

The Vedic World

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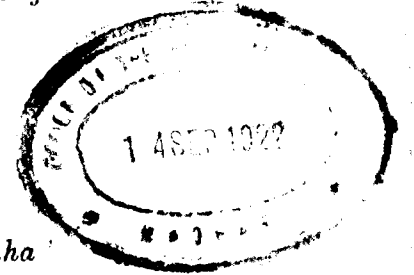
Sri Mahaganadhi Pathaya Namaha.

THE VEDIC WORLD

A MONTHLY JOURNAL OF THE VEDIC SOCIETY,
TO DEFEND ITS ALL ROUND INTERESTS.

Vol. I] (15-5-5024) Dundubhi Sravana purnima (7-8-1922) [No. 1

*Om namo Brahmadibhyo,
Brahmavidya-Sampradaya-Kartrubhyo, Vamsarshibhyo,
Namo Gurubhyo namo Mahadbhya.*



*'Dharmo rakshati rakshitaha'
'Svadharme Nidhanam Sreyaha'
'Sarvam atmavasam Sukham'
'Nahi gnyanena sadrisam'
'Gnyanadevatu Kaivalyam'*

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The Message
of
Sruti-Smriti.

HARIH OM

The Journal
for
One and All

THE VEDIC WORLD

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EDITORIALS

I. OURSELVES AND ONESELF.

THE full significance of the Vedic Society is one of an unlimited nature. (Virat). The minimum jurisdiction of that society extends to the fourteen worlds above and below the world in which we (the human beings) live. It includes all beings from the tiny ant to the highest conceivable God Brahma the Creator. Therefore at the time of every ritual or ceremony the Vedic follower wills (a specific mental faculty guided by the dictations of the Vedic rules and attended with special principles) through the medium of certain *manthras* (specific combination of Vedic letters) that all the worlds with their contents enjoy with peace and prosperity. (*Loka Samasthaha Sukhino Bhavanthu.*) This power of producing peace and prosperity to the worlds at large is only possible by the combination of certain proportions of the above two, the will and the manthra. Thus under better conditions this society is not limited to the remnant vedic followers and imitators that go in these days commonly under the name of conservative and social Hindus (ought to be considerate and vague).

But in Kali Yuga (the fourth series of ages) we are under entirely different conditions. Open communication with other worlds is blocked; separated by thousands of years men of outside India could not imagine even the possibility of their origin in the Vedic society and India the very creator of the human society is now occupied to a considerable extent by its long separated and forgotten people (non-vedic people). Even the Vedic remnants that are styled as Hindus by outsiders are not free from contamination of that non-belief. Some of these Vedic remnants style themselves as social Hindus. The depth of their mentality is filled up by modern education. It is not deep enough to uphold the weighty teachings of their Vedas. It has become too weak to conceive

even the possible age of their forefathers or human beings to be some millions of years (if not eternal) in spite of such admissions in some quarters of modern scientific world that shapes their mentality. At present being Disconnected from the above three sections of the Vedic society, i.e., (1) Devas the beings of the other worlds, (2) Non-Hindus, (3) Social Hindus, the orthodox or considerate Hindus with their unseen High Gods remain to count as Vedic remnants. Though these Vedic followers appear to form a very minor section of that ancient Vedic Society of all comprehensive nature, yet they represent the common interest of all sections (General aspect of Dharma) while they safeguard the special interest (specific aspect of Dharma). Therefore "Ourselves" is extended here to all human beings both Hindus and non-Hindus as far as general aspect of Dharma is concerned and it is limited to remnant Vedic followers (considerate Hindus) as far as specific aspect of Dharma is concerned.

The "Ourselves" of those two aspects is an impersonal one. It is always common in this world that a person tries to represent any impersonal interest or object. Here the person that attempts to do so in this Journal should maintain strict impartiality under all conditions. How far that representation is effective depends upon the results it produces. The Oneself that ventures to perform the most sacred act of representing the above described Ourselves of the two kinds as far as possible (*Yatha Sakthi*) is K. V. Subbanamathya, a Brahmin of *Kasyapa Rishi* decent (*Gothra*) and an humble servant of all beings.

II. OUR OBJECT.

All beings have feelings though they differ widely between being and being. All feelings come under two headings, pleasure and pain. What better object can any one have than promoting things and principles that increase pleasure and discarding things and principles that maintain pain in this world. The cause of this pain or misery is the sense of difference (*Thera Thamyam*) the outcome of the dual consciousness (*Bheda Gnyanam*) of the self and not-self. Everything that can be counted as self or that is within the possibility of self is the promoter of pleasure and everything that falls under the heading of not-self or that is within the possibility of not-self is the creator of pain or misery. (*Sarvam paravasam Dhukham; Sarvam Athmavasam Sukham.*) Therefore to be free from the bondage of this misery is to remove this dual consciousness of self and not-self; but this sense of difference that manifests itself in various dual forms (*Dwandvam*) such as self and not-self, superiority and inferiority, good and bad, love and hatred, cold

