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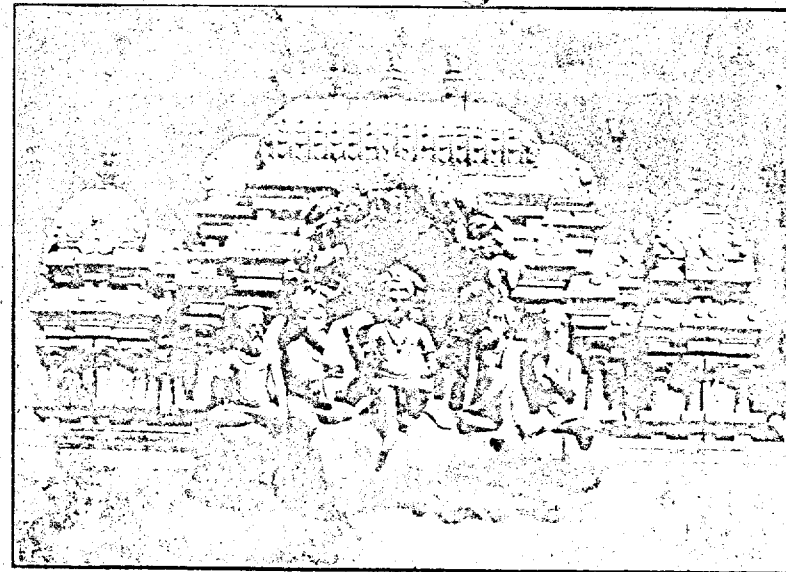
Bharata Dharma

Magazine of Liberal Hinduism: Editor: Mr. S. Raja Ram

VOL. VII.

OCTOBER 1929

No. 7



On the front parapet of THE TEMPLE OF LIGHT, Adyar:

चित्रं वदतरोर्मूले वृद्धा शिष्या गुरुर्गुवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नमशयाः ॥

Ah! The wonder under the Banyan tree! There sits the Teacher, a youth; the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled.

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Dr. ANNIE BESANT, D.L.

10 OCT 1929

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Greetings

83rd Birth-day
1st October 1929



॥ श्रीः ॥
॥ श्रीगुरुभ्यो नमः ॥
॥ श्रीवसन्तार्यानुमोदनम् ॥

श्रीसर्वेशः कुशलं वनोतु सततं समस्तलोकस्य ।
यत्कार्यमत्र नित्यं भोदात्कुरुते वसन्तदेवतस्य ॥ १ ॥
श्रीमद्वसन्तदेव्या जन्मदिनेऽग्निमन्त्रागताः धेनवा ।
आशाम्नेहऽत्र देवो देवादस्यै प्रसन्नमायुष्यम् ॥ २ ॥
येनं गुणैकवसतिः धाम यं विश्वकीर्तिकान्तायाः ।
औदार्यहर्म्यभूमिजयिण्या निखिलभाग्यसंयुक्ता ॥ ३ ॥
एतदेवहितार्थं प्रतिवर्षं चाङ्गलदेशमेल्य त्वम् ।
हर्षात्कुरुष्व श्रेयसप्राप्ताय कमेण बहुव्रतम् ॥ ४ ॥
श्रीमद्वसन्तमातः किंवृषोऽज्जातु ते सुवात्सल्यम् ।
तस्माद्वसन्तेशः कर्तव्यं ते सदापि भाषयति ॥ ५ ॥
अज्ञानान्ध्यानिराज्ञानं ज्ञानस्यापि प्रदानतः शुद्धे ।
अत्र त्वमेव भानुर्जातात्मेति प्रगीयसेऽभिज्ञः ॥ ६ ॥
आहादनाय भूयः सर्वेषां चन्द्रवत्त्वमाभासि ।
त्वय्येकस्यां महिते पित्रं वत पुष्पवत्त्वमुपपन्नम् ॥ ७ ॥
प्रकृतिवत्त्वयुक्तां नद्वृत्तां साधुसंमतां भवतीम् ।
अर्थापिण्णकनिरतां मन्ये सुश्लोकतुल्यतां प्राप्ताम् ॥ ८ ॥
अद्य ज्योतिर्वर्षाप्येतद्देशस्य बन्धमोक्षयसी ।
स्वाराज्यादिविधाने जाप्रत्येकैव राजते भवती ॥ ९ ॥
श्रीमद्भास्वमातुः सत्पुत्री सकललोकाधिख्याता ।
श्रीमद्वसन्तदेवी जयतादाचन्द्रनारकं लोके ॥ १० ॥
अह्यारं पुष्पकागारे वसन्तापरिपालिते ।
कुञ्जवनराजभिष्टितेच पण्डितः प्रीतितो व्यधान् ।
पलाशुर रामनाथः श्रीवसन्तार्यानुमोदनम् ॥

Palasur N. RAMANATHA SASTRI

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BHARATA DHARMA

(The Official Organ of the Bharata Samaja)

VOL. VII.

OCTOBER 1929

No. 7

Dr. Annie Besant

83rd Birthday—1st October 1929

A TRIBUTE

By

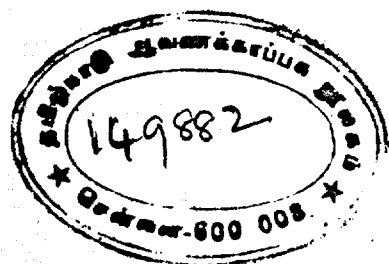
T. R. Venkatarama Sastri, C.I.E., Advocate, Madras

On this day, the first of October 1929, Dr. Besant enters on her eighty third birthday. She will soon be a thousand months old—an age which recent and comparatively degenerate times have established as substitute for the “hundred autumns” that the ancient Vedic bards prayed for as the full length of days. One may express the hope that Dr. Besant will reach the full Vedic length of life. Dr. Besant has oft expressed the hope, or rather her assured belief, that she would see Home Rule established in India before she departs this life. And may we add the prayer “May she live to see her heart's desire fulfilled!”

