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'Sri Mahaganadhi-Pathaye Namaha.'

THE VEDIC WORLD

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

Vol. II] (15-7-5025) Rudhiredgari Asvinyuja purnima (24-10-23) [Nos. 1—3

Om namo Brahmadibhyo,

Brahmavidya-Sampradaya-Katrubhyo, Vamsarshibhyo,

Namo Gurubhyo namo Mahadbhyaha.

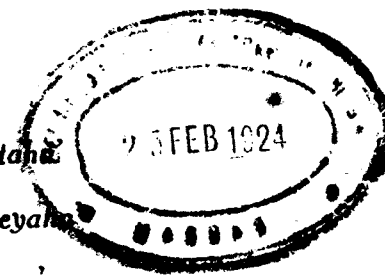
'Dharmo rakshati rakshitam'

'Syadharme Nidhanam Sreyam'

'Sarvam atmavasam Sukham'

'Nahi gnyanena sadrisam'

'Gnyanadevatu Kaivalyam'



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The Message
of
Sruti-Smriti.

HARIHI OM

The Journal
for
One and All.

THE VEDIC WORLD

Vol. II.] (15-5-5025) Rudhirodgari Sravana purnima (26-8-1923) [No. 1

EDITORIALS.

THE ORIGIN OF MANKIND OR THE VEDICS AND OUT-VEDICS.

(1) The origin of the man or mankind is with the origin of the very Universe in which he or it finds himself or itself. Both man and Universe have their origin in *Brahma* the origin of all beginnings, beings and endings. This *Brahma*, in whom all the beings have their beginnings, beings and endings, is second to none. Otherwise He cannot be the source of All and Everything. Hence time and space do not exist with Him.

But time and space co-appear with His appearance of all forms and names (*Visvarupa*). It is this apparent appearance of *Brahma* that we know and call as Universe. This Universe (*Prakruti or Maya*) in all its names and forms, having no real existence at any time, appears to have existence in all times and make *Brahma* 'The Unconditioned One' to appear to have subjected to times past, present and future. It is in relation to this *Viswarupa* that creation or manifestation is said to have taken place, which implies or gives rise to the conception of time and space. In the *Eternal Brahma* countless Universes appear and disappear, just as the appearance of waves in the vast ocean. Accordingly the current Universe or the manifested appearance of *Brahma*, had its origin 195, 58, 85, 024 years ago having *Brahmavarta* as centre, where such manifestation takes place again and again or from time to time. The land that lies between

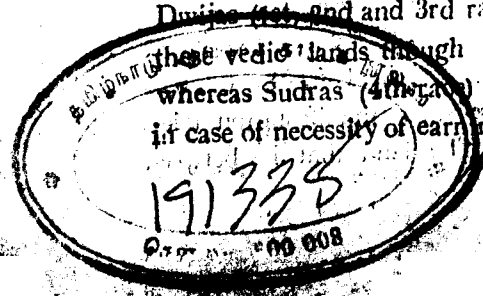
the two rivers Saraswathi and Drishadvathi in India, is called Brahmanavarta. (Manu, ch. 2—17). And it is here (India) alone that the Self of the man, in the human form, in so many names and forms such as Vamadeva, Yagnavalkya, Krishna and Sankaracharya, has so realised to be confident enough to declare that He is Brahma the source, the being and the end of all and everything. Hence this particular place in India alone deserves the name of Brahmanavarta. In the other parts of the world history recorded the sons of God or messengers of God as the highest possible realisation of one's own self. It is at this country of Brahmanavarta that unbroken and eternal *achara* (to put roughly tradition and culture) continues in all times, as the model or guide for both original, natural, pure and unmixed races (*Varnas*), and subsequent, unnatural, impure and mixed tribes (*Sankaras*). (Manu, ch. 2—18).

The first extension from this centre of creation is called as Brahmanrhushi-Desa or the abode of Rhushis whose lives and actions are superhuman. It embraces the countries Kurukshetra, Mascha, Panchala and Surasena. (Manu, ch. 2—19). The second extension is called as Madhya-Desa or the central country of the Aryavarta (India). It is bounded by the Himalayas in the north, Prayaga in the east, Vindhya mountains in the south and the Rajputana Desert where the River Saraswathi enters and takes an undercurrent course. (Manu, ch. 2—21). The third extension is called as Aryavarta or the place where Aryans (the original or natural races) appear at the beginning of every Universe and continues till the end of It. It includes all the country that lies between the eastern sea (now called as Bay of Bengal) and western sea (now called as Arabian Sea) i.e. South India, and the country that lies between Vindhya and Himalaya mountains i.e. North India. In other words Aryavarta means the whole of India. (Manu, ch. 2—12). After describing the Indian continent, the proper land of original races Brahma, Kshatriya, Vaisya and Sudras, Bhagavan Manu describes the proper places of their habitation in the other parts of the world in case of necessity. The country where the Black Deer (*Krishnasara*) is found wild without domestication is the authorised place of habitation for these original races (Vedics) in whatever part of the world it lies. Because such a place is a necessity for them to keep on their *yajna* Rituals. The land other than these is called Mlecha-Desa or the land of the out-vedics. (Manu, ch. 2—23).

These four (1st, 2nd and 3rd races) should stick up purposely as a principle to these vedic lands though they happen to live temporarily in other places, whereas Sudras (4th race) might go to any country or live in any country in case of necessity of earning their livelihood. (Manu, ch. 2—24).

(2) The above description of Bhagavan Manu shows the time and place of the original human beings. As his description is all-inclusive one he explains in another place the remaining necessary information i.e. name and form of the original mankind. As the substratum for the natural growth and sustenance and artificial multiplication of varieties of the mankind of this Universe *Brahma*, the Creator created, out of his own being, *Brahmanas*, *Kshatriyas*, *Vaisyas* and *Sudras* from His face (head) arms, thighs (stomach) and legs respectively with their characteristic formation of worth, likes and livings. (Manu, ch. 1—31). These are the four original or primitive races. These principal races are so gifted with vedic rituals (*yagnas*) so as to regulate the natural requirements such as rain etc., that would help the easy and regular production of the articles of food and other necessities of life, that would result in natural and systematic growth of population i.e. expansion of pure races. Thus these races maintain the policy of non-interference the greatest of the general virtues or morality. It is this original human society we call as vedics. And it is out of these original four races only that later on a variety of tribes have come into existence as the result of artificial means of multiplication. Those whose birth falls out of these four races are called *Dassavaha* or hybrids, whether they talk indirect, ungrammatical (Sanskrit) or impure language i.e. *Mlesha-Vak* or direct from Sanskrit, grammatical or pure language i.e. *Arya-Vak*. (Manu, ch. 10—45). These hybrids take their origin out of any of the following three sources.—(1) Adulteration that is committed within the races themselves. (2) Marriages that are performed between parties that are uneligible according to sastras and between the descendants of the same *Rhushis* etc. (*Sagotram*). (3) Giving up of the vedic rituals. (Manu, ch. 10—24). Besides this inter-marriage is prohibited among these four original races or castes. Under circumstances marriages of *Anuloma* kind i.e. marriages between upper race man, and lower race woman, had sanction only for the 1st 3 yugas, excluding the present series of ages i.e. Kali-Yuga. Under no circumstances marriages of *Pratiloma* kind i.e. marriage between upper race woman and lower race man has sanction for any age.

But under human weakness when such things occur, they are not recognised as marriages but counted them under debauchery. These hybrids (*Dassavahas*) of various denominations or sources are classified into two main sects (1) *Vrathyas* i.e. those who had not underwent the vedic rituals and consequently became mixed among themselves first



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and later on with other races, loosing their peculiar and distinct form *i.e.* caste, which results in creating struggle for existence in this world (*itiam*) and struggle for the realisation of *absolute reality* or *self* beyond the worlds (*param*.) These people come under the 3rd source of hybrids above described. These are the remotest ancestors of the (a) various nations and tribes of the whole world other than the Vedic Society proper (*Hindu*) and the (b) ancestors of the so-called aboriginal tribes or hill tribes of India. (2) *Bahyas* *i.e.* those who had deliberately went against the established marriage principles of *sastras* and procure the company of any woman they like, which amounts to debauchery in the light of *sastras*. These people come under the 1st and 2nd sources of hybrids above described. And these people are the remotest ancestors of *panchamas* or *chandalas* who go under the name of *untouchables* in India. Both these kinds of hybrids *Vrathyas* and *Bahyas* go under the name of *out-vedics* as they fall out of the *vedic* path.