and heat and pain and pleasure is the very nature of (*Swabhavam*) of this Universe. As such it is impossible for any one to cross this sense of duality as long as one maintains the reality of this Universe. Besides this the *Sastra* emphasises the infallible result of *Karma* (re-Action) over the destiny of party whether individual or society. Therefore the *Sastras* deny the possibility of absolute pleasure or bliss in any world as every world maintains the sense of difference, the cause of the misery. But it admits the possibility of proportionately greater pleasure under better conditions which is possible under better knowledge. Thus the *Sastra* alludes worlds' misery of whatever nature (religious, political or social) to ignorance instead of mischief or wilful wrongs. Some may contend that most of the wrong-doers are men with sufficient knowledge. We answer that knowledge or learning is a quantitative one. A man of qualitative knowledge would neither contribute wrong or misery nor be an accomplice to a mischief doer. Therefore as a true follower of *Sastra* we believe that ignorance is the real cause of all misery. Hence we endeavour to introduce qualitative knowledge to revive better conditions. When we feel that any one, i.e., country, nation, community, party or individual, commits a mistake we believe that they do it under influence of ignorance, and this could be explained to the world at large.

We said above that we attempt to remove pain or misery and that the cause of that misery is the sense of difference, i.e., dual consciousness of self and not-self which is the nature of the world. Besides this the influence of *Karma* is another obstacle in our way. The removal of ignorance means the removal of dual consciousness of self and not self. This can be done in two ways. One way is to convert the not self into self and the other way is to convert the self into not-self. Is it possible? If they are two different things it is not possible. It is possible if they are not so and yet give room for such notions. In the first place self is too elastic a one. Sometimes it means nothing. For example when a person says that "I am much bothered with my mind and body" the self here is meant to something beyond mind. This something beyond mind is nothing but nothing as far as this material world is concerned. And sometimes the self means something or everything. For example when a person says that "I go to Benares" the self here is extended to his body. When a person says "I represent a country and its people", the self is extended to the country and the people at large. Is this extension or retraction a mere theoretical one? No. It is more times practical though there are some exceptions. A bachelor feels equally or more for the ill-health of any member of his family, say father, mother, brother or sister. The same man extends

this feeling to one extra member, his wife when he becomes a married man. He would further extend his feelings to some more when he becomes the father of some children. There is possibility for the same man to exclude the care of his own body when he turns out an ascetic (*Vyragi*). In all these varied cases the idea of self is subject to change: When a man praises his father, mother or any other member of the family whom he considers as part and parcel of his own, he enjoys pleasure. He feels pain when anybody abuses them. In all these cases a man feels and works in the same manner to others by mere practice or habit as he does to himself. In a similar way it is possible to extend his self to all and it is equally possible to retract from all. Therefore freedom from bondage (*Mukthi*) is possible by these two methods, i. e., accepting or rejecting the all as self or not-self. This idea is beautifully explained by Bhagavan Suka Yogi to Emperor Parikshith. In his introductory speech to *Sri Bhagavatha Puranam* of Vedic Historic Series Sri Suka Brahma puts in most concise, clear, impressive and unalterable terms that the methods of obtaining eternal and real freedom are only two, i. e., by accepting all as self or by rejecting all as not self (*Kaminchi Ayina Sarvamu Kaminchaka Ayina Mukthi Kamimpanagun.—Telugu.*) We try our best to follow our forefathers and advocate the same to the world at large through our humble journal. Therefore the object of our journal is to endeavour to place before the world how to receive or reject the all for attaining eternal freedom and pleasure.

In working out our above described object we attempt to promote the revival of the form of the Vedic remnants which is already running eternally with a greater satisfaction and permanency than other forms of the world which are subject to constant change for want of satisfaction and to advocate a form for the others that would be lasting and satisfactory so as to relieve them from botheration of reforming themselves every now and then.

III. OUR PRINCIPLES.

Our object is to revive the consciousness that could either receive the all as self (*Asthi*) or reject the same as not self (*Nethi*). *Vaidika* knowledge alone could help such a thing. *Lowkika* knowledge, i. e., other than Vedic cannot produce such results unless it is based on the vedic knowledge. Because it is said so by the very *Sastras* that prescribe the above two paths *Asthi* and *Nethi* towards the realisation of

eternal freedom. Therefore, everything that is advocated in our journal should be based upon *Sastras*. Unless one logically believes that the *Sastra* (*Veda*) is the sole authority (*Sicathahpramanam*) he cannot base on *Sastras* all his speech and action. So the contributor of this journal should be one who acts up to the *Sastras* as sole authority. As for the general section of the Vedic Society (Non-Hindus) who are not expected to have such faith and reverence to Vedic authority by distance, separation from the *Sastraic* connection, we receive their articles under the heading of correspondence and show them how far they are with and how far they are against the *Sastras*.

