

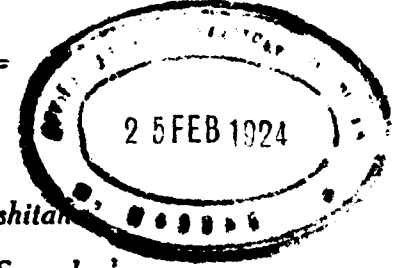
'Sri Mahaganadhi-Pathaye Namaha.'

THE VEDIC WORLD

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

Vol. 1] (15-4-5025) Radhiredgari Ashada purnima (27-7-23) [Nos. 10-12

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



'Dharmo rakshati rakshitam'

'Svadharme Nidhanam Sreyaha'

'Sarvam atmavasam Sukham'

'Nahi gnyanena sadrisam'

'Gnyanadevatu Kaivalyam'

EDITED AND PUBLISHED BY
DR. K. V. SUBBANAMATHYA, 123 GOVINDAPPA NAICK STREET, MADRAS.
PRINTED AT THE MANORANJINI PRESS, SOWCARPET, MADRAS.

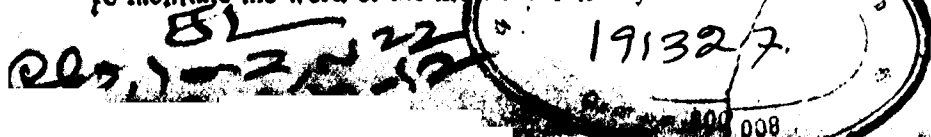
Annual Subscription Rs 3/- (Indian) : Rs. 4'8/- (Foreign) :
Copies only for Yearly Subscribers.

ever might be their understanding about the concluding meaning (*sadhyam*) of Vedas, all of them recognise *varnasrama* as the means to their desired fruit (*Sadhyam*). Therefore, protection of vedic rituals and *Varnasrama* has become the common necessity of all the three types of mutts above mentioned, as their purpose in the matters of this world is concerned is one of common nature. Hence these different sects of *Vaidika-Marga* had to work unitedly for the *Sadhana* i.e. preservation of *Varnashrama*.

Vaidika-Sampradaya (Vedic Traditions) does not allow any body to introduce new things into the society. Even the all-knowing rishis will have to make, why, have made, their rules (*sruthi*) basing on the vedic texts. Therefore Bhagwan Sankara also had to base his mutt system on *Vaidika-sampradaya*. There are five kinds of vedic action (*karma*) i.e. *nithya* and *nimythika* (those that ought to be performed whether one desires their fruits or not) *Karma* (that which is performed for a desired object) *Prayaschitha* (that which is done for the removal of sins) and *Nishiddha* (that which ought not to be committed). Before one begins to perform any *Prayaschitha-Karma*, he should convince himself of his sinful actions, before a committee of brahmans who are learned in Vedas and Dharma sastras. This committee is called the *Parishad* in the vedic language. As the *Prayaschitha Karma* is an inmemorial one in the vedic society so also is the *Parishad*. In Kali-Yuga the standard of sincerity is rapidly falling off. Men of sincerity, who court *Prayaschitha-Karma*, have become rare in these times. If the correction is not attempted from within, it should at least be done from outside i.e. society. Bhagwan Sankara organised these village committees, headed by a chief Pandit called *Sabhapathi*, to act as the outer agent to correct religious and social crimes, while the political crime is left in the hands of another village committee called the *Panchayat*. As a panchayat represents in the village the temporal central government so he made the *Parishad* to represent in the village the spiritual central government (Mutt) which he had established at different centres. And most of the mutts used to be located at the head quarters of a temporal government, acting as an advising agent in social and religious matters. The purpose of the mutts, that were established by the Acharyas (*Vishishtadvaitic* and *dvaitic*) was to preach and convert men into their respective *tatvas* (their way of concluding meanings of the vedas). The village *Parishad* that represents the central mutt of *Vaidika-Sampradaya* collects a small nominal and occasional *Sambhanga* contribution for spiritual purposes) to facilitate the work of the mutts. Similarly *Vishishtadvaitic* and *Dvaitic*

mutts also organised to collect a nominal contribution from their respective followers to get on with their work without interfering with the social structure i.e. *Varnasrama*. Thus the nature and work of these mutts went on well up to the recent times.

These mutts survived the mussalman invaders, of a highly destructive nature, who came to India with the direct object of destroying the *Vaidhika-Marga* and who endeavoured to establish Kingdoms when their attempt failed. Even during the Mahomedan period the vedic society was able to retain its religious and social independence, besides enjoying a portion of the power in the temporal imperial government. With all their active destruction, the mussalmans conquered only ten per cent of the independence of the Hindu society in North India and only five per cent in South India, if it can be said so. This shows that the standard of general knowledge and mental strength of the public was very high as compared to our present times and it also reveals the earnest work of the mutts in maintaining the knowledge of the Superiority of the *Vaidika-Marga*, amongst the general public, on which the strength of the mind of the public stands, to resist the glittering culture of foreign source. This is the story of the nature of independence of the hindu public and the sacred work rendered by these mutts during the Mahomedan rule in India. But the survival of these mutts from Christians, who came to India to earn their livelihood by trade, is becoming increasingly difficult. Though these christians did not come to India with the object of destroying the vedic institutions (religious and social) yet they could not help without displaying their nature (passive destruction.) To escape an active destruction is more easy and convenient than to escape a passive one. The great pretention of the so-called toleration, that these christians are accustomed to display, attracted the hindus in more numbers who were devoid of their traditional education. They make others to believe that they are working for their advantage, like a black-Magician makes his patient to understand or butcher makes his lamb believe. It would occupy a bigger volume than Mahabharata, the greatest work in the world, if any one were to propose to waste his worthy time in writing all the rubbish methods employed by these ignorant and pitiable men for destroying vedic institutions. It is sufficient to note here one of the most recent incidents that took place in the Madras Theosophical Society a christian at heart and at mouth a mixture of religions of past, present and yet to come. After years of assurance to their vague followers that they do not interfere with the religious principles of any religion and after years of pretence in appreciating the caste system of hindus, they



performed a so-called marriage (rather deliberate union between a christian and a hindu girl) which is not only an insult to the hindu society but an offence of a capital nature in the sense of *Sastras* and in a *Kshatriya* government. All this is due to the unchristian tendency of the so-called christians. But there are also christians (though a few) who are above this meanness. The true christian method is similar to that of a mussalman i.e. open conversion. Government by taking over charge of education of the hindus and the private missionaries by establishing schools to impart their own culture, in the name of helping the advancement of education, conquered the mentality of the english-educated hindus, which resulted in the formation of societies such as Brahmo and Arya Samajes in imitation of christianity. These Samajes shadowed and weakened to an extent the influence of the mutts, on whom the responsibility, of maintaining the religious and social independence of the hindu society, rests.

The above mentioned obstacles on the way of working of the mutts are only external. *Sastras* deny the cause of anything to lie outside of it. Therefore the above-mentioned causes are only apparent and we mentioned them, because people are accustomed to know things in that way. The real cause of the fall of the influence of these mutts and consequently the loss of Hindu-independence (religious and social) is within the society. We stated elsewhere that the preceding times would be always better than the succeeding ones, in the course of a *Yuga*. There is a gradual decrease in the mentality and especially in the physical strength of men. Consequently man becomes lazy and prefers an easy-going life. The lazy and wreckless nature of isolated men of the previous *Yugas* has become a general tendency in the *Kali-Yuga*, of course, with a good number of exceptions. It is natural in the world that every movement would find some following big or small. The fall of the *Vaidika-Marga* in Northern India, took place in three instalments. (1) In Northern India teachers, who advocated some vague devotion, rose up and attracted the attention of a large number of men who have grown up lazy to perform *Vaidika-Karma*, that requires a good lot of labour and patience. They called this devotion as Bhaghavata Dharma, though it is not really so. For this is not based on *Vaidika Karma* i.e. not in accordance with *sruti-smriti*. It is almost similar to the devotion that is practised by *Mlechhas* (*Non-vedics*). Under the circumstances more number of men began to give up their connection with these mutts. This is the reason for the early decline of the mutts in northern India. (2) Added to this, the mussalman influence, that was greater in northern India, brought on, into the society of that part of the country, some unconscious changes that were

detrimental for the upkeep of these mutts. (3) Lastly to make matters worse, the Arya Samaj in Punjab and the Brahmo Samaj in Bengal made their appearance in imitation of christianity which they digested in ignorance. During the first two periods the fall was general in the society while in the third instalment the English-educated Hindus alone fell a victim to these misleading societies. The Southern India mutts took a different course. They are almost free from the contamination of the so called *Bagavat-Dharma* that overlooks the *Vaidika-Marga*, and Mahomedan influence that brings on unconscious changes into the vedic society. These southern Mutts, having escaped the first two undermining influences that the northern country was exposed to, had only to share with the third instalment though in a different shape. The southern Mutts maintained their full influence over the society until they met Theosophical society and Ramakrishna Mutt, their rival (rather bogus) institutions. The English-educated hindus, who are made to think that some sort of change is necessary in the hindu social life (they ignorantly mistake sometimes religious matters for social) began to join and encourage these bogus institutions as they present them the hindu *Sastras* in such a manner as to appeal to their new mentality. As these men are in the midst of real orthodox hindus, they do not go to such an extremity as their fellow so-called social hindus of the northern parts would go. This they exhibit in the legislative councils in bringing amendments to the religious bills (calling them as social) that are brought by their northern brethren. Instead of questioning the right of these men to interfere with religious matters, they are participating in them, having the same desire for change that is acquired from these bogus institutions. From the above description, it is clear that their hindu public neglected on their own accord, their divine organisations (*Mutts*) that are established for the upkeep of their religious independence. Of course, the times and association with foreigners demanded of them to spend a portion of their time to the foreign language and education. This does not mean that they should entirely replace their *Sastraic* education by the foreign one. This is the part the people played for in the loss of their religious independence.

With all our due respects to these mutts (all the three kinds) we have to refer here their working condition. This is more applicable to Sri Sankara Mutts that are pioneers and models, that were followed by others. It is Bhagwan Sankaracharya's divine plan of organising the mutt system, to keep alive the united walk of the Hindus in different countries of this vedic continent (India) against the foreign forces, that tend to inter-

fare and break such united walk in these dark ages (Kali-Yuga). Hence it becomes the first duty of these remnant mutts to see that the declined mutts are restored to their proper state by rendering all the means and influence that is left at their command, unlike the Zemindars of South India (who are not expected to know the value of the impersonal activity) and who neglected, in these days of so-called Nation Building, two of their sister noble states of most ancient origin like Sri Kalahasti and Karvetnagar. The second and the most important one is the revival of the Parishads, their village representatives, on which their very proper order depends, in their own jurisdiction. The third and the most necessary aim at present is to enlighten the blind government (in religious and social matters) against the campaign of misrepresentations carried on by the so-called social Hindus. And with great regret we note here that a notable south India mutt (Kumbakonam) recently contributed a considerable amount to a party of destroyers of the principles of Varnasrama for which the mutt is supposed to be a guide and protector. Above all, it is given to a purpose which finds no place, in the divine programme of mutts and this action is indeed of a highly deplorable nature, especially in the face of the government's present attitude to utilise the religious funds to purposes other than what they are intended for, under the inducement of ignorant rebels against the principles of Hindu Society. Such is the influence of *Malakali* (worst times) even over these mutts that were started to maintain the vedic traditions against the ignorant and irresponsible rebels both from within and without the Hindu society.

CONTRIBUTIONS.

THE CHRONOLOGY OF SANSKRIT LITERATURE. III.

By His Holiness Sri Kalyanananda Bharathi Swamy T.T. & D.V.D. Balaswamy, Sringeri Virupaksha Peetham.

