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OL. XXV

APRIL, 1947

271

No. 4

# THE Bharata Dharma

A Magazine of Liberal Hinduism

—The Official Organ of the Arya Mata Sabha—

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चित्रं कटनरोमिले वृक्षाः शिष्या गुरुषुवा । गुरोस्तु मौनं व्याख्यानं शिष्यस्तु छिन्नसंशया॥

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Published on the 1st of every month at "Moryalaya", Royapettah.

Yearly : India, Rs. 3; Foreign. 6s. Single No. : India, As. 4; Foreign. 6d.

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THE

# Bharata Dharma



VOL. XXV]

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## A MEDITATION ON THE ISAVASYOPANISAD 15-18.

BY

(DR. K. C. VARADACHARI, M.A., PH.D.)

Every meditation is a practice of union with the Divine, a yoga. The last four verses of the Isavasyopanisad counselled for the purpose of meditation by Sri Venkatanatha reveal certain wonderful correspondences between the Vedic, Upanishadic and pauranic strata of consciousness. The Mantra or the revealed literature is rendered into assimilable intellectual terms in the Upanishads and elucidated in the History which the Pauranic literature is. But the three are (I should have added the Brahmanic or sacrificial mysticism also) one integral presentation. If we would understand the inner meaning of any one of these, we should go to the other two and this indeed is the intention of certain classes of ancient scholars who insisted upon a correct and complete understanding of the three literatures mentioned.

The Isavasyopanisad teaches in the first fourteen verses the nature of God, the nature and duty of man and the means towards freedom and perfection and the results of the violation of the nature and the violation of the means. The realization of perfect being or at-one-ness with the Divine is intimated most luminously in the 8th verse. I have dealt with these aspects in another work and therefore do not propose to deal with them here<sup>1</sup>. But my practice of meditation for the

1. *Isavasyopanisad-with Bhasya* of Venkatanatha edited and translated by Dr. K. C. Varadachari and D. T. Tatacharya SVO Series No. 4.

cf. *Kane Festschrift* : my article on the same subject. and Proceedings of the All India Oriental Conference X session : my article on the same subject.

last four verses beginning with "*Hiranmayena patrena satyasyapihitam mukham Tattvam pusan apavnu satyadharmaya drsthave*" (15) had led me to feel that here we have a clear and profound mantra of liberation that is integral and combines the knowledge with works, and this prayer is the expression of the devotion impregnated with the knowledge of the Divine Nature and Grace, and the knowledge of the true relation that subsists between the individual and the Nature which includes his body.

The first verse (Isa. 15) clearly reveals that the individual soul is covered over with a passion-coloured lid and this is of the form of ignorance. Since this prevents the soul from seeking the Divine as the indweller in all things moving and unmoving (*Isa I*). The goal of being is the realisation of the One supreme Being as indwelling in all and the perception of the entire realm of creatures and things in that One Being and not only that one should see also the Divine as that who has become all these things (*Isa 6 and 7*), in other words as creator and cause. This realisation is incapable of being attained through the help of the senses, as the Kenopanisad has stated. For the Self is that which causes these senses to see and hear, and breath and taste and smell and touch. Thus the real subject of all experiences and the agent of all action is the Self; and this is the *Satya*, the Truth. Thus every other function of the self is incapable of seeing or knowing or even adequately informing the self to us. By the self alone can the self be seen and known and heard, and as the Kenopanisad says *Atmana vindate viryam vidyaya vindate amrtam*—we must gather our strength and truth from the Atman, the self that is the source of all seeing and the power behind all seeing. Thus it is that this Being unseeable of the senses, is incapable of being known except when the passion-clouds are dispersed, the passion-lid removed and a strong peace or silence or calm pervades the being. More fully must it be comprehended that this attainment of peace or *sthita-prajna* consciousness or calm silent fullness is impossible to attain by means of man's volition or will or ignorance as such; but by a real and inward aspiration this might be possible. That is the reason for the prayer and the aspiration upwards calling to the Nourisher, Pusan, the Divine of the beneficent movement. The *santa-state* is a gift of the Divine, this is the *satya-dharma* state, a preliminary peace-state but nonetheless foundational and fundamental to all ascent. It is because it is a gift and grace of God and the intimation of His presence it is capable of being permanent and ever-revelatory of higher and higher levels of being and immortality.

Any peace that comes as a result of one's own effort is not only incapable of being permanent, but it indeed achieves a false-peace, a repressed state infected with a deeper conflict or else it is a precarious egoity that is the contradiction of the realisation of the One self in all beings.

The pauranic analogue suggested by the phrases of this verse of Isa Up. is the story of Hiranyakasipu—the gold-vestured or gold-coated egoistic Asura, who searched as no man or God ever did for the omnipervasive Being—the Vishnu, the enemy of the egoistic soul Hiranyaksa, greedy eyed,—a stealer of the Things that are of the Divine, the coveter of the Goods that belong in verity to the Divine (*Isa, I*), the usurper, albeit ignorant of the fact that the things do belong to the Divine alone. But the point is not that alone, the soul that is thus greedy-eyed or passion-eyed and passion-covered being ignorant of its true nature and considering itself to be the sole master of reality, of all that is permanent and temporary, essays to challenge the very existence and possibility of the existence of the Divine, Iswara. The Puranas as well as the Veda describe the existence of other Asuras such as Vrtra, Vala, Naraka, Taraka. But the illustration of the truth is most aptely and adequately represented by the unique figures of Hiranyaksa and Hiranyakasipu. The nature<sup>2</sup> of the asura is to make it impossible for the truth to emerge, to possess it exclusively for themselves, by confining it to their own cave by closing the gates of the cave against any outlet or inlet. This lid was what was prayed for to be removed by the Divine Almighty. It is in this sense that we have to accept the story of Hiranyakasipu who through his austerities won the coveted boon of unslayability by any mortal being or god or animal or plant or any created being. His own son pointed out the actual existence of the supreme Omnipervader. Searching for this being the Asura returned baffled, unable to reach it. "The ego was a helper in acquiring the boon by tpsaya and yoga, but it had become a bar to attainment of the knowledge of the Omnipervader. It had indeed itself fixed the lid more firmly on itself than helped to remove the lid. This indeed is the mystery of the ego. "He who would save his soul must lose it." The ego is something that is an entity fundamental and real because it is indeed such it is the most persistent fact in experience. It is eternal. But this is quite different from the fact of ignorance that erects this ego as the possessor of all reality or

2. Gita : ch. XVII.

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experience, as the ruler and sustainer of reality. It is immitigably private that it can never play that role of Isvara though it is through the soul the Divine acts or manifests or enjoys the soul as well as the Universe or Nature. The infinite diversity of Nature equally is a reality that is sustained by the Divine One so true is the numerical manyness in respect of individual souls and the Nature (*prakrti*), this manyness is a reality, a secret truth of the Divine Nature. The Divine, as Sri Aurobindo affirmed, is the One in His eternal Manyness.

Further the truth becomes clear that the lid of ignorance cannot be removed by the powers and passions or exertions of the individual ego. Only by the Divine alone could the imprisoned soul get released, only by the Divine Power and Love or Grace could the lid of ignorance and passion be removed. No doubt as a result of intense prayer and pleading and aspiration the soul imprisoned within its own construction of desire, passion, greed and covetousness could be released. The souls are of three grades : divine, human and titan. The first is a class by itself, luminous in being, uncovered by any lid of passion, full-blown instruments of the Divinity within them, devoted servants and warriors of light. They never suffer from this opaqueness of being that is result of covetousness and separation from the Divine, the Satya, the centre of being, a separation that results from the covering of the lid by the ignorance of the One Truth that all verily belong to the Divine alone.

The second-class, namely the human (mental) and the third-class namely the Asure (vital), beings are those who are in need of this removal of the lid of separation and passion, the lid of division, the lid that makes it impossible for the soul ever to enter into itself in order to arrive at the truth or knowledge of its real function and nature. The word in the Upanisad '*dharma*' significantly points out that the soul has to seek to know its real function in respect of the Divine, for, knowing this the soul becomes something protected and nourished by the truth rather than tormented by the untruth of independence and egoism which it could not but consider in its own limited consciousness as the core of its reality. Confronted with the mystic truth that *Prahlada*, the awakened Intuition, had brought, the Vital Asura, indeed the father because of being the prior or earlier manifestation in evolution, engages upon a severe test of the nature of the soul, Atman, *Prahlada* himself being but the embodiment of the nature of the Atman. The Atman which has attained the Supreme Being, the Isa, is described in the *Isavasyo*

opanisad verse 8, as *Suddham*, *Suklam*, *asnavirum*, *akayam*, *avranam*, or *Kavi*, *manishi*, *paribhu*, *svayambhu*,—all these attributes reveal the soul to be other than the body, the physical body, which the individual has been seeing and considering it to be. The vital soul (titanic and powerful), the Asura, found that the son, the enlightened buddhi, *Prahlada*, was not touched by the rigorous tests and threats of the vital being. He was different, and he said that there was another, the Vishnu. the omni-pervader, who was guarding him (*paryagat*; attained him as the *Isa* Up. '8 put it). The vital soul wanted a demonstration for his own complete benefit of the existence of the omnipervading being, and would not accept the conclusive evidence of the mysterious persistence of the soul apart from and despite the body. Thus challenged the soul of Buddhi, *Prahlada*, prays (or is it the self of *Hiranyakasipu* baffled by the energy and ability of the soul that lives by the Self and by Knowledge had attained immortality: *atmana vindate viryam vidyaya vindate amrtam—vinasena mrtyum tirtva sambutya-amrtam asnute—prati-bodhaviditam matam amrtatvamhi vindate—?*) to the Supreme Vishnu to remove the lid that covers the ego, even if it be by force, as indeed it has to be done, for it is the *Rudragranthi*, the knot of final death of ignorance, dissolution of egoism, and covetousness and possession; it is then that the individual soul ceases to feel the need for the continuance of itself as a separate being. It is then that the Lord in the form of *Narasimha*<sup>3</sup> (indeed a play on the word *Purushottama* in one sense, and in another sense the representation of the infinite marvel of the Divine Being transcendent to all creation, all possibilities of created being, and yet master of all these forms and names and capable of incarnating in each and every one of them without undergoing any sort of diminution of energy light, knowledge, infinity and power, benevolence and majesty), emerged, as the *Purana* says with the mystic Sound, *Om*.

The *Omkar* is the *Aksara*, the One Imperishable supreme Sound that is the *Brahman*. The *Isa* uses this Mystic-Sound (*pranava*) in the 17th verse as meaning the Sacrifice or Will-superconscient, the Doer. The *Narasimha* emerges from the Pillar (*sthanu*) within and destroys the *hrdayagranthi* the root-knot of bondage, that is, the possessive-knot that separates and disintegrates the unity that is the abiding nature of the soul with the Divine. The bowels and entrails of the soul are removed once for all, for it is for these or for the protection and

3. The lionine form illustrates the mystic symbol of destruction of the *gaja* the vital being by the lion, the super-vital being.

sustention of these (self-preservation and self-perpetuation which are the twists in real seeking of immortality, the perversions of the fundamental truth of immortal existence in divine nature and function) that the habits of sequestering or coveting or theiving were cultivated. Thus the grand effulgence of the Divine who emerged with the glorious sound creative and destructive of all the worlds, manifested the ever-present beneficence of the Vishnu. The prayer of the soul was indeed answered and the asuric knot was cut, the lid was torn open, (*apavarnu*—remove or uncover almost suggest the tearing open, cut open) and the great father of Prahlada was liberated. Thus may the father, or Prahlada on behalf of his father, pray " *Pusannekarse Yama Surya Prajapatya Vyuna rasmin samuna tejan ! Yat te rupam kalyanatamam tat te pasyami Yo' savasau purusah so'ham asmi !!* O Nourisher ! O sole Seer ! O death ! O Surya Prajapathi ! Withdraw thy Hot rays, gather up thy beneficent rays so that I see thy most auspicious Form. Who this man He this am I." And thus know that the angushta-matra, thumb sized being indwelling in me is identical with the Self in the Sun. This is the Aditya-hrdaya—the secret of oneness in multiplicity resolved by in and through the experience of the Prahladic Buddhi the Joyful Wisdom, the Sreyas, this eternal oneness in eternal Manyness of the Antaryam in, Vishnu, the Omnipervading Isvara, Narayana of the Pancaratra,<sup>4</sup> and the Prasnopanisad.