As a proof to the above, one should live a life as to the direct dictations of *Sastras* (*Sruthi—Smrithi*) except under extreme conditions of maintaining one's own family (dependence) and his self. Even to suit such conditions one should not choose his living by his own choice except under the *Sastraic* advice, which provides some principles that can be termed as indirect dictations (*Apatha Dharma*). The first and the foremost commands of the *Sastras* are (1) that one should not challenge or compete with the living of living beings (*Varna*), i. e., he should stick up to the living or profession of his forefathers as this living of living beings is the most sacred necessity, and that (2) one should be willing to undergo the stages (*Asrama*) under proper conditions. In other words the *Sastra* demands a discriminative life of the society by commanding the first principle i. e. caste (*Cast—Varna*) and a similar life of an individual by its second principle i. e. order (*Asrama*). So the contributor of this journal should be one who leads a life of *Varna—Asrama*. For example the opinion of an illiterate barber who maintains himself by barber's profession having love and regard for the Birthright of his profession would have a place in this journal instead of a highly literate brahmin who neglects his birthright profession and goes in for another for a luxurious life. This is as far as the special section of the Vedic society (Hindu) is concerned. As for the general section (non-Hindu) one should lead a life that is prescribed in the holy scriptures (Bible or Koran etc.) he claims to belong.

As the principles that we advocate are not personal whims as they are strict dictations of *Sastras* (*Sruthi—Smrithi*) there would be no changes of opinion about them from time to time unlike the practice with most of the modern journals. Therefore no man who wants to express his own personal opinion about anything can contribute to the columns of this journal. And a man who is not willing to submit his writings to the genuine correction according to *Sruthi-Smrithi* in case of human error, has no place in the columns of this journal.

IV. OUR METHODS OF ADVOCACY

There are four things that go to make up an institution a lasting and permanent one. The first is the very substance of the principles of that institution. The second is the worth (*arhata*) of the advocates of these principles. The third is the method of that advocacy and the fourth is the condition of time and circumstances under which they are advocated. The first and the foremost requirement is entirely favourable with us as we adopt the very principles of *Sastras* (*Sruthi-Smirithi*) the merit of which requires no proof from us here as it is proving itself in surviving all its so-called daughter civilisations and surmounting the greatest obstacles that none else could either with stand or face at any time. As for the second item it would be out of place and etiquette here to discuss as it will have to be judged by the public on the results.

The third requirement is the method of advocacy. The Vedic method of advocating things is neither circulating writings through press nor preaching principles to masses through platforms. The propogators of Dharma used to go from place to place, come in contact directly with local men who are after the *Sastras* and make them perfect not only to accept and follow but also making them incentive to take up propogation by their personal example. It is not because in the old days they had no press (because they who were having paths to over-space-worlds could very easily invent press if they required) but because this method is more lasting and effective than the modern press. This is the Vedic substitution for press. As a substitution for platform come the *Yagnyas* (wrongly translated as sacrifices but great Vedic rituals that prolong sometimes, days, months and years). They are held at different places to suit the nature of work they have to turn out at a particular time. The four castes (Brahma, Kshathriya, Vysia and Sudra) learned men of different sciences and arts and all grades of rich and poor meet at this place. The rich would contribute their overflowing riches towards the expenditure of this *Yagnya* and the poor would avail the opportunity of overcoming their wantings. It is at this temporarily created centre where almost all the selected men gather of their own accord (no Banqueting Hall rules and principles or Congress admissions) with a zeal to learn and impart knowledge of what they do not know and what they know. It is, at this place that great discussions, exchange of views and confirmations of thoughts take place during the leisure time after the main work of *Yagnya* is over. Thus by the time of departure the rich would be free from the excess that would tend to create pride and fall, the poor would avail themselves to fill up their wants that would help them towards progress.

EDITORIALS—OUR METHODS OF ADVOCACY

the learned would discharge their sacred duty of imparting knowledge and the seekers of knowledge would fulfil their worthy ambition. And all will return to their homes with deep impressions of various things that would last life long to help themselves and their acquaintances for the betterment of life here and hereafter. This course is adopted by those people not under the compulsory pressure of legislation in case of Government functions, not under the optional pressure of circumstances in case of public functions, but under the social pressure that is maintained by their traditions and under the inborn will to maintain Vedic Dharma that would maintain their all round interests. (*Dharmo Rakshathi Rakshithaha*.)

Such is the method adopted by our forefathers to advocate their principles. Such is the ideal before us to follow. Our aim is to reduce excessive use of press and platform that is responsible to a certain extent to the present unrest of the world. Though we aim at the reduction of press and platform we have to do it only through them, of course in a limited way under conditions. Just like a washerman in attempting to remove the clay or dirt of the cloth uses washing soda (another form of clay), we start with press and platform in a limited way and desire gradually to replace them to their substitutions of our Vedic teachers above described.

Then comes the time, circumstances and condition of people to whom these principles are meant. The Vedas our sole authority declare emphatically that the present times *i.e.* *Kali Yuga* in the Vedic language is the most unfavourable of all other times. (*Kalaw Pancha Sahasranthe Jayathe Varna Sankraha*.)

The Vedic Rishis gave a detailed description in advance thousands of years ago what would take place in these days. Perversion and adulteration would rule the day. Pretention would serve the day. Toleration would be confined to speech only. Man would not believe or accept either the sayings or actions of his forefathers nor would he claim to accept his progeny his imaginary rubbish. The tendency of man has become to call his forefathers as useless and to try himself to make matters useful and so would be the tendency of his son and so on. Thus under this modern method the world would produce a continuous flock of useless men. But our Vedic principles that we propose to advocate demand from a man a strict following of his *sastraic* forefathers. And so would they demand from his son and so on. Thus the *sastraic* method would aim at a continued chain of useful men. So our work would be against the current as our advocacy is against the times. Yet the natural invisible force of the Vedic truth

can run against the unnatural artificial current of the modern days though the progress may appear to be slow.

