

THE
Bharata Dharma

A Magazine of Liberal Hinduism

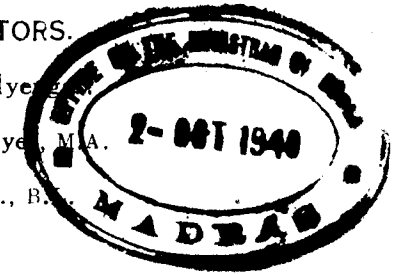
—The Official Organ of the Arya M¹⁰⁵abha—

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चित्रं वटतरोर्मूले ब्रह्माः शिष्या गुरुर्वा । गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः॥

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

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War-Worn World.		
With this re-assertion the world seems to have relapse into a moral jungle.		
Not confined to the West.		
What Ideologies.		
A timely warning.		
A "Historic" Commemoration.		
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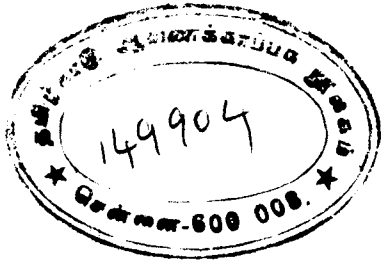
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AUGUST, 1940

[No. 8

WHAT DOES THE BHARATA DHARMA STAND FOR ?

For 17 years the Bharata Dharma has stood forth as the steadfast champion of Higher Hinduism and advocated those necessary adjustments which will make Hinduism live and shine in the life of everyone who has the honour of affiliation to the world's oldest and most powerful reservoir of spiritual power. It has affirmed in fearless terms its passionate faith in a great future for Hinduism instead of resting content as some others have done with singing the elegies of the vanished greatness of a legendary past. It has affirmed its faith in the adaptability of the principles of Hindu Dharma to the changed conditions of modern Hindu society. It has courageously advocated the adoption of certain primary samskaras for all Hindus, samskaras which without wounding the susceptibilities of the over-sensitive, will bring the power of the sacraments to all. It has advocated common worship, inter-dining and the breaking of those barriers which impede the free flow of religious and social sympathies. It has espoused reforms the adoption of which will raise the religious stature of the Hindu masses to higher level than in other religions and will exploit to the full the neglected religious potentialities of every Hindu to the utmost. It has exerted itself in the cause of Hindu solidarity and Hindu unity so that Hinduism may command the respect and influence that is its legitimate due in a country the very soil of which is sanctified by the lives of great Hindu saints and seers. In short it has been the very embodiment of Liberal Hinduism, of the real Hinduism which in its very structure is Liberal, capable of those timely and necessary adjustments which will make it powerful in any environment in which it may have to function.



INTEGRAL VEDANTA.

BY

K. VISWANATHAN.

The Vedas are the pristine source of all that the Hindu does or believes in. They contain the substance of his revealed religion and philosophy. It was only these eternal truths contained in the Vedas that, in course of time, were systematised, developed, amplified, illustrated and explained in various ways in such great works as the Ramayana, the Mahabharata, the Bhagavata, Yogavasishtha, Tattvasarayana, and the like.

To the Vedas all knowledge is one indivisible and synthetic whole which should be comprehended in entirety. The innumerable branches and divisions of knowledge, systems of philosophical speculations, secular and scientific literature were all growths, accretions and amplifications due to exigencies of time, environment and the special needs of the people who came under their influence.

The Vedanta is accepted on all hands to be the very cream of the philosophical portions of the Vedas known as the Upanishads. The Vedanta Sutras—a collection of aphorisms better known as the Brahma Sutras of the sage Badarayana—were the earliest and most celebrated attempts at a systematised codification of the grand philosophical speculations of the first ten Upanishads and as such have formed the common basis on which all the later schools of Vedantic thought have been built. The uncompromising absolute Monism of the celebrated Sankara and the equally celebrated Idealism of Ramanuja and the Saiva Monists, the Theistic Monism of Vallabha and the bold dualistic school of Madhava have all equal claims on the Brahma Sutras as their common basis and on the two other great sources of philosophic inspiration—namely the Upanishads and the Gita. The three together form the Paroksha Prasthanas Traya. The latest and the most comprehensive of all these Vedantic Schools is known as Integral Vedanta. It is the synthetic school of Anubhavadvaita or experiential Monism (also known as Sankhya-Yoga Samuccaya School—with its Paroksha and Aparoksha Prasthanas Trayas), the essential principles of which, though contained in some of the earliest commentaries on Brahma Sutras and the Anubhuti Sutra Vritt—long anterior to Sankara—had yet to wait for their systematic development well nigh our time. For Appayacharya, probably the last

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INTEGRAL VEDANTA

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in the line of the celebrated. Acharyas of the Prasthantrayi class, was the most authoritative exponent of Anubhavadvaita known to us. His great works are based on Tattvasarayana and include such monumental treatises as the Yogasara, Pancharahasya (of which Gayatri Rahasya* is a part) Anubhutimimamsa (of his Aparoksha Prasthana Traya) and others, which, though brought to light as yearly as the beginning of the present century by Dr. Otto F. Schrader and other scholars, are just now being published by the celebrated scholar Pandit G. Krishna Sastri, his direct disciple representative and successor in the line to the great Appayacharya.

Anubhavadvaita or experiential Monism is properly called synthetic or Integral Vedanta for the simple reason that it takes into proper account not only all the authoritative sources of philosophical knowledge but the different schools of thoughts as well, and after making a thoroughly comprehensive survey of the whole range of Vedantic knowledge, establishes the reconciliability and relevancy of all these texts and schools by assigning to them their just and proper places and building its own tower (of Rama Gita Tamil commentaries and Yogasara in Sanskrit and Tamil) on the edifice erected by all these systems. It is not, by any means, moved by a relatively modern urge to unify irreconcilables by purely artificial means brought about by considerations of temporal and secular needs. The synthesising principles are already there inherent in the texts themselves. The eternal truths so clearly and unmistakably envisaged in the Srutis and a host of explanatory literature cannot by their very nature give room for conflicts and contradictions. It must be in the method of approach and outlook that the ground for conflicts must be sought for. If we have clearly envisaged the goal and have taken a comprehensive view of the whole range of knowledge and experience supported by all the revealed texts with the complimentary literature, there cannot but be one conclusion, and only one at that. This is the position adopted by the Anubhavadvaita in its method of inquiry and approach to the problem of reality.

Anubhavadvaita, as its name implies, takes its stand on the indisputable principle that the ultimate reality and the process of realisation itself are not two different compartments but constitute one whole and indivisible experience. It lays, therefore particular emphasis on the gradual stages in the process of experience leading to the ultimate realisation of the Ultimate Reality. To the practical, Vedantist, the Absolute

*Published for the first time and available of Bharati Bros., Bombay 19.

The fundamental aim of all human strife must be to obtain release from the bondage created by the complicated net-work of Karma in its three forms—Agami, Sanchita, and Prarabdha—generated by each soul from the very beginning. Sanchitas are those accumulated through several births; Prarabdhas are those carved out for fruition in this life, and Agami Karmas are those actions which we perform here in this mundane life and which go to enhance the bulk of our already accumulated Sanchita Karma, yet to fructify in lives to come unless we take timely and proper measures to counter act them. In other words while we must inevitably work out Sanchita and Prarabdha Karmas, we can prevent the Agami Karmas and in this way by reducing the Sanchita we can accelerate our movement towards emancipation. The aim of the 108 Upanishads is to set forth this goal and to clearly lay down the method of reaching the same. The first ten Upanishads deal with the goal itself, while the bulk of the remaining Upanishads is devoted to the practical way which leads to the goal. For this purpose, the whole range of the Upanishads is classified under the three heads, Brahma, Vishnu and Siva according to the causal (Karma), and effectual (Karya) aspects of the Supreme Reality.

The following are some of the main topics dealt with in the Sankhya Yoga System which gives us an idea of its peculiar method of approach.

1. The seven planes of matter and spirit,
2. Yoga of fifteen limbs, as distinct from the usual six or eight limbs,
3. The six higher Samadhis or transcendental states elaborated in work like Ram Gita and Samadhi Ratna Manjusha,
4. The 256 Matras or degrees of consciousness involved in Pranava,
5. Differences in different grades of release or Mukti, Karma Mukti, Jivan Mukti, Videha Mukti,
6. The doctrine of Grace and its importance, to the very end, in the process of realisation.
7. Birth and evolution of souls and involution of matter. (Here the system makes a departure of profound importance from the other schools of Vedanta).
8. The doctrine of the necessity of unselfish Karma in all stages for spiritual and moral progress,
9. The dual aspect of the mind, and several other truths which have not been touched upon by the other systems.

These are only some of the problems which are legitimately raised in the Upanishads and other authoritative texts but not adequately met

by other teachers. These are discussed and elaborated upon fully in the vast literature pertaining to the Sankhya-Yoga School.

The fatherhood of God and the brotherhood of man are recognised in all the great religions of world, but it is only Hinduism that realises in addition the Motherhood of God and the Sisterhood of woman.

The Divine within is called Khanda Pratyagatman. The entire range of consciousness pertaining to the embodied soul covers 512 matras or degrees classified under 16 main heads. The individual must pass along these different stages leading to the realisation of the Universal Kosmic Consciousness. The four main heads of consciousness are 1. Jagrat (Waking) 2. Swapna (dreaming), 3—Sushupti (sleeping), 4. Turya (the fourth state) being the superconscious state. They are each further subdivided into four subdivisions giving us in all 16 states which are as below. 1. Jagrat-jagrat (waking in the waking), 2. Jagrat-swapna (dreaming in the waking), 3. Jagrat-sushupti (sleeping in the waking), 4. Jagrat-Turya (fourth state in the waking) and so on to Turya-turya. Further division in each gives 256 stages in the phenomenal side, and the same number on the Noumenal side (called Saguna and Nirguna Matras), the total being 512. (For particulars and details of these, standard works like Pranava Rahasya, Gayatri Rahasya, Samadhi Ratna Manjusha and others should be consulted).

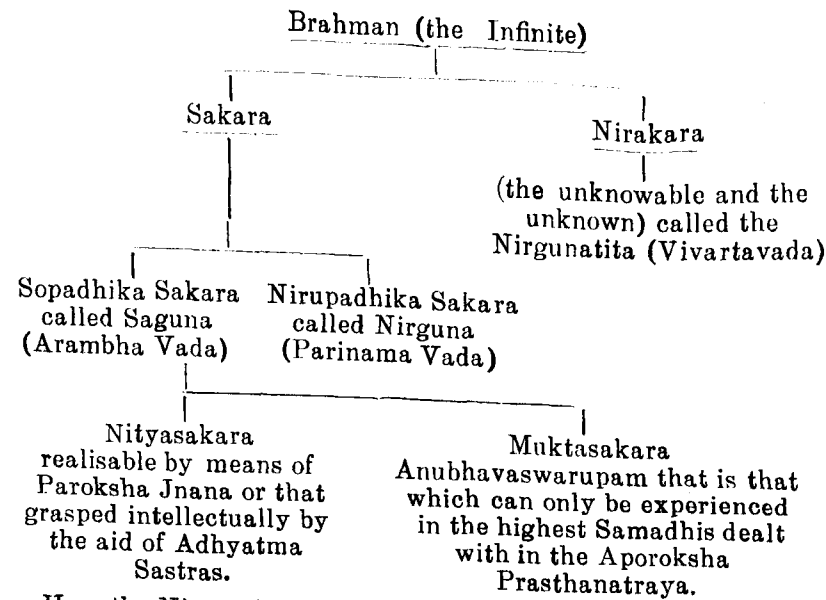
The first 128 Matras represent the spiritual (father-mother) aspect of the infinite and pertain to the pure Chit or Superconsciousness. The remaining 256 Matras represent the material side and pertain to Chijjada (consciousness in its vehicle). The following extract from the Anubhuti Mimamsa Bhashya of Appayacharya* will give an idea of the nature of the evolution on the spiritual side.

“Parasakti first emanated from the Existent-Intelligent-Blissful one. This in its inseparable aspect is called Sapratiyogika or Nirguna Brahman. Thence emanated Prakriti, as part of Parasakti and the Brahman reflected in this Prakriti is known as Purusha, who is inseparably united (like heat) to that Prakriti (this is Prakriti-Purusha). Thence emanated Avidya—a part of Prakriti and the Purusha reflected therein is called Jiva. Thence emanated two kinds of Maya, the one a part of Prakriti

*Appayacharya, the latest exponent of this system, was the descendant of the famous Appaya Dikshit, the great philosopher and scholar, contemporary of Jagannath Pandita. A short sketch of his life is available with a note on his works which are extant (most of them in manuscripts) and included in many catalogues of (Oriental MSS with a biographical note by Dr. O. F. Schrader now of the Kiel University).

and the other a part of Avidya ; and the two Purushas reflected therein are the two Iswaras respectively called Swayambhu (self-evolved) and Adhikarika (who is a highly evolved) and perfected jiva and as such becomes a functionary in future cycles).

The supreme has three aspects: 1. The phenomenal (Saguna), 2. The Noumenal (Nirguna) and 3. the transcendental. The whole can be diagrammatically represented as under :



Here the Nityasakara is Prakriti-Purusha noticed above and Muktasakara is what is called Chidrupa Brahman. Both these sakaras, being the two phases of Nirupadhikasakara or Nirguna Brahman represent the aspect of one and the same Brahman; Nityasakara denoting; the Avirbhava or spiritual evolution and Muktasakara denoting Tirobhava or spiritual involution. Although Nityasakara is duly attained, the Muktasakara aspect of Brahman remains yet to be attained by means of Dhyana and Samadhiyoga coupled with a knowledge of the Turyatita (or that which transcends Turya). Great souls must attain the Arupa in this very life. This is the great truth that a Sankhya-Yogin has to understand and teach.

The three Vedas noted in the above diagram are as follows: The Arambha Vada is the theory of Nayyayikas, Vaiseshikas and Mimamsakas, according to which an effect which was not existent is produced through the activities of the causes e.g., the effect or karya such as a pot had no antecedent existence before the potter and other causes that produced it. Parinama Vada or the theory of evolution is followed by the

Sankhyas, the Patanjalas, and some of the followers of the Pauranic and Tantric schools of Vedanta. According to it, just as a tree was in existence potentially in the seed before the cause that brought the tree into existence came into operation, even so the effect, namely the universe existed before as real though a subtle invisible form and was rendered manifest through the activity of a cause. The Vivarta Vada or the theory of transcendental illusion is that which is adopted by certain other schools of Vedantins. The Advaita Vedantins, who are also known as Mayavadins, maintain that the self-luminous and perfectly blissful Brahman which is one only without a second appears, through its own powers of Maya, as the whole world. They assert non-difference or identity of the cause and the effect. The three Vadas or theories have their use and application to the Anubhavadvaitin. From his point of view Arambha Vada is related to the origin of the universe (Jayat Arambha); Parinama Vada relates to the soul (Jiva Parinama); and Vivarta Vada has reference to the involution of consciousness (Chid-Vivarta). Thus we find the Sankhya-Yoga or Anubhavadvaita coordinates all the three Vadas appropriately and consistently.

According to this system as noticed above, a synthesis of all the four means of realisation, namely, Jnana, Karma, Bhakti and Yoga will be necessary for attaining the goal and not one or two or three alone will suffice. This is not a new religious philosophy and its essential principles have been taught in the Vedas and dwelt upon elaborately in the 108 Upanishads. That it was prevalent in times immemorial can be easily seen from the various works of this system. Sankhyayoga (Sankhya including Bhakti and Yoga including Karma) is never opposed to any religion or philosophy current in the world. It only teaches that no religious philosophy is complete unless it takes note of all the phases of the Infinite source of Love, Light and Life. We will, however, notice here some of the fundamental differences between the system and the othersystems of philosophy which it duly takes into account in appropriate places.

