

JULY, 1943

NO. 7

THE
Bharata Dharma

A Magazine of Liberal Hinduism

—The Official Organ of the Arya Mata Sabha—

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चित्रं वटतरोर्मले वृद्धाः शिष्या गुह्युवा । गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः॥

The wonder under the Banyan tree ! A young teacher and old disciples. The teaching is silence and the disciples' doubts are cleared.

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Saradha Gardens, Gopalapuram, Cathedral P. O.

THE



Bharata Dharma

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THE NEED FOR SADHANA.

BY

SWAMI ASESHANANDA.

The end and aim of life is to realise God. Strong yearning for God realisation is absolutely necessary in order to attain perpetual joy and peace eternal. Acharya Sankara rightly points out in Viveka Chudamani—"There are three things which are rare indeed and are due to the grace of the Almighty—namely a human birth, blessed company of a holy man and passionate longing for liberation or tasting the nectar of drink Divine.

But how to realise God? Almost all the important religions of the world preach that God can be realised only through unhesitating belief in the scriptures and following the rules and injunctions inculcated by them. Scriptures are the highest authority in the field of religion and the doctrines they promulgate are the divine commandments which are to be implicitly observed. But Hinduism sings a different note. Although the whole of Hindu Dharma is based on the Vedas, Hindus are not mere worshippers of books. Gita pertinently says—"Fools alone rejoice in the letter of the Vedas and other scriptures and say 'There is nothing else but this and quote florid texts'. The scriptures treat of Nature's three-fold dispositions. But do then, O' Arjuna, transcend the triad of the gunas; be free from the pain of opposites, and never care for possessions that possess thy soul."

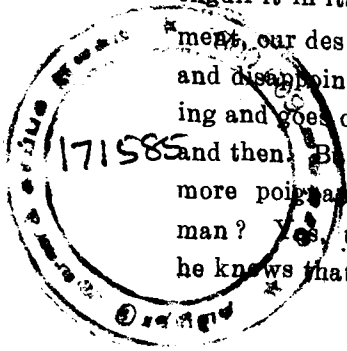
Without spiritual practices mere quoting or repetition of scriptures is useless. Loud speech consisting of a shower of words, the skill in

expounding the meaning in manifold manner, and erudition to interpret in a gorgeous style—these merely bring in a personal enjoyment to the scholar but are no good for liberation. Mere pedantry causes the mind to ramble in the dense forest of words but does not lead to salvation. Doubts cannot be dispelled by vain arguments and reasoning. The Kathopanishad says—"The Supreme Soul is not to be attained by reasoning, intelligence or by great learning. He alone realises the Truth on whom the Lord's grace has descended". If but a ray of knowledge from the Divine source comes, then all knowledge derived from books, pales away like mists before the approach of the effulgent sun. One has to undergo some disciplines and Sadhanas before one can aspire after a vision of God. God is neither a vain chimera nor a relentless Deity, indifferent to the wails and tears of man. He is a benign Providence extremely sympathetic to the least suffering of man. If man advances one step towards Him, comes forward ten steps to receive him. The words of Sri Krishna, an incarnate of God, can never be false. To sorrowful and dejected Arjuna, Sri Bhagawan emphatically says—"Out of mere compassion for the lowly, I, abiding in their hearts promise to destroy the darkness born of ignorance, by the luminous lamp of knowledge. For those whose mind is set on me verily, I become, ere long, O Son of Pritha, the Saviour out of the ocean of mortal Samsara. Boldly canst thou proclaim. O Arjuna that my devotee will never perish." But in order to become a true devotee one must constantly pray to Him and remember Him in all situations of life. He must chastise his mind and the senses daily, saying—"O my savage mind, remember Rama always what is the use of hundred other thoughts, O mouth, repeat this name of Rama always, what is the use of vain talk, O ear, hear the life story of Rama, what is the use of hearing light and ordinary talks, O eyes, see Rama in all things, renounce everything but never renounce Sri Rama." The world is too much with us. Our frail human bark feels desolate when the storm blows hard and the roaring waves try to engulf it in its wide bosom. In spite of scientific progress and development, our destiny is cast in a universe which is full of torture, pain and disappointment. Poets call it a vale of tears where man comes weeping and goes out sighing and bemoaning. No doubt pleasures emerge now and then. But like lightning flashes they make the darkness of sorrows more poignant. In this travail of misery, is there no hope for man? Yes, to the devotee, nothing is better and unbearable if he knows that it comes from God. Pain is no pain if he can suffer