To have a clear conception of the condition of people, we classify the thinking portion of mankind into four divisions. (a) Men of ruling nations who are, for the time being 'above the struggle for existence' and above the prey of the deity of selfishness; (b) men of ruling races who are for the time being 'above the struggle for existence' but form a prey to the deity of selfishness; (c) men of subject races who are under the 'struggle for existence' and form a miserable prey to the deity of selfishness and (d) men of subject races who are under 'the struggle for existence' and yet are above the prey to the deity of selfishness. A-class men are noble and broad-minded men of European nations, Japan, America and etc, who feel and endeavour for the good of mankind at large. Though these men fall out of the Vedic authority they are sure to realise gradually the superior, unfailing and unavoidable nature of *sastraic* principles. B-class are selfish and narrow minded men of European nations, Japan and America etc., who make the C-class men believe, what they themselves could not and do not exactly believe, to satisfy their curiosity and selfish ends. So these men are out of our direct reach. Only indirectly through the A-class men at a long distant time we could reach them. C-class are men of selfish and slavish mentality who form the major portion of English educated section of Hindus. These men also are not in our direct reach. D-class men are Vedic remnants who are known as orthodox Hindus by the out-Vedic portion of humanity. As they belong to the same nature that this journal places before the world they form the nucleus of the followers of our cause. Thus starting with D-class men, having A-class men to join us in near future, expecting B-class to overcome their limitations of selfish bonds and hoping C section to re-awake from the slumber and slavish mentality, we propose ourselves to make our humble attempt to suggest to the thinking portion of humanity the sole importance of the Vedic principles in the reconstruction of the world at large.

CONTRIBUTIONS.

THE AXIOMS OF HUMAN NATURE.

"Aimless, even a dullard behaves not" is the fundamental axiom of the science of human Nature—Say the wise of Vedic renown. Human Nature is to be understood as the guiding principle, nay the engineer, that drives the mysterious machine, the Animal body,—and this human

Nature is two fold:—Automatic and voluntary. The actions, rather functions of the automatic principle are reckoned as thirteen and only thirteen actions of the body, with which the voluntary principle has no direct relation at all, during the discharge of the automatic movements. The functions of the Voluntary principle are ten; during the discharge of which, the voluntary principle, requires the complete assistance of the automatic functions as well, that the automatic functions are said to be the functions of the voluntary principle too. It is for this reason that ordinary intellects cannot draw the line of demarcation between the two different functions of human nature; and say that all the functions belong to one and the same principle only, which they term human Nature.

Here, we have to deal with the voluntary principle of human Nature only in the explanation of the fundamental axiom. "Voluntary principle differs with different individuals"—is the second axiom of the science of human Nature. The truth of this axiom can be very easily inferred from a close observation of the activities of individuals of various stamps in the surrounding world. From a close observation of the different grades of activity, the wise have adopted a threefold classification of the voluntary principles;—namely, the ordinary, the median and the supreme. These are known in the sanskrit language as,—the *manda*, the *madhyama* and the *Uttama*. A stage below the average run of mankind is termed as the dull, and the term dullard, then, comes to mean a man who falls below the average run of mankind.

Behaviour is the general course of life a man leads; and this behaviour is three-fold in its nature, *manasika*, *Vachika*, and *Kayika*. These three terms convey a general idea very easily to any individual of the vedic world, but it is hardly possible to translate them into English, as there are no words which connote such ideas within the pale of modern English even with all its superfluity. So we retain them as they are for the present lest we should throw our readers into confusion. These three kinds of behaviour are respectively known as *mathi*, *githi* and *nithi*. These terms too, fall under the category of the "Untranslatable Terms" of sanskrit; Yet we represent them by some terms of crude English, for the convenience of our readers:—*Mathi*=thought; *Githi*=word; *Nithi*=deed. *Mathi* is said to be the function of the *manas*; *githi* is said to be the function of *Vak*; and *Nithi* is said to be the function of the body. The three functions are said to bear harmonious relations to one another, and any deviation from such a harmony proves the individual a liar and rogue. That is the significance that has given these terms a peculiar aspect from that of the crude English terms—thought, word, and, deed. The *manasika* behaviour,

mathi, is not at all perceptible in its nature, to the external world; but it should be inferred from the *Vachika* behaviour, *Githi*, and *Kayika* behaviour, *nithi*; and the *githi* and *nithi* are the true manifestations of a true heart. In a true person, both *githi* and *nithi* go hand in hand, like Juno's swans, inseparable; and any slight variation is a clear proof of the reverse nature of a man. The three-fold behaviour is again four fold—*satwika*, *rajasa*, *tamasa* and *misra*. These terms too come under the category of Untranslatable terms. These terms refer to the nature of the action as experienced by the living beings at large, whatever may be the individual whim of the actor; for one's own nature cannot be judged by one's own self, generally. It is from this classification of Behaviour, we get the classification of living beings into the three ordinary classes—good, bad and mixed.