1. The Sankhya-Yogin neutralises the so called Tattvas and reaches the Ultimate Tattva called Akhandaikarasa in this very life. Although the vrittis continue for a short time, he is not prevented from attaining this end. But in the case of those who practise neutralisation of vrittis, the immediate realisation of the Ultimate Tattva is not possible before the body falls.

2. The Sankhyas of the Kapila School take into account only twenty four Tattvas of Categories while the Saiva Monists and Saktas recognise

thirty six principles. But for the Sankhya-Yogin the principles are ninety six with 512 Matras or degrees of Pranava which stands for the symbol of the infinite.

3. With regard to the nature of realisation, the School of Madhava dualists stops with Salokya and Sameepya while the followers of Ramanuja go a step further to Sarupya. The Saiva Siddhanta Schools insist on reaching Sayuja, while Sankara speaks of Kaivalya as the goal. But Anubhavadvaita, attaining to Kaivalya, seems to look forward still to an unattainable and unknowable state of the Reality-in Itself (Mokshatitadasa). In this Appayacharya may be said to have developed to its logical conclusion what Sankara had only touched.

4. The other systems of Vedanta have all taken only the first ten of the 108 Upanishads into consideration and have relied on them as authorities for their position and commented upon them. But the Anubhavadvaita School has found that the first ten Upanishads are by no means complete without their complementary parts namely the rest of the 108 Upanishads, which lay stress on the practical side of realisation, and hence has drawn elaborately from all these Upanishads from Isa down to Muktika and commented upon them synthetically, thus making complete the work which was only partially accomplished by the other schools. For Anubhavadvaita these 108 Upanishads, the Rama-Gita and the Anubhuti Mimamsa Sutras form the Aparoksha Prasthanatraya and Tattvasarayana takes the place of Itihasa, whereas the other schools, as well as Anubhavadvaita, have taken the Brahma Sutras of Vyasa with the first ten Upanishads and the Bhagwad Gita as the Paroksha Prasthanatraya with the Mahabharata and the Ramayana as the Itihasas.

5. Sankara's Bhashyas or Commentaries deal with Parokshyajnana, while Appaya's system emphasises on the Aparokshanubhuti. Paroksha is realisation by means of jnana or higher knowledge leading to Kramamukti (liberation in graded stages), whereas Aparokshanubhuti is the realisation through experience, by a harmonious union of Jnana (knowledge), Upasana (devotion and meditation), and Karma (Action), leading to Sadyomukti (immediate liberation in this very life, in definite stages as Brahmavid, Brahmavidvara, Brahmavidvariyan, and Brahmavid-Varishtha).

The fond prayer of a Sankhya-Yogin is "Lead me, Oh Lord, from darkness to light; from the unreal to the Real; from death to Immortality", and the whole system of philosophy is based on a special emphasis on the practical guide it furnishes to realise this ideal through experience or Anubhava.

HINDUS IN ARABIA.

By

M. S. RAMASWAMI AIYAR. B.A., M.R.A.S.

In the Hindu of 7-7-1940, under the above title, Mr. T. S. Vinayaka Row, Advocate, Madras in speaking of "People of the Durja" mentioned in an article by Mr. P. P. Kukde in the Kesari of Poona a few years ago, concludes that "The survival of this community for many centuries as Hindus in the heart of Arabia is certainly a marvel and further information regarding them will be welcome". Now Prof. Mahamad Shahidulla had given some years ago in one of the N. Indian journals a list of Indian words mainly of Sanskrit origin in the Arabic tongue. Mr. Vinayaka Row looks upon the Durja people with kudimi as an isolated example of Hindu colony in Arabia and Prof. Shahidulla looks upon the Sanskrit words in Arabic as due to commercial intercourse existing between the two countries before and after the rise of Islam. But the connection between Arabia and India is a much deeper one.

Those who had read my articles on the Indian origin of the Jews contributed to the Hindu some years ago will remember that since the Arabs were related to the Jews as a Semetic people and since Araba=arava, Arabia also (Like Palestine) was an Indian colony: Arabs were S. Indian colonists and Arabic an ancient dialect of Aravam i.e. Tamil spoken in Arabia. In support of my contention, it will be remembered I gave as examples (to mention a few):— Khilahat=Kula-pati: Saracen=Surasena i.e. Alla's victorious army: Muhajarin=Maha-charan (am) i.e. great exodus, the party that left Mecca with Mahamad for Medina: Ansaris=Anusari-(thavargal), the party of Medina that followed Mahamad: Sahabis=Saka-appa (rgal), companions of Mahamad: Mufti=Mu-pati Muthapati i.e. chief leader: Mualquat=Mulai-kattu i.e., tied to peg, name for poems hung from a peg in the Kaaba to show they were prize poems: Mahamad=Mha-mathi, i.e. Great Intelligence, name given to the Prophet after he became the spiritual head of the people etc. Since Arabia was an Indian colony, Philip Smith quoting Herodotus in his Student's Ancient History (p. 433) says that ancient Arabians shaved their heads with the exception of a tuft (gudimi): the Life of the Prophet by the Chinese Mussalman Liu Chialien (p. 261-2) says that Mahamad used a twig (pallu kuchi) for cleaning his teeth: a great ancient Arabian warrior bore the name of Muthanna

(S. Khuda Bukhsh Hist. of Islamic Peoples p. 59): and Dr. DeLacy O'Leary in his "Arabia before Mahamad" (p. 149) says that Arabians were called Indians in early Christian Patristic literature. No wonder Jainas informed Dr. Buchanan during his tours in Canara districts about a 100 years ago that Indians were numerous in Arabia in ancient times and that one Parswa Bhattacara ruled in Mecca in those days (Asiatic Researches Vol. IX, p. 284-5). In these circumstances there is nothing surprising in the Durja people wearing kudimi even now as Mr. Vinayaka Row says: they are a relic of the past. Araba is Arava: in that equation lies an undreamt of field that awaits a scholar's spade. Some day perhaps they might wake up to the importance of this field.

THE CULTURE OF THE GITA

T. L. VASWANI

The *Bhagavad Gita* literally "The Song of the Blessed One" is the Song of Life.

It is wrong to say, as many Western critics say, that Hindu culture is pessimistic; the culture of India from the Vedas, the Upanishads and the Gita down to the *Gitanjali* is charged with a wondrous vision of life. It is wrong to say the *Rishis* were pessimists: it is wrong to say the ancient Aryans were pessimists: they loved life: they sang of bright clear skies: they sang of the God of Light! And in the Gita you have a wondrous system of Thought inspired by a Religion of Action.

It was only at a later stage that Indians became pessimists. That pessimism was due to political depression. Yet at the heart of Indian thought and literature is *not* pessimism but adoration of life. Thomas Hardy is a great writer but his dominant note is,—the futility of life! The sooner we die the better: this is his idea in poem after poem. The *Rishis* sing of God on the "Life of my life!"

Sundermann has some fine poems but he does not rise to Gita's vision of life. Read his volume: "The Joy of Living": it tells with great art of a political club the members of which think they can transgress moral law with impunity! But surely, the "joy of living" is not in transgressing the moral law. True Joy, according to the Gita, is in *Dharma*, in reverence for the Law of the Spirit. The Gita emphasises the value of *tapas* or self-control. The man of *tapas*,—self-restraint,—is the man who renounces desires. To renounce desires is to be purified and so to be ready to walk the way which leads to the true joy of life,—joy in the spirit.

॥ अशुच्यता विचारः ॥

UNTOUCHABILITY DEFINED

By

PANDITHA BHUSHANA M. KUMARA THATHACHARIAR.

(Continued from page 101.)

But people paint themselves with clay to allay the heat sometimes. Therefore it is stated at p. 106.

"Those who wear the Oordhva Pundra (the upward caste mark) on their foreheads are undoubtedly to be respected, though they may be dog-eaters or cow-killers."

"At p. 107 A body adorned with the Oordhva Pundra, even it belongs to a chandala, is pure and will be respected in heaven".

At p. 108 a sloka begins with

"Even a chandala, if he has the mark on his forehead."

The above quotations clearly go to prove the intrinsic purity of the untouchables.

At p. 54 of the Sri Pancharatra Raksha.

"There are eighteen kinds of Chandalas and six kinds Vrishalas. In order that the various bad qualities of men which led to their being classified as eighteen kinds of Chandalas and six kinds of Vrishalas be eradicated and in order that their low and contemptible habits which arise out of lust and vitiate their intellects be rooted out, some spade work in the shape of an effort to change their mental attitude is most necessary as a first step."

At p. 24 of the same book, in the following quotation, the emphasis on the word 'api' (even) should be noted.

"The Gods consider *even* a reformed Chandala as a Brahmin".

It will be noted that a Chandala is placed on a par with a Brahmin in this text.

At page 162 of the Rahasya-trayasaram, in the chapter dealing with Prabhava Vyavasta it is stated that caste is two-fold, mental and physical. What comes with the birth is physical and what develops from guna (nature) is mental.

"Some follow the path of Karma (work) and some tread the path of Jnana (knowledge). But we follow the footsteps of the devotees of Hari".

"We bow to even those who sweep the streets of Kanchi than listen to people who argue about the why and wherefore of Scriptures".

The seventeenth verse of Desika Prabhandam, Adhikara Sangraham says :—

"Thanks to those Great men who discovered that the only way was to surrender ourselves to God—without distinction being made between Brahmins and untouchables—the first preference being given to those who suffer."

"There is no difference among true devotees—nor in Heaven."

"Therefore only devotees of God are entitled to enter temples. It naturally follows that entry of those who are not devotees does not arise."

"Devotees should not be described by their villages or by their birth but as God-men, as God is their all."

From the above it is evident that an enquiry into the caste of a Bhakta is not necessary.

The Bhagavata says—

"All salutations to Vishnu—the purifier of those who worship Him—even though they be hunters, mountaineers, aborigines, butchers, cow-herds etc., commit innumerable sins."

At page 63 *ibid* :—

A pariah is superior to a Brahmin, who, though he may possess all the twelve qualities, is not pious. A word or thought dedicated to God purifies a man with his clan—but a man with pride is lost."

Moreover, in the Vaikhanasa Agama, in the section "Marichi on the worship of the chariot" Section 54 p. 357 (Sri Venkateswara Press edition—Devanagari-1926) it is stated :

"All who accompany the Deity when Bali is being offered, are equal to Brahmins. Even touching the untouchables is not considered sin."

In the next page we find that

"all such people should bathe in the presence of the Deity. Then they are rid of all sins and attain Heaven."

At p. 354 dealing with the Pallaki utsava,

"Pious Sudras and Anulomas (people born of a high caste father and low caste mother) may carry palanquins containing deities. But Pratilomas (people born of a high caste mother and low caste father) are not allowed to do so. But the service of poor Brahmins is however most preferable."

At p. 353, Chapter 53.

"The following brought by Brahmins for offering to God may be

accepted, plantain fruits, mangoes, cocoanuts, cakes, parched and flattened rice and fired grain. Only raw articles should be accepted from Sudras and Anulomas as offering to God. Nothing should be accepted from Pratilomas."

Another quotation from the Telugu script edition (1927) published by the Vaikhanasa Printing Press—edited by the Pandits of the Vaikhanasa Association.

"Carrying (of Palanquins) by Brahmins is preferable. By middle classes is tolerable. By lower classes, should be deprecated."

I also examined two manuscripts, one in Telugu script and the other in Grantha script, in the Government oriental manuscripts library and came across the following.

"People who accompany temple processions during festivals are equal to Brahmins, Devas and Rishis. Seeing or touching them will only bring good."

In a palm leaf manuscript it is stated,

"Anything brought by a Pratiloma should be received by a Brahmin and offered to God."

GOURANGA—THE GOD-INTOXICATED

T. L. VASWANI

Wonderful was the influence of Gouranga. His message was like a magnet which attracted pieces of iron—the common folk. Not unoften saints and sages excite the envy of worldly men. Gouranga was no exception. There was a magistrate who issued an order that there should be no *Kirtan* in the village. Gouranga was informed but he resolved to resist the magistrate's order,—in love. Gouranga led a procession singing the name of *Hari*; Gouranga arrived with the procession at the magistrate's house, and Gouranga won! The magistrate cancelled his order. Sri Chaitanya was henceforth free to spread his message in Bengal.

REVIEW

Sri Alagia Singar Pugalmalai Vol. III,

Published by Sri K. T. Sundarachariar, B.A., L.T.,
Kachaleswarar Agraharam, George Town, Madras.

Sri. K. T. Sundarachariar has brought out a 3rd volume in this series. In quality and style this may be said to be an improvement on its predecessors. The hero of this volume is the 38th head of the Sri Ahobila Mutt who came to the Asthanam at a time when the affairs of the Mutt both spiritual and secular had fallen into great confusion necessitating the interference of the judicial tribunals in the country. It was one of the few instances where the elective principle was introduced for the choice of a spiritual head by the disciples. The Swami came on the crest wave of an almost unanimous vote in his favour. He richly deserved and justified this confidence. Within the few years that it was the privilege of the disciples to have him as the head he brought order and discipline in the conduct of the affairs of the Mutt and raised it to a condition from which it was easier for his successors to make further improvements. Under him the prestige of the Mutt rose high. Many disciples who had been long starved out of their spiritual service flocked to him in large congregations and were received and treated with a courtesy and kindness which is not common in the administration of religious institutions. But the Swami's claim to public appreciation may be rested more on his personal qualities than on his achievements. His regime was all too short to enable him to make large scale improvements. In character, ability and learning and in the many things that make the Head of a popular institution like the Ahobila Mutt great in the real sense he was head and shoulders above others. He shed lustre upon the Mutt comparable to that done by some of his great predecessors. This is no small praise since his family had contributed perhaps more than any other single family to the popularity and the prosperity of the Mutt.

Mr. Sundarachariar has added to the value and instructiveness of this volume by adding to it large extracts from ancient reports concerning the Mutt. They give interesting glimpses into the past history and the vicissitudes which the Mutt passed through and the esteem in which it was held by the Governments of this country at various times.

It is to be hoped that this Volume will not be the last in this informing series and that further volumes will be forthcoming which may be expected to be even more interesting than the previous ones. The public especially the Vaishnavite public owe a great debt of gratitude to the devotion, and loyalty of Mr. K. T. Sundarachariar for the service he is rendering.

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HINDUS AND IMAGE WORSHIP.

SIR S. VARADACHARIAR'S VIEW.

Presiding over a meeting at the Sri Gaudiya Matt Hall, Royapettah, last evening, at which His Holiness Tridandiswami B.P. Tirtha Goswami Maharaj delivered a discourse on "The Teachings and Philosophy of Lord Chaitanya," Sir S. Varadachariar referred to a remark made by the Swami that temple-worship was not image-worship and pointed out that, according to Hindu orthodoxy, God was inseparably associated with the image and it was absurd to invoke the theory of symbolism.

His Holiness dealt with the divine career of Lord Chaitanya and in explaining his teachings and philosophy, said that the Supreme Lord revealed Himself only to him who surrendered himself to His lotus feet. With our empiric knowledge, we could not have a real conception of the absolute. Without distinction of race, colour, caste, creed or community, they could chant His holy name with the full knowledge of relationship with Him. The Swamiji added that Indians were not idol-worshippers or idolaters. Those who formed the idea of God out of their mental imagination were certainly idolaters. But those who saw with their spiritual eyes the existence of the Supreme Lord in every entity were not so. Concluding, His Holiness said that they should render the munificence of love to all individuals and utter the holy name of the Lord.

Sir S. Varadachariar in the course of his concluding remarks, said that the main point in the lecture related to the importance attached by Lord Chaitanya to Nama Sankirtana. In this connection, he would like to refer to the Harikathas of South India. They seemed to have come down from the Mahrattas, who reduced the Ramadas Swami system here. They all knew what Harikathas were in these days, to what depths they had fallen and persons connected with them. He thought that he should avoid saying more on that. Our Harikathas had become positively harmful and degrading.

