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THE OFFICIAL REPORT

OF

528

The Madras Pandits' Parishad

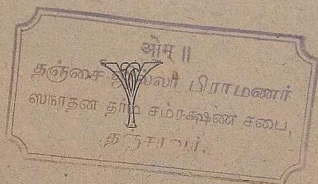
Held on 22nd May 1929

WITH ADDITIONAL CHAPTERS

ON

UNTOUCHABILITY & TEMPLE ENTRY

Published by
U. P. KRISHNAMACHARYA
Parishad Secretary



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THE MADRAS DISTRICT PANDITS' PARISHAD, MADRAS.

(Held on 22nd May 1929.)

(A Report of the Debate with Srīman Pandit Malaviyaji
on Untouchability and Temple Entry.)

PANDITS THAT TOOK PART IN THE PARISHAD.

(A) *Advaitic Sampradaya*—

(1) K. Markandeya Sarma. (C) *Dvaita Sampradaya*—

(2) Subramania Sastri. (6) Yadunathacharya.

(B) *Visistadwaita*—

(7) V. Sreenivasacharya.

(3) Kumaratatacharya. (D) *Parishad Leader*—

(4) Ananthacharya. (8) T. Srirangacharya.

(5) Vishvakseenacharya.

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(*Absent.*)

(2) M. A. Ananthlalwar, B.A., B.C.E., *Acting Chairman.*

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(4) P. V. Rathakrishnan Chetty, *Treasurer.*

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(6) P. Janakiram Gupta.

(7) U. P. Krishnamacharya, *Secretary and Convener.*

(8) Pattabhirama Iyer, B.L., *President of the Parishad.*

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A WORD OF THANKS BY THE PARISHAD
COMMITTEE.

We thank most sincerely Rao Bahadur Thiruvengadathan Chetty Garu, Proprietor, Hoe & Co., Madras, for his having aided this publication liberally.

U. P. KRISHNAMACHARYA.

PREFACE.



In order to present to the readers the probable rational lines on which the orthodox principles can be defended, two chapters are added here, one on Temple Entry and the other on Untouchability. Though meagre, they suggest important lines of argument. (Chapters III and IV).

Sriman Malaviyaji, who promised to accept another debate to be arranged by the Secretary at any time and place as Sriman Malaviyaji himself would find convenient, may, it is hoped, soon call for the engagement to help the public cause of truth. He was convinced of the *unshastraic* nature of his propaganda ; now he is invited to try his views also on *rational* lines.

U.P.K.

CHAPTER I.

THE MADRAS DISTRICT PANDITS' PARISHAD.

22—5—1929—MORNING SESSION.

(The Official Report.)

The Reception Committee was formed on the 10th instant to convene the above Parishad solely with the view to offer a Pandits' debate to Sriman Malaviyaji concerning his views of Temple Entry, Untouchability, Mantra Diksha and so forth. On the 12th May a bulletin was issued announcing place, date and such other things as regards the above Parishad. On the same day a registered letter was addressed by the Secretary to Sriman Malaviyaji announcing the news of the Parishad and requesting him to accept the offer of a debate in the Parishad.

On the 20th instant the Secretary, Sriman U. P. Krishnamacharya of Benares, received a telegram at about 6 p.m. while he was about to leave Madras for Kumbakonam. (The telegram announced that Sriman Malaviyaji accepted the offer and fixed 22nd May for the purpose.) The Secretary stopped going, to make arrangements for the Parishad. Telegrams were sent to various places, and all that could be done within 24 hours to convene a Parishad was duly done.

To-day the members of the Reception Committee waited at the station to receive him, but were informed (by the Railway Guard) that Malaviyaji broke journey at Chingleput. The Secretary received a telegram soon that the Panditji would be one hour late in the Parishad Hall. He came accordingly and the Parishad began with him in their midst at 11-30 a.m. There was a lively debate in fluent Sanskrit, in which the principal Pandits that took part were Kumara-thathachariar, Markandeya Sarma, Thiruvazhi Sirengachariar, Vishvakšenachariar, Subhramania Shastriar, Yadunathacharya and V. Srinivasacharya.

The first point taken for discussion was about Temple Entry by Panchamas. Sriman Kumarathathachariar questioned Sriman Malaviyaji whether he opined that Shastras permitted Panchamas to enter Temples. He said, he did not hold any such view. When further asked whether he did not express in public meetings a view that Shastras did permit Panchamas to enter temples, he said he never did so. Then Sriman Yadunathachariar, who was appointed to be a speaker on this subject, read out some important Pramanas against the Temple Entry propaganda and was sided by Sriman Anantachariar, Brahmasri Markandeya Sarma and T. Srirengachariar. Sriman Malaviyaji who heard these quotations said that he would consider them when he could be shown printed books containing those quotations. Sriman Yadunathachariar then sent his man home, brought a few books and produced them to Malaviyaji. The Pandits were however satisfied when Malaviyaji said that he never held that Shastras permitted Panchamas to enter temples.

The next subject was Mantra Diksha to be given to Cchandalas. Sriman Malaviya read out a Bharatham statement to mean that all the four Varnas can hear this Vedam (Iyam Akhyanam). He read several more texts permitting the four castes to hear Ashtakshari, Panchakshari and other Mantras. The Pandits objected that "this Veda" should mean Maha Bharata itself which is called the fifth Veda, not the proverbial four Vedas and that the Bharatam and other texts referred to the four castes only and not to the Cchandalas (and that "Sarva Sabda" is, by ancient usage, always taken to mean the three Dwija castes alone). Then Sriman Vishvaksenachariar quoted Brahma Sutra forbidding Sudras to hear Vedas. A sort of conclusion was then arrived at, that only Veda Mantras are forbidden to Sudras and not Agama Mantras. There was however no mention of Cchandalas in the texts.

The Parishad rose at this stage to resume again at 3 o'clock in the afternoon.

CHAPTER II.

THE MADRAS DISTRICT PANDITS' PARISHAD.