Passing in review the activities compressed in this not very common length of life, one cannot but be struck by its many sided strenuousness. Born a Christian and married to a churchman of the Church of England, Dr. Besant broke with her past at twenty five years of age and passed on to rationalism and thence to Theosophy. Within the Theosophical organisation of which she ultimately became the head and which she dominated even before she became the President her efforts have not been confined merely to the expansion of an organisation intended to harmonise and unify the warring diversities of Religion. She soon took up the work for India's political uplift and

salvation. Her life at first within the Christian fold and later among her rationalistic associates, some of the foremost men of the time professing Atheism, Socialism and Fabianism, has proved to be a preparation for this third crowning period of her life. Her indefatigable energy, her unrivalled eloquence, her powers of organisation and intimate knowledge of politics and political work acquired in the rationalistic period of her life when she worked in close association with Charles Bradlaugh and her habit of raising her voice against all forms of oppression and striking a blow for human freedom, whenever, wherever and in whatever manner assailed, have largely contributed to her extraordinary success and popularity both within Theosophy as an organisation and without in the general public life of India. The unquestioning devotion of a vast number of Theosophists among whom were some illustrious and eminent Indians who stuck to her at all times has contributed not a little to place her in a unique position even in the sphere of Indian politics.

Theosophy in Dr. Besant's hands, perhaps from stress of circumstances in a land alien and not wholly familiar to her in its daily life at least during her first years in India, has had to tread its way with cautious circumspection. At first revivalist and conservative, as it was before her advent, Theosophy under Dr. Besant's guidance has steadily become reformatory on the social side and *pari passu* patriotic and progressive on the political side of its activities. Her conduct in some of its minor episodes has not always been above criticism but few discerning critics will fail to recognise that making every allowance for such cases she has a vast deal more to her credit and that she has laboured in many fields for the good of India in a manner in which few of her sons can claim to have worked for her. India will long remember Dr. Besant's many and varied efforts to awaken the still slumbering sense of Nationalism among the Indians and her great work in the sphere of education and politics done with undaunted and characteristic courage and at great personal sacrifice.



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Indian Ideals of Women's Education

(The following is the substance of the address delivered by Shri Bhagavan Das, as president, at the anniversary of the Crosthwaite Girls' College, Allahabad, on 21st February 1929)

Personal

DEAR SISTERS AND DAUGHTERS,

I suffer from great diffidence and reluctance in undertaking such duties as have been placed upon me today. But the language was so kind, in which my highly esteemed and very worthy and talented sister, the secretary of this Institution, * couched the invitation, that it became impossible to make excuses. Yet her letter has caused me much heartsearching and head-searching. She says therein that my blessings and advice would be a great help. But I have none of that *tapas*, that *riyazat* and *nafs-kushi*, that ascetic self-denial, which generates the soul-force, the will-power, that can influence Nature's subtler psychic forces, and enables its possessor to give blessings out of his own spiritual strength. And the too kind words in which she has referred to me here, to-day, in her secretarial report, have abashed me the more. Also, I have no first hand knowledge, in its birth-place, of that modern life, which is daily producing new changes in the changeful West, and the impact of which is now obviously causing great alterations in the life of the so far less changing East. The vast extent, variety, complexity and conflict, of modern movements and ideas, in all departments of life, may well confuse far abler minds than mine, which have also had the advantage of observing conditions in East and West, both, directly. I feel greatly perplexed, almost overwhelmed, and find it difficult to offer advice confidently out of my own thinking. I will, therefore, venture only to repeat to you what I have gleaned from the sayings of the great teachers produced by the land, thousands of years ago, and also pray for their blessings for this College, for I humbly believe they were able to look with illumined vision, along the unbroken chain of causes and effects, into the past and the future, as well as into the present. But before doing so, I will try to refer briefly to such western ways and thoughts, as I have gathered information about, indirectly, in order to bring into relief the old teachings, by comparison, if not contrast.

* Shrimati Uma Nehru.

Old and New Ideas re-Education and Civilisation

Over a year ago, a white-haired gentleman walked into my place at Benares, one afternoon. He was the Head of the Department of Education in the Columbia University of New York. He was going round the world, gathering up-to-date information on the subject of Education. We discussed, on that day, and two subsequent days, the aims and the kinds of education, cultural and vocational, and, especially, methods of testing and promoting the special vocational aptitudes of students, so that they may not suffer from the evils of blind competition and mis-fit in life afterwards. I was much more anxious to learn from him, of that land of superlatives, than he could possibly be from me, of India, fallen into the mire and struggling to rise again. I was particularly interested in the last problem, of discovering and developing the peculiar vocational aptitude of each individual student.

Almost the first request I made to Principal Kilpatrick, was that he would kindly tell me, in a single sentence, if possible, the essence of all his extensive experience. He responded readily: "Tell me what sort of civilisation you want, and I will tell you what sort of education you should give to the new generation." I was delighted. "I see that your view is at one with the old Indian view, which I believe in, viz., that education is the root, and civilisation the fruit. Education should be purposive, cultural as well as vocational." That is why the oldest law-book of this land, *Manu-smriti*, which is a complete Code of Life, deals first with Education, with students and teachers, then with the life of the Family Home, which Education subserves primarily, and then, long after, with such ancillary matters as penal codes and civil laws and the executive agency for carrying them out, viz., the public servants, like kings, ministers, judges, soldiers, police, etc. And to ensure the Education of his children, first and foremost, generation after generation, the Manu lays down that Education is the very first charge upon public revenues as well as private incomes. He enjoins upon the kings and other public servants, as well as upon the public, as a prime duty, that they should support the educationist, the teacher, and warns them that they will receive condign punishment from Nature herself, if they fail to do so.

यस्य राज्ञस्तु विषये श्रोत्रियः सीदति क्षुधा ।

तस्यापि तत्क्षुधा राष्ट्रं अचिरेणैव सीदति ॥

"The State in which the administrator allows the good and virtuous educationist, and therefore good and sound education, to starve—that whole State will begin to starve very soon, similarly,

and fall in status and civilisation, with all its people and their servants, the administrators." It is as obvious as the rule of three, that the civilisation and the prosperity of a people are in direct ratio to their education, their learning and science and art; and if these languish and weaken, the whole civilization must do so too.