The Swami had pointed out, Sir S. Varadachariar said, that what was called temple-worship was not the worship of the image but of the Absolute. If a man said that he did not believe in image worship the Chairman said, he would not quarrel with him. If they believed in the story of the Narasimha Avatara, then the Deity was no worse than the pillar kicked by Hiranyakasippu. Before they criticised a thing, they should understand it. The theory was that when the Lord incarnated in

an image just as He incarnated as Rama or Krishna, in order to show His grace to a particular devotee who worshipped, He mixed into the form of image and just like the story of water and milk being mixed He became inseparably associated with it. That was the orthodox Hindu theory. He knew that many educated Indians were ashamed to own that there was an unconscious tendency in them to encourage temple-worship. Some said that the image was only an object of concentration. If they wanted an object of concentration, they could think of a mango tree, or of themselves or of anything which attracted their attention. It was absurd to invoke the theory of symbolism.

The Hindu.

REVIEW.

Hinduism-what is it?

By

S. N. L. SHRIVASTVA, M.A.,

Professor of Philosophy, Hitkarini City College, Jubbulpore.

Freedom of Thought and Worship in Hinduism.

This small pamphlet is a timely contribution to the popular literature on Hinduism. It sets out in a brief compass a few of the main features of that great religion. It ought to make a special to those Hindus and non-Hindus who do not know enough about Hinduism to appreciate it fully.

'If the Muslims argue that they are a separate nation from whom can they be separated? Of course from the Hindus who form an overwhelming majority community in India. Over the extent of this entire land India is known and recognised as Hindustan—land of the Hindus. Naturally therefore the Muslims having separated themselves from the Hindus, the Hindus automatically become a separate nation—however unwilling they may be to be thus separated from their own brethren who are their kith and kin in blood and bones.'

Dr. Moonje.

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NOTES.

War-Worn World :—The 1st of September 1939 saw the final disillusionment of those who were hoping against hope that the sense of right and wrong will prevail in the quarrels among human beings in the mass. For over a generation the struggle had been going on with varying fortunes. Many thought that it was inevitable that the primary instincts of conquest and domination over weaker neighbours should re-assert themselves. And it has so happened.

* * *

With this re-assertion the world seems to have relapse into a moral jungle :—Truth and falsehood, right and wrong, humanity, kindness consideration, respect for human life and property the very existence of a Higher Presence, all have disappeared. The structures, ethical, social slowly built for over a generation have been demolished in an instant. Instead of finding happiness in mutual help, men and women seem to delight in mutual suffering and in the infliction of indescribable and unmentionable horrors.

* * *

Not confined to the West :—Those countries and peoples who are not in the actual theatre of war have to be careful that they do not develop a false self-righteousness that they are not as the fighting nations, but superior. Nothing can be more untrue. Their immunity rests on an accident. Any day the same conditions may arise with the same terrible features, or even worse. There is absolutely no warrant for thinking that any country has risen above it. There appears to be an inclination to imagine that Hinduism has developed a technique to avoid war through 'Ahimsa'. This however may for the future. The past belies it. And the way in which communal conflicts are waged disproves such a claim. The Sukkur riots were attended with all the worst outrages on person and property, on women and children which can mar a war of conquest. The Hindus suffered and went down losing heavily. But it was certainly not non-violence. The less Hindus take credit for helplessness, incapacity, disunion and communal weakness under the guise of non-violence the better. Non-violence is not for cowards.

* * *

War Ideologies :—Let us look into the war ideologies a little closely. What are the combatants fighting for. There is one curious feature about modern war. There is no declaration of war. But the aggressor goes about his grim business and does what he can. There are no scruples about methods. Short of poison gas which appears to be reserved for war with coloured races, all the weapons are used. There is no distinction between combatants and non-combatants none between the innocent and guilty. In aerial bombing it is easy to ignore these refinements. Even the worst aggressor professes to wage only a defensive war. He does not want to be looked upon as waging a war of wanton aggression. He constantly represents himself as persecuted, oppressed and conspired against in a manner which recalls the story of the wolf and the lamb. Perhaps it is an improvement upon earlier times when the aggressor did not feel called upon to give any explanation. It implies there cognition of such a thing as world opinion and the advantage of getting its good will.

As against that we have the fact that modern warfare is far more terrible than ancient warfare. The old blood-curdling stories of atrocities perpetrated on the vanquished when, towns were captured seem mild in comparison with the razing of entire towns to the ground through aerial bombing. Nor are instances wanting of other kinds of bestial atrocities. The vanquished have no rights though the war is waged for their liberation from an oppressive regime.

And we have the further fact that modern wars are waged exactly for the same purposes as ancient wars. The tribe has expanded into the nation. The weapons are different. The prizes are bigger. That is all. There is the same or even greater manifestation of hatred, the same callousness to the opponents suffering, the same celebration of a victory which is really a colossal misery. Human nature in the mass has evolved but little through the milleniums. It can descend rapidly to the brute if the necessary conditions are given.

In these circumstances it is idle to think of protecting nations through the influences of vague idealism. Humanity should undoubtedly strive for a war free world. But until that time draws near the only guarantee against war is one's own strength. Weakness is a sin and offence. It tempts the neighbour to attack. An armed India is the greatest asset for peace.

*

*

*

A timely warning :—The Hindu public need the timely warning uttered by the Honourable Justice Sir S. Varadachariar at the Gaudiya Mutt about the degradation of the Harikatha parties in this Province. They began as devotional groups wherein all can join in the congregation without distinction of sex, or caste, or age. To some extent they compensated for the absence in Hinduism of an organised scheme of mobilisation of mass spiritual potentialities for constructive religious purposes. It was a sort of congregational worship in which men joined with a positive understanding of the devotional atmosphere and pooled together their spiritual energies in their approach to God. The atmosphere of such a devotional gathering was distinctly elevating and though it was not possible to sustain the level at a great height for a long time it was capable of reaching a higher level than would ordinarily have been the case in the case of individual worship.

The time came when the idea of pleasure was introduced into such groups under the influence of the inexplicable psychology on which some Hindus pride themselves that in the Hindu scheme or especially in the Tamilian Hindu scheme the people are brought to God in all ways good and bad. The same argument is put forward in justification of mythological films in Talkies. The atmosphere of a pleasure group is distinctly unreligious and it is more a degradation of religion than a way leading up to religion. We are far from suggesting that religious groups should be mournful gatherings from which joy is banished. Pure religious experiences is the highest form of bliss. But certainly a flippant and sensuous atmosphere is as far from religion as anything can be. It will not be incorrect to say that in spite of occasional heights to which the present day Harikatha audiences are at times uplifted the ordinary atmosphere of the Harikatha gathering is a negation of religion. There is indifferent worship of a sort but the moment the worship is about to begin the audience turns its back and disperses. Indeed a Harikatha is popularly understood to be a substitute for or a competitor with the Talkies and they are alternated with music parties and counterpoised against other forms of amusements. The little good that is done by these parties is more than offset by the levitous atmosphere that prevails in them. Attempts at amusement and low jokes naturally attract a particular type of audience who cannot itself make any contribution towards the production of a spiritual atmosphere but which can effectively spoil such atmosphere if it can otherwise exist.

It is time that the distinction between amusement and worship was more fully realised and the two kept distinct. Some religions over do this distinction. That is not also desirable because many can not remain long at a high level of seriousness. While the atmosphere must vary with the groups and while a certain amount of relaxation may be necessary, the idea of spiritual instruction through the pleasures of sense is a method whose risks and dangers outweigh the little good that may come out of it. There is no doubt that the lack of seriousness with which many Hindus view their religion is partly ascribable to this. How else are we to understand the readiness with which many Hindu processions drop the idols at the slightest sign of danger of attack from rowdy elements in other religions and run away leaving the idol to its fate? If they had the faith that comes from serious conviction in the sanctity and the power of the idol, it is unlikely that they would be doing such a thing.

* * *

A "Historic" Commemoration:—Last month the Travancore public installed the statue of their Ruler a prince who set an example to the whole of India in leadership and courage in the matter of introducing an epoch making reform in Hindu Religion. The significance of that act has not yet been fully realised in this country and the rest. It is comparable in its importance to some of the great emancipatory events in world history. Very few can realise the rigour of the hold of ceremonial pollution in the scheme of the Hindu Religion. Fewer still can understand the heroism that is needed to proclaim the banishment of this pollution from Hindu houses of worship. After the manner of current description it may be termed to be a miracle, and if one can read signs of times rightly there are reasons to expect that will be the pre-cursor of similar miracles which will make Hinduism and the Hindu community a thing of power in a land where in the protests and agitations of other communities their need and importance is being neglected.

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VAISHNAVITE SAINTS AND IDOL-WORSHIP.

C. NARASIMHACHARIAR, B.A., B.L., *Advocate, High Court.*

Among the Vaishnavite Saints of the Tamil country and next in order
to "Poigayar" of Conjeevaram come "Bhoodattar" or Mahabalipuram or
the modern seven pagodas, and "Peyar" of Mylapore. The three were
contemporaries and are known as "முதலாழ்வார்" or the first saints.
The Saint at Tirumashi, a village about 14 miles from Madras is also
said to be another contemporary of these three saints and all the four hail
from the modern district of Chingleput and are said to be the fine pro-
ducts of the grace of the God at Conjeevaram. Saint Tirumangai would
have it that the seven pagodas is the place of the God of Conjeevaram
"கச்சிக்கிடந்தான் உளர் கடல் மாலைத்தலை சயனம்". The story of the
Saint of Tirumashi and his disciple at Conjeevaram that at the request
of the saint the image of God disappeared from the temple and deposited
itself on the bank of a river indicates the miracles which a true devotee
of God could work. Tradition would have it that all the four saints were
"Ayonijas" or not born of the womb but their works if literally interpret-
ed appear to indicate the other way. Like "Poigayar" Bhoodattar says:

"அன்று கருக்கோட்டியுள் கிடந்து கைதொழுதேன் கண்டேன்
திருக்கோட்டி எந்தை திரும்."

that while in the womb he worshipped the God at Tirukottiyur (Madura
District) saint Tirumashi also says

"அன்று நான் பிறந்திலேன் பிறந்தபின் மறந்திலேன்"

That after his birth he never forgot his God,

Long before these saints came into existence, temples and idol-worship with all the Agamaic literature had taken a strong-hold in the religion of Southern India and there can be no doubt that this form of worship has excited and continues to excite the most ardent form of devotion in many a stirring soul and made the common man with little or no philosophic insight or training into an ideal human being and a fine example to follow for all time to come.

Look at the story told of these saints. The three divine bards are each said to have gone on pilgrimage from place to place and temple to temple. One dark rainy night "Poigayar" took shelter in a very small hut at Tirukoilur. There was room for only one to sleep in the hut. A little later, "Bhoodattar" also came there by sheer accident and finding no other place he knocked at the door. "Poigayar" at once opened the door and accommodated him. Saying that the space for one to sleep was enough for two to sit and they sat together there. Later on "Peyar" also came there and knocked again. The two admitted him at once saying that the room for two to sit is enough for three to stand. All the three saints huddled themselves together standing and spent the night in contemplation when God revealed himself to all of them as a reward for their selfless service to one another. In the exuberance of joy at the holy sight the three bards started singing in praise and prayer and each composed a hundred verses then and there. In visualising God, the first lit the lamp of the cosmos, the second of devotion or love and third enjoyed Him in all His splendour. To Saint Tirumashi, the image at Conjeevaram was a living and speaking God.

It is a pity that the significance of temple worship has been seriously misunderstood. Many western scholars characterised it as rank idolatry and the relic of a barbaric heathen age. Several cultured Indians have said that the anthropomorphic mind of man distorted the impersonal vedantic view and gave a physical and psychical interpretation of the meta-physical and meta-psychical. More charitable critics have said that the idols are mere symbols useful for purposes of meditation or devotion. But the orthodox view is that God, the absolute, is incarnate in these idols and responds to the prayers of man. But these idols are no more than pieces of stone or metal to the non-believer or the iconoclast. "பத்துடை அடியவர்க் கெனியவன் பிறர்களுக்கு அரியலித்தகன்"—He is easily accessible to the devotee and not accessible to others is the orthodox motto. The sages and saints of India who propounded "the most remarkable and constructive theory of the cosmos in the world-soul", who repeat-

ed *ad nauseum* that he has no form or body (Nale Rupam Nachakaram) have descended to worship material objects in temples in the form of images. One of the cardinal doctrines of vaishnavite philosophy is that God in his infinite mercy for man descends to the lowest forms of life and non-life to redeem him from his sins and make him enjoy eternal bliss free from births and deaths which are the cause of all misery unlike srutis and sutras which start with God as the cosmic designer (Jamna-dryasya Yataha), the Saints of the Tamil Nad start with God as the all-merciful (உயர் நலமுடையவன் எவன் அவன்). He is the saviour of man from his sin. In order to save him God enters into direct relationship with man. The promulgation of "Pramanas" or scriptures, the Avatars or incarnations the imparting of His own divinity in images or other pictorial representations for those believe are some of the methods adopted by him in his infinite mercy. The same mercy makes him incarnate in consecrated images and temples and respond to the prayers of man. But the response can be excited only by ardent "Bhakti". To a religion which believes that God sprang forth from a pillar in the form of a "Narasimha" in response to the prayers of "Prahlada", there is nothing incongruous in believing in the incarnation of God in images for the benefit of his devotees. In the great commentaries on the Tamil Prabandhams a sharp discussion arose that nowhere in the Sri Bashya of Ramanuja is there any reference to "Vigraha Vyapti" of immanence of God in idols and the answer given by Sri Embar will repay perusal. It is one thing to say that you do not believe in it but it is quite another thing to abuse the religion of others as Vulgar. Vedas proclaim God is eternal and was never born but in the same breath say God is born several births "Ajayamano Bahuda Vijayate" or "பிரப்பில் பல்பிறைப் பெருமான்." The same seers who propound the highest form of meta-physical and meta-psychical philosophy describing God as one beyond mind and speech have resorted to temple worship. The one is abstract philosophical reality and the other is the form which that reality can assume at its will so as to be within the easy reach of man if he cares to.

I shall conclude this by quoting one verse from "Bhoodattar"

“சீர் உருவன் அல்லை, ஒளியுருவம் நின்றருவம்
சீர் உருவன் என்பர் இரு நிலத்தோர்—சீர் உருவம்
ஆதியாம் வன்னம் அறிவர் அவர் கண்டார்
நீதியால் மண் காப்பார் நின்ற.”

"You have no form. Light is your form. People say you have two (one in heaven and one on earth). But it is only those who realise that the form (they worship) represents the eternal that can save the world."

The abuse to which this form of worship has been put to by man making God in his own image and projecting his own self into it has been condemned by all the saints. Similarly forms and formulae, prayers and praise are no good unless they flow from the heart culminating in disinterested service when alone mind and body move together in useful activity. The practical shape which the Saints of the Tamil Nad gave to the abstract ideas of "Vedana" or "Upasana" of the Upanishads and the surrender of the Gita into active selfless service is most remarkable and will be dealt with separately.

SERVANTS OF INDIA SOCIETY ANNUAL REPORT 1939-40

We gladly publish in another part of this issue the appeal for help issued by the President of the Servants of India Society. We have before us a report of the work of this Society for 1939-40. It justifies in every way the claim of the Society for substantial public support. The more experience is being accumulated in national service the more it becomes clear that the ideals of society as outlined by Mr. Gokhale and the traditions which have been built up by the Society are in the long run the safest and the most effective ideals and traditions.

During the year of report as many fields of national service have been covered as could usefully be covered with the staff and resources in their hand. The Society and its members have strained and denied themselves in a manner that must command the admiration of the public.

In former years we had occasion to write in detail about the evolution of a body of national workers and how such organisation has to be modelled only on the lines of the Servants of India Society. We had also occasion to remark that it often happens that people who have given their best to the life of the country are in their old age consigned to neglect and made to suffer unduly.