(3) The *vedics* and *out-vedics* of various denominations were living, side by side, in their own way for thousands of years throughout the length and breadth of the world. They could live, all that time, in mutual toleration instead of interference, until at last toleration gave room to interference. The crime, that the *Vrathya* section of the *out-vedics* committed, is the violation of the commands of the *sastras*. This was considered as civil crime. They were allotted to seek their places of habitation in the hills and forests of India and in the parts of other countries that were not suitable for the habitation of *vedics*. We have mentioned above that the places where black deer is found wild without domestication, were chosen for the habitation of the followers, as they were in need of such lands to perform their *yagnas* (*Vedic Rituals*). As the *out-vedics* were not in need of such rituals they could live and settle in other places without any inconvenience. Thus all parts all over the world were occupied gradually and amicably, by both *vedics* and *out-vedics* in their respective manner. We find this description, of the occupation of the *vedics* and *out-vedics* all over the world, in *puranas* (the *vedic* historic series) besides its mention in *Dharma Sastras*. During mighty *Kshatria* Emperors, of *Vaidika-marga*, their rule was extended over 7 continents the then divisions of the land portion of this world. During the course of a *Kalpa* or the life time of a Universe, the former ages are always better than later times. This is the law of nature according to *sastras*. According to this law corruption

increased with the advancement of times during the present *Kalpa*. The life, that is led by men against the principles of *sastras*, is called corruption. In other words, men who violate the principles of *sastras* and preach the same to the world, are known as the leaders of corruption. Because *Sastras* maintain an unchangeable system in the ever-changing Universe. It is these men, who go against the *sastras* and become ignorantly destroyers of this unchangeable-system without knowing that it is their own destruction; we call as *out-vedics* (*hybrids*.) The *Kshatrias*, who were rulers of the 7 continents, gradually lost their influence of *Dharma* and might that could keep up their rule in other parts of the world. The loss, of *Kshatria* might, means the beginning of the power of the *out-vedics* to extend their uncontrolled life. The *out-vedics* could no longer keep up to the principle of non-interference. Thus the *vedics* of the outside India began to receive interference from the hands of the *out-vedics*, who were all the time kept under proper condition by the *Kshatrias*. The *Kshatrias* could no longer guide properly these tribes who were enormously increasing from time to time. To meet such circumstances the all-knowing *Rhis*, the authors of *Dharma-Sastras*, gave prescriptions to the *vedic* followers to meet the interference of these *out-vedics*. It is the great principle of non-interference. It is to leave the wrong and uncontrollable party to a natural correction. Though the principle is same in all times (*Dharma* does not change with changes of time) yet the extension of its application differs from age to age. In *Kreta Yuga* the *vedics* should give up the country where *out-vedics* live. In *Treta Yuga* *vedics* should give up the particular village that is occupied by the *out-vedics*. In *Dwapara* the caste or community, with which these *out-vedics* are connected, is to be given up. And in *Kali Yuga* the individual party, who goes against the *vedic* commands, is to be disconnected from the society. Thus only during the first and second *Yugas*, which are the longest of all the ages, the *vedics* (*Vidikahas*) left all the countries and concentrated in India the *Aryavertha* proper, leaving the *Vrathyas* in those lands to work up their destiny in their own manner as they chose. This is about the first kind of *out-vedics* (*hybrids*.) We should now note the whereabouts of the second kind of *out-vedics* who are known as *Bahyas*. The crime or violation, of the *vedic* commands committed by this type of *out-vedics*, is considered in the *sastras* as one of criminal nature. They were very small number in comparison with the other kind of *out-vedics* *i.e.* *Vrathyas*. They also differ from their *Vrathya* Brothers

in mentality. Their violation of the commands of sastras is more due to the ignorance while their *Vrathya* Brothers commit the same often times intentionally. Hence they had more probability for correction. Therefore these *Bahyas* were allowed to remain within the boundaries of India, having their living quarters at a little distance from main villages where the regular people live. By course of time these *Bahyas* developed into different kinds of tribes in different parts of India. In the same manner, the first kind of out-vedics (*Vrathyas*) who went and settled abroad in different countries, developed their own peculiar individualities with different faiths and socialism. And all these different tribes of out-vedics of both at home and abroad, had been developing advantages and disadvantages according to their circumstances. This will be explained in a separate article.

(4) The above description is based upon sanscrit literature and historical sources (Dharma-sastras and puranas). There is no Dharma-sastra that does not deal with the practical questions of the world. No man including all the great philosophers and scientists of the modern world can think outside the province of sastras. Such is the all-inclusive nature of sastras. This has been admitted by an important section of these thinkers* and scientists.* Yet these out-vedics

* "We may confidently ask whether the expressions it (the hymn) contains either in themselves or in connexion with the whole furnish the least ground even for guessing that the poet intended to register, or to recommend, a new institution? In truth, if anything is plain in the whole poem, it is this, that in the estimation of the author, the division into classes was as old as the sun and the moon, as Indra and Agni, as the horse and the cow, in short, as old as the creation. Before such a symbolical theory could arise, all remembrance of the historical origin of classes must have been lost." (Vide Dr. Kern's Dissertation in respect of the antiquity of Castes, read before the Royal Academy of Sciences at Amsterdam on the 13th of March 1871.)

Curzon says that, "the ancient Persians derived...their language itself from the Aryans (or the Hindoos of India Proper), and were themselves no other than the descendants of a branch of the latter people, who had seceded from their brethren and migrated to the west, or been expelled from their native country from the effects of religious dissensions resulting in civil war". (Vide The Journal R. A. S. of Great Britain and Ireland, Vol. XVI. 1854. pp 194, 195.)

M. Louis Jacolliot says:—"The Sanskrit is in itself the most irrefutable and most simple proof of the Indian origin of the races of Europe, and of India's maternity."

"Manu inspired Egyptian, Hebrew, Greek, and Roman legislation, and his spirit still permeates the whole economy of our European laws". (La Bible Dans L'Inde, p VIII. Edition 1870).

Count Bjornstjerna says:—"No nation on earth can vie with the Hindus in respect of the antiquity of their civilization and the antiquity of their religion." (Theogony of the Hindus. p 50).

Mr. Halhed exclaimed with deep reverence, after discussing the four Yugas of the Hindus, as follows:—"To such antiquity the Mosaic creation is but as yesterday; and to such ages the life of Methuselah is no more than a span."

are not yet in a position to set aside their destructive and deceitful nature i.e. rebelling against the traditions of their fore-fathers in preference to their imaginations (which is rapidly imitated by modern Indians). Once a great western scientist said, 'we guess our way and call the guesses as theories to make them respectable.' In some cases guessing might be useful. But it is harmful in most cases. And there cannot be greater mistake than a guess work against the historical facts of Vedic Society the very source of all societies. Even the orientals, the authors of various theories, could not help coming to the conclusion, after devoting major portion of their life time, that the Vedic Society of India is to be the source of other societies. In the very creation or manifestation i.e. in Brahma's (the author of the Universe) assuming this apparent appearance of the form of Universe, mankind appeared in its four-fold-form *Brahma-Kshatriya-Vaisya-Sudra* like the four main directions of the earth, and the usual place where first appearance of mankind is described as *Brahmaverta* in India. From this it follows that the original races of mankind are Brahmins, Kshatriyas, Vaisyas and Sudras and the original home of these races is India itself. It is against these facts that some of the great thinkers of the western world used all their thinking faculty in formulating theories, such as (1) the original races are to be Aryans, Mongolians and Negroes or the Whites, the Reds and the Yellows etc. (2) and the original home of Aryans is to be Central Asia, Arctic Region, or Central Europe, and made believe some of the Hindu leaders of modern India, what these authors could not exactly believe. Arya is an unknown word to the languages of these Europeans. Hence it goes without saying that a subject-matter such as the 'Home of Aryans' is quite untraditional to them. It is after their coming in contact with India and coming across to the world Arya, that they began to desire to link, their broken geneology and unclaimed position of past, with that ancient Indians who are found with an unbroken geneology and an unshakeable position of past history and traditions.

When they come to know the nobility of the word Arya, they prepared to trace back their connection to a race of Aryans and thus claim the much-recorded originality and glory of traditions of literature and sciences of the ancient Indians. But they did not like the idea of accepting the sanscrit records as they are and thus recognising the ancient Indians as the originals. Because such a recognition would nakedly point out that they are only subsequents to these very Indians of ancient India. Under these conditions they could neither omit their connection with such a race as Aryans of so unparallel references, nor admit the ancient Indians as their ancestors losing their self-advocated equality with them. It is for this

purpose of maintaining at least their equality with them, in the impossibility of claiming superiority over them, that they had to adopt a new method under the name of theories. Accordingly they created theoretically ancestors, in some Central Asia, Europe or Arctic Region to those ancient Indians, who, being originals, did not know any ancestors, to reduce them to their level of a subsequent race. And they also coined a theoretical race under the name of an Aryan race to serve as a common source both to ancient Indians and themselves, to raise themselves to the standard of ancient Indians. In other words, they wanted to make ancient Indians equal to them instead of accepting their separation direct from ancient Indians who were their real ancestors. A false statement always requires an elaborate explanation. This is why these men had to put forward a number of theories which are contradictory to each other. Whereas in India, in the daily and occasional rituals of millions of vedics the time, place and the process and order of the creation or manifestation are transmitted from man to man, generation to generation, day to day and age to age from millions of years.

(5) Thus these European scholars not only shifted the home of original mankind from India, but also changed the very name of those primitive races *Brahma, Kshatria, Vaisya, Sudras* into a distinct race of Aryans. As a matter of fact there is no such race as Aryans. Nor is there any possibility for the existence of such a race. Because the word Arya means a pious-minded man, a good-natured man, or a worshipping man. And it also denotes a man who strictly follows the commands of Vedas. There cannot be any race having all its members as good-natured or pious-minded men. Let us note the use of this Sanscrit word Arya in Sanscrit literature. It is often times used to denote a good-natured man or a man who is an object of worship or reverence. This is its general use. It is always used in a particular sense in *Dharma-sastras* which treats about the specific nature, activity or work of original and pure races or castes. For example in a congregation of both original and pure races *Brahma, Kshatria, Vaisya, Sudras* and subsequent and mixed races (Mlechas or out-vedics) Aryans would mean the original four races excluding the Mlechas. In a congregation of original four races Aryans would mean the first three races (*Brahma, Kshatria, Vaisya*) excluding the *Sudras*. In a congregation of *Dwijas* i.e. the 1st three races (*Brahma, Kshatria, Vaisya*) Aryans denote only Brahmins. And among the Brahmins Arya means the learned and the wise man of them. In all these cases the relative purity is held as an

important factor. Even when it is applied to a original race it does not mean that all the members of that race are pure and pious, but it is used in the sense that the members of the higher races (castes) are generally greater followers of the principles of sastras than the lower castes.

