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HINDU SOCIETY—ITS PRESENT AND FUTURE.

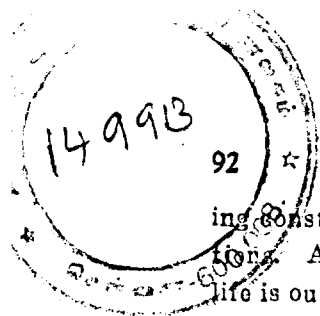
By

SIR T. S. VENKATARAMAN, D.Sc., C.I.E.,

To every thinking Hindu the question should and does present itself as to why his religionists are in a very poor position these days. This should goad us to learn what is wrong with ourselves or our religion—a religion which has secured the highest praises from the great savants of the world. A careful consideration will show that, whereas, at the highest levels the Hindu religion has been expounding unexceptionable and highly elevating ideas, teachers and teachings lower down the scale have definitely contributed to our present plight. The expositors and interpreters—including even the greatest among them—have misinterpreted and misread to the Hindu Public the great truths of our religion and tragically enough with the best of intentions.

Old practices are misfits during present time.

These interpreters have petrified, fossilised and ossified old practices and beliefs, which though admirably suited to the olden times are very bad misfits under present day conditions. This process has been helped to some extent by the old texts being in a language not generally understood by the public. The old savants could not possibly take note of happenings subsequent to their period of time and this is one important cause for the existing misfit. A very great disservice to our religion has resulted from the doctrine that the Vedas contain the finale of all knowledge and constitute the last words of wisdom even to present conditions. Life is a process of continuous movement involv-



ing constant, laborious and continuous adjustment to changing conditions. Any teaching that does not allow for this important process of life is out of place when applied to a living and growing society of people. At its highest levels the Hindu religion does declare that knowledge is continuous, endless and unlimited.

Caste based on birth—a great misfit.

Quite a number of examples could be cited to show that the unsuitability of older teachings to present day conditions and the rigid caste system basing a classification on birth alone is perhaps the most tragic of them all. Castes exist all over the world in some form, it being a useful adjustment for division of labour and talents. It is, however, only in our country that the system has attained its greatest rigidity. In this regard, there is a very thought-provoking Upanishad entitled the "Vajrasuchi Upanishad" of Sama Veda. This examines in some detail the birth geneology of certain of the greatest Rishis of our land—Rishis whose names are revered by the best and most orthodox amongst us. Finding that certain of the Rishis like Vyasa and Vasishta to have been born from mixed marriages it comes to the right conclusion that birth alone could not confer the caste status on the born individual. It follows, therefore, that, to condemn a class of people as being outside the pale of the caste system (from birth alone) is against the highest tenets of the Hindu Religion.

The Mahavakyas.

The most sacred Hindu literature contains what are known as the "Mahavakyas" or the great veracities embodied in words. Some of these are "Sarvam Brahmanam Jagat", "Sarvam Brahma", "Aham Brahma", and "Tat twam Asi." These definitely rule out all differences between man and man as suggested by our law-givers and interpreters.

Castes in the Plant Kingdom.

But why wade through old scriptures when the book of living nature is open before us. It was not mere poetic fancy that gave the tongue to the plant kingdom around us. The Pandits of the plant kingdom had introduced a kind of caste system among the plants based on certain external characters. It will occupy too much time to go into the details of recent happenings among our plant relatives. But it would be appropriate to mention a few broad outlines. Like the rest

of the plants the grass family has been divided by Pandits into what corresponds to different castes based on certain external characters. It was held that a close relationship between the different castes would lead to bad results.

Inter-caste marriage in Sugarcane.

The sugarcane plant with which I used to be familiar belongs on this basis to a different caste from that of the Cholan or the Bamboo. Within the Saccharum group itself there are recognised castes and sub-castes—the sugarcane plant occupying in a sense a fairly high position in the system. In spite of the existing external differences I felt that there was some common blood-tie between the sugarcane and the other grasses and I had the unique privilege of testing such belief by the greatest test for bloodkinship namely intercrossing or hybridization. I succeeded marvellously and found that the sugarcane would mate with others of a different class. It would even appear that the sugarcane enjoyed such mis-matching or unnatural marriages by the large and fertile plants that resulted from the process.

Results of commingling.

It was the above process—namely a commingling of different classes—that recently enabled our country to change itself in the course of a decade and a half from the position of a large importer of sugar to a status where, if allowed, she can even export to other countries. This occurrence has perhaps a great meaning and indicates that the future prosperity of our country consists not in correctly and strictly observing caste rules but in a change of heart recognising all men of whatever birth, whatever colour and whatever habits as belonging to a common human brotherhood. If this process of recognising a blood kinship between sugarcane and the other grasses allied to it can bring self sufficiency in the matter of sugar, as it has done, it is not too much to hope that a genuine change of heart and a real fellow feeling between the various castes in our country would bring Swaraj for the country nearer and nearer as this feeling gets to be realised and acted upon to a greater and greater extent.

M. P. 267-8

DEMOCRACY AND INDIAN STATES

By

(DEWAN BAHADUR K. S. RAMASWAMI SASTRI, *Retired District Judge*).

It is a truism to state that the modern age is the age of science and Nationalism and Democracy. Political democracy is inevitable. But is the democracy of the British type the supreme model for India? Can we or can we not adopt western democracy to Indian needs and conditions? What should be the democratic nature of the Government in the Indian States? Is it wisdom or practical politics to talk about the liquidation of the Indian Princes? Can we or can we not combine the dynastic stability of the Ruler and the democratic type of Government in the State? What should be the nature of the States joining the all India Union? What should be their relationship to the Federal centre? These questions are hotly debated today.

It will, I think, conduce to a clear and satisfactory solution of these questions if we bear in mind a few valuable ideas stated by Mahatma Gandhi in regard to the Indian States and their Rulers.

"The Empire is going either by the will of the British people or by the force of circumstances beyond their control. India shall not always be a slave country. Will the Princes march with the times, or must they remain tied to the Imperial chariot wheel?" (Gandhi Series: To the Princes and their people—page 1).

"For my part, I desire not abolition, but conversion of their autocracy into trusteeship, not in name but in reality." (Do. page 2).

"I can, therefore, only conceive a settlement in which the big States will retain their status." (Do. page 18).

"The people in the States and in British India are one. For them the Artificial boundaries do not exist." (Do. page 20).