It can well be seen if any one reads the Bhagavata VII. Now Prahlada prays to Laksmi-Narasimha who though He revealed His fierce form of illustrious and blazing might to the Vital Asura, revealed his most beneficent form to Prahlada with the ever-inseparable Laksmi Sri, for the eternal good of his father Hiranyakasipu (how remarkably this recalls the choice of the first boon by Naciketas in the Kathopanisad?) In reply to this the Divine Narasimha says that that was indeed already granted by the very touch of His and by His very combative embrace. The soul was indeed restored to its purity by the clasp of the Divine and by the knowledge of the oneness of the Self in all existences (Isa 6 and 7). The true Self *Aham* so to speak is the Divine Alone.

We can then proceed to see in the next two mantras the same Joyful Wisdom, Prahladic consciousness, that has beheld the One supreme integral unity of the godheads and its own Self now resolves

4. Upanisads and Pancharatra : K. C. Varadachari. [(New Indian Antiquary (to be issued) 1946)].

to offer up itself in utter consecration for the fulfilment of the Divine Lila. The soul is immortal and it has no one above and its bodies are not fixed or permanent. The dehatma-bhrama has been rooted out utterly. The truth has been known that whatever is possessed by the soul even in trust must be offered up completely to the Divine. *Tyaktena Bhunjitha* of the first verse of the Isa [Up. already intimates the consequence of the acceptance of the Divine as all-pervading and all-residing. Sacrifice (*kratu*) is the height of the truth. Thus it is that man or the awakened soul, pure and rescued from the false identification with the body, resolves upon the great act of conquest of Visva or the waking consciousness (*jagrat*) with the help of sacrifice. It is in the waking consciousness that the consciousness of difference is most acutely present, and it is this that has to be overcome by sacrificing, by giving up all possession, by co-operative action, by love and feeling of brotherhood and self-renunciation. This is also the *Asva-medha*. In other words, the sacrifice is called Visvajit, and it is a sacrifice that entails the surrender of all possessions as daksina ; to whosoever seeks anything that thing must be given. The visvajit sacrifice of Mahabali is a great sacrifice, in this sense that it has a great mystic meaning. (So too is the inner meaning of the sacrifice of the father of Naciketas—Gautama Aruneya)<sup>5</sup>. He who would possess all must give freely all that one has. This was the *pratijna* and it is clear that this sacrifice would not have been completed but for the coming of the Vamana (the name is significant as it is used for the Divine in the Kathopanisad), the dwarf-Vaisvanara-Brahman, who asked just three feet of ground. The Mahabali offered him the three feet despite remonstrances from his Guru. The Lord with one foot measured the entire earth (*prthivi*) and with the other foot he measured the entire heavens reaching beyond the sun and the moon and the great seat of Brahma, and asked of Mahabali for the third feet of ground. The great king then offered his own head. Thus the physical, and the spiritual parts of the King were returned to the Divine. An integral offering took place, and the result was the attainment of the supreme bliss of Brahma, the rasatala, the seas of Ananda. Thus come the wonderful words of the verse 17 of the Isa pregnant with the consciousness of the true Lord of Sacrifice, *Kratu : Om Krato smara, Krtagam smara.*

5. cf. Kathopairisad I states that Vajasravasa, Gautama Aruneya performed the Visvajit sacrifice in order to know the secret wisdom of the Self that grants the Bliss and Peace and immortality that pass understanding.

Aum sacrifice Remember what was done<sup>6</sup>. As Venkatanatha interprets this verse it means 'Please fulfil the sacrifice by thine supreme presence and acceptance of my surrender, for thou art the Lord of sacrifice.' The satvika tyaga is also exhibited, for the individual soul is a mode, prakara, sesha dasa of God alone.

The last verse is a further fulfilment of the previous verse, and is not as some scholars might consider, a general prayer found in the three Vedas and the Brahmanas. For, its integral place by reason of the continuity of thought is ascertainable from the fact that surrender of the form of sacrifice of the Mahabali, the energetic elevated soul, conscious of the nature of the Dwarf, Brahman, who came a-begging for just the three mystical feet as the Vishnu; who was anxious to complete the great sacrifice undertaken by him entailed the leading of Bali to the highest places of plenitude out of Grace, promised to the progeny of Prahlada. (The Matsya Paurana and Harivamsa accounts of the entire episode are most enlightening account). Once the Divine has appeared as the self of itself as its truth and being, the peace is assured, conflicts avoided, by the Grace of the Divine who of his own accord came, as the great Tiruppanalvar said, to take the soul to the supreme abode of *Rasa, rasatala*, for the great Mahabali was consigned to the Rasatala there to be eternally watched by the Divine solely and to be enjoyed by Him alone and naively or is it purposely it is stated Mahabali was fully satisfied. Was there a more lovable punishment ever given to one who dared to offer himself up to God despite the entreaties of his own Guru who asked him to hold on to what he had and warned him of the deceit of the Divine! Did not the Gopies seek such a punishment? Have not the Alvars sought this punishment? Have not Gods awaited this punishment? To be with God morning, noon and night and for ever and alone. To have God's breath, sight, taste, smell, and the sweetest Sabda of the Flute. To share in the experience of knowledge of God's direct sovereign rulership, intimate indwellingness, transcendent supremacy, wonderful power of creation,

6. Aum are the three feet, the jagrat, svapna and susupti; physical, psychical and spiritual; karma, jnana and bhakti; and over and above these three feet is the Lord, the fourth, the turya.

*Hari Vamsa Ch. 44*: Vamana describes himself as Kratu. *Ch. 45 v. 18-19* Sukra warns Bali, thus "O Daitya King do not make him any present. Forsooth I have come to know that he is Vishnu. What wonderful Devotion. You have been imposed upon," Bali: I have not been deceived. The Lord Vishnu himself has come to my sacrifice. I shall give unto this God of Gods whatever he will ask of me." See also his reply to Prahlada.

sustention and destruction all revealing the supreme sovereign Daya, and more than all descents into all forms, in His Fullest puissance and plenitude, resplendence and power!! The Divine though omnipervading or capable of omnipervading (vasyum literally means this latter), out of his Grace and in response to the search and prayer and aspiration descends to meet the soul and leads him to the higher reaches. If this task could have been done in respect of the recalcitrant dividing asura, vital being and difficult to modify except through force or violence, how much more easily and more finely could not the Divine do the same for the more evolved mental soul? Thus the last verse:

*Agne naya supatha raye asman visvani deva vayunani vidvan !*

*Yuyodhyasmajjuhuranameno bhuyistham te nama uktim vidhema!!*

The Divine who is the Nourisher and Ruler, Seer, Death and Indwelling self, and our Father and Supreme Light is the Foromost Fire or Will within us. He is undiminished in every one of his descents and is ever full:

*Purnamadah purnamidam purnatpurnamudacyate!*

*Purnasya purnadadaya purnam eva avasisyate.*

## OUR TEMPLES

By

DR. C. KUNHAN RAJA.

Because we have temples in India, we in India are called idol-worshippers. In our temples we have only a Deity; we do not have any *idol* of a Deity. There is as much difference between hugging a wooden doll and enjoining the company of one's beloved as there is between idol-worship and Deity-worship in our temples. The secret of organic matter has not yet revealed itself to the scientists. Just as matter assumes a certain form, which we call a body, and is endowed with sentience, similarly through a certain process, known to our ancients and described in the *Agama Shastras*, a stone or a bronze piece moulded into a definite form becomes endowed with Divine sentience and Divine qualities; it is that Divine in material form that we worship in a temple.

Just as human body can continue to function as an organism only if there is food, air etc., similarly that form in the temple can continue to hold the Divine Powers only if there are certain daily and periodical ceremonials performed according to prescription. Just as there is good

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food and bad food, non-nutritious food, pure air and foul air, which affect the proper growth of our body, there is the same difference in the ceremonials attached to a temple. There is no more superstition in a temple-worship than there is superstition in continuing our life through food, air etc.

It follows naturally that the priests who perform the ceremonials must have some training; they must have certain personal qualities also. If there are not available in the temples such priests with the requisite personal qualities and requisite training and if the prescribed ceremonials are not performed in the temples, there is not the Divine also in the temples. The form in the temples then become mere idols and they have no more of Divinity in them than there is the human element in a dead body that is artificially preserved from putrefaction after death. From this point of view I have serious doubts whether there is any institution that can at present legitimately be styled temples. Thus the question of Harijan entry into temples has no living value at the present stage.

I have been often wondering why, when there is no much of clamour and sensationalism about securing admission to Harijans to the temples (if they can so be called), there is not even a little finger raised by any one at all to see that the Divine gets admission into the institutions and make them eligible for the appellation of temples of God.

The mere recitation of certain series of syllables and calling them *Mantras*, the mere performance of certain ceremonial forms and call them temple *Poojas*, is as meaningless as to decorate a doll and call it a pretty person. At least along with (and it must have been long before it) the agitation to give equality for the Harijans with all other Hindus in the matter of the primary right of religious worship in the temples, there should be a more vigorous effort to restore the Divine into the temples and make them proper places for worship.

The religion of India does not confer a hereditary right or impose a hereditary disability on any family. The father's rights are inherited by the son *only* if the son takes up the responsibilities of the father. Even if a man does not inherit such a right, still by virtue of his having undertaken a responsibility, the willingness to shoulder the responsibility confers on him the right. And the son's assumption of the right confers the same right on the dead fore-fathers also as posthumous gifts. Thus theoretically, even such a person becomes the descendent of those who had the right. When in the *Mimamsa Shastra*, it is con-

tended that a Brahmin is one whose ancestors on the side of the father and also on the side of the mother have all been Brahmins, however far backwards one traces, they mean nothing more than what is stated above. Otherwise the ethnic differentiations among people of the same caste in India cannot be explained in any way.

The temple funds have been endowed and have been accumulating for a double purpose. One is to train people who can properly perform the temple ceremonials. The other is to train proper worshippers. There cannot be worshippers unless there are temples; and there need be no temples unless there are worshippers. Thus education for all is a concern of the temples and the distinction between theological education and secular education vanishes.

*Sanathanadharma* means more a continuous and unbroken reign of *Dharma* than stagnation of institutions. The very fact that there are various *Dharma Shastra* works and that there had been need at various times for writing out new *Dharma Shastra* works show that in ancient times *Sanathanadharma* was understood only as *Dharma* continuing without a break, with proper changes to meet the needs of the changing times. Otherwise there should have been only one *Shastra* work and only one interpretation. Thus the present-day Temple-Entry Law will one day be recognised as much as a *Dharma Shastra* work as any earlier *Shastra* work.