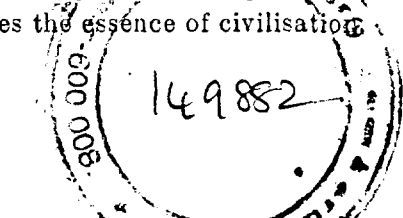
"But, now," I went on to ask the Professor, "please tell me what sort of civilisation should we want." To this he replied: "That is more difficult to say. I will not undertake to answer that question. There are such startling changes taking place every day. Even laws and facts of science, held as unshakable yesterday, are put aside today on correction by new discoveries; and ways of life are changing similarly."

The Crucial Problem

Thus Prof. Kilpatrick stood undecided as to the very foundation, and, therefore, as to the whole superstructure of education, stood perplexed before the crux, the solution of which alone gives the key to the secret of the problem of education, and, incidentally, of all other problems of life also; for all departments of human life and human nature, as of all nature, are inseparably articulated together, and form an organic whole.

The Old Solution—By Human Psychology

Now, the ancient sages of this land have spoken, with a voice of certainty and authority, on this point, as if they had found the fundamental facts and laws of human nature, and discovered the broad main outlines of human life, into which all changes in the course of the stream of that life can fit in, as the floods and the falls, the meanderings and the channel-shiftings, of great rivers, all fit in between the permanent high banks. If we put to them the question, "What sort of civilisation do we want, or should we want?" they reply: "Such and such are the basic facts and laws of human nature, such and such are the final ends and aims of human life, the *purush arthas*, the *maqasid-i-zindagi*, the fundamental values of life (as the new phrase is). All human beings, from the beginnings of the race, millions of years ago, have always wanted that sort of civilisation which will enable them to realise these ends. In the earlier stages, they wanted it instinctively, unconsciously, imperfectly, with much erring. The more highly evolved want it more and more clearly. You should want it quite consciously and definitely, and should guard against set-backs, carefully. The recognition of these fundamental values of life constitutes the essence of civilisation.



That essential civilisation is what you should want. And you should plan your education, and lay down its main lines, accordingly. The means by which, the forms in which, these ends of life, are to be realised, will vary with time, place, and circumstance. They constitute the inessentials, the details, the surface, of civilisation, and of the corresponding courses of education. Some details there must be; but no single one is indispensable; it is always more or less replaceable by substitutes."

Ends of Life and Essentials of Civilisation

The essential ends and aims persist through all such substitutions. The nomadic, the pastoral, the rural and agricultural, the urban and industrial and mechanical, modes of gregarious life, ranging from almost the animal stage to the highest civilisations extant, may all be regarded as such variable forms and matters of detail. They are all gradual unfoldings of pre-existent elements in the race; and all are present also, in some form or other, refined or crude, in every community, savage or civilised. The differences are only of degree of exfoliation, and emphasis, and form. The essential needs of the race, which give rise to these forms, are common throughout. That no particular forms are essential to civilisation, may be seen in an outstanding example.

An Example

To speak in the phrases of the West, even the most go-ahead modernists, and eulogists of the wonders and achievements of physical science, allow that the Greece of Athens was at least as highly civilised as any of the most up-to-date nations; while Græco-philos assert that no modern nation has yet reached that height of culture, that physical and mental beauty, "that glory which was Greece." What is the reason? Athens was a very small town, of about thirty thousand souls; it had no steam, gas, electricity, or wireless, no guns, aeroplanes, or submarines, no railways or ships, no machinery and no factories; yet it had a very high civilisation. The reason was that its thinkers and teachers, like Socrates and Plato, pondered on, and taught to the citizens, the fundamental values of life, and called them by such names as Truth and Beauty and Goodness.

Truth, Beauty, Goodness

We, in India, have known these under other names, as Satyam, Priyam, Hitam; or Shantam, Shivam, Sundaram; or the more familiar Dharma, Artha, Kama, and Moksha; Goodness in all action being the object of Dharma, Strength and Beauty of Kama, and ultimate Truth

of Moksha. Islamic culture remembers these same under the sacred names of *Allah*, the Source of all Life, fi, Al-Haq and Al-Alim, Al-Aziz and Al-Jamil, Al-Rab and Al-Hakim i. e., the True and the All-Known, the Beloved and the Beautiful, the Protector and the Ordainer. The human soul craves to achieve these divine qualities, and reproduce their grace within itself, even in its pursuit of the ordinary appetites of body and mind. It does so directly, darkly, gropingly, for the most part. To do so, deliberately, is the essence of culture and civilisation; and education is justified only when it enables the educated to do so, when it gives them the second birth, makes them regenerate, twice-born, enables them to organise society rationally, make equitable division of labour and of leisure, of work and of play, of necessities and of luxuries, and live their social and individual life so that the satisfaction of the natural normal appetites of the physique and the psyche, whether with or without the help of immense mechanical apparatus, itself ministers to the realisation of these fundamental values of life, Truth and Beauty and Goodness, and through these Happiness.

The Appetites and the Fundamental Values of Life

The physical needs for food and clothing and family housing range from the most primitive to the most elaborate forms. The psychical desires for honor, for power, for artistic possessions, for affection and play and amusement, similarly pervade and stimulate and direct all the variations and developments of scientific discoveries and inventions, machinery and fine arts, trade and commerce, and economic and political devices and forms of government of all sorts. The excess and the misuse of these physical and psychical appetites means barbarism or evil and degenerate culture, and leads to jealousies and hatreds between class and class and nation and nation, and thence to wars internal and external, and disruptions of all orderly life, and the reeling back of whole nations into the beast. The just satisfaction of them, and the equitable partition of their objects between the different vocational orders, on the other hand, means true and regenerate culture, and leads to peace and happiness, national and international, and the achievement, by all, in due course, of the great values of life.

Purposive Education; Classification of Studies

Education should, therefore, be purposefully planned to bring about such true culture and civilisation. And, therefore, in accordance with the four ends of life, one old Indian system of classification arranges all the sciences and arts under four main heads, viz., Dharma-shastra, Artha-shastra, Kama-shastra and Moksha-shastra.