During the year of report the Society and the country sustained a great loss in the death of Mr. V. Venkatasubbiah the senior member of the Madras Branch. Mr. Venkatasubbiah lived a dedicated life and enriched and purified Madras public work in a manner that is not as widely known as it deserves to be. He was of a very reserved temperament and his work did not come for that prominent notice which it other-

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wise would have had. Beneath his outer reserve Mr. Venkatasubbiah concealed a great personality through which there flowed a steady and powerful current of devotion and service. He was uncompromising in his adherence to principles. The public loss cannot be better put than in the words of Gandhiji that "in his death the Society has lost one of its most valued and loyal and devoted members and the country has been deprived of a great, unostentatious and selfless worker."

REVIEW.

Where Theosophy and Science Meet

A STIMULUS TO MODERN THOUGHT.

A collective work.

Edited by

D. D. KANGA, I.E.S. (Retired). Managing Editor,

Physical Science Section, "Journal of the

University of Bombay."

PART IV.

Some Practical Applications.

The Adyar Library Association, Adyar, Madras, India.

Price Rs. 2-4-0.

This series is a successful endeavour to expound the trends of modern scientific thought in their advanced phases and to illustrate by appropriate reference to the Theosophic literature on the subject how the truths of Theosophy are being more and more confirmed by scientific thought and research. To the extent to which Theosophy can be said to be a re-statement of the basic truths of Hinduism in a scientific and rational form this series is a distinct contribution to Liberal Hinduism. If there was any country in which there was specialisation in spiritual research it was India. Hindu thinkers and Seers "plunged the string of thought into the fathomless" depths of the mental world and brought out priceless truths. They discovered the paths of human evolution in their relationship to cosmic evolution. These truths afterwards became a matter of faith to later generations who for various reasons were not able to continue their research further. Faith without reason rapidly degenerates into superstition. That fate overtook a large number of Hindu beliefs. Now that it is known that modern science has been able to confirm the correctness of many of the basic conceptions of ancient Hindu thought the faith becomes illumined.

It is a matter for congratulation that it has been possible for Modern Western Scientists to carry their discoveries to the border lands of matter and spirit. The more modern science pursues this investigation the more there is assurance as to the truth of the teaching Hindu scriptures. In this field Hinduism owes a debt to Theosophy the value of which cannot be overestimated.

This series bringing out as it does in a challenging form the agreements between many of the Theosophic doctrines with modern thought must be considered as an equally valuable contribution to Hinduism. We realise that there is more in the ancient Hindu scriptures than appears in the surface. But the position has been taken further. It is pointed out with great force that modern science should include within its methods of research investigation into the latent powers in man and into fields of research higher than matter. It is in this sphere that Hinduism has specialised. It is through this channel that it has been able not merely to evolve a synthetic conception of the evolution of man and of the different groups of evolving souls. It has put the values of the universe in their true relative proportion without giving undue prominence to one over the other as is done by modern science which has laid stress exclusively on matter and the material environment to the detriment of the things that count in life, viz., man, his destiny and his evolution.

Unfortunately we are not able to appraise the ancient Hindu writings fully except where they have such confirmation. The language employed in many of them is often times the language of poetry and allegory and not the language of science. It will be superstitious to rely upon the points of agreement brought out in the series as a justification for sticking to the letter of the Sastras and to standardise the life and habits of the Hindu society on the traditional interpretation of the sastras, so as to stop all movement of thought and life. But it will be equally wrong to take up the attitude that since we depend so much upon the discoveries of modern science it is immaterial that they confirm or do not confirm the discoveries of the ancient Hindus. There are fields of research untouched by modern science which have apparently been worked out further in ancient India but which need revision and further investigation so as to be made available in the form in which the modern world can use it in practical life. This applies especially to the research into the psychic forces in man and to the culture of the mind and the emotions, by specialised process of training. The work had to be given up because it was attended with danger. The method of eliminating such danger had not

been perfected. It is upto our modern research workers to continue the research into this very important field and to devise the safeguards that will enable a large number of men to follow the path of intensive spiritual progress through Yoga.

The contributors to this series are all men who are in close touch with both modern science and with the inner spirit of Theosophy. They have written in a manner which is intended to convince lay men and scientists. In this volume for instance there are contributions from Mr. Jinarajadasa on "Methods of Research", from Dr. D. H. Prins on "Psychical Research" from Dr. M. Beddow Bayly on "Medicine", from Adeltha P. Peterson on "The Mystery of Magnetic Variation", from Charles E. Luntz on "Astrology", from Mr. A. Rangasami Aiyar on "Law", from Mr. Peter Freeman on "The Practical application of Theosophy to Politics and Government". All the writers have been at great pains to acknowledge the debt to modern science and at the same time affirm what may otherwise be forgotten, viz., the obligation of humanity to the great seers and thinkers of ancient times.

A special word of praise is due to Mr. D. D. Kanga whose zeal and industry are largely responsible for the planning and execution of this series. There are reasons to hope that subjects which have not been dealt with will be dealt with in a future volume. If that is so the public will look forward to their publications with interest. The printing and get up of the series are of the high standard of excellence associated with the Vasanta Press.

SADHU HIRANAND.

By T. L. VASWANI.

He passed on in far-off Patna.

On 14th of July 1893 at 11 in the morning he departed, at the early age of 30.

Why does the story of his life stir us still? He was not rich : he had no titles : he shunned the glare and glaze of publicity : why do we think of him still?

Almost fifty years have passed since he left the world : why does his life still sing to us like some old ineffable melody? Why does his memory to me not dim, indistinct but clear, convincing, move us still and make us feel, through the many changes of 7 and 40 years, that sind bereft or him is poor indeed? A strangely potent spirit this,—of a Sadhu Hiranand. We shall not soon shake off his spell:

Rishi Dayaram Gidumal, Sadhu Navalrai and Sadhu Hiranand,—are the three master-spirits of modern Sind. Homage to them:

In a passage in his "Journal", Hiranand says:—"Like the birds of the air and the beasts of the field, let me sing inarticulate my hymn to the Creator who sent the sun and the dawn."

His brief beautiful life was a Hymn of Service to Who sent him:

If he came back to us today, would he not sing it anew?

Education is service: Life is service! This message he gave us when he appeared in our midst in a period of darkness and confusion. We did not respond to his message: and still we wander, following false Gods: His life of singular beauty was a witness to the spiritual values of life. A new wave of materialism is passing swiftly over us. To him God was the Great Reality and Service was the way to meet the Lord. To God he bore witness in the darkness of these days. Is not God the secret of the Suns and stars and the Spirit of History? Is not His Love the breath of life, the benediction of the dove, the glory of the sun, the glamour of the Rose, the consecration of culture, the crown of the saints? This the supreme message of Sadhu Hiranand's life,—is still the piteous need of India's youth.

And by this message we must live if indeed, we would be led out of the ashes of hopes and fears to where the Nation's Destiny calls us in the coming days!

SHORT NOTE ON COMMITTEES AND COMMITTEE WORK

CONTRIBUTED.

In the Madras City there are large number of associations purporting to work for public welfare. Many of these Associations have sprung up in response to some felt need of the public and are the expression of enthusiasm, earnestness and sacrifice of a few workers.

Individual workers however eminent cannot by themselves command or retain public confidence and support. They therefore draw round themselves a few names to help them in the work. These names consist partly of people whose social position is such as to secure public confidence or of people who can give financial support or whose names are otherwise known to the public.

It often happens that on account of the rapid and extensive growth of welfare associations, the same men are got at to serve on more than one committee even when the work is over-lapping.

Now these committees generally consist of men who as already said are drawn to the work and who are willing to lend their names and their reputation as guarantors for the quality and the volume of the work. But it does happen that round two or three prominent figures, viz., the workers, the guarantors and the supporters, there cluster together a large number of people who are pious well-wishers intending to do something, but who when the account is taken prove to be merely people whose love of work is less than their love of being known as associated with the work. Some among the Madras Voluntary Associations have committees with a medly group of men with indifferent loyalty to the cause, lukewarm earnestness and doubtful bonafides.

A well organised committee ought to be a tower of strength to the work. The primary function of Committees, and every committee worth the name will do this, is to be a check on the Executive. They are an insurance against flagrant violations of the rules. The very existence of a committee operates as a check without more. Even if the committee were to meet and merely record periodically the work of the Secretary they would have discharged their duty. But committees can do, and some committees actually do, more. They help the Executive with advice and with timely suggestions. They can, and some times do, take up part of the Executive work and bring in the

human element in the administration of the Society's affairs. It is this human element which more than anything else distinguishes voluntary Associations and makes them so valuable in public work. More than that, good committees can themselves carry on activities and make the work of the Executive richer and more efficient than it would be otherwise. But while committees can make themselves very useful they can also become mere ornamental names who contribute nothing or next to nothing towards the work, and often times take away from the value of the work. Committees may also be a handicap on the Executive. Unreasonable prejudice or interested motive on the part of some of them will undermine the good work of the Executive and considerably reduce the efficiency of the service rendered by the Association. Fortunately this does not often happen.

So much for the committee work as such. Let us now look into the opportunities which such work opens for individuals. We may view it from two or three different points of view. There are persons who have leisure, energy or time and who from the urge of idealism want to express themselves in some form of social work. There are others who are afflicted and who would otherwise be unhappy if they did not spend their time in some form of constructive service to their fellow beings. There are again others who take to committees in the expectation that they may get some sort of recognition and invest time and money in committee work in that hope. These people however are very calculating and pick and choose their committees and the occasion for which they will render their little help. They are not a praise-worthy lot. There are others again who look upon the committees as social centres for making personal contracts.

It is not long before a person who is associated with committees and whose membership of one committee leads him on to membership of a number of committees, realises that he is spreading out in a manner which cannot go on indefinitely. There is a story likelihood of his being requisitioned for almost every committee. This happens to many during a certain part of their career. It is interesting to serve on as many committees as possible. Each in its own way expresses some part of the idealism in human nature and apparently some work is done by each of these associations to justify one's adherence. It is not, however, long before a person discovers the limited usefulness of committee work. Often times beyond expenditure of time and money the actual

contribution to the committee work which a committee member can make is negligible. Often times he sees how other committee members with little sincerity and sacrifice and whose contribution has been practically nothing are able to capture the institution for selfish purposes and exercise an influence which is out of all proportion to their service. Again it is not long before an observing member discovers the hollowness of the profession of many of the committee members's. Some of whom do not do even the minimum work that is necessary to keep their names on the committee and never pay subscriptions. There are still others who consider it their right to be put among the Office-bearers of the committee by creating the apprehension that they will give trouble if they are sent out. They are kept on merely on account of this fear. The question soon arises in an earnest worker's mind whether even with the advantage gained by the individual in the way of actual work done or of social contact or diversion from worries, committee attendance and committee work can be really said to be an useful investment of one's time and energy and worth its price, and whether the sourness and cynicism that grows upon one from the sight of the utter insincerity of some of the people serving on the committee do not offset the gain, if any, that may accrue to the individual or to the work.

That is the point for reviewing one's committee affiliations and to choose from them and to conserve one's energies viewed purely as an expression of social service even if one's life is dedicated for such service. It is right that the most dedicated lives should express their energies in the most effective form for public service and that they should prefer intensive instead of extensive expression in such service. Of course a further stage will come when the responsibilities of institutions will devolve upon such persons. That is the time when they will be able to realise the true fruition of their ambition and ideals and have a clear field for doing their dedicated work.

GLIMPSES.

By T. L. VASWANI, (Krishta Kunj Karachi).

The Upanishads:—Modern writers are used to wrangling: the singers of the Upanishads were joy-givers. The secret of the Joy which filled their Songs was this: they renounced desires. The modern world is dominated by desires and so wanders from unrest to unrest: desire is the principle of separation and strife. Joy is in the *atman*: the seers of the *Upanishads* were worshippers of the *Atman*, the Eternal.

The West:—The West is extrovert, eager for the "external", striving to be useful to be great, planning to shine, to conquer, to possess. The West needs a new aspiration for the inner life, a new tranquility, a new vision of the Present, a new meditation on the Divine.

The Gita:—The Gita says:—Act! But be not aggressive! Make thy act an offering to the Lord! Act but renounce the fruit. Act but avoid over-activity! Be busy but do not be a busy body; "Zeus hates busy bodies and those who do too much",—says a Greek thinker.

Degeneration:—Religion must go through a process of renewal from time to time. Else must degeneration set in. Hinduism has suffered from degeneration. Hinduism is overburdened with externalism. The ancient teaching must be re-proclaimed that the best pilgrimage is purity and the best fasting is "fasting of the heart"; He fasts who curbs desires. Superstitions have grown round the ancient beautiful Faith. Superstitions must go. Hence the need of good schools. Purity must not be confounded with celibacy. So many temples, alas! are become the game-preserve of godless celibates. Religion shines in the family. Hinduism will become stronger, more dynamic in the measure in which it affirms life and its obligations. Purify the heart, say the saints, and grow in love. In this principle of purity and love is the urge to activity and life-affirmation.

Marriage between Matter and Spirit:—The Buddha, the Christ, the Krishna call us all. We too must attain to the glory they attained to. And not we alone: but also plants and animals and stones and all objects,—until God is the All in all: A few only are they who have attained to the wisdom of the *avatara*: what the few have attained to, all must achieve until the marriage between matter and spirit is consummated.

A drop of dew:—Today I meditated on the thought so well expressed by Emerson:—"The world globes itself in a drop of dew". How very true! So let me live each day that the Spirit may reflect itself into every act and every thought and every aspiration of my life.

VIGILANCE WORK IN THE MADRAS PRESIDENCY

By MRS. M. N. CLUBWALA, *Joint Honorary Secretary.*

INTRODUCTION

In the Madras City there are many institutions and many voluntary societies helping a great number of needy persons whose work and efforts are to be commended. In this pamphlet I am writing about a particular institution, viz., the Madras Vigilance Association. This society is quietly doing the best work possible. It is no mean task to carry on a work of this nature and to do it as successfully as it is being done.

Quite a number of people in the Madras City and Presidency are taking keen interest in the suppression of traffic in women and children and towards bettering the lives of the victims of the Traffic. How often in this Association beautiful young girls and innocent children are brought to its Shelter, victims of others' bad deeds and sometimes because of poverty also. Each girl has a tragic story to tell: And when one knows as much as some of us do, one is urged to feel that the general public should take a much greater interest than they do in this work.

We often hear arguments on this subject. Some say that the suppression of immoral traffic can never be achieved and that it is the oldest of evils in the world, that it has always been and will be. Others think that this subject should not be discussed at all. And still there are (others) who look away from the ugly side of life and who just do not want to know it.

We live today in a world of many changes. Our outlook is broader. We want all to be treated fairly. It is only those who are more fortunately placed in life that can be of help by their kindness, sympathy, and financial help and otherwise in making it easy for those who have been the victims of the Traffic and who long to come back to normal social life and give them the opportunity to do so. In this way society will make a partial reparation for the wrong that has been done to these victims of social maladjustment. The following paragraphs will give a survey of the work, its benefits and how men and women of all shades of opinion and of all classes can help.

WHAT IS VIGILANCE WORK?

What is vigilance work? What does it stand for? What has it accomplished? These are legitimate questions which anyone who is requested to help in the work will naturally ask. On the satisfactory answer to these questions depends the successful suppression of a

species of slave traffic from which Madras Province has not been immune and which means misery or happiness to hundreds of innocent girls who are victims of traffic in vice.