If the State can interfere with the financial administration of temples and if secular Law Courts, in which non-*Vaidic* people sit as Judges, can decide the form of worship to be followed in certain temples when disputes from worshippers are taken to such Courts, I see no reason why the State should not decide who should perform the ceremonials in temples, and also why the State should not employ the temple funds for training both priests and worshippers for such temples.

There is the opportunity for Theological training; there is the need for it; there is also the scope for it; there is provision for it too. What is lacking is only conviction, courage and will. Here is a suggestion for new Universities managed out of temples funds with a theological bias. There are the resources, which the State should see, is properly utilised.

#### THE CONSTITUENT ASSEMBLY OBJECTIVES RESOLUTION.

The following is the text of the Objectives Resolution passed by the Constituent Assembly :—

“ Wherein this Constituent Assembly declares its firm and solemn resolve to proclaim India as an Independent Sovereign Republic and to draw up for her future governance a constitution the territories that now comprise British India, the territories that now form the Indian States, and such other parts of India as are outside British India and the States as well as such other territories as are willing to be constituted into the Independent Sovereign India shall be a Union of them all and

Wherein the said territories, whether with their present boundaries or with such others as may be determined by the Constituent Assembly and thereafter according to the law of the constitution, shall possess and retain the status of autonomous units, together with residuary powers, and exercise all powers and functions of Government and administration, save and except such powers and functions as are vested in or assigned to the Union, or as are inherent or implied in the Union or resulting therefrom; and

Wherein all power and authority of the Sovereign Independent India, its constituent parts and organs of Government, are derived from the people; and

Wherein shall be guaranteed and secured to all the people of India justice, social, economic and political equality of status, of opportunity, and before the law, freedom of thought, expression, belief, faith, worship, vocation, association and action, subject to law and public morality; and

Wherein adequate safeguards shall be provided for Minorities, backward and tribal areas, and depressed and other backward classes ; and

Wherein shall be maintained the integrity of the territory of the Republic and its sovereign rights on land, sea and air according to justice and the law of civilised nations, and this ancient land attain its rightful and honoured place in the world and make its full and willing contribution to the promotion of world peace and the welfare of mankind.”

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#### EDITORIAL NOTES

##### Temple Entry for Harijans and after.

Many temples in South India have opened their gates to Harijans who have been till now debarred from entering temples and offering worship therein. Still many temples remain to be opened. The Minister for Religious Endowment and other Ministers in the Cabinet have not considered it *infra dig* to run up to remote places to open even small temples. Some photographs of such opening of temples have appeared in the press along with reports of the speeches of the Ministers concerned.

While all this is for the good, we are surprised to see that no effort is made to make the temple a real place of worship. We would like a certain set of rules framed on the lines of rules made under the Travancore Temple Entry proclamation for the observance of every Hindu worshipper. The temple should be a spiritual dynamo. Discourses on Religious topics, Bhajans, recitation of Vedas, Thevarams and Prabandams should be arranged and every worshipper who comes to the temple for worship must be able to take part in such items. There is great need for training not only the priests, but also the worshippers in the matter of offering worship in the temple and in the due observance of the rules laid down for such purposes.

In this connection it may be pointed out that while big temples are being opened to Harijans, many small temples in and out of the way villages are passing into the hands of Missionaries of other faiths. This is fraught with the greatest danger so far as the Hindus and Harijans are concerned. The Hindu Religious Endowments Board should awake betimes and maintain a list of all Hindu temples not necessarily to bring them under the Board, but to prevent such temples from passing into the hands of Missionaries. In fact no temple should be allowed to become a church and mosque without the sanction of the H. R. E. The Hindu Religious Endowments Act requires to be amended to enable the Board to take steps in this direction.

##### Communal Riots in the Punjab

It is deplorable that the enemies of a 'United India' should still indulge in their mischievous campaign of rousing communal passions in different parts of the country. The recent happenings to the Punjab

have put into shade those in Naokali and Bihar. The Hindus and the Sikhs in the Punjab have been the target of this communal fury and they have suffered heavily. Many lives have been lost and crores worth of property have been burnt and damaged. Several villages have been set fire to Hindu families have been forcibly converted into Islam. It is however heartening to note that the Defence Member of the Interim Government Sirdar Baldev Singh and Pandit Nehru are touring the Punjab to study the situation. Ere long we hope peace and harmony among the people will be restored.

#### Madras Ministerial Crisis

It is most unedifying that the affairs of the Madras Ministry should have taken very ugly proportions. Without entering into the merits of the question we may state in a general way that the Madras Congress Legislature Party consists of diverse elements, each one pulling the other way, making it impossible for the party to function, effectively as a well disciplined and closely knit party.

If the members of the Congress Party had kept the interest of the province in view and the high ideal for which the Congress stands there would have been no occasion for the sorry spectacle we are witnessing now. Congress Ministers should be like our old Raja Rishis, absolutely disinterested utilize their office as an opportunity for disinterested service to the people. Again like our old Raja Rishis, Ministers must be men of real culture, capacity and character, who would rise above the temptations of office and would be absolutely incorruptible. Personal ambition, and love of power on the part of the Congress Ministers no less than the extreme policies adopted by the Ministry seem to have been the cause for the rift in Congress circles. Ministers should listen to the views of their own party members no less than to the views of the opposition block in the Legislature—Whatever may be the outcome of Rashtrapati Kripalani's visit,

"God! give us Men. A time like this demands  
Strong minds, great hearts,  
True faith and ready hands.—  
Men whom the lust of office will not kill  
Men whom the spoils of office cannot buy.  
Men who possess opinions and a will,  
Men who have honour,  
Men who will not lie,"

#### Study of Sanskrit and Nationality

While it is gratifying that the promotion of Sanskrit learning is claiming the attention of all discriminating men of culture whatever be their caste, one regrets to find that Governments of the provinces and the people in general, not to speak of the various political parties in the country are evincing not sufficient enthusiasm to further the cause of Sanskrit learning to the extent that it deserves.

It is not necessary to acquaint the readers of Bharata Dharma with the value and the treasures of Sanskrit literature. Our object is to point out that a study of this classical language by every Hindu is of paramount importance to the country and to Indian culture.

With a National Government in the offing at the centre and the present Congress Government functioning in the provinces we expect that Sanskrit learning will come into its own in the curriculum of studies in our schools, colleges and universities. The recent move in South India to have a Sanskrit University is to be welcomed. In recent years, scientific and technological subjects have received greater attention in our Universities than humanities. It is a situation which requires to be rectified. While the study of sciences and technological subjects are necessary for the material prosperity of the country, one cannot afford to neglect the study of humanities which possesses the great quality of promoting toleration and brotherhood, and which helps to understand the Spirit of Humanity.

Of all the classical languages in the world, Sanskrit occupies a unique place and its study, will conduce to greater harmony and peace among the classes and masses in India leading ultimately to World Peace.

### BOOK REVIEW

#### Temple Entry Legislation

By S. R. Venkataraman, B.A., B.L., Member, Servants of India Society, Royapettah, Madras Price Rs. 3.

I have looked over the pages of the interesting book on Temple Entry Legislation by Sri S. R. Venkataraman. The illustrations and the documentation contained in the publication make it not only a valuable book of reference and guidance to the numerous administrators and social workers in India whose numbers must be growing from day to day as our country reaches more and more its promised independent status, but also an interesting one because of the local colour and realism it carries with it. I must congratulate the author on being able to produce such a publication. It is thoroughly in keeping with the spirit of the Servants of India Society which brings to bear an attitude of research and understanding, on problems of this kind in India and lifts them out of the context of mere slogans and shouting enthusiasms of the hour. The author has avoided exaggerations and effusions, which generally vitiate the attitude of writers on such subjects and has given due place to the religious, reformist and political forces that have made Temple Entry Reform possible in India and has rightly pointed to the example of Travancore.

Temple Entry is, but only the beginning of the reform required in India. The Harijans should get the full benefit of temples not only as dumb exploited worshippers therein but must attain the status of responsible benefactors through the temples in a general sense. A casteless society must be made possible by the temple entry movement. Only such an indication would be satisfactory to the intelligentsia of the country interested in mass welfare.

I am sure the publication will pave the way to that amount of general understanding which will help to bring about this desired result at an early date ushering a new era in our land.

P. Natarajan.

M.A., D.Litt. (Paris). Fernhill.

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### The Passing away of Untouchability

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

#### Bharata Dharma Pamphlet No. 1.

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)*

### Do Sastras justify Touch Pollution?

MR. B. SITARAMA RAO

#### Bharata Dharma Pamphlet No. 2.

The pamphlet is calculated to bring an assurance of conformity to those working for social uplift as showing that Hinduism without untouchability is not less orthodox than present day Hinduism. *(The Hindu)*

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Published on the 1st of every month at "Moryalaya", Royapettah.

Yearly : India, Rs. 3; Foreign. 6s. Single No. : India, As. 4; Foreign. 6d

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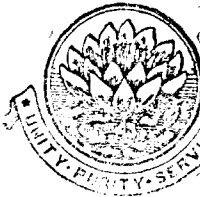
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THE

# Bharata Dharma



VOL. XXV]

MAY, 1947

[No. 5

### EDITORIAL NOTES

#### The Asian Relations Conference.

The Asian Relations Conference which recently concluded its session in the Purana Kila in Delhi is an epoch making event not only in the history of India but in the history of the Asian people as well. Never before in the history of either India or that of the Asian countries was a similar conference held where the representatives of the different countries vied with each other in making the conference the success that it has been. It was indeed a very happy idea of the Vice-President of the Interim Government Pandit Jawaharlal Nehru to have conceived the idea of an Asian Conference for the promotion of mutual good will and co-operation between the different Asian countries. The delegates who attended this conference numbering about 260 from about 26 Asian countries, every one of them without exception, expressed his indebtedness and that of his country to India for having roused the political consciousness of the Asian people by her epic battle for freedom during the last half of a century and more. Thus the Asian countries under the leadership of India have been weaned from their thralldom and cloistered existence. The Conference has been in the nature of a family reunion when the sons and daughters come home after the lapse of many years for sharing the joys of the home and the family. Similarly it will be India's turn to repay these visits to her children.

The objective decisions of the Conference augur well for the future of the Asian countries. The formation of an Asian Institute for cultural contact and fellowship between the different countries of Asia is nothing but an attempt to revive in a more organised systematic and determined manner the old cultural intercourse that India maintained

in the heyday of her glory, prosperity and cultural supremacy. We have an earnest of this cultural fellowship in the offer of Sir C. V. Raman to go to Rangoon to help the Burmese people to rebuild their science laboratory in the University of Rangoon which was destroyed during the last war. It is happy gesture on the part of Sir C. V. Raman to have made this offer without burdening the Burmese people, in any manner whatsoever.

We earnestly hope that the Asian Institute will enable once again the cultural stream of the Asian countries to flow freely from country to country helping the growth of those ideas and ideals which make for world brotherhood mutual help and toleration.