22—5—1929—AFTERNOON SESSION.

(*The Official Report.*)

The subject of Mantropadesa was resumed for debate at about 3-30 p.m. Sriman Malaviyaji quoted many texts which were all *Artha Vadas*, i.e., were not Vidhi-rupas; and in them all *Cchandala sabda* did not occur. The Pandits cited Brahma Sutra (to support their contentions) and Sutra Bhashya. Pandit Srinivasacharya, a famous Vedanti and Tarkika of Madhwa Sampradaya, showed clearly that neither for Adhyayana nor for the mere matter of hearing, Hindus other than Dwijas were authorised, and quoted texts. "Forbidding of hearing" referred to 'hearing with intention.' The President of the Parishad, Mr. Pattabhirama Iyer, Advocate, desired to close the debate on this subject, when Sriman Pandit Malaviya said that it was not so and that there was agreement in some sort of way. Then VishvakSENacharya and Srirangacharya protested and remarked that he could not convince them by mere *Artha Vadas* (Hyperbolic texts of Puranic Nature), when it must depend upon Sruti Pramanas and Sutra Pramanas.

The last subject, discussed about, was Untouchability. Pandit Yadunathacharya after a small preliminary exchange of views quoted a number of texts, forbidding the mixing of Cchandalas with the other castes. Pandit Malaviyaji cited a text to mean that in festivals, Deva Yatra, Marriages, Thirtas and so forth, "Sparsa-dosha" is not to be observed. This he quoted to support his view of Temple Entry and also Untouchability. The Parishad pointed out that the text was no "Vishaya" for Cchandala-Sparsa but referred to ordinary contact like a Brahman who bathed touching one who did not. The mention of "Marriage" in the text is also an indication of it. When some other texts were cited, the position was

made clear that such texts as pointed out non-observance of Sparsa-dosha, even if some be taken to refer to Cchandala, gave such exceptions mentioning the particular cases in which the exceptions should apply. If the exceptions should become the rule, the rule itself, which was proved by the direct quotations of Vidwan Yadunathacharya, would be sacrificed. That is not then Shastric. Even the idea of Pandit Malaviyaji that Panchamas, who are clean and give up flesh eating and drinking, may on that account be allowed to enter temples and his other notion that the temple of God can never be polluted but can only purify the Panchamas, if they enter it, *were unreliable*, as they were opposed to the accepted texts of the Shastras. Moreover the Parishad showed how in cases of pollution, "Samprokshana" and other rituals are prescribed.

Sriman Malaviya made a long appeal to the Pandits, in the course of which he confessed that of course there were powerful and definite texts in the Shastras forbidding Temple Entry by Cchandalas and that being himself one respecting Shastras, he could not controvert the orthodox view. He urged, however, that one who recited Rama-nama and kept pure habits, even if he was a *Cchandala*, had a right to have Bhagavad Darsana by entering the temple. So to-day even Nanda's Image is kept in Hindu temples though he was a Cchandala. To this appeal, Vishvaksenacharya made a trite reply that *Artha Vadas* ought not be depended upon in forming any Siddhanta according to the Mimamsa Nyaya; and in the face of plain texts of Dharma Shastras and Agama Shastras, enjoining Untouchability and forbidding Temple Entry by Cchandalas they were only impotent. Then Yadunathacharya spoke about the "Daya-Vishaya" on which Sriman Malaviyaji insisted and said that to permit Panchamas into temples in the face of the texts forbidding it, was not really "Daya"; but only prepared them to fall into sin and degradation by violation of "*Sacred Laws*" and that it was well for Sriman Malaviyaji to note that "Shastras" are themselves "Daya-rupa" being the Ajna or Swarupa of

God Himself. Sri Rangacharya Swami pointed out that the quotations like that of Nanda were all known to the Pandits and in Nanda's case the Purana said that he had to change his Cchandalatvam by a fire-test, before he could merge in the Great Deity. And it was therefore no argument in favour of the removal of Untouchability or Temple Entry by Cchandalas.

The Parishad was to close, when Sriman U. P. Krishnamacharya of Benares, the Secretary of the Parishad, spoke a few words to Sriman Malaviyaji that the Pandits were immensely pleased with him, though he could agree with them not entirely. They were glad at best that he recognized the Shastras forbidding Temple Entry by Panchamas and enjoining Untouchability. They were specially pleased with him, that, though in December 1927 they were kept waiting till 11-30 p.m. expecting his arrival in their midst for a debate, he was at least a day with them now to debate. Sriman Malaviyaji apologized for having made them wait in 1927, and made a final appeal, now in English, to the entire audience. When he was more than once remarking that we must not look to *the letter of Shastras* but must try to understand the spirit of the entire range of Shastras, Srutis, Smritis and so forth, the Secretary had to interfere and say that it was not proper to remark like that—and that in English, which Pandits did not know at all—as if they did not understand “the spirit of the entire range of Shastras, Srutis, Smritis and so forth.” In fact, he it was that depended upon mere Puranic and Ithihasic *Artha Vadas*; while the Parishad Pandits quoted from higher Pramanas oftentimes.

In fine, Sriman Pandit Madan Mohan Malaviya did not oppose the texts of the Dharma Shastras enjoining Untouchability and forbidding Temple Entry. He could not oppose them. He depended upon (1) mere *Artha Vadas*, (2) certain exceptional texts, not *Mukhya Vidhis*, and (3) upon his individual conception of “*DAYA*” (mercy) and

would use it to sacrifice all revered scriptures and deny the entire Dharma Shastras. The Parishad proclaims that the above criteria are not Shastric. Dharma Shastras (Smritis and Agamas) are most binding in Hindu Religion. Exceptional texts can apply only to those exceptions mentioned in them. The Dharma Shastras alone point out the real path of "DAYA"; other ways being dangerous, misleading and capable of landing the nation into confusion.

Sriman Malaviyaji granted permission to the Secretary to meet him some other time, when several days can be commanded for the debate.

The Parishad rose with thanksgiving to Pandit Malaviya and others.

