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THE Bharata Dharma

A Magazine of Liberal Hinduism

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HONORARY EDITORS.

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चित्रं बटतरोर्मूले वृद्धाः शिष्या गुह्यं वा । गुह्येस्तु मौनं व्याख्यानं शिष्यस्तु निश्चिन्तनमशयाः॥

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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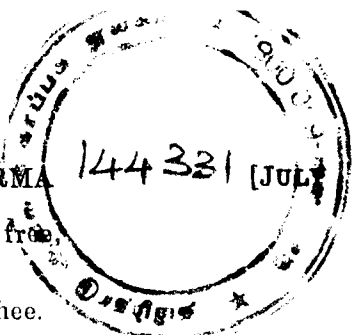
GOD WHO CARES

BY

SWAMI ASESHANANDA

God alone can heal all our wounds and give complete satisfaction to our bruised heart, for He is called 'the physician of the Soul', by the wise. He who has made Him the Sheet-anchor of his life will never be perturbed by any amount of suffering however poignant its sting may be. Even at the cost of privation and discomfort he will cling to his post of duty that the Lord has ordained for him for he knows fully well that whatever comes must be bravely faced and heroically overcome in order to win His grace. He knows no defeat. He knows no despair. He is a devotee of God. He has pledged his life to carry out His behest and never knows of God. He has pledged his life. He bows his head to his Omnipotent Master and from the battle is. any earthly king or mighty potentate. What he considers low to greatest tragedy of life is the life of hypocrisy and compromise—to court favour from men at the sacrifice of truth. The sentiment has been beautifully expressed by one of the mystics of the West with words which are pregnant with superb outpourings of a deeper soul.

To me it is equal whether love ordain;
 My life or death, appoint me pain or ease.
 My soul perceives no real ill in pain;
 In ease or health no real good she sees.
 One good she covets, and that good alone—



To choose Thy will from selfish bias free,
And to prefer a cottage to a throne,
And grief to comfort, if it pleases Thee.

The goal of human life is to attain perfection. A true Hindu puts small value to little tinsels of life, to ordinary humdrum joys of the world. He remembers the exhortations of Saints and philosophers who traversed this blessed land of our great Bharatabarsha holding the torch of knowledge for the uplift of whole humanity. How true to the ancient voice are the words of Ramakrishna whom Romain Rolland describes as 'the consummation of the two thousand years of the spiritual life of three hundred million Hindus and a great symphony of thousand voices and thousand faiths of mankind'! He has heralded the dawn of new renaissance in our modern times. He used to say to his inquisitive listeners—"As a lamp cannot burn without oil, so a true devotee cannot live without God. Like a miser that longeth after gold, let thy heart pant after Him. Verily, I say unto thee, he who will long for Him, will certainly find Him. Go and verify this in thine own life, try for three consecutive days with genuine earnestness and thou art sure to succeed".

The greatest thing in life is to earn the jewel of devotion to God and attain His blessings. Rightly has it been said "Not a blade of grass moves without His will". If one has unwavering faith in Him and walks the straight but narrow path of righteousness one will assuredly be shielded from all dangers and bask in the sunshine of His grace. Worldly pleasures are nothing in comparison with the joy that one experiences through divine communion. All pleasures are mere partial reflections of Infinite Bliss. As the Upanishad says: Brahmanandam. 'Yo Vajre'—unbounded is bliss; there is no joy in this. "The immeasurable : In the truly religious, in the man whose inner being has been tinged with the colour of love, the stream of delight—flows unobstructed to the ocean of eternal felicity. He lives in a serene atmosphere of unflickering hope and good cheer amidst the dull and prosaic trivialities of everyday life. He looks upon life as a sacred trust to be used profitably for the good of humanity. His feet no doubt walk the dusty ground of our sordid world but his mind soars freely as an unfettered bird in a realm where light shines for ever and darkness is not. He finds joy in giving rather than in holding. He cannot live separately and think selfishly. His concern is the concern of all. He

expanded consciousness cannot pray even for his own individual salvation. He does not care for personal Mukti as long as there is one soul unredeemed and bemoaning under the weight of bondage. Mystic realisation which Plotinus calls as a "divinely ineffable harbour of repose" cannot spring on the marshy soil of self-centred egoistic life. It must be rooted in integrated consciousness, in the life of the whole. Not only does a true Baktha feel the presence of God in a state of ecstasy in the hour of communion but in all his human dealings, in all his ordinary transactions of the market-place of the world. The distinction between secular and sacerdotal is totally lost. He touches, feels and contacts God every minute of his earthly existence for he has envisaged the truth that all life without is a mirror of God. He covers everything by the Lord, the immortal spirit and enjoys the world like a spectator of a most enchanting and thrilling game. Everything is Purnam, completely full. The holy effulgence of spiritual light saturates his being and illumines his entire selfhood and he can no longer separate the outer and the inner. This is the acme of all realisations, crowning glory of all sadhanas. The picture portrayed by Sri Krishna in the Gita gives us a glimpse of that beatific state assuring every truth-seeker with peace and ever lasting life. Sri Bhagavan says, "In that state, transcending the senses the meditator feels that infinite bliss which is perceived by the purified understanding; knowing that and being established therein, he never falls back from the state of self-knowledge. After having attained which no other gain seems greater; being established wherein he is not overwhelmed even by heaviest affliction. For he feels his joy from within, his pleasure from within, his light from within, and he becomes one with Brahman and attains to absolute freedom".