#### Export of Art Treasures.

The Education Member of the Interim Government, Maulana Abul Kalam Azad, deserves the thanks of every patriotic Indian for the piece of legislation he has recently piloted in the Assembly, preventing the export of specimens of Indian Art, relics and images, to foreign countries. Foreign Art connoisseurs, genuine and pseudo, curio collectors no less than commercial adventures from the west in the days of the East India Company, and their descendants have depleted to a considerable degree the country's most, valuable and artistic specimens of Indian Art and Sculpture. The most tragic part of the story is that Trustees of the Hindu temples and the leading gentry of the place either because of fear of the ruling race or because they wanted to be in the good books of the rulers, have in the past been parties to this nefarious transaction. We have heard and read of temple trustees presenting the gubernatorial parties during their visits to temples with specimens of such valuable Indian art and culture. Besides, there are rich merchants both in India and abroad dealing in curios, specimens of Indian art. They too have been not a little responsible for the export of these specimens to foreign countries and people who have been to foreign countries have testified to an image of Nataraja or a Buddha adorning the lounge or a drawing room of well to do families and being used as a peg for hanging their hats ties or scarves. The cumulative result of all these is that the most wonderful specimens of Indian art, iconography and sculpture are found only in foreign museums. This had been the fate not only of India but of all Asian countries like Burma, Ceylon, Java and Siam etc., which have come under the sway of European countries. Thus there are more Indian and Asian specimens of Indian art in the Museums of London, Paris, Boston

and Leiden than in any Indian Museum or perhaps in all the Indian Museums put together.

While we accord our hearty support to the legislation preventing the export of Indian art treasures, we urge on the Education Member the need for making a survey of all the specimens of Indian Art in the Museums of the world and arrangements for bringing them back to India.

In this connection we welcome the move already taken by the Education Member to have the Art treasures now kept in the India House in London transferred to India. Ere long we hope we will be able to get back what rightly in our heritage which for reasons that are too obvious has been delayed so long.

#### The late Right Hon'ble V. S. S. Sastri Memorial

The first anniversary of the passing away of the Right Hon. V. S. Srinivasd Sastri, fell on the 17th April 1947. During the fairly long span of life that was vouchsafed to him he played many noble parts, in the public life of this country and in international politics. His title to distinction not merely rests on his achievements in many walks of life, not merely on his reputation as one of the greatest orators of the world but to a very large degree is based on his deep culture statesmanship and broad outlook. His spirit of toleration and brotherhood, his capacity to see the other man's point of view, all these left their impress on every one that came into contact with him. He was absolutely free from any bias communal, racial or religious. He was a true representative of Bharat Varsha Culture and all that is good and great in the culture of this land and of the West.

The Memorial Committee has appealed for funds to found an Institute to be named after him, so that the study of public questions may be carried on in the Sastri tradition. May we appeal to the readers of the Bharata Dharma and through its columns its wide reading public to respond to the Committee's appeal for funds in a generous measure. Contributions may be sent to Sri T. R. Venkatarama Sastri, C.I.E., Mylapore.

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## THE UNIVERSALITY OF THE GITA

By

(DEWAN BAHADUR K. S. RAMASWAMI SASTRI)

I desire to present in this article my views about the universality of the Gita because I feel that we have to steer between the ultra-liberal and the ultra-conservative views if we are to understand the true inwardness of the Gita ideology. In one place the Gita says: "In whatsoever way men worship me, in that way I accept them; men from all sides tread the path that leads to me" (IV-11). In II-45 He says: "The Vedas have the three gunas as their objects; you must rise above the three gunas". Yet in XV-15 He says that He alone is to be known by all the Vedas. In XVI-24 He says "The Shashtra (Veda) is your authority in respect of what you should do and what you should not do. Knowing what is said in the scriptural injunctions, you should do your actions here". One may ask: If we are to rise above the three gunas and the Vedas teach only them, how could they reach God, and why should we act as ordered by them? The reconciliation is in the view that the Vedas teach things relating to the three gunas: as also Godhead and the way leading to God. We must seek and know the latter and fulfil the highest purposes of life. See II-46.

The Gita is certainly a universal scripture. It refers to *Janah*, *manushyas*, *manavas* etc. All are God's children and are eligible for liberation (*moksha*) (IX-39 to 44). The path of *bhakti* is open to all. The Gita refers at the same time to *Swakarma*, and *Swadharma Swabhava* of the four castes (See XVII-41 to 48, II-35). I do not think that it is correct to say that it belongs to a period between the 5th century B.C., and the 2nd century B.C. It belongs to a much earlier era. It is certainly long prior to Buddha. Hence we must try to comprehend it as a gospel of the age and as a gospel of all the ages. We must not try to read lessons from modern life into it. Its thesis is that if a man does duty which falls to him as born into a particular social group, he will be able to attain purity and serenity and composure of mind (*chitta suddhi*), fitting him for *dhyana* and *bhakti* and *jnana*. Sri Krishna refers the *Swadharma* and proceeds to define the *Swadharma* of the four castes (XVIII-41 to 48). The *Varnas* forming the *Swabhava* determine the birth which determines the *Swadharma*. This does not mean that men outside the socio-religious system of India.

are not eligible for devotion leading to salvation. They also are eligible for devotion and salvation. But *Chitta-suddhi* which is the base-ment of devotion is more easily attainable by *Swadharma* done in a spirit of *Krishnarpana*. See IV, 12, 13.

Another matter to be borne in mind is that we must keep apart in our mind *dharma* and *vrithi*. *Vrithi* is profession and may change according to the stress of environment. But *dharma* is *Sanatana* (unchanging and eternal). Let us not therefore drag into the discussion relating to the Gita the modern freedom in the matter of professions. The nexus of *dharma*s for each social group exists and the total nexus brings about social stability and inter dependence and makes for a non-competitive cooperative social order. The individual's *dharma* if done in a spirit of an act of obedience and a love-offering to God brings about *Chitta Shuddhi*. The social nexus of *dharma*s bring about a happy and prosperous social order.

Mr. K. Kallanaswami says in his article on *Gita and Religious freedom* (Bharata Dharma April 1946) that in this modern age of freedom it is not necessary that "one should live and die within the religion into which he was born, performing the duties of that or said to appertain to it". He proceeds to say: "And much less than the words of the Gita be interpreted in such way as to hidebound persons in the religion of his caste or that of the family to which he belongs without allowing freedom to him to adopt some other religion with the help of which he sincerely feels he can progress much better in his path towards perfection. If that were so, there can be no kind of migration from one religion to another, even by those who sincerely feel that such a change will distinctly enure to their spiritual benefit. But all through the history of the world, there have been honest and sincere migrations as a result of which men and women had made genuine spiritual progress". I am afraid that this is reading into the Gita something alien to it. The later schisms inside Hinduism and the later historical religions founded by great souls must be kept apart from an ancient scripture like the Gita. The Gita spirit is that devotion based on purity of mind leads to God. Where then is the need for any external conversion or proselytisation? It is not the label that counts at all. Religions like Christianity or Islam may attach importance to belief in a particular person as the *sine quo non* of salvation and to a change of religious label. But that is not the essence of the Gita spirit or the Gita teaching. The Gita appeals to all

types and temperaments and shows diverse ways to communion and union with God while emphasising that devotion is the best and the easiest path. The universality of the Gita lies there. Mr. Aldous Huxley in his famous introduction to a translation of the Gita published by the Sri Ramakrishna Mutt, Mylapore, refers to the Gita and says: "More than twenty-five centuries have passed since that which has been called the Perennial Philosophy was first committed to writing. Under all this confusion of tongues and myths, of local histories and particulars and doctrines, there remains a Higher common Factor, which is the Perennial Philosophy in what may be called its chemically pure state." He says further "This focus of Indian Religion is also one of the clearest and most comprehensive summaries of the Perennial Philosophy ever to have been made. Hence its enduring value not only for Indians, but for all mankind". Mr. Aldous Huxley quotes the admirable opinion of Ananda K. Coomaraswami in his Hinduism and Buddhism to the effect that the Gita is "a compendium of the whole vedic doctrine to be found in the earlier Vedas, Brahmanas and Upanishads and being therefore the basis of all the later developments, it can be regarded as the focus of all Indian Religion". The Gita is thus the focus of the entire Indian religion and the Perennial Philosophy of the world. Its spirit is against that modern hunger for novelty which is the cause of conversions and that modern hunger for numbers which is the cause of proselytisation. Mr. Aldous Huxley says justly and well: "Europeans and Americans will see no reason for being converted to Hinduism, say, or Buddhism. And the people of Asia can hardly be expected to renounce their own traditions for the Christianity (may, I add, Islam) professed often sincerely, by the imperialist, who for four hundred years and more have been systematically attacking, exploiting and oppressing, and are now trying to finish off the work of destruction by educating them...It is perfectly possible for people to remain good Christians, Hindus, Buddhists or Moslems and yet to be united in full agreement on the basic doctrines of the Perennial.

## AN EDUCATIONAL PROGRAMME

By

"K. S."

What is the ideal to be aimed at and what are the methods to be adopted by those who deplore and would remove the social disabilities of Harijans?

The ideal is the total and final abolition of untouchability. In choosing our methods of action we should not only keep this ideal steadily in view, but we should bring it rapidly nearer realization.

To pretend here and now that social differences do not exist, or to be grudging in the grant of special privileges, is to prevent the practical realization of our ideal.

To offer special privileges for an indefinite period is to put a premium on untouchability and to create a vested interest in its continuance.

This is the sort of dilemma which every nursing mother has to face in weaning her child.

The State should face this dilemma by frankly and fully recognising the special claims of its Harijan children and being unreservedly generous to them for a generation or so, and then, on a fixed date, firmly refusing any recognition of status by birth and severely restricting special privileges, if any, to needy persons as such, without reference to caste or creed. Special privileges must one day be withdrawn, but the need for them should first be abolished.

One specific form that this generosity should take is for the Government to establish in each district a Residential Model High School for Boys and another for Girls in which 75% of the seats should, for the next thirty years, be reserved for Harijans. In addition to the usual curriculum of instruction through the local language, special encouragement should be given in these schools for the intensive study of Sanskrit, Hindi, English and scientific and vocational subjects, so that their *alumni* may achieve both social prestige and a high employment value. Any amount of money and labour spent on these schools will be most usefully spent as they will bring nearer the end of untouchability, which is now at once a social handicap and an economic privilege.

This programme of special schools is essential, but by no means sufficient, for the end in view. It should be accompanied by changes in the economic system of the country which would reduce the existing differences in standards of living and cultural opportunities between the rich and the poor.

## ABORIGINALS I HAVE SEEN

S. R. VENKATA RAMAN—B.A., B.L.

### 1. The Irulas of the Nilgiris.

The Nilgiris may be said to be a museum of hill tribes in the Madras province. It has been described as "an excellent hunting ground for the anthropologist"; Badagas, Todas, Kotas, Irulas Kurumbas and numerous other tribes live in this region.

Recently I had occasion to visit the Coonoor taluk of this district inhabited by Irulas, one of the tribes mentioned above. The Irula population of the region is scattered over seven villages within a radius of 5 miles from the village that I visited. An Irula village is not a big affair; a group of five to ten huts forms a village; the huts are little poems of primitive life, simple, neat and artistic; the walls are made of split bamboos and plastered inside with primitive drawings and sketches and the roof is thatched with grass. Immediately below the grass, the roof is covered with the golden coloured dried bark of the plantain so as to give the roof inside a neat and beautiful appearance.

It has not been possible for me to find out the total population of Irulas in the Nilgiris, and in the neighbouring districts of Coimbatore and Malabar, and in the province as a whole. It is indeed a matter for surprise that the Madras Census report for the year 1931 gives us neither their number nor does it contain any reference to them, though the census reports for the year 1901, 1911 and 1921 estimated their population at 86,087; 1,00,659; and 99,874, respectively, as the comparative statement given in the Census report for the year 1921 Part 1, Page 157, under the head "Aboriginal, forest and gypsy tribes" will show. There is no reason given in the Census report of the year 1931 for the omission of a community whose population was in the neighbourhood of a lakh in the previous censuses. The 1941 gives their population as 4316. The only plausible explanation that we can think of is that they might have been enumerated either as Hindus or Christians.