The first three form one group, the mundane or temporal; the fourth is the spiritual. The due experience of the first group leads to that of the last. The first covers not only the laws made by man, but the laws of nature, i.e., all science, on the basis of which alone can men legislate without grievous error, for the welfare of their community. Take up any statute-book and you will find that every really and positively useful Act therein, every Act promotive of Public Health, Wealth, Comfort, Knowledge, Recreation, draws its support and justification from some facts of science. The second covers all the sciences and arts concerned with the active production of wealth for the support of human life, and the fulfilment of its wants. The third includes under the sacred science and art of sanctified Matrimony and Domestic Happiness, all the aesthetic sciences and fine arts which minister to the refinement of that life. The fourth is the very foundation of all the others.

Cultural-Vocational Education and Social Organisation

This indicates what I believe to have been the old ideal of the combination of cultural and vocational education. The study of these arts and sciences was divided, in different degrees, according to their inclinations and aptitudes, between students of different psycho-physical temperaments of three main types—men of knowledge, men of action, and men of acquisitive desire. The fourth type, class, or order, was and is constituted by those who were mentally incapable of receiving any higher education.* These four types or orders—determined for each individual, it should be borne in mind, by his spontaneous variation, in the course of his education, and not by mere blind heredity—form the basis of that ideal Varna-vyavastha, that organisation of society, which is the best form of Communism. Education should promote and subserve this organisation, because it alone, I believe, is capable of solving all the problems that vex the modern mind, and of bringing the essential values of life within the reach of all.

Woman's Education in the light of this Principle

The question arises here: Does this scheme of education, and of culture and civilisation, apply to women in the same way as to men? The reply seems to be: Yes, the general principle is the same, and it should be applied very carefully. As men differ from men in tem-

*N. J. Lennes, of the University of Montana, in his noteworthy book, *Whither Democracy?* (pub. 1927), shows that even in go-ahead U. S. America, a very large majority of the school-going children are congenitally unfit, by the low quality of their intelligence to usefully pursue studies beyond the lower grades or classes in the schools

perament and type, and, therefore, require partly general education and partly different and specialised education, and as they discharge partly common cultural and partly special vocational functions in the social organism, so the woman-nature as such is partly similar to and partly differs from the man-nature as such, in psycho-physical constitution and vocational aptitude. Her vocation is on the whole different from man's, and it is in every way finer and nobler.

The education of girls should be made suitable to and preparatory for their particular future work in life. If a partition may be made of the great values of life, the task of fostering the Beautiful (through the Fine Arts) may be assigned in larger part to woman; of finding, and setting on high, the Truth, (through the Learned Professions) to man; and of cultivating the Good (through Right Conduct and Right Use of Wealth) may be equally divided between both. Even Sarasvati, quite unmarried and very learned, specialises more in the *vina* than in books; even Krishna, past-master of all fine arts, is the teacher of the Gita primarily; Gauri-Shankara, Uma-Maheshwara, Annapurna-Ishana, Durga-Shiva, are the joint parents and guardians of the world. Barring exceptions, which only prove the rule, woman's natural and noble vocation is that of wife and mother, beautifier of life and real head of the house, the husband being the head of only the 'out-house,' of the affairs outside the proper meaning of the word 'home,' which outside affairs are but *means* to the happiness of the home as *end*." Let there be no mistaking the fact that all the vast and immensely complicated apparatus of modern civilisation, states and governments of many forms, public services of hundreds of departments and high and low degrees, vast commerce, and huge organisations for transport by land and sea and air—all these are *merest means*; they exist only in order that the family-home may be happy, that children may laugh and play, and the women be glad, in every home. The happiness of the home is their *end*.

The family home is the heart of the state; and in that home, the woman is the heart, the man the head, and the children the limbs. And be it remembered always, what a deservedly honored far-western poet has sung:

It is the heart and not the brain,

That to the highest doth attain.

The ancient sage has also used similar language, with perhaps and even deeper meaning.

हृदिअयम् इति तस्माद् हृदयम् ।

'*Ayam*, This, the Supreme, is in the *hrit*, the heart; therefore the *hrit*, the heart, is also called *hridayam*."

The Individual—or the Family ?

In western thought, it is customary to assume that the individual is the unit in the constitution of the state, and that the state, the nation, the national consciousness, nationalism, is the highest limit and reach of patriotism and human education. The ancient Indian view is that the family, of man-woman-child, is the unit, and that humanism is the ideal limit. At one time, not long ago, it used to be cast as a reproach at the Indian people that they had no national consciousness. To-day after the great War, the West is beginning to think that internationalism, humanism, is a higher ideal than nationalism. But the reproach against India was just, all the same, because we had forgotten humanism, and many other good things, and degenerated into crass tribalism and sectarianism; and we have deserved painful humiliations in order that we may remember those good ideals and live up to them again, by passing through a temporary phase of nationalism.

But whatever other trials and tribulations we may be destined to pass through, I most earnestly pray with all the strength of my heart, that India may be saved from one particular phase of Western experience, viz., the setting of man against woman, and woman against man, which seems, to some of us Indians, to be, the most painful, bewildering, and all-upsetting consequence of that excessive individualism, an essential feature of which is the notion that the individual is the unit of the state and the community. Our ancient law-giver has decided otherwise; the family is the unit.

एतावानेव पुरुषः यज्जायाऽऽत्मा प्रजेति ह ।

विप्राः प्राहुस्तथा चैतद् यो भर्ता सा स्मृताङ्गना ॥

न गृहं गृहमित्याहुः गृहिणी गृहमुच्यते ।

"The man is not the man alone, but the man, the woman, the child. The sages have declared that the wife is the same as the husband." This human tri-unity is only the concrete embodiment of the Principle of the incontrovertible Tri-Unity of the Universe, known to scientific thought as God-Nature-Man, to Christian theology as Father-Holy-Ghost-Son, and to Hindu theologians as the Tri-murti.