"Aim" means "the purpose," nay the idea kept before one's view as the end of his efforts. "The purpose of every living being is to achieve happiness and to be free from sorrow"—is the third axiom of the wise. This is put in plain sanskrit terms as "*sukhavapti*" and "*Dukkha nivritthi*." The conception of *sukha* differs with the different grades of intellect"—is the fourth axiom of the wise. Yet, "The conception of *Dukkha* is within the common experience of all living beings, without any exception of caste, colour, creed, sex, order, kind &c." This is known as the fifth axiom of the science. *Dukkha* is threefold in its nature,—*Adhyatmika*, *Adhibhoutika* and *Adhidaiivika*. *Adhyatmika Dukkha* is that which arises from the disorders of the animal mechanism. *Adhi bhoutika Dukkha* is that which arises from the surrounding orders of creation, such as,—Thieves, robbers, snakes, tigers, wolves, birds &c, *Adhidaiivika Dukkha* is that which arises from the influences of supernatural beings, who are said to exercise their influence over the world at large, and the forms of *Dukkha* are heavy rains, want of rain, famine, plague, cholera and the similar epidemics that tend to the destruction of living beings, irrespective of time, place, and action.

These three kinds of *Dukkha*, every living being tries its best to avoid, in the interests of one's own life. The interests of one's own life, are termed by the wise very nicely as the "*Atmalabha*"—the happiness aimed at by each and every living being irrespective of caste, colour, creed, sex, order, kind etc. that is why the wise have pronounced that "No other thing is more supreme than "*Atmalabha*" one's own interests as the sixth-axiom of the science and it is this *Atmalabha* that is termed "*sukhavapti*"; the connotation of "*sukha*" is not an easy thing to be discussed as a secondary item; so, reserving it for a special treatment, we come to the classification of *sukha*, which is two-fold—Relative and supreme. Relative happiness is again two-fold—

Drishta and *Anusravika*. By *Drishta*, we mean all that we can experience in this world instantaneously; whereas by *Anusravika*, we mean all the experiences to be felt at a future date, either in this world or in the worlds to come. The Knowledge of the *Anusravika* cannot under any circumstances, be achieved by direct perception or inference, but should be gained only through the agency of some supreme intellect, by means of Veda and Veda alone. It is beyond the scope of the ordinary folk or the so called materialistic scientists of the modern world or ancient, to realise the supreme grandeur of Veda, the fountain head of supreme knowledge.

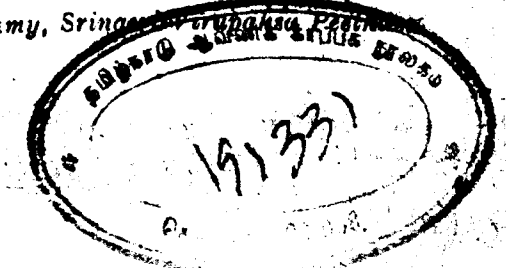
Relative *sukha* is not free from the taints of relative sorrow; and that *sukha* which is perfectly free from the taints of sorrow is described by the wise, as the supreme *sukha*; this is otherwise known as "*Brahmananda*" in the light of the Vedic lore.

Whatever the status of an individual may be, every work one does, one does with a purpose to satisfy one's own interests; and not without any purpose. If any individual does anything without any purpose, then he is said to be a monkey or a lunatic; the two singular examples to illustrate to the world the nature of the work individuals do without any purpose. Yet the actions will not go without any effect upon the external world for the reason that every action should have its natural re-action. It can be plainly understood by any sane man from a close study of the above comment the idea the fundamental axiom conveys, which is truly paraphrased into a short sentence. "The behaviour of even a dullard is not without any purpose." such being the case with a—dullard even, who is akin to a brute, what need be said of the actions of those who feel themselves proud to be called—Social animals, political animals and religious animals—in the light of the admirable philosophers of occidental renown? So every word, every action of such intellectual animals should be naturally backed up by some purpose or other behind, which should be carefully observed before hand, for judging the merit or demerit of the actions and words. It is then and only then that the world can derive some benefit or other; and not otherwise.

Peace be to all,
With blessings of Bhagavan
Narayana.

Sree Kalyanananda Bharati Swamy. T. T. & D. V. D.,

Balaswamy, Sringeri, Mysore, P. O.



VEDIC AUTHORITY.

Words (*Sabda*) carry more weight and authority than any other means. Direct perception is only possible when the things come in direct contact with the senses. Inference is an indirect perception based on the knowledge of direct perception of cause and effect. As this inference makes known through the perception of cause, things that are not in direct contact and of far distant places, and also useful in the confirmation of validity of perceptions, it is more authoritative and more useful than perception. Words give knowledge of things of far distant times and places. History speaks, things of remote times. News papers convey us the news of distant continents. We learn things of remote times from others who are direct witness of them. And in most cases in this world, we are led by the authority of words than that of perception or inference. And we are obliged to conclude the validity of perception or inference by the authority of words only. Therefore we depend on words only about the knowledge of things beyond the reason of senses.