CAMP : TIRUVADAMARUDUR, U. P. KRISHNAMACHARYA,
29—5—1929. Secretary.

CHAPTER III.

THE RATIONALE OF TEMPLE ENTRY PROBLEM.

(THE ORTHODOX VIEW.)

Introduction.

Lord God, though transcending all *nama-rupas*, resides in any and all of them undividedly perfect, and corresponding to the capacity of His devotees, can take *nama-rupas* to aid their "dhyanas" (meditations), and also of His own Sweet Will of Creation, assume appropriate *nama-rupas*. "Agama" systems, which are practical codes of laws for the realisation of God and attainment of Moksha, and are therefore the applied science of Vedashastras, being explained and illustrated by the Puranas profusely, proclaim the above truth in most clear terms, whether the system is Vaishnava, Saiva or Sakta. Thus we find it stated in Vaishnavagamas for example that He remains On Glory, in Trans-Virajine

state, and is called *Para*. At the beginning of creation He assumes certain active forms and is said to take *Vyuhavataras*. Creation becomes a fact here. Then to guard Dharma and to fight out evil, He incarnates Himself as *Vibhavataras*. To aid the devotees in their "dhyanas" and to direct the Jivas according to their Karma, He resides in every one as *Antaryami Avatara*. In this state He can show Himself in any *nama-rupa* which a devotee may desire of Him, i.e., any form of His *Para*, *Vyuha* and His innumerable *Vibhavas*.

Arccha Avatara.

"But to the degenerate population of Kali, even at this level, Lord God cannot be enjoyed. The first two Avatars are not easily comprehensible. The *Vibhavas* are events of past history. *Antaryami* can be a "vishaya" for great Yogis. What can poor people like ourselves do? Therefore there must be other *Vigrahas* of God which can captivate our hearts and set us towards *the real goal of life, Salvation*. Bhagavan, so kind and gracious, even in *Yugantar* materialised Himself, repeating His *Lilas* over and over again, suitably to the needs of *Bhaktas*. Such materialisations are nowadays believed in the light of psychical researches; only the materialisations of our Lord are incomparably more perfect and more useful than those of ordinary departed spirits. The places where God does such acts in the interest of *Bhaktas* become therefore hallowed. This is *His Arcchavatara*.

"In many cases at the request of *Bhaktas* the material forms have continued to this day intact. The materialisations are confirmed by the grace and power of God. If the material forms, which sometimes departed spirits take temporarily, can be touched, weighed and played with, in every manner, and even photographed, is it not thinkable that in the case of Bhagavan Himself, the figures can be permanently secured, if He so pleases? Even in the material plane such confirmations are possible as the result of slow processes; only with God, the processes are quick and

spontaneous, as His creation is. For, *that* is true to His infinite power and wisdom. These cases of Bhagavan's permanent appearances, brought about by the prayers of His devotees, are known as *Swayamvyakta*. There are also in this class some incarnations or materialisations where He stayed of His own sweet accord.

Temples of God.

"Should not man's piety then show itself in the care generally bestowed upon such scenes as where God appeared? Naturally enough—great men of old, who sometimes happened to be powerful kings—ordered big temples to be raised over the Arcchas. It would be meaningless if those kings and sages who at the same time produced the most philosophical works, like some of our Pandyan and Chola Kings, should build such huge structures after all for mere puppets made of wood, stone or metal! Remember that in spite of all our boasted culture and learning, we are but pigmies before our ancestors from the point of view of spiritual vision and power. They came face to face with God in one or another of His infinite nama-rupas; they prayed and petitioned, so that the forms in which He appeared were confirmed upon earth. And over them they worked out most beautiful pagodas out of honour and respect for Him. So much is certain.

"In erecting temples rules of Silpa and in conducting worship rules of Agama Shastras (of which Silpa is a part) were followed. A study of the rules proves to us that the ancient sages who were perfect masters of all occult sciences took particular care to preserve the halo and the psychic impressions left by sages within the holy apartment and to prevent it from getting polluted or dissipated. The crude reforms of certain temple trustees, who introduce the unspiritual notions of ventilation in Garbhagriha and suggest opening windows in its walls are all absurd. Sages knew ventilation well, perhaps even better than we know; for, behold the wonderful windy halls and tower gates! But for the *Sanctum Sanctorum* they followed spiritual principles of

tele-reservation and suggestion. The *Sanidhya* or the living presence of God is very important and can work marvels sometimes. Similarly it is also now becoming a fashion to introduce electrical lights or powerful gas lights into our temples. That is again nonsense. We learn from psychic science that psychic manifestations surely get disturbed by such lights; and it is also shown that certain *oils* (if burned) are efficacious in evoking manifestations successfully. These and more ideas were present in the minds of our sages when they framed rules for our temples.

Untouchability and Temples.

“It is noteworthy, especially nowadays, how the sages were very particular in protecting the spiritual atmosphere of the inmost sacred chambers of our temples. They framed and laid down rules for all caste people to approach or not to approach particular parts of our temples. Our temples in the Deccan ought not be confused with the temples of Hindustan. There temples are mere places of worship; and *even they* are guarded strictly. But here *our temples are power houses*, as it were. Some temples of that sort can be found even in Hindustan. For example, there is Bindachal, where power resides. Therefore Rishis in Agama Shastras, which are treatises on methods of practical divine culture, lay down rules of approachability. There is no partiality in these rules. They are framed upon a higher study of spiritual truths like those which we described already. After all, can we compare ourselves with those mighty men of old in spiritual power and wisdom? It is a hard fact that we are but pigmies in that respect. It is so throughout the world. For, recently, when there was a proposal in England to revise the Prayer Book, the great men there rose up and rebelled against the idea on the ground that we to-day are very little when compared with those old-world men, who framed them! So, it is with us in India. Therefore, what right have we to change the laws of our temples and *talk of free entry?*—when the *very first principle is to preserve the spiritual impress in the inner chamber of our shrines of God.*

"Look at this carefully. The Archaka, who has been given the right to be in the *Sanctum Sanctorum* is, outside the temple limits, considered to be inferior to an Acharya, a holy Guru, who is worshipped by innumerable Bhaktas, but who has no right to enter the Garbhagriha. Similarly, even the best of Brahmans, who can enter anywhere in our temples, except the Garbhagriha, are forbidden to step beyond the Flag Post (*Ddhwajastambha*), when they are in *Asoucha*. In street processions also, where all castes can mingle without any sort of "Sparsa-dosha," they are not authorised to mix in the pious crowd. These are facts known to many.