with His God. On the contrary the greatest comforts would seem to be dull and insipid if he fails to see the touch of God. He considers misery as a symbol of His grace, disease as a messenger from the Beloved. The maladies of the body are viewed as medicines for the soul and the afflictions of the flesh as antidotes to the spirit. The words of the Gita make a living impression on his mind and he draws perennial inspiration from them.—"That on gaining which he feels there is no greater pain and that in which he abides and is not moved even by the heaviest of afflictions. Let that be known as the communion with God. It is severance indeed of contact with pain and it is to be practised with firm determination and an untiring mind.

Poet, Tulsidas has sung—"Nirval Ke Val Rama". 'God is the power of the powerless and helper of the helpless. The devotees, wherever they may be born, belong to one human family. They echo the same voice, they repeat the same sentiment. How refreshing to note the sweet melody of devotional fervour and God-mindedness coming from a western mystic. Brother Lawrence writes in the book. "The practice of the Presence of the God—"Be satisfied with the condition in which God places you. Take courage. Offer him your prayers incessantly. Pray to him for strength to bear all pains. Above all, get a habit of entertaining yourself often with God and forget Him the least you can. In the height of your suffering beseech Him humbly to make you comfortable to His holy will. I have no difficulty about my state, because I have no will but that of God, which I endeavour to accomplish in all things, and to which I am so resigned that I would not take up a straw from the ground against His Order, or from any other motive than purely that of love to Him".

One must undergo spiritual practices assiduously. Then alone the shackles of Maya will be cut and the light of knowledge will illuminate even the dark corners of one's soul. In deep meditation all the functions of the senses come to a dead still. The outgoing tendency of the mind is stopped and it burns like a unflickering flame—"Nivata Niskampa Pradesa Wat". One is sure to realise God in this very life, if one is sincere and earnest. God will open his spiritual eye and grant him the superb and enthralling vision as He did with regard to Arjuna in his "Viswarupa Darshan". Sri Ramakrishna in our present age, had the good fortune of experiencing such beatific visions. He says—"Whenever I used to lose my external consciousness through an unbearable pang of heart, the next moment I always used to behold the



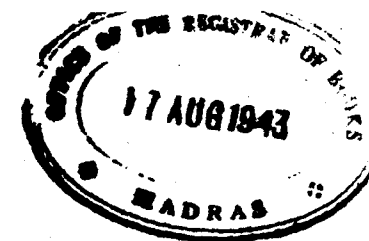
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radiant spiritual form of the Mother. I used to see the form sometimes laughing sometimes talking with me, and sometimes advising and consoling me." Everything depends upon faith and love. The more one loves Him, the more will He manifest Himself in one's heart. The wind of His Grace is always blowing. Like lazy sailors we are frittering away our energies in idle gossip. We are passing our time in fruitless talks and discussions. We are not taking advantage of the golden opportunity that is on hand. Let us keep the sails of our minds unfurled to catch the friendly breeze. We will surely reach our destination. Let us muster courage and awake, arise and stop not till the goal is reached. We too at the end will be able to say with doubts cast as under and conviction firmly established like Brother Lawrence—"I must, in a little time go to God. What comforts me in this life is, that I now see him by faith; and I see Him in such a manner as might make me say sometimes, *I believe no more, but I see*. I feel what faith teaches us and in the assurance and that practice of faith, I will live and die with Him."