To a man of faith, God-realisation is not a very difficult task. The maxim that faith can move mountains is not a mere euphemistic saying and a pious imagination of the superstitious but an actual and indubitable fact to him. That is why mystics and devotees all over the world lay so much stress on the value and necessity of Prayer. But the prayer must be heart-felt and sincere and whole souled. Whoever with child-like simplicity yearns for His companionship well find ample sustenance and abiding protection. That is the divine promise. So let us lift our mind to the Almighty and say with all humility and lowliness :—

'O' Thou Infinite one ! Thou all-compassionate, Father, who knows all our thoughts and feelings,

Whose grace enables the lame cross the mountain, and the dumb speak eloquently.

Grant us thy vision

Make our Spirit unshakable

And our steps unfaltering and firm.

Om Santhi.

PRINCIPLES OF SOCIAL RECONSTRUCTION (1)

An Englishman takes stock.

(By A Student)

There are certain things which are tangible and we can get reliable statistics about them. The exports and imports of a country, the extent of literacy among its people and the number of pupils of either sex attending educational institutions of various grades, births and deaths and many others like these are ascertainable accurately. Reformers agitate to effect radical improvement in the economic life of the masses so that they may earn more and have more money to spend upon themselves; they agitate for improvements in education, public health, housing, transport and other lines of human activity. But there are some other things in national life that are more important for the general improvement of the people as a whole, but not so obvious, the national character and the nation's ideals for the preservation of which the people are prepared to sacrifice everything.

There are in our country so many schemes of postwar reconstruction; but almost all these deal with the obvious, the material, the superficial, the assessable and do not deal with the imponderable, the spiritual, the more important from the long range point of view. It was therefore with great delight that I happened to read an Englishman's discussion of 'Education' in the widest sense of the term. I hope my study of the book* will turn the attention of some at least among our reformers to the ultimate problems discussed in the book and make them first to visualise our problem and then suggest solutions therefor. The following is the summary of the first chapter called the Problem.

*Education For A World Adrift, by Sir Richard Livingstone, C. U. P.

The masses are now awake; a revolution like the one that happened in the days of the Industrial Revolution and the Reforms Bill is now going on silently and imperceptibly. It is due to popular education. It must be possible for the country to have this as a bloodless revolution if the leaders handle the problem with sympathy and wisdom.

Science and its application are not confined to material things. Economics and Sociology are scientifically handled and great improvements are expected by the elimination of waste. Society so perfected may become a very efficient honey-comb, but something still would be lacking to enable all people to share "the good life" which according to the Greeks is the ideal of the State.

The spread of democracy has not been an unmixed blessing. "The newspapers of to-day with the biggest circulation are on a lower level than any published fifty years ago". Football-pools and nation-wide organisation of betting are not signs of healthy progress. If the present day London be completely destroyed (which God forbid!) and an archeologist had to reconstruct our contemporary history from the salvaged copies of Times Literary Supplement and the Cinema programmes showing the national taste in reading and entertainment this age will not compare favourably with the Victorian.

The present age may be called the Age of Science or the Age of Social Revolution: but it is decidedly the age without standards, leading a life "ignoble and barren, sweet in the mouth, but bitter in the belly". "Democracy has not commanded the spiritual forces necessary for its task or even for its safety". The major task of this generation is "How to find a principle to rule life and firm footing in the turbid flux of modern civilisation".

We are in the midst of two revolutions, one, social, economic and political and the other spiritual. England had a philosophy of life based on the two factors of Christianity and Hellenism. "The child of the Victorian age was born into a world of stable traditions and clear standards and was shaped from birth in their strong moulds". Popular authors of the day, Wells, Shaw, Lytton Strachey, Aldous Huxley are so unlike the idols of the past age, Carlyle, Ruskin, Mill, Arnold, Meredith and Morley.

Striking a balance sheet we may say that on the debit side we have "the loss of standards, the loss of a definite philosophy of life and the consequent loss of clear direction and steady drive. On the credit side we have the growth of toleration and loss of narrow prejudices.

There is less cant and hypocrisy and there has been marked improvement in national health. Unselfish public spirit has grown as seen in the vast unpaid public service and large amounts bequeathed for public purposes. The war has called forth heroism of the highest sort; but a good deal of it is the result of the traditions fast dying out. A nation's happiness and well being depends not on the various sciences, but on the single branch of knowledge, the science of good and evil.

Our task is "to transform a world with, uncertain standard and vague values with many virtues, but no clear philosophy of life into one which knows how to refuse evil and choose good, clear in its aims and therefore in its judgments and action. It is a task for education in the widest sense and needs first an educational system which will make it possible and next within that system, an education which will achieve it".

HINDUISM AND ITS CREATIVE POWER.

By

(P. P. SARADHI, *Retd. Subordinate Judge.*)

Progress towards perfection is in the grain of Hinduism. It is unlimited and unrestrained. All hindrances, governmental and otherwise only strengthen his spirit. Once the Hindu finds his foot-hold in any venture you can be sure he would be a tower of spiritual strength, a beacon light for all the world. He masters the world of matter and the world of spirit. If liberty to expand and organise is thwarted, let it be understood that he should soon have it with a vengeance. Why should the government thwart the Hindu Mahasabha conference in Bengal? Why should they allow the other masses gather and cry hoarse over their demands when it is the Hindu race that alone has the determination to repel the invader and guard the integrity of Hindusthan by organising a National Militia? The Hindus' fight for freedom must be honourably satisfied. Otherwise from the ashes of the present war's dead heroes another terrible war would arise.