An Irula hut is small and measures about ten feet square, consisting of a verandah three feet broad and ten feet long, and two rooms inside, one serving as a kitchen and the other as a dining and sleeping room; the hut is ill ventilated and ill lighted, as there are no windows as a rule. With this limited accommodation it is no wonder that laxity

in morals and promiscuous living is said to be very common among them. The building of an Irula hut practically costs nothing. Irulas get building material free from the forest and Irula men and women are experts in building huts. Therefore it must be very easy for them to build more commodious huts than the present small ones: but they require to be educated about the need for greater accommodation.

Loveable and jovial, the Irula is neither cringing nor whining in his behaviour. Of average height, lean and lithe, the average Irula is of poor physique. He is unsophisticated, indolent and wayward. He greets you with a broad smile, stands erect and speaks to you looking straight into your face. In his sartorial habiliment there is nothing to distinguish him from the average peasant of the plains.

The Irula woman is short in stature, nonchalant, and self-possessed. Her dress consists of two pieces of cloths, one tied round her waist and another tied round the upper part of the body. The Irula woman is active and comparatively more industrious than the male. She walks like a queen, erect and steady, and the rythmical movements of her body must be the envy of many town-bred women. The Irula children are bright, intelligent and playful.

The Irulas are dirty in their habits. They neither bathe nor wash their clothes. The white clothes that they wear take a dark brown hue in the process of absorbing the accumulated dirt of several years. They seem to believe that the dirtier the cloth, the greater is the protection that it affords against cold and rain. They do not apply oil to the hair, so much so that their hair is dry like hay, lustreless, matted, sticky and foul-smelling. They are generally averse to taking baths, but thanks to the efforts of the Coimbatore Civic and Social Workers Association, they are now slowly beginning to indulge in the luxury of a bath now and then, for when I was there at 9 A.M. it gladdened my heart to find a little girl giving a hot-water bath to her younger brother.

The main occupation of the Irula is agriculture. The Irulas in the village that I visited, take lands on lease from the Forest Department paying an annual rent ranging from four annas to eight annas an acre, according to the fertility, the facilities for cultivation and the nearness of the land to the village. The extent of an average holding varies from four to ten acres, according to the resources, capacity and needs of each man. Crops like barley, ragi, maize, coffee, plantains, English and Indian vegetables, fruits like papayas, oranges, guavas and jack fruit are grown as conditions are extremely favourable. But the

Irula is indolent; to call him an agriculturist is a misnomer. He merely sows the seed after the rains and reaps the crops at the harvest season, for both Dame Nature and Mother Earth are generous to him. Those of the Irula who possess coffee plantations, orchards, etc., sell the produce in advance, almost for a song, to traders and contractors from the plains, for Rs. 30 and 40—a very poor price indeed for 5 or 6 acres of produce. Most of the Irulas own cows, goats and poultry which add to their income. Once a week they go to Mettupalayam to purchase their requirements like rice, chillies, kerosene, clothes, and to market their produce, if any.

Irulas also work on rubber, coffee and cardamom estates nearby and in the forests, cutting bamboos and timber. The daily wage for a man is said to be twelve annas and for a woman eight annas.

In spite of all these facilities conducive to the economic well-being of the Irula, his standard of life, his physical stamina and health are far, far below par. He lives practically from hand to mouth, though nature is bountiful and smiling all around: and no house contains grains which will last for more than two days. His life, in fine, is characterised by regal leisureliness and an utter indifference to improve his lot.

Malaria in summer and pneumonia during the cold season are rampant in this area. I was told that there is no permanent arrangement for medical aid apart from the occasional distribution of quinine in the village during the malarial season by the village headman from Kotagiri, a town ten miles away. But there is absolutely no medical aid nearby for ten miles around for such diseases like cholera and pneumonia. Children also suffer from enlarged spleen for which no treatment is available in the vicinity. The Irulas to whom I spoke told me of their difficulties and sufferings for want of a dispensary nearby.

Till a few years ago there was no facility in this area for the education of Irula children. The Civic and Social Workers Association, Coimbatore, deserves mention for running a primary school for the Irula children of the locality in this out of the way place. On the day I visited the school there were only 20 boys on the rolls, though I was told there were many of the school going age in the village and its neighbourhood. Though there are girls of school going in the village, the Irulas are loath to send them to school.

The need for welfare work among them is great. Any work among the Irulas must lie in the direction of creating a new outlook among them, making them industrious and active and inducing them to lead a healthy life in tolerable comfort. Their entire social, economic and communal life requires to be nursed and ordered in a manner that will enable them to rise higher in the social scale. The necessity for light and air in their dwellings, cleanliness of person, clothes and surroundings better methods of agriculture, better implements and improved seeds and manures has yet to be learnt by them. They require to be convinced that indolence and the lack of a desire for self improvement are the causes for their poverty, illness and suffering. Cottage industries, like sheep-rearing and wool-processing, apiary, poultry, basket making, mat-weaving and fruit industries offer wide scope for them for improving their economic position. They have yet to learn the habit of thrift and the need for reducing the cost of many social ceremonies. Through co-operative societies these reforms can be effected.

In the matter of education, Irula requires more facilities in the shape of boarding school for boys and girls and better types of schools at that than the present one. He requires better medical help than the casual one that he gets now. The most urgent need is better provision for washing and bathing. The well which they use now for their domestic and other purposes requires better protection from contamination.

It is hoped that the Congress Ministry in Madras will take an interest in the matter and appoint a special worker and finance a scheme of uplift work among the Irulas and where this is not possible will see its way to liberally subsidise voluntary organisation working among these people.

## RELIGION AND LIFE.

BY

A. SADHAK.

By religion we mean Dharma. It means also Duty. In Sanskrit it also means that which preserves or sustains (*Dharmo dharayateypraja*). In common parlance, when we speak of Dharma or Duty, we think of something higher than ordinary everyday affair. It is sometimes seen that a certain action of a person is not liked by his relatives and friends but the person sincerely feels that it is his Dharma to do the act. The act springs from his inner urge; call it mind, conscience, inner voice or any other thing. They are all the same. At best there may be a difference in degree. As the mind is trained to be purer it is elevated and sees things which a lower mind is unable to do. This purity of mind is attained by plain living and high thinking. A man is surrounded by his fellow brothers, who think that 'eat, drink and be happy' is the *summum bonum* of mortal existence; and to do it successfully and efficiently one must earn money. When the mind of a man is elevated it does not find interest in this mundane way of life and it exerts to rise above the worldly attachments and temptations. During this stage it has to encounter stiff opposition from various quarters. It has to learn patience and truthfulness in all the acts of the doer. When the devotee or Sadhak is able to surrender himself completely these qualities are acquired as a matter of course and no special or extraordinary effort seems to be called for.

It should however be noted that thinking alone cannot progress unaided unless it is accompanied by appropriate physical acts to keep the thought steady. Just as you must have a piece of cloth to hold together the articles purchased by you in a market, so also you should have some definite and concrete programme of altruistic physical work of a constructive nature to help you in your mental uplift and moral progress.

In this world one has to give constant fight to his surroundings which obstruct the path and on account of this struggle he very often is exhausted. At such times it is good for him to retire within himself. When he finds his environment uncongenial he longs for solitude to refresh himself.

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## RELIGION AND LIFE

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Just as it is difficult to realise the composite nature of white light for a layman who is innocent of scientific training but is able to enjoy and appreciate the sight of a rainbow so also a Bhakta may not be able to give learned discourse on the various aspects of religion but may be following the wish of the Almighty Lord by his purity of life and utmost devotion. According to the famous Maratha Saint Tukaram 'Do not do anything, only befriend the good' sums up the true path to emancipation. Just as clear water washes away all dirt even so good company cleanses us of all our evil tendencies.

The path to righteousness is stiff in the initial stages, but as the Bhakta steadily progresses, difficulties resolve of their own accord without much trouble.

Now a word about the religious life of a married person. It may very rarely be that both husband and wife may take to religious life together and then the task is very easy for both. But such instances must be very few. Generally one of the couple feels an urge for the life of a Bhakta while the other remains attached to mundane things. In such cases it is very difficult for both to pull together. Greater responsibility lies on the Bhakta. But pure and selfless effort gives strength and ultimately he or she succeeds. All through his endeavour the Bhakta should not lose heart and have full faith in the mercy of God. Tukaram, the greatest of Maratha Saint-poets, gives a warning born perhaps of his own experience that 'verily my heart is ebbing, Oh God Keshev jump down and save'. At all costs one must stand by one's belief and 'He is just by one's side making one walk by holding the finger', like the loving mother tending her beloved child.

There are different ways of approach to the temple of God, such as gnanam, karma, Bhakti etc., whichever path the devotee takes he ultimately comes to the same place thus showing that all the paths are the same. The devotee has, however, to guard himself against two obstacles. The first is material or any other self interest and the second the more difficult is the ego or Ahankar. Unless one overcomes these one cannot attain self-realisation. Here the Sadhaka has to give a hard fight. Personal honour and self-respect stand in the way and unless one completely overcomes them one cannot reach the goal.

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## REVIEW

### Jayaji Pratap, Special Number, Gwalior.

This special number marks the completion of forty years of life of the Jayaji Pratap and its emergence as a bi-weekly official organ of the Gwalior Government.

It contains several thought provoking articles in English and Hindustani on cultural economic and educational problems by competent writers and scholars.

In addition to the Messages from His Highness the Maharaja and the Maharani there are the speeches of Major Brij Narain and Mr. M. A. Srinivasan the Vice-President of the Executive Council on the role played by Jayaji Pratap in the history of the State.

Mr. F. G. Pearce, the Inspector-General of Education, Gwalior, in his learned and thought provoking article on "Education Ahead," lays emphasis on the sound educational policy of "learning by doing" and pleads for framing curricula on that basis. Adequate pay and the right type of teachers, their proper training alone, he rightly maintains will ensure the success for the new scheme. Mr. A. R. Wadia writes on the "Charm of culture". He says, "The evils which affect India are today all born of the narrow tendency to evaluate events in terms of communities and provinces forgetting the great background of India as one. In such large tract differences there will be, in fact, they are inevitable, but they could be put in their proper perspective without affecting the fabric of unity in the larger problems of life where the loss of unity spells disaster. This can be achieved by the sweet spirit of culture; willing to learn and assimilate all that is good and beautiful and true in human history. The spirit of culture is conducive to citizenship of the world of all times where the play of the highest in life makes for goodwill and peace".

The special number is well got up with illustrations in colours on art paper.

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## The Passing away of Untouchability

K. V. SESA AIYANGAR, M.A., B.L.

### Bharata Dharma Pamphlet No. 1.

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)

## Do Sastras justify Touch Pollution?

MR. S. SITARAMA RAO

### Bharata Dharma Pamphlet No. 2.

The pamphlet is calculated to bring an assurance of conformity to those working for social uplift as showing that Hinduism without untouchability is not less orthodox than present day Hinduism. (The Hindu)

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and Published by T. S. Swaminatha Iyer, M.A., B.L., Asst. Secy. Arya Mata Sabha,  
"Moryalaya", 141, Mowbray's Road, Royapettah, Madras.