Besides this the word Arya is used in the same sense of reverence in the conversation among vedic followers. The eldest man or proprietor of a family is addressed as Arya. When a wife were to call her husband she would address him as *Arya-putra* (son of Arya). Because the eldest member of the family is not her husband, to call him Arya, but her father-in-law. Therefore she calls him as *Arya-putra* though the husband, is the object of worship to a wife in the vedic society. In Ramayana we note that Sri Lakshmana addressing his elder brother Bhagavan Rama as Arya. Here it does not mean that among the two brothers that one is Arya and the other man is an un-Arya, if it were to mean a race. It is only a respectable way of addressing one that deserves it. In Bagawad-Gita we note that Bhagwan Krishna warning Sri Arjuna, that he would be doing an act of un-Arya, if he fails to execute the duty of a Kshatria i.e. act of chivalry. Here it does not mean that he would loose his Aryan nationality or raciality if he simply fails to perform one of the duties of a Kshatria caste. It simply means that he would be committing an act of an unwise man or unprincipled man.

Thus Arya is used in Sanscrit to indicate a good-natured man, and it is never used to denote a race or society. Hence the great pains, that these western scientific imaginers or authors of theories have taken in constructing a good number of imaginary documents, proved a failure either to satisfy the reason or to alter the weighty teachings and records of Sastras, except their serving as a stimulant to the English-educated Hindus to play their childish game in aping their western imaginers, in their utter ignorance of the depths of the meaning of Sastras. Such is the source of books such as 'Orion' or the 'Arctic Home in the Vedas' of Mr. B. G. Tilak and of societies such as 'Arya Samaj' of Swami Dayananda and Brahmo Samaj of Raja Rammohanroy. The so-styled Brahmo and Arya Samajists of modern India are only modern out-vedics of *Urathya* type, who had given up the vedic rituals and deliberately intermixed and lost all the purity and virtues of original races (*Brahma, Kshatria, Vaisya* and *Sudra*), like the so styled Aryans of European and other countries who had separated from ancient Indians (*Vedics*) in the same manner and under similar circumstances in thousands

of years ago. Therefore it is not reasonable to divide mankind into Aryans, Mongolians, Negroes, etc. And mankind can be divided, with reason and authority, into two main divisions—(1) Vedics in their four-fold form (Brahma, Kshatria, Vaishya and Sudra) and (2) out-Vedics who constitute all the subsequent tribes of men that had been separated from the original Vedics from age to age, under various circumstances.

(6) Even to-day the Vedics (followers of Vedas) are maintaining their peculiar and characteristic features, that would serve the purpose of distinction from their subsequent tribes, whose very existence was due to the neglect or loss of these features. They are (1) the maintenance, with great care and perseverance, of the impersonal, perfect, and *absolute authority* of Vedas against the personal, imperfect and relative teachings of personalities. (2) The upkeep, with great zeal and subjection to hardships, of the *Eternal Dharma* or *Varnashrama* (Sanathana Dharma i.e. the casted forms of original races Brahma, Kshatria, Vaishya, Sudra and their stages of life Bramacharya, Grihastha, Vanaprastha and Sanyasa or in other words the concrete form of the abstract principles of Vedas) against a host of their subsequent tribes, who are always feverishly anxious to bring down the Vedics to their level of life. (3) The adherence, with abundant faith and reverence, to the foremost principle *the non-interference** i.e. guarding themselves against the interference of others and allowing others against the interference of themselves, which is the foundation for the permanent peace of the world, a country or a nation, or any one who consciously aims at freedom.

CONTRIBUTIONS.

THE CHRONOLOGY OF SANSKRIT LITERATURE. VI.

(Continued from 12th number of 1st. volume.)

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

As the distance between the sun and the moon at that moment was separated by $7\frac{1}{2}$ *thidhis* or $7\frac{1}{2}$ times 12° or 90° , the sun must have been at the moment of Bhishma's death at $49^\circ-33'-20''$ minus 90° or $319^\circ-33'-20''$ or in other words in the 4th quarter of Satabhisha. As the winter solistice or Uttarayana had already commenced with Ratha-saptami, which must have ended at about the midnight on the previous day, there will be a difference of $1\frac{1}{2}$ degrees between the actual commencement of the Uttarayana and the actual moment of Bhishma's death, with the result that the Uttarayana in Bhishma's time or soon after the close of the Mahabharata war, must have commenced when the sun was in $319^\circ-33'-20''$ minus $1^\circ-30'-0''$ or in $318^\circ-3'-20''$ or in other

* The 'non-interference' is not the non-co-operation either with or without violence. Therefore it is not to be confounded with either the old teachings of Muhammadanism or Christianity or the modern advocacy of Mr. M. K. Gandhi and his followers. This will be explained in a separate article.

words at about the middle of the 4th pada of Mula in $247^\circ-28'$. There is a difference of $318^\circ-3'-20''$ minus $247^\circ-28'-0''$ or $70^\circ-35'-20''$ or $254120''$. We thus find that since the time of Bhishma's death, the date of the Winter solistice or Uttarayana has been thrown back by $70^\circ-35'-20''$ or $254120''$ on account of the precession of the equinoxes. What then is the period of time within which so much change in the date of the Winter solistice may take place? If we take the rate of precession of $50'26''$ of angle in a year, $254120''$ will take a period of $254120 \div 50'26''$ or $5056 \frac{54}{5026}$ years, or in round figures 5056 years as the measure of time needed for the change. In other words, Bhishma must have died in the year 5056—1917 A. D. or in the year 3139 B. C. Just 37 years before the commencement of the Kaliyuga; and the Mahabharata war must have commenced on Tuesday corresponding to the last day of the month of Karthika on Amavasya in the constellation of *Jyeshtha* of the year corresponding to 3140 B.C.

From this we can fully realise that the value of n should be 2 and 2 only for the present. Again there is one thing more which should not be left without any suggestion with reference to the duration of Kali which is described as 1200 years. Years in this calculation are regarded in *Deramana* and are equal to 432000 years of popular *mana* (measure), of which 36000 by name sandhi had already expired by the time of Sri Krishna Nirvana and only 5021 years have expired by this time i.e. 21st March 1920; and Kali still continues for 432000—85025; 345975 years more, when the commencement of the future Kali-yuga takes place.

REVIEWS.

THE NEW DEPARTURE FROM HINDUS.

We print in the following pages Pandit M. M. Malaviya's article under the inter-national news, though it is a subject-matter of the Hindu Society. In the article he is attempting destruction both to his own self by violating the first step of Dharma and to the self of the Hindu society by the introduction of his proposed change.

If any one goes against the principles of Sastras either under circumstances or under human weakness and yet maintains the consciousness that he is wrong and is willingly awaiting and trying to overcome his weakness, he is said to maintain the first step of Dharma. On the other hand, if one desires to preach or make laws in accordance to his own knowledge and convenience, besides his going against the principle of Sastras either under egotism due to ignorance or under avarice due to desire for overcomforts for his own self and family (the avarice is only a step to patriotism, which is in its own turn a step to imperialism etc) he is said to violate the first step of Dharma. Because such a man forgets altogether the nature of Dharma as the new habit overtakes him. He attempts to change the Hindu Society. What is meant by change? Change is nothing but the process of death. The holy, exceptional and envious position of the persistence of the Hindu nation, that is carefully understood and acknowledged by the western scholars in spite of their confusion amidst the misleading theories of their own, and that is even accepted by the English educated Hindus, who are accustomed to prefer western theories to the records of their own ancestors, is due to the no-change policy.

Mr. Malaviya's purpose is to link the Hindus proper (orthodox) and general (social) into one general mass and thus convert the whole Vedic society into a bogus Hindu society, on the similar lines of the so-called Hindu University that he founded with the association and guidance of that section of western people, who are seriously engaged in transforming the Hindu society into an un-Hindu one (bogus) in the name of philanthropy, liberalism or universalism. For this purpose he is appealing to the ambition of the refuse (open social Hindus such as Arya and Brahma Samajists) and the avarice of the Pandit class, on the lines he appealed, in the past, to the Princess of India for the huge finance that was required for that University. We do not quote his sentences in this review as almost the whole article is out of the strict Vedic principles. And if Mr. M. M. Malavia and his followers succeed in continuing their policy of attempting to change The Vedic Society, we fear that it would end information of another Samaj for the new refuse.

K. V. S.

INTER-NATIONAL AND CLASS NEWS AND VIEWS.

HINDU MAHASABHA.

PANDIT MALAVIYA'S APPEAL.

THE PROPOSED REFORM.

The following is the full text of the appeal dated July 22, 1923, issued by Pandit Madan Mohan Malaviya in connection with the All-India Hindu Mahasabha to meet at Benares on the 19th and 20th of this month:—

OBJECTS OF HIS SABHA.

As has already been announced the Hindu Mahasabha will meet at Benares on the 19th and 20th of August. The objects of the Mahasabha have been advertised in the Press. Briefly put these are generally to take all such steps as the Sabha may think fit to promote the religious, educational, social and political interests of the Hindu community. The Sabha was started some years ago, and has held six annual gatherings. Those who organised it took care to make it clear that the Sabha is neither hostile to the national organisation of the Congress nor to any communal organisation like the Muslim League; for they laid it down as one of the cardinal objects of the Sabha that it should promote good feelings between the Hindus and other communities in India and should act in a friendly way with them with a view to evolve a united and self-governing Indian nation. So far as I understand it, the course which the Sabha desires to inculcate on Hindus is that they should act in all matters of a national character in complete concert with their countrymen of other religious persuasions, and that they should work as a separate organised body to promote those interests of the Hindus which specially concern them and in which other religious communities have not the same interest that Hindus have. These are mainly matters of a religious, socio-religious or educational character. The political interests of the people of India, to whatever creed or race they may belong, are in truth identical. If public affairs are conducted on sound national lines, the interests of every citizen ought to be equally safeguarded and served irrespective of the religion to which he may belong. But so

long as communal considerations or feelings have unfortunately a recognised influence in our politics, it becomes the duty of Hindus also to see that the interest of the community to which they belong, is not too much sacrificed for want of an organisation to safeguard it. To this extent only, it seems to me, political questions are likely to occupy the attention of the Hindu Sabha as a communal organisation.

