee, who had compared this vegetable ghee with poison; they only indulged in issuing new licences for setting up more and more such factories on getting ministerial position and thus took the steps to kill this largest cottage industry of India.

In fact the bullock Ghanies were not the only village industries in India. The crafts of blacksmith, the carpenter, the potter, the cobbler; each of them are equally important village industries. Not only this, they are the back-bone of our nation's economy. All these vocations or crafts were handed over by the Government of Independent India, at the feet of the large industrial houses. No planning was made for development of village industries.

One example of this state of affairs is worth noting.

After getting independence, the All India Congress Committee or the Gandhian lobby in the Parliament recommended to the Government that it should use the hand made paper for all its requirement of paper. If the hand-made paper was not available, the government should make arrangements to get such paper made. The duty of the Gandhians was over by making such a recommendation. They created an impression that by making such a recommendation, they were moving on the path of Gandhiji.

After some years somebody asked a question in the Parliament as to how much of hand made paper the Government had used. The Commerce Minister replied that the Government had used mill produced paper worth so many crores of rupees whereas it had used hand made paper worth only Rs. 39,000/- because the Government could not get hand-made paper more than this. While explaining such meagre use of hand made paper, he informed the parliament that the village industries commission had not approached the Government with any plan for manufacturing of hand made paper.

The industrialists had come with the plans of producing mill made paper and because the government required paper it had approved their plans or projects.

On the other hand, the village industries commission themselves became manufacturers instead of rendering necessary assistance to craftsmen for development of village industries. With the strength of their power and influence they strangulated the small manufacturers at the village level.

Cheaper goods manufactured in villages used to be sent to these village industries commission. Such goods were stocked by them for a few months, instead of selling them in the market and then the goods were returned back to the manufacturers saying that there was no market for such goods.

All these instances are the signs of sabotage from within. This sabotage could not be effectively countered because Khadi and the village industries did not have the protection of preservation and breeding of cow and cow family.

Reduce the production cost:

In the economics of village industries and Khadi, foodgrains are the money/currency. Availability of money should be at cheap rates for development of industries. The currency of industrialisation i.e. money makes the currency of village industries i.e. foodgrains, costly.

Inflation of currency used in the industrial sector is a curse. However, the inflation of currency of village industries, i.e. foodgrains is like a blessing in the economics of Khadi. When Gandhiji swore by Khadi, foodgrains were still used as currency in villages. The villagers could procure oil, jaggery etc. in exchange of foodgrains. Even in cities people could barter some fruits for foodgrains.

If spinners of Khadi yarn can get foodgrains in return for their labour, the production cost of Khadi can remain stable. However, foodgrains are to be accepted as currency and if inflation of this currency is to be achieved and the prices are to be reduced, the first condition is a total protection to cow and cow family as also water resources whereby soil can be enriched and the production cost of foodgrains can be brought down. There is no alternate to this.

It is unfortunate for the Indian people that nobody has thought in this direction.

The market definitely exists:

It is argued that there is no market in villages for Khadi. One cannot earn sufficient out of the spinning wheel in these days of high prices. It is also argued that in this fast advancing scientific age there is no place for Khadi or the spinning wheel.

I have already stated earlier that Khadi is a complete scientific innovation of the great Aryan race and it is a great flawless economics.

The argument that there is no market for Khadi is baseless. Our today's politicians have converted a vast portion of our population to non-vegetarianism and created market for fish, eggs and meat,. They have been able to so convert a population, which was once totally non-violent, totally vegetarian and which once abhorred even touching eggs or fish. The population of this country which used to provide foodgrains for feeding of pigeons and other birds is now converted into a population slaughtering sheep and pigs. Foreigners staying thousands of miles away from India have made our villagers drink costly cocoa cola and other aerated waters, in place of freely available unpolluted pure water. They have succeeded in stuffing the hut like shops of villages with peppermint and chocolates. And they have made the woman in villages wear the fashionable nylon and synthetic sarees. These women, until the year 1950 were not even touching cloth other than Khadi sarees or hand spun woollen cloth.

Thus the modern day industrialists and politicians have succeeded in creating vast market for things which never existed in India and thus, the argument that there is no market for Khadi, which is so essential for the people, is baseless. Except for disruption and sabotage, there can be no other reason for non development of Khadi.

The associations of basically religious minded women folk of India are being used for propagation of family planning and abortion instead of using them for propagating Khadi and village industries and for re-establishing foodgrains as currency in villages. Can there be a greater downfall than this?

When the spinning wheel was functional in each and every house, not all the women were spinning for earning income. Many of them spun for the sake of art, for the good use of spare time and with a spirit of performing a *yagna*.

Today's Western culture which has pervaded our entire country, sends the women of affluent families to five star hotels for lunch or dinner of fish and meat. It sends them to the gambling dens or clubs or to the liquor parties. This Western culture has made the Indian women to work as typists in offices, leaving their children behind under the care of ayahs. It has created a problem as to how to pass time for lakhs of women after their education in English. The Associations or 'Mandals' of women could inspire all these women towards spinning with different aims and thus they could have helped in bringing nearer the Harijan community and the upper castes. By doing this the wedge between these two communities could have been bridged.

It is for the people of India to decide now whether they want to push our great nation into barbarism in the name of scientific progress at the hands of large industrial houses or politicians who play like puppets in the hands of the World Bank or to save our nation and the entire world by reviving economics of Khadi with the help of their own sound wisdom and practical planning supported by the 4 pillars of the pious circle of preservation and protection of cow and cow family, forests, soil and water reservoirs.

For this, the Indian people will have to abandon their leaders who resemble Clive Lloyd or Watson in their behaviour.



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