Our leaders, our Munshis and Moonjees are preaching the well known principle of work and service. The word Dharma is one to conjure with. It is all embracing—thinking aright, planning aright, realising the elevation all round of our people. The spirit of King Janaka is widely proclaimed by them. Writing of freedom and democracy,

Wilfred Wellock says "the real test of a vote is its power to spread justice and improve social relations to ennoble the spirit and purpose of national policy, and thus to raise the quality of individual and social life." In another place he says "Modern civilisation has wandered so far from truth and sanity that salvation cannot come by way of mass politics but only by the creative use of awakened minds."

The fight against blackmarkets is a social duty, the *Dharma of the Hindu*. That is one. The fight against Communalism is another. The fight against low condition of the masses, their poverty, and their slum dwellings is the third. Establishment of maternity homes and more hospitals with easy accessibility, the means of securing freedom from oppression by petty officialdom and the police are some of the pressing avenues for disinterested work and service. Realism in experience must come and would come only when shedding trammels of position and power of caste superiority complex one moves among the scenes and locality of the poor. Sri Rama's deputies moved among them and brought the picture of their condition, their pretty squabbles and desires, their views of royalty and what not. Do we find our aristocrats or high placed officials manifesting any earnestness to do so? Why even the commissioners of Municipalities live like birds in cages. That is why they carry no fire in their service. Theirs is want of realism.

Hinduism is in its essence the realisation of one's own Dharma towards the family, the race of seers who have given him the law and devotion, faith in the innate spirituality of the Hindus which is so pregnant with truth and systematised realisation of the truth, that there is no gainsaying the fact, it covers all the world's races. Note how its culture has been absorbed by other races, how its mythology has underlined the uniform limitation by the ancient Greeks, Romans and Egyptians in their literatures?

One French observer, Elic Faure says "only in India, it is the people the multitude which sings and by a miracle unique in history makes matter itself vibrate with cries of sorrow and joy, the lamentations, the sobbing, the murmurs, even the spasms of the song." The art and religion of the Hindu is so suggestive and dynamic that every race has benefitted. Even the Muslims. The Hindu says "My hymns are Catholic in sympathy and devotion; Come friends, my comrades, we shall all sing of the glories of Bharatavarsha." In this connection note the pronouncements of a Muslim artist of California.

" I can now diagnose with accuracy the communal disease in thousands of Hindus and Muslims, who like me feel the terrific impact of poverty and seek an apparent relief despair. It is all due to economic misery.....India today is not Hindu India or a Muslim India. It is essentially the *whole India* of Hindus and Muslims and others. It is India of Muslim democracy, Hindu science, of Hindu astrology and Muslim algebra, Hindu generals and Muslim rulers, Muslim Dewans of Hindu Rajas, Hindu black-smiths, Muslim Zolas, Hindu Baniya and Muslim Ryot, Muslim mechanics and Hindu workshops. It is Hindu and Muslim India engrafted as one and indivisible.

It is too late now to think of compartmental evolution or separate electorates. There is however, with a few a frenzied mentality due to their temperamental inability to be out-spoken, to play their cards fairly. There is no earthly reason to confuse the issue of harmony by political objectives and crave for concession and weightage, when no particular body or individual deserves it. Culture developing character cannot operate one way with the Hindu and another way with the Muslim or Christian. These minorities have only one way-throw in their lot with the Hindus who happen to have founded a civilisation within the borders of the country, without sacrificing or neglecting the interests of any other individual or community; but on the other hand has done unique service of absorption and assimilation. One gesture of sincerity in co-operation with understanding is enough to call in a flood of response from the majority of the Hindus. But the conditions are: 1. Stop making a howl of grievances, the so-called tyranny of the majority which both are non-existing. 2. Demanding separate educational institutions. 3. Forming denominational commercial bodies and unions. 4. Crying for separate electorates and reservation in public services and deliberative bodies. 5. Supporting the freakish Muslim League which has been started without legitimate causes and is engendering animosity, when hearty good-will and mutual co-operation are the only media by which the integral evolution of the whole country can pursue its end—Independence.

The Muslim must reform himself before he expects good-will and co-operation from the Hindu. The furore about "Religion in Danger" must be ruthlessly suppressed. He must adapt his deportment and manners to suit liberal ideas. He should manifest a desire to move freely with the advanced Hindus to understand the rationale of the

Hindus Shastras and observances and realise that the foundations are deeper more embracing, and worked up by ideals which are to secure eternity of enjoyment and life and unlimited (by the present birth) progress and perfection. Doing nothing, contravening Nature is the Hindu's objective. The Hindu has studied Nature's working for *thousands of centuries*, whereas the habits and characters of other races have been founded upon *adventitious circumstances* of a few centuries. While purely environmental conditions shaped the destiny of other races, the Hindu has shaped his ends by a close study of the operation of the subjective side of man's constitution also. The laws laid down by the Hindu are multi-faced touching every aspect of humanity and its working. That is why Hinduism is the mother of all world religions. The Hindu declares every one is blessed with moksha or redemption provided he follows the self-disciplining systems explained with thoroughness by the *yogas of the Hindus*. No one, more so the Muslim, can acquire Catholicism of spirit unless he sits by the Hindu and learns the rationale of his systems for development of personality.

The literatures of the Hindu have thought out the future course of humanity and foreseen the happenings extremely revolting and complexing at present.

Their system of marriage, matrimony and the relations between the male and the female is sublime and knocks out as useless and destructive the manifold eccentricities of the moderns. So to work unceasingly like the silent ant and at the same time roar like the lion declaring your faith in the Vedanta and your mission to the world should be our motto. Like the Aryan advance in ancient times with the Vedas and Upanishads as their guide, march on in thousands to the provinces like Bengal, Punjab and Sind and see that the Hindu is not denied his legitimate place and power. Aryan blood is in us. Be sure once our might is disclosed, the European races would pause. The Muslim would go back to the deserts of Arabia. But we do want a cultural amity and understanding with them. For so long as the Muslim stays in India he cannot get on without the Hindu. The Hindu has so wrought a system of division of labour, we cannot get on without him too.