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VOL. XXV

JUNE, 1947

No. 6

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# THE Bharata Dharma

A MAGAZINE OF LIBERAL HINDUISM

—The Official Organ of the Arya Mata Sabha—

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Published on the 1st of every month at  
Moryalaya, Royapettah, Madras 14.  
Subscription. Yearly, India Rs. 3. Foreign 6s. Single As. 4.

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THE

**Bharata Dharma**



VOL. XXV]

JUNE, 1947

[No. 6

**EDITORIAL NOTES**

**Women's Indian Association, Madras Branch.**

The report of the Indian Women's Association which was started in 1917 by Dr. Besant is a record of activities which are highly commendable. Perhaps no other organisation in the country is so representative of the Indian Society as this Women's Indian Association, since we find women of every community as members of the Association. One special feature of the Association which requires a passing mention is the wonderful co-operation which exists between the various women's organisations in the city such as the Y.W.C.A. I.W.C.C., The Punjab Ladies Association, the Andhra Mahila Sabha and the womens section of the Kerala Samaj. Distribution of clothes to the destitutes from Malaya and the I.N.A. evacuees, the free supply of congee and milk to about 100 children everyday and congee and butter-milk to rickshaw pullers and other coolies in Mylapore, the popularising of wheat dishes and demonstrating the preparation of various kinds of dishes to the poorer classes, free supply of oil, soapnut powder, new clothes, shirts and knickers to slum children during Dipavali, distribution of sweets etc., have been some of the useful items of activity of the Association. The Association has been alive to the problem of adult literacy and amidst odds has been carrying on the work among the womenfolk in cherries. Besides needle and sewing classes for middle class women reading room and library are other important items of activity that require to be noticed. We wish the Women's Indian Association all success in their efforts to serve the cause of

Indian women. A word of thanks is due to Shrimati Ambujammal and Savitri Rajan who are the moving spirits of the Association.

**Un-Indian Names.**—Among the legacies of the British rule in India, the metamorphosis of geographical names requires the immediate attention of the provincial and national Governments. Englishman who found it difficult to pronounce Indian names mutilated the original names beyond recognition. Names such as Chozha Mandala Karai became the Coramandal coast, Mumbayi, became Bombay. Kalighat became Calcutta. Tirunelveli became Tinnevely. Such instances can be multiplied. But we shall rest content here by pointing out the need for the Government of each province to go into the history of place names and wherever the names have been thus mutilated by the British administrator to restore the original names.

It was made known in the Assembly the other day that the highest peak in the world was not discovered by the British Surveyor in India, Sir George Everest after whom the highest peak in the Himalayas is called the Everest. The actual calculations about its height were done by Indian surveyors and they declared it to be the highest peak in the Himalayan range. It transpires that Sir George Everest was not even present in India at the time the height of the peak was determined. But the most interesting part of the story is that the existence of this peak was known to Indian surveyors long before Sir George Everest became the Director General of Survey of India, as Gouri Shankar. Even in the maps of India published till recently in Germany, I am credibly informed, that the highest peak in the Himalayan range is called Gouri Shankar and not Mt. Everest. Now that this question has been raised in the Assembly, it is hoped that ere long steps will be taken to rename Indian places, rivers and hills after Indian names. How many of us know that the Indian name of the Aravalli hills is Adavalli.

**No titles and suffixes.**—The Constituent Assembly approved the list of fundamental rights including those relating to the conferment of titles and the abolition of untouchability. It is doubted in many well informed quarters that the right relating to untouchability cannot be justiciable and that it is a right the observance of which will depend to a very large extent on the awakened social conscience of the people. One misses in the rights a clause relating to the freedom of the press.

Under the Swaraj Government no one will be honoured by any title. One wonders whether it prevents non-official bodies conferring titles on persons who have rendered distinguished service either for the

country or for the institution. Perhaps titles such as Desabhandu, Deenabhandu, Desodharaka Desabhakta, Sardar, Mahatma, Rashtrapathi, Sangeetha Kalanidhi, etc., which are conferred by non-official and other bodies will continue to be conferred. Perhaps they will continue to be conferred till the glamour and need for such titles fade away. This is one step towards the democratisation of the public life of the country, the breaking of a long established convention of all feudal and British administrations.

At about the same time when the Constituent Assembly was trying to do away with the artificial prefixes to men's name the Brahmin conference held at Madura decided to drop all suffixes to the names of all Hindus. The Brahmin Conference has thus completed the work that was half done by the Constituent Assembly! Barring the older generation the use of suffixes by the younger generation has already fallen into desuetude except in rare cases like Chari and Rao. The humorous part of the situation is, in both the Constituent Assembly and at the Brahmin Conference the resolutions were moved by *Sardar Patel* and *Dewan Bahadur R. V. Krishna Iyer C.I.E.*, both of whom have both the prefix and suffix added to their names!

**Parliamentary Secretaries in Madras.**—'Once bitten twice shy' is the old proverb. The experience of the Prakasam Ministry has forced the Reddiar Ministry to do away with the appointment of the Parliamentary Secretaries. If one may read into the reasons and the psychology behind this move it was the desire to placate interests and strengthen the Ministry rather than to train future parliamentarians and Ministers that made the previous Ministry appoint Parliamentary Secretaries, and we fear that the Parliamentary Secretaries of Sri Prakasam Ministry did their work a little too more actively to justify the appeasement policy of the previous Ministry than they were expected to do. While their activity might have pleased Mr. Prakasam it might have created exactly the opposite feeling in the rival group. However we feel that the decision not to appoint Parliamentary Secretaries is not a wise step and that the Cabinet will consider the question once again and choose people who will prove worthy of the post and the opportunity provided. Besides it is necessary that the duties of the Parliamentary Secretaries should be clearly defined and they be given some share in the administrative work of the Ministry.

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## Committees on the Aborigines and the Municipal Sweepers.

The Prakasam Ministry appointed two committees one to inquire into the condition of the aborigines who number about six lakhs in the province and another to go into the condition of the Municipal sweepers in the province. It is unfortunate that both the Committees had to cease functioning without completing their work. The Aboriginal inquiry Committee toured 13 districts collected some facts about the condition of the aborigines. Only a few more districts such as Coimbatore, Salem, Nilgiris and Madura had to be covered. It appears the Government had sanctioned a sum of Rs. 21,000 to complete its work out of which Rs. 9,300 were spent.

No arguments are needed to impress on the public and the Government the desirability of improving the present social and economic condition of aborigines in the province. Many of them are clever at many cottage industries and they could be fitted in with the Government's plan for the promotion of cottage industries, the materials for which are available in plenty in the forests where they live. We hope and trust that the Government will reconsider their decision and appoint if necessary a fresh committee consisting of knowledgeable men who will approach the problem from all points of view.

The condition of Municipal sweepers in the panchyats and municipalities are such that they require to be rectified without any loss or delay. When there was a strike fever in the province some months ago the Prakasam Ministry appointed a Conciliation Committee which collected facts and figures and visited a few centres where the Scavengers had gone on strike and submitted a preliminary report with their recommendations suggesting an immediate increase of 25 per cent. in the basic pay of the scavengers and the institution of provident funds. The Government accepted the recommendation but decided to refer the entire matter to the Cabinet Sub-Committee on salaries and the Committee was accordingly wound up.

We regret both the decisions of the Government. In future we have to appoint more and more fact finding committees in our endeavour to rebuild the life of the people of the province. A Government which is wedded to carry out Gandhiji's constructive programme should not neglect the condition of the sweepers who are drawn mostly from the Harijan Community and aborigines who have been neglected so long. We suggest a fresh Committee of officials and non-officials be appointed to go into the matter and submit a report to

the Government on the lines of the report of the Committee appointed by the C. P. Government in the year 1939.

## Madras Bill prohibiting Bigamy and permitting Divorce.

Mr. Kaleswara Rao's Bill to prohibit bigamy and to permit divorce among the Hindus is both unnecessary and premature in view of the fact that a more comprehensive measure of Hindu law reform prepared by the Hindu Law Committee after several years of hard work and careful consideration of the problems, is now on the anvil of the Central Legislature. Nothing will be lost if Madras waits till the Central Legislature passes the Hindu Code containing provisions relating to divorce and bigamy. After the passing of the Hindu Code by the Central Legislature, should any difficulties arise due to any peculiar problem prevailing in Madras, that will be the proper time for Mr. Kaleswara Rao to bring in amendments or a fresh measure of legislation. Madras need not in all matters blindly follow Bombay where a similar Bill relating to bigamy has been recently passed by the Bombay Legislature.

Bigamous marriages are common only among the Hindus and the Mussalmans. We agree that the system is most obnoxious and the condition of the co-wives under Bigamy is most miserable. It is only the poorer classes among the Hindus that marry more than one wife, primarily for economic reasons. The wives work like their husband and earn money for their maintenance and the maintenance of their children and the family. I wanted to find the reaction of a Harijan labourer with two wives to Mr. Kaleswara Rao's Bill. I told him that he would not be affected by the Bill, as it would affect only those who married after the Bill was passed into law. He paused for a while and said "I have two wives, five children, my mother and myself. We are nine. My two wives earn as much as I earn, and on account of that I am able to get on. My neighbour has got a wife, five children, his father and mother, practically the same number of members as my family. He is always in debt and miserable. I have been advising him to marry a second wife to supplement his income and he has taken up the idea enthusiastically." I said "If he marries a second wife after the Bill becomes a law, he will be committing an offence unless he marries before the Bill is passed. The Harijan friend undaunted told me "We don't mind sir, I think this law applies only to Hindus and not to Muslims. Then we shall embrace Islam marry more wives and

be happy." This is a prospect which must set Hindu law reformers to think furiously. Personally we feel that the law relating to bigamy should be made applicable to every one in India including Muslims.

#### India's Constitution in the Provincial Languages.

The Constituent Assembly accepted the proposal of Dr. Rajendra Prasad to have the constitution of India drafted in Hindustani. This is as it should be. Even in Indonesia the recent constitution that was agreed to by the Dutch and the Indonesian people was drafted in the Indonesian languages—But a complaint is made in certain quarters—and in our view it is a legitimate one—that no member present in the Constituent Assembly suggested that the Constitution should be drafted in all the provincial languages which are considered to be the court languages. We earnestly hope that steps will be taken by Dr. Rajendra Prasad to have the constitution translated in Bengali, Marathi, Gujarati, Oriya, Assamese, Kanarese, Tamil, Telugu, Malayalam and also Urdu—A statement from the President of the Constituent Assembly to this effect will allay public feeling in the matter.

In the very near future, both Hindustani and the Provincial languages are bound to play a very great part in the national and provincial sphere respectively. It is but reasonable that even from now arrangements should be made to make the change over from English to Hindustani and the provincial language gradual and smooth.

#### CEYLON

By

MISS PONNAMMAL RAMASWAMI IYER M.A.,

It is customary even in the enlightened world of today to come across people who have never heard of the Emerald Isle of Ceylon. On the map of the world, surrounded by continents of size and importance which further dwarf it, it appears as a tiny speck of no account. But to those who have journeyed thither, and made the acquaintance of its people, it will always be a place of hallowed memories. Lanka, to give it its traditional name, has all the qualities that go to make up tropic beauty—luxuriant vegetation, balmy breezes and inhabitants whose hospitality is a by-word among tourists. The natives of Lanka are the Sinhalese, but like most cities of today, Colombo the principal town has its own share of the aboriginal element. Walking along the main streets of its towns, the cosmopolitan character of the crowds surging

along them is what would attract immediate attention. It is quite a commonplace to find the Sinhalese being elbowed from behind by a fezzed Muslim, given a sharp lunge over the left eye by an umbrellaed Brahmin, stared at solemnly by an Arab in his loose burnous and offered a lift in a rickshaw by a glib tongued Madras Tamilian with an engaging smile.