THE PRESENT CONDITION OF THE HINDUS.

The need for a special organisation to promote the well-being of Hindus in social, religious and educational matters has long been felt and is now extremely pressing. In the first prospectus of a Hindu University which was published in 1905, attention was drawn to the condition of the Hindus as it then existed in the following words:—

"The present condition and future prospects of the Hindu community throughout India are a subject of serious reflection by all thoughtful Hindus. Some idea of the material condition of the Hindus may be formed by a comparison of their average income with that of a prosperous nation like the English. The average daily income of the people of India, consisting chiefly of Hindus (only about a sixth of the population being Mahomedans) is about one anna per head, that is about 1-20th of the daily income per head in England. Even this low average is tending to decline as may be seen by comparing it with the average fifty years ago, when it was about two annas. The condition of the Hindus as regards education may also be gauged by comparative statistics which show that 94.1 per cent. of the population of India, as a whole, is illiterate. In some provinces, such as the United Provinces, the percentage of illiterates rises as high as 97. In Great Britain the percentage is 4.7 and in Germany 0.11. The bare bones, the sunken eyes, the ill-clad persons and the squalid homes of the agricultural and labouring classes, who form the bulk of the Hindu community in all parts of India, are a far more eloquent index to the condition of that community than any statistics can be. Millions die of famine every decade and hundreds of thousands die of plague every year. It is well known that Hindus fall victims to plague much more easily than the people of other communities. The physique and features of the Hindus are rapidly deteriorating. Every decennial census discloses diminishing vitality, decreasing longevity and declining power of procreation among the Hindus. In the past they have produced great men and achieved great things. Hindu society was formerly a lofty and noble structure. It is now a shapeless heap. Whatever other causes may have contributed to bring about this state of things, all thoughtful and well-informed men will probably agree that one of the most important causes is the relaxation among the Hindus of the power which, according to the Hindu scriptures, sustains society, *viz.*, the power of religion, as the very name "dharma" signifies.

DISORGANISED AND DISINTEGRATED.

Hindus have for thousands of years been pre-eminent for the predominance they gave to religion over all other concerns. Professor Max Muller described Hindus in ancient India as 'a world of thinkers, a nation of philosophers.' Religion is now mainly the pursuit of a few persons here and there. Barring a few exceptions, men who are endowed with intellectual gifts are mostly absorbed in the cares of office or

professional business, and scarcely ever think of religion. Those who are possessed of wealth and power are, in too many instances, so engrossed in their temporal concerns, that they have little thought of spiritual interests of their dependents or neighbours, or even their own. The rest of the Hindu society consists of ignorant agriculturists, petty traders, ill-trained artisans, half starved labourers, all forming a mass of abject humanity, oppressed by poverty and decimated by disease. Excepting a few earnest souls here and there, every Hindu is pursuing his own aims regardless of the effect of his actions on the society to which he belongs. Mutual trust and mutual co-operation, which are the soul of corporate life, have all disappeared. There are not many capable leaders, and among such as there are, there is not much unanimity and combined action. In short, Hindu Society is utterly disorganised and disintegrated.

CAUSES AND REMEDY.

"This deplorable condition cannot be remedied without a wide diffusion of knowledge, and the restoration of religion to its rightful place. The ancient religion of India teaches each man to regard himself as a unit of a great whole and to live and work for the good of that whole. As no man can live and work for the good of the whole to which he belongs without living and working in harmony with his fellowmen, the ancient religion has prescribed duties and imposed restrictions which, if properly understood and duly observed, make for peace and good-will among men, and lead to harmonious co-operation by them for the good of the society of which they are members and of the world they live in."

"The lamentable condition in which Hindus have now fallen is, in a great measure, due to their divorce from the ancient religion and literature of India. There is no organisation among them to train teachers who should impart instruction to the people in the great lessons of truth, purity, rectitude, self-control, and un-selfish devotion to duty which are so copiously taught in their ancient literature. Hindu Princes, nobles, gentry and—barring exceptions here and there—even Brahmans receive no systematic Hindu education or spiritual ministrations. This state of things is in marked contrast with that prevailing in prosperous countries of Europe and America where religion, as a rule, forms a necessary part of education, where large congregations assemble in well-appointed churches every week to hear sermons preached by well-educated clergymen discharging their duties under the control of well-established church Government, where the aristocracy, the gentry and other rich people go through a course of instruction in the ancient literatures of Greece and Rome, which gives them training, culture and refinement so necessary to men who occupy eminent positions and control in important affairs. While the classical languages of Greece and Rome form a necessary and important element of a respectable education in Europe and America, very few of the most highly educated Hindus are proficient in the sacred and classical language of their country, and fewer still have explored the priceless treasures still contained in that language.

PHYSICAL IMPROVEMENT ESSENTIAL.

This was written nearly twenty years ago. The social and religious condition of the Hindus has very much deteriorated during the period that has since intervened. The reports of the two censuses that have since been held bear testimony to this fact. This did not however suffice to rouse educated Hindus to a sense of the duty they owe to their community to take concerted action to arrest their deterioration and decline. But the heart-rending occurrences that took place in Malabar in 1920-21 gave a terrible shock to the Hindus, and the effect of it was deepened by the deplorable events which followed in Multan in 1922. The inability of the Hindus to defend themselves against the organised attacks that were made upon them by the bad elements of a sister community, brought out in painful contrast both the physical and the moral deterioration of the Hindus and brought home to their minds the necessity of a systematic and well organised endeavour to improve their condition. It has been felt that such an endeavour is needed not merely in the interests of the Hindus as a community but in the national interest also. For if large numbers of men of a community spread over all parts of this extensive country, should continue to be weak, physically and morally, and unable to defend themselves, their hearths and homes, they must constitute a standing source of weakness to the country, and by encouraging ruffianly elements in the population to attack them at their will, unwillingly become contributory causes of creating ill-feeling and strife between one community and another. If the country is to enjoy self-government, it is essential that the men and women of the country as a whole, to whatever community they may belong, should be made strong and efficient, able to defend themselves, their neighbours and their country, as the Hindus are particularly weak.

NEED FOR RE-ORGANISATION.

Starting from these considerations, many thoughtful Hindus have become alive, as they had never been before, to the undermining consequences of some of their social and socio-religious customs and rites, to the social disadvantages under which large numbers of their community labour, and to the consumptive results of the absence of any systematic provision among them of religious education and instruction, which is after all the most solid foundation of character and strength. This consciousness has given rise to the desire that, while continuing to co-operate with the rest of their countrymen in all matters of national character, Hindus should organise themselves as a community as our Mahomedan fellow-countrymen have organised themselves as a Muslim League to bring about the improvement of the people of their community, particularly in social and religious affairs. The Hindu Mahasabha, which is to meet at Benares next month, has been convened in response to this wide-spread desire.

QUESTIONS TO BE CONSIDERED.

It will be the duty of the Mahasabha to consider and devise means to arrest the deterioration and decline and to effect the improvement of the Hindus as a community. The religious education of Hindu boys and girls, the religious instruction of grown up men and women, spiritual ministrations for the old and the young, the training of

religious teachers, the publication of religious manuals and text books, will be among some of the first questions which will be laid before the Mahasabha for consideration.

Social and socio-religious customs and practices, particularly questions relating to marriages which most vitally affect the community, the economic and other causes of the physical deterioration of the Hindus, the means of arresting it and of bringing about the existence of a healthy, vigorous and long-lived race will demand solution.

The condition of the distressingly large number of widows, their education, provision for finding them honourable means of earning a living at their homes, will call for deep and anxious deliberation. So will the protection and education of orphans.

The condition of the depressed classes and the practical measures which must be adopted to uplift them will claim anxious consideration.

Not the least important of the questions to be considered will be what steps the Hindus can take in concert and co-operation with the Mahomedans in particular and the members of all other communities in general, to ensure that irrespective of the numbers of the men of any persuasion in any area, the bad elements of any community shall not be encouraged or allowed to make any communal attack upon the members of any other community, to set up their united influence and strength to prevent such attacks and to so punish the offender or offenders as to minimise the danger of repetition of such attacks.

There will be many other matters which will engage the attention of the Mahasabha. But I hope these are enough to indicate the importance of the conference.

I appeal to my Hindu countrymen to organise Hindu Sabhas in every Tahsil and Taluq, and to send the ablest and most trusted representatives of the community of the place to represent them at the Mahasabha and to take part in its deliberations for the regeneration of the Hindu community which has inherited a great civilisation and which will yet, when properly organised, contribute, in co-operation with the sister communities of India, in large measure to make India once more great and glorious.

NO COMMUNAL HATRED.

I also appeal to my countrymen who follow other religions, to accept the assurance that this endeavour to reorganise the Hindu community, to help it to get rid of its social, physical and religious defects and shortcomings, and to re-invigorate it, is not prompted by the smallest desire to injure any fellowman who follows any other religious persuasion, but to make the Hindus worthy and efficient citizens of the Indian Empire, living and working in harmony with the rest of their fellow-countrymen with mutual respect and good will for the common good of all. We earnestly desire that all our countrymen, high and humble, of all creeds and castes, should become religious-minded, strong, patriotic sons of India with a living faith that we are worshippers of a common God and children of a common motherland. We shall co-operate with them with all our heart in every matter we can to achieve this holy end. May God help us.