"British India under Swaraj will not wish for the destruction of the Indian States, but will be helpful to them." (Do. page 31).

"My ideal of Indian States is that of Ram Raj." (Do. page 38).

"That part of India which is described as British has no more power to shape the policy of the States than it has (say) that of Afghanistan or Ceylon." (Do. page 74).

"I do not seek to destroy their status. I believe in the conversion of individuals and societies." (Do. do.)

"If ever Federation comes, it will surely depend upon mutual adjustment." (Do. page 75).

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"They the small States will soon realize that their safety lies in some kind of confederation and sharing of power with the people."

(Do. page 79).

"The States' people must learn to rely on themselves for all internal reforms."

(Do. page 90).

These passages show in what spirit the present problem of the accession of the Indian States to the Indian Union should be approached. It is therefore necessary for politicians to give up such views as were adumbrated by Mr. Pattabhi Sitaramayya a few days ago; He said "The king can have no existence for himself. He is the trustee of the people and everything connected with him has to be settled by the people. In the Constituent Assembly, the Princes who will ultimately correspond to the Governors of Provinces can have no representation."

Such a statement coming from the mouth of a great Congress leader, is sure to cause apprehensions in the minds of the Rulers. It is, further, as historically incorrect as it is harmful politically. I discussed in the issue of the Social Welfare dated 17th January 1947 the perplexing problem of the *locus* of sovereignty in the Indian States and need not discuss it here again. It is enough to state here that Dr. Pattabhi's view implies that the sovereignty is vested solely in the people and that the Rulers have no right to send representatives to the Constituent Assembly. The idea of trusteeship is no doubt sound in the sense that every high office carries with it corresponding obligations. But we will be overworking it if we seek to use it to support theories like those of Dr. Pattabhi. The Rulers are willing to send to the Constituent Assembly some persons selected by them out of the people's chosen representatives along with their own representatives. The proportion can well be on a half and half basis. One of the major hurdles can be cleared if both sides agreed to such a course of action. The Negotiating committees appointed by the Constituent Assembly and by the Chamber of Princes have agreed to such a compromise.

Let me say once again that we must not ride a hobby horse to death and become mere slaves of slogans. If the king is the trustee of the people there is the corresponding legal and political concept of a transfer of sovereignty by the people to the Rulers and his descendants. There are other legal concepts such as the non-resumability of gifts, the non-terminability of permanent tenancies etc. We must

protest against the legislative mentality dominating politics which should strive on a co-ordination of the principles of order and progress.

I have thus far dealt with the principle of sovereignty and the proper selection of the representatives of the Rulers and the subjects for taking part in the deliberations of the Constituent Assembly. Take up the question of democratisation of the State machinery in the States, we have to guard here also against mere slogans and legalistic notions and the tendency to copy British Parliamentary institutions in an uncritical mood. The mere fact that British India has gone along that road ought not to be a ground for insisting that the Indian States must follow it in a spirit of blind imitation. Of course a certain minimum of real responsible democratic government should be there but beyond that limit there must be freedom of democratic experimentation so that in course of time India might arrive at her self-chosen goal of democracy. America did not follow in Britain's footsteps. Why should we alone do so?

In many of the major progressive Indian States there is a system by which the representatives in the democratic legislative assembly are chosen as ministers. In some States some members of the Ministry are appointed by the Ruler and some are selected out of the Assembly. In course of time there will be a council of elected Ministers alone. The question is whether the Ministry should as in Britain be liable to fall owing to a vote of no confidence in the Legislature or whether it is better to have an irremovable executive. Another question is whether the Ruler should have the power of vote and exercise it through a Dewan.

Let me take for instance the recently promulgated draft political reform which are the handwork of Sir C. P. Ramaswami Iyer, Dewan of Travancore. Much of the criticism directed against them is due to a mental obsession in favour of the British democratic models. Some of the excellent features of the new constitution are not only admirable in themselves but are far in advance of the present state of political affairs in British India. It provides for adult suffrage. It is dead against the system of communal electorates and weightages which have ruined British India apparently for ever and provides for joint electorates. It provides that each of the two Houses of Legislatures should elect its own President and Deputy President. It provides that the upper house should be elected on a functional and facultative basis. Thus the new scheme combines the advantage of both the vital aspects of democracy viz., the basis of territorial democratic

representation and the basis of functional democratic representation. So far as the question of vote is concerned, it is not really opposed to the essence of democracy when it is provided, as is done in the Travancore schemes that the Dewan *should state in writing his reasons for the exercise of the power of veto*. Such veto power exists in many western democracies though there is a convention in Britain that it should not be exercised except on the advice of the Cabinet. Sir N. Gopalaswami Iyengar who advocates the theory of the *locus* of sovereignty being solely in the people said in his statement on 28th December 1946: "The reality (of popular sovereignty) is not substantially encroached upon by the retention, in the hands of the Ruler, of residual powers, such as the appointment of the high level executive or the exercise of a veto on legislation." Sir C. P. Ramaswami Iyer in his statement on 27-1-1946 says: "Such residuary powers will hardly be ever exercised."

The other feature of the Travancore scheme which needs discussion is its scheme of the irremovable executive. The scheme provides for the administration being run by a committee selected by the Legislature. The Dewan will be a co-ordinating authority. Sir C. P. Ramaswami Iyer said in his statement on 27th January 1946 explaining the new constitutional proposals: "While the popular will should prevail and the wishes of the people should be carried out in the executive and administrative fields, yet a removable executive is not the best agency for the purpose especially at the present juncture when large measures of reconstruction in the agricultural and industrial fields are under way. For this reason, a Ministry in the ordinary sense of the term has not been introduced, but the elected Executive Committee through their Chairmen fulfil in effect and essence all the requisites of a responsible Ministry." He said also "All the officers of the Government would be under an obligation to carry out the policies laid down by these committees."