One obsession however must be knocked out of the Muslims and the Christians. They have no vested right in the Indian soil, India belongs to the Hindus only. But so long as they behave properly,

the minority races should have all the protection they require. Let the Hindu multiply in population. Let there be more millions: Once we show our mettle we can feed them, comfortably and enable them to occupy all the land in which a few dwell and decline entry to the needy. In fact, this would be the central cause for another war if the sparsely populated regions exclude the Virilo races who have energy to work to serve and multiply. They would be the pioneers of a New Hindu Race calling up all the rest of the humanity to practise the discipline enjoyed by the Vedanta and attain bliss.

LETTERS OF RT. HON. V. S. SRINIVASA SASTRI,
P.C., C.H., LL.D., D.Litt.*

BY

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

The appearance of this publication is truly a memorable event in the annals of our book world. The idea of the talented editor to bring together in book form these letters is happy indeed; and happier still is the manner in which this labour of love has been attempted and accomplished. Mr. T. N. Jagadisan has deservedly earned our gratitude and our praise. To most readers this volume is bound to be of fascinating interest, to be read more than once and certainly to be referred to again and again as an unfailing source of inspiration and instruction. To students of Indian history interested in the political and social history of our times in which Sastriar has taken such an honourable and conspicuous part these pages will be as a source book an inexhaustible mine.

Of the literary qualities of the letters themselves Sir. P. S. Sivaswami Aiyar, a most competent, discerning and exacting critic in literary as in other matters has given his appraisal. Says he, "Srinivasa Sastri is our greatest letter-writer. I have preserved every letter of his.....I have had letters from almost all our great Indians. I don't think any other can write a letter half so delightfully as Sastriar. There are other orators, but he is our only letter-writer." That said, need we say anything more.

**Letters of Right Honourable V. S. Srinivasa Sastri P. C., C. H., LL. D., D. Litt.* with some letters of Rt. Hon. E. S. Montagu and Gandhi—Sastri Correspondence. Edited by Mr. T. N. Jagadison 1944. Publishers: Messrs Rochouse & Sons Ltd, Madras. Pages 392; Price Rs. 6; Sh. 8-6.

Ranging over a period of four decades these letters present to the reader a panoramic view of not only the life and work of Sastriar himself but of the hopes, efforts and achievements of many others, colleagues, co-workers, and collaborators labouring with him in the many fruitful fields to which he was drawn from time to time by the hand of destiny. Most appropriately the Gokhale letters take the lead. Herein is revealed the story of the most momentous decision of his life, that taken in 1905 to join the Servants of India Society. The master-pupil relationship between two such high souled patriots, comparable only to the Ranade-Gokhale relationship, to which these letters bear such eloquent testimony will be an example for all time for emulation and appreciation. Writing to Gokhale about V. Krishnaswami Aiyar in 1911, Sastriar says "Do you know, by the way, he has been given, in addition to Local and Municipal, Salt and Abkari, Customs, Pensions, and Registration? It is all H. E's doing" From that to the concession by His Majesty's Government of the right of secession to India as embodied in the Cripps offer what a long distance has India travelled politically.

In a letter to Gokhale dated 25th December 1911 Sastriar reports V. Krishnaswami Aiyar saying to him from his death bed "No biography, if you please: I don't want a biography.....You say you are not going to Calcutta? Let not my illness stand in the way: the country's work before all other things!" What a true Hindu sentiment, how much humility and what high souled patriotism is breathed by every word. The founder of the Madras Sanskrit College, the Venkataramana Dispensary & Ayurvedic College, the Indian Bank Ltd., and the Madras Law Journal, the hand that moulded and inspired the provisions for advanced Sanskrit studies in Madras University, the pillar of Congress work in the province in his time, surely such a man needs no biography. These flourishing institutions tell the story of his life more eloquently than mere words can do. There is much else besides which is left unchronicled. His quick decision, great generosity, capacity to find out merit and encourage it, his vast culture and erudition, his conspicuous success as an advocate, as a judge, as an administrator these do need a biographer's touch to be kept alive for the benefit of those who can claim no personal knowledge. Sastriar's letters to V. Krishnaswami Aiyar serve to lift for the reader's benefit a small corner of the curtain. How useful will it be if some intrepid

biographer treats the injunction given to Sastriar 30 years ago as not valid to day and fills this obvious gap in our national literature.