Jesus, the Christ has also said (St. Mathew): "He that made them at the beginning made them male and female and they twain shall be as one." Muhammad the Prophet declares the same: *Min khalaqna kulli shayin zaujain*, "I, the Supreme Self, have created all things in pairs." All this only rings changes on the *Upanishat's* elemental utterance: The One divided It-Self into Two, became husband and wife; the I became I and Thou; Purusha became Purusha and Prakrti,

God and God's Nature; the Original looked into the mirror of Emptiness, (as the Sufis well say), and saw the reflected, reversed, Image of Itself whence man and woman are "contrary" of, and *supplementary* to, each other. As the Puranas say, "He is thought, and she is language; she is body, and he is soul."

In the West, man and woman are said to have forgotten their older and true ideal, the same as the Indian, of better *half* and other *half*, and to be fighting for equality to-day. It is as if the right lobe and the left lobe of the same brain should fight with each other. It is madness. Our ideal has always been, not of equality, which involves odious comparison, whence conflict, but of identity of wife and husband, as two halves, *ardh-angi-ta*, in life, in essential interests, in home and hearth, in heart, in children; and this ideal will remain true, so long as the psycho-physical constitution of humanity remains what it is to-day, and does not become literally androgynous again, or wholly sexless, as legends say it was, millions of years ago.

(To be continued)

Abolish Religion!

By Sadhu T. L. Vaswani

T. L. Vaswani who is now at the Shakti Ashram, Model Town, Lahore, being asked as to what he thought of the recent cry against religion and religious idealism said :—

Abolish religion—is the cry I hear to-day in several youth-circles. Abolish religion, they say, and imitate this western country or that!

I do not hold that religion is devitalising.

I believe profoundly that religion is the energy that builds and beautifies.

Religion is strength.

I hear of noble-hearted atheists: I know of no long-lived civilization built on atheism. In Soviet Russia there is a new interest in Buddhism.

But religion is not superstition, not fanaticism, not touch-me-not-ism.

A wrong conception of religion has harmed India, and the world. Caste-rigidity is not religion. Weakness is not religion.

India's manhood lies suppressed. India's *shakti* is imprisoned by blundering customs and the efficiency of a cruel economic imperialism.

The suppressed manhood, the imprisoned *shakti* cannot be released by counsels or programs of imitation. An organism develops in obedience to the law of its own being. And a nation is an organism. To make India in the image of this western country or that is to doom India to a path of decline. Religion is a builder of culture; and there is much in our transmitted tradition which has a value for the world.

India yet has a message to give in the coming days. The message of Brahmagyda. The message of the Rishis. The message of a new creative life in the Spirit.

The world-spirit calls her to a new service of humanity. Therefore must she turn aside from the easy paths of imitation. India must be herself.

The Mussolini type suits Italy: the Italian is slow to rebel. The economic idealism of Marx has attractions for the Russian. The psychic character of India is different. Her political self-determination will not proceed along the lines of Italy or Russia. India must be herself. And Sri Krishna's Gita has a bigger message than the Gospel of a Mussolini or a Marx.

—From a Correspondent.

The Higher Pantheism

By Kirtanacharya C. R. Srinivasa Aiyangar B. A.

The sun, the moon, the stars, the seas, the hills and the plains
Are not these, O Soul, the Vision of Him who reigns?

Is not the Vision He? tho' He be not that which He seems,
Dreams are sure while they last, and do we not live in dreams?

Earth, these solid stars, this weight of body and limb,
Are they not sign and symbol of thy division from Him?

Dark is the world to thee: thyself art the reason why;
For is He not all but that which has power to feel? I am I?

Glory about thee, without thee; and thou fulfillest thy doom
Making Him broken gleams, and a stifled splendour and gloom.

Speak to Him thou for He hears, and Spirit with Spirit can
meet.

Closer is He than breathing, and nearer than hands and feet.

God is law, say the Wise; O Soul, and let us rejoice,
For if He thunder by law the thunder is yet His voice;

Law is God, say some; no God at all says the fool:
For all we have power to see is a straight staff bent in a pool;
And the ear of man cannot hear, and the eye of man cannot
see;

But if we could see and hear—this vision—were it not He?

Now Sri Thyagaraja was a pantheist of the higher type.
Three of his pieces bear out this statement.

1. *E Tavuna Ra* in Kalyani.

Kalyani—Adi.

Pallavi

E tavuna ra nilakada niku?

Enchi juda navubadavu

—(E tavuna)

Anupallavi

Sita, Gouri, Vagisvari yanu

Stri rupamulanda? Govinda

—(E tavuna)

Charanam

Bhu-kamala-arka-anila-nabha manda?

Loka kotulanda?

Shrikarudagu Tiagaraja kararchita

Shiva Madhava Brahmada—yanda

—(E tavuna)

Sri Rama! Where are you. I seek you every where and find you not. Are you in the passive, feminine aspects of Brahman, manifested as Sita, Gouri, and Saraswati? Or, are you in the great elements, earth, water, fire, air, and Akasa? Or, are you in the myriad worlds and systems built of them? Or are you in the Lords Three of Siva, Madhava, and Brahma?

Now compare this with opening lines of Tennyson's *Akbar's Dream*.

O God in every temple I see people that see Thee, and in every
Language I hear spoken, people praise Thee.
Polytheism and Islam feel after Thee.
Each religion says, 'Thou art one, without equal'.

If it be a mosque people murmur the holy prayer, and if it be a
Christian Church, people ring the bell from love to Thee.

Sometimes I frequent the Christian cloister, and sometimes
the mosque.

But it is thou whom I search from temple to temple.

Thy elect have no dealings with either heresy or orthodoxy; for
Neither of them stands behind the screen of Thy truth.
Heresy to the heretic, and religion to the orthodox,
But the dust of the rose-petal belongs to the heart of the
perfume seller.

2. Riti Goula opens with 'Dvaitamu.'

Ritigoula—Desadi

Pallavi

Dvaitamu Sukhama?
Advaitamu Sukhama?