The Madras Vigilance Association was started in 1925 with a group of earnest men and women who had at heart the welfare of the community and who were determined that steps should be taken for protecting young girls from the clutches of traffickers. They aimed at preventing the growth of the traffic and at organizing rescue work through the establishment and maintenance of rescue homes. Incidentally this group set before it another object, viz., the education of public opinion relating to matters of moral welfare and the promotion of the necessary legislation. The early years of its work were marked by intensive propaganda and by the promotion of legislation for penalising the trafficker and for rescuing the victims of the prevalent traffic. It was a discovery for the Province when the Select Committee of the Legislature took evidence on the extent to which the traffic prevailed in the Province. The immediate effect of that evidence was an agitation for the operation of the Act throughout the Province. Even though there was a volume of public opinion enthusiastically supporting the measure, it was not possible to enact the Act in as satisfactory a manner as it should have been done. This necessitated subsequent legislation which was passed in 1938 and 1940 to remedy certain vital defects discovered in the light of actual experience in the enforcement of the Act. This legislation penalized Third Party Earnings. The promotion of legislation however was only one phase of the Association's activities, the more prominent phase being the steady education of public opinion throughout the Province on the social evils that follow in the wake of such traffic. It has been one of the good fortunes of the work in Madras that it had the support of the Government and the honoured patronage of successive Governors of the Province and their wise and experienced leadership. The Association was also lucky in securing practically the unanimous support of leading public men of the Presidency.

The years 1925 to 1930 were mainly taken up with three main lines of activity. (1) Studying and investigating the local traffic condition with the co-operation of the Salvation Army workers, secondly educating the Public in the evil implications of the traffic and persuading them to stand up against it and thirdly working for the introduction and piloting of the Act through the Madras Legislature.

THE ACT IN OPERATION.

The Madras Suppression of Immoral Traffic Act was passed in 1930 but was actually brought into force only in 1932. As a result of 8 years of enforcement, the Act is in force in as many as 34 towns and 3 Panchayat Areas. The total number of houses of traffic suppressed are over 290 for the City and 159 for the entire Province. These figures are a minimum and have been taken from the statistics of prosecutions. Besides these many other houses have closed voluntarily especially in Madras City and in certain pleasure and health resorts.

Recently the Act has been further amended by the deletion of the provision for special permit, the production of which was necessary for rescuing minor girls from the houses of traffic.

The demand for the enforcement of the Act is steadily growing. It is however the policy of the Association that the enforcement of the Act should be in response to public opinion in the locality and that the local Municipality and public should be willing to give the necessary co-operation in the work. This will mean there will be voluntary workers especially women workers and that at least a temporary home to which girls immediately on their rescue from the houses of traffic can be cared for until they are sent by the appropriate order of Court to the Central Rescue Home. This Central Home founded on the 1st October 1936 is in Madras and functions for the entire province.

In a work of this kind finance is a formidable difficulty and from the very beginning of its work the Association has been placing emphasis upon the public co-operating and contributing towards the maintenance of the Central Rescue Home. In the very nature of things the steady maintenance of the Home could not be ensured without a generous support from the Government. The Government of Madras, be it said to their credit, are giving a two-third grant for its maintenance. Even though this may appear to be inadequate from some points of view it is a contribution for which the public ought to be thankful.

THE STRI SADANA.

The Stri Sadana which is the Central Rescue and Training Home was started in 1936. It has been recognised by the Government. Its starting was preceded by the appointment of a Provincial Woman Welfare Worker. The first two Welfare Workers were Europeans and their experience was of much help. They have been followed by an Indian Woman Welfare Worker who has been filling the place with credit. Recently at the meeting of the Association for Moral and Social Hygiene in India

held at Delhi, Her Excellency the Marchioness of Linlithgow, C. I. paid a tribute to the work of the Madras Association and said that it is an example for others to follow its lead. The Central Rescue Home serves also as a Shelter for girls and women rescued from traffic in Madras City. In the Training Home every effort is made to re-construct the life of the girls and to fit them for normal life. The education and training are adjusted to individual needs and capacities and to the possible future work that they can do. Reformed girls are being sent to regular schools to do advanced studies and other girls are restored to their relations, while some are replaced in different spheres of life. The reports of after-care of old inmates are fairly encouraging.

The Provincial Woman Welfare Worker, Mrs. V. T. Lakshmi, M.A., L.T., tours the Presidency, doing propaganda work and pointing out the importance of the Vigilance work, many of the aims of which are identical with those of the Association for Moral and Social Hygiene. During the three years of the Central Home's work, over 500 inmates drawn from all classes and communities without distinction have received help in some form or other. The total number that have passed till October, 1940 through the Welfare Worker's hands are 632. Among them are 420 Hindus, (54 Brahmins and Non-Brahmins 366)—Muslims 36—Christians 104 and other classes 72. Most of the girls have been benefited by the moral training given in the Home.

At present there are in the Home over 50 inmates. Mrs. V. T. Lakshmi and her staff consisting of the Assistant Welfare Worker, Patroller, Matrons and Teachers are carrying on splendid work in the Shelter and Home. The inmates are taught to manage the household and be self-reliant. They are medically examined and cured of such diseases as they might have contracted. Free medical aid is rendered to the sick. A visit to the Home—the day rescued girls are admitted—makes one realise the plight of the victims. They are either very excited and unmanageable and come with no desire to stay but to escape at the earliest opportunity. Some others are ill and tired and are grateful for the Shelter. It needs much patience and understanding of the girls' natures to get them settled. After a week if one pays a visit, one is greeted, by clean and cheerful girls with smiles. They are seen busy either doing their lessons, sewing, weaving, cooking, singing or playing games. They are so anxious to show the visitors how much they have progressed. Recently the girls have been working hard at making bandages, etc., for the troops and feel very proud that they are allowed to do something.

Women visitors are always welcome. The girls are glad that someone is interested in their well-being. Small gifts of sweets and pansupari are appreciated or the promise of an outing—or visit to a good film. A mother with a child is always grateful for old clothes or toys for her baby. The Welfare Worker sees that the girls do not feel that their actions and movements are restricted. She has taken up this difficult work and carries it out with credit. It is not a pleasant task and needs courage and patience and a sacrifice of one's time continuously. She spares herself no pains to help the unfortunate girls and they come to her as a mother and confide in her. These successes have not been easily gained. The workers have many difficulties to contend with. The help of the Police Commissioner and of the Police Officials have considerably helped the Welfare Worker and her colleagues in carrying on the work. The response in the Moffusil to the Welfare Worker's tours and work is encouraging. There are difficulties such as the ever-growing and clever attempts on the part of the traffickers at evasion of several of the provisions of the Act which have to be combated. There is the problem of the hardened victims who relapse into the traffic, in spite of the Welfare Worker's efforts. It is hoped that some cure may be devised for these. And then there is the problem of the convicted ex-traffickers. Unless they are helped to earn their livelihood by some way other than their anti-social occupation they would only drift back into their old business. Such cases are ever increasing in Madras and in many other moffusil places.

CONCLUSION

For fifteen years of its life and for four years of the Training Home's existence the Madras Vigilance Association can be said to have given a good account of itself. The field of its work cannot be said to be an attractive one. Though it comprehends one of the essential parts of social service, people would rather like to look away from it. The bringing home to the public of both sexes the importance of organized action in this field cannot be said to be by any means easy. Even more difficult is the education of a section of the public and persuading them not to look for urban amenities which involve traffic in women and children and impressing them with the terrible evils to health and morals that follow closely in the wake of such traffic. But the work has to be done, and some one has to do it. The public have to be thankful to the Vigilance Association and those who work in the faith that such work is possible for their contribution to social welfare.

The encouragement, interest and support of the former Ministers to the Government and of the present Advisers and of the Heads of the particular Government Department concerned, viz., the Chief Inspector of Certified Schools and the Home Secretary have gone a great way to help the Association. The thanks of the public are due to Sir P. S. Sivaswami Iyer, K.C.S.I., C.I.E., L.L.D., the President for his keen care for and concern in the Association. The Right Rev. The Bishop of Madras (Rev. E.H.M. Waller, M.A.D.D.,) as Chairman has done much for this work by his wise and able lead and financial and moral support without which the Association could not have continued. Rao Bahadur K. V. Sessa Aiyangar, M.A.B.L., needs special praise for all that he has done and is doing to further the work of this Institution which he has so much at heart. To him falls the burden of raising funds—a very difficult task and the day-to-day running of the Institution. This and the dealing with legal technicalities connected with this work, his constant appeals for workers and members need our support and sympathy. Then there is Dr. Muthulakshmi Reddi who has been the pioneer for all good works connected with the uplift of women and children. To her and to all other workers in this Institution credit is due.

Vigilance work is still imperfect. Experience shows that many lines of improvement are possible and necessary. But, there are practical difficulties on account of the increase in expenditure due to natural and inevitable causes in the early stages of a work of this kind. There is the increasing demand for funds. Even with the contributions made by the Madras Government and the Corporation the Association finds it difficult to balance its annual budget. For with the growing popularity of the Stri Sadana and the consequent increasing demand for admission into it there is imperative need on its part to satisfy at least a minimum standard of efficiency. The Association therefore awaits wise and generous benefactors, who will help it not to rest on its oars, but to continue to do the over-due act of reparation to victims to the "Traffic." It is earnestly hoped that men and especially ladies having leisure will take keen interest in this silent but good rescue, care and rehabilitation work of the victims of traffic and of strayed life.

AN APPEAL

The following lines are a special appeal which I hope will not go in vain. Any help given will be of immense benefit to the work :—

Membership means an annual subscription of Rs. 3. We would greatly welcome more members—not only from the financial view point,

but also for the satisfaction of knowing that public interest in the work is increasing. Small monthly subscriptions or any donation, however small will be most acceptable.

A gift of Rs. 200 gives us a life-member and a very welcome contribution.

If Cinemas would each give us a benefit performance once a year—it would go a very long way to help us. Last year two Cinemas—the Sagar and Gaiety Talkies very generously did so. The Association would welcome the offer of benefit performances from theatres, circus, etc.

Visitors are very welcome. If they would intimate to the Honorary Secretary or to the Welfare Worker of their desire to visit the home, they could go round, see the work of the Home. The Association is housed at "Everest", Kutcheri Road, Mylapore, Madras.

Old clothes, such as jackets, frocks, shoes, sarees, babies' clothes, underwear are always useful. Likewise, old furniture specially benches, cupboards and the like. Gifts of sarees, jackets and linen from cloth merchants would be most useful gifts. Likewise, gifts of rice, grain, dhal from grain merchants either once in three months or as suitable would be of much value. Rs. 120 a year from a kind lady or otherwise from some philanthropic institution would train, feed and clothe a girl—and give her a chance in life again.

If some kind persons who have gardens would call the girls on an evening or arrange an outing they would bring much happiness to these young lives.

There are inmates who come from good families and are trained as companions, teachers, nurses, cooks and maid servants. They would greatly be helped if people interested themselves in them. Some of the girls sent from the Home in these various employments are doing well. The Welfare Worker will always be willing to recommend girls capable of these works, if needed.

Lastly, and this is a necessary appeal—The Association is housed in rented premises—if some-one would give a large donation or the gift of a large building for the Central Training Home it would meet a great want and the money saved on rent could be diverted towards the training and care of more young lives.

The nobility and sacredness of the work ought to make a permanent appeal to the hearts of all philanthropists and of the general public. The results of such work may not be spectacular, but the work in itself is

not wholly without its rewards in the betterment of many young human lives.

Gifts or donations may be sent to Rao Bahadur K. V. Sessa Iyengar, M.A.B.L., Honorary Secretary, the Madras Vigilance Association, Mylapore, Madras.

THE MADRAS VIGILANCE ASSOCIATION AN APPEAL

With the 1st of October 1940 the Stri Sadana, the Training Home of the Association which is the Central Home for all cases connected with the Traffic in Women and Children throughout the Province completed four years of useful service. During these years the volume of its work has steadily grown. Beginning with 48 inmates in 1936 the range of its help has extended to 176 in the year 1939 and to over 200 in 1940. The total number of cases helped till 1939 October is 517. This figure comprises of 30 Non-Brahmins, 89 Christians, 32 Muhammadans 43 Brahmins and 53 belonging to other classes and communities. Behind each of these 517 cases there stretches a background of tragedy and victimisation which has been relieved by the work of the Association.

It will be seen that the service of the Home is as broadbased as it can be, and that help has been given to all communities irrespective of caste or religion. The quality of the work done, which counts for more than numbers in a field like this, may be judged by the statement of a visitor from the League of Nations who says that "real love and faith go into this work" and from the tribute of Sri. Rameswari Nehru that "she was impressed with the surroundings and the happy and disciplined life of the girls." More perhaps than the testimony of visitors is that of girls who have been in the Home and who are now living normal lives. Some of them have expressed their gratitude in a remarkable manner. "I always think that I was born in the Stri Sadana and my new life started ever since," says one. "You saved me and..... I will never forget the help that the Home has given for girls in difficulties," writes another. Another former inmate says: "What should have been my fate if I had not been rescued and helped. I shudder to think of it."

While all this is encouraging as a revelation of the possibilities in this work and of the success that can be achieved under proper conditions, it has also meant a large increase in the financial responsibility

of the Home. The Home has been maintaining more than 50 inmates on the average per month during the last year. The Government of Madras have been pleased to make a contribution of 2/3 of the expenses of the Home. The remaining 1/3 together with certain other items of expenditure that cannot be included in the grant have to be raised entirely from voluntary contributions. This sum comes to nearly Rs. 5,000 a year and it cannot be said to be too much when we take into account the nature of the services rendered by the Home for the cause of public health and for the restoration of the victims of traffic in Women and Children to their former condition.

The collection committee of the Association have been doing their best to raise this amount by personal appeals and visits. But in spite of their best efforts the year 1939-40 of the Association which ends with the 30th of September 1940 had to be closed with a small deficit of Rs. 600 unless further help is received from the public.

The committee feel sure that there must be a large number of generous and public spirited donors who will help the cause which the Association is serving if the work and its needs are brought to their notice. Every contribution made to the Association is a contribution for the betterment of physical health and moral welfare of the community and for making some reparation to the victims of a traffic to the suppression of which the public of this Province is pledged.

HONORARY SECRETARY,
The Madras Vigilance Association.

O shame to men ! Devil with Devil
Firm concord holds, men only disagree
Of Creatures rational, though under hope
Of heavenly Grace, and God proclaiming peace,
Yet live in hatred, enmitie, and strife
Among themselves, and levie cruel warres,
Wasting the Earth, each other to destroy,
As if (which might induce us to accord)
Man had not hellish foes anon besides,
That day and night for his declination waite,
Milton's Paradise Lost, Book II.

CAN HINDU INDIA BE DIVIDED ?

BY DR. P. VARADARAJULU NAIDU.

Mr. E. V. Ramaswamy Naicker, the leader of the Justice Party, presiding over the annual conference of the party, now in session at Tiruvarur has, as usual, attacked Indian Nationalism and Hinduism in general and the Brahmins in particular. I have read his full speech in Tamil, and he has in effect, declared war against the Hindus. He attacks the Hindu Mahasabha and warns the non-Brahmins against the Mahasabha. Since I am the head of the Hindu Mahasabha in this presidency, it is my duty to reply to the leader of the Dravidas.

The gist of Mr. Naicker's speech is (a) that there should be a separate electorate for the non-Brahmins, (b) a separate electorate for the Adi-Dravidas, (c) the Muslims and the Dravidas (non-Brahmins) are of one race and there is not much difference in matters religious between them, (d) Christians also being Dravidas should remain friendly. Dravidas are not Hindus. Hinduism is the religion of Aryans. Non-Brahmins (Dravidas), Adi-Dravidas, Muslims and Christians being of one race should combine and stand together against the Hindus. Mr. Naicker thinks that Indian Nationalism is a fraud and the Hindu Mahasabha should be opposed and resisted in South India.

In spite of my long personal friendship with Mr. Naicker, I may tell him that from the time of Ravana of Ceylon and Aurangzeb of Delhi, down to Jinnahs and Naickers, many a mighty wave rose and struck against the Himalayas of Hindu Nation and with what result, the world knows. I am not in the least worried about the threats and warnings of Mr. Naicker against the Hindu Mahasabha. But I am extremely sorry that he is deliberately insulting and humiliating a great race. I have had discussions with my friend Mr. Naicker these 25 years, regarding the greatness and glory of the Hindu civilization. But I never could convince him of the virtues of our culture. He has always held views opposed to the Hindus and for the matter of fact, against any religion and culture. But, of late, he has allied himself with the Muslims against the Hindus and therefore, it has become my sacred duty to stand against his unholy war against Hindu race and Hindu Mahasabha. If there is nothing in common between the Brahmins and non-Brahmins, I wonder how can there be anything in common between the Muslims and the non-Brahmins. Hindu Culture is based on the accumulated wisdom of ages. The Hindus

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CAN HINDU INDIA BE DIVIDED ?