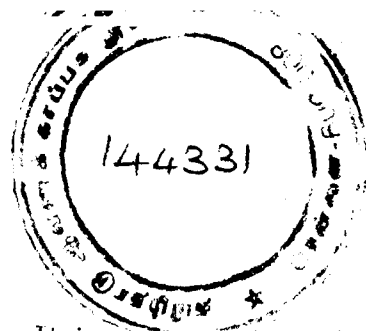
In the Gandhi Sastri letters, in which we may include the Desai correspondence too, we come upon a cultural landscape of unparalleled grandeur and charm. They have agreed and they have differed, but they have always loved as only such moral giants can do. Mahatmaji writes to Sastriar "Our differences appear to me to be superficial. Deep down I feel and touch the meeting ground, and that is precious." Again from Mahatmaji, "Our common discipleship would constitute an indissoluble bond though we would be following out Mr. Gokhale's work from different view points." One would give the place of primacy to reason and the other to faith. Of the two, reason and faith, which is the better and surer guide for the purposes of practical politics? The last word has not been said and we are still in the thick of the controversy. From the platform of reason Sastriar pleads with Mahatmaji "Behind and beyond your present tussle with Government lies the future of the country. How can Congress best secure that future? Your answer is clear. But another answer is taking shape in people's minds. It is that civil disobedience, both mass and individual, must be given up. A new policy, aiming at constructive national good in legislation, finance and administration all round, has long been overdue and must be tried, over and above what is now called the constructive programme of the Congress. I believe this feeling is common outside Congress, and is gaining ground inside Congress. How can this orientation be brought about?" On the competing claims of reason and faith Sastriar himself is not disposed to give a categorical answer. Writing so recently as March 1942 to Mahadev Desai he says, "you proceed to contrast our natures and point out with Justice that, while I stop short where reason fails, Gandhi marches on, upheld by faith. Let me add by way of supplement, not as a criticism, for I have no quarrel with your thesis, that I would fain listen to faith, which has a strange fascination for me, and that Gandhi on many occasions shrinks from the lengths to which faith would draw him. That is where common human nature comes in; no distinction can reach down to the bottom." All the letters in this sheaf will amply show that Sastri and Gandhi are two branches belonging to one stem, are truly like blood brothers as they have felt and said, lived and loved.

The letters to his daughter and grand-daughter are exquisite in their tenderness. The other letters to good friends like Sir P. S. Sivaswami Aiyar and Rao Bahadur A. Krishnaswami Aiyar, and politicians like Mr. Ramsay Macdonald, Mr. Polak, and Mr. Hope Simpson, to the members of the Servants of India Society illustrate abundantly the width and catholicity of his outlook and the range of his interests, and his capacity for making and keeping affectionate friendships. The three open letters of October 1943 are a class by themselves. Many of the letters indicate at first hand the notable work done by Sastriar as India's ambassador at international gatherings abroad, and the high hopes entertained and disillusionments suffered as regards India's international and commonwealth status and the position of Indian nationals in the colonies of the British Commonwealth and elsewhere outside India.

It is only legitimate to hope that this book will be prescribed as a text-book for non-detailed study for Degree Examinations in Indian Universities. This will be truly national education which will profit everyone without scaring anyone.

A word of suggestion for the next edition. Will it not give a better perspective if the letters are presented in chronological order with a good nominal index coming before the letters and a good subject index following them at the end?

We rejoice that Mr. Jagadisan has resisted the temptation of entrusting the publication of this book to some foreign publishing house whose services he could have easily secured, but has put it in the hands of Messrs. Rochouse and Sons Ltd. Madras, like a true nationalist. And they in their turn have done a good job and brought out so well a book which it will be a joy to read and a cherished privilege to keep on one's book shelf.



OUR MAIL BAG.

The Kerala Hindu Mission Annual Report.—It is a pleasure to read this report. This Mission has completed nearly 8 years of active work. The objects are (i) to bring about unity among the Hindus, (ii) to ameliorate the condition of the backward classes, (iii) to popularise Hindu Dharma and (iv) to give facilities to those of other faiths to come to the Hindu fold if they desire to do so.

These objects form the very core of liberal Hinduism for which the Bharata Dharma stands and it is therefore a joy to find a kindred institution having achieved such good success in the work. The mission has been registered under S. 26 of the Travancore Companies Regulation which corresponds to S. 26 of the Indian Companies Act. Social elevation and facilities for providing adequate instruction in Hindu Dharma to all Hindus coming within the influence of the Kerala Hindu Mission is being done. Equal stress is laid on the economic uplift of the poor whom the mission is out to help and encourage. Handloom-weaving, bee keeping industry, poultry farm, basket making, jaggery refining and hand-made paper industry are the many lines on which the problem of economic uplift has been tackled. The promotion of literacy as a part of village reconstruction has claimed sustained attention. The popularisation of the Hindu Dharma by continuous propaganda finds a prominent place in the report. One would like to have in the succeeding reports fuller particulars of the machinery employed for this propaganda work and also for the conversion or reconversion to the Hindu faith of those who want to come or to come back into the Hindu fold. Provision of medical help through the mission is yet another object which will in the long run capture the affection of the people whom the mission serves.

The Mission has rightly celebrated on a grand scale the Temple Entry Proclamation day which is an epoch making event not only for Travancore but for the whole of India. On a report of this kind, the President of the Mission, Dewan Bahadur V. S. Subramania Ayyar, the ex-Dewan of Travancore deserves warmest praise and congratulations.

The financial statement which has been audited by a qualified public accountant and auditor is one of which, an infant institution, only 8 years old, can be legitimately proud. The Government of Travancore have given a most munificent grant of Rs. 38,630 for the

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year under report. This shows what a genuine interest the enlightened Government of Travancore is taking in the work of the Kerala Hindu Mission, Trivandrum. On the expenditure side, we notice that there is a most equitable and productive distribution of the funds available on different schemes of work in which the Mission is engaged. We have no doubt that a Mission working on these lines and with such a fine record of work is bound to grow from strength to strength with the continued assistance of the enlightened Government of Travancore and the active day to day work of its distinguished President and public spirited committee members.

We hope to present to our readers in these columns a even more glowing account of the Mission's work in noticing the Mission's report for the next year. We wish the Mission all success.

Sri Narasimha Priya 1944, June Number:—We deem it a high honour that has been conferred on Bharata Dharma by Mr. Vasudeva-chariar, No. 5, Ramaswami Street, Thyagarayanagar, the cultured editor of Narasimha Priya, to place his journal on our exchange list.