"Again, in big temple processions like Car Festival, the so-called untouchables mix in the crowd without any "dosha." *In many instances there is free mingling. If any union could develop in these, it can. If in these instances the union cannot grow, we fail to see how it can grow, even if all restrictions are broken.* Only one thing is seen nowadays as the result of false preaching by men who know very little of things but who talk much noise, because there are none to put down unlearned agitation. That is, one can easily see that the so-called untouchables are developing a sort of restless vanity and self-importance, haughtiness and intolerant spirit of persecution without the least consideration of the claims of their opponents, which qualities are never going to help them in any religion for the matter of it. *That is irreligion.* We would view on the other hand that if one should refuse to grant admission into a particular temple, where we go to worship God, simply because the temple is rightly or wrongly held only by certain communities by right of custom and usage,—instead of growing wild and rude and sometimes cruel, which is a loss to us, spiritually and religiously speaking, we should be advised to raise a peaceful party of Bhaktas of similar unfortunate people and try to worship the Lord in a new temple erected for our use alone. That is what true religion should dictate to us. But we see quite different things growing, and encouraged by certain

people, who are mainly recruited from the Arya Samaj Camp, which took its origin in irreligion, individual freedom and so forth. Whatever the justice of this "new thought" or "thoughtless" movement may be, the rules of unapproachability are full of meaning according to our Agama Shastras and modern psychic principles. You want temples according to our Shastras; for we are not great sages to know the truths so easily as they could know; then obey the rules which they have laid down. If not, you have a right to drop away from our temples, but never to disturb and destroy them, which we have been running on principles of our Shastras. The Arya Samajis have no faith in temples and our methods of worship; they are like Mohamadans in this respect. Yet, they interfere in our temple affairs. They did dangerous work in Vaikam, as if they had anything to do with the Untouchables entering our temples. They preach to our men that temples ought to be thrown open to all people as if they had faith in temples and idol worship. We also know from modern scientific works that the presence of strange and unsympathetic men disturb the spiritual communion in a very definite manner. Why then should we think that Arya Samajis and their ministers of Chingleput Self-respecters must be with us in our temples?

"The old relations of castes in our temples are alright. On the one hand the spiritual concern of guarding the impress and *the halo* is well cared. On the other hand opportunities are given to all castes to avail of the spiritual blessings of God in temples. It may be noted that according to Silpa the Murti that is worshipped in the *Sanctum Sanctorum* is also represented at the entrance on the main tower over the gate, and also on the central Vimana which covers over the Murti of the temple. This representation or outer Murti is really the original, of which perhaps the Murti inside is borrowed. For, Shastras say that Bhagavan from Nitya Vibhuti descends in the temple first into the figure at the Vimana and from there into the figure in the Garbhagriha. In one of the Agamas it is plainly stated that

Bhagavan's Darsana at the outer figure is common to all people including Panchamas. It seems that, that figure of main power is not easily marred by all people seeing it and that the inner figure alone requires such protections as the rules of unapproachability imply. When the temple is consecrated, the outer figure also gets its important share of dedication. Then, the processions which are particularly described in the Agamas are also intended for the Untouchables, the invalid and the contaminated.

"Thus Bhagavan descends in the Arcchavatara. Arccha is not the figure made of metal or stone, but the invisible spiritual form of God, which the Yogis can see in their Dhyana and which ordinary people can realise by worshipping in the temples. Idols may break; but that can never affect the Arccha; that is the truth."—The *Sanatanist*, Vol. I, No. 17, p. 7.

But wrong or no worship, bad priests and the presence of wrong persons can make the manifestation of Arccha retire into the Cosmic Background.

Avoid the wrong predicaments.

"Bhagavan's divine presence then stays in our temples. This is the way in which the ancient sages of our land made Sri Sanatana Dharma take a practical shape for us. Their system of divine communion in temples and in home, as detailed in the different systems of Tantragamas, is in this pamphlet shown to be the only rational and practical system that can be evolved even in the light of up-to-date modern science. In fact, the religion of the Hindus, as represented in our Agamic Puja and temple worship, is the cream of Vedanta Philosophy in practical life. Human genius never offered and can never offer anything better. That which we have in our temples is the final word in religious philosophy and practice. Men may envy and revile, but they cannot think better. Our temples are power-houses, where communion with the Lord is facilitated." (*Ibid*).

Their advantages come to all castes and even outcastes, if the rules are strictly maintained. If not, they can yield no benefit to any, not even to outcastes, who may enter them; they are not temples in the light of our Shastras.

CHAPTER IV.

UNTOUCHABILITY.

I. The important heads under which the rules forbidding "Sparsadi-dosha" are laid are as follows:

(1) Inter-dining, (2) Inter-marriage or adultery, (3) Speech, (4) Sight, (5) Proximity and (6) Touch.

N.B.—This word "Untouchability" is generally applied to cases of "proximity," though sometimes the social reformers may take it to mean more largely.

II. The benefits of untouchability:

(a) *Physical*.—Unscientific eating, polygamy, polyandry and harlotry, audience to evil and tempting speeches, contagious disease and unwholesome contact affect the physical body, destroy its tone, poison the system, produce diseases and shorten life. Not only the experience of man but the accredited testimony of the modern science vouchsafes the truth of our statement here.