Now coming to the era of the Purana we have before us the following representation of the 1st June 1920. Chaitra Bahula Vidiya 5022 Kali in the light Chandramana. What does this mean? This means that this day is the 18.33.983rd day after the advent of Kali. This epoch is being preserved in India with accuracy in a thousand ways which the occidental can never boast of. Every Dwija bears testimony to the correctness of the date, as he claims the pride of having preserved the epoch in a thousand ways better than the Churchmen of London. One who is acquainted with the *sampradaya* of cited in

India is aware of the fact that every dwija in India is a preserver of the epoch. Every dwija is required by the sanctity of ritual to repeat the time, place of his situation even twice at least a day when he performs his *sandhyavandanam* both in the morning and in the evening—by which he is said to fulfil the grand duty of a pope or an archbishop or a moulvi in the annals of India. Similarly every dwija is required by the law of ritual to preserve one's genealogy correct to three generations above, by repeating it once in a day in his *Tarpan*. Thus many an incident in the life of every individual in India, bears testimony to the accuracy of the epochs and genealogies of India, which no other country on the face of Earth can ever boast of having preserved with such sanctity and pride. Wherever you see in India, in hill or dale, on plain or mountain in every nook and corner, you see in the form of every dwija a pope of Rome or a Moulvi of Mecca preserving the epochs of the Universe correct to the fraction of a second. So far the greatness of the *sampradaya* of the Hindu orthodoxy over the tradition of the Popes of Rome. The authorities of the puranic era does not consist in this only. The era of Kali has its support unshaken, in perfectly reliable historic evidence as well, for the reason that a good many world-stirring events happened to take place before, on and after the commencement of Kali, which the world can never possibly forget, or remove from its annals at any distant future even; a few of which can be cited as follows which have direct reference to the question on hand.

1. The Mahabharata War. 2. The Installation of Yudhishtira. 3. Bhishma Niryanam. 4. The Aswamedha of Yudhishtira. 5. Sri Krishna Niryanam. 6. The Installation of Parikshit. 7. The Maha Prasthanam of the Pandavas. 8. The wholesale destruction of Yadavas. 9. The destruction of Dwaraka by the sea; and so on. These and a good many incidents of the like are not too trivial to be trifled away with as mythical or allegorical, which mark the extraordinary epoch of Kali. Of these Sree Krishna Niryanam and the Installation of Parikshit stand as monumental stony pillars to commemorate the commencement of Kali; for the reason that the day on which Sri Krishna left this corporeal rind is reckoned as the very day on which the era of Kali has commenced; and immediately a few days after Parikshit was installed as the unrivalled emperor of Aryavarta.

Strictly speaking, Sri Krishna Niryanam marks accurately the commencement of Kali or in other words the era of Kali is the Era of Krishna Niryanam; a loose and vague idea of which and which alone

can be supposed to be the cause of the monkish gloss in conceiving the era A. D. the venerated era of Xendom, seeing the philological significance that exists between the names Kristna and Christ. Students of history and philology can easily be convinced of the fact that the era A. D. had had its footing upon a loose and vague information of the memorable Sri Kristna Nirvana, and that it means after Kristna but sorry to say that the actual time could not be grasped by the shortminded churchmen who imagined the date of Noah's deluge to be at a distance of nearly 2500 years behind them. The dates of Nirvana and dates of installations are considered sacred and they are recorded, nay, remembered with perfect accuracy. The dates of installations too may be neglected but the dates of Nirvana are preserved with great care. One who is acquainted with the sampradaya of ritual can easily grasp the truth of our statement. To the deceased, ceremonies monthly at first, annually from the commencement of the 2nd year are performed; and these ceremonies are to be performed exactly on the corresponding day on which the person shakes off one's earthly coil, and any neglect is considered as a blasphemy and a sacrilege on the part of the person on whom the burden of the ceremony lies. The Nirvana of Sri Kristna is such that the burden of the ceremonial falls upon each and every one, and that is why the festival of Vatsaradi—Telugu New Year's day is observed by each and every Hindu irrespective of caste and creed. So much with reference to the historic evidence of the Era of Kali. Yet the authenticity of the era does not rest with this only, for it has its entire support on astronomical accuracy which no other epoch in the world can claim to have, and which is often neglected by the orientlists for silly reasons.

It requires no proof to say that no other country on the face of earth has ever taken so much advantage of Astronomy as India in India. Astronomy forms the back-bone the life of each and every individual from the moment of his birth to the moment of his death. Hence every action in India finds its reference to accurate astronomical calculation corrected to the fraction of a second. As a consequence of such importance attached to Astronomy the science of Astronomy has had its wonderful progress in India even to the present moment from time immemorial. The testimony of Astronomy is the fundamental factor of research in chronology, which, we hope the occidentals and their followers minded very little in their investigations; hence the confusion. Had it not been for the neglect of astronomical evidence they would not have had the audacity to jet down the chronology of India so worthless as they pleased. Every house in India feels

proud to have a perfect calendar which goes by the name of Panchangam, to conceive the sanctity of which is beyond the scope of those whose idea of a calendar cannot extend to more than a catalogue of months, days and a few numbers in the serial order. The days of the week, the fort-nights the months, the years, the yugas &c. of the Indian Panchangam have behind them monumental support of Astronomical truths which no mischievous hand can tarnish in any way at its will and pleasure. A man may at one stroke tear off a panchargam, or demolish an observatory or torture an astronomer but he cannot meddle with the stars and planets with his lilliputian form. Hence in the light of Astronomical evidence we herein justify the accuracy of the era of Kali i.e. the era of Sri Kristna Niyanam; for which purpose we refer our readers to the motions of the Saptarshi, the great bear.

INTER-NATIONAL AND CLASS NEWS AND VIEWS.

INDIANISE INDIA!

BACK TO OUR IDEALS.

BY K. S. RAMASWAMI SASTRI.

(Subordinate Judge, Chittoor.)

The world is everywhere full not only of the conflict of races but also of the conflict of ideals. Unrest is rampant everywhere. The gospel of minding other people's business is the gospel of the hour. Every nation wants to be abroad, not for pleasure or learning or fraternising but for subjugation, domination, and exploitation. The worst feature about the new nomadism is that it goes in the name of brotherhood. We hear about the Anglicisation of the world and the Americanisation of the world. We have had the spectacle of an attempted Germanisation of the world. We may hear of the Gallicisation of the world, the Russianisation of the world, and the Japanisation of the world. In this welter of opinion, there are dreamers who dream of the Indianisation of the world. But the task of sanity and sweetness, always urgent and now especially imperative, is to spread the idea of the intensification of the life of each race without the goading of the race by passion and prejudice to overflow its natural boundaries in the course of an effort to deluge the world. President Wilson's great announcement of the principle of self-determination and his formation of the League of Nations are efforts in the direction of declaring and protecting and making dynamic this great principle. This principle is quite suited to the genius of Indian culture.* Nay, it is of its very

* Indian culture demands self-preservation the opposite extremity of self-determination. Of course self-determination is the highest improved form of the western (non-Vedic) culture (Ed.)

production, rural life and urban life etc. The town-dweller is in the grip of bacteria and the villager is in the grip of the money-lenders. We do not yet know how to link the individual and the family and the society and the State wisely and well. Each must move with ease from the centre to the circumference and from the circumference to the centre. We are fortunately living at a time when everything is in process of formation. I think that we, the workers and the dreamers should rejoice at being alive in such an age of transition. We have not yet discarded the village and concentrated in towns. We are not yet committed beyond redemption to this or that type of industrial and political life. If we merely copy urban intensiveness and rural stagnation and political and industrial class warfare from the West, we shall be like those who marry in haste and repent at leisure. We must effect social and industrial and political federations by following that imperious inner call which calls us in the direction of the federation of the world.

THE DANGERS AND THE OPPORTUNITIES BEFORE US.

Let us therefore realise the dangers as well as the opportunities before us. The modern state has been an octopus strangling all healthy co-operative self-governing rural life. Where local self-government ends, bureaucracy begins; and where bureaucracy begins, local self-government ends. Others care for the villagers so much that the villagers forget how to care for themselves. They grope about like men who have been created with attachable eyes and who have left their eyes detached elsewhere. True national life in India is possible only when the rural life is so organised as to manifest the faculties of communal will and love and intelligence and when the national life is broad-based on interlinked rural life. The neglected village will be the ruin of India as of the rest of the world.

The maladjustments of man and nature have been innumerable. It is only in recent times that science has been minimising them. The maladjustments of man and man are still where they were. A new social and industrial idealism must work, and work persistently and courageously and indomitably, if they are to lessen and disappear. Economic forces should be so guided and transformed that they may become ladders leading unto a higher well-being. We have had the era of workers seeking, and seeking, in vain, with broken hearts and lives, for work. In the new era that is to be, it is work that must seek the worker. We must become equally masters of heredity and nature. We must throb with a sacrificial heart. To use once more A. E.'s powerful and precious words: "Our task is truly to democratise civilisations and its agencies; to spread in widest commonalty culture, comfort, intelli-

gence and happiness and to give to the average man those things which in an earlier age were the privileges of few." The lessons of social interdependence must be taught in schools and learnt in life.

MODERN ECONOMIC TENDENCIES.

We are told that modern illustrations are built on surplus and that ancient civilisations were built on deficit! It would be more correct to say that modern civilisations seek to build on an oversurplus in some lands which results in deficits in many lands. Intensive overproduction by impressing even women and children into the services of the machine has brought about such a result. Transformations of social heredity in one portion of the world cause reverberations everywhere. Just as in a society, wealth-blunted faculties and poverty-blunted faculties result in national inner starvation, even so wealth-blunted national faculties and poverty-blunted national faculties result in international inner starvation. We must hereafter inaugurate co-operative groups utilising co-operative surplus for co-operative good.

In regard to the industrial and commercial relations of nations and races, we see that nature-endowed but industrially backward races begin with a policy of free trade so as to raise themselves; they can seek the help of protection to quicken and perfect their manufactures; and once again they resort to free trade and free economic competition so as to out-distance rival races. But these fluctuations of economic gospels are due solely to self-interest. The nations have not learnt that the well-being of all is the only cause of the true well-being of each*. Economic concord is as important as political concord. Unless the nations know how to respect one another's needs and wishes and rights, economic competitions will lead to commercial wars which in their turn are sure to lead inevitably to political wars of colossal dimensions and disastrous results.

In respect of industry we must steer clear of the western evil of an industry divided against itself. Production, distribution, and consumption must be organised on a co-operative basis of mutual harmony, only then will the primitive methods of production, distribution and consumption disappear. The domination of production and distribution and consumption by capitalism is equally harmful and most equally so. Further, India has been designed by Providence to be and must be a predominantly agricultural nation. Her industries must be such as to suffice her needs. She need not and cannot flood the world with her industrial productions. As A.E. says well: "Agriculture is of more importance to the nation than industry." We need not feel ashamed of this. Cottage

* We quite agree with this statement, being an ideal of our sastras that would receive articles from us later on. (Ed.)

industries must flourish more and more largely, machinery being limited only to cases of industries which will tax human labour in a measure disproportionate to results and which will not interfere with the earning of livelihood by the bulk of the population through agriculture and through cottage industries. We must not copy the bloated industrial cities of the west, begrimed by smoke and besotted by drink, and dehumanised by competition and by lack of cultural facilities. We must locate industries in garden cities where electricity, the new Aladdin's lamp of science, will in a moment bring work and workers huddling in slums and chawls close by man-killing and money-making factories.

SOCIAL IDEALS.