The Sinhalese are devout Buddhists. Looking at the Buddhist priests, the Bhikshus, in their trailing yellow raiment, one is transported to the past, to the time of Asoka whose son Mahendra and daughter Sanghamitta bore the branch of the sacred Bodhi tree to Ceylon and for the first time brought the divine Prophet's words of enlightenment to alien ears. In the principal town of Colombo there are many Pansalas or Buddhist Monasteries, but they are away in the suburbs, and further up-country there are innumerable Buddhist Temples. Like all sacred edifices mellowed by time and invested with the peculiar charm imparted by the countless legends woven about them and handed down from one generation to another, these temples compel one's reverent admiration. At Dambulla in Ceylon, there is an immense statue of Lord Buddha in a recumbent position. The sculptor has managed to infuse life as it were into the inanimate stone for the serene smile on the face of the Buddha, signifying immeasurable peace and understanding is faithfully recaptured. It is here that water for ritual purposes is obtained from some mysterious source. It falls drop by drop from the roof, and nobody is allowed to touch this water or use it for drinking purposes. Standing within the temple whose walls are beautified with rich and wonderful paintings with the scent of the incense bringing a message as it were from the mysterious unknown and inhaling the strangely heavy and pungent scent of the Oleander or temple flower, it is easy to drift into a langourous day-dream and visualise the Croesan Lord Buddha, forsaking the world with its manifold pleasures and donning ascetic garb to redeem man's sufferings.

In addition to temples, Ceylon is not lacking in historical relics. At Anuradhapura can be seen the Brazen Palace, the seat of countless Sinhalese Kings. Innumerable pillars lichen covered and moss-grown are all that remain to remind one of past grandeur, and they call to mind James Shirley's words:—

"Sceptre and Crown must tumble down  
And in the dust be equal made  
With the poor crooked Scythe and spade."

Western fashions having permeated even to this remote corner of the Globe, it would be impossible for the casual on-looker to distinguish the real Sinhalese costume which is extremely colourful and still worn by high-caste Sinhalese on special occasions. The Kandyan costume is so picturesque that it attracts immediate attention. The men wear tight-fitting upper garments embroidered with typical Eastern cunning and long flowing under garments resembling Pyjamas tightened at the ankles. Gold coloured turbans of a peculiar shape and sandals to match complete the attire. This is the costume for grand occasions. The ordinary Sinhalese male costume consists of a checked Sarong worn like the Indian Dhoti and a shirt. The hair is fastened into a knot at the back, and a semi-circular comb worn on the top of the head in the front. The women wear Sarongs with an overhanging frill all round the waist and a tight-fitting bodice.

Buddhist festivals are invariably heralded by the continuous beating of drums some days previously. The foreigner unaccustomed to Sinhalese customs is liable to wonder whether he is in the heart of Africa, as the sombre and heavy reverberations fall on his or her unsuspecting ears. The festival called the Perahera celebrated annually at Kandy is a colourful pageant which once seen is bound to be a pleasantly recurring mental image. The tooth of Lord Buddha is carried in procession. It is enclosed in a casket and placed on the back of a massive Elephant which, conscious as it were of its precious burden, stalks in kingly fashion about the streets followed by others of its kind and surrounded on all sides by throngs of people in holiday garb and holiday spirit. Wesak another festival is equally interesting. In all the houses and shops scenes of Buddha's life carefully executed in cardboard and well illuminated with multi-coloured electric bulbs fascinate the eye, while gaily coloured Chinese lanterns swinging in the blackness of the tropic night, transform the crudeness of everyday reality to the magic unreality of fairyland—that land of light-footed creatures who feed on honey-dew and drink the milk of Paradise.

Yes, Ceylon is a Paradise—to those who know it well, it will always be a place of haunting memories.

### A CHILD OF SORROW.

So like a frail bark rudely tossed  
By angry waves from side to side  
So like the late spring flower that droops  
When winter's first chill winds sweep by  
She stands—her slender weary form  
Against a tree in listless pose  
She leant, her black and shining locks  
In sweet disorder loosely hung  
Her soft dark eyes in whose pure depths  
Grim sorrow's shadow lurked she raised  
To heaven above in silent prayer  
For courage in the fierce strife  
She waged against her cruel fate.  
No gleam of happiness ever crossed  
Her dark and lonely path of life  
Young but in years,—in sorrow old.  
Yet now as oft before she stood  
Awearied, conscious of her fate  
Her dormant courage lightly stirred  
Then in full force blazed up anew  
Your years of torment; Cruel fates  
Have weakened not her spirit strong  
But it's frail setting; She will yet face  
With soul undaunted tortures afresh  
And so in triumph o'er you pass  
To her great end—a glorious Death

RAJAMMAL ANANTARAMAN

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## ABORIGINALS I HAVE SEEN

### 2. The Yenadis of Chitoor

By

S. R. VENKATARAMAN B.A., B.L.,

Among the aboriginals in the province of Madras, the Yenadis occupy no insignificant place. They speak Telugu and are found in the districts of Krishna, Guntur, Nellore, Cuddappah, Chingleput and Chitoor. In 1901, their number was 1,04,000 and in 1921, 1,38,000 for the whole province. But the 1931 Census contains no reference either to them or to the Irulas, another aboriginal tribe. It may be that these tribes have been enumerated as Hindus or as Muslims or Christians, as a result of their embracing the latter two faiths but no explanation is given anywhere for the omission of Irulas and Yenadis in the 1931 census. The Yenadis in Chitoor district numbered according to the 1921 census, 11,269. As there are no figures given in the Census of 1931 for Yenadis, it is not possible to give their present figure, but it is estimated that their number is about 1,50,000 of whom more than 80,000 are found in the district of Nellore alone.

The Yenadi is dark in complexion and short in stature, has a broad nose, grisly hair and lithe and agile limbs. The word Yenadi is said to be a corruption of the word 'Anadi' meaning the original man! He is not an 'untouchable'. He can draw water from any well and can serve the higher castes including the Brahmins. There are numerous divisions among the Yenadis themselves. Some of them are called the Reddi Yenadis, Chella Yenadi (refuse eating), Adavi Yenadi (forest) Kappa (frog eaters) Somari Yenadi (idle). In many households of Reddis who are prosperous Reddi Yenadis serve as cooks; they also serve as watchman. By associating themselves with Caste Hindus Reddi Yenadis have gradually shed their wild habits and are now scarcely distinguishable from the common folk except by those who know them well. Whatever be the sub-divisions to which the Yenadi may belong he will not eat with Madigas and Parayas among the so-called untouchable castes. Yenadis live in colonies of about 20 huts called Goodem or Palyam. Each palyam has a head-yenadi, who in consultation with a council of castemen, and independently too in some cases, decides many disputes and questions and imposes fines on the erring Yenadis.

The Yenadi is essentially a denizen of the forest and knows the forest flora and fauna very well. He is an expert in collecting honey from the hill tops. He is a good 'tracker' of foot prints, and in many cases it is told the Yenadi's clues had helped the police in tracing culprits and criminals. He climbs hills and precipices with plaited rope and pliant bamboos. He collects all kinds of forest produce for the contractor in return for a paltry quantity of paddy. He knows the remedial properties and uses of herbs and roots in the hills, and the remedies for scorpion sting and cobra bite. He lives in a conical circular hut. There is a long pole 10 ft. high in the centre of the hut and from the pole radiate small spoke-like beams all round the hut resting on a wall about 5 feet high. The hut is built of bamboo, palmyra leaves, grass, millet stalks and other twigs and leaves. The entrance is usually small. Many of the huts in the settlements are kept very neat and clean. The decorations on the floor encircled by red border in various designs in front and round each house done with a mixture of powdered rice and red earth would do credit to any high class Hindu woman. The inside of the hut is all a single room with no ante-chamber attached to it. The Yenadi has not many earthly goods which he can call his own. In the matter of religion, social habits and dress, he conforms more or less to Hindu usage. There are very few among them who can be called Animists.

The Yenadi, loathes settled work. When there is some thing to sustain him, he will do no work; compelled by hunger, he will collect and sell fire-wood, hunt or fish. He will not do any work which is monotonous, irksome and laborious. His chief occupations are agriculture tending sheep, cattle breeding, scavenging, wood cutting, charcoal-burning, basket making, rice pounding, and domestic service. He is employed also as a village watch. He is a nomad and shares some of the traits of the gypsies. He has a strong urge for the wanderer's life, and it is said that years ago, many people belonging to other castes attracted by the wandering life of the Yenadi gangs, adopted their customs and ultimately merged themselves with the Yenadis claiming full membership of the tribe. This is also said to be responsible for the abnormal increase of the Yenadis between 1911 and 1921, especially in Nellore district.

Yenadis have been notified since about 20 years ago as members of a criminal tribe and his complaint is that as a result of it he has been subjected to great many hardships even by the ordinary people. If a

Yenadi refuses to work for low wages, the landlord or contractor threatens to get him registered as a criminal. This is responsible for the Yenadi being exploited and harassed by many contractors in the district. He has to be saved as much from his nomadic and primitive traditions as from this damocle's sword of extra legal harassment by the contractors and others. Ameliorative work among them to improve their social moral and material well-being has been in progress in several Yenadi-Palayams in Chittoor District during the last few years under Government auspices. The credit for this work as also the credit for repealing the notorious the Tribes Act should go to the Congress Ministry.

One of the colonies is at Gollapalli, which is 20 miles from Renigunta. This settlement has come into existence after reclamation work among the Yenadi's was started in 1939 by the Government. It consists of 50 houses with well planned sites and streets, a good well and a school. The Yenadis have learnt to make bricks with which they have built the Teachers' quarters and the Provision store which is run by a Yenadi youth. The well was dug and built by Yenadis themselves. They saved some money which they utilised for purchasing bulls. The officer who is in charge of Yenadi welfare work has secured for them 100 acres of land very near the settlement and has distributed them among the 45 families in the settlement engaged in Agriculture. Some Yenadis of this colony are also engaged in burning charcoal. Formerly they were being paid Rs. 3 for a cart load of bags of Charcoal of 90 lbs each, subsequently owing to the successful negotiation of the Yenadi reclamation officer with the contractors, the rate has been raised to Rs. 8 and it must be more than Rs. 12 now.

At Kalahasti the shed that formerly housed a toddy shop has been converted into a weaving shed for Yenadis. Chittoor district is happily a Prohibition area. Six looms are at work and the Yenadis are weaving bed sheets, Lungies, Towels etc., for local dealers on a daily wage of ranging from Rs 1-4-0 to 1-8-0. The colony at Yerpadu consists of 50 families, all of whom are casual labourers and they find it very difficult to get work. Vadamalpet is 5 miles from Renigunta in another direction. The colony here consists of 50 huts and this is the oldest and best of the colonies. About 100 acres belonging to the Tirupathi temple have been secured for the Yenadis and they have now been settled on this land as Agriculturists. The school here has about 40 pupils with a good percentage of girls. They sing well and sweetly

too. They have learned to sing even Tagore's song 'Janagana-Mana'. Tape making is also taught to children as part of the school work.