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have had a magnificent past and are sure to have a greater and wider future. I call upon the Hindus in this province, to organise Hindu Sabhas to hold conferences and counteract by all legitimate means, such subversive demands on the part of the Justice Party and Muslim League.

The Brahmin and non-Brahmin controversy is being converted into a Dravidian and Aryan warfare. This theory has no basis in history. This is being exploited by the non-Hindus to bring about a Hindu destruction. The conferences of the Justice Party have demanded a division of South India for the non-Brahmins, that is, Dravidians. These conferences consist of Muslims with their holy land in Arabia and some non-Brahmin Hindus, who refuse to call themselves "Hindus." They have also decided on the destruction of the solidarity of the Hindus and shattering of their culture. The Hindu Mahasabha accepts their challenge. The non-Hindu Dravidians, the Muslims and the Christians are at perfect liberty to work for their advancement. But, it is wrong to abuse the Hindus and attack their culture. The Hindus would no longer tolerate this. I wish the British Government also to take a serious note of this fact and curtail their "policy of encouraging such anti-Hindu activities." We resent the humiliations, to which our Hindu race is subjected to, day by day, and also the intolerable schemes for the ruin of the Hindus. From the banks of the Saptha Sindhus, our ancestors expanded towards the east and the south. They colonised South India. Aryan pioneers, Agastya and Atri, had done great service in South India, including Ceylon. Even earliest Tamil Literature Tholkapiyam, is not free from Sanskrit influence. Whoever lived in South India, whether Dravidians, or other non-Aryans were assimilated into the Aryan society. Vasishta, leader of the orthodox Aryans, was opposed to the process of assimilation of the non-Aryans; but, Viswamitra stood for the unification of Aryans and non-Aryans and he succeeded in his great mission of consolidation of the Hindu race. By a process of assimilation, elimination, and consolidation, Aryans and non-Aryans became one united race and they constitute the Hindus of to-day. There is no Dravidian or pure Aryan, as such, to-day. There is neither Aryavarttha nor Dravida Nadu. There is only one and indivisible Hindustan of the Hindus. A few persons, here and there, in their ignorance or with selfish motives, may fail to notice the strength and greatness of Hindutva and talk of destroying the great Hindu race or demand the partition of Hindustan among the various warring crowds. But they will never succeed.

The Mahasabha takes its stand on no dogma, no book, or school of Philosophy. The Mahasabha is not in the main, a Hindu Dharmasabha, but it is a Hindu Rashtrasabha shaping the destiny of the Hindu nation, in all its social, political and cultural aspects.

We are a nation, because, we possess a common country, a common language, and a common culture. The Sanskrit from which all our current languages, are nourished, forms even today the common language of our Scriptures and Literature. By "Anuloma" and "Pratiloma" marriage, Aryan seed and blood continued to get comingled, even since the days of Manu. Our social festivals and cultural forms are not less common than those we find in England. The Vedic Rishis are our common pride. Our ancient and modern History is common. If the United States with the crowds of Negroes, Germans, and Anglo-Saxons, can be called a nation, then the Hindus must be entitled to be recognised as a nation, par excellence. Whatever differences divide the Hindus amongst themselves, are rapidly disappearing, owing to the re-awakening of the national consciousness and the social reform movements of today. The Hindu Mahasabha stands for the maintenance, protection and promotion of the Hindu race, culture, and civilization and for the advancement and glory of Hindu Rashtra and it is pre-eminently, a national body, representing the nation as a whole.

[To St. Mira's Daughters.]

And I one night in slumber lay
When He did come and me did wake:
Then looked at me and softly spake:—
"Arise, my child! Awake! and Pray!"
O ye who love St. Mira's Name!
The world is sad and broken lies:
St. Mira's heart in anguish cries:—
"Pray ye for Peace to put out th' Flame."

—T. L. Vaswani.

SRI GITA.

BY T. L. VASWANI.

Sri Gita is a scripture of Yoga,—of Raj Yoga.

What is the teaching of Raj Yoga,—the Royal Yoga? The Gita proclaims the royalty of man. Ye are gods! Ye come from the palace of the King. But you have forgotten your original Home, your divine destiny. You lay waste your powers in "forgetfulness". Raj Yoga tells of the Raj Marga,—the Royal Path of the soul. "Ye lie in forgetfulness," says Sri Gita:—"Awake to Remembrance! In forgetfulness ye lie,—separated from the Eternal Source!" The word "yoga" means "union," "fellowship." Sri Krishna asks us to return to the original Unity of the Divine Life.

The Raj Yoga, the "Yoga Royal" is a synthesis of 3 Yogas:—(1) *Karma Yoga*, (2) *Bhakti Yoga*, and (3) *Buddhi Yoga*. The voice of (1) is *Dharma*:—do thy duty! Everyone has a duty to perform,—*swadharma*. You are not to run away to a forest or a mountain. You are too in the world to fulfil your task.

There are 3 steps in this path of Karma:—(1) *dan*, (2) *yagna* and (3) *tapas*.

(1) *Dan*:—Give to the poor, the weak, the distressed. But not in pride. Don't "patronise" the poor. Respect them and bow to them as God's children. (2) *Yagna*:—This is worship, daily worship of the Lord. (3) *Tapas*—This is self-control, mastery of the senses. A man without self-control is no better than an animal.

In the path of *Bhakti Yoga*, too, there are 3 steps:—(1) *Anuraga*: longing for the Lord; 2 *Shradha*: reverence for the Guru; 3 *daya*: compassion for the poor and distressed, for bird and beast.

One quality essential to *bhakti* is "steadfastness". We are often impulsive. Impulsiveness is not spirituality. Be steadfast if you would grow in the Life Spiritual. And *daya*—compassion, reverence,—is essential. Reverence for all life. How much we waste when so many are starving! We wear silk when so many shiver in wintry cold. We buy luxuries when so many hav'n't the wherewithal to buy daily bread. If we had *daya*, we would save to serve the poor.

There are 3 steps, too, in the path of *Buddhi Yoga*: (1) *Viveka*, (2) *Wisdom* and (3) *Darshan*. *Viveka* is discrimination. It deepens into the *Wisdom* which giveth understanding. *Wisdom* flowers into *darshan*. He

who has *darshan* sees One Life in all. He has reverence for all saints and prophets. He respects all; he does not despise the evil-doer: he has no contempt for the poor. He rises above class consciousness. He is linked up with the Cosmic Consciousness. India fell in the day when many, forgetting the teaching of Sri Krishna, despised the poor. God hath no caste and creed less is the life of God. This India forgot and she fell. Wisdom is *abheda-buddhi*. And *bhakti*, love, is the very fountain of *abheda-buddhi*: and its waters are for the healing of the nations. *Gnan* and *bhakti* must not be separated from each other. *Gnan* and *bhakti* are two of the aspects of the True Life,—the Perfect Life in God.

Krishna was a lover and champion of the poor. "Friend of the poor,"—is he called in a Purana. And his dear ones through centuries have rejoiced not in riches but in the simple life of service. Who were the first worshippers of Krishna? Poor cowherds and milk-maids,—and cows? Who were his companions in Brindaban? Shepherds,—he himself a shepherd of Humanity. Who brought him up in Vrija? Simple cowherds. The Krishna-message knows no caste. As Sri Chaitanya said:—"If a *mochi* (cobbler) has *bhakti*, I bow to him a thousand times." With what joy poor Sudama went out to meet Krishna! Krishna the Simple was a lover of the Poor.

And sometimes, I think, if we asked him today what we must do to follow him, his answer to us would be as the answer of Jesus to the young ruler:—"Go, sell what ye have and give to the poor if ye would follow Me!"

SERVANTS OF INDIA SOCIETY.

APPEAL FOR FUNDS.

The Servants of India Society has passed through an unprecedented crisis, reference to which is made at page 29 of the Report. Partly on account of the strains and stresses in the Society, there has been a considerable fall in the collection of funds for the support of the Society. The actual deficit for the year 1939-40 is Rs. 8,299; the deficit for the year 1940-41 is not less than Rs. 10,000. It is expected to be even more since the Society is anxious to extend to all the low-paid employees in its Branches and Business Concerns the dearness allowance already granted to a majority of them. The allowances of the members, on the other hand, have been reduced by graded cuts averaging about ten per cent. The Society appeals to its generous friends to enable it to continue and extend its activities in all branches of its work.

POONA,

15th July, 1940.

H. N. KUNZRU,

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THE BLESSED ONE

By

T. L. VASWANI.

August is sacred to Sri Krishna. The 26th August is the birth anniversary day of the Lord. We call it the Janmashtmi Day. It is the greatest day in Hindu history. That day bore witness to a world event. Sri Krishna is a world-figure, not merely a "national" or "Hindu" hero. Sri Krishna is the Beloved of India.

We read of Krishna in the *Mahabharata*, the *Harivamsa* and the *Puranas*. Though these 50 centuries and more the historicity of Krishna has clung to the race memory of Hindusthan. Judged by all accounts, Krishna like Rama came at the end of an "age". Tradition calls it "Yuga". Sri Krishna appeared at a cyclic moment. He opened a new age. And centuries have but added to, not taken away from, the marvel of his life and the beauty of his message. The Krishna of history is become the Vasudeva of faith. Sri Krishna is an immortal of history. The Blessed Name has gone into many scriptures and many songs. And the fragrance of his Wisdom fills the *Mahabharata* and the *Puranas*, the Vaishnava literature and the poetry of Surdas.

His message, the Wisdom of the Gita, was given on the Indian soil but not for India alone. Sri Krishna is for all,—all races, all religions. Sri Gita is a Scripture of Humanity. Therefore has it attracted the attention of men and women belonging to different races and religions. Humboldt was a German thinker. His study of the Gita proved a turning point in his life. Emerson kept on his table Sri Gita and the Poems of Hafiz.

Sri Krishna said in a talk in an assembly:—"The name most dear to me is *Dina-Bandhu*, friend of the poor, servant of the suffering ones." The *Yoga* of the Gita asks us to respect the poor and give to all who suffer the service of love! We live in *kaliyuga*—an age of re-barbarisation and belief in brute force, an age of wars and violence, an age of materialism and darkness. But every winter changeth to spring. And there is a dream in mine eyes that a new *satya-yuga* is coming! And they are the true devotees of the Lord who work for the new *Satya Yuga* holding high the Flag of the Gita and giving to man and bird and beast the service of Love!

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MR. B. SITARAMA RAO

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चित्ते वटतरोर्मूले वृद्धाः शिष्या गुरुयुवा । गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः॥

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DECEMBER, 1940

[No. 12

PRACTICAL EDUCATION.*

BY

THE RT. HON. V. S. SRINIVASA SASTRI, P.C., C.H., LL.D.

I must begin with an experience which was equally joyful and revealing. One day thirteen years ago I was far away in Natal, opening a school-house which our poor countrymen had built for themselves with no aid from the Government of the country. An old man welcomed me in a Tamil speech. This was how he started :—

நம் தாய் நாட்டிலிருந்து நமக்கு உதவி செய்ய வந்திருக்கும் மகா கனம் சாஸ்திரியாருக்கு நான் என்ன சொல்ல வேண்டும். அனேக ஆயிரம் ஆண்டு களுக்கு முன்னேயே இந்தியாவில் படிப்புக்கு அளவற்ற பெருமை உண்டு. ஒப்பற்றும் விலையிடக் கூடாததுமான பொருளென்று புகழ்ந்திருக்கிறார்கள். அப்படி மகிமையுள்ள விதையில் கீழ்த்தரமான விததைக்கும் கூட விதியற்று இத்தேசத்தில் நாம் வருந்துகிறோம் என்பதைக் கண்ணால் அவர் பார்க்கட்டும். அவருக்குத் தெரியாததல்ல. ஆயினும் ஒரு கவி வட மொழியில் சொல்லி யிருக்கிறார்.

He then recited, crudely no doubt and incorrectly, but so as to thrill the audience, who listened with reverent awe, I no less than they,

विद्यानाम नरस्य रूपमधिकं प्रच्छन्न गुप्तं धनं

विद्या भोग करी यशः सुखकरी विद्या गुरुणां गुरुः ।

विद्या बन्धु जनो विदेशगमने विद्यापरा देवता

विद्या राजसुपूज्यते नतु धनं विद्या विहीनः पशुः ॥

*A Broadcast talk given at A. I. R. Madras on November, 3, 1940.

The sloka is by a master and has a master's ease and lucidity. Still in these days when Samskrita is not honoured in its own home as it should be, it will not be amiss to give a translation :

Learning adds to the brightness of one's countenance. Learning is wealth secured beyond all risk. Learning is the key to prosperity, renown and bliss. Learning is a teacher above all teachers. When one goes abroad, learning is an unfailing companion. Learning is a divinity without a peer. It is to learning that kings love to do honour, not to mere self. Why, a person devoid of learning is no better than a beast.

You see, friends, the poet prizes knowledge, not for the material gains it may bring, but because it ennobles and elevates the soul above the grossness of the earth. And I have no doubt that the Indians in South Africa, though they have gone there for the bare means of subsistence which their motherland denied them, perceive vividly the high purpose of learning and cherish it with pious longing. To think that in this land where scholarship and scholars have always been objects of veneration, we should now hear liberal education derided and denounced ! And forsooth because many well-qualified men are without employment. Is the only or main purpose of learning the attainment of a living ? It is suggested that unemployment would be more endurable when associated with nescience than when associated with enlightenment ? One actually hears the asseveration from persons apparently sane that higher education unfits one for the world's work. And some who wield authority hold that the poorer classes are wronged by the spending of public revenues on colleges and similar centres of learning. That I regard as one of the sinister portents of the time. The liberal professions, the public services, social and economic uplift, unofficial life that keeps government straight by criticism and direction and discharges the many functions that government cannot touch—all these require brains that have received the best training that academies can give. Start highgrade technical and vocational institutions by all means. But start them well and with guarantee of efficiency secured by adequate finance. We have always demanded such institutions. But let us not delude ourselves with the hope that they will cure unemployment. Not improbably their graduates too will have to encounter enforced idleness, and in their case the evil will be more lamentable, not less, because of the fewer remedies that are open. Unemployment is a most acute and distressing malady, and we are bound to devise measures to relieve it. But the measures must be calculated to achieve the end. Let us not in our vexation shut up colleges and schools.

The undeveloped faculties, idle brains, and undirected energies of the young will become a danger to the community, a hundred times more difficult than the present unemployment. Not until industries and manufactures have been established on a large scale, and economic prosperity assured to coming generations, shall we be within sight of a sufficiency of jobs for our sons and daughters.

The prevailing distemper of the young assumes strange forms, some alarming ones too. One of these the powerful fascination exercised on their imagination by the triumphant career of the dictators who sway over a great part of the civilised earth. That they abhor and destroy all forms of popular government, that they hold freedom in utter contempt, that they ruthlessly suppress even the semblance of opposition and dissent, that they are bent on the re-establishment of the tyranny of tribe and race and colour which mankind has, after infinite travail, nearly outgrown—these and similar indictments do not weigh much in the scales of immature judgment against the glamour of their material success. Have they not raised their people from the slough of despond ? Have they not restored, may be by force of arms, a sense of self-respect to their nation ? Have they not enhanced the efficiency of their subjects, found them work and food, and in a word made their lives worth living ? These achievements, howsoever won, never fail to secure homage. Man has ever bowed the knee to power, and it does not take him long—alas, contemporary events make it too plain—to forget the dignity of the human soul, to pull down the images of liberty and mercy, and to instal in their places the hideous symbols of despotism and cruelty. We all want great things done for India, don't we ? Only we want them done in proper ways, justly, slowly if need be but surely. What is done in a hurry is undone in a hurry too. Wait and see how long Hitler's conquests last after him. True we want the throne of independence; but shall we wade through slaughter to a throne ? Shall India, like Germany, shut the gates of mercy on mankind ?