(b) *Mental, moral and spiritual*.—The individual minds are separate one from another as long as individualities persist, i.e., the sense of separateness (I-and-mine-thou-and-thine) is at the root of all individualities. One who emerges out of this lowness of egoism feels a common thread of love through all of them, one common existence-knowledge-and-bliss, feels all and oneself rooting down in one God, who is the ancient causeless Cause, the ultimate confession of all sincere and correct Logic, the final experience of the Yogis of the days of yore. If a man rises to this supreme state of feeling or being (not mere knowing or believing), he feels

more largely than himself, infinitely more powerful and more conscious, invincible, unique. More powers will run into his possession than the world dreams of, *i.e.*, those which are called "Yoga-siddhis" or the psychical powers of the soul according to modern science. All true path of progress, mental, moral and spiritual, directs to this distant but sufficiently bright goal, the attainment of full and complete Divinity. But the path leading to Heaven is narrow and full of difficulties. For at every step of the mind-progress towards the goal, there is the crowding of the individualities, temperaments and characters meandering down to idiosyncracies: the impact of various influences on the progressing soul by several kinds of intercourse: *the contagion of the external*. The modern science fully embraces our view herein put forth. Different minds are differently constituted: and even with reference to will-power, they show different degrees of evolution. So it is believed that in a crowd a highly evolved mind tends to degrade to the general psychology of the crowd: *i.e.*, the psychology in which most of them share in common. The crowd hypnotises even the great and exceptionally good souls: also in closer circles of companions, the same phenomenon of the higher degrading to the lower takes place. Hence the "Shastra" advises us to avoid mixing in the crowd as well as bad company; *i.e.*, a company that does not suit to the high ways of orthodox purity; hence also the Aryan courts always solitude or "sat-sangham," without of course prejudicing public service through "grihastashrama" or the life's period of citizenship.

When the goal is reached, or the supreme consciousness (Svarupa-jnanam) is attained and undying life enjoyed, there is no more fear of being pulled into the "samsara-chakram," the wheel of dying life, by the low force of attachment. That soul even while in flesh cannot be corrupted even by a world of evil. But nevertheless during the course of the soul's journey, ere that stage is reached, the path is full of trials and troubles, principally arising out of "Sparsadidoshas." The progressing mind may at any time get itself,

as it were, polluted or diluated by contact or proximity. Unless the growing mind is insulated all along from undesirable contacts, by segregating rules of purity, its growth at every step is hampered, arrested or reverted.

Not only is the individual mind thus to be guarded against all kinds of "doshas." For the results of the study of the crowd psychology and other kindred subjects show that nations and communities are divided even more accutely than individuals by well-defined mental and other characteristics, which like "the seeds of the race" lie imbedded in every one of the individuals composing them through age-long heredity, society and tradition, ever ready to grow and blossom into manifestation of his or her life welling up from the great and mysterious nerve-plexuses of the sympathetic and ganglionic systems. Therefore even as the individuals, the communities have to be guarded against all kinds of "doshas" arising from wrong intercourse. Such guarding alone can secure race-purity and race-preservation and ultimately lead to the perfection of the race through the perfection of its individuals.

Till and until, all the lower merging in the higher by a gradual and unexerted process of attraction, discipline and worship, all rise to the Highest and Complete Life of existence-knowledge-and-bliss, the rules forbidding untouchability or any kind of degrading intercourse, will continue to have their use and expediency.

III. The study of the "Sparsadi-doshas" may be sought in detail under the heads that were divided in the beginning of this digest as follows :

(1) Besides the rules of dietetic purity which may properly come under the section herein called "Physical," there are those forbidding the acceptance of food (despite all cleanliness-question) prepared, touched, seen or even ordered by Sudras and Cchandalas, "pathithas," polluted men

or women, criminals, astrologers, medicine-men, wizards, hangsmen, tale-bearers, liars, the vainglorious, the detractors of the Veda-shastras and so forth. The meaning of these rules of "Ahara-suddhi" becomes plain in the light of the discoveries of Psycho-physiology, which show that any kind of contact, whether diet or sex or touch, will create in one a mental condition similar to that of the individual with whom the contact is made. Not only the mentality degrades, but it is proved that the liquids of the body are affected and sometimes very severe diseases spread in this way.

(2) Adultery, as every one will readily admit, is a great social evil spreading disease and death in the otherwise fair world of ours. As regards inter-marriage, its claims with reference to race-culture have been nowadays discredited by scientific men; and it has been shown that it leads to race-degeneration rather than to regeneration, though sometimes it may exhibit bright individual results. Moreover the evolutionary variative excellence of man over woman and the species-preserving hereditary excellence of woman over man bring to our view very clearly the high probabilities of the degradation of the mental and moral characteristics of individuals and communities.

(3) In the formation of character and conduct, speech is perhaps second to none, not even to sight, among all the factors of education. In one important sense, hearing and reading are also forms of speech. Words spoken, heard or read, are powers driving into the soul and metamorphosing it into that which they mean. One can have easily observed how a boy or a girl given up to bad speech, bad reading and bad hearing gradually loses his or her will and finally becomes an easy prey to the passing whims and caprices infused by the surging illbred passions of the heart, and never makes a good citizen. Again if it is necessary to preserve the integrity of a particular caste or cult or creed, it will be found essential to create for the youth of that caste or creed an association in the home and in the street, where he or

she, whenever speaking or reading or hearing, cannot but speak, read or hear words aptly appropriate to the character of the caste or the creed; all inappropriate acts and suggestions are only hindrances to the natural evolution and the harmonious play of the character of the race. Hence the "shastra" forbids wrong speech and speech in wrong places or with wrong persons.

(4) It is not gainsaid that besides speech sight plays a prominent part in the education of a man. To be constantly amid scenes of wrong or in appropriate suggestions drives into one's consciousness thoughts and feelings of corresponding nature: whilst appropriate and desirable scenes impart to one an appropriate and desirable culture. Hence "Sastras" besides laying many rules forbidding "seeing" or "being seen" also definitely enjoin that even in town-planning separate parts must be assigned to separate castes and crafts. It is even demonstrated that evil thoughts affect any object on which they are projected more certainly and definitely by sight than even by speech. Hence the "Sastra" of "Drishti-dosha."