It is to be noted also that under the new scheme "a member of the committee shall vacate his membership on such committee in case a specific motion of no-confidence is carried by not less than two-thirds of the members of the Chamber that elected him is passed against him." Thus the new scheme combines the good features of the two types of responsible government i.e., the type of the irremovable executive and the type of the removable executive. Sir C. P. Ramaswami Iyer says about the Indian social conditions which must always be

considered along with political and economic conditions: "Popular ministers are always subject to party loyalties. I have known ministries of various types in the last 25 years and none of them, apart from developing schemes planned by earlier Governments or carrying out long-pending projects, had conceived or initiated a single scheme. You may say that I am working against democracy and my experience may be unfortunate. So long as communal and religious cleavages overwhelm us and parties are obliged to spend their time in winning votes and pleasing all and sundry, I do not think there is any escape from this. In the present state of communal tension in the country, it will be very difficult to establish the same political conventions as are employed in a responsible government at work in Westminster. In fact, it has never worked elsewhere except in England and except during certain years." Sir C. P. says also "Assuming that the proposed system works well, there is nothing to prevent H.H. the Maharajah nominating the Dewan from amongst the members of the Legislature. The next step may be to make this nomination dependent upon the goodwill of the Legislature itself."

It is thus clear that many of the objections urged against the new Travancore scheme are pointless and are based on obvious misconceptions and preconceived prejudices. The real trouble is that the Congress has unfortunately developed a baseless anti-Prince mentality. The Hindu Maha Sabha has always taken a more rational and realistic attitude in the matter. Even today there is a living force of loyalty to the Ruler and the old Hindu political concepts of *Rajabhakti* and *Rajaviswas* have not vanished despite platform shibboleths and thunders. It is necessary to combine dynastic stability and democratic progress. They are clearly and certainly compatible with each other. Even Pandit Nehru has conceded that monarchies can remain and function in an all India republic. The Congress and the Princely Order will both forfeit the affection of the Indian people if the former makes it impossible for the latter to enter the All-India Federal Union and if the latter adopt an intransigent attitude and keeps out of it. Both must beware of such a fate. It is to be hoped that the two negotiating committees appointed by the Constituent Assembly and the Chamber of Princes will have a realistic and patriotic mentality and help to bring into existence soon a free federal democratic progressive prosperous United India.

RAMA THE OBLIGED.

(Prof. S. K. YEGNANARAYANA IYER, M.A.,)

Rama has been considered as an ideal son, an ideal brother and an ideal husband; in fact, he has been held up as an ideal to be followed by the world and one can say without any fear of contradiction that the Rama-sita ideal has moulded the character of the Hindus for countless centuries. There is one minor aspect of Rama's character which I want to place before the students of Ramayana for their appreciation.

Even ordinary people would like to oblige others than to be obliged by them. To be under an obligation to another is an irksome situation even to us. More so to royal persons whose sense of superiority will be offended if they are the obliged instead of being the obliger. If under the stress of unavoidable circumstances they are under obligation to another they try to restore the balance by making a return disproportionately grand. It is said of a prince addicted to the use of snuff that when he went out for his morning ride he forgot to take his snuff-box and had to borrow a pinch from a poor Bramhin whom he met accidentally on the way. The Prince made up for it by giving the donor of the snuff an acre of wetland as a present.

Rama was of that type. He would freely give but never receive presents from others. Sita mentions this trait of his character prominently in talking to two persons about Rama, to Ravana when he came disguised as a Bramhin and to Hanuman who met her during her captivity at Lanka.

Consistent with this principle when his friend Guha offered him hospitality on a princely scale Rama said: "I appreciate all that you have done for me; but I don't accept gifts." He made an exception even thus:

"I would like to get some fodder for the horses (His father's horses that brought him to the forest) and want nothing else." He asked Lakshmana to bring some water from the Ganges and drank it and went to bed.

Rama who was so sensitive in the matter of being obliged to others had to admit himself completely defeated when he considered the great obligations that Hanuman laid him under. He was in the habit of making much of good done to him.

When Hanuman returned from Lanka bringing the glad news about Sita Rama said:—Myself, the Raghu dynasty and the heroic Lakshmana have been saved by the news about the finding of Sita. This

troubles my mind very much, that I am unable to reward suitably the bringer of this welcome news I shall give Hanuman my everything' so saying Rama embraced Hanuman who had come after accomplishing the mission (VI. I. 11-14). Thus Rama confessed himself to be a debtor to Hanuman.

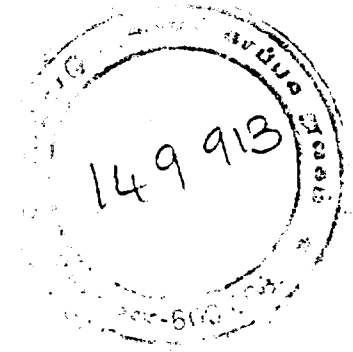
Greater service to Rama was yet to come. Indrajit who like Hitler believed that 'all is fair in love and war' hid himself and aimed his missiles on Rama and his army. The whole army was laid low and appeared dead. Vibheeshana and Hanuman who were not so much affected as others went around to see who were alive and breathing. They came to Jambavan who was like fire getting extinguished. Vibheeshana asked him. "are you alive, sir, and not killed by the keen arrows?" The old hero spoke with great difficulty. "I identify you to be Vibheeshana by your words. I do not see you, wounded as I am by the arrows. Do you know whether Hanuman the good son of Anjana and Vayu is alive?" Vibheeshana replied, How is it that you question me about Hanuman and not about Rama or our king Sugreeva or the Prince Angada?" To this the old Hero replied, "I shall tell you why. If he is alive the whole army though dead is alive. If he is dead we are all dead though breathing." (VI. 70. 13-22.)

Hanuman then announces himself and salutes the old leader and is deputed to bring the herb-hill. Rama and Lakshmana revive and the fight goes on. Hanuman had to repeat this Herculean task later on when Ravana wounds Lakshmana with his deadly spear.

All these are remembered by Rama. After his coronation at Ayodhya he takes leave of his friends Vibheeshana and Sugreeva and then comes to Hanuman. He does not know what to say in full acknowledgment of all his obligations to him.

Let all the good deeds you have done for me be with me and end with this body. Man becomes a fit object of a return-favour only when he is in difficulties. (VII. 42-23).

When somebody has done us a favour we want to return the obligation. That is possible only when our obliger stands in need of our help. If you love him really you would never wish him to be in a situation when he may require your help. You would like to be ever under a debt of gratitude to him. You don't want to enjoy that small pleasure of returning the obligation. It is this finer feeling about obligation that Rama displays towards Hanuman. He wants ever to remain Rama the obliged without ever being able to repay the obligation.



WHY ?