Thus how are we to follow things that are beyond the reach of intellect at any time and that are most essential to man. Veda is the only source of knowledge of such things. *Dharma* and *Adharma* are beyond the reach of man's intellect. Veda only teaches them. The word Veda means that which teaches *Dharma* and *Adharma*. No man can distinguish *Dharma* from *Adharma* by himself as they do not come under perceivable things. Therefore they fall out of both perception and inference; yet we derive good by following *Dharma* and bad by following *Adharma*. Therefore we should know *Dharma* to follow and *Adharma* to discard. We cannot know them except through Veda however we contemplate on them. As the effects of *Dharma* and *Adharma* occur only at distant times in other worlds (*loka*) or other Births, they cannot be distinguished from their effects. The relations between *Dharma* and *Adharma* and their effects also do not come under perception.

The cause can be distinguished only when the relation between cause and effect is known. Therefore we hold that Veda only is the source of that knowledge.

The Believers of God (*Iswara*) contend that there is God and He protects the followers of *Dharma* and punishes the followers of *Adharma*. Their knowledge of God depends upon authority. Perception cannot be authority, as God is not-perceivable and it cannot be an inference. Some apply inference to prove the existence of God. They hold that God builds the world as the House-Builder builds a house; but we see house builders constructing houses; and also we know that

the house does not come into existence without a Builder. Therefore when we see a house we are able to use the authority of inference to know that its maker is the house-builder. Such is not the case with God. We never see any God creating any world. Thus it follows no inference can make known the existence of God, though it is sometimes used by some Philosophers to give some suggestion of God to ignorant people. As we have the knowledge of things of far distant places and times by words, so also we know the existence of God, *Dharma* and *Adharma* by words.

Then comes the question of what words are to be the authority. Though the words of every scripture such as Bible and koran explain God, *Dharma* and *Adharma* in a way, yet they cannot be authority as they do not give any first hand information. Every scripture has its own date. The idea of God is not a new thing to the authors of these Scriptures. If we trace back and back, examining all the scripture of the world we meet Vedic lore as the most ancient of all. It has been an admitted fact that Vedas are the oldest religious teachings known (though eternal).

And that Vedic lore contain the doctrines of God, (*Iswara*) *Dharma* and *Adharma* in a more elaborate way than any of the above mentioned scriptures do. That which teaches 'that is not known' and 'not contradicted' is called authority. Veda teaches *Iswara*, *Dharma* and *Adharma*, that can not be known by other means than Vedic lore, and they can not also be contradicted. None can make a statement that there is no *Iswara*. If one were to prove the non-existence of a certain thing he should know the places wherein that thing is said to lie. So if any one were to contradict the existence of God he should have to examine the whole universe. And the effects of the *Dharma* and *Adharma* cannot also be contradicted as they occur only at distant future or other worlds or Births. As Veda teaches not-known and not—contradicted, *Iswara*, *Dharma* and *Adharma* and as it has nothing priorer to make its doctrines second hand, it stands as the authority.

Brahma Sree Chandalavada Sundararama Sastri Garu, Madras.

REVIEWS.

UNTOUCHABILITY.

The world is fully aware of the fact that much ado is made by the congress for the last two years, as to the removal of untouchability; which is no more than a wild goose chase, as can be understood from the following few lines.

A close observation of the Universe at large convinces every thinking mind, that the order of the universe is maintained by the influence of two universal forces divine—namely, Gravitation and untouchability. It is an admitted fact in the field of Science, that Gravitation tends to the well being of the planetary system of the universe. Had it not been for the existence of this divine force, Gravitation, the whole of the planetary system

may the whole of the universe would have been crumbled down into a mass of confused atoms. Since we experience the existence of the whole universe in its mysterious gigantic, order we are convinced of the fact that there is some such divine force, universal gravitation. A little more observation of the so-called scientists, would have as well made them invent the other gigantic force divine, untouchability, had they struggled hard to find out a cause for the preservation of the various orders of creation, may various races of living beings, with perfect purity. We see amidst us various orders of creation with heterogeneous qualities and tempers, thrive as well, as the various parts of the celestial world move within their limits. We see the lion, the tiger, the cheetah the elephant the fox the bear, the cow, the buffalo, the goat, the horse, the ass, the deer etc., thriving with perfect security in the world as if they are placed, with great care, in a menagerie; similarly we see the Eagle, the Vulture the kite the falcon, the dove etc., grow in abundance as if they are placed with great care and caution in a menagerie. similar is the case with the eighty six orders of kinds into which the living beings are divided by the supreme Naturalist of Vedic renown. Had it not been for the gigantic influence of the divine force untouchability, there would not have been any possibility for the upkeep of the multifarious orders of creation with heterogeneous qualities and tempers, to the entire satisfaction of the supreme Architect divine, of the universe.