In respect of social life also we must preserve and assert our individuality. The co-operative and non-competitive basis of our society with its organisation of workers and its organisation of the aims of life must be maintained. Occupational guilds working on a co-operative basis must move harmoniously with one another, and must as far as possible prevent by public opinion, trespass upon others' avocations and occupations, object to such fluctuations as national and international causes may require and necessitate. We must further guard against our urbanisation and maintain that balance of rural and urban life for which India was so famous in the past. In towns we must not adopt wholesale all the western urban institutions for public philanthropy and public amusement. We must not have the officialised and official-ridden poor houses of the west. The guidance and control and direction of public philanthropy must be left to non-official agencies banded in a spirit of love to carry the overflowing love of the heart in the form of spontaneous help to the poor and the infirm and the destitute. As A.E. says well: "How ghastly is the brotherhood of the state for its power the workhouses declare and our social decrees which turn loving-kindness into official acts and make legal and formal what should be natural impulse and the overflow of the heart." India's private charity, for which she has been famous all over the world, should not be lost. Public amusements should be guided and controlled and directed by non-official expert lovers of art banded together to heighten the national perceptions of loveliness.

INDIAN POLITICAL IDEALS.

In politics, I feel that the last word has not yet been said in the west or in the east, India has been experimenting * with forms of

* Ancient India never experimented any form of Government as it was simply following the polity laid down in Vedas. And even when India was subjected to some change in the middle darkages, it was always attempting, to keep up nearer, and to go back when possible, to the polity of Vedas. (Ed.)

political life from the very dawn of time. Monarchies of all sorts—autocratic, limited, elective and what not—aristocracies, guild-states and republics, have all been tried. What I wish to know is whether the system of representative Government and the party system as flourishing in the west today are the *nephes ultra* of political life. Manufactured public opinion under the autocracy of the Fourth Estate is by no means an edifying spectacle. The self-boastful modern system is but despotism in seesaw. Party patriotism is only a euphemistic term for factiousness. The party system leads to the natural state being perpetually in a state of unstable equilibrium. In the ancient Indian polity even in monarchies, the cabinet as well as the popular assembly were representative of all the groups of the population. The seesaw of the party system was unknown. There was no instability of political equilibrium. It may be that that system cannot be revived in the same form now. We had a combination of monarchy, aristocracy and democracy; and the democracy was representative without any septennial, a quinquennial or triennial convulsions in the shape of theatrical self-advertisements and abuses of others and electionseering campaigns. The new ideal towards which the world is moving is co-operative democracy, where all associations of national workers would be represented to guide the whole for the benefit of the whole. Individualism in the economic being cannot suddenly become collectivism in the political being of the nation. We must seek and achieve the triumph of the co-operative principle of life everywhere so that we may establish the wonderful new birth that is waiting to be born in our century—the co-operative commonwealth.

TOWARDS A NEW ERA.

In the various fields of cultured life education, science, literature, art, philosophy and religion—we have to be on our guard even more than elsewhere. It is there that we have the vital life-centre of our race. We must study our psychology of education and know and value aright our educational ideals and methods. The new spirit in India has blossomed in the educational field as the Rishikul, the Gurukul, and the Viswabharathi of Rabindranath Tagore. Indian science, with its arrested development despite its fine past achievement, has attained a new freedom and self-awareness in Sir J. C. Bose, Sir P. C. Ray, Mr. Raman and Mr. Ramanujam, and must move forward, neither agnostic nor unethical as in the west, but linking power to righteousness and blessedness as ever before in our land. Indian literature and art must

* We will prove these as imitation goods in our coming numbers of our journal. (Ed.)

preserve their idealistic and romantic note, their passion for peace and their revelatory power. More than anything else, Indian philosophy and religion must be rooted in the realisation and the revelation of spiritual unity and perfection. It is in these directions that we have to intensify our racial and national life with ceaseless vigilance and by continuous and unremitting effort. The secret of the Indianisation of India is there and nowhere else. Unless we have "the tonic of a wholesome pride" in these directions, we are sure to be overborne and swept away by the rushing tides of overflowing races and ideals from abroad.

INDIA—A QUALITY.

India is a quality, not a quantity. It stands for a new graduation of values. Her mission is not merely to step into the new world as an over-producing masterful nation battling with other nations engaged in the same task of overproduction and conquest. We must dare to achieve freedom and love and happiness as these are real distinctions of a spiritual basis of life. A. E. once said in noble words: "No policy can succeed if it be not in accord with the national character!" Have we tried to study the secret springs of our national character? To us it is the Sattvic ideal of beauty that appeals most, though we love beauty. It is not modern ideal of individual liberty and national assertiveness and expansion that we admire and desire, though we love individual freedom and national power; but it is co-operative and peaceful national life full of dynamics of resistance and setting the individual leisured and rich and free to attempt to realise the Infinite. Races like ours are born in eternity and for eternity. We cannot and must not and will not change in essentials. The truer spirit must bend to us, or else we will break it and fling it aside. Our ideal is an aristocracy of character sustained by an economic democracy, the only real ruler being Dharma. Unless we win back social co-operation and economic harmony and political unity, and set free the individual to realise himself in devotion and in wisdom, we can never be ourselves. Only when we achieve that can we achieve inner unity again. A mere outer mechanic unity will have no vital powers of resistance or realisation. After achieving inner unity, we must set ourselves in relations of love towards all the other races in the world. The Srimad Bhagavatha declare that hatred harms the hater as it devitalises the spirit. Only when we have thoroughly Indianised India, we can really achieve India's spiritual leadership of the world. When shall we begin the Indianisation of India?

The Hindu.

The Message
of
Sruti-Smriti.

HARIHI OM

The Journal
for
One and All.

THE VEDIC WORLD

Vol. I] (15-3-5025) { Rudhiredgari Adika and Nija Jeshta purnimas } (28-6-23) [No. 11.

EDITORIALS.

VAIDIKA RAJYA.

Rajya i.e. Kingdom is the function of a Raja i.e. King. A Raja is one, who affords his people a harmonious life (Ranjana). When the harmony is not wanting in the world or in a country, there is no necessity for the Rajya. In the early ages i.e. *Krita-Yuga*, of this *Maha-Yuga* (the sum-total of four Yugas) the vedic society knew no Rajyas or Rajas. It means that the harmony is a natural gift with the society that existed in the remotest times. As the people gradually fell from such an almost perfect state of life, there arose a necessity for the Raja to carry out his function Rajya. Before we describe the vedic King and his Kingdom we should know the causes why there were no kings and why the Kings had no chance to execute their functions i.e., Rajya. Brahmins, a section of that great society, were worthy of their names in those ancient times. A brahman is one, who is capable of extending himself into the mentality of other beings influencing them with the sathvic Gunas (qualities such as kindness) through his *manthra-sakthi* or mental powers won by *Thapas*. By performing *Yagna* he regulates the rain which grows the crops that would help the maintenance of contentment and peace amongst the public. Nowadays the leaders of politics, who are considered to be sathvic by their ignorant followers, complain that their followers are *Rajasic* and *Tamasic* i.e., possessing qualities such as violence and hatred. If a leader of a Guru is really *sathvic*, the persons and even animals that come under his influence should necessarily be *sathvic*. This was true with the great brahmins or rishis of those glorious times. One could at once guess of

know that there is a brahman or a rishi in a certain forest, at the very entrance of it, by finding the harmonious life that exists between the antagonistic animals such as the lamp and the tiger. Numerous stories of such instances can be found at random in the history of those times. When Emperor Dushyanta entered the forest, in which the great Rishi Kannva lived, he could at once know that it was a residence of a great brahman or rishi. In the first Yuga i.e., Kritha-Yuga, people in general were more susceptible to mutual harmony than strike and quarrel and to counteract the little susceptibilities to quarrel and strike, there were more brahmins worth their names, who could influence the people with their Sathvic life. It was such state of things that did not give room for Kshatriyas to display their functions in the society, in those remotest (so called pre-historic) times. It is said in Sastras that the preceding ages will always be better than the succeeding times, during the course of a Maha-Yuga. According to this nature of times, the second Yuga, i.e., Thretha maintains only seventy-five per cent of Dharma of the first Yuga. So, as the time advances, it creates room for more and more disharmonious life in the society. Where does the weakness commence? In what part of the society? It is not from any section of the society. The tendency is general. The decrease in the number of Rishis and the tendencies for more strike and quarrel among the public take place simultaneously. This gives rise to Kshatriyas to display their function among the society. We have noted above that the method of brahmins to maintain harmony among men, is one of inner-process (Antar) i.e., mental. Here the method of a Kshatriya is of a different type. Here the process is external (Bahya) i.e., phisical. The first Kshatriya, that was approached by the public asking him to act as their King was Razoo. He refused the kingdom and the powers of a king. Next his son Kardama was approached, in vain. Because he went to the forest to make *Thapas* refusing the Kingdom like his sacred father. His son Nanga accepted to take over the charge of the kingdom. His son Neethi succeeded him. Vinya, the son of Neethi is the first practical king that took up the full functions of the King, and ruled the people. Thus, it took five generations for the ruling class to accept the powers of a King in those golden times. Power was hated by the ruling class (Kshatriyas) as power and wealth are causes of disintegration and degradation, which later on lower the spirituality. They are the barriers on the way of one's own realisation. So the wise men of those times could not sacrifice the sacred life for a mess of materialistic name and prosperity, which is so dearly courted by the ignorant moderners.

Coming to the qualifications of a Kshatriya (vedic King) we note that he should be well versed in Vedas. Further he is not to govern people or bring harmony among men as he or his advisers might think. He should have no self-conceit (*Ahankar*). His advisers are not to advise him to do this or that as they think. They are simply to facilitate him in understanding the *vedas* or *Dharma-sastras*, whose commands he would have to obey in discharging the functions of a vedic King. This is the theoretical side of his qualification. In the vedic society practice precedes theory. Therefore to undergo a practical course along with the theoretical part of it, the young Kshatriya used to be sent to the forest the residence of a great rishi. Thus having himself gained control over his senses (*Indriyas*) and having resigned his own personal-conceit, the Kshatriya King accepts the function (the regulation of the senses of his subjects) of the Kingdom of his fore-fathers. His first and the foremost function is to give facilities and protection to the rishis. Because his function is facilitated by the upkeep of the Rishis who create more harmony among men through a better method described above. By this first function i.e., encouragement of Brahmin life, the vedic King derives the name Kshatriya. His next function is to maintain the natural laws (vedic instructions) that maintain harmony among men. There are two causes for the break of harmonious life among men. The first cause is one's own mental quality (*Guna*) and the second cause is the external competition for living. By protecting the caste-system (varnasrama) the King maintains their respective unadulterated quality (*Guna*) of every caste and avoids the competition of life (as every caste is to follow a specific mode of living.) By this second function of maintaining harmony among men, the vedic King derives the name of Raja. In one word the duties of a Kshatriya King is to protect the natural laws (vedas) and the institutions of the vedic society (varnasrama); and he is not to create artificial laws that gratify either the temporary desires of his own or of his people. For following this principle, he derives the names of Vishnu the god of protection. Then, under what category of the modern language, the Kshatriya King is to be classified. Is he an absolute monarch? No, he is not. Because he is not ruling the people according to his will. Is he a limited monarch then? Surely he is not. For he is not limited by the will of his subjects. Can his Rajya then be called as democracy? or republic? It cannot be called in either way. Because it is not conducted in accordance with the desires of the people; and it is so conducted on such a sastric bases, as to result in a lasting and abundant benefit of every man of men. Then what is he? The vedic

King is an agent and protector of the Eternal laws the commands of the vedas. He himself undertakes the function of a ruler, because vedas command him so. And he undertakes his function for the sake of discharging the duty of his own and his subjects alike.