No sullen bars my vision mar,
No cold grey walls around me rise,
No keen eyes keep relentless watch,
Yet heart ! You breath out weary sighs.—O Why ?
" The sun shines bright ! " a young voice cries,
Mine eyes the sun kissed trees behold,
Before my minds eye shadows rise,
And in their depths my soul enfold—
My soul is captive.—Why ?
" Come join us " trills a happy maid,
" And tread the primrose path with me,"
But seeing sorrow's icy hand,
Doth hold me fast,—I am not free",
My soul is captive.—Why ?

I hear a mother's loving voice
Soft mingling with the lilting sound
Of childish laughter—" Still O head !
Weep not in vain, for thou art bound,
Thou art a captive !"—Why ?

Relentless fate, why didst thou wrench
All love and laughter, all life's charms
From my unwilling hands ? Why place
My bright eyed babes in other arms

And exile me—Why ?
Have I of Life's bliss tasted much ?
If so, come memory, unfold,
Nought but a lonesome child I see
A sad eyed girl and woman old.

With care and anguish,—Why ?
A rugged path 'neath weeping trees
With scarce a beam to cross the gloom,
O'er all a cheerless sky where clouds,
O'er dark o'er the horizon loom.

Was e'er my lot—say Why ?

RAJAMMAL ANANTARAMAN.

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BOOK REVIEWS

1. **Indian Economics**: By Rabindranath Chatterji, M. A. H. Chatterjee & Co., Calcutta. Price Rs. 6-8-0.

Mr. Chatterjee is a professor of Economics in the Bengal Educational Service. In this book under review in its third edition we have a balanced and fuller treatment of our country's problems such as national planning, the Bengal famine and the sterling balance. University students no less than the busy publicist will find this publication very useful.

2. **Famous Letters of Mahatma Gandhi**: By R.L. Khipple, M.A. The Indian Printing Works, Kacheri Road, Lahore. Price Rs. 3-8-0.

This is a collection of letters addressed by Mahatmaji to the Viceroy of India from Chelmsford to Lord Linlithgow and to British statesmen, Jinnah and Chiang Ke Sheik. Though the public have read these letters at the time they appeared in the Press a collection like the one under review in a handy form serves the purpose of a reference book. We trust the Editor will bring out a collection of Gandhiji's letters to private individuals and which have so far not been published.

3. **Witty tales of Badshah and Birbal**: By M. S. Patel. N. M. Thakkar & Co., 140 Princess Street, Bombay 2. Price Rs. 6-8-0.

Among the nine gems in Badshah Akbar's Court Birbal occupied a prominent place as a jester. He enlivened the Durbar of Badshah with many witty sallies and humorous anecdotes. In this dainty little volume with its neat printing attractive get up and good pictures the author has clothed in English garb as many as eighty tales of Birbal. Each one of them scintillates with the brilliant wit of the renowned court jester. A book which young folks will enjoy and cherish to possess.

4. **The Subash I knew**: By Dilip Kumar Roy. Nalanda Publications Bombay Price Rs. 5-4-0.

Both Roy and Bose were chums from boyhood and were together in Cambridge. Mr. Roy presents to us the mystic Bose as he, the poet singer and seeker of truth knew him. The book is in a class of its own unlike many others that have appeared in the field. There are many intimate personal touches and reminiscences which greatly enliven the book.

5. **Modern China**: By Tan Yun-Shan. Kitabistan, Allahabad. Price Rs. 2-4.

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Professor Tan Yun-Shan, Director, Viswa Bharati Cheena Bhavana was called upon to deliver lectures on China by the Andhra University in 1938. The book deals with the past history of China its modern political and economic changes and social progress. India and China have been collaborators in many walks of life from very ancient times and this book gives in a brief compass all that one should like to know about China.

6. **China, India and the War: Part I**. By Prof. Tan Yun-Shan. China Press P-27 Princep Street, Calcutta. Price Rs. 2.

These contain the articles of Prof. Tan Yun-Shan to the press from time to time about China's attitude towards the last world war. In his article on India and China he rightly emphasises that the "two great nations of India and China whose populations combined together amount to nearly half of all humanity should join together to shoulder the responsibility of fostering and promoting peace and justice in the world of today, as they did in the past and thus making the most glorious contribution to humanity." Both the books are valuable contributions to the understanding of China and India.

7. **Five Tamil Idylls of Paththuppattu**: Edited by J. M. Soma-sundaram Pillai B.A., B.L., Executive Officer, Ranganathaswami Devasthanam, Srirangam. Price Re 1.

To the non-Tamil knowing Public, a book of this type containing translations of the five idylls from the famous Paththuppattu, by such erudite scholars as the editor, Sri Nallaswami Pillai, G. U. Pope, and Sri Kodandapani Pillai will be a valuable guide to understand the glory of Tamil culture and civilisation. More books of this type will enable non-Tamil knowing public to understand the Tamils and their heritage better.

8. **Dravida Mozhigalin Araichi**: (Research into Dravidian Languages) By Rao Sahib S. Vaiyapuri Pillai. Tamil Nad Publications, 33 Broadway, Madras. Price Re. 1.

This is a Tamil translation of Sri Vaiyapuri Pillai's presidential address at the Dravidian section of the Oriental Conference held at Nagpur in 1946. He strongly pleads for the comparative study of all the four Dravidian languages such as Tamil, Telugu, Canara and Malayalam by scholars and not confine themselves only to one language. It is further refreshing to note his denunciation of the Tamil purists by pointing out that the Tamil language has been considerably enriched by association with Sanskrit and other languages. This scholarly

address deserves to be read by every true lover of the Dravidian culture as it will enable him to shed his parochial bigotry.

9. **I. N. A. Saga** : By Ram Singh Rawal. New Literature, Allahabad. Price Rs. 4-12.

Mr. Rawal the young author was connected with the Indian Independence Movement started by Rash Behari Bose in Japan and later with the I. N. A. Mr. Rawal's account of the I. N. A. supplements the other publications by throwing fresh lights on the I. N. A. Movement. The book contains a number of illustrations and is a valuable addition to the I. N. A. literature.

10. **Far East in Turmoil** : By Amal Bhattacharji. Saturday Mail, 52-1A. Amherst Street., Calcutta. Price Rs. 2-8-0.