May the Lord out of His infinite grace draw us nearer and nearer to His feet. Let us not forget to remember Him repeat His name in cloud or in sunshine, in weal or in woe. Let this be our one prayer till we close our eyes for eternal rest.

ERRATA.

In page 28 in our last issue for the total percentage printed as 356.4 please read as 25.7.



ARMY RECRUITMENT AND HINDUS.

BY

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

We now have before us an authoritative statement made in the House of Commons on 8th July by no less a person than the Secretary of State for India, of the particulars regarding the percentage composition of the Indian Army to-day, both on a Provincial basis and on a communal basis. Mr. Amery said that the percentage of the Indian Army that has been recruited from each of the main Provinces of India and the Kingdom of Nepal are as follows :

Punjab	...	50 percent
United Provinces	...	15 "
Madras Presidency	...	10 "
Bombay Presidency	...	10 "
North West Frontier Province	...	5 "
Ajmer-Merwara	...	3 "
Bengal	...	2 "
Central Provinces & Berar, Assam		
& Bihar & Orissa...	...	5 "
Nepal	...	8 "

He also gave the following statistics for the composition of the Indian Army on the same occasion. His figures are:

Muhammadans	...	34 percent
Hindus including Gurkhas	...	50 "
Sikhs	...	10 "
Other religious groups including		
Christians	...	6 "

These figures when closely examined with reference to the population statistics in the Provinces concerned reveal some interesting features which call for earnest consideration by the Hindu community.

The Earl of Munster, the Under Secretary of State for India speaking in the House of Commons on 6th April 1943 as regards the strength of the Indian Army made the following statement :

"Today the Indian Army stands at over 1,500,000. Besides having the largest volunteer army in the world, it also has the largest force of any one of the Dominions serving overseas in all the theatres of War. This army includes considerable forces of the Princes, who have placed the whole of their services at the disposal of the King Emperor ... It is a remarkable fact that during the period of internal disorder last year the figures of recruitment reached the highest peak of 70,000 a month and the average of voluntary enlistment during the last three months still is 60,000".

Taking these two statements together it must be taken that the official announcement as regards the strength of the Indian Army is 1,680,000. This will show the following particulars regarding the total population and the personnel from the Provinces in the Army and the percentage of the personnel to the population as follows :

Provinces,	Total population.	Personnel from the Province in the Army.	Percentage of personnel to population.
Punjab	23,551,210	840,000	3.6
United Provinces	48,408,763	252,000	5.2
Madras	44,183,690	168,000	3.8
Bombay	18,192,475	168,000	9.2
N. W. F. P.	2,425,000	84,000	3.5
Ajmer-Merwara	...	50,400	...
Bengal	50,114,002	33,600	0.6
C.P., Berar, Assam			
& Bihar & Orissa.	64,447,009	84,000	1.3
Nepal.	...	134,400	...

From the above figures it is clear that the Punjab and the North West Frontier Provinces still continue to be the pet Provinces of the Indian Army authorities. In other words the people of the Punjab have and are given ten times as many opportunities as the people of Madras to serve in the Indian Army and four times the opportunities given to the people of Bombay. Bengal is the most deplorable as with a population of nearly 50 millions, only 33,000 and odd of her children are allowed to serve in the Indian Army and share in the glories and benefits as well as the risks and obligations which such service involves.

After the authoritative announcement of the Army authorities that the distinctions between martial and non-martial races and martial and non-martial Provinces have been finally and irrevocably abolished, there can be no justification for the continuance any longer of these most glaring inequalities which can only be explained on the basis of long vogue and deep-rooted vested interests. The major Provinces with vast populations like the United Provinces, Madras and Bengal should carry on persistent and intensive agitation to get the serious provincial wrong redressed immediately. The first step in the direction will be a pronouncement by the Army authorities totally suspending recruitment in the Provinces of Punjab and North West Frontier until the percentage figures for other Provinces are brought to the same level as the Punjab.