While the work so far done by Government is no doubt laudable it has not yet touched the fringe of the Yenadi problem. The Government should have a comprehensive scheme of work for the Yenadis so as to provide them with every facility to enable them to rise up to the level of the average citizen. The Government should be prepared to spend many times the present amount they are spending in addition to other facilities that they may grant for the realization of this ideal. The Yenadis deserve it by the long neglect they have suffered at the hands of society and of Government.

In this connection it is necessary to point out that the committee appointed by the Prakasam ministry to enquire into the welfare of the aboriginal tribals has been suspended by Government after having spent about Rs. 9300. If the present Government have reasons to believe that the work turned out by the Committee is unsatisfactory, the remedy is to reconstitute the Committee with knowledgeable public workers.

We trust that the Government will see its way to reconstitute the Committee and complete the work that is left half finished.

#### REVIEWS

Annie Besant, A character sketch by W.T. Stead. The Theosophical publishing house, Adyar, Madras. Price Rs. 3-8-0 pages 100.

The birth centenary of Annie Besant falls on the 1st of October 1947 and the publication of this book is most opportune and welcome. This sketch which was published by the renowned editor of the Review of Reviews in 1891 portrays in a vivid manner the characteristics of Besant. He was a great champion of all good causes and a fighter for the liberties of the oppressed and the harassed. He was also a shrewd judge of character and foretold a great future for Mrs. Besant. He said "Most of those who sneer at her as if she were disreputable or shrug their shoulders when her name is mentioned might then perhaps come to be numbered among those who are worthy to unlose the latchet of her shoe."

This book ends with her entry into the Theosophical Society. This book may be supplemented by a reading of Dr. Besant's autobiography and the sketches written by her colleagues and admirers such as Sri

C. Gurarajadasa Sri Prakasa and Miss Esther Bright the late Dr. G. S. Arundale and others. Her services to the cause of Indian freedom deserve to be written in letters of gold and India has reason to be grateful to such true friends of India as Mrs. Besant.

Commonsense about sex by Leonora Eyles, Kutub Publishers, 17, Gunbow St., Bombay, Price Rs. 2-8-0—pp. 120.

Published in England in 1933, the book has seen so far thirteen editions which speaks not only for the popularity of the book but also for the sanity of views and clarity of expression of the author. The complex sex problem has been analysed from the point of view of social hygiene and happy married life by the author who has been during the last several years helping several thousands of youngwomen tormented with unhappy married life and sex problems. Though her experience is mostly based on the sex problems relating to women she has rightly discussed them from the point of view of men also, with dignity insight and understanding. Though the conditions and problems discussed in the book relate to those in England, they have their own lessons for India as well. The example of the author in helping ignorant women to solve their many sex problems and unhappy married life deserves to be followed by our own women possessing the necessary knowledge insight and sympathy to deal with the sex problem of Indian women. This is a book which every one entering the threshold of matrimony should not miss.

Hinduism and Modern Science. Dr. M. A. Kamath, Mangalore, Price Rs. 4-3-0—pp. 216.

The author is a retired medical officer and a close student of Hindu scriptures. He has attempted in the course of the book to prove that some of the modern ideas about disease, infection, environmental hygiene were known to Hindu writers like Manu, Sushrita, Charaka, Yagnyavalkya and others. When one reads the text of these old smritikaras side by side with the modern rules of health and hygiene one is astonished at the modernity of the Shastrakaras. The author has by this comparative study provided a corrective to those Indian sceptics who believe that Indian scriptures and Shastras contain nothing worthwhile. But it may be pointed out at once that the author is not a blind worshipper at the shrine of our Ancients. In the discussion of these subjects he has brought to bear an independent mind and rational thinking. His statement for instance that food is a

matter for medical science and not for religion is open to criticism, in some quarters though only too true.

The book is thought provoking and bears evidences of wide reading deep thinking and practical experience. We heartily recommend this book to every one interested in the welfare of the country.

Indias Charter of Freedom. Director of Publicity, Constituent Assembly of India, Council House, New Delhi. Price As. 8.

This dainty little brochure is attractively got up with an artistic jacket representing the crests of the provinces of India. This contains the Objectives Resolution of the Constituent Assembly and the two speeches of Pandit Jawaharlal Nehru. This is a historical document embodying the aims and aspirations of the 400 million people anxious to release themselves from bondage of every kind.

South East Asia's challenge. B.K. Sen Gupta, M.A., Oriental Agency, Calcutta, Price Rs. 2-8-0.

The author a well known journalist of Calcutta, deals in this book with the struggle of the Asiatic nations like Burma, Malaya, Java Thailand and Indo China to free themselves from the imperial and economic subjection of the western powers. The book is very timely and coming as it does after the All Asian Relations Conference will enable an average Indian to know some of the land marks in the history of these countries in their struggle to attain freedom. We find in the book that the constitution of the Indonesian republic was written both in the Indonesian languages and in the Dutch. It is but right that the Constitution of each country must be in its own language and the President of the Indian Constituent Assembly was right when he suggested that the Indian Constitution should be written in Hindustani also.

The idea of a Federation of Asiatic countries which the author discusses in the last chapter of the book has already been envisaged by the Asian Relations Conference and the long historical traditions and cultural contacts of these countries with one another no less than the fact that they all belong to the fraternity of the oppressed is favourable to the formation of such a federation. This is a book which every student of public affairs interested in Asian affairs should not miss.

Sanskrit University. A vision and a mission. Dr. C. Kunhan Raja The University of Madras, Chepauk.

This is a reprint of an address by the learned doctor pleading for a Sanskrit University where the medium of instruction will be Sanskrit.

The address is thought provoking and the suggestion made that the temple funds may be used for this purpose and for training a better and cultured type of priests for temple is not only commendable but deserves the earnest attention of the Minister for Religious Endowments in the provinces.

**A Study of Kalidasa's Kumarasambhava.** By Professor P. S. Subramania Sastri, Annamalaiagar P. O. Price Re. 1.

Professor Subramania Sastri's critical study of the first canto of Kalidasa's Kumarasambhava is a valuable guide for a proper appreciation of Kalidasa's poetic genius. By a comparative study of Valmiki Vyasa and other well known Sanskrit poets he proves that Kalidasa is superior to every one of them as a poet in the grandeur of imagery and in richness of diction. The poet's description of the Himalaya and of the youth of Parvathi is a case in point. Every student of Sanskrit will profit by a study of this pamphlet of Mr. Sastri who has brought to bear on this critical study his wide and deep learning of Sanskrit language and literature.

**After Secularism what? (0-12-0). What is Islam (0-8-0).** Both by Mohammad Mazhar Ud-din Siddiqi-Maktabae-at-E-Islami-Darul Islam, Pathankot, Punjab.

Religion has ceased to be a guide to man in his day today life. The author rightly attributes this irreligious ungodly secular life to the ills from which the world is suffering today. He is equally right when he lays the blame on those who have made religion a profession. He therefore visualizes a state of things in which we shall have as leaders of society righteous people who would use the opportunity that comes to them purely for the moral and spiritual advancement of the people. He says "we want men who would transform the state into an agency of spiritual instruction and moral education, men who combine deep truth and great piety with a knowledge of the world that would put to shame the unregenerate materialists who misguide the destinies of mankind".

**What is Islam.**—This book is mainly intended for the non-Muslims. A careful reading of this book enables one to grasp some of the aspects of Islam, that it is dynamic and militant. However the author deplores that no Muslim lives the true life according to the tenets of Islam and attributes that as the reason for the Hindu Muslim troubles in India. His presentation of the tenets of Islam are clear, moderate and lucid. This is one of the few books that is written with-

out passion or prejudice and deserves to be read by non-Muslims for whom it is intended.

**Ajanta—A Tamil periodical devoted to literature and art**—Edited by K. Sri, 188, Royapettah High Road, Madras 14.

We welcome this new journal to the ranks of Tamil journalism. The articles contained in this issue give an earnest of the more delectable literary fare to follow. Eminent writers in Tamil like Sri K. V. Jagannadham, Sri S. R. Venkataraman, poets like Po. Thuran, Kothamangalam Suppu and others have contributed to this journal. With a number of art plates the issue is well got up. We wish this young babe all success.

**A New Outlook.** By K. M. Munshi Indian Book Company Ltd., 37 Nisbet Road, Lahore. Price Rs. 5.

This is a collection of the writings of Mr. Munshi on the economic, political and educational problems of the country. In the course of seven articles dealing with economic problems, he exposes the economic ruin wrought on India by British Imperialism. He is right when he says that the future economic well being of India will be assured only when India taken as a single unit for economic and trade purposes and we may add when there is rationalisation.

The section dealing with political problems are of historical interest and relates to political issues that cropped up in the country from time to time. But through out these articles there is an undercurrent of robust patriotism and nationalism and a determined attitude against the dismemberment of India. In his article on transfer of population Mr. Munshi declares that experience elsewhere had proved the un wisdom of such a step resulting in the violent disturbance of the foundations of life and culture and art and in impeding the political and economic progress of the people.

In the section on education Mr. Munshi tries to explicate the ruin wrought in this sphere also by the system of education introduced by the British. Mr. Munshi is an ardent student of Indian culture and it is no wonder that in the essay on Sanskrit as a factor in Formative Education he pleads strongly for a close study of Sanskrit to make us truly Indian and human. Mr. Munshi is a linguist and a well known writer in Gujarati. Yet when he says that "as a truly formative and inspiring influence, nothing can compare with the study of Sanskrit", it must carry conviction to sceptics if there are still any among the parochially minded linguistic purists. Mr. Munshi commands a vigorous style and

his essays are well informed and instructive. We heartily commend this book.

**Constituent Assembly.** (Bar Council Lectures) By M. A. Janaki B.A.B.L., 21, South Mada Street, Triplicane. Price Rs. 10.

It is a happy sign of the times that women are coming forward to take their legitimate share in the public life of the country. Srimati M.A. Janaki perhaps is the first lady lawyer to deliver a series of lectures on the Constituent Assembly to members of the legal profession. In the course of five lectures she deals with the origin and development of the idea of the Constituent Assembly and the constitutions of countries like Canada, Australia, Swiss Federation, Union of South Africa. In the last two chapters she discusses the present day political problems of India such as the minority problem based on religion, the linguistic problem, the Indian States problem etc. and the statute of Westminster and its applicability to India.

A timely publication. Those who want to follow the working of the Constituent Assembly and constitution making will find this book useful. The Price of Rs. 10 for a book of this modest size is too high.

#### Books received.

1. The development of Islamic culture in India.
2. Power resources of Pakistan. Ashraf Publication, Lahore.
3. A symposium on Social order, St Pauls Seminary.
4. St Paul's seminary Silver Jubilee-Home Review.
5. Mineral resources of Baroda State.

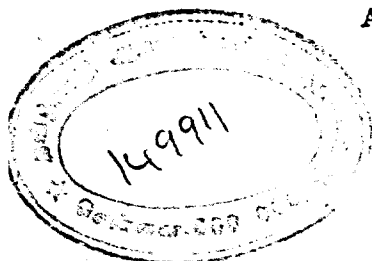
Government of Baroda publication:—

6. Constituent Assembly by K. P. Mallikarjunudu. (2). Congress Board Publication, Bombay. (5) Economics of the Cabinet Delegations proposal. By Dr. S. K. Muranjan. Hind Kitabs Limited, Bombay. Indian Economics by Chatterji, H. Chatterji and Co Ltd. Calcutta.

China India and the war by Pro. Tan Yun Shan.

Modern China by the same author. VisvaBharati.

I. N. A. Saga. by Ram Singh Rawal, New Literature Allahabad.



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