This book deals with the struggle for freedom by the people of Malaya, Burma, Indonesia and Indo-China. We welcome the book at a time when the bonds of friendship between India and the countries of Eastern Asia are forged for the common good of all Asia. A busy politician and publicist will find in this book a valuable guide to follow the course of events in the Eastern Asiatic Countries. One is surprised to find that no mention is made of the part of the I.N.A. has played in these countries in awakening their political consciousness.

11. **Savings-A National Necessity**: By N. C. Tandan. Price As. 12.

12. **Fighting Hunger and Famine** : By N. C. Tandan. Price Rs. 2-4-0 Shobha Publications, Aryanagar, Cawnpore.

These two timely books deal with the two vital problems facing us in India. While all will agree on the need for saving in these times of inflation, it is a mockery to a advice the average Indian who is ill paid save any money. However it is the duty of every Indian to bend his energies for *fighting hunger and famine* that is staring India in her face. The author has given many practical suggestions in this regard which deserve the serious consideration of all serious minded people.

13. **Our Hindu Muslim Problem—A Solution**. By R. B. Andhjarajina. New Book Company, Limited 188-190 Hornby Road, Bombay. Price Re. 1-3-0.

The author who is a Parsi tries to look at the Hindu Muslim Problem from the vantage ground of a disinterested party. The author discusses the principles of democracy and suggests ways of solving the tangle by democratic procedure. Chapter VIII contains suggestions which deserve the serious consideration of the Muslim League and the Indian National Congress. The author suggests that "all decisions in

the Legislatures both Federal and Provincial shall be ordinarily taken by a majority vote, provided that however that no bill shall become law unless and until it shall have been supported by a majority of the minority community either Hindu or Muslim as the case may be in any particular Legislature, provided further that in the Punjab no bill shall become law unless and until it shall have been supported by a majority of the Hindu group as also by a majority of Sikh group in the Legislature."

The Congress and other non-Muslim minorities may agree to the proposal but will Mr. Jinnah agree to this cent per cent democratic proposal?

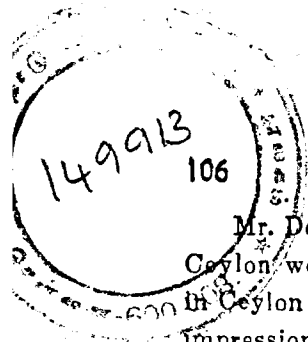
14. **Cottage Industry in Indian Economy** : By K. Mitra & P. P. Lakshman. Economic and Political Research Department, All India Congress Committee, Allahabad. Price Rs. 2.

The need for publications like the one under review based on a careful study of public questions is the greatest need of the hour. The authors recommend that unless "there is a *parripassu* development of Cottage industries along with large scale mechanized methods of production quite a large per centage of population will remain always unemployed" and suggest "that each Provincial Government must have a separate department for village industries with a Minister in charge of it. To do justice to these problems they should not be kept as part time occupation of a busy honourable minister." The book deals also with the progress of Khadi scheme and the All-India Village Industries Association.

15. **Congress Mission to Malaya** : By Dr. C. Sivarama Sastry. 'Sree Haranadha Murali' Tenali, Price Rs. 2.

With the reconquest of Malaya by the British after the Japanese surrender the need for rehabilitation of all communities was very great. The Indian National Congress was the first to send a second Medical Mission to Malaya; the first was to China. The Mission rendered help to all communities and nationalities and of the total number of patients treated, about 33% were Malaya and Chinese, and 66% were Indians. There were a few Europeans as well. - The book contains besides several illustrations and accounts of the country and its people. It is a document full of human interest which no one interested in Indians abroad should miss.

16. **Citizen or Outcast?** By H. M. Desai. The Indian Mercantile Chamber of Ceylon, Colombo. Price Rs. 2.



THE BHARATHA DHARMA

JULY

Mr. Desai an ex-President of the Indian Mercantile Chamber of Ceylon went on a deputation to England to plead the cause of Indians in Ceylon before the British Government. This book contains the impressions of the countries he visited in the continent of Europe and the personalities he met. The book contains a clear analysis of the problems facing Indians in Ceylon and the Bajpai-Senanayake pact which has in effect bartered away with the birth right of Indians in Ceylon. We recommend this book to those interested in the problems of Indians in Ceylon as being a reliable and trustworthy one.

17. **A Case for Andhara Province**: By Prof. M. Rama Rao. Andhara Provincial Congress Committee, Bezwada.

A timely pamphlet to support the movement for a separate Andhra province containing a brief historical account of the Andhras and some statistics.

BOOKS RECEIVED.

1. Indian National Congress : Dr. Hemendranath Dasgupta.
2. Food and Nutrition in India : Dr. D. N. Chatterjee.
3. Eastern Light of Sanatan Culture : Maharaj Rana Sir Udaibhan Singhji.
4. The Vision of India : Sisirkumar Mitra.
5. Pillars of Freedom : S. S. Mathur.
6. Yogi Suddhananda Bharati : Dewan Bahadur K. S. Ramaswamy Sastriar.
7. Ethical Teachings : Swami Sivananda.
8. The Aryan Origin of Tamil : Edited & Published by K.M.
9. The Spirit and form of Indian Polity : Sri Aurobindo.
10. Communal Problem : K. K. Sinha.
11. The New Gita : S. M. Micheal.
12. The Philosophy of Work and other essays : J. C. Kumarappa.
13. Sandhyavandhanam of the Hindus : M. A. Kamath.
14. Correct Thinking & Standard Ideology : L. N. Bhatt.
15. Bhagavat Gita for Lay Readers : Magdal Ramachandra.
16. Samgraha Ramayanam-Balakandam & Ayodhyakandam : N. T. Srinivasa Iyengar & P. V. Subramonier.
17. Free Hindusthan-Freedom Special 47, Bombay 28.

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EDITORIAL NOTES

The Gokulam method village Welfare Association, Madras.

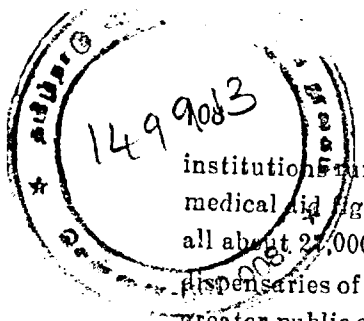
The fifth annual report of the above Institution for 1946, is an instructive one. The Gokulam Harijan Ashram has been providing training for young men in village work, through a special course of studies devised by the Association containing literary studies and training in Industrial craft, Social welfare and Hygiene.