When we come down to the figures relating to the communities the position is even more gravely objectionable. The population of Hindus including British India and Indian States is as follows :—

Community.	Total population in millions.	Percentage to the total.
Hindus	255.4	66
Muslims	91.7	24
Tribes	25.1	6.4
Sikhs	5.7	1.3
Christians.	6.0	1.6
Others	2.2	.5

The above figures are based on the unverified statistical particulars of the 1941 census published in the papers. When accurate and final figures are published, they may require slight variation. The Tribes should be practically regarded as Hindus though those responsible for the census have always persisted in a classification, which will reduce the percentage of Hindus. From that point of view the Hindu population is really 72.4 percent of the total, the Muslims percentage is only 24, Christians 1.6 and Sikhs 1.3. With 24 percent in the population, Muslims are given 34 percent representation in the Indian Army which is really a weightage of 10 percent for which there can be no justification whatever. The Sikhs with a population of only 1.3 percent are given an army representation of 10 percent, while the Indian Christians who are only 1.6 percent in the population are given a representation of 6 percent in the Army. Every community other than the Hindu community is enjoying very much more weightage than the

Hindus. The Hindu community alone which is 72.4 percent of the population gets a representation of 50 percent in the army. This is a piece of injustice that calls for immediate redress. There can be no justification either from a political point of view or from a military point of view in continuing this injustice any longer. If communities like the Sikhs or Indian Christians should for any reason get a higher percentage that what their population should justify, Hindus and Muslims should both contribute in proportion to population percentage in granting the weightage to other communities. The result will therefore be that the Muslim representation in the Army should be brought down to at least 24 percent and the Hindus percentage increased at least to 72.4 percent.

This matter is most vital to the Hindus. A career in the Army apart from its emoluments and general bearing on health and welfare certainly adds to the pride of the community and is of incalculable value politically in the post war reconstruction that is bound to come. A strong representation in the Army in proportion to the population is an indispensable and inalienable right which the Hindu community should legitimately fight for and secure by constant and vigilant propaganda and agitation.

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K. V. SETHA AYYANGAR, M.A., B.L.

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This pamphlet will indeed go a long way towards the removal of untouchability in India, a cause for which the whole enlightened population of India is striving. *(The Hindu.)*

This pamphlet puts in a nut shell the case for the Untouchables. *(The Swarajya)*

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MR. B. SITARAMA RAO

Bharata Dharma Pamphlet No. 2.

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26 APR 1944



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AUGUST & SEPTEMBER, 1943

[Nos. 8 & 9

FAMINE IN BENGAL

BY

MR. E. VINAYAKA ROW, B.A., B.L., *Advocate, Mylapore.*

The harrowing accounts of distress in Bengal appearing everyday in the Press have moved the people all over the country irrespective of creed or community; and sympathy and material help is flowing into Bengal from all quarters. The heavy hand of famine has fallen on the poor people of Bengal irrespective of creed or community and there is no question of any communal rotation in the acute distress that has overtaken the people of Bengal. The Member-in-Charge of the Food Portfolio of the Government of Bengal has spent five days in conference with the officials of Bengal and the leaders of Bengal, to bring relief as early as possible to the starving men, women and children. He has publicly promised to run to the Punjab, the granary of the country, to use his personal intervention if necessary, and to arrange for the immediate transport of as much food grain as could be transported to Bengal to give relief. The conscience of the country has been stirred, especially after the publication of reports of dead bodies found in the streets of Calcutta and the suburbs, and removed by the Corporation of Calcutta and by private agencies. Exhausted bodies of women and children lying prostrate on the road side with no energy to move and with no reasonable hope of any succour by way of good coming to them, have served only to indicate what amount of distress these poor and unfortunate families should have undergone in private as a result of the denial of food, before it came to the pass of lying prostrate on the road side. Hospitals would not receive these starving folk for there was no

physical malady which calls for a cure and the supply of food was not in the Province or hospitals. We hope that all considerations of red-tape will be put aside by the Government of Bengal and the Government of India and all other Governments in surplus provinces at this critical juncture, and as much food grain stock as possible is immediately rushed to Bengal to prevent further privation. Bengal is and has been the land of rice, noted for its plenty.