Your democracy and your freedom, say these young sages, are fleeting and they change continually, they aren't worth the labour of pursuit or the care of custody. But change or progress is their merit and their attraction. Justice enlarges its bounds. Freedom extends its joys to new groups of men and women. Education lends grace to countless lives in every generation. Citizenship was a tiny and precarious bundle of rights a century ago; it is now a precious cargo, which has cost many tears, many years of manly struggle, many exemplary and heroic lives. But what a

heritage! It has inspired the noblest and most stirring orations; the finest, grandest poems are in its praise. Even here in India, bedraggled as she is, her visage drawn and her vestments torn, she retains the majesty of her mien and is truly worshipping. I am, not without hope that, not long hence, if the sky clears and the stars shine again, even the apostate may recant and be welcomed into the holy shrine like the returned prodigal, with festive and sumptuous rejoicings.

At this point I would like to ferret and drive out of the temple of freedom some of the foul heresies which infest it. But it is an odious task and would take too long a time. One, however, I must belabour now and slay, if I can. That the heretics are our own people and that the heresiarch is among the Cardinals are no ground for quarter. The belief is general that civic rights are in danger only under alien rule, and that the champion of the liberties of the citizen may go to sleep while the reins of administration are in the hands of our kindred. All history testifies to the contrary; in fact in some respects fraternal enmity is capable of more callous crimes than the enmity of remote cousins. English law reports tell on every page of the brave stand made by judges against the tyranny of the King's officers and their encroachments on the private citizen's rights. Sharply in the laws of Britain and America, less sharply in those of France, (while yet there was freedom in France,) the powers of the Executive are demarcated from those of the Judiciary. "Good government is no substitute for self-government" was said at first of a national government. Even in Ramarajya a loyal subject might ask for the elementary rights of citizenship. The union in the same officers of judicial and executive functions, repugnant to modern ideas, was recently defended on the ground that the ministers were members of a legislature elected by the constituencies and could be trusted to be better guardians of popular rights than the judiciary. Self-righteousness is a besetting sin of popular government all the world over, the more dangerous when it rests on a large majority. From the dawn of society power over men and things has been a notoriously corrupting influence; human ingenuity has been taxed to the limit of its resources to devise checks on its exercise; sages and philosophers have exhausted their wisdom on composing texts and homilies to the same end; and the story goes on still and will go on for ever. Power of any kind, moral or material, twists human nature out of its shape and the most conscientious rulers, besides severely watching themselves, learn to submit patiently and cheerfully to outside criticism and audit, which it is likewise their endeavour to make as independent as

possible. Out of an inexhaustible anthology on the topic, a comparatively recent saying from our own classical literature is perhaps allowable :—

राज्यविष विकारोन्मादकारिणी खलु राज्यलक्ष्मीः ।

न शीलं पश्यति न धर्मं मनुष्यति न सत्यं पालयति ॥

"Kingly grandeur produces an intoxication due to the malignant poison of power. It disregards decency, it violates the sacred law, it maintains not the truth."

It is the distilled wisdom of ages of bitter experience that is enshrined in the saying "Eternal vigilance is the price of liberty." "Eternal vigilance?" Yes; but it must be also enlightened vigilance. In a totalitarian regime the code of conduct is simple—obedience, submission, surrender. Hard to practise, it is true, but easy to understand. Mere subjection, scarcely distinguishable from slavery, needs no education. In the early days of man's liberation from political servitude, you had to have a certain stake in the country, you had to be of a certain age, and perhaps too you had to be literate before you could acquire the vote and other attributes of citizenship. Not onerous qualifications, to be sure, but they greatly restricted the franchise. Nowadays the only real qualification required is a certain age. That of residence is so easy as to be nominal. To get the vote, however, is not the same thing as to use it properly, and it is with this problem we are here concerned. Most people imagine that citizenship is a grand name for a trifle, that it is nothing more than casting a vote once in five years for an unknown candidate as one may be cajoled, bullied or bribed into doing. Many don't care to be bothered even so far. Some persons of high quality, not an inconsiderable number even in advanced democracies, refuse to have anything to do with the periodical elections, being in a moral sense nauseated with the intrigues and cabals, the falsehoods and deceptions, the speculations and malversations, the feuds and vendettas which degrade public life and poison the very springs of human character. Here is reform work for generations of preachers and apostles, for organizations of resolute and fearless champions of public morals. If citizenship is not to be a delusion and a snare, a modern invention of Satan for the corruption of our souls, we have to understand it in its bearing on our lives and on our society, and exercise it in a spirit of dutifulness and awe of the consequences. The range of knowledge that we have to traverse is formidable, including everything which is not strictly scientific, mathematical or antiquarian. The full citizen of to-day has in theory the responsibility,

shared no doubt with thousands of others, for the happiness and welfare of the community. In this sense he is a king in miniature, for he can make and unmake governments, and take a hand, though he hardly remembers it, in moulding their character and conduct. Just think roughly of the enormous sweep and consequence of the curriculum that should have to be framed if we projected a seminary for instruction in citizenship. Don't be frightened. I shan't drag you through any such agony. Nor is it my intention to make a bogey of citizenship. Life is one large whole, and no part of it can be studied or pursued in rigid isolation from the rest. To each man according to his capacity and inclination, I served a hard and long apprenticeship for the duties of citizenship and don't consider myself half enough equipped. But I was a "professional" politician, not, I hope, in the sinister sense in which it was often applied to me. But I don't regard my energy misdirected this evening if I impress it on my hearers that civics is neither a light nor a mean study, that it is not an occupation for the amateur or the mere dilettante, but that it has the stuff which ennobles our lives and at the same time raises the moral stature of mankind. Do not enter here because you want some vacant hours filled up, because you want volume for your puny figure, because you want to have your neighbour by the throat, because you want your broken fortune repaired.

Some of you who hear me may think I am somewhat mixed up in my ideas. It may appear that, in exalting citizenship as I do, I ignore the distinction between its grades; that, for instance, the profound knowledge of affairs which is requisite for a Cabinet Minister is a luxury for a mere voter who has no higher ambition. It is true the text books say so, more or less bluntly. The rural labourer in England who has received no more than the modicum of compulsory education knows little of the constitution and the laws, but is told only of two or three names among which he has to make a choice. Once in a way the question of a new duty or the abolition of the Lords may emerge. Even on these issues extremely simplified though they are for his benefit, his thinking is apt to be muddled, and he votes in large measure in ignorance of the weighty policies that he may be helping to settle, in however small a degree. It is even worse in India. The ignorance and superstition of the average voter place him at the mercy of unscrupulous wire-puller, and the colour of the ticket and the totem printed on it are only additional hindrances between his intelligence and the mighty State problems that he is supposed to pronounce upon. This is the primary fact of all election politics;

other factors like intimidation, colossal misrepresentation and bribery add themselves to the welter in such wise as to upset all calculations and make what are dignified with the name of appeals to the electorate, gigantic gambles in which all connection between the merits of the issues at stake and the actual vote is completely obliterated. Now judge what absurdly tenuous justification can be pleaded for the adoption of particular policies or measures. If this is the case in lands where modern democracy takes its rise, we seem in India to carry the fiction to greater lengths. I should be trespassing if I touched controversial politics. But it is common ground that popular elections have degenerated into Augean Stables. We may not expect a Hercules any more. Is it possible—there is no harm in stretching one's fancy—that the wit of man may invent some method of ascertaining the general will more trustworthy and less liable to abuse than a general election? And is it allowable to hope that that invention may be made in India for the purification of our democratic processes?

The totalitarian countries, as one may expect, care is taken to mould young minds to the required pattern, which is akin to that of the slave. Education therefore is a close monopoly of government and has one and only one set of clear aims. Britain is at the other extreme and has encouraged, perhaps to the point of danger, a great variety of private effort. On one point, however, even British educational thought has recently come to a definite agreement, viz., that all secondary education must have for one of its aims the development of a high ideal of citizenship. Some authors have laid down definite curricula for the purpose, and an exceedingly large number of good books are available, covering the whole ground. In a broadcast I am not expected to do more than bring the subject to the notice of my audience and may be stimulate a little thought, not give it point or direction. In India, colleges have to do much of the higher work done in secondary schools in Britain. My observations therefore have necessarily to apply to both grades of institutions.

All the world over, it is now settled policy, though not rigorously practised in India, that the great professions of law, engineering, medicine, teaching, accountancy and so on—should be practised only by those who are examined and certified by duly appointed authorities to be competent to practise them. I have endeavoured to show that the kind and degree of knowledge required for the duties of citizenship or what may be called unofficial public life are comparable to those required for the

regular professions. Ignorance, charlatanry, hollow pretensions, can do as much harm to society in the field of politics as in the other spheres. In fact, since great institutions and national affairs are concerned in this case, the evils will be on a larger scale and less susceptible to remedy.

Another comparison, very relevant in this context, must be borne in mind. The other professions are confined to the few that choose them. The service of the public is open to all, in fact in a sense obligatory on all. While therefore what is called professional education comes *after* general education, preparation for public life must take place along with general education and as part of it. Several questions of organization arise, which have not been sufficiently thrashed out. I would respectfully invite to them the attention of the education department and professional bodies. For instance, are the citizenship courses to be part of the obligatory or optional studies? Are students to be examined in them and required to score a certain minimum of marks? Are diplomas to be given?

One suggestion of practical value may be ventured, though it may be considered far too premature by conservative-minded persons. Why not make a certificate or diploma of citizenship a necessary qualification for candidates for municipal councils or houses of legislature? It is desirable to exclude dolts and nincompoops from those responsible positions.

WOMEN AND PUBLIC WORK.*

MRS. M. N. CLUBWALA, *Hony. Secretary W. I. A.*

A striking feature of the new order that is emerging in the world is the part played by women in public life. History tells of great women who have shaped the destinies of their peoples. The names of these women are inscribed in the rolls of honour in human history. The latest and perhaps the greatest among them is Queen Victoria. But there have been others in this country and elsewhere who have stood out as heroines in their time. What was an exception in the past is now tending to become a normal fact of contemporary life. The conception of woman as a play thing for man has been replaced by the ideal of companionship in duty. The woman shares equally in the experiences of life, its joys and sorrows, its struggles and expectations.

It is a matter for gratification that this legitimate ideal has been accepted in the resolutions adopted by the National Planning Committee on the report of the Sub-committee for Women's role in Planned Economy that recently concluded its labours. It states in categorical terms that women's place shall be equal to that of man. Equal status, equal opportunities and equal responsibilities shall be the guiding principle to regulate the status of women whatever the basis of society in the plan. (2) Women shall not be excluded from any sphere of work merely on the ground of their sex. (3) They shall have the right to vote, to represent and to hold public offices on the same terms as men. (4) There shall be joint electorates based on adult franchise for both men and women for election to political bodies, including self-governing institutions. More follows:—

An identical standard of morality which harmonises social welfare with individual freedom should be accepted for both men and women and should guide legislation and social convention. After all this, it is not surprising that we have the obvious statement that women shall not as a matter of policy be excluded from any industry or occupation and that a uniform civil code shall be enacted applicable to all citizens in the country based on the fundamental equality of opportunities between man and man and man and women and that the state should follow a policy to assure to women the same rights as man to hold, acquire, inherit and

* A talk from the Madras centre of the All India Radio.

dispose of properties of all kinds and shoulder obligations without differentiation. Nor should it be surprising that co-education should be recognised as the basis of the national system of education.

You will recognise that these resolutions of which I have given a scanty outline, enshrine what is gradually coming about in the actual life and that they foreshadow what is likely to be the position of the women of tomorrow. We are already seeing the admission of women into occupations other than those connected with the home.

It is now recognised that for many spheres of social work women are exceptionally well fitted. Before the present world war women were steadily finding their way into the higher intellectual occupations and into the learned professions. Though all of them did not rise as high as men, their record was not undistinguished. In any event they had justified the claim of women for a place in these professions.

The particular subject of my talk today is "Women and Public Work" It has been chosen on account of the possibly contentious nature of the claim of women for a place in the public life of the country. It is rather surprising that this should be so, because Indian public life contains the names of many distinguished women who have played a conspicuous part. Nothing can be truer than the tribute paid to the usefulness of the part played by women in public life by all parties in India. Such of the parties as are not able to include women among their ranks are the poorer for such exclusion. This obvious fact alone is an effective answer to arguments based on logic and on differences between the sexes,—biological, vocational and otherwise.

But let us look into the logic of the thing. Is it not true that women are endowed with equipment that peculiarly fit them for a place in public life? It may be that women cannot become stump orators and peripathetic agitators rousing the masses to a heat of passion. But other things are also wanted in public work viz., restraint, sweetness, soundness of judgment and above all a perception of realities and steadfast adherence to ideals. By long tradition and experience women possess many of these qualities to a larger extent than men. With a little training and education these qualities will shine to greater distinction when women take active part in public work. Women are accustomed to perceive ideas in terms of facts. Their whole life is one continuous exertion and conflict with the realities of life. They have to form judgments and act upon them and accumulate experience by failure or success in the domestic field of their lives every day. They have also a greater capacity for perceiving the

right and wrong of a position. They can act as wholesome checks upon abnormal developments and keep constant touch with concrete realities. In earnestness and willingness to sacrifice they surpass men. They can bring sweetness refinement and moderation in public life. In some spheres of public activity their superiority is almost paramount. One of the developments of modern public life is the growth of what are called the social services as part of the state activity, through legislation and Government departments and voluntary agencies. A large part of social service relates to the better ordering of the home life of the country and to the remedying of social inadequacies and mal-adjustments. In this sphere women can speak with exceptional knowledge and authority and their advice will be most valuable. Public life will be the poorer for their absence. The active participation of women in Public life in the countries of the West has redressed a balance that was for a long time weighted unduly in favour of men. These countries are better by the entry of women into public life.

Above all the amazing answer of women in the war afflicted countries of the West to the sudden call for worker in all spheres of national effort, and their willingness, skill, courage and endurance in shouldering responsibilities in occupations which were till then the exclusive preserves of men have come to the world as a revelation of the great possibilities of the contributions of women to national life under proper conditions. If there is nothing else, this alone entitles them to a more generous consideration of their claims to a share in public life, and when they do take their share, to that protection, respect and courtesy which the ordinary proprieties of life entitle women from the hands of men. Given the right conditions and the proper type of women there is no reason why their contribution should not be as great and valuable as that of men in the field of public work and as it has proved to be in other fields of national life.

LEGAL EDUCATION AND THE LEGAL PROFESSION.

EXTRACTS FROM THE ADDRESS BY HON'BLE SIR LIONEL LEACH

CHIEF JUSTICE OF THE MADRAS HIGH COURT.

At the Annual Convocation of Annamalai University.

In this Presidency there are 8,516 legal practitioners. This figure is based on the number of the names of advocates on the rolls of the High Court at the end of September of this year and the published figures relating to attorneys of the High Court and first and second grade pleaders for 1939. The figure of 8,516 is made up of 4,380 advocates, 3,734 first grade pleaders, 334 second grade pleaders and 68 attorneys of the High Court.

For the well being of any civilized state capable lawyers are essential, quite apart from the help they afford to the Courts in the administration of justice. Lawyers played a great part in the building up of the constitution of Great Britain and are playing a great part in its maintenance. Lawyers have likewise taken and are taking a great part in the political life of India, and while India is in the process of evolving a constitution which will be suitable for this great country a constant supply of capable lawyers is all the more essential. But the high standard which is called for cannot be achieved if the present unsatisfactory state of affairs in the legal profession is allowed to continue. Idleness is detrimental to a community just as it is detrimental to the individual. The traditions of the legal profession are of the highest, but in the very nature of things the standards cannot be maintained when it is a matter of scrambling for existence. I do not wish to be misunderstood. The standards set by the legal profession in Madras are the same standards as are set in Great Britain, and the Bar Council and other legal associations are endeavouring to maintain these standards.