This Journal contains articles mostly in the Tamil language and some in Sanskrit. The cause of liberal Hinduism has to be served through many media English, Sanskrit and the vernacular languages have their own appropriate contributions to make in the grand work. This journal is the organ of Sri Akhobila Mutt, the history of which appeared in our columns, in an article contributed by a devoted disciple of the mutt. The present issue before us illustrates admirably the most useful work that mutts of this kind can do. The 1st article is by Vidwan M. Venkataraghavachariar Swami on "Sath Samprathaya Theepam". The next article by Sri S. T. Srinivasachariar, M.A., L.T., Vidwan, is on the "True Vaishnavite". There is an article by V. K. Venkatavaradhacharya Swami, B.A., L.T., on the late Vankipuram Karakurichi Vidwan. Biographies of our scholars of this kind have an important place in the instruction and spiritual education of Hindus. It is good that our scholars have realised the value of biographical notes of this type. The journal also reprints the Sanskrit poem "Sabhari" by R. Krishnamachariar of Madurantakam, which was given a prize on the Valmiki day celebration at Madras on 1—4—1944. The news items and the editorial notes will be found profitable by regular readers of the journal.

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The Liberal Catholic, June, 1944:—This is a journal of the Liberal Catholic Church issued from 30, Gordan Street, London W. C. 1. This journal reproduces a paper by Theodore Bell on "The place of Mysticism in worship". We find the writer making a contrast between Christian mysticism and the mysticism of the Vedantha, Yoga, etc. in the following terms;

"The organic process in which the numinous sense comes to maturity has aptly been described as regeneration, that birth from above which results in the joyful realisation, 'It is no longer I that live, but Christ liveth in me'; the way leading thereto is that true imitation of Christ in which God's saints become those "pure in heart" who are able in very truth to see their path. If we desire a name for this complete or Christian Mysticism whereby we may distinguish it from the incomplete mysticism of the great sub-Christian faiths we might perhaps coin some such term as kingdom mysticism or prophetic mysticism, as distinct from the liberation-mysticism of the Vedantha, of Yoga, of Bhuddism, of the Bagavath mystics, of the Sufis, and of the Neo-platonists. Sub-Christian mysticism is an escape from an evil and unreal material world to God, the Real; Christian mysticism is, or should be, that way of the soul's perfecting whereby it grows into conscious fellowship with the Father, is filled increasingly with the spirit of the son and thus made new labours to build the Kingdom of God on earth. Sub-Christian mystics renounce absolutely this unreal world from which they would escape; the Christian mystic renounces for the moment a world which is too much with him, that having won to deeper fellowship with the Holy One he may, as Christ's fellow worker, labour to make earth into Heaven."

We are afraid the mysticism of the Vedantha etc., which is Christened as the mysticism of sub-Christian faiths has not been correctly understood and expounded. Let us hope more contacts and exchange of thoughts would result in a better appreciation of the difficult concepts of the Vedantha and the Yoga. The other articles in this issue will interest readers interested in points of Christian theology and history.

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MR. E. VINAYAKA ROW, B.A., B.L. (Editor in charge).

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

17 FEB 1945



चित्रं वदन्तमृते वृद्धाः शिष्या गुह्यं वा गुह्यं तु मौने व्याख्यान् शिष्यस्तु छिन्नमशयाः॥

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THE

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[No. 9

THE GLORY OF DIVINE NAME

BY

SWAMI ASESHANANDA.

The crown and glory of life is to attain freedom. To fulfil this purpose there must be a spiritual awakening, a deep longing of the soul to meet the inner soul. As a drowning man pants for breath, similarly the seeker after truth must yearn for fellowship with God. The picture drawn by Krishna before He made His final exit from the drama of life gives us a true idea of what essential pre-requisites a spiritual aspirant should possess before he can expect the sunshine of grace falling upon him and illuminating every fibre of his being Sri Bhagawan said to Nodhava :—" When I was taken with Rama to Mathura by Akrura, the gopies were unable to look upon any other for happiness, for their minds were fixed upon me with deep love. They felt the pang of separation as a bolt from the blue. The nights, which passed like half a minute in my company were to them like an age in my absence. The whole world appeared to them like a day dream and they pined and pined to have a glimpse of me, be it for a second."

The path that leads to Eternal light is always through the vale of tears. The journey of the aspirant is like marching on a pilgrimage which is beset with trials and tribulations, sorrows and sufferings. He who wants to be the soldier of God must bear the cross and tie himself with the shield and armour of pain. The crown of thorns is the ornament not only of the son of man but to all votaries who desire entrance into the Kingdom of Spirit. But to the true and the faithful,

suffering is no suffering as they discover a great meaning and a great purpose behind the dark pictures of life. Poets and Mystics have described that misery is the symbol of His grace, a messenger from God to raise the sleeping soul from the stupas of forgetfulness. Wordsworth harps on the same note when he says:—

"One adequate support for all the calamities of mortal life exists—one only, an assured belief that the procession of a fate, however sader or disturbed, is ordered by a being of infinite benevolence and power."

"All is covered by the Lord"—says the Upanishad. What pain, What sorrow is there for him, who has attuned his mind to God and is constantly hearing the divine symphony, the flute of Krishna? He remembers the unforgettable passage of the Gita and by correlating his life to every word of his teaching defies all frets and fumes of nature and buffets of an inexorable fate with complete resignation."

'Those who consecrate all their actions to me and regard me as their dearest one, who meditate on me and worship me with single-hearted devotion—I save them full soon, O Partha from death, and the ocean of mortal life, their minds being ever set on me. Fix thy mind on me alone, let thy thoughts rest on me. And in me alone wilt thou live hereafter. Of this there is no doubt.'