The rule of the regular Kshatriya government over the vedic society ended by thousand years after *Kali-Yuga*. Governing function by birth and worth (*Kulam*) ended with Kshatriyas. Might (*Souryam*) and influence or command of a following (*senna*) have become the means for acquiring Kingdoms. In the great Mahabharata War that took place at the end of *Dwapara-Yuga*, the major portion of the Kshatriya Kings died for good. The remnant of Kshatriya Kings continued, for about thousand years in the *Kali-Yuga*, gradually giving room for their offsprings born to their sudra wives. At this time Meghada became the seat of the Imperial throne. Mahapadma, the son of Mahananda through his sudra wife, got the possession of the imperial throne of Maghada by his birth-right. This imperial throne at Meghada has fallen in the hands of Sudra Kings, who rendered help to their kind sudras, to acquire Kingdoms of feudatory states. Almost in the same manner all the states of India came under the rule of Sudras. Though these Sudra Kings have removed the existence of permanent Kshatriya Kings, they did not neglect the laws of the society (vedic commands in the form of *Varnashrama*). Their rule contained some traces of ideals of Kshatriya rule. It was, at the time of Chandragupta, a King of this category, that the outside countries such as China and Greece came in contact and recorded for the first time the great prosperity and order that were prevalent in the Hindu Kingdoms. In comparison with the Kshatriya rule with such high ideals—that extended over two millions of years—this portion of Hindu History is far inferior. What is inferior and modern to the vedic people, has become very superior and most ancient, as they would consider it, to the outsiders, as their life is comparatively short. Most of the sudra Kings, became the followers of Bhagwan Buddha who flourished at this time and preached a convenient religion to suit the condition of these kings. Asoka, the head of the imperial throne at Meghada, was chief of these Kings. Though they converted people into Buddhism and worked much for its progress, they could not disregard the vedic institutions. Because they did not adopt Buddhism for the sake of love. They are the sons of Kshatriya Kings through their Vaisya and Sudra wives. Therefore they are not exactly Sudras. But they are Nama-sudras. That is to say they are a little above to Vaisyas and Sudras. These Nama-sudras could not inherit the Kingdoms

of their Kshatriya fathers by birth-right. Under circumstances (*Apath-dharma*), they could only act the temporal part of their Kshatriya fathers, omitting their Ritual (*Samikara*) portion, as they have no right sanctioned in the Sastras to undergo the vedic rituals of the Kshatriya class. When they found the sastraic and social restrictions, to undergo the vedic rituals that are so much esteemed in those times, these Nama-Sudras took shelter under Buddhism, the convenient religion that was propounded by Bhagwan Buddha for such type of men. This is similar to the action of the so called modern social hindus, who go to foreign lands and live an out-caste life and when being excommunicated from the general society, assume themselves as members of the Brahmo Samaj and Arya Samaj and pretend as great social reformers. But there is a good deal of difference between the ancient Buddhists and the modern so called reformers. The buddhists were in close touch with *Vaidika-Marga*. They were learned men in their national literature, traditions and customs, besides being men of highest conscience. This is the reason why those Kings such as Asoka the great, did not interfere with the *vaidika-Marga*; and treated them as they used to treat men of their own adopted faith buddhism. Whereas the Brahmo Samaj and Arya Samajists of these times, are not in touch with the *Vaidika-Marga* (who are lacking in a national literature of their own traditions and customs) as they are taught and trained in foreign knowledge. And even the much talked of conscience, by these men of foreign mentality, is only in lip and rarely in action. This is the reason why these men, who are practically excommunicated from the Hindu society proper and who have no moral right to represent the orthodox hindu society, take advantage of their temporal power in the foreign government, the author of their mentality and bring every now and then troubles and ruin to the vedic institutions (all these being perpetrated in the name of social reform). Coming to the Buddhistic times, the majority of the general public, were in favour of the *Vaidika-Marga*. But as time advanced the number of Buddhistic Kings increased in the country with a greater corruption, due to the unrestricted lives of these Buddhists. The rule of these Sudra Kings (both converts into Buddhism and others) extended over about 1300 years i.e., 1050 A.K. to 2321 A.K. (up to 781 B.C.). There were three great dynasties namely Mourya, Andhra and Gupta that ruled India during the period of these 1300 years having their imperial capital at Meghada. The imperial government ended with the Gupta dynasty. After the downfall of the imperial Buddhistic dynasty at Meghada, all the feudatory Kingdoms became independant. We stated

above that there were Kings, who had great regard for the *Vaidika-Margha*, in spite of the spread of Buddhism in the country. Ever since the fall of the imperial throne which upheld Buddhism, it had become more convenient for these Kings, who are for the *Vaidhika Margha*, to bring back the vedic life in a prominence.

In about two hundred years, by 2500 A.K. (after Kali-yuga) the revival reached for prominent stage and the country saw the end of the Buddhistic and Jain influence. Sri Kumarala Bhatta the great vedic scholar and teacher and Siddhodhana the King of Benares and another his namesake the King of Gujrat, prepared the way for Bhagwan Sankaracharya, to blow up finally the obstacles on the way of *Vaidika-Margha* and establish Sastraic life, irrespective of co-operation of the temporal Kings. Bhagwan Sankara assumed his earthly existence in the year 2593 A.K. It requires no elaborate explanation here, about the immortal work of Bhagwan Shunkaracharya, as much as his name is associated with everything that is appreciated as Hindu merits. It has become attractive even to the materialistic minds besides the great thinkers of the modern times. Though his intellectual or theoretical side is recognised by the modern thinkers and scholars all over the world, yet his practical side is not properly understood by them. He, not only produced the greatest intellectual conclusions of the Vedas, but also adopted a sound method for the upkeep of the vedic institutions, independent of the Kings that make their short appearance from their might and disappear from their wrongs in Kali-Yuga. There are reasons for not reaching to these modern outside thinkers and scholars, the practical side of the Jagat Guru. By the time the outside world came in contact with the mutts, that were established by Bhagwan Sankara, they were not in proper working condition to impress the outsiders, the silent work of maintaining the peace and order of the society and above all, the maintenance of the inheritant nature of the independence of the Vedic society irrespective of the temporal governments. Bhagwan Vyasa said in *Bhagavadata* that Bhagwan Sri Krishna has taken his Avatar, for the protection and encouragement of brahmans, in whose protection involves the upkeep of the vedas and Varnashrama that amounts the order of the society. Bhagwan Sankara established the mutt-System to give effect to this method of maintaining peace and order in the society, through the protection of the purity of the brahmans. Because he knew that in Kali-Yuga the foreign Kings that might govern India, the land of the *Vaidika Margha*, would not have had the above ideal in their tradition. Therefore, he separated the function of maintaining the above ideal (until the vedic

society sees the dawn of Vaidika Rajya) from the temporal government and established the spiritual governing and protecting centres, under the name of mutts, throughout the length and Breadth of India. Between 2500 and 2900 A.K. Kings such as Siddhodhana, and Vikramaditya and great brahmans such as Sri Kumarala Bhatta and Bhagwan Shankara, appeared and completed the great revival of the *Vaidika-Marga*. They did this with the consent of the then Kings, (who could intelligently understand the necessity of the separation of the spiritual Government from that of temporal one, as the kings generally would be outside the Kshatriya caste in Kali-yuga. This helped brahmans to revive their lost merits. Brahmans with their renewed merits brought back Kshatriyas into power and influence in the land. These Kshatriyas are known as Agnikulas or Rajputs. They ruled India under four dynasties namely Pramara, Thonara, Sukla and Parihara from 2902 to 4302 A.K. and were lost finally in the hands of Milecha Kings as a result of using governments for their selfish ends, that is quite unnatural and untraditional with the Kshatriya Kings.

Such is the nature of Vaidika-Rajya, the principles of which are unknown either to the foreign governments or to the modern thinkers, (This will be treated in the columns of our second volume) We have noted above that the first stage of the vedic society maintained harmony without temporal Kings and governments. The public were free, from the heavy burden of maintaining a large establishment charges of Kings and their costly servants. The peace and order of the society was maintained partly by the good behaviour (sathvic nature) of the general public and partly by the great brahmans or rishis who were no burden to the general public as they do not in the least depend upon the Kings for their sustenance. This is the Brahmana period of Vaidika-Rajya. This extended over 2 millions of years. The second stage we have noted above is the Kshatriya government. As the Kshatriyas being nearest to brahmans, their Rajya was nearest to brahman methods. As they had to undergo apprenticeship under rishis, they were mostly depending upon rishis and their methods for the peace and order of the society, using the instrument of punishment (danda) when the spiritual methods found insufficient. Though there was taxation during their rule, it was very small. This is the Kshatriya period of Vaidika-Rajya. This extended over two millions of years. The third stage we have noted above is the Sudra government. As we have said above, these Nama-sudra Kings had only to rule through the instrument of punishment, i.e., (Danda). Hence the taxation had to be increased (not so much as we note in modern governments) to meet the living of the

servants of the government. This is the interval period of the Vaidika-Rajya. This extended over 1300 years. The fourth stage is the renewed Brahmana Rajya that has been established by Bhagwan Sankara, which is to continue along with all sorts of temporal governments that come and go during the times of Kali. The fifth stage is the renewed Kshatriya Rajya which could only last 1400 years giving room to foreign powers (Mlecha Kings) i.e., Non-vedics. And lastly we note down here the peculiarities of the Vaidika Rajya that are unknown to the traditions of the modern governments 1. The function of the Vaidika Rajya is not only to punish the wrong doers but also to maintain the learned and righteous (Sadhus) 2. It depends more on inner-process (Thapo-Balam) than that of outer process of punishment (Danda) 3. It is not a burden to the public as its tax is very small. 4. It is not subject to changes as is the case of Modern governments. 5. And above all it is only in Vaidika-Rajya that man is free from men, as he is not dictated by a man (absolute monarch) or by a certain section of men (Legislative Assembly) to act up to their judgments.

CONTRIBUTIONS.

THE CHRONOLOGY OF SANSKRIT LITERATURE. IV.

By His Holiness Sri Kalyanananda Bharathi Swamy T.T. & D.V.D. Balaswamy, Sringeri Virupaksha Peetham.

The Saptarshi constellation is observed plainly in the heavens, to be moving round as if it were fixed on the pivot of Dhruva otherwise known as Polestar. This great bear was considered to be immovable by the occidentals till very recently; but they have now come to the conclusion that it is also moveable; which observation has been taken advance of long long ago in Aryavarta as an evidence to correct historic blunders concerning long periods of time. It is stated that this constellation takes a period of 100 years to travel from one star to another. This is a rough calculation of the period of time taken by the Saptarshi to travel the largest distance to be observed between two stars; hence the Saptarshi may take a shorter period than 100 years to travel a shorter distance to be observed between two stars. Careful observation convinces us of the fact that the Saptarshi takes a little more or less than 2465 years to make one complete revolution to reach the same spot from which it starts; which number of years can be taken as the constant in observing the cycles of the Saptarshi.

The present position of the Saptarshi is not a trivial thing which can pass away unnoticed. The sampradaya of marriage ritual insists on the new-married couple the observance of Arundhati, a small star adjoining the second star of the constellation commencing with the tail. Hence each and every individual in India bears testimony the accuracy of the position and motion of the Saptarshi. If you ask any Brahmin who officiates at the marriage ceremonies, he will not hesitate to give you the position of the constellations as received from his instructors after the manner of the ritual, as being in the same line with Magha. This is owing to the following of the dictates of his previous people who observed the position of the Saptarshi some 100 or 120 years ago; so far the testimony of tradition with reference to the position of the constellation some 100 or 120 years ago. The present position of the Saptarshi can be fairly observed by each and every body. The Saptarshi is now nearly in the same line with Purvaphalguni (Delta Leonis); which to all purposes of rough calculation can be reckoned as being in the same line with Purvaphalguni and not the same line with Magha (Alpha Leonis or Regulus) as the tradition goes. The Saptarshi is reported by the purana, to be in the same line with Magha at the commencement of Kali and reign of Parikshit, the son of Abhimanyu, the illustrious young warrior of the great war; from this we can very easily calculate the distance of the commencement of Kaliyuga:—The Saptarshi is now seen in the same line with Purvaphalguni immediately the next star to Magha; from this we can infer that the constellation was in the same line with Magha some 90 years ago at which time we cannot claim Parikshit to be ruling in India; hence we are led to conclude that the Saptarshi finished by this time some revolutions finishing in each revolution a period of 2465 years, which is represented as the constant. Our present task consists in finding out the number by which the constant can be multiplied to arrive at a correct estimate of the real time. The formula for the calculation can be represented thus:— kn plus 90 where k stands for the constant 2465 years and n the number of cycles. To fix n at a hit is rather audacity and presumption. The occidental may rest satisfied by giving 1 as the value of n who sees the empty deluge of Noah near at hand; whereas an occultist may raise the value of n as much as he pleases to suit his vagaries and dreams. But we are not left too hopeless to fix the value of n .