This untouchability is threefold in its nature—*Manasika*, *Vashika* and *Kayika*; and to put these terms in some form of crude English, the three forms can be termed, untouchability in thought, untouchability in word and untouchability in deed. These three forms have their respective functions in Nature, after the manner of the respective functions of cohesion, adhesion and chemical attraction in the universe. These three forms of untouchability manifest in the universe, in the form of *Dasa* (space), *Kala* (Time), *patrata* (propriety). *Dasa* has taken the various forms of hills, dales, mountains, forests, caves, trees, oceans, seas, lakes, rivers, continents, countries, Dominions, States, towns, villages, mansions, fortifications, houses, huts and the like. *Kala* has taken the forms of the various ages and stages of life; and *patrata* has taken the shape of the various forms that form the differentia of the various orders of creation. Had it not been for the existence of some divine force in nature, there would not have been any possibility for such a diversity in nature. We see diversity of multifarious forms in nature; hence we cannot but possibly conclude that untouchability is the main factor of the universe. To remove untouchability from the pale of the world, means removing Universal gravitation and none else.

Untouchability is the fundamental principle of organization. An organization means order; order means the arrangement of things in time, place, and form to suit the tastes of a certain purpose. What can it be said of a man who aims at order and organization, if he asks his supposed followers to remove untouchability from the pale of society? What can it be said of the followers if they pay heed to such counsel and begin execution of the orders of the so called leader?

Removing Untouchability means removing the huts first, then the houses, then the villages, then the towns, then the countries, then the continents and lastly thought not least removing the whole Universe and bring what is called *pralaya*, and nothing more. It is only this divine force Untouchability that has taken the form of a *Kut* in its simplest form, while it has taken the highest form in the conubium of the Vedic Society; and between these two points extreme, range all the other degrees of Untouchability, that have given birth to the various laws governing the various nations and societies of humanity at large.

Boycott is deemed holy after the manner of the removal of Untouchability. What is Boycott? It is no more than Untouchability, in other words. To advocate Boycott and the removal of untouchability as well, is nothing but blowing hot and cold with the same breath. Funny indeed! Peace be to All, with blessings of Bhagavan Narayana, S. K. B. S.

UNTOUCHABILITY IN CONGRESS.

The congress-men under the leadership of Mr. M. K. Gandhi, are making a mess of the terms, 'Untouchability and Kalifat,' in their utter ignorance about the significance of the same. Untouchability is a synonym of Kalifat. The principle that is running in the Hindu Society as untouchability is known in the Muhammadan countries as Kalifat. On no other occasion, the Mussalmans of all over the world united to decry the immoral nature of the

Christians in touching with the affairs of the pilgrim places of Islam. Yet, the 36th Indian National Congress held at Ahmadabad on the 28th December 1921, in its fifth resolution preaches in one breath the redress of the Kalifat and the removal of untouchability. Though Mr. Gandhi, and his followers are against untouchability according to their sentiments, yet they fear to propose the same to the Mussalmans as they are backed up by ruling nations and do not fear the Hindus as they have no such backing. This is the latent principle or substance (as is the case with most of the modern Governments) of Swaraj of to-day (not Dadabhai Swaraj).

The unity as has been in advocacy to-day is like the proverb, viz., a man proposing another man to bring kernal and himself mixing equal quantity of chaff to enjoy equally the kernal after blowing of the chaff. This shows, while the Mussalmans are both conscious of food and salvation (Bhukti, Mukti), Hindus (secial) are conscious only of food (Bhukti) and as such the unity between these unequals fails in the long run. Therefore we are led to think that either of the two should modify to suit the other in order to make their union a worthy one.

K. V. S.

REVIEW OF REVIEWS.

KALIFAT OF THE CONGRESS

No sane man will fail to understand the importance of Kalifat principle among Mussalmans. But the Kalifat that is talked of by the modern Mussalmans, (whatever may be the motives) and fostered by Mr. Gandhi, and his congress men (whatever may be the purpose) is creating a formidable doubt, about the future behaviour of Mussalmans with their new consciousness, not only to the Hindus but to the thinking men all over the world. This has been expressed from time to time by various men including some of the prominent men of the congress itself. As the following article contains both the congress attitude of its Kalifat and the outside opinion on that, we here quote the same.

"EQUALITY. MR. C. RAJAGOPALA CHARI, EDITOR, *Young India*, describes, in the current issue, the conditions under which India would choose to remain within the British Empire, as Swaraj, Kalifat and Equality. The first is easily understood: that India should enjoy full rights of Self-Government is admitted by every body. The second condition is more difficult to agree with. At any rate, its bearings should be clearly defined and a serviceable formula should be found. In regard to foreign affairs, it is but quite reasonable to ask that India, along with the Dominions, should be in a position to influence the ultimate decisions which are arrived at; that is why it is suggested that there should be brought into being an Imperial Council in which the representatives of all the "equal" partners of the Commonwealth—England being one of them—should meet to consider and settle questions of foreign policy. But the Kalifat presents a problem which, it is urged, is peculiar to India: no other Dominion has such a large population which owes religious allegiance to an outside Power, which, unlike the case of the Pope, has to exercise temporal authority in order to maintain the religious. India, by reason of the fact that it has a large Musalman population, has to insist that the authority of the Turkish Empire should be kept intact. England, as we have shown in the articles on "India and Islam" is pledged to that principle and she should keep her word. This is so as far as the past is concerned. But what is to happen if Turkey behaves in a manner which drives India to the necessity of defending her honor? The question is put so plainly in order that the position can be correctly understood. If Self-Governing India, in a Commonwealth of equal Nations thinks that Turkey's advance should be resisted, then where do the Mussalmans stand? The latter are Indian Nationals; their temporal allegiance is to their own government in India; they are citizens of India, who are in honor bound to stand by her in times of danger. If they do not do so then they are rebels, whose patriotism is a thinly-veiled disguise hiding Pan-Islamism. When a doctrine is stated, its implications should be thoroughly understood. The article in *Young India* seems to claim for Indian Muslims a position which no Nation can afford to concede to any portion of its subjects: it is, in some respects, an insidious attack on the basis of the political integrity of India, reducing her for ever to the position of a vassal to the Turkish Empire." *New India*

24th July, 1922.