The easiest means of attaining God-realisation is to repeat the name of the Lord. There is no difference between God and His name. The glory of the Divine Name cannot be proved to unbelievers who are proud of their intellect and learning. But there is not a shadow of doubt that the holy mantras and names have brought solace to hundreds of devotees in the past and will bring cheer and comfort to hundreds of devotees in future, when clouds of despair were hovering on their mind and they found no peace and rest of the soul. It is told in the Mahabharata that while Bhishma was lying wounded on a bed of arrows after a deadly fight of several days, Dharmaputra approached him and asked him what was the most potent means of obtaining release from the trammels of worldly existence. In reply to this query, Bhishma gave a long sermon expatiating on the power of God and his name with thrilling emotion and ecstasy. Kabir the mystic, poet of North India though a weaver by caste was able to become an illumined sage by having recourse only to Nama-Sadhana throughout his life. He says—

I have tried all the efficacious drugs,

none is equal to the Nama.

Even a small quantity of it entering in system,

transforms the whole body, into pure gold.

The only substantial thing is the name of Hari:

All the worldly objects are mere trash.

Like unto a dew drop which is mistaken for a pearl

and which vanishes in no time.

The moment he installs the name in his heart,

all the sins are destroyed,

Just as a spark of fire dropped on parched grass

burns it in no time.

But the recital of Nama should be continued with devotion till the last breath. Repeated remembrance of God is absolutely imperative. Whether one derives joy from it or not one should continue it in practice with a vow. If the mind roams about let it roam, but let not sadhaka give up his exercise even for a single day. Practice will make everything easy. God's grace descends on him alone who is vigilant and keeps the flame burning in his heart with unabated zeal. Sri Ramakrishna used to say:

"It is not possible for one to entirely rid himself of the passion. Hence let us give them different directions. In the place of sensual pleasures let the object of our desire be God Himself. Let us be proud that we are sons of God. Let us be proud of having believed in His name and say, I have taken his hallowed name and I am already free from sin, free from bondage and cares of the world. I am His soul: I am duly entitled to the inheritance of His wealth! Such is his vehement order."

What is needed is a living faith. God is ever ready to respond to the call of man. He is ever anxious to give Himself up to His devotee. Only he wants the least yearning on the part of man. Like the "Hand of Heaven" He is ever pursuing to bring us back into the orbit of His grace. Rightly does Tukaram say—If a devotee sings lying on his bed, God hears him standing, if he sings sitting, God begins to nod in joy; and if he sings standing, God begins to dance in rapture."

“छागं नो हन्तुमर्हथ” *

“ YOU OUGHT NOT TO KILL A GOAT ”

By

DR. V. RAGHAVAN.

इयं वै कर्मभूमिः स्यात्स्वर्गो भोगाय कल्पितः ।

तस्मादिन्द्रो महीं प्राप्य यजनाय तु दीक्षिकः ॥ १ ॥

1. This Earth is indeed the place for acts of *Dharma*; the heaven has been created for enjoyment; therefore Indra reached Earth and initiated himself for performing a sacrifice.

सवनीयपशोः काल आगते तु बृहस्पतिः ।

पिष्टमानीयतामत्र पश्वर्थमिति भाषत ॥ २ ॥

2. When the time came for the sacrificial animal (to be offered) Brihaspati (the preceptor of Indra) said “ Let flour be brought here for the purpose of the offering.”

अजेन यष्टव्यमिति प्राहुर्देवा द्विजोत्तमान् ।

ऋषय ऊचुः—

वीजैर्यज्ञेषु यष्टव्यं छागं नो हन्तुमर्हथ ।

नैष धर्मः सतां देवा यत्र वध्येत वै पशुः ॥ ३ ॥

3. The Gods told the Brahmanas “ The sacrifice must be done with a goat.” The (Brahman) sages said “ Offerings in sacrifices must be done with grains; you ought not to kill a goat; O Gods! it is not the *Dharma* of the good where an animal is slaughtered.”

तेहां संवदतामेवमृषीणां विबुधैस्सह ।

मार्गागतो नृपश्रेष्ठस्तं देशं प्राप्तवान् वसुः ॥ ४ ॥

4. As the sages were thus conversing with the Gods, (Uparichara) Vasu, the foremost of kings, who was coming that way reached that place.

‘ यज्वा दानपतिः श्रेष्ठः सर्वभूतहितप्रियः ।

कथंस्विदन्यथा ब्रूयादेष वाक्यं महान् वसुः ॥ ५ ॥ ’

5. “ A performer of sacrifices, pre-eminent donor, and one to whom the good of all beings is dear, how could this great Vasu speak wrong ?

*Mahabharata, Santi, 345, Kumbhakonam edition. Slightly condensed.

एवं ते संविदं कृत्वा विबुधा ऋषयस्तथा ।

अपृच्छन् ‘केन यष्टव्यमजे नाहोस्विदौषधैः’ ॥ ६ ॥

6. Coming to an agreement thus, the Gods as well as the sages asked (Vasu) “ with which is the sacrificial offering to be made ? With a goat or with herbs ?”

देवानां तु मतं ज्ञात्वा वसुना पक्षसंश्रयात् ।

छागंनजेन यष्टव्यमेवमुक्तं वचस्तदा ॥ ७ ॥

7. Having known the view of the Gods, Vasu said these words at that time, taking the side (of the Gods) “ The offering has to be made with a goat.”