"Lokaha Samasthaha Sukhino Bhavantu" Om Santis-Santis-Santhihi.

The Message
of
Sruti-Smruti.

HARIHI OM

The Journal
for
One and All.

THE VEDIC WORLD

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EDITORIALS.

AIM OF MAN

OR

PURUSHARTHA.

(1) The aim of man is described in the Sastras as *Purushardha* or *Dharma*, *Ardha*, *Kama* and *Moksha*. Therefore at every ritual the Vedic follower wills that his activity should yield *Dharma*, *Ardha*, *Kama*, *Moksha*. These words belong to the group of the untranslatable words of Sanskrit language. Though every one of these four words are every peculiar in themselves from their supposed synonymous terms of religious texts other than Vedas, yet *Dharma* the foundation of others has very very varied applications in the Sastras (*Sruti-Smruti*) which requires here an elaborate explanation. We analyse it into two divisions as *Para-Dharma* and *Apara-Dharma*. That which holds anything is called *Dharma*. This is its root meaning. This holds good for its both *Para* and *Apara* aspects. In *Para* aspect it holds the All and Everything; and in *Apara* aspect it holds the particular command of Sastras. In its *Para aspect* its meaning is simple and yet most difficult to comprehend. In its *Apara aspect* it is applied in most varied forms and it is comparatively easier to understand.

(2) *Para-Dharma* is the holder of all and everything. This is the maximum meaning of *Dharma*.

(a) Holder of all:—All is applied to the universe (*jagat*) with its countless constituents observed by one. These countless constituents are subject to constant change. So the universe is called in Sanskrit *jagat*, the ever-changing one. While the all or the seen is subject to constant

directly lead to that state of Oneness above described, because they do not contend such a state at all. Besides this, the accepted principles of the Vedas produce a specific result or fruit which is capable of following every being from birth to birth under the name of Dharma. When one completes the course of the present birth, he is separated from all his surroundings i.e. father, mother, wife, children, relatives, property and above all, his own body except Dharma. "Dharma alone follows him," declares Veda. Therefore the non-Vedic doctrines of religions that do not recognise re-birth, cannot claim this word 'Dharma' in this special sense.

(4) Aparā-Dharma indicates *Varnasrama* (form and order) in its special sense.

(a) Form or cast (*varna*):—The universe (*jagat*) we meet always is nothing but a mass of constant change. Every one who lives and believes in the world without exception desires his nativeness to continue without break however good or bad it might be, with certain alternations. Sastra or Veda attempts to explain its followers the possibility of such continuing of nativeness when they strictly follow its doctrines. When a man is born in a certain community of whatever rank or in a certain family of whatever position, the Sastras say that he is born after the taste (*vasana*) and action (*Karma*) of his past birth. Now forgetting or not believing in such a natural law, men try to change his allotted state instead of making the best use of the same. Sastra says every state is good when it is well-used and every state is bad when it is ill-used and all states are equal, when they are well thought over. Therefore Sastra insists upon well using the allotted state and enjoying the good and peace of such life, instead of attempting to reject the well-suited state by birth and try to acquire with great difficulty the ill-suited state by birth and suffer an ever anxious life. When people of society act in such a way every community or family of that society will develop or mould a particular shape of character (*guna*) and work or profession (*Karma*). It is this developed shape of character and work of a community, we call in Sastra, the *varna* (form or cast). In the Vedic society, such moulded shapes of communities under the name of *varna* or cast are existing eternally in nature, and the Sastra demands the upkeep of the same and such an upkeep is called Dharma in the Sastric literature.

(b) Order or stage (*Ashrama*):—Of the beings, man would have to pass certain stages. He alone is capable of bettering his style and quality of living. Food (*Ahar*) sleep (*Nidra*) fear (*bhaya*) sexual appetite

(*maidhuna*) are common properties for both men and animals; knowledge (*gnana*) alone is the special advantage of man. If he would not avail himself of it in his life-time, he would be missing the greatest opportunity that is peculiar to his kind. If man contents with eating, sleeping, fear and sexual congress alone, he is no better than an animal in human form. Most men having had animal life during their previous births are accustomed to content with the above four things only. Yet they have come to human birth to acquire that knowledge that is peculiar to mankind and still they are apt to forget that special mission on account of their prolonged habit. Very, very few men in the world only, say one or two or at most ten in a million men, would realise the importance of this knowledge and prepare themselves to the occasion of becoming "real-men" (*Manishi*) backed up with his past accumulation of worth (*Samskara*). Therefore Sastras remind these men of the orders of life they have to run in order to have the advantages of a real man instead of an unconscious course of life of an animal. When a man acts up to the advice of Sastras, he will develop different successive stages each possessing higher and higher degree of progress and better and better capable of unveiling him, the comprehensive knowledge, the material of his source of origin, being and end. It is such developed stages of degree of the knowledge of a man, we call in Vedic language, the order or stage (full explanation in article *Varna-Asrama*.)

(5) Special application:—If the word Dharma is confined to its general or minimum meaning righteousness, it would not be applied to *Varna-Asrama*; because in no society, other than Vedic, "casting of communities" and "orders of life" are considered as righteousness. Whereas in the Vedic society "cast of communities" and "orders of life" (*Varna-Asrama*) are held as supreme righteousness. Therefore we call the special meaning of Dharma is *Varna-Asrama*. There are four casts (*Varnas*), (1) Brahmana (2) Kshatriya (3) Vaisya and (4) Sudra. There are four orders (*Asramas*) (1) Brahmacharya (2) Grihastha (3) Vanaprastha and (4) Sanyasa. All these eight words are peculiar to Vedic society and culture, like the word Dharma, the subject-matter of this article. So they too require as much as an elaborative explanation as this. Yet these words have been translated vaguely* into (1) priest (2) ruler (3) merchant (4) servant and (1) bachelor (2) householder (3) forest-dweller (4) ascetic.

* To remove this vagueness, we devote in our Journal separate articles to each of the above eight words.

The life and verses of Rishis is the authoritative meaning of this Aparā-Dharma.

(a) Rishi life and verses :—Any religious or pious man cannot be called a Rishi, as it is contended by most of the moderns. Rishis are entirely different from sages. Sage aspect may include in Rishi life, whereas a sage-life is not sufficient for Rishi-hood. Rishis are of three kinds. (1) Those who are associated with the *mantras* of the Vedas (Mantra-Rishis) (2) those who are associated with the *kandas* of Vedas (Kanda-Rishis) and (3) those like Bhagavan Veda Vyasa who earned an equal worth of life of the above two kinds of Rishis by being born in their line without a break (because all mankind are directly or indirectly from Rishis only) of the Vedic order of life and by following the footsteps of their very life. The action of the early followers of a certain art or science is based more on practice rather than on theory. This statement may not be intelligible to the western or westernised mind. But it is true as far as the Vedic society is concerned; because in the Vedic society practice goes before theory whereas in non-Vedic society theory goes before practice. The above mentioned Rishis are early followers of Vedas at the beginning of every Kalpa (the grand division of the eternal time conceived). The acts of these Rishis that are frequently observed in Sruti-Smṛuti and purāṇas are concrete expositions of Dharma. There, their lives are followed by their weighty expressions that are equal in importance to their actions.

(b) Authoritative meaning :—When the implied meaning of a version or speech is very abstract, it is then only needed an explanation by an example in concrete form. There are no greater abstract expressions than vedic versions as there is no greater elastic language than Sanskrit. If we are to say the meaning of the word Dharma in one word, it is the very meaning of the Vedas. (Sruti). Such is the fathomless depth of the Vedic versions. Therefore several Smṛutis under the name of Dharma Sastras are given by Vedic Rishis. These versions are the science of Dharma that concretise the abstract versions of Vedas. There are nothing parallel to these versions of the Rishis (Dharma Sastras) except the very actions of those Rishis.

hearing (*Shrotendriyam*) (2) Sense of touch (*Tvagindriyam*) (3) Sense of seeing (*Drigindriyam*) (4) Sense of smell (*Ghrāṇendriyam*) and (5) Sense of taste (*Rasāṇendriyam*). These are the senses of the perception (*Gñāṇendriyams*). Besides these, there are five senses of action (*Karmendriams*). They are (1) Faculty of speech (*Vāgindriyam*) (2) faculty of walking (*Paṇendriyam*) (3) faculty of handling (*Hastendriyam*) (4) faculty of excretion (*Payūndriyam*) and (5) faculty of generation (*Upasthendriyam*).

The Sastras describe the body of a being as chariot (*ratham*), the senses as horses (*Aśwa*), the life as axes, *manas* (the thinking faculty of mind) as reins; buddhi (the discriminative faculty of mind) as the driver; chitta (the cognising faculty of mind) as the controller, apparent self (*jīva-Ātma*) as the possessor of the chariot (*rathu*). And the objects like sound, forms, etc., are the fields to move about. The body is the outermost and the innermost is the apparent self (*jīvatma*) (explanation in article "Jīveswarajagat"). (The outer things require the help of inner things, whereas inner do not require the help of outer things. The senses, the outermost need the help of inner things, *manas*, *buddhi*, *chitta* and *Ahamkar* (*jīvatma*)—what Vedantists call *Ahamkāra*, religionists call *jīvatma*—to act, whereas the innermost apparent self need the help of none of its outer things *chitta*, *buddhi*, *manas* and senses.