In the cottage industry school training in the bee-keeping, paper making, Eri silk spinning and weaving rattan work is provided. The Gokulam dispensary treated more than 7500 patients during the year. The Association has been maintaining several welfare centres in and outside the city where thrift, self effort and better living among the Harijans through co-operation and service are fostered. The greatest need of the association is scope for expansion. It is hoped that the association will be able to get a suitable land in the city where its work can be carried on more efficiently and expanded. The activities of the association are commendable.

Mr. T. R. Venkatarama Sastri is the President and Mr. H. H. Vinayakam the Honorary Secretary.

Madras City Harijan Sevak Sangh, Royapettah, Madras.

The latest report of the Madras City Harijan Sevak Sangh reveals another year of useful ameliorative work done by the sangh among Harijans in the City. On the economic side, we find that a Women's Charka Sangh was started in 6 cheries and 63 Charkas were distributed among women. On the educational side, the Sangh maintained a hostel for 16 girls at Egmore and subsidised many reading rooms and



institutions run by Harijan young men. We are happy to find that medical aid figures prominently in the activities of the sangh, that in all about 25,000 Harijan women and children were treated at the two dispensaries of the Sangh during the year. The Sangh is in need of greater public support now than ever before and an appeal is made to the public for help. The Government too so far does not appear to have come to its aid at least in respect of the girls hostel which the Sangh is running. We commend the work of the sangh to the public.

Diwan Bahadur Bhashyam Iyengar is the President and Sri S. R. Venkataraman the Honorary Secretary of the Sangh.

THE RECENT RELIGIOUS INSTITUTIONS, WELFARE CONFERENCE

By

(DEWAN BHADUR K. S. RAMASWAMI SASTRI).

"Hindu Religious Institutions as spiritualistic Store Houses and Community Centres" would be an apt and adequate description of the recent Conference convened on the 5th and 6th July 1947 at the Banquetting Hall, Mount Road, Madras, by the Hon'ble the Premier of Madras. It was a conference of representative invitees who were many of them representatives of Hindu temples and Mutts in Tamil Nad and consisted also of other men of culture and patriotism and persons of light and leading from the City of Madras and from the Mofussil. Rao Sahib T. Srinivasa Mudaliar, a prominent landlord of Shiyali, presided over the conference.

The Premier of Madras inaugurated the Conference in a stirring eloquent Tamil speech full of practical wisdom and deep devotion to God. He said that the unexampled vitality of the Hindu culture was due to its altruism and piety. He pleaded for Hindu social unity and for religious toleration and synthesis. We can keep communism at bay only by a deeper social love and a higher unified dynamic religious faith. In ancient times, temples and mutts not only kept up holy ritual but also did their best to redeem men from poverty and illness and ignorance. If we act in the light of that basic ideology, all hatreds and destructive direct actions will cease. The Mutts yield an annual income of 14 lakhs of rupees; the temples yield an annual income of 1½ crores; and the kattalais in them yield an annual income of 8½ lakhs. The Premier suggested a comprehensive practical programme consist-

ing of the following ten items: Giving food to orphans and destitutes; medical relief to the poor; propagation of basic dynamic non-sectarian religious teachings; propaganda for social unity irrespective of caste; schools for illiterate workers; training archakas to do their work in temples properly and with comprehension. Training Oduvars and prabandam reciters to do their work in temples well, publication of unpublished agamas and other religious works; public libraries and reading rooms; and appointing in temples and mutts good god-fearing men free from sectarianism and superiority complex.

One set of resolutions which were passed at the conference related to the inter-relations of religion and religious education and evangelism—a matter which had fallen largely into disuse in recent times. Of late even the Pauranika and the Harikathaka and the religious Upanyasaka had begun to vanish and disappear. There is no Hindu Mission in existence to neutralise other world-religion Missions and protect and perpetuate the Hindu faith. The above said set of resolutions related to the necessity of opening Agama and Veda and Thevaram and Prabandham, Patasalas for the proper study of Agamas etc., and the proper practice of rituals, to the necessity of training temple priests and other employees in temples and mutts and of giving stipends to pupils seeking such studies, to the necessity of starting colleges for the study of various systems of Hindu thought and philosophy and religion, and to the importance of appointing Hindu religious pracharaks (lecturers). The resolutions urged also the need for the preparation of the proper syllabuses for the abovesaid religious studies and for the proper conduct of the necessary religious examinations through the agency of the Hindu Religious Endowments Board and stated that only those who had passed such examinations should be appointed as officers and servants in temples according to their qualifications (of course without prejudice to any existing hereditary rights). The resolutions urged also that the Hindu Religious Endowments Board should, with the assistance of competent persons, conduct a religious monthly for the benefit of temple worshippers.

Another resolution requested the Government to appoint an Advisory committee, representative of all branches of the Hindu faith to make timely suggestions to the Government for the improvement of Hindu religious institutions.

A yet another resolution urged that the income of the temples and mutts should have the following priorities in the matter of expenditure

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(1) Daily worship and festivals according to thittam; (2) Repair to temple tanks and buildings and mutts, (3) religious propaganda; (4) providing conveniences to pilgrims; (5) financial assistance by the richer temples to the poorer temples in the neighbourhood.

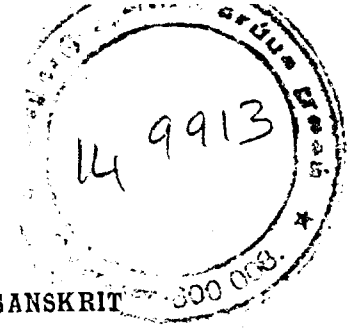
Another resolution urged that the unpublished Agama Sastras and Silpa Sastras should be collected and published by the H. R. E. Board and that temples and mutts should have advisory committees representing the worshippers and the disciples respectively.

Another resolution urged that the lands relating to the temples should be exempted from the operation of the proposed Zamindari abolition legislation and that an enquiry commission should be appointed by the Government to ascertain in what ways the incomes from temples and mutts are diminished by improper methods and the lands of temples and mutts have been illegally encroached upon and to take an inventory of the properties of the temples etc.

Another resolution related to the cultural welfare of Thambirans and urged that the Thambirans who are to be appointed as Karwar Thambirans and other functionaries should be properly trained and qualified for their functions.