कुपितास्ते ततः सर्वे मुनयः सूर्यवर्चसः ।

ऊचुर्वसुं विमानस्थं देवपक्षार्थिवादिनम् ॥ ८ ॥

8. Then all those sages, of sun-like effulgence, got angry and told Vasu who was seated on the heavenly car and was advocating the view of the Gods' party :

‘ सुरपक्षो गृहीतस्ते यस्मात्तस्मादिवः पत ।

अथ्य प्रभृति ते राजन्नाकाशे निहता गतिः ॥ ९ ॥ ’

9. “ O King! As you have taken the side of the Gods, you fall down from the heavens! from now, your aerial movement has been impeded.”

ततस्तस्मिन्मुहूर्तेथ राजोपरिचरस्तदा ।

अधोवै संबभूवाशु भूमेर्विवरगो (नृप) ॥ १० ॥

10. Consequently at that time then, that king moving in the skies turned down instantaneously and fell into a hole in the earth.

C. R. FORMULA

BY

SRI T. L. VASWANI, KARACHI.

Gandhi-Jinnah talks may end in agreeing to disagree: who knows? Is there not a Will-not-ourselves that shapes a nation's life? Pakistan or no Pakistan, to re-build a nation, you must re-mould its men: and the minds and hearts of the Indian people must come close to the Indian ideal.

As I survey the situation of this Ancient Land which has maintained civilisation longer than any other people in history, I feel constrained to cry halt to new experiments. One was India until her glory was dimmed by partition into small states and then, as each quarrelled with the others, India declined, and when 'the blue-eyed stranger' from beyond the sea appeared on the Indian soil, India was in chaos, crumbling to her fall.

In the scheme of Pakistan I see the seed of a long period of political chaos. It is not a new scheme. It was started, years ago, to give rest to the two big communities,—Muslims and Jews,—wrangling each with the other in Palestine. But there better counsels prevailed at last, and it came to be realised that partition of Palestine would do good neither to the Jews nor the Arabs.

A repetition of the plan in India will do good neither to Hindus nor to Muslims, India will not attain to Independence by Pakistan. Nor will India win her way to Freedom through slavery to western models of state devoted to capitalist profits and progress, to manufacture of bombs and shells,—symbols of materialism.

Let then that talk of Pakistan come to Sind and examine why in this land Hindus no less than Muslims decline and villages decay. Sind is dying: will you let India, also, die?

OUR MAIL BAG.

Sri Narasimha Priya—July 1944.

This issue maintains the usual features and the high standard. Mr. A. V. Gopalacharya Swami, Advocate, Trichy, continues his article on Sri Sankalpa Suryodhayam. Mr. S. T. Srinivasachariar of Tiruvayar continues his article on the True Vaishnavite which is in the form of a serial story of considerable interest. In the next article Srimathi K. Kalyani Ammal of Saidapet gives an exposition of 5 well-known stanzas in praise of Sri Rama and Sri Krishna. The news items and the editorial notes are interesting reading. The translation of Brahma Upanishad in Tamil with exhaustive annotations is continued.

Health—July 1944.

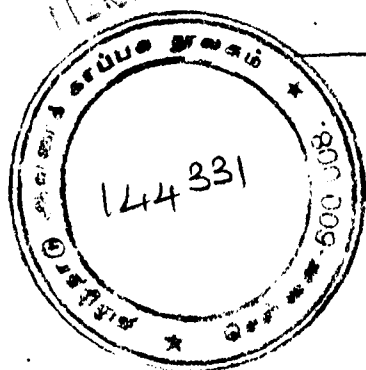
There is a very interesting article on "Social Conditions and Tuberculosis" by Dr. C. T. Dhruva, L.C.P.S., of Bombay. It is pointed out how overcrowding and lack of fresh air and sunshine is largely responsible for this dreadful disease. The article on the "Prevention of Blindness" by Dr. K. S. Israni gives practical suggestions as to how best blindness can be prevented by the control of small pox. Lt.-Col. Wright is quoted as saying "the control of small pox would do more for the prevention of blindness than all the hospitals in India." The fear of smallpox as a divine infliction showing God's wrath is giving way and people are correctly appraising the nature of the disease and the measures that can be taken to minimise and avoid the dangers frequently noticed in cases of smallpox. We trust that whenever small pox appears in a locality people will remember that it is necessary to take care of the eyes which are frequently affected and sometimes destroyed. The article suggests that cases should be seen daily and if the eyes become inflamed they should be kept washed with lotion and weak silver nitrate instilled. Ointment should be used. If there is an ulcer use also Atropine ointment. Even when the eyes are not affected it is well to instil weak silver nitrate as a preventive.

The article on "Sleep and its Importance" and the "Feeding of Children" will be read with profit.

Sadhana—June 1944.

The leading article on "Two Notable Centenaries" notices the work done by Y.M.C.A., and the Bahai Movement and the writer concludes "these two institutions have done during the first century of their existence substantial good work for the benefit of all both spiritually, socially and otherwise and have contributed towards the general well being of humanity at large." The writer says "the history of these two institutions clearly shows that the best way of moulding the life and thought of the future generations of the youth of the world is through organisations, broad-based on principles having universal application, which emphasise human brotherhood and common fellowship." We trust that enlightened public opinion in the Hindu community will realise this simple matter and proceed to organise Hindu youth with a view to strengthen the Hindu social structure and Hindu institutions. Dr. Besant realised this and organised her Y. M. I. A. movement which has done most valuable work. Young Men's Indian Associations on these lines are started in different areas, but there is no central All India organisation for the benefit of Hindus as the Y. M. C. A. It is better that the Hindu community realises in time the value of such work for the benefit of Hindu youth.

The article of "Hindu Reform Marriages" will be read with interest especially in view of the Row Committee's proposals which are now open to public criticism.



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