One can pause here and may reflect on the present position and how it came about and how a recurrence thereof should be avoided not only in Bengal but elsewhere in our mother land.

The first thought that naturally occurs is the curse of Provincialism which may cause incalculable injury not only to Provinces practising it but to the other Provinces and States in this unified land of ours. Not with a desire to blame, but solely with a desire to profit, we recall to the minds of our readers the debate that took place on the floor of the Bengal Legislative Council soon after the Government of India Act, that the Province of Bengal is for Bengalese and Bengalese alone. They thought in terms of party loaves and fishes of office and said that people of other Provinces should be given no share or lot in the services, public or quasi public. This sentence was unfortunately voiced by almost every section of opinion which can in any sense claim to represent the people of Bengal or large communities in Bengal. With the material and moral support that the rest of India is now giving to Bengal in its dire hour of need, let us hope Bengalese of every section of opinion will scorch out the feeling of Provincialism, which is one of the potent enemies of national solidarity and a United India, whether under a Federal or any type of Government, that may be evolved by the people of India at any time in the future.

Although the Muslims of Bengal constitute only a little over 50 per cent. of the population of Bengal, by the accident that this majority had the support of the European group in the Legislature and the support of reactionary elements marshalled along-side with the Ministry in Power by the skilful manœuvring of powers behind the screen, the successful ministries though nominally composite in character have purported to safeguard the Muslim majority and have done various administrative acts which when examined impartially disclose deficiency. Mr. Fazul Huq has stated in the Public Press that he anticipated this acute food distress in the Province and that notwithstanding his parties, the progress had its way and large quantities

of food were exported out of the Province. He did not resign, as he wanted to work in co-operation, with men who had the power and who counted. Since January, for eight long months, things appear to have gone in their own way and the men in the saddles let the reins into the hands of others. Sir K. Nazimuddin, the present Prime Minister of Bengal promised on the eve of his assumption of office that the new Coalition Ministry in Bengal would give its concentrated attention to the solution of the food problem. It does not appear that the new Coalition Ministry has been able to do anything substantial to prevent the development of the present crisis. The bureaucracy in Bengal which does not appear to be by any means weak should have had before it the population and the food statistics and the import and export statistics, and they should have made in time the necessary estimates of food requirements and provided adequately for the same. In war-time, in the scheme of war requirements, the official hierarchy has taken into its hands practically the entire economic life of the people; it is no freedom to non-official agencies to take up any initiative and with no facilities given to them for carrying out any schemes that they may take upon themselves the responsibility of initiating them, the official elements in the country owe a very special responsibility to the people to see that everything is done well and in time.

When the case comes, as we hope it will come soon, there should be an open and public enquiry of an All India character to fix the responsibility for the present position in Bengal not with a view to chastise those found deficient, but with a view to prevent the occurrence of a similar situation in the future in any Province. If and when such an enquiry is held, we expect that the conclusion will be reached that cent per cent administrative efficiency should be insisted upon in the personnel of the services and any watering down of this efficiency by considerations of communal patronage, political nepotism and family or group aggrandisement at the expense of efficiency, should all be completely eliminated in the administrative services in the Provinces and at the Centre. The people who are so heavily taxed are entitled to have 16 annas worth from the services, which the people pay to maintain for the good Government of this country.