Another resolution condemned the proposed application of surplus income and funds of the Tirupati Devasthanam for starting a secular University and stated that such funds are inadequate for such purpose.

The last resolution related to the communication of the resolutions to the Premier and requested him to appoint a Special officer to gather the necessary facts and give effect to the resolutions. It also empowered the already functioning Executive Committee (to which the President of the conference was co-opted as a member) which had convened the conference to carry out the objects defined in the above said resolutions.



THE INFLUENCE OF SANSKRIT

By

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

Baldeva Upadhyana M.A., Sahityacharya—Professor of Sanskrit and Pali, Benares Hindu University, writing on Sanskrit—The Inter Asian Language in the Sunday Leader dated June 15, 1947, says very many interesting things. Referring to Sanskrit works in print he says "that what little has been published is double in extent of the known *Greek and Latin put together*." After referring to the large admixture of Sanskrit words in all the Indian languages, including the Dravidian languages, he deals with its position as an Inter Asian language. He says "It is an important point to note that native languages of Siam, Malay, Champa, Sumatra, Java and Bali possess in a large degree an uncommon influence of Sanskrit in their making and development. The Siamese contain 50 percent words of Sanskrit origin. The Malay language (the Malayee) which is strictly understood in the whole of the Eastern Archipelago presents a large number of words derived from Sanskrit. Maharaja, Raja, Swami, Mantri, Putra putri, all words of Tatsama type Dosha (Dosh) Jiva (jiv), Guaa (Guha), Medha (Medh), Pandita (Pandit), Lakh (Laksha), Sudara (Sahodara), are really Sanskrit words. "Kavi" (language of Ancient Java or Yavadwipa) and Cham (language of Champa), are largely influenced by Sanskrit. Their alphabets are wholly alike Devanagari in the arrangements of their vowels and consonants and this is a sure indication of the Sanskrit influence on them. The Javanese literature owes its existence to the literature of Sanskrit. The Javanese never think even for a moment that Rama and Arjuna whose exploits are regularly represented upon their native stage are anything but their own national heroes. In the Bali island the remnants of Vedic religion still survive, whose votaries are still objects of great honour and respect at the hands of the general public. The Balinese Brahmins exert vast influence in the moulding of religious conduct of the masses. They are called Padandas, the Bali word for a Pandit. It is a feat of rare genius that though they are wholly ignorant of the Sanskrit language, they have been carrying in their memory from generation to generation some of the well known Upanishads of the Atarva Veda and a large number of stotras in praise

of the various Hindu deities. The remnant of this literature has been published in the Gaekwar's Oriental series. Scholars who have seen and talked with these Pandits have been wonder-struck with novel performance of these men. Then Mr. Upadhyaya deals with Sanskrit as the court language in greater India. He says "The Hindu Kings of these Indian Colonies were attracted to the Vedic religion and made Sanskrit the language of the courts. Sanskrit inscriptions from the Malaya Peninsula Champa Java and even from the distant island of Borneo testify without an iota of doubt to the universal acceptance of the Devabasha, as the vehicle of cultural expressions and royal commandments meant for the people at large. The language used in these inscriptions is expressly faultless in point of grammar and diction, poetic figures and merits".

It is not only in the Eastern Archipelago that Sanskrit has left its impress on the life and culture of the people. It has influenced the people in the west also. The writer goes on to say "Like the greater India, the Western part of Asia is not immune of Sanskrit and Sanskrit literature. The Persian language belongs to the Indo-Aryan family of language and there is much common ground between it and Sanskrit. The whole of Central Asia with its peculiarly Buddhist culture has come under the domination of Sanskrit. Excavations at Turfar and Kashagar in Central Asia have revealed a large number of Sanskrit words written in a purely Indian script with an exhaustive store of Indian antiquities of great importance and historic value. The literatures of China and Mangolia have largely borrowed from that of India, especially from the Buddhist literature. Thus the whole contingent of Asia-East and West-testifies to the wide and varied influence of great cultural importance exerted by Sanskrit and by the literature produced in that sacred language".

Concluding his illuminating article, the author observes that "the Sanskrit whose new claims we assert must be simple in grammar, extensive in vocabulary, ever ready to absorb new expressions, new phrases, even from different languages. It seems to be astonishing but it is a fact that Sanskrit is easy to learn and easier to remember. With the help of only two roots, *Bha* and *Kru* and five substantives *Yasmad*, *Asmad*, *Ram*, *Hari* and *Bana* a man can express himself with ease and lucidity, can understand the religious works like the puranas and smritis and can carry conversation on different topics without any hitch or hindrance".

We heartily endorse the appeal of the author that Nationalist and Free India should earnestly make an experiment in universalising Sanskrit, so that the cultural mission of India and of the Sanskrit learning may be fulfilled.

REVIEWS

1. A Glimpse of Assam—By Uperndranath Barooah Jshat :

To the majority of Indians Assam is a dark continent. But in the book under review Mr. Barooah has revealed to us the culture and soul of the Assamese people no less than their exploitation by and suffering under a foreign rule. The work is well written and a contribution to Indian historical literature.

2. Free Hindustan—Freedom Special—Shivaji Park Road 1. Bombay—28, Re. 1.

This is a special number in honour of all those heroes of 1857, and contains short and interesting account played in the resistance movement since 1857. There are appreciations of the life and work of Veer Savarkar and other Hindu Maha Sabha leaders.

3. Sri Thyagarya Centenary—Souvenir—1847—1947—Mulakanadu Sabha, Madras.

The Mulakanadu community to which Sri Thyagaraja belonged has brought out this Souvenir as an offering to their glorious ancestor, Sri Thiagaraja on his birth centenary. The Souvenir contains appreciative and critical articles, biographical notes and sayings of Sri Thyagaraja culled from his songs. This is a valuable contribution to Sri Thyagaraja literature.

4. Congress Ministries at work—1946 April—1947 April Edited by K. Mitra : Secretary, Economic and Political Research Dept., A. I. C. C., Allahabad—Price Rs. 2.

The doings of the several Congress Ministries in the Provinces have been recorded in this book in a very interesting narrative form under different heads. It is a document full of factual information which earnest students of public affairs will find useful. We have no hesitation in saying that the publications such as the one under review by the A. I. C. C. are highly useful.