Why should these senses be restrained or confined? In their uncontrolled state, they should be of very irregular and loose temperament. They are apt to go beyond their jurisdiction; they are apt to neglect their proper function. Therefore they are required to be regulated or restrained by something; otherwise these senses like uncontrolled horses throw the body, the chariot into pits of passion and drag it on mountains of difficulties causing damage to all the above including themselves. Therefore *Buddhi* the driver should, for the safety of all, hold the senses, the horses through *manas*, the reins. As the senses roam about their fields such as sounds, forms etc., they would feel attached or repulsed by these objects. This is the natural course of unrestrained senses. But if the senses remained neutral or unmoved either with affection or disaffection towards the objects they move about, then they would be known as restrained ones. The man passing through a forest of well grown and ill-grown trees would feel neither passionate on looking the well-grown trees nor would be dejected at the sight of ill-grown ones. But when he passes his own garden he would be overjoyed over the well-grown trees

and over-anxious about the ill-grown ones. When a man meets in a public gathering healthy and sick, beautiful or ugly people, he would neither feel happy at the sight of the healthy and the beautiful, nor unhappy at the sight of sick and ugly men. But if he meets in his private house the same, he would not remain neutral. He would not keep the balance of mind. He would be happy when things go on well and unhappy when they go on ill. This is the case with a man of uncontrolled senses. But the case of a man of controlled senses is entirely different. He will remain unavowed either with affection or disaffection with his own lot. He will hear for hearing's sake he would not contemplate, the better or the worse side of it and feel happy or unhappy. He will see for seeing's sake, he would not bother further and so on. This is known as controlling senses. In this way only one can cross the duel ocean (*dvandva samudram*) of passion and hatred (*raga, dwesham*). Secondly, in this process of controlling senses, they would be held in their proper jurisdiction, and they would maintain their just inter-relation. That is to say, the tongue would speak what the eye saw, what the ear heard and so on. Thus it will maintain the truth (*Satyam*), that is much emphasised throughout all Vedas and other religions.

(b) Vedic and religious meaning :—Both Vedic and religious men entertain that this world is a miserable one. While Vedic man finds the impossibility of the existence of a world (no misery means no world explained in article Athma) if he wants to be free from misery, a religious man finds means to reach or catch an another world for freeing himself from the misery of this world. While the art of controlling senses is more easy and practicable under a disciplined and systematic engagement (details in Varnasrama article) of time for a Vedic man, the lot of a religious man is not so easy as his time is not so occupied. Though each party aim at a distant goal, both have the same common start. Both have to divert their senses from this world being miserable for both. Though the extent and method of control may differ according to their purpose, yet it is all the same as far as restraining senses is concerned. As this aspect of Dharma, i.e., restraining senses is necessary for both Vedic and other religious men, we call it Vedic and religious meaning.

(To be continued in the next number.)

CONTRIBUTIONS.

THE CHRONOLOGY OF SANSKRIT LITERATURE. VII.

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

By the bye, with reference to the position of the Saptarshi, the dates of some important events have been given by the Purana, a discussion of which will be of much use in the investigation of chronology.

The period of time between the birth of Parikshat and the installation of Nanda consists of 1050 years, so says the Purana. From this it appears that Nanda ascended the throne in the 1050th year of Kali. But a perusal of the periods of time given in the Purana as the reigning periods of the different dynasties that ruled at Magadha will give us 1500 Kali as the date of accession of Nanda; which can be realised from the following table :—

Dynasty	No. of Kings	Years.
1 Barhadratha (Post Bharata)	... 22	1000
2 Pradyota	... 5	138
3 Saisunaga	... 10	360
4 Nanda	... 10	100
5 Maurya	... 10	137
6 Sunga	... 10	112
7 Kanva	... 4	45
8 Andhra	... 30	456
9 Andhrabhrityas (Guptas)	... 7	243
	108	2593

Now comes the conflict whether it is 1050 Kali or 1500 Kali, the date of Succession of Nanda. A difference of nearly 450 years is seen. How to correct this conflict of numbers? Parasara has his highest authority in the testimony of Astronomy; and corrected the blunder referring to the position of the Saptarshi which stood in the same line with Magha in the time of Parikshat; and occupied Purvashadha (Delta Sagittarii) at the time of the installation of Nanda. Purvashadha is the 11th constellation from Magha. For the Saptarshi to travel from Magha to Purvashadha it requires nearly 1100 years utmost. So the installation of Nanda should take place only in the 1050th year of Kali and not in the 1500th year of Kali. Parasara does

not stop with this. He quotes another parallel instance as well whose date is of much advantage in the annals of the world. That is the date of Buddha. The Purana says that from the time of Nanda, Kali begins to develop i.e. from 1050 Kali. What does Parasara mean by this? The development of Kali means the fall of *Vaidikadharma* and the development of Buddhism. From this he means the development of Buddhism which should naturally begin to develop in its full colours from the death of Buddha, which ought to have taken place very near before 1050 Kali. This date can aptly be corroborated by a close examination of the *Ikshvaku* line of Kings, in which comes *Suddhodana*, the father of Buddha as the successor of *Sakya*, the contemporary of *Ripunjaya* who left the throne at 1000 Kali. Hence *Suddhodana* ought to have succeeded to the throne at 1000 Kali. Buddha is described by the Purana as the son of *Suddhodana*; hence he ought to have lived between 1000 and 1050 Kali. If 1050 Kali be taken as the date of accession of Nanda and the development of Buddhism then the date on the minor rock edict, No. I, i.e., 256 from the departure of the Teacher, would prove correct. If 1500 were to be taken as the date of Nanda, the date of succession of Asoka who came 234 years after Nanda, would have been 1734 Kali nearly, which would throw Asoka 684 years distant from Buddha and the rock edict that was published in the 18th year of Asoka's reign should have borne the date 706 from the departure of the Teacher.

"It is to correct the historic discrepancy from actual truth. Parasara gave the astronomical evidence and justified the date of Nanda as 1050 Kali—when only the blunder of 450 years can be removed with certainty. Hence we have to understand from this correction that the time from Somapi to Nanda is 1050 and not 1500 years. With reference to the *Saptarshi* and to the blunder of 450 years much fuss has hitherto been made by the critics but to no purpose; for the reason that they could not understand the true idea given out by Parasara in *Vishnu Purana*; so it can be neglected for the purpose of better investigation. Now coming to the exact date of the death of Buddha, we have this piece of correct information from the Minor Rock Edict No. I of Asoka; that Buddha departed 256 years ulterior to the publication of the edict; the edict was published in the 18th year of the reign of Asoka. Asoka came to the throne 234 years after the accession of Nanda. Hence 234 plus 18 i.e. 252nd year after the accession of Nanda, which is reckoned as the 256th year after the death of Buddha; hence Buddha ought to have died some 4 years before the

coming to the date of Chandragupta which has been reckoned as the line of demarkation in Indian Chronology, we can very easily ascertain from the date of Asoka as well. Bindusara, father of Asoka, ruled for 25 years; and Chandragupta was the son of Bindusara; hence Chandragupta ought to have died in 1260; Chandragupta ruled for 24 years; hence Chandragupta was the king of Magadha from 1236—60 Kali—i.e., 1866—1842 B.C., which date has its wonderful harmony with the corrected date of Alexander the Great as well, whose death was proved to have taken place in 1851 B.C. Occidentals should really be congratulated for having found out the Greek synchronism and established the contemporary relations between the Indian and Grecian Histories; but sorry to say that they have strangled the grandeur of the two histories miserably by adopting the worthless fallacious Biblical Chronology as the standard. A close following of the Alexandrian era and the era of Kali would have placed them on an unshaken foundation, which they did not do. Hence the conflict and confusion. Yet it is not too late to mend.

REVIEWS.

THE HINDU MAHASABHA AND ITS REPRESENTATIVES.

The question before us is that, who are the Hindus that these men are attempting to represent and that, how for these representatives of the Hindu Sabha that gathered at Benares under the lead of Mr. M. M. Malaviya, represent the Hindu society.

In the first place, Hindu is a word coined, after the name of *Sindhu* by the earlier batches of foreigners (Greeks etc.) that came in contact with the natives of India, to apply to the people who were living on the banks of the *Sindhu* 'Indus'. During the Muhammadan and Christian occupations of India, it is applied to denote the various denominations or sections of the original inhabitants of India who base their religious, social orders, customs and traditions on the *Vedas* and *Dharma-sastras*. It is in this sense only that the word Hindu is known to the people of any part of the world. Later, for legal purposes, the British Government included, among the list of Hindus, their latest rebels such as Brahmo and Arya Samajists who have no separate laws of their own. These social Hindus, finding the Hindu laws insufficient to meet their uncontrolled lives, which they have incorporated in the name of their religion, are going in to the Indian Government to enact special laws for them such as Widow Marriage Act etc. which are already enjoyed by the outcaste tribes such as

Panchamas etc. by right of their customs. Thus the Hindu society as at present consists both Hindus proper (*Brahma, Kshatriya, Vysia and Sudra*) and socials both old rebels *Panchamas* and new rebels *Brahmo Samajists* etc.: but if we go beyond this newly coined word Hindu and arrive at the real significance of Vedic society it would then include all the three main divisions of mankind i. e. (1) (The Vedics proper viz. *Brahma, Kshatriya, Vysia, Sudra*) and (2) the earlier out-vedics viz. the *Panchamas* and later out-vedics *Brahmo* and *Arya Samajists*, and (3) the earlier out-vedics—can now be called non-vedics,—the Buddhist, Christian and Muhammadans, etc.