(5) The sin of proximity bringing about the downfall of mental power and character, as is understood by the "shastra," finds its explanation in the modern science dealing with mental therapeutics, experimental psychology and other psychic phenomena. It is even believed that thoughts can shape for themselves sufficiently tangible processes like the psuedo-podia and extend to outside and distant objects affecting them concretely, without the necessity of any kind of visible contact. In view of this "telekinetic" theory, the "shastra" enjoining untouchability becomes very intelligible. Not only in relation to a particular caste or outcaste do such rules of untouchability as relating to proximity hold good, but even as regards the individuals of the same caste such rules are very many. A woman in confinement or in menstruation, whether wife or sister or mother, is to be shunned from within a particular range of feet. The guru

and the disciple have to observe the respect of a distance. One who has bathed is not to be approached by one who has not within a fixed range. The list is pretty long!

(6) We need not tarry long over the "touch-question". For one can easily understand that the results of our discussions in the previous paragraphs apply here as well, if not more strongly than in respect of the other items. The "shastra" lays down a general principle that no two can touch each other unless justified by the rules, and even then such touches must be made amends for by a process of purification called "prayaschittam." *

CHAPTER V.

THE TRANSLATIONS OF SANSKRIT TEXTS QUOTED BY THE
PARISHAD FROM THE SHASTRAS ARE PRINTED IN THE
FOLLOWING CHAPTER.

A. Temple Entry.

(i)

On the events of entry by thieves, Cchandalas, Patitas, dogs and menses-women, of death and of omission of "pooja," (Sata-kalasa) Ahisheka-rupa Prayaschitta = (purificatory ceremony) ought to be done according to Shastras (to restore the sacredness of temples).

(ii)

The Devata that is present in the Vighrahas (= idols)—[the Arccha as it is also called]—leaves them, if Cchandalas behold them in the Garbhagriha (= *holy of the holies*) or in the Prakaras (= the sacred rounds behind Dhvajasthamba).

(iii)

What is the Prayaschitta for temples and Prāsādas, if Cchandalas and Patitas enter them? Such impure places

* This statement was published in 1923; and it is reproduced here, since its contents are as fresh now as six years ago. It admits of any large expansion in the light of up-to-date discoveries of science. [U.P.K.]

ought to be trodden by cows, washed by cow's urine, and sprinkled with water having "darbha" (= holy grass) in it and chanted with Punyahavachana Mantras (= sacred texts used to magnetise water intended for such purposes). (Sata-kalasa) Abhisheka ought to be performed for the Murti (= idol).

(iv)

If by chance inauspicious events (like death) occur in the Prakaras of temples, and if untouchables (= those under Asoucha, a death or birth pollution, and menses-women) and Cchandalas enter them, sprinkling (of water chanted with Mantras) ought to be performed for the Murti.

(v)

If Cchandalas, Pulkasa, Patitas, drunkards and Swapachas (dog-eaters) enter temples, the earthen pots lying there must be thrown out. The doors and floor must be washed with cow's urine and sprinkling (= Punyahavachanam) with chanted water must be done. The Arcchaka (= Priest) of the temple must celebrate (Sata-kalasa) Abhisheka for the Vighraha according to the Tantra and Agama Shastras. Santi-homa, Japa, Brahmana Bhojana (= feeding Brahmans) and Dana (= making gifts) ought to be performed.

(vi)

Be the temple Vaishnava or Shaiva, menses women and Cchandalas ought not to enter the Prakaras. When the God is in procession, during the Utsava time, they ought not to approach within 100 cubits from God. In case of violation, it will deprive the idol of the divine effulgence (the Arccha departing from it), cause the death of the king (or confusion in the state), bring ruin to the village, and finally allow no crops to grow.

(vii)

Vaishyas and Sudras are allowed to worship God from the Bhadra Mantapa (between Garbhagriha-Ardhamantapa and Dhvajasthamba), other castes (lower) at the entrance of the Gopuram, and Cchandalas and Patitas outside the Gopuram, but should not enter it.

(viii)

Mlecchas, Pashandakas, Vedabahyas and Nastikas may worship God from the Mariya (between Dhvajasthamba and the Prakara), while Cchandalas and others must worship Him from the Maha Mariya (outside the Prakara).

B. Untouchability.

(ix)

The Cchandala must part away four times the length of a *yoke-bar*; women delivered of children, thrice; women in menses, twice; and Patitas, once.

N.B.—While the Parishad Pandits began with such “pramanas” (= *Textual authorities*), Sriman Pandit Madan Mohan Malaviya yielded saying :—

“Katipayeshu dharma shastra grandheshu Cchandalah asprisayah iti vartate—ityabhyupagamyate maya.”

Therefore this inquiry came to an end in favour of the orthodox view without further quotations and much discussion.

(*True translation.*)

I. पाञ्चरात्रे आगमे तन्त्रसारे तृतीयाध्यायः—

चोरचण्डाल पतितश्चोदक्यादिप्रवेशने ।
शवाद्युपहतौचैव पूजाविच्छेदने तथा ।
स्नापनोक्तेन मार्गेण प्रायश्चित्तकृति स्तथा ॥

II. बृद्धमनुः—धर्मप्रवृत्तौः—

गर्भागारात् बहिः स्थित्वा तथा प्राकारतोऽन्ततः ।
चण्डालदर्शनात्सद्यः देवो बिम्बात् पलायते ॥

III. बृद्धहारीतस्मृतौ नवमाध्याये—408

प्रासाददेवहर्म्याणां चण्डालपतितादिषु ।
अन्तःप्रविष्टेषु तथा शुद्धिः स्यात्केन कर्मणा ? ॥
गोभिः संक्रमणं कृत्वा गोमूत्रेणौवलेपयेत् ।
पुण्याहं वाचयित्वा तु तत्तौयैर्दर्मसंयुतैः ।
संप्रोक्ष्य सर्वतः पश्चात् देवं समभिषेचयेत् ॥