5. **Communal Problem—A fresh approach—K. K. Sinha, Renaissance Publishers, Post Box No. 580, Calcutta.**

Though Pakistan has become a reality, it does not appear that communalism is dead. The author who is a member of the Radical Democratic party surveys in this pamphlet the entire Indian problem, and does not hesitate to point out the mistakes of the Congress and the defects in the Congress policy and programme. One is disposed to agree with the author that the only way to solve this communal problem is to have a broad-based economic programme for the masses of the people with a concrete objective of social welfare. Unless the masses have the knowledge, enlightenment and judgment to realise that communalism is the enemy of political and economic progress, and that economic and social welfare programmes alone, will bring salvation to the masses, our present communal differences, not to speak of other major problems, will continue to stare us in the face for many more years to come.

6. **Pillars of Freedom—Edited by S. S. Mathur—Premier Book Co., Publishers, Egerton Road, Delhi.**

The Editor has rendered a public service by publishing this collection of speeches by well-known world figures. These speeches, both in content and form, are of a very high order—Jawaharlal's passionate appeal for a Sovereign republic in India, Sir S. Radhakrishnan's speech on Mahatma Gandhi, while unveiling Gandhiji's statue at Karachi, Mrs. Pandit's speech arraigning the White races of Racialism at the U. N. O., speeches of Gandhiji, Sastri and Sarojini Naidu at the R. T. C., the well known speech of Sir J. M. Barrie on courage, Lord Asquith's speech on culture and courage, Sir Abdul Qadir's on the cultural influences of Islam, Sir Ernest Simon's on Aims of Education for citizenship, Lord Balfour's on co-partnership, Socrates' speech in his own defence, provide speeches which though differing from each other, both in their diction, are in every way models in themselves, which young budding orators would do well to profit by.

7. **Yogi Sudhananda Bharati by Sri K. S. Ramaswami Sastri, Pudu Yuga Nilayam.**

Swami Sudhananda Bharathi occupies a pre-eminent place today in the field of Tamil literature, language and culture, not only as a seeker after truth, but as a poet, essayist, dramatist, biographers, commentator. In the course of the book under review, Mr. K. S. Ramaswami Sastri who is also a prolific writer, and a well-read scholar in

Sanskrit and Tamil, has for the first time, given a fairly complete and full picture of the Poet, as a man, poet, seer etc. Mr. Ramaswami Sastri has done a distinct service to the cause of Tamil literature by writing this book in English, and interpreting Yogi Bharati to the non-Tamil knowing public. It is worthy of note that the English renderings of the Poet's Tamil songs breathe the native air of the English soil for which credit is due to Sri Ramaswami Sastri.

8. **Food and Nutrition in India by Dr. D. N. Chatterji, 32 College St., Calcutta-Rs. 6.**

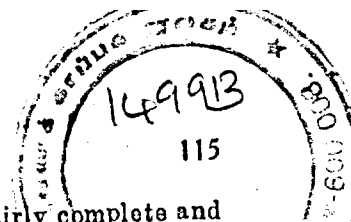
Problems of food and nutrition loom large in the present day set up of the world and will continue to be so for some years to come. A sound grasp of the fundamental nutritional principles by the average citizen will go a long way in planning our food with the available food materials in the country. Dr. Chatterji who knows his subject has rendered a public service by this publication. The tables showing the food values of various articles of diet, will prove to be of great help even to a lay man who is in earnest in planning a well balanced diet with the available materials in these days of food shortage.

9. **Indian National Congress—By Dr. Hemendranath Das Gupta 124/5 B. Russa Road, Calcutta—Price Rs. 6.**

The monumental volumes of Dr. Pattabhi on the history of the Indian National Congress deal with the proceedings of the various congress sessions. But the volume under review deals with the various cultural and religious forces that have shaped the political decisions of the Congress. The cultural and religious renaissance, from the days of Raja Ram Mohan Roy, of Swami Ramakrishna and Vivekananda, the influence of Hindu melas and Bandemataram, of the plays of Jyotindranath and Girish Chandra, had their impacts in the policy and programmes of the Congress. Dr. Das Gupta has thus painted the history of the Congress till 1901 on the broad canvas of India's cultural background for the first time.

10-11. **Orunal Kuthu—Rs. 3—Yennai Kelumgonna Rs. 4 Both by Nadodi T. Nagai.**

These two books contain short entertaining humorous skits for which Nadodi is so very well-known. His skit on the foot path is a tirade against the administration of the Corporation of Madras; delightful books which are bound to enliven many a dull hour.



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12. Vannathamalai—By Thamaraikanni—Tamil Nad publications—33, Broadway, Madras-Rs. 2.

Some of the well-known stories of Oscar Wild are translated into Tamil in this book. The adoption of Indian names in the place of the original names, while investing the stories with a native colour does harm to the original author. The stories however are well written and will be enjoyed by its readers.

13. The Student movement in India—By M. Muni Reddi—Published by Naya Zamana Office, Abbot Road, Lucknow, Rs. 5.

While much valuable material has been pressed into service in writing this book, no mention is made of activities of the students movement in the Madras Province and of the notorious G. O. No. 999 of Lord Pentland's Government. The students movement in India expresses to be based on the eternal and humanitarian virtues of Indian culture and civilisation, so that the entire community may be unified and the whole country may become well knit one integrated whole.

14. Gleanings from the Ramayana—By Kunjeswar Misra-Tibbati Baba Vedanta Ashram, Santragashi P. O. Howrah.

The Ramayana and the Gita have been the two spiritual stuffs to those earnest pilgrims on the road to salvation. The author has in the book under review given expression to his inner-most thoughts and experiences arising out of the study of the Ramayana.

15. Sangraha Ramayana.—Bala Kanda and Ayodhya Kanda—By Pandit N. T. Srinivasa Iyengar and P. V. Subramania Iyer.

The above mentioned two devout Hindus and Rama Bhaktas, it is gratifying to hear, have been bringing out, on Sri Rama Navami day every year, what is called short cuts to Valmiki's Treasures and distributing them free. The selection of the verses has maintained the continuity of the great epic, though there may be individual partiality for a few well-known verses omitted by the compilers. If we realise for a brief moment that the object is to spread the solace giving message of the life of Sri Rama in the first instance, all criticism about the selection will be out of place. We wish it were possible for the compilers to give the gist of the slokas in the vernaculars of South India. We heartily wish the venture of these two Rama Bhaktas every success and trust ere long they will complete the Valmiki Treasure series.

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