If the Vedics (the followers of Vedas) stand alone to take care of their own special interests, religious and social, from the interference of others, they will form the Hindu society proper. If the Vedics (Orthodox Hindus) join with their out-gone people of old i. e. *Panchamas*, and new i. e. *Brahmo* and *Arya Samajists* who are conscious of their separation from the main Hindu society, to defend for their general interests, religious, social and political, against the interference of others, that combination will constitute the Hindu Sabha general. And if the Vedics take into their fold the whole mankind i. e. all the nations, religious and political, without disturbing their religious and social principles, for the purpose of infusing the supreme principle of Dharma—*Lokaha Samasthaha Sukhino Bhavantu*—Let all the beings of the universe be happy—into the minds of the willing among the people, then such a congregation goes under the name of Vedic society general. These are the only three reasonable and profitable ways for the Hindus to adopt.

The Hindu Sabha that is conveyed by Pandit Malavya and Swami Shradhdhananda falls out of the above mentioned types. Swami Shradhdhananda said: the definition of a Hindu agreed upon was any one who professes a faith which originated in India. He further says that Mr. Dharmapal, the Buddhist leader, assured them that China, Japan and Siam and all Buddhist countries would join in this Aryan federation. In this transaction the social Hindus might expect some increase in their political prestige, by associating themselves with these Buddhist countries, that would enable them to get a better treatment from Muhammadans and Christians, and the Buddhists might expect some commercial interests in India. The European Nations in the by-gone times agreed upon an intimacy in their common purpose of exploiting other countries until at last that intimacy developed into the recent European war, in spite of their common religious bond of Christianity. We have no objection if these men succeed in organising a federation of different faiths originated in India. Even the very

start demands a strict mutual non-interference in the internal principles of these faiths and even granting that a successful outcome of such an organisation, it would have to meet—(because a unity that is not based on permanent necessity fails) after some years it will have to share the fate of the European history. It is in the face of such possibilities and prospects, that these social Hindus, with the help of some mercenary Pandits, bring to bear pressure on the Hindu society proper to forego their foremost religious principles such as untouchability. This is the worst part of the business of the Hindu Sabha at Benares.

Let us note whether these men can remove at least the real current difficulties of the society in spite of their childish play with these eternal principles. When a resolution regarding the Madras Religious Endowments Bill, asking the Viceroy not to give his assent, put from the chair, the president had to withdraw the resolution on account of the opposition of the House, as it was not acquainted with the bill, although the president said he was very keen on the resolution. From this, it is clear how far the representatives are acquainted with the current affairs of the society.

The movement shows the want of self-confidence to withstand the current "struggle for existence" on the part of these Hindus which is due to the neglect of the principles of the Sastras. The proper remedy is not in the going against Sastras in the name of timely modifications, but in understanding and following the same. There is no need for any organised Sabha to prepare people for the neglect of Sastras. Because they are already doing it under the influence of Kali. On the other hand the present conditions of India demand, of the Hindu society general, an organisation on the lines of All-India Muslim League for the purpose of protecting their respective faiths (without attempting the vague corrections) and the political interests. K.V.S.

INTER-NATIONAL AND CLASS NEWS AND VIEWS.

HINDU MAHASABHA AT BENARES.

THIRD DAY'S SITTINGS. (AUGUST 22.)

The following resolutions were put from the chair and adopted unanimously:—

(1) This Mahasabha expresses its contempt for the action of those rowdy Mussalmans who attacked the procession of Shri Jagannathji at

Ajmer, burnt Hindu temples, broke idols and beat and robbed the innocent Hindu population and offers its sympathy and condolences to the families whose members have been killed by rowdy Mussalmans.

(2) This Mahasabha is of opinion that the time for Aratees of Hindus and Nimaz of Mussalmans is a fixed one and hence both should perform their religious functions with peace and quiet. This Mahasabha expects that Muslim leaders will not let fights about Artee and Nimaz occur in future.

This Mahasabha expresses its sympathy and admiration for the Hindus of Panipat who, for the protection of their religious privileges, observed peaceful hartal for ten days.

RE-CONVERSION PROBLEM.

The next two resolutions related to the reclamation of Malkanas and conversion of non-Hindus into Hinduism and it is a matter of the greatest satisfaction that leaders of the orthodox Pundit party proposed and supported it. The speeches of Pundits delivered in support of these resolutions were in keeping with the spirit of the time and they removed apprehension in the mind of the people and assured that they would not go against the spirit of the time, that they would give their support to opening the door of Hinduism for believers in other faiths and that there is ample scope and many an injunction in the Sastras to admit those who wish to come into the Hindu fold.

Pundit Gridharsharma Sastry, Principal, Sanatanadharma Oriental College, Lahore, proposed:—

This Mahamanda is of opinion that it is by all means proper and desirable to reclaim and admit in our society, after *Prayashchitta* according to Sastras, all those Malkanas who are for some years called Neo-Muslims, who follow the principal customs of Hindus and whose marriage relations are pure, whether they be Rajputs, Brahmans, Vaishyas, Jats, Gujars or of whatever community.

This Mahasabha expresses its great pleasure and satisfaction on the reclamation and admission into the Hindu society of those Malkanas and hopes that the Hindu societies with which they are connected will gladly and heartily welcome them back.

Mahamahopadhyay Pundit Hathibhai Sastry of Jamnagar, Kathiawar, proposed:—

The feeling is strong at present among the Hindus that the Hindu society is dwindling and becoming weaker day by day on account of its doors being open for easy conversion and being outcasted from Hindu society and its doors being closed for conversion and admission into Hinduism* of outside people and hence recognising this to be a time of transition (Apatkal) this system, process or custom should be stopped. Realising this feeling all over India and the transition and the change in time this Mahasabha resolves that a committee of scholars (Vidvat Parishad) be appointed by executive body of the Hindu Mahasabha which, from the point of view of public good and need of the time and the country, should deliberate upon this question and give its advice to the Executive body of the Mahasabha as to how and how far this feeling and desire all over the country can be satisfied according to the preachings and interpretations of Sastras.

Mahamahopadhyay Pandit Jayadeva Mishra, a stalwart among orthodox Pundits, seconded this resolution. Pundit Satyacharn Sastry of Bengal, Pundit Haranarayan Sastry, Professor of Sanskrit, Hindu College, Delhi, and Pandit Hariharswarup Sastry of Punjab supported this resolution.

THE FOURTH AND LAST DAY'S SITTINGS. (AUGUST 23.)

The following resolutions were put from the chair and accepted:—

(1) For the protection of moral and religious education and livelihood of Hindu widows the educative body of the Mahasabha with the advice of a committee of scholars do place a scheme in the next Mahasabha.

(2) In the opinion of the Mahasabha, for national strength and protection of religion it is essentially necessary that girls before 12 and boys before 18 should not be married.

(3) This Mahasabha welcomes Hindu brothers returned from the Colonies and requests their communities to give them all their old privileges and afford them all facilities according to Sastras.

(4) This Mahasabha strongly condemns the unjust and partial treatment meted to Indians in Kenya and proclaims that as long as

*Hinduism is a wrong term. There can be no such religion as Hinduism, but there are various faiths such as *Saiva*, *Vaishnava*, *Sakti*, and *Ganapathya*, etc., and schools such as *Advaita*, *Vishistadvaita* and *Dvaita*, etc., that are based on the common source *Vaidika Dharma* of the Vedic followers (Hindus proper or real). Yet it is strange to note that such a wrong term is adopted in a Sabha where several Pandits present.

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man of the third type; he will persist to experiment the same in spite of his feeling and knowing, but he would avoid it after one experiment. The worst man would not stop even there; he would be repeatedly going in for such things in spite of repeated sufferings. Then comes the question of testing the genuinity of one's own mental suggestions. This is well illustrated in Mahabharata in a discourse between a Rishi and his disciple. The student was receiving instructions on *Dharma* for several years; as it is a vast subject and every aspect of it appear to be equally important, he was perplexed as how to commence with it in a simple way so as to cover up the essential principles of all the aspects of *Dharma*. Then the student said "O Guru, I am much perplexed of the vast field of *Dharma* you taught to me all these years. I fear my ability and worth would not be sufficient to fulfil such a task. Kindly prescribe me the simplest possible method that would contain the principles of *Dharma* in concentrated form. The Rishi said "O Shishya, if one behaves towards others in a manner he expects others to behave towards him, independent of the attitude of others towards him, it is the foundation of all *Dharma*. In that lie the active principles of *Dharma*."

(b) Non-destroying (*Ahimsa*)—Destruction is being carried out in three ways, mental, vocal and physical. It may sound strange to some men how destruction takes place mentally. The possibility of this can be well illustrated by drawing a comparison between good old days of our ancestors and anxious days of our own modern times. Our ancestors, each willing the welfare of others, at the sacrifice of their own, maintained a peaceful world. In our own times, each willing the welfare of one's self, at the sacrifice of others, we are feeding unrest by our every move and attempt. The present psychology of the all-round unrest of the world is mostly due to this mental attitude of this so-called civilised age. And another strange thing with this modern civilisation is, that each thinks, if not talks, that others are wrong and himself right, while everybody directly or indirectly contributing their might to the grand unrest of the present world. Unless the angle of vision is changed, the attempt towards peace is vain. There is much destruction going on mentally. Most people, having no idea of non-destroying, think that they are adherents of the principle of non-destruction (*Ahimsa*). As a matter of fact, there is no such thing as non-destroying, pure and simple in this world, nor is it possible, under any variety of conditions, or at any time in this world. The Ether or space (*Akasha*), the air or atmosphere (*Vayu*) and earth are all pervaded by living beings. There is no matter without living beings. Even the great Rishis who could live upon air and water could not help without contributing their least part towards destruction. Therefore in every act destruction is inevitable. If any one should stick up non-destroying, it would be impossible for him to continue or pull on his very life. Yet it gives shelter, for some hypocritical leaders, who when they cannot resist their formidable opponent or oppressor, advocate themselves that they are guided by the strict principles of *Ahimsa*.