—(Dvaitamu)

Anupallavi

Chaitanyama! vinu sarvasakshivi
Saramuganu telupumu nato

—(Dvaitamu)

Charanam

Gagana-pavana-tapana-bhuvana—dyava-anilo
Nagadaraja Shivendradi surulalo
Bhagavad—bhakta—vara—agresarulalo
Baga raminchedu Tyagrajarchita

—(Dvaitamu)

The saint puts a straight question to Rama, in fact the question of questions, the answer to which will give us the last word on philosophy. "O. Supreme life, light and consciousness! Eternal witness to everything past, present and future! Hear me out and tell me the truth, the inmost truths about it. Which of the two leads a man to the highest goal—Dvaita or Advaita?" And his reply is contained in his description or conception of his deity. "You who dwell for ever and for ever in the heart of the Akasa, Vayu, Agni, Water, and Earth! You who are the Antharyamin, the inner ruler of Vishnu, Siva, Brahma, Indra, and the other Gods! You that shine in the heart of the best, the purest, and the noblest of those that follow the Lord."

Here the conception of the Saint of the Absolute as that which forms the object of his devotion, as something higher than the highest, as something greater than the Trimurtis, is plain enough. And that is the answer to the question.

3. In raga Vagadhishvari, it reads as follows: (I hold that the raga as it stands in the scheme of the 72 Melas in the sixth group is not correctly the raga to which this piece is set. As it is sung by the

representatives of the two schools of the disciples of the saint at Umayalpuram and Walajapet, it is not a Sampurna Mela raga but a derivative, which inclines more to the same Mela as in the previous group. But this is my opinion and I back it for all it is worth.)

Vagadhishvari—Adi

Pallavi

Paramatmudu veligeti muchata—haga—telusukore

—(Paramatma)

Anupallavi

Hariyata, Harundata, surulata, narulata—

Akhilandakotulata yindarilo —(Paramatma)

Charanam

Gagana—anila—tejo—jala—bhu—mayamagu

Mruga—khaga—naga—taru—kotulalo

Sagunamulo—vigunamulo—satatamu

Sadhu Tiagarajadi yashritulalo

—(Paramatma)

"Now listen with your heart, listen with your soul, to the glory and the wonder of the Lord's manifestation. They speak of Hara, they speak of Hari, they speak of Gods, of Men, and of countless myriads of globes and systems. But the Lord is in them all. The Akasa, Vayu, Agni, Water, Earth; the animals, the birds, the mountains, the trees, built thereof; Good, bad and indifferent, the countless servants of the Lord even such as this humble Thyagaraja—he lives in them all. In Him they live and move and have their being."

Reviews

SHRI TONDARADIPPADI ALWAR (Vipranarayana) A DRAMATISED VERSION IN TAMIL—By S. K. Parthasarathi Aiyengar B.A., B.L., Dt. Munsif, Mannargudi.

We have perused with delight this little volume of 43 pages dealing with the instructive life of a true devotee from the pen of the author, himself a devotee and author of similar dramas—Shri Ramanuja and Shri Shankara. Our author has already tasted the life of a true devotee, a phase of which reveals the misunderstanding of an understanding section of the world who do not want to be disturbed from the old crust-laden customs and interpretations and would damn everything new and fresh, because of their unfamiliarity.

The present drama is beautifully drawn and the fall of the hero to temptation and his quick regeneration to higher understanding and purer devotion are vividly brought out.

A fruitful and easy reading in simple language of high thoughts. Neatly printed and well got up. Every tamil household should possess a copy. Available for 5 annas at the Bharati Press, Mannargudi, Tanjore District.

KALYANA' Bhagawad-Gita Number. Published at Gita Press, Gorakhpur. Price Rs. 2-8-0.

This monthly magazine has been in existence for the last three years and during this time has earned a name for itself as propounder of philosophical questions peculiar to Hinduism. We have had occasions to glance at a few odd numbers of this magazine from time to time and have always admired the scrupulous care the editors have taken in choosing their subjects, and the general get up and the illustrations.

The present volume consists of 506 pages of most interesting matter including more than 150 original articles, 38 poems and 44 extracts from the writings of leaders of thought both Eastern and Western. It is profusely illustrated having as many as 16 coloured and 154 half tone pictures. The contributors include Principal Dhruva of the Benares Hindu University, Shri Aurovindo Ghosh, Mr. Hirenadra Nath Dutt of Calcutta, Mrs. Josephine Ransom of Adyar, Prof. Mohammed Hafiz Syed of Allahabad University, Mr. K. J. Dastur: editor of *The Mehar Message*, Babu Bhagwan Das of Benares, Rao Bahadur C. V. Vaidya and others who have made Bhagavad-Gita their life-long study and are therefore well qualified to write on the subject. It would be presumptuous on our part to draw the readers' attention to a select few articles as that would be doing injustice to some others that are equally well deserving nor can we do enough justice to them within the compass of a few lines which is all that can be spared to us. The subject of this special number has been dealt with exhaustively from various standpoints and we have searched in vain in this sumptuous volume for an article which we could consider superfluous.

There are two interesting features in this volume. The one is compression of the Bhagawad-Gita within two pages, complete with its *Mahatmya*. The type used is necessarily very small but with the aid of a magnifier the *slokas* can be easily deciphered. The other feature is a list of various editions of Bhagawad-Gita with commentaries and

translations in various languages and books based on Bhagawad-Gita. The list contains about 680 such books.

We congratulate the management on this excellent and useful production and hope that it will obtain a good circulation among our countrymen and elsewhere which it so richly deserves.

Annual subscription of the magazine is only Rs. 4 in India.

G.B.V.

Notes

We feel very great pleasure that Shri Bhagavan Das at Benares has commenced his learned and long-expected contributions to the Bharata Dharma. His deep scholarship of Indian lore, ancient and modern, is a great asset to the country and our readers will therefore have the privilege of studying and enjoying his informing and mature thoughts on important subjects. His present contribution on *Indian Ideals of Women's Education* will be continued in the next issue also and the whole will then be available in a pamphlet form.

The Child Marriage Prevention Bill

Sarda Child Marriage Prevention Bill has now become Law—The measure comes into force from April next having gained the assent of H.E. the Governor-General on October 1st, a day to be always remembered with gratitude. The event is surely of greatest importance to social India. The strength of feeling evinced in favour of the Bill was so universal and overwhelming that the few inevitable oppositionist protests of 'Religion in Danger' dwindle into insignificance. The Spirit of the Age has thus vindicated itself triumphantly and a new age has indeed dawned on India.