IV. (वैखानस) मरीचिप्रोक्त आनन्दसंहितायां 76 अध्यायः—

प्राकाराभ्यन्तरे प्राप्ते प्रमादादशुभेसति ।
अस्पृश्यागमने तत्र चण्डालाद्यैः प्रवेशने ।
एवमादिनिमित्तेषु जलसंप्रोक्षणंचरेत् ॥

V. पाद्मसंहिता, चर्यापादः 18 अध्यायः—

चण्डालैः पुल्कसैर्वापि पतितैर्मृग्यपैस्तथा ।
श्वपचैर्मन्दिराभ्यन्तः प्रवेशे मृण्मयान्त्यजेत् ॥
तत्रस्थान् क्षालयेदन्तः कवाटादिमहीतलं ।
आलिप्य गोमयाम्बोभिः पुण्याहमपिवाचयेत् ॥

प्रतिमाश्चापितवस्थाः स्नापयेत् कलशैर्गुरुः ।
शान्तिहोमजपैश्चैव द्विजानां दानभोजने ॥

VI. कारणागमे प्रायश्चित्तकाण्डे :—

रुद्रस्य वायु विष्णोर्वा प्राकाराभ्यन्तरे यदि ।
रजस्वला वधूश्चैव चण्डालश्च समागतः ॥
ततो ग्रामोत्सवे हस्तशताभ्यन्तरो यदि ।
तद्देवस्य कलाहानिः राशोमरणमेव च ॥
तद्ग्रामस्य क्षयः प्रोक्तः सस्यानां नाशनं ध्रुवम् ॥

VII. कारिकावृत्तौ नीलकण्ठाचार्य विरचिते :—

वैद्याना मपि शूद्राणां भद्रमण्डप सेवनम् ।
इतरेषां तु वर्णानां गोपुरं तु विधोयते ॥
चण्डालपतितादिनां गोपुराद्रवहिरेवहि ।

VIII. कामिकागमे :—

म्लेच्छः पाषाण्डकश्चैव वेदवाह्यश्च नास्तिकः ।
एतान्यपि च सर्वाणि मयोदौच प्रदर्शयेत् ।
अन्येषां चण्डालकादीनां महामर्यां प्रदर्शयेत् ॥

மாலவீயாவின் கக்கி (1)

विष्णुवालयस्यमीपस्था निष्णुसेवार्धमागतान् ।
चण्डालान् पतितांश्चैव स्पृष्ट्वान् स्नानमाचरेत् ॥

தேவாலயத்திற்கு ஸமீபத்தில் ஸேவார்த்தமாக சண்டாளர்களாவது பதிதர்களாவது வந்தால் அவர்களின் ஸ்பர்சத்தின்பொருட்டு ஸ்நானம் செய்யவேண்டியதில்லை.

இந்த ப்ரமாணத்தால் பகவத்பக்தர்களுடைய பெருமை ஸித்தமாகி அதனால் அவர்கள் ஆலயத்தினுள் ப்ரவே

சிக்கலாமென்பது சூசிதமாகிறது. இதற்கு உதாஹரணம் ப்ரஸித்தமான மதுரையில் மீனாஷி ஆலயத்தினுள் பஞ்சம ஜாதியில் பிறந்த நந்தனாரின் ப்ரதிமை ஸ்தாபிக்கப்பட்டிருப்பதை காண்க.

பண்டிதர்களின் பதில் :—

இந்த ப்ரமாணம் தேவாலய ஸம்பீபத்தில் வரும் பக்தி பராதினாளான சண்டாளர்களின் பெருமையை உத்தேசித்ததே தவிர அவர்கள் தேவாலயத்தில் ப்ரவேசிக்கலாமென்று சொல்ல ப்ரவ்ருத்தித்ததில்லை.

நந்தனார் வருத்தாந்தமும் சண்டாளர்களின் ஆலய ப்ரவேசத்திற்கு உதாஹரணமாகாது. ஏனெனில் நந்தன், தன் ப்ராக்ருத சண்டாள சரீர முள்ள வளவில், ஆலயத்தில் ப்ரவேசித்ததுமில்லை, ப்ரவேசிக்க எண்ணங்கொண்டதுமில்லை. ஆலயத்தில் காணப்படுவது அர்ச்சாவிக்க்ரஹமே யொழிய ப்ராக்ருத சண்டாள சரீரமன்று.

கக்ஷி (2)

ஒருவன் ராம நாமத்தை பன்முறை அனுஸந்திக்க அவனுக்கு மோக்ஷத்திற்கே அர்ஹதை வந்துவிடும் பக்ஷத்தில், சண்டாளனாயினும், அப்படி யோக்யதையை ஸம்பாதித்த ஒருவன் தேவாலயத்திலும் ப்ரவேசிக்கலாம். உதா:— அஜாமிளன்.

பண்டிதர்களின் உத்தரம்:—

பகவன்னுமாக்களினுடைய மஹிமையைச் சொல்ல வருகிற புராணவசனங்கள், மீமாம்ஸா ந்யாயப்படி, மேலே நாங்கள் கூறின பலமான நிஷேத விதிகளுக்கு முன் நில்லாது, ப்ரமாணவ்யவஸ்தையில் அவைகள் அர்த்தவாதங்களென்று தள்ளப்படும்; மேலும் ஐத புராண வசனங்களும்,

பக்திபரவசர்களானவர்களின் பாபநாசத்தையும் மோகூர் ஹதையையும் சொல்லவந்தனவே யொழிய, அவைகள் எங்கேயேனும் அப்படிப்பட்ட சண்டாளாதிகள் கோயிலுக்குள் ப்ரவேசிக்கலாமென்று சொல்லவேயில்லை. அப்படி சொல்லாதபடியால் அவ்வித வசனங்களை அர்த்தவாதங்களென்று கொள்ளவும் நியாயமில்லை. ஆகையினாலே மேற்கூறிய வசனங்கள் சண்டாளர்களின் ஆலயப்ரவேசத்திற்கு ப்ரமாணங்களாகாது. நிஷேத விதிகளே ப்ரவ்ரித்திக்கும். இப்படியே பதிதனான அஜாமிளன் விஷயமும் நாமஸ்மரணப்ரசம்ஸைக்கு உதாஹரணமாயிற்றே தவிர அதனால் ஆலயப்ரவேசக்கூழி ஸித்திக்காது.