INTER-NATIONAL & CLASS NEWS & VIEWS.

BRITAIN AND INDIA APART OR TOGETHER QUEEN'S HALL MEETING.

The following is a fuller report of the Queen's Hall meeting on June 26th when Mr. J. Ramsay MacDonald, M. P. the Leader of His Majesty's Opposition presided, and was supported by the Rt. Hon. V. S. Srinivas Sastri, P. C. Member of the Council of State, Mr. Jamnadas Dwarkadas, M. L. A. Mr. C. P. Trevelyan, M. P. Mr. C. Jinarajadasa, M. A. and others:

Mr. J. Ramsay MacDonald: who was warmly received, said: "It gives me great pleasure to be here to-night occupying this Chair, not only because the speakers are distinguished and peculiarly qualified to

explain to you the position of Indian politics to-day but also because the subjects upon which they are to speak are of the utmost importance, not only to India but to the whole of us. The movement responsible for this meeting is the Indian Constitutional Movement, and it aims at what I think most of us who have liberal minds must accept as the essential condition of Imperial unity, namely, the recognition of a Dominion status for the great national elements of the Empire itself. (Applause). We are also to discuss Kenya and the Salt Tax. These three subjects being the matters with which the Indian mind is now mainly concerned.

On the first, what Britisher can have any doubts? When we went to India first of all and became responsible for its administration, our representatives made it perfectly clear that we were not there as dictators nor as masters. (Hear, hear.) We did not conquer India by the sword. We never intended that it should be kept by the sword. We declared "We shall educate India. We will protect it in ways of peace. We will take it by the hand. We will instruct it so that when the time comes—and we did not use that expression as a method of indefinite procrastination, but as a very definite expression—when the time comes then he will say to the Indians "Your country is yours; your Government is yours; your responsibility is yours. And we shall seek our justification not in your continued subjection to us but in your own capacity for self-rule and self-government." (Applause). In more recent times, during the war, we recruited armies and we enlisted moral fervour by unfurling the banner of nationality. We made our promises. We said, "come and help us in our hour of need and your reward is to be the self-respect that comes from self-government." I believe that some of our people have rather gone back upon that. (Hear, hear.) I believe some of them are not quite sure now but think we went too far. I believe that in the hearts of a good many of them there is a feeling that the promise was a bad promise. Very well. If it was bad, they can go back upon it,—but do remember this, that if we do go back upon our promise we can only do it at the expense of our own honour and of our own good name. (Hear, hear.)

KENYA.

As regards Kenya, that is a more complicated problem. The Indian had pledged regarding that too. And he valued those pledges, because he claims steadily and persistently that, being a British citizen in name, he should enjoy all the rights and equalities of British citizenship. (Hear, hear.) Therefore, as the British immigrant becomes possessed of land, becomes possessed of political authority over the natives he finds in possession of this land, the Indian regards that peculiar right or privilege, whichever name you give it as being a peculiar attribute of British citizenship, and in this particular colony, where he has been for generations, he declines to regard himself as a subordinate creature and asks the same privileges as those given to other British citizens in that colony. (Some interruption). In this region there are now three races: there is the White occupation; there is the Indian occupation; and there is the African occupation. Whatever view may be taken of that, I think you will all agree that that creates a very complicated problem in Imperial statesmanship. ("Figures") Figures do not solve moral right. (Applause). There are these three classes of population in Kenya, and so long as there is no agreement

between these three the problem remains an exceedingly complicated one. It is perfectly obvious, and the history of the colony shews us conclusively that to hand over without any check without any controlling authority, the destinies of the natives of Kenya to a small handful of immigrants is a profound mistake, and would result in grave injustice. (Applause) It is also equally obvious, and here numerical things come in to some extent ("You denied that figures counted just now") Figures in relation to moral right are rather an elusive subject. Figures in relation to political authority have something more to do with the problem, and when the white immigrants ask that irrespective of numbers they should be put into supreme authority over the Indian settlers and the African natives, then that is a proposition which no intelligent Britisher will ever subscribe to (Hear, hear). I am not at all sure but that the only possible solution is the continuance of a form of Crown Colony Government until the situation is a little bit more straightened out, and under which even-handed fair play and justice and protection will be given to all.

SALT TAX.

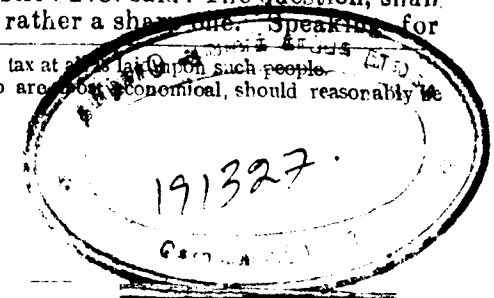
The third point we are to discuss is the Salt Tax. The Salt Tax is a very old problem, and a very irritating one in Indian Government. It has a past, and its past is one of continued controversy. It is not so much financial as it is political. It is exactly the same sort of thing as we fight here, that the costs of Government should be borne by those who are most able to bear them, and ought not to be put in unjust proportions upon the backs of people* whose income was only just enough to keep them in a decent standard of living. (Applause). Its political origin at the present moment is to be found in the Rowlatt Act far more than in any financial trouble in which India finds itself. That stupid piece of political blundering has been the cause of all the troubles. So far as every true Britisher is concerned he will subscribe to the doctrine that the risks of freedom give a greater security to the nation than police power. I am not at all satisfied myself that the extra Salt Tax has been a financial necessity. The only reason why it could have been imposed in justice was that the expansion of Indian income had stopped—that Indian trade, Indian profits, Indian property had ceased to yield the required income for the Government of the country, and of that I for one am not at all convinced. I believe that the Budget deficit would steadily have disappeared under economical† and wise Government, and under savings in Imperial expenditure in India that India itself never required and does not want. (Applause).

Be that as it may. As I said I consider it a great privilege to be in the chair to-night, to listen to the speakers explaining their views on these three very important subjects. Our Empire is not maintained by pride: it is maintained by knowledge and by wisdom. And the British citizen requires to show more of that than the citizen of any other country in the world, on account of the variety of his Imperial responsibilities and the weight of his Imperial duties.

MR. SASTRI.

The Rt. Hon. V.S. Srinivasa Sastri : P.C. said : The question, shall Britain and India walk together? is rather a sharp one. Speaking for

* In a Hindu Kingdom of by gone times no tax at all was levied upon such people.
† A government that governs a people who are economical, should reasonably be economical to maintain its good relation.



the Indians, I can say that nine-tenths of us would refuse to think of Britain and India severing their alliance. For myself, I know of no greater calamity than if my country should make up her mind that she has no self-respecting place within this great and beneficent organisation of our Commonwealth.

There are two ideals of this great Commonwealth. One of complete equality and brotherhood amongst the various component parts, with mutual trust and respect, that each contribute to the Commonwealth according to its capacity and tradition for humanity as a whole. The other ideal is that the general privileges and profits are largely to belong to the white population and that these great advantages should be shared with other populations to a very limited extent. If you wish to maintain this Commonwealth at its level of efficiency and advantage to the world at large you must drop this second ideal, and adopt without reservation or qualification the first. (Applause.) South Africa was given Dominion status some years ago with great prestige to the Empire. But in the constitution of parts of the Union of South Africa an article of the fundamental law lays it down in so many words that there shall be no equality between white and coloured in church or state. The existence of an article of that kind in certain self-governing parts of the Commonwealth you will at once see is a force that will make for disunion and disruption rather than for consolidation. (Applause.) We are, therefore, all alike interested in finding its root, rigidly localising the trouble, and applying all possible remedies. I rather fear this poison has recently shown a tendency to spread and that tendency fills me, as it must fill every friend of the Commonwealth with alarm. I am grieved to think that while this attitude is an attribute generally of the Boer population it sometimes has a tendency to affect even the larger manhood and higher principles of the British people when they go to dwell in those regions. Your great Empire-builder, Cecil Rhodes, left an exactly opposite principle to operate, and that was equal privileges for all civilised men. (Applause.) Colour or creed or race was not to interfere but if he was civilised he had the same rights as every other citizen. Unfortunately the whole Union of South Africa is marked by a tendency to create a difference between coloured and white, and Kenya is another sphere where it is beginning to manifest itself. Can we view with equanimity a state of things in which the whole of Africa so far as it is part of the British Commonwealth should become a theatre within which white populations will contending with other populations for the maintenance of privilege and monopoly which we have resolved for the benefit of humanity to banish from other parts of our Commonwealth? (Applause.) It is specially unfortunate that the white population in Kenya have asked for support from South Africa, and General Smuts has apparently promised that when the time arrives he will interfere on their behalf. It will be nothing short of a disaster for the Commonwealth if General Smuts permits himself to interpose in this matter. Is he, when ideas of equality and brotherhood are gaining ascendancy in the British Commonwealth to come in and put things wrong again? (No.) I shall regard it as an abdication and a complete surrender on the part of the Imperial Cabinet here if it permits the head of the South African Government to dictate to it what its policy should be in the conduct of

* This is exactly the reasonable agreement if both parties understand their mutual necessity.

this the chosen instrument in the hands of Providence for the redemption of mankind.

"PATIENCE."

One other point. People bid us "Be patient." We are a very ancient people, and trace our existence long, long before the time when Europe became a civilised continent. (Applause.) Have you won your famous rights and privileges, your immunities, by the exercise of patience? Are our white friends in Kenya now giving us a model of patience? Even the patient peoples of the East seem at last to be learning a lesson or two from you. I much regret it: our patience and moderation have been our shield in the past. Non-Co-operation in India, a comparatively mild weapon, although it had the backing of Mahatma Gandhi, a man of unexampled purity of life, did not have the whole-hearted support of our countrymen. Our faith in the virtue of constitutional agitation is still unshaken. We still believe that by the adoption of exclusively peaceful methods we shall achieve Dominion status and equality abroad, and hand down to the world an example of which the British Commonwealth may be proud. Will you not strengthen every element that makes for peace? To encourage the growth of bodies like the League of Nations, which seeks to compose differences between nations and communities by discussion, by compromise and settlement, and not by the arbitrament of war. Upon the way in which you treat the demands of Indians, whether in Kenya or South Africa or India, whether you call upon them to put forward force and violence or whether you welcome their demands and meet them, as you should, with high-souled generosity, upon that depends whether you help forward the ideals of the League of Nations and prevent a future war, upon that depends whether you build this British Commonwealth of yours upon the largest foundation of justice. (Applause.)

MR. C. P. TREVELYAN.

Mr. C.P. Trevelyan, M.P., said: Mr. Ramsay Mac Donald and myself are here to-night in order that you may know that the Labour Party has got a policy with regard to India, and is not afraid of it. We are here largely to listen to our Indian friends, and as we are listening I ask you to remember that while they have much to tell you, and they know, we still decide.

India is not yet entirely self governed. India is in a difficult and anomalous interlude between the old absolute rule of our intelligent and noble bureaucracy. I am proud to be the grand-son of one who worked in that bureaucracy. But we in this age have another feature to look to than perpetual autocracy, however good. And in passing from one process to another it requires, on the part of both Indians and British, a period when goodwill, understanding and discretion must be shown and what we in the House of Commons on behalf of the Labour Party have been complaining this year is that Lord Reading, in his action in certifying first one Bill and then another over the head of the Indian Assembly, has not been showing that understanding and discretion which we should have expected of him.