We read the otherday, in a letter of one of the chief orthodox leaders a searching of the heart to the effect that perhaps it was the will of the Veda Purusha Himself that this measure should now be passed. Clearly. If the supreme Veda Purusha is embodied in Nature and is articulate in the million voices of the depressed girls and young women who are, in the name of Shastras, denied all the privileges of life for no fault of theirs, and if He makes himself heard through the burning hearts and the eloquent tongues of the women who alone can feel the sufferings of their sisters and daughters understandingly, our orthodox friends can well see the Divine Command and sense its righteousness in the good law that has now been enacted. Even the

veteran orthodox leader, Pt. Madan Mohan Malaviyaji could not see any deviation of the Divine Command in raising the marriageable age to 12. If it is granted that the marriageable age might be raised to 12 from the misunderstood command of 8, there can be force in the objection to a slightly higher age, and, as observed by the Hindu, "the Assembly's verdict should be taken to reflect in this instance the opinion prevalent among large numbers of the public that 14 should be the minimum age, if the evil is to be checked with any degree of success." It is significant that the orthodox did not leave any stone unturned in their many-sided presentation of obstruction and opposition, and all the amendments to postpone the Bill *sine die*, to fix the marriage of girls at 11, 12 & 13 and to postpone the coming into effect of the Bill to 1931-1932 and 1933, &c., were deservedly defeated.

The Assembly passed the Bill on September 23rd by a very large majority of 67 against 14, and after a little opposition in the Council of State by the conservatives, the elders approved the Bill on September 28.

Now the Divine Will manifesting itself in the law of nature has inspired the well instructed leaders of public opinion. It is still very necessary to carry the significance and the details of the new enactment to every nook and corner of the country and educate the yet uninformed masses in the right spirit. Government who have supported the measure so whole-heartedly and consistently, can be expected to encourage every endeavour in the direction but the real effort and necessary enthusiasm must come from the public. We do trust that the present wave of liberal thought will be taken advantage of and used effectively by suitable and necessary propaganda.

Our women who are, as victims of custom and tradition, really interested in the long-deferred reform have begun to voice their feelings of joy at the enactment of the new law, and expressed their sense of gratitude and appreciation of the great services rendered to the Indian Womanhood by the members of the assembly amidst much hue and cry raised by our narrow-minded friends. We wish such fine expression of opinion by responsible ladies will come forth from all quarters and turn our orthodox friends and their misdirected zeal for obstruction and resistance to the law to worthier ends.

The Madras Seva Sadan

This greatly useful institution, really unique in its large service to a truly depressed class of young women and grown up girls, celebrated

its first annual meeting in a worthy manner on October 1st at the 'Wellington' Club, Egmore, H. E. the Governor presiding. There was a large and influential attendance of enlightened ladies and gentlemen who showed real sympathy in the encouragement of the Sadan. The public were shewn how the inmates engaged themselves and were benefitted by the instructions arranged for them. Rattan articles, Embroidery Work, Weaving effects done at the Sadan were demonstrated and they bore evidence of the care and skill developed at the institution. The advance made by the Sadan even within the 1st year of its existence was praiseworthy and reflected great credit on the 'whole-hearted and whole-souled' attention devoted to it by its Hon. General Secretary, Mrs. Venkatasubba Rao, with the enthusiastic aid and guidance given by the President, the Hon. Justice Venkatasubba Rao and the Board of Management.

The original Women's Home of Service started by that indefatigable helper, Mrs. M. E. Cousins, evolved into the Seva Sadan with but 7 pupils on the first instance as a branch of the great institution at Poona, and was nurtured by Mrs. Janaki Bai Bhutt, the lady superintendent lent by them and by the laudable efforts of Mr. G. K. Devadhar, M.A., C.I.E. It has now grown into the present independent Madras Seva Sadan with as many as 70 inmates at present. The students, mostly deserted wives and helpless widows and young women, have gained an asylum where they are trained for a useful life of service as nurses, midwives and teachers in various handicrafts. A training of about 5 years has been arranged for to fit them in a useful occupation that will make them self-supporting. The increasing number of inmates reveals the evils of the social system under which our girls and young women have been suffering silently by a degraded tradition which smothers their young souls under intolerable tyranny and heartless customs, child marriage and early widowhood, want of public opinion to restrain the cruel and callous acts of the husbands and their relations, the helpless condition of young widows,—all these have come to the surface in a telling manner and awaken us to the misery that shrouds young womanhood and consigns them to a pitiable position of positive neglect and makes them idle cynics and pessimistic centres of spreading depression. The Seva Sadan has, therefore, come none too soon to relieve their distress. General literary education up to 4th standard is also provided in the institution as well as lace work, needle work, sewing, cutting, weaving, embroidery and rattan work and music.

The atmosphere of the Sadan is cosmopolitan without the deleterious effects of any communal influence. Mr. Satyamurti was glad



the cosmopolitan nature of the borders of the institution. In the desert of communal strife, it gave one relief to turn to an oasis like this where men and women were not judged according to their anti-natal accidents, but according to their merits."

6 girls have already secured appointments as teachers.

One of the aims of the Seva Sadan is to bring into existence a band of women prepared to devote their lives to social service. In the Home, the importance of sacrifice and service is emphasized and when the girls became fully trained, ways are found for their being engaged in worthy and creditable pursuits.

To meet the growing demands of expansion and accommodation, Raja Sir Annamalai Chettiar heartily supported the appeal for funds. Dr. Muthulakshmi Reddi showed how serviceable the institution was and the great need for such a growing centre of usefulness. Mr. Satya-murti and Mr. Alladi Krishnaswami Iyer appealed for funds towards providing a permanent habitation for the increasing needs of the Madras Seva Sadan which Raja Sir Annamalai Chettiar observed was a unique institution in this part of the country, well organized, successful and full of potentialities for the future.

The following donations were announced:

Hon. Justice Venkatasubba Rao	...	Rs. 10,000
Raja Sir Annamalai Chettiar	...	3,000
Mr. Murugappa Chettiar	...	1,000

and several smaller amounts.