[His Lordship then deals with some of the outstanding evils affecting professional efficiency and standards and discusses certain suggested remedies. Speaking Legal Education His Lordship observes].

The subjects which the Law College now prescribes for its degree are essential subjects from the point of view of the law student in India, whether he intends to practise in or out of Court. Therefore these subjects should not be cut down for the purpose of providing time for lectures on other subjects. To do so would merely be to cure one defect and

cause another. It means that the Law College course will have to be extended or the Bar Council will have to arrange for the deficiency to be made up. I do not propose to embark upon a discussion whether the supplementing of the course of studies in law should be left to the Law College or to the Bar Council, although if it were to be left to the Law College it is obvious that its course would have to be one of three years, and this would involve the question whether reading in chambers and post graduate studies could be insisted upon as well, because if insisted upon it would take a candidate for the legal profession six years to obtain enrolment, two years for the arts or science degree, three years for the law degree and one year for the post graduate course prescribed by the Bar Council. So long as the deficiency is made up, it matters not whether the agency is the Law College or the Bar Council. It has been suggested that the Bar Council should fulfil the role of the Council of Legal Education in England and that legal education so far as the profession is concerned should be in its hands. If the intention is to divorce legal education in India in the practitioner's sense entirely from the Universities I think it would be a retrograde move. All that is required is co-operation and with co-operation there will be no difficulty in effectively supplementing the course of studies in order to ensure proper training for both branches of the profession.

To prevent misconception I wish to make it clear that in advocating a broader and more practical course of studies I am not suggesting that the profession should be split up and that an advocate should be put to election whether he is going to fulfil the role of barrister or confine himself to conveyancing, drafting and other kinds of legal work which are usually associated with the solicitor. As we have the single agency system the practitioner must be free to act in either capacity, but fit him for the work which he intends to do. It may not be possible for a student to take all the subjects, but he could be allowed a choice, and his choice would be made in accordance with the role which he intended to fulfil. Neither do I suggest that by broadening the course of studies you will stop persons wandering aimlessly into the profession, but it will indicate to candidates that they need not all crowd into Court, and that there is work for them outside. As this Province develops commercially the greater will become the need for the lawyer who is skilled in drafting has a knowledge of commercial law and can be relied upon to give sound advice on matters unconnected with litigation.

Now what are the steps which the profession itself can take towards a healthier state of affairs and the creation in the public mind of a greater feeling of confidence in its ability and integrity? In the first place, the profession must ensure that the high standard of professional conduct which is demanded is maintained throughout the profession. In the past there has been a tendency to pass over grave faults as if they were of little account. I am aware of the unwarranted vindictiveness which is often displayed by the unsuccessful litigant towards the advocate who has conducted his case. Every year the High Court receives many complaints of professional misconduct. Some are well founded, some can be placed in the category of blackmail, but the outrageous conduct of clients in some cases should not prevent the profession from adopting the severest attitude when a member of the profession behaves in a manner which brings discredit to the profession. The importance of this cannot be over-emphasized.

The profession itself should insist on all advocates maintaining accounts and keeping their clients' moneys entirely apart from their own. Pleaders are required by law to keep accounts and the Bar Council enjoins advocates to do so, but the professional misconduct cases which come before the High Court show that accounts are often not kept and when kept are often so badly kept as to be of no use at all. An advocate should keep a diary in which he should enter the subject matter of every interview which he has with a client. It must be remembered that with the single agency system the advocate is not occupying exactly the same position as a barrister in England. He comes directly in contact with client and for his own sake and his client's sake he should take these safeguards. If this were done the charges of professional misconduct would be fewer; and charges of a blackmailing nature would disappear altogether, as it would be found that they would have no chance of success. It is essential to inspire confidence in the public mind and the one sure way of doing this is to convince the public that the profession itself insists on all possible safeguards being taken, not merely talked of, and that departures from the path of professional rectitude are serious matters and will be so regarded by the profession. Punishment for professional misconduct rests with the Court, not with the profession, but the profession can within itself do far more in this direction than the Court can do in the exercise of its power of striking off the roll of advocates the name of a person who has been found guilty of professional misconduct. I regret to have to say it, but *esprit de corps* is not so widely marked as it

should be. I do not say that the same spirit of zealous regard for the honour of the profession is not to be found in India as it is found in England. I know that it is, but it does not permeate the whole profession as it should.

[His Lordship then discusses the merits of the single agency and its suitability to Indian Conditions.]

In conclusion I wish to address a few words directly to the graduates of the year. Those of you who intend to proceed hence to the Law College and to adopt the legal profession as your vocation will enter upon your legal careers before times have changed for the better, but to those of you who are fully determined to adopt the profession of law and have the will, the character and the ability to succeed, success will come, in spite of the overcrowding. All those who apply to the Madras High Court for enrolment are seen by me in my Chambers before enrolment takes place. I frequently point out to the candidates the difficulties which lie before them, but as I say to them, as I say to you today, there is always room for good men at the top, and crowded and difficult though the path is, the summit is still attainable, and I trust that all of you who decide to set out upon this adventurous career will reach the summit. To those of you who intend to enter upon other walks of life I wish the same measure of success. The legal profession is not the only profession which is overcrowded, although perhaps other professions are not overcrowded to the same extent. Success can be attained in any walk of life, provided that he who seeks it is able to apply himself wholeheartedly to his work and allow no consideration to draw him away from the line of rectitude. Today is a great day in your lives, but I trust that there will be even greater days to come. That will depend largely on the way you apply the knowledge which you have gained here. India has great need for men of education. At no time in her history did she need them more, and I pray that you will all play your parts nobly and bring credit to your University.

STUDY OF SANSKRIT AS A MEANS OF PROMOTING HINDU UNITY.*

K. V. SESA AİYANGAR.

Is the study of Sanskrit merely an intellectual drill or does it serve any better purpose? This question could hardly have been thought of some decades ago. Even for a considerable time after the famous Macaulay's Minute on the medium of education in India, Sanskrit study continued to be the main avenue to thought and culture in this country. The higher education of the Hindu and the development of Hindu thought were mostly in Sanskrit. Sometimes after the inauguration of the new regime and more swiftly after the establishment of the Indian Universities Sanskrit came to be supplanted and more and more relegated to a secondary and subordinate place. But this did not last long. A revival has arisen. We are still in the beginning of this revival which lays emphasis upon the mother tongue as the proper medium of instruction. As in the case of many other movements, the initial enthusiasm in this respect is often excessive and indiscriminating. But curiously enough Sanskrit is yet to come in for its share in this revival. The passion for the vernaculars has left Sanskrit alone. In many minds Sanskrit study still raises visions of wordy warfare and barren controversies unrelated to the realities of life and useless for the purpose of practical living. It is indeed sometimes thought that an expansion of Sanskrit study may even be harmful to the material and industrial prosperity which the country has to build up rapidly. Again, Sanskrit is regarded as the great ally of conservatism and reaction, and as an obstacle to the cultural progress of the country and its unification on new lines.

By most cultured Hindus, Hindu unity is claimed as an existing fact waiting for better recognition and wider dissemination. By others again it is stated to be a goal in the far distance. Both are partly right. There is a basic unity among the Hindus,—cultural, religious and social. But it is more the similarity among divergent groups than a closely knit and structural unity which can stand the onslaughts of attacking forces. At the same time there is enough material and enough internal homogeneity to enable Hindus to come together for common purposes as a single body. It will not be incorrect therefore to say that the Hindu unity is an existing fact. But on that unity has been super-imposed numerous divisions which are more conspicuous than the underlying

* An address delivered at the Loyola College Sanskrit Association.

union. Thus all Hindus are deemed to accept the authority of the Vedas. The social usages and practices of Hindus throughout India reveal a striking similarity. The religious traditions of all Hindus are the same. All of them claim to be the heirs of a common culture and a common tradition and a common objective in life. The influences that are at present operating on Hinduism are directed towards bringing out and exploiting this common bond and counteracting divisive factors that separated Hindus into different and sometimes mutually warring units.

There is a vital difference between the position created by the forces now at work in Hindu society and those which from time to time in the past had the effect of unifying large sections of Hindus. Hindu society at present may be said to be in a state of siege, that is to say, surrounded by influences which are largely antagonistic to its stability and which threaten its very existence. These influences are partly due to the growth of modern secular thought, partly due to lack of political organization among Hindus, partly due to the cleavages preventing the free flow of social sympathies on account of the degeneration of the caste system. Whatever be the cause, Hindu society has to move forward rapidly for making up for its inertia in the past. But the encouraging feature is that they can with adequate effort be used for making the Hindu society into an efficient, religious and social unit. The ancient liberalising movements in Hinduism like Saivism, Vaishnavism, the Shakti movement of the Chaitanya school and Sikhism were earnest attempts to share religious worship and ministration in common with others without distinction. They triumphed though temporarily and to a limited extent over the inherent fissiporosity of the Hindu society. But a number of other movements of a similar kind succumbed to the inherent weakness of Hinduism for division and became small sects in Hinduism itself. These movements were purely religious. They depended for the growth entirely upon religious propaganda and conversion. They had to overcome the hostility of Hindu conservatism and that of rival sects. In a few centuries the initial momentum was exhausted and further growth was stopped. Among movements on similar lines in modern Hinduism may be mentioned the Brahmo Samaj and the Arya Samaj.

But the present day influences are not exclusively religious. Not even primarily so. The term Hindu itself has largely a negative significance and is applied roughly to any person who is not a Mussulman, Buddhist, Parsi, Jain or Christian residing in India. This amorphous body of people split up into numberless and sometimes mutually antagonistic sects between some of whom similarities had to be traced with difficulty

have all been labelled with a single name. Though it is perhaps only a little over a century during which this name has been in operation still the forced adoption of a common name has been an important cause for compelling the community to think as one. Ordinarily members of the Hindu Community do not call themselves as Hindus. They are either Brahmins, Kshatriyas or Vysias or members of various sub castes with which the Hindu society abounds. On this mass of humanity the mantle of a common name has been thrown by outsiders. And the community has accepted it.

It is curious to observe the implications of this common name. To the outsider, especially, to the adverse critic from the West it has given a handle to charge Hinduism and Hindu society with beliefs and practices which are little separated from primitive superstition and barbarism. It has enabled superficial observers from the West to generalise about a community of three hundred millions on the basis of the social practices of little groups here and there scattered over a continent. At the same time Hindus themselves claim and it is gratifying to note that that claim is beginning to be made irrespective of caste distinctions, that they are entitled to be judged by the highest expressions of their faith and that if anyone so judging will be struck with the colossal grandeur, the wide catholicity, the generous tolerance and the absolute freedom of religious profession in Hinduism. Without going into the merits of these rival positions, what is important to notice for the purpose of the present discussion, is the assumption of the Hindu people as one people liable to a general criticism and capable of a common defence. This is like the geographical boundaries of the state from which the idea of nation-hood can emerge.

It will be difficult to over-estimate the influence of the adoption of this common name. It has operated as a steady external pressure bringing the Hindu community together both for purposes of defence against outside criticism and for investigating the possibilities of social and religious improvements among the primitive groups that are comprised in it. It has forced the higher classes to take upon themselves the responsibility for the anti-social practices indulged in certain communities which has been widely criticised by outsiders. It has equally enabled the lower classes to claim to their credit the highest thoughts in Hinduism. Another aspect of this influence is the educative effect on Hindus of the comparatively more organised and unified religions like Islam and Christianity with simplified rituals and theologies in which all the adherents of the religion are entitled to share.

THE WAY OF WISDOM.

THE GITA'S CALL.

T. L. VASWANI.

"Our work,—the action we do day after day—is often such a heavy load. It sits as a dead weight upon us, and, I believe, all of us on some occasions have cried the cry of anguish, O, for a Liberator who would come to our help and lighten this load."

To understand the Secret Doctrine enshrined in the Gita, the seeker must go along a particular path. And the very first step on the Path was *Karma*,—action, work. He who would walk the way of Wisdom must go through the *discipline* of work. For work *disciplined* and *purified* life.

After a person worked hard and laboured strenuously, after he faced many a storm and fought many a battle, came the questioning: "What for have I been working and fighting and striving?—what for?" So awoke a feeling of *vairagya*: and *vairagya* led to *sanyasa*, renunciation, the second step on the path that led to Wisdom. The seeker no longer felt interested in outer activities: he worked for transformation of his inner life. He prepared himself more and more to reach the ultimate goal of life.

After work, *vairagya*: after *vairagya*, *samadhi*. It was the third step on the Path. It was the state of super-consciousness,—the state of communion with the Eternal.

Then came the fourth step on the Path of our pilgrimage:—for we all were pilgrims. Pilgrims, yes; but so often swayed by desires and controlled by impulses we felt we were *prisoners*. The physical body had its demands. And so a person could not remain for long in the state of *samadhi*. From *samadhi* he must come back to *karma*.

The first step was *karma*: the second, *sanyasa*. And, according to the teaching of the Gita, the true *Karma Yogi* was a *nitya sanyasi*,—a *sanyasi* for ever. True *sanyasa* was not a matter of clothes or rites or ceremonies. The true *sanyasi* was a *Karma Yogi* and so did not renounce work. But while our work sat as a burden upon us, he, the true *karma yogi*, worked in a spirit of joy. And joy was not a matter of emotion. True joy came out of the understanding of the secret of life and the meaning of this weary, unintelligible world.

True understanding came to the *Karma Yogi* for he had controlled desires, appetites, cravings. And he was above "pairs of opposites",—above pleasure and pain, above applause and censure. He became a willing instrument of Evolution. And he was released from the bondage of *Karma*. He touched the very heights of Evolution. He attained to the *Parama*,—the Supreme Secret of Life.

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THE LEGAL EDUCATION AND THE ORGANISATION OF THE LEGAL PROFESSION.

We congratulate His Lordship the Chief Justice on the stimulating address which he delivered at the Annual Convocation of the Annamalai University. His Lordship did well to deviate from the usual rut of such discourses and dwell on a problem of vital significance to India's national life, viz., the education, equipment and organisation of an efficient Bar. The importance of the legal profession in the life of any nation cannot be over-estimated. Its place in India is even larger than in other countries where the national life has had a steady development for many centuries. Though the Bar in India has a past of which it may well be proud it is a feeling shared by many in the profession and outside that its usefulness is not anything that it can be with better organisation and leadership. In this connection His Lordship rightly placed equal emphasis on the importance of legal study and of legal practice. Indeed the two are necessary compliments of each other. A great Bar is indispensable for maintaining the purity and the efficiency of the administration of justice. Equally, the academic study of law is essential for modelling the legislation and the legal institutions of a country on lines that will co-ordinate legislation with the progressive needs of civic welfare. The enlightened mind of India recognises the value of the experience of other countries as embodied in their legislation and legal institutions to the growth of India's Civil life. The successful maintenance of civic liberty against the encroachment of the executive through legislation and under cover of departmental rules is not going to be an easy task. But it is a task which it is the right and the duty of the lawyers to discharge. It is an encouraging feature that the legal profession in India appreciates the great part played by the English Bar in shaping the British Constitution and the course of British legislation, and its remarkable success in reconciling the principles of individual liberty with the inevitable growth of legislation "for providing for the complex needs society undergoing rapid transformation.

His Lordship has rendered a great service to the legal profession and to the public in drawing prominent attention to the problems of better organisation of the profession and in making valuable suggestions for improving its quality and efficiency. We trust that the Bar Associations in the country will bestow serious study on the subject and work out concrete schemes of practical usefulness.

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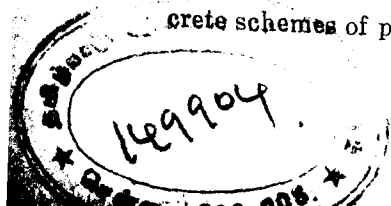
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