The next reflection turns to the question of Pakistan. Fazul Huq claims that he was a devoted servant of the Muslim League and will not do anything to weaken the Muslim League, and that his policies were not inconsistent with the policies of the Muslim League. Sir

brought palms of glory to Mother India and earned for her an honourable place in the map of the World. The religion which he propounded gave no quarter for persecution or intolerance in its method or policy. It recognised the dignity and divinity of man as opposed to his being born in sin and iniquity. It was a sin to call a man sinner, he urged that each soul was a spark of the Divine flame which was beyond all corruption of the flesh". Conversion from one religion to another was derogatory to human prestige. He said "The Christian is not to become a Hindu or a Buddhist not a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth.

Swamiji's purpose in visiting America was two-fold. He went there to seek material help for India and to give in exchange the spiritual treasures of her mighty seers, stored up through thousands of years of searching. The West particularly America had surfeit of wealth. Swamiji believed that the prosperity of half the world was fantastic and one-sided while the other half remained at a starvation level. The Americans, he thought, would gladly give off their surplus if they were appraised of the starving millions of India, which in spite of her benighted condition, still held the torch of culture and spirituality unsullied. In spite of his great triumph and distinction, Swamiji did not forget India. He had not a wink of sleep throughout the whole night, the day he became the outstanding figure and was acclaimed with universal applause. Brooding over the abject poverty of his destitute and unfortunate countrymen, he rolled on the barren floor and in pitiable strain bemoaned—O'Mother, what do I care for name and fame when my mother-land remains sunk in utmost poverty? Who will raise the masses of India? Who will give them bread? Show me, O'Mother, how I can help them.

As a result of Swamiji's pioneering work, we find to-day several men and women of America showing genuine sympathy for the cause of India. Pearl Buck, an American lady and a Nobel Prize Winner writes in her admitted book "Asia and Democracy." "These are great days. It has taken the knowledge of what tyranny is to make us see what democracy must be. Democracy is freedom whole—political freedom combined with the freedom that is human equality. Thus India, when she is politically freed, must remove the great human inequalities among her people and establish freedom for all if she is to assume her proper place in the new world. We, Americans have

exactly the same task as India. Three-fifths of the World's people are in India and China—most of the World's people. If they unite with the other democracies to make co-operation the basis of human relationship instead of domination and subjugation, if we unite together to make freedom for all the principle of human Government, democracy cannot fail. It must win."

May the Almighty bring forward such a bright vision and usher in such a happy day for the good of humanity and abiding peace on earth:
Om Santhi.

OUR TEMPLES

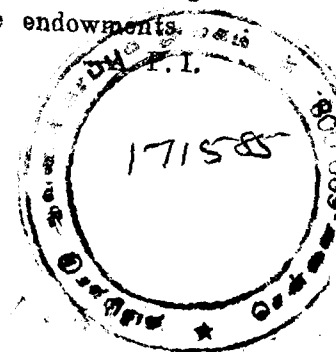
DR. S. P. MOOKERJEE'S ADDRESS

"The temples embody the spirit of the Hindu religion and the essence of Hindu culture and civilisation. There cannot be any question, therefore, that the temples, the symbols of India's spiritual aspiration and heritage, should be maintained as holy shrines ministering to the spiritual needs of the Hindus of all castes and creeds for all times to come". Thus observed Dr. Syama Prasad Mookerjee, Working President of the All-India Hindu Mahasabha, presiding over the Puri Temple Conference held at Puri on 29th August 1943.

"Properly kept and administered, they are bound to unify the Hindu race and to play an important role in the social and economic regeneration of Hindus throughout India" he added.

Referring to the famous temple of Jagannath, Mr. Mookerjee said that this great temple was a national institution which, passing through many vicissitudes, had sunk its roots deep in India's national life. In it every creed obtained asylum and every class found its god. He urged the Hindu public, specially of Orissa to see that all was well with the affairs of this temple.

The speaker dwelt briefly upon the duty of the State as regards the administration of public religious and charitable endowments.



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