The Salt Tax is not principally a question of whether the tax is a good or bad tax. Of course it is a bad tax. It has got an evil savour. They say it is a small tax. Yes: it is a small tax on a wretchedly poor population. It is the kind of tax which Englishmen will not have

for themselves. It is the kind of tax which previous understanding British Viceroy's have condemned and reduced. It is a tax on the peasants' cattle, as well as his children: on the poor by the seaside who try to get salt from the brine. It enters every Indian home. But above all, whether rightly or wrongly, it is a tax which is hated by the Indian, and that ought to have been enough for our rulers. (Applause.)

Two years in succession it was rejected by a vast majority of the Indian Assembly. I say a vast majority. The majority was 59 to 44, but of those 44 who were the minority 24 were British officials, who practically had to vote as the Government told them: of the Indian independent votes only 11 were cast in favour of the Salt Tax, and 57 against.

Lord Reading uses his special emergency powers in order to override the Assembly. He tells us he wanted to balance his Budget. A most excellent thing. We all of us want to see our private and public Budgets balance; perhaps we rarely do, and the odd thing is that Lord Reading rarely does. Last year the Salt Tax was rejected: Lord Reading did not certify, although he had a deficit of 6 millions. This year there is only a deficit of 2½ millions, and yet he certifies the tax, with all its objectionable features. It seems to me he has in one year become very financially precise.

The British Government, wedded to their financial expedient, have forgotten the political results of their action. I say that deliberately, because when this question came up in the House of Commons Lord Winterton who replied for the British Government, never said one single word about the political effects of this tax. That is the whole issue. It is not the merits of the Salt Tax. Think of the situation in India. Think what we are trying to do. What we have tried to do hitherto is to govern India for her good. What we are now trying to do is to help India for her to govern herself. That is the policy of the British people, announced as solemnly as ever any announcement has been made in the British Empire, by the representative of the King himself, when the new reforms were established. Listen to this: these were the King's words: "For years, it may be for generations, patriotic and loyal Indians have preached of Swaraj for their motherland. To-day you have the beginnings of Swaraj within my Empire and with this scope and ample opportunities for progress to the liberty which my other Dominions enjoy." There was the promise. A large part of Indian opinion believed it. A large part of Indian opinion intended and determined to try and trust the British Government, and to try and work towards self-Government through the reforms which were promised as the way to self-Government, and in that spirit they begin. A loyal Assembly meets: one that votes almost every tax asked of it, and yet the moment it shews the beginning of independence down comes the whole force of the Governor-General's power upon it and he says "You are still under tutelage. Know that any act of independence will be treated by the exercise of my full powers to suppress that act." No wonder that millions of the Indian people say "We were right. It was never really intended that these reforms should go on to self-Government, for, behold, 'he will not let the people go!'"

Now I want to say this. The Labour Party does not believe that we are forever going to govern India. Things pass; times pass; the world

It is not only political objection but also traditional objection in India.

changes; volumes of new thought arise. We are going to help India on her way to self-Government and self-realisation. (Applause). To us, this present and partial self-Government which has been given to the Indian people is not the final stage in the development. We hope it is going to broaden down from precedent to precedent: we do not wish it to narrow down from certification to certification. The King's promise to us is a real promise made by all that is best in England. While others may deny it or may recede from it, Labour takes up the obligation. (Applause). And under the imperative dictation of our manhood and brotherhood we will help and not hinder on their way to freedom the peoples of Arabia, of Egypt, and of India." (Applause).

MR. JUMNADAS.

Mr. Jumnadas Dwarakadas, M.L.A., said that Mr. Montague had rendered greater service to the cause of Britain than to India in making the beginning of Swaraj for India, while India's political consciousness was too widely awakened to permit of any return to the old state of autocracy, which they had been promised was gone for ever. In view of the rapid progress India is making every day they felt the time must come soon for full responsible Government being conferred on that country. The 1919 Act is nullified by the constant interference of the Whitehall authorities, by the reservation of important portfolios in the hands of European members, and, not least by the mis-use of the extraordinary powers vested in the Governor-General. After having worked the reforms for all they are worth we have come to the conclusion that nothing but full self-Government for India will offer a solution of the Indian problem. If you wish, as I do, that England and India should remain together for ever, not merely for their own selfish purposes, but because in that connection lies the hope for the future of the world—let us not forget that while Britain has a good deal to teach the East, India has a good deal to give to the West (Applause). The one condition on which India can remain in the commonwealth is equal partnership in the full sense of the word.

What is the problem in Kenya? You have there 8,000 white settlers; 25,000 Indian; 10,000 Arab and other settlers; and an indigenous population of about 2½ to 3 millions of East African natives who are in a primitive state of civilisation. One great result that has so far accrued is the more humane consideration of the native population. If in the genuine interest of the native population it is proposed that the only solution that can offer itself to His Majesty's Government is a reversion to an honest Crown Colony Government, without any representation by election either of the white settlers or of the Indian settlers, we who come as representatives of a nation which has known what it is to be oppressed will have nothing to say against it. (Applause.)

If the white settlers are allowed to continue to enjoy the adult franchise which has been withheld hitherto from the Indians, then we claim, as equal partners in the Empire that equal treatment shall be given to our Indian countrymen. (Applause).

The Kenya Government at present consists of the Governor with his Legislative Council of 18 officials and 11 European members, elected by their constituents, who enjoy adult franchise and 4 Indian members, not elected by the Indians, who enjoy no franchise whatsoever (Shame).

No one has ever dared to deny that the demand made by the Indians is just. In January last an agreement was arrived at by the

Colonial office and the Under-Secretary of State whereby the qualification for the franchise was to be so raised that only one-tenth of the Indian population could secure the vote. Not satisfactory, but as it offered a working basis a large majority of the Indian population acquiesced in it. The agreement also provided for 4 out of 11 seats to go to Indians and also that there should be a common register made. The proposal for the common register seems to largely prevent the white settlers from accepting this settlement, because they object to their having to approach Indians and asking them to vote for them for election to the Legislative Council. The white settlers think on racial grounds that they are superior. That is the root of the trouble. We can never countenance a separate register, which would be tantamount to being a party to the perpetuation of that racial antagonism which is at the root of all the troubles.

The white settlers in Kenya also demand that Indian immigration should be restricted. More than 200 years ago, before the white settlers knew anything about Kenya, traders from India went to that country. But it is not on that ground that I deny the right of the white population to lay down this restriction. The native population are grateful to the Indian immigrants, who have taught them a great deal: they are hardly grateful to the white settlers because of the treatment some have meted out to them. The other objection is that the presence of so many Indian settlers is a danger to civilisation. But India had and knew of civilisation long before Europe! Besides, our civilisation is more akin to the native population than is the civilisation of the West. But apart from this, is it right* an immigrant population from one part of the Empire should be allowed to dictate to an immigrant population from another part of the Empire? If a policy of restriction is really necessary, in the future then we have no objection if it is applied equally to all immigrants, irrespective of colour (much applause.)

This question affects India's future relations with the Empire. It is the acid test for the British to prove their professions of equality and justice are to be lived up to, and are not merely lip-professions. I stand for a permanent union between Britain and India as component parts, equal partners, of the British Commonwealth, for the service of humanity. Because of that I ask you to support us in our demand for justice in Kenya." (Applause.)

* It is true that one set of immigrants has no right to dictate to other immigrants. But what moral code, admits the misappropriation of the original rights of the native Africans and picking up quarrel among these two sets of immigrants for the rights that were deprived of those natives.

The Message
of
Sruti-Smriti.)

HARIHI OM

The Journal
for
One and All.

THE VEDIC WORLD

Vol. I] (15-4-5025) { Rudhiredgari Ashada purnima } (27-7-23) [No. 12.

EDITORIALS.

THE MEANING OF SWARAJYA.

All the various forms of governments of both pre-historic and historic, can be classified into four kinds, in the light of *Sastras*. They are 1. *Swarajya*, 2. *Svadharmarajya*, 3. *Apath-dharmarajya*, 4. *Yadhestarajya*. The meaning, of the word *Swarajya*, is only applicable to the first and second kinds and to the third kind, it is only partly applicable. When we come to the last kind, the meaning can be only forced upon it. Sanskrit words are capable of giving a number of meanings, that other languages cannot do. They are meant to apply to different stages and circumstances of men and their requirements. In the compound word *Swarajya*, *Swa* means self and *rajya* means governing function. When one governs himself, without giving room for others, to find fault with or to check, it can be said that he is under self-government. When the governing function takes place within one-self, it can be called self-government. When it takes place outside him, it cannot be said so. This is the ideal of freedom of the Vedic society of unimaginable antiquity (*Kritha-Yuga*) when people could manage peace and order without the aid of a ruler or a ruling body. The Vedic followers, of those ancient times, having their sole regard to the authority of vedas, took them as their sole guide and lived up to their commands. When the Vedic commands are followed strictly, they would enable men to have their senses (*Indriyas*) under their control. Men, who have their senses under their control, need no outside control i. e. government. Such men of superior order, can be said to enjoy freedom worthy to its name. This is the exceptional meaning of the word *Swarajya* that

was only possible in the *Kritha-Yuga*. (the series of ages that were all accomplished and perfect.) The current world started with this ideal raj of real freedom and enjoyed about two millions of years.

2. The second kind of rajya is *Swa-dharma-rajya*. Let us see how the meaning of *Swarajya* is applicable to this kind. Here the word *Swa* means 'pertaining to self' and *rajya* means 'government'. The phrase 'pertaining to self' requires some explanation. Just like a man finds his physical wants readily in this gross-material-world (*stula-vasthu-prapancha*), he can find his intellectual wants in the sound-world (*Sabda-prapancha*) i.e. vedas. Just like a man takes his physical wants such as air, water etc., from the physical world, independent of his creation, he should have to accept his intellectual wants such as Right and Wrong from sound-world i.e. veda independent of his choice. The divine forces or influence of *Karma* places a man in a particular rank or position or social order. Vedas command, that every man should follow the nature of the work and living of the family or class, in which he is born. This inheritance or natural right, that is accepted willingly by oneself, is called 'pertaining to self.' The government, that governs and protects the 'all-round inheritance' of the individual and the classes, is said to be *Swa-dharma-rajya*. In this Rajya, the governing function is vested in the hands of a particular class called *Kshatriyas*. Even a king of this class should not rule as he thinks or as he is made to think or forced to accept by the representatives of the people. He would have to conduct his government in accordance with vedas and *Dharma-Sastras*, the Natural laws that govern the destinies of all beings alike. There are two principles involved in this rajya. 1. "Who to rule." 2. "How to rule." When both rulers and the ruled, under mutual co-operation, accept and undergo the dictations of vedas, for the maintenance of the 'all-round inheritance' i.e. *Varnasrama*, it would be worthwhile to call it as *Swa-dharma-Rajya*. The vedic society enjoyed this rule over two millions of years.