His Excellency the Governor in concluding the proceedings said: 'that Seva Sadan stood for service and sacrifice. Every girl who went out of the institute would be imbued with the spirit of service and sacrifice and would devote her life in uplifting the women of the country. He was sanguine that in course of time the "Seva Sadan Spirit" would become an expression in the vocabulary, indicating a spirit of service and sacrifice."

The institution has surely a great future before it and the names of the present organisers who shoulder the cares and responsibilities of this big undertaking at its initial stages will long be remembered for their useful, unselfish and whole-hearted services. The General Secretary, Mrs. Venkatasubba Rao, who is cherished with affectionate esteem and lovingly called 'Mother' by the students, acts indeed as a mother to all in all respects, and may she and her enthusiastic supporters be given strength and courage to carry on their service to more and more successful and glorious ends!

Calendar

From 19th October to 16th November, 1929.

Day of month	Tamil & Malayalam	Telugu and Canarese	Day of Week	Feasts, Festivals, Holidays &c.	The Sun.		The Moon	
					Rises Morn.	Sets After.	Rises After.	
Octr.					h. m.	h. m.	h. m.	
19	3	B-1	Sat.	Kirthikai	6 0	5 48	6 33	
20	4	2	SUN.		6 0	5 48	7 20	
21	5	3	Mon.		6 0	5 47	8 13	
22	6	4	Tues.		6 0	5 47	9 10	
23	7	5	Wed.		6 1	5 47	10 10	
24	8	6	Thur.	Ekadasi	6 1	5 46	11 14	
25	9	7	Fri.		6 1	5 45		Morn.
26	10	8	Sat.		6 2	5 45	0 17	
27	11	9	SUN.		6 2	5 44	1 18	
28	12	10	Mon.		6 2	5 44	2 15	
29	13	11	Tues.	Deepavali Pandigai	6 2	5 41	3 8	
30	14	12	Wed.		6 2	5 43	4 0	
31	15	13	Thur.		6 2	5 43	4 52	
Novr.								
1	16	●	Fri.	Ketharai Gouri Vritham New Moon	6 4	5 41	5 43	
2	17	S-1	Sat.	Skanda Shasti	6 5	5 41	6 34	
3	18	2	SUN.		6 5	5 41	7 26	
4	19	3	Mon.		6 5	5 40	8 20	
5	20	4	Tues.		6 6	5 40	9 14	
6	21	5	Wed.		6 6	5 40	10 6	
7	22	6	Thur.	Ekadasi (Sarva)	6 6	5 39	10 56	
8	23	7	Fri.		6 7	5 39	11 44	After.
9	24	8	Sat.		6 7	5 39	0 27	
10	25	9	SUN.		6 7	5 39	1 9	
11	26	10	Mon.		6 8	5 39	1 48	
12	27	11	Tues.	Vishnu Deepam Kirthikai Full Moon	6 8	5 39	2 26	
13	28	12	Wed.		6 9	5 38	3 3	
14	29	13	Thur.		6 9	5 38	3 42	
15	30	14	Fri.		6 9	5 38	4 23	
16	1	15	Sat.		6 10	5 38	5 10	

RAHU AND GULIKAI-KALAMS

Days of the Week.	Rahu-Kalam		Gulikai-Kalam	
	Begins at about	ends at about	Begins at about	ends at about
Sunday	4-30 P.M.	6 P.M.	3 P.M.	4-30 P.M.
Monday	7-30 A.M.	9 A.M.	1-30 P.M.	3 P.M.
Tuesday	3 P.M.	4-30 P.M.	12 Noon	1-30 P.M.
Wednesday	12 Noon	1-30 P.M.	10-30 A.M.	12 Noon
Thursday	1-30 P.M.	3 P.M.	9 A.M.	10-30 A.M.
Friday	10-30 A.M.	12 Noon	7-30 A.M.	9 A.M.
Saturday	9-0 A.M.	10-30 A.M.	6 A.M.	7-30 A.M.

(N. B.) The hours given are in Indian Standard Time. The Civil day commences at mid night.

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292, எஸ்பிஎனேட், சென்னை.

சு.அ.பை.	சு.அ.பை.
சதகங்கள் (குறிப்புரையுடன்)	ஆனந்த லகரி 0 1 6
குமரேச சதகம் 0 5 0	சௌந்தரிய லகரி 0 1 6
கோலிந்த சதகம் 0 2 0	நீதி நூல்கள் (குறிப்புரையுடன்)
அறப்பனிகர சதகம் 0 5 0	திருக்குறள் 0 8 0
திருவேங்கட சதகம் 0 5 0	நாலடியார் 0 6 0
தண்டலையார் சதகம் 0 3 0	நீதி நெறி விளக்கம் 0 1 6
	ஆசாரக கோவை 0 2 0
பாராயண நூல்கள் (குறிப்புரையுடன்)	(பதவுரையுடன்)
கந்தர் கலிவெண்பா 0 1 6	வாக்குண்டாம் 0 1 0
சாஸ்வதி அந்தாதி 0 1 6	கொன்றைவேந்தன் 0 1 6
அபிராமி அந்தாதி 0 1 6	வெற்றிலைநகை 0 1 6
கந்தரதுபுதி 0 1 6	நல்வழி 0 1 6
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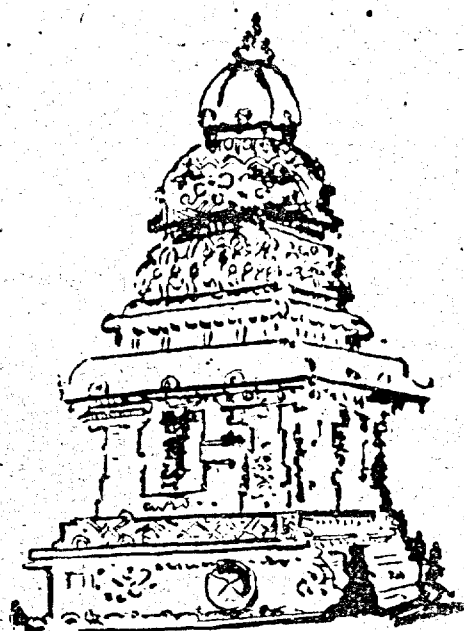
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