கசுதி (3)

கேவலம் பகவானே ஆலயங்களில் ஸன்னிஹிதராயிருக்க அவ்வித பகவத் ஸன்னிதியில் மஹாபாபி ப்ரவேசித்தாலுமே பரிசுத்தனாகின்றான். அப்படியிருக்க பக்திபராதினாளான சண்டாளர்கள் ப்ரவேசித்தால் ஆலயங்கள் அசுத்தியை அடையக்கூடுமோ?

உத்தரம்:—

இது யுக்தியே தவிர சாஸ்திரமன்று. சாஸ்திரங்ளையே ப்ரமாணங்களாகக்கொண்ட நீங்களாவது நாங்களாவது மேலே குறிக்கப்பட்ட வசனங்களால், சண்டாளர்கள் ஆலயத்தில் ப்ரவேசித்த மாத்நிரத்தில் ப்ராயச்சித்தாதிகள் விதிக்கப்பட்டிருப்பதைக்கண்டு ஷெ யுக்தியின் அஸாமர்த்யத்தை அறிந்துகொள்ளவேண்டும்.

“ तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

शत्वा शास्त्रविधानोक्तं कर्म कर्तुं मिहार्हसि ॥ ” गीता

“ஆகையால் சாஸ்திரந்தான் உனக்கு ப்ரமாணம். செய்யவேண்டிய கார்யங்களில் சாஸ்திர விதானத்தில் சொன்னபடியே ஆசரிக்கவேண்டும்.”

ககூதி (4)

சாஸ்திரங்கள் எப்படியிருப்பினும் நாம் தயையை உத் தேசித்து நாம் அனுபவிக்கிற பகவானை அவர்களும் அனுபவிக்கும்படி ஆலயத்தினுட் பிரவேசிக்க அவகாசம் ஏற்படுத்தலாம். ஆஸ்திகர்கள் விஷயத்தில் இவ்வித தயையை பாராட்டலாகாதா?

உத்தரம்:—

பகவதாஞ்ஞாபுமான சாஸ்திரங்களின் விதிகளை உல்லங்கனம் செய்து ஆலயத்தினுள் ப்ரவேசிக்க யத்தனிக்கும் சண்டாளாதிகள் ஆஸ்திகர்களாகவும் பக்தர்களாகவுமாகமாட்டார்கள். ஆகையால் அவ்வித எண்ணங்கொண்டவர்கள் விஷயத்தில், வேறு லௌகிக வ்யவகாரங்களில் தயையை பாராட்டலாமே தவிர, நம்முடைய மதத்திற்கே முக்ய நிலயங்களாயுள்ள ஆலயங்களில் அவர்களை புகவிடுவது தயையாகாது. மேலும் நம்முடைய சாஸ்திரங்களே பகவானுடைய அனந்தமான தயையின் ரூபங்களாக விருக்கின்றன வென்பது ஸனாதன தர்மாவலம்பிகளின் முக்யகொள்கை யானபடியால், மனுஷ்ய ப்ரவ்ரித்தியில், சாஸ்திர விரோதமாக நடந்துகொள்வதும் நடத்தி வைப்பதும் தயையாகாது. அவ்வித அசாஸ்திரீய நடத்தையால் இஹத்தில் துக்கமும் பரத்தில் பாபமும் ஸம்பவிக்குமென்பது சாஸ்திரத்தின் கருத்து.

श्रुतिस्मृती ममैवाज्ञेय स्तेरहृद्यवर्तते ।

आशाच्छेदी ममद्रोही मद्यक्तोऽपिनवैणवः ॥

[மேல்கூறிய ஆக்ஷேபங்களை கூறும் காலத்தில் பண்டித மாலவீயா யாதொரு ப்ரமாணங்களையும் தராமல் கேவலம் யுக்தவாதங்களையே கூறினார்.

பண்டிதர்களுடைய உத்தரங்களோ ப்ரமாணங்களோடு கூடியிருந்ததோடுகூட பண்டித மாலவீயாவால் தள்ளக்கூடாததாயு மிருந்தன.]

स्पृष्ट्याऽस्पृष्ट्या

XI. “युगं युगद्वयं चैव त्रियुगं च चतुर्युगम् ।

चण्डाळसूतिकोदक्या पतितानामधःकमात् ।

சண்டாளனுக்கு நாலு நுகத்தடி தூரமும், ப்ரஸவீத்த வளுக்கு மூன்று நுகத்தடி தூரமும், பஹிஷ்டையான வளுக்கு இரண்டு நுகத்தடி தூரமும், பதிதர்களுக்கு ஒரு நுகத்தடி தூரமும் ஒதுங்க வேண்டியது.

இந்த ப்ரமாணத்தின் விஷயத்தைப் பண்டிதர்கள் எடுத்துக்கூறும் காலத்தில் ‘மாலவீயா’ இவ்வித சாஸ்திர ப்ரமாணங்களை தான் முற்றும் நம்புவதாக பின் வருமாறு ஸமஸ க்ருதத்தில் சொன்னார் :—

“कतिपयेषु धर्मशास्त्रग्रन्थेषु चण्डालाः अस्पृष्ट्याः इति वर्तते इत्यभ्युपगम्यतेमया”

ஆதலால் வேறு ப்ரமாணங்கள் இன்றி இந்த சர்சை முடிவு பெற்றது.



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3. तिरुवालि श्रीरङ्गाचार्यः.
4. ति. श्रीनिवासाचार्यः.
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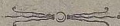
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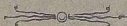


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