3. The third kind of rajya is *Apath-Dharma-rajya*. The ideal of this rajya is the same as that of second type rajya, so far the governing functions of a king are concerned. But here the king happens to be an outsider of the *Kshatriya* class. Of the two principles of *Swa-dharma-rajya* 'who to rule' is absent in this rajya, while 'how to rule' continues to persist as far as possible. This rajya occurs only during the *Kali-yuga*, i.e., the worst times in view of *sastras*. But this is far superior to all the various forms of modern governments. Because it maintains one of the two principles 'how to rule' of a *swa-rajya* i.e. self-government. Therefore

the meaning of self-government is partly applicable here. Vedas command man to accept willingly the natural rights and living, that he happens to inherit by birth, without wavering for others, which are in no way better under analysis and experience. This is what is called *Swa-dharma*. Sometimes, under circumstances, man, without his own will, has to deviate from his *Swadharma*, for the bare living. Even here, he should not choose his own way as he thinks best. Because vedic culture does not advocate self-determination but self-preservation. A cautious provision is made, in the *Dharma Sastras*, as to what one should have to substitute, in case of bare necessity (*Apath*). This is what is called *Apath-Dharma*. The corruption, that is due to these worst times i.e. *Kali*, not only influences the king but it also influences the people. So it becomes the duty of a king to see if the people are following at least their *Apath-Dharma* and of the people in their turn to see that if the king maintains at least his *Apath-Dharma*. Hence we find no personal will dominant in this rajya. The government, that governs and protects this *Apath-Dharma*, is called *Apath-Dharma-rajya*. India is having this rajya for the last 4000 years more regular in the former times than in the latter years.

4. The fourth kind of Rajya is *Yadheshta-rajya* that manifested itself into various forms of modern governments, i.e., absolute, and limited monarchies, Republics, Commonwealths, Democracies, Bolshevisms and Self-determining governments. Though it is a native of Europe, it is now being adopted in other countries in one form or other. This is entirely foreign to the traditions of the vedic society, where the will of a man, or set of men that is subject to fluctuation, is not allowed to exercise over the society. The imperfect man has no moral right either to think for himself, or for others, as he is a slave to his own desires. And the perfect man finds no need to select things for himself, as he being above desires (likes and dislikes) can act up to the dictations of *sastras*. *Yadheshta* means the uncontrolled will of any man or set of men. The government, that is conducted on the will of a person or a group of persons, is called *Yadheshta-rajya*. In this system the individual man is not controlled by himself as to mean *Swarajya* of the first mentioned. His all-round inheritance, that includes profession, living, and social order etc. besides property and life, is not governed or protected, so as to amount to mean the *Swa-dharma-rajya* of the second kind. Nor is any man or class allowed to have the privileges they inherit in nature, to mean the *Apath-Dharma-rajya* of the third type. It does not allow, even such a meaning that amounts to mean the privilege of free action. Because a particular man or a particular society of men

cannot represent the self of all men that make up a nation. The will of 99 men cannot be the will of 100 men. Moreover, if every man, in the nation or country, is allowed to act as he wills, it cannot be called a government. It amounts to open anarchy. Therefore there is no self-government in this *Yadhesta-raja* from the standpoint of the individuals of the state. But the people of these countries who are said to enjoy self-government, do not take the individual man for self. They take the collective men of a nation for self and they consider the government, that is conducted by the collective men of a nation as self-government. Let us see how far this will stand for reasoning and practicability. The relation between man and nation (collective men) is one of similar kind that exists between a tree and a forest (collective trees). What is not true to a tree cannot be true to the forest, as it is nothing but the collective term of the trees. So also what is not true to one individual man cannot be true to the nation which is only an abstract expression for collective men. In this system the individual man is not acting freely as he thinks. His action is guided by his so-called representatives. Every man in his own turn is not free to act as he thinks. So the self-government, that is said to be enjoyed by these collective men, is an understood one. It is a self-government so far the non-interference of the members of other nations is concerned. It cannot be called a self-government when the members of that nation are taken into consideration. It is just like calling a woman to be chaste (*Pathivrathya*) simply because she did not commit adultery, though she is in want of the other qualifications of Chastity, such as, obedience, love, and complete surrender of personality to her husband. We can call England, Germany or Japan as a self-governing country. But we cannot say that either the Englishmen, Germany, or Japanese as self-governing people. A self-government, that is not practically enjoyed by the people and a self-government that is only applicable to the abstract nation, can only be called by any one of the following names. 1. Understood self-government. 2. Abstract self-government. 3. or manufactured representative government. This is the way that we have to force the meaning of *Swarajya* or self-government upon this *Yadhesta-raja*.

5. And there are governments, in these *maha-kali* times, that make better or envious the position of these *Yadhesta-rajas* even. They are called subject governments. The difference between these two kinds of governments, is not one of quality but of quantity. In both, the free will, of a certain section, is dominant over the whole population.

In both, exploitation finds an important place. In both, representation is courted or manufactured with the expense of a large purse that is to be recouped somehow and sometimes by foul means. And the following difference makes the position of *Yadhesta-raja* envious. The will of the selected few, of a subject government, is subject to the fluctuations of the will of the so-called representatives of an *yadhesta-raja*. In an *yadhesta-raja* the poor and middle class people are exploited by their own rich and influential countrymen or brothers as they are generally called and they are kept free from the exploiters outside their country. In case of a subject government the poor and middle class people had to undergo a double kind of exploitation, one from their own rich and influential country brothers and the other from brothers of other countries. Besides the rich and influential men in their turn have to submit to the exploitation of rich and influential of other countries. If these rich and influential classes manage to overthrow the will and exploitation that is forced upon them by the representatives of the *Yadhesta-raja*, they will see the end of subject-raja and the dawn of *Yadheshta-raja*. And they also relieve the poor and middle class people of their country from the external exploitation while internal exploitation continues to exist. It is for this economical and ambitious changes, that the people of various subject governments such as Ireland and India are exerting to their utmost by all possible means, they command.

6. We come to the present India that is aiming at *Yadheshta-Rajya* under the name of *Swarajya* or self-government. In what sense the word *Swarajya* is used by these Indian Politicians? They cannot think the meaning of the first kind, as their brains are so reconstructed, by the western mode of education and life, that they cannot attempt to read and understand or appreciate in earnest the eternal truth in the form of *Sastras* that are handed down by their worlds' thrilling forefathers of the greatest antiquity, in preference to the latest imagined dogmas of their western teachers. The same difficulty prevents them to know and accept the meaning of the second kind as it requires a starting belief in the *Sastras* that is always associated with a selfless intelligence. And as we have noted above, these Indians, even granting, understand and appreciate the first kind, they are out of the season in this *Kali-yuga*, and the second kind would legally fall out of these Indians who are non-Kshatriyas. The third *Rajya* i.e. *Apath-Dharma-Rajya* is favourable both by virtue of season and legal rights of the present Indians (the aggregation of all religions and societies that no other part of the world possess.) What is required b

these people is common sympathy and human feeling, to undertake this third kind of rajya. To trace out the history of this Rajya, we have to go back so far as four thousand years, the times when Kshatriyas and their *Swa-dharma-rajya* ended. The Bhuddhist and Sudra kings, the immediate followers of Kshatriyas, would have even undertaken willingly *Swa-dharma-Rajya*, if times and legal rights would have permitted them. Hence it goes without saying that they did full justice to the next possible rajya that is *Apath-Dharma-Rajya*. The Agnikula and Rajputs (the later Kshatriya dynasties that followed the Buuddhists and Sudra Kings) naturally maintained the principles of *Apath-Dharma-Rajya*. The Mahomedan invaders, who first attempted a religious conquest over India, not only began to tolerate later on but also gave up for good all the interference with the religious and social matters, partly in appreciation and partly in impossibility. The present Christian government is never initiative in the religious and social matters of Indians. It solemnly assured the maintenance of the traditions (the non-interference in religious and social matters) of its previous governments. And it was true to its promise until recent years when it began to indirectly interfere at the initiation of the so-called social Hindus.

7. Besides the official recognition of this 'Apath Dharma' by the two powerful foreign Governments, we have got the testimony of the two illustrious non-officials Messrs. Edmond Burke of England and Dadha Bhoy Naoroji of India who are so gifted with opportunity and ability to endeavour greater services to modern India, to have greater love for the great Vedic Institutions such as *Vernasrama* and records such as *Manu-Dharma-Sastra*, and above all to represent more accurately the condition of modern India, in spite of their being born out of the Hindu society.

Mr. Edmund Burke to the representatives of the English Nation :—

"(a) My lords, the first description of people who are subjected virtually to the British empire through those mediums which I have described to you, are the original* inhabitants of Hindustan, who have in all time, and beyond all the eras which we use (I mean always the two grand eras excepted), been the aboriginal inhabitants and proprietors* of that country; with manners, religion, customs, and usages appropriated to themselves, and little resembling those of the rest of mankind. This description of men is commonly called Gentoos. The system and principle of that government is locality. Their laws, their manners,

* What Mr. B. G. Tilak a Hindu and Indian leader could not comprehend and consequently wasted his energies in writing 'Orias' or 'Arctic Home of Aryans' in support of the western theories that are detrimental to the original rights of Hindus.

their religion, are all local.

(b) Their legislator, whoever he was (for who he was is a matter lost in the midst of a most obscure antiquity), had it as a great leading principle of his policy to connect the people with their soil. Accordingly, by one of those anomalies which a larger acquaintance with our species daily discovers, and which perhaps an attentive reflection might explain in the nature of man, this aboriginal people of India, who are the softest in their manner of any of our race, approaching almost to feminine tenderness, who are formed constitutionally benevolent, and in many particulars made to fill a larger circle of benevolence than our morals take in, who extend their goodwill to the whole animal creation,—these people are, of all nations, the most unalliable to any other part of mankind. They cannot—the highest orders of them, at least, cannot—come into contact with any other.

(c) None of their high castes, without great danger to his situation, religion, rank, and estimation, can ever pass the sea; and this forbids, for ever, all direct communication between that country and this. That materials and affecting circumstance, my lords, makes it ten times more necessary, since they cannot come to us, to keep a strict eye upon all persons who go to them. It imposes upon us a stricter duty to guard, with a firm and powerful vigilance, those whose principles of conscience weaken their principles of self-defence.

(d) The second era is an era of great misfortune to that country, and to the world in general; I mean, the time of the prophet Mahomed. The enthusiasm which animated his first followers, the despotic power which religion obtained through that enthusiasm, and the advantages derived from both over the enervated great empires and broken, disunited lesser governments of the world, extended the influence of that proud and domineering sect from the banks of the Ganges to the banks of the Loire.

(e) These people, when they first settled in India, attempted with the ferocious arm of their prophetic sword to change the religion and manners of that country; but at length perceiving that their cruelty wearied out itself, and never could touch the constancy of the sufferers, they permitted the native people of the country to remain in quiet, and left the Mahomedan religion to operate upon them as it could, by appealing to the ambition or avarice of the great, or by taking the lower people, who have lost their castes, into this new sect; and thus, from the refuse of the Gentoo, increasing the bounds of the Mahomedan religion. They left many of the ancient rajahs of the country possessed of an inferior sovereignty; and where the strength of the country or other circumstances would not permit this subordination, they suffered them

to continue in a separate state, approaching to independence, if not wholly independent.

(f) My lords, these Gentoo people are the original people of Hindustan. They are still beyond comparison the most numerous. Faults this nation may have, but God forbid we should pass judgment upon people who framed their laws and institutions prior to our insect origin of yesterday. With all the faults of their nature, and errors of their institutions, their institutions, which act so powerfully on their natures, have two material characteristics which entitle them to respect:—first, great force and stability; and next, excellent moral and civic effects. Their stability has been proved by their holding on an uniform tenor for a duration commensurate to all the empires with which history has made us acquainted; and they still exist in a green old age, with all the reverence of antiquity, and with all the passion that people have to novelty and change. They have stood firm on their ancient base—they have cast their roots deep in their native soil, perhaps because they have never spread them anywhere else than in their native soil. Their blood, their opinions, and the soil of their country, make one consistent piece, admitting no mixture, no adulteration, no improvement: accordingly, their religion has made no converts; their dominion has made no conquests; but in proportion as their laws and opinions were concentrated within themselves, and hindered from spreading abroad, they have doubled their force at home. They have existed in spite of Mahomedan and Portuguese bigotry, in spite of Tartarian and Arabian tyranny, in spite of all the fury of successive foreign conquest, in spite of a more formidable foe—the avarice of the English dominion. I have spoken now, my lords, of what their principles are;—their laws and religious institutions, in point of force and stability: I have given instances of their force in the very circumstance in which all the institutions of mankind in other respects show their weakness. They have existed when the country has been otherwise subdued. This alone furnishes full proof that there must be some powerful influence resulting from them beyond all our little fashionable theories upon such subjects.