INTER-NATIONAL AND CLASSNEWS.

PALESTINE MANDATE: (REUTER'S CABLES)

LONDON, JULY 25.—The Palestinian Arab Delegation announces that it is handing in now a protest against the League's decision approving of Palestine mandate. Despite the assent of the Council of League of Nations to Palestine mandate and redrafting of Article 14, the scheme for the custody of holy places, that will please all religious interests, still requires to be worked out, and the burning question of relations between the Jews and Arabs in the Administration is not settled, because it is outside the Council's purview.

"CONGRESS FUNDS"

"Vote for the phrase—not for the scheme" policy seems to be popular not only in the bureaucratic Government, but also in "the bureaucratic" Congress. In yesterday's issue of *Swarajya* it has been stated that the application of one Jayavelu for Rs. 3,000 has been recommended by the City Congress Council for the work among the Depressed Classes without letting the public know what exactly the applicant is expected to do. Only a few weeks ago some of the members of the newly formed National Club, including its President Mr. S. Srinivasa Aiyangar, organised themselves for this work; but nothing seems to have done upto this moment to justify this expenditure.

The members of the Council will, I have no doubt, be aware that the constructive programme of the Mahatma can be carried on not by frequent advertisements in the press or by monthly appeals, or by long speeches or by tall talk in political clubs, but by realising that every man lives for the country and not for the enjoyment of worldly pleasure, such as living in palatial buildings fitted with costly furniture and with electric lights and fans, roaming about in smooth-running motorcars to preside or attend meetings, scrupulously aiming always at popularity. There has been a general talk everywhere that the funds of the Congress are being wasted in useless pursuits by a few (including Mr. Gandhi who wasted so far so called Removing untouchability to satisfy his curiosity) and this is amply justified by the present collections to the Tilak Swaraj Fund, which do not exceed about Rs. 7,500, in spite of the fervent appeals of the "foremost" leader of this Presidency, Mr. S. S. Aiyangar. It is hoped that the Executive of the Congress will check any more waste of funds collected with a great deal of difficult and personal worry, and divert it intelligently to the proper channel.

A CONGRESSMAN—*New India* 20th July 1922.

HYDERABAD COLONISATION SCHEME.

Sir,—You too have taken care to publish the Hyderabad Colonisation scheme which is much talked off and variously criticised by the local inhabitants. As a native and an observer of Hyderabad Government affairs, I beg to offer my humble but honest criticism of this scheme.

Outsiders should not be led away by the prospect of getting lands free here. They must consider what amount and what hard labour are required before they can settle upon these lands. In the first place, how many times they have to wander from pillar to post in Government official circles and what sum for the lesser gods is to be spent, they alone who have to deal with them know. Secondly, even if one gets the land after all where does he find labourers here. Even if there are any near they all combine to oust the outsider. Money lavishly spent can induce these for a time. Not much can be expected from these. Local land-owners are repenting for holding big areas of cultivable lands because of scanty labour. If it be thought that labour can be recruited from outside, there is the third factor:—bad climate and scanty rain. Hyderabad suffers from drought for eight months in the year. (I am not speaking of the city.) Malaria and Cholera and influenza will be periodical visitors. People in villages flock to the city for begging in towns. Most of them are mere skeletons for want of food and medical aid. The water in some places, for example, Adilabad district, is just like oil. One touring officer died because he had to spend three days in such a place. People in such areas generally have enlargement of spleen and bald head and pale faces. The British Army was withdrawn from Aurangabad for the same reason. Lastly will the Government give enough of security from official and non-official unjust demands. As Mr. Moreland I.C.S. remarked, the Matsyanyaya holds good in this country to some extent—the small fish eats the little fish, the big fish eats the small fish; the bigger, the big and so on. Corruption of Tahsildars and Talukdars is rampant. Then there is Nazarana trouble. Where on earth are schools for the children for these intending colonists. Will they ever be opened? I know that there are villages with over 3000 population. Where there is not a Mohammedan above all, almost every government post is filled and is being filled up by a prasi—a peon of that community (be he a late convert) thinks that he is immune from any punishment in any quarrel with a Hindu. There is no Legislative Council or a representative assembly to ventilate the grievances of the ryots. I would say British Guiana or Fiji or even South or East Africa is much better.

A HINDU AGRICULTURIST—*The Hindu* 1st July 1922.

Lokaha Samasthina Sukhino Bhavanthu" Om Santis-Santis-Santih.