(g) The variety of balanced opinions in our minds weakens the force of each; for in Europe, sometimes, the laws of religion differ from the laws of the land; sometimes, the laws of the land differ from our laws of honour; our laws of honour are full of caprice, differing from those other laws, and sometimes differing from themselves: but there the laws of religion, the laws of the land and the laws of honour, are all united and consolidated in one invariable system, and bind men by eternal and indissoluble bonds to the rules of what, amongst them, is called his caste.

(h) This, amongst a thousand other considerations, speaks to us in very authoritative language, with what care and circumspection we ought to handle people so delicate.

(i) If we undertake to govern the inhabitants of such a country, we must govern them upon their own principles and maxims, and not upon ours. We must not think to force them into the narrow circle of our ideas; we must extend ours to take in their system of opinions and rites, and the necessities which result from both. All change on their part is absolutely impracticable.* We have more versatility of character and manners, and it is we who must conform."

Mr. Dada Bhoy Naoroji to the representatives of the Indian Nation:—

"(a) The ideal of the congress is Swaraj or self-government that exists either in the United Kingdom or in the colonies."

This statement presents a double object of the Indians and their organ congress i.e. (1) Reclaiming the privilege of governing function from the English people. (2) Adopting the English methods in their government. It is clear from the first part, that the attempted privilege of governing function from the English is only temporal, exclusive of religious and social matters, the privilege of the English government. But the second part might give room for an interpretation that just as the English people govern both temporal and spiritual parts of their government the Indians are to follow the same. The following noble and unparallel words in the voluminous speeches of the congress, of an unequal congressman, serve to remove such slight doubts.

"(b) It has been asserted that the Congress ought to take up the question of social reform, and our failure to do this has been urged as a reproach against us. Certainly no member of this National Congress is more alive of the necessity of social reforms than I; but, gentlemen, for everything there are proper times, proper circumstances, proper parties and proper places. We are met together as a political body to represent to our rulers our political aspirations, not to discuss social reforms and if you blame us for ignoring these, you should equally blame the House of Commons for not discussing the abstruser problems of Mathematics or Metaphysics. But besides this there are Hindus of every caste amongst whom even in the same province, customs and social arrangements differ widely, Mahomedans and Christians of various denominations, Parsees, Sikhs, Brahmos (no

* What Mr. M. K. Gandhi, an Indian leader, could not comprehend and consequently wasting his energies in the attempt of removing the "untouchability," the Hindu Religious Principle, at the expense of large sums of money of his country.

assembled, from the bondage of his body. Here we find a specific mention of the day on which the winter solistice (*Uttarayana*) occurred immediately after the close of Mahabharata War. The *Uttarayana* then commenced on *Magha Sukla Saptami*; and even now the seventh lunar day in the *Sukla paksha* of the month of *Magha* is noted as an important day in the Hindu *panchangam*; and is called *Ratha Saptami*. Tradition speaks of *Ratha Saptami* as the day on which the chariot of the sun changes its motion. The day following *Ratha Saptami* is noted in all Hindu calendars as *Bhishma Ashtami* being the anniversary day on which Bhishma the Great, the embodiment of all Dharmas, left his corporeal rind; and on which even to this day all the orthodox Hindus perform *Tarpana* to the Great soul. For a correct estimate of the date of *Bhishma Nirvana* and the date of the great war that took place some 67 days before his *Nirvana* we herein quote the able calculation given by the late lamented T. S. Narayanasastri, B. A., B. L., in his his "Age of Sankara."

The calculation was made in the year 1917. "It follows from this that at the time of Bhishma's death which took place immediately thereafter $7\frac{1}{2}$ *Thidhis* out of the total number of thirty had already passed away." In other words Bhishma died just in the middle of *Ashtami*. Now it is also stated that at the time of the death of Bhishma, the moon was in the constellation of *Rohini*; and according to the calculations of Brahmasri Varahur Sundareswara Sastri, the *Rohini* on that day should have ended at about 32 *Ghatikas* after Sunrise. A perusal of the exact moment when the constellation of *Jyeshtha* commences on *Kartika Amavasya* of the coming year *Kalayukti* and of the precise moment when the constellation of *Rohini* ends on *Magha Sukla Ashtami* of the same year, which we have chosen as the typical year for purposes of comparison will show at a rough glance that the constellation of *Rohini* could not have lasted for more than 32 *Ghatikas* on that particular *Magha Sukla Ashtami*, when the Great Bhishma of the Mahabharata cast off his body. By the time of the passing away of Bhishma, who died just at mid-day, as 15 *Ghatikas* had expired, the *Rohini Nakshatra* lasted only for 17 *Ghatikas* more after mid-day. So the moon was, more definitely speaking, in the 3rd quarter which consists of 15 *Ghatikas* on the whole. 13 *Ghatikas* had already passed away, so that there remained only two *Ghatikas* in the third quarter of *Rohini* when Bhishma actually breathed his last. The third quarter of *Rohini* commences at $46^{\circ}40'$ on the Ecliptic and ends with 50° . So, at the exact moment of Bhishma's death, the moon must have been at $46^{\circ}40'$ plus $13/15$ ($3^{\circ}20'$) or $46^{\circ}40'$ plus $2^{\circ}53'20''$ equal to $49^{\circ}33'20''$.

INTER-NATIONAL AND CLASS NEWS AND VIEWS.

WHITEMAN'S RULE IN THE EAST.

A FORECAST OF ITS FUTURE.

The following appears in the New York "Times" dated June 15 :—

"The white man's days in the East are numbered; 50 years will see Sumatra, India and the Philippines all under native rule," is the prediction made by Captain Edward Salisbury, who arrived yesterday June 14 aboard the Conte Rosse, completing a tour of the world made in the interest of the South-western Museums of California. "The one topic of conversation among white colonists in the East, whether they be Dutch, English, French or German," he said, "is, how long can it last?"

Captain Salisbury and his companions made the greater portion of the voyage in an 83 ton sailing yacht. They visited the South Sea Islands, Marquesas, Tahiti, Samoa, Fiji, Hebrides, New Guinea, Bali, Timer, Java, Malay Peninsula, Sumatra, Andaman Islands, Ceylon, Sokotra, French Somaliland, and Abyssinia. At Moka, in the Arabian Sea, the yacht was wrecked. It was salvaged and brought to Italy where it went up in flames as the result of an explosion. The fire destroyed many valuable gifts received by the party from native chiefs they had visited during the course of the journey.

ANDAMAN ISLANDERS.

Among many interesting explorations was that of the Andaman Island. Little has been known hitherto of the natives of this group, and Captain Salisbury believes that his party was the first to study their lives and customs. He describes these Islanders as the only people on earth who really enjoy the blessings of prohibition. They are a race of nomadic pygmies, living in jungles. Neither tobacco nor intoxicants are known to them, and their only form of punishment for criminals is the disdain of their fellow tribesmen. Crime is almost unknown among them, Captain Salisbury says, and such is the harmony which reigns that a domestic fight is considered an event of great importance, and causes all the tribe to turn out.

For food these Islanders rely on turtles, which are found in great quantities near the shores of their islands. They hunt these turtles in canoes paddled by the woman. The game is speared by the men, who leap into the water and drive their bone weapons through the turtles' shells.

The Andaman Islanders also use bows which do credit to the strength of Ulysses, says Captain Salisbury. In spite of their size, he

says, they are able to bend these bows double, while the strongest members of his party could scarcely draw them more than taut.

The only animals on these islands are a species of lizard which grows to a length of eight feet or more and a huge cocoanut crab. These earls, Captain Salisbury says, are capable of crushing a cocoanut with their claws, of which they have three sets. The crabs are shaped like lobsters, except that they have every long legs and are adept at climbing trees. Some of them were captured by the party before it left the islands and were placed in boxes. One night during a hurricane in the Indian Ocean they ate through the wooden boxes, Captain Salisbury says, and made an attack upon the party en masse. Great difficulty was experienced before the crabs were finally driven from the ship.

The lizards, he says, feed on turtle eggs which they dig from the sand. In the morning, when the party first landed, they appeared in droves on the beach, resembling huge alligators, and delaying the landing—somewhat.

On one of the islands in the Indian Ocean the party found a colony of 10,000 murderers deported by the Indian Government. But the details of this visit the Captain preferred to keep for use in a special article he is preparing.

SUMATRA.

In the Islands about Sumatra the party spent some time among the Karo-Bataks, a tribe of which little is known. Observing that many women in the tribe had their teeth chipped off, Captain Salisbury inquired why this was. He was informed that it was the custom with all married women and the party was permitted to witness the process of chipping the teeth.

First a bowl made of a half cocoanut shell was filled with water. In this were placed some leaves from the sacred trees which grow in the tribal garden. Then came the victim, a girl of thirteen. The medicine man took a big iron chisel and, with a stone for a mallet, chipped the teeth off one by one. After this was done he procured a large file, like those used by blacksmiths for filing horses' hoofs, and added the finishing touches. Not a sign of a whimper escaped the girl. This, it was explained, would have disqualified her for marriage. The object of the custom was to determine whether the woman was capable of bearing brave sons as warriors for the tribe.

The religious customs of the Karo-Bataks are described as particularly interesting. When a man died, in order to deceive the "death demon," the people carve out a log in the shape of a man, wrap it in cloth, hire a long train of mourners and bury it with pomp. The death

demon then goes to the grave of the fictitious corpse, the natives believe, while the true corpse is buried somewhere else. Nor is this the only precaution. A corpse is never carried out through a door or window of the Karo-Batak houses, lest the demon should learn the way in and return. Instead, the people cut a hole in the wall of the house, and as the corpse has been passed through, the hole is closed. The houses are all built on bamboo stilts about six feet above the ground.

The Karo-Bataks believe that Heaven is a neighbouring mountain. Few of them dare venture thither except the medicine men, who usually return with weird tales of the dead who haunt those places.

"In dealing with natives," Captain Salisbury said, "the first thing we impressed on them was that we didn't want their women: and then that we didn't want their land. We tickled their vanity by telling them that our country didn't have such great people as they were, and by asking that they teach us how to be as great as they were. Always we gave them gifts. But we never carried firearms. The one thing that will make a native commit murder is the opportunity to obtain firearms."

The Karo-Bataks, he said, have all their money invested in ear-rings. The ear-rings they wear are of solid silver and weigh about three pounds each. It is estimated that 2,500,000 in silver could be reclaimed from the Karo-Batak ear-rings in Sumatra.

The expedition sailed from Los Angeles on Oct. 8, 1920. The first crew was composed of village boys, most of whom took a homeward bound ship at the first stop, as soon as they had seen that South Sea Islanders were not as picturesque as usually described. Thereafter, the crew consisted mostly of natives. Edward Burghard, a Columbia University graduate, Merian C. Cooper, a Captain in the United States Air Service, and George Nac Neli of Yale, and Captain Nelson Taylor of Los Angeles accompanied Captain Salisbury. Captain Cooper joined the expedition at Singapore. In South America, the party met Mary Roberts Rineharts, Rr. Rinehart and Rex Beach.

The *Wisdom II.*, in which the trip was made, was destroyed by fire at Savona, Italy. All the crew was ashore at the time. An Italian watchman went into the hold of the vessel with a lantern. Workmen on the vessel had cut into a gaspipe during the day, and gas had gathered in the bilge. The explosion which followed destroyed the ship and a large number of valuable presents which had been given to the party. Other presents had been previously shipped to the South-western Museum from Singapore.

Captain Salisbury was born in California. He has been engaged in similar expeditions for many years.