Then comes the destruction by talk or speech :—Some are in the habit of destroying the activity of others by discouraging talk and think that

they are not committing destruction. A discouraging talk or criticism without a remedy is nothing but a process of destruction. If one does not know the other side of the question, he has no moral right, simply to criticise or talk discouragingly. Much of the modern talk, either between nations or communities of a nation, is going on in this fashion. One understands that another is wrong, because the latter's action is detrimental to him; but he does not know nor propose how to mutually adjust things; because in most cases both the parties would be involved in wrong though there may be difference in degree. This is as far as honest criticism is concerned, as we do not propose to bother ourselves with dishonest critics. In ancient days such criticism without prescription is very rare. In those days, a man would not come out hastily as soon as he feels some trouble from others, without considering to what extent he is responsible in the matter, knowingly or unknowingly. Thus while much destruction is going on by talk, most men think that they merely expose others for correction, though no such thing is possible in that fashion.

When we come to the physical aspect of destruction, it is equally mysterious though it appears to be simple. We have stated above, it is sheer impossible to maintain even life, if we want to avoid destruction of whatever kind, as all matter contains full of living beings and every being happens to be the food of another being. All beings commence from and proceed towards human beings. Man is in the centre of both higher beings *Devas* (gods) and lower beings like animals, and trees etc. In men all senses, the source of all action, are in full developed conditions. When he uses them in right use, he would get a higher birth (*Deva*), when he would develop supervisions to enjoy heavenly pleasures (*Swarga*); when he abuses them he would get a lower birth wherein he would lose the potentiality of senses and remain with latent senses to undergo a dull and dumb life of a tree or animal as the consequences of that abuse. The difference between being and being is not in body but in senses. The more the senses developed, the better the possibility of self-realisation; the nearer the possibility of self-realisation, the worthier becomes the life of such a being. Therefore the destruction of higher beings carries greater sense of destruction than the same with lower ones; the lower are preferred to higher. When one can manage his life with lower and goes in for the destruction of the higher, he is held to be the real destroyer, for example, when man could live on vegetables, he goes in for animals, that could be easily avoided and becomes a greater destroyer than the vegetarian. If one manages his life with the lowest possible things, he is held as the real non-destroyer. Therefore, non-destroying is applicable to the action of those who manage their affairs with minimum possible destruction and who keep away from destruction as far as possible in his power.

(c) Charity and offering (*Danam*).—Charity involves fulfilling and helping. Fulfilling is the act of completing the work or desire of others. This might be done either by giving a helping hand or by not putting obstacles in the way of theirs; Whereas helping can never be done by mere

notwithstanding as an obstacle. It is done always by providing or supplying something. Offering is the act of giving something as a prize or service, though both charity and offering is nothing but giving something to others, yet there is a difference between the two. Charity is always being done by a man of means to one of no means. It is done out of pity, whereas an offering need not be always done by a wealthy man to one of poverty. On the other hand, mostly an offering is given by a man of lower worth to one of higher, whether man or god. It is done out of gratitude or reverence. The word *Danam* in Sanskrit includes all the meanings of the above. It is said in the Shastras that there is nothing in this world for a man of nobility and sensibility, that he cannot part with for the sake of others. This spirit is amply exhibited by the great Vedic men. The Vedic historical series (puranas) contain innumerable personalities of that description. King Kasya gave his life to save the life of a brahman. Pratharthana, the king of Kasi (Benares) gave his eye to a Brahman as a substitute for his spoiled one. Bali, the lord of over-space worlds, gave his kingdom of three worlds to Bhagavan Vamana, an avatar of Mahavishnu, Gaya, the overlord of this whole earth (then seven continents), gave his all land for Brahmans on one occasion, so did Videha and Jamadagni. Emperor Dharma gave his whole kingdom (Whole India) to Bhagavan Vyasa. And above all the Kshatriya kings, of the Vedic world, allowed the out-vedics, now known as non-vedic tribes, to have their own way and to development, after their own fashion, without interfering with them, though they were gifted with all might to check them and put them after their own way for temporal life at least, when spiritual one is impossible.

(d) General meaning :—In the Sastras, Dharma is divided into two main divisions (1) Specific (*Vishesha*) (2) general (*Samanya*). Specific Dharma is described in the second section of this article. It prescribes a particular life-course to every section of the society. A man born in particular section would have to follow that particular course of life and would be immoral to take the course of another; whereas general Dharma is one and the same for all sections of society. The three principles 1. 'acting up to conscience' (2) non-destroying (3) 'charity and offering' are prescribed to one and all without distinction of community, religion, position or rank. If one section of the society were to encroach upon the work of another section (Specific dharma), mutual unity, love and good behaviour would become more difficult to maintain in the society. This is evident in the modern life of Hindus who are aping the western competitive life. On the other hand, the mutual unity, love and good behaviour would become more easy in the society if one and all practise the above principles, that is, the general dharma. And this portion of Dharma (general dharma) only under principle such as "fulfill and not destroy" is much advocated and appreciated by the indirect religions such as christianity, as they are ignorant and have no access to specific part that includes this aspect as well, and brings more accomplishments. As these principles are sanctioned in the Vedas to one and all, irrespective of caste and form (varna-ashrama), country and society, they go under the name of general dharma.

(8) Aparā-Dharma scientifically means *Niyathi* or orders of nature, time and society.

(a) *Niyathi* as the scientific meaning :—while the 'law of nature' (Karma) is unknown to the senses, the order of nature (science) is known to the senses, though both are the natural consequences of action. While religionists attach more importance to the 'law of nature' under the name of *Karma*, by direct religious such as Hindu faiths (Vaishnava, sikti and Saiva etc.) and under the name of God's will (christianity and Muhammadanism) and phenomena (Buddhism) by indirect religious, scientists attach importance to the 'order of nature' under the name of chemical and physical laws. Whereas Vedas recognise both the contentions of religions direct and indirect and the scientists, besides the 'order of time' (*Kala-Dharmam*) and 'order of society' (*Loka-Dharmam*) that are peculiar to the Vedic teachings. Therefore the meaning of *Niyati* (an untranslatable Sanskrit word) is the combined sense of the phrases (1) order of nature (2) order of time (3) order of society. These orders are called scientific, because they yield a systematic and accurate results.

(b) Order of nature :—What the scientists say chemical and physical laws under the name of science, we call it the 'order of nature.' When anything produces an unaltered result under unaltered conditions it goes under the name of order. The examples would be countless. The whole phenomena is nothing but a repetition of things with their repeated results under similar conditions. Air (Vayu) always dry up things; fire (agni) burns; water finds its level; mango-tree grows out of its own seed; lion begets lion; four multiplied by four is always sixteen; two parts of oxygen and one of Hydrogen always yield aqua (water). As these things occur in nature we call them, orders of nature' (*prakriti-Dharma*.)

(c) Order of time :—The eternal time, that is taken for granted by the Vedas, is divided into four great series of ages (yugas) Krita, Treta, Dwapara and Kali. In first yuga, Dharma runs in its full strength, in the second yuga, three fourth, in the third yuga half and in the fourth yuga one fourth of its strength. As the ages descend, *Dharma* descends gradually giving room for *adharma* (corruption and adulteration), and as the ages ascend *Dharma* ascends gradually destroying *adharma* and restoring Dharma. Again, the life time of any society or individual does not run evenly. Sometime it is favourable to them and other time it is unfavourable. And as a rule, everything is subject to change as time changes. As these changes regularly go with change of time they are known as 'order of time' (*Kala-dharma*.)

(d) Order of society :—The conception of the society as a whole extends to the unseen worlds beyond. A man of India believes a statement that so and so exists in the countries beyond through a reliable record of history or report of persons. The belief of this Indian depends upon the strength of reliability of the history or man that makes that statement. So also a Hindu has to believe in the vast society that includes the Devas (gods) of the over space (Akash) worlds, because this is stated by their beginningless Vedas and forefathers the Rishis whose authority is more reliable than

any history or the person of the above kind. Hindu has to respect and obey the members of this vast society who have a right of respect by the Sastras. From high gods of the heaven (Swarga) down to the headman of his own class or family, a Hindu has to obey and this command of the Shastras has been implicitly obeyed by the Vedic followers until the advent of the so called modern civilisation or non-Vedic contact. This principle, a Hindu would have to observe as long as he maintains dualic consciousness (*Dwaita bhavam*), that is, he, the seer is separate from the world, the seen. And when one overcomes this state he is no more bound by such a principle as it is impracticable therein. Even such men are bound by such orders of society, when they appear to lead an active life and possess a corporeal body. This is the order observed by Vedic followers. In other societies, men have to believe and obey the commands of their respective prophets (religious heads) and in the gods in their specific description. As this order is regulated under the traditions of their forefathers, it is called as the 'order of society' (*Loka-Dharma*).

(9) *Apara-Dharma* means the conditioned life of the vedic laws (*Apath-Dharma*) and the regulated life of the rituousness as to suit the current surroundings and circumstances. This is its minimum application.

(a) The conditioned and regulated life:—To carry out the several aspects, of *Apara-Dharma* above described, a sound body, both mental and physical, is the most essential thing. For the up keep of one's body in peaceful state without giving room for an anxious course, one should adjust himself to suit one's surroundings. Otherwise it would become a source of constant obstacle in the way of his life. We have said in the second section of this article, that *Varna-ashrama* is the only specific, that is infallible way towards realisation of one's self (*Kaivalyam*); according to that specific aspect of *dharma* change is not desirable but according to one's own surroundings, sometimes change would become inevitable at least to keep up his life. As to maintain the spirit of the two sides, *Rishis*, the authors of *smritis*, allowed such a temporary change that would not disturb the main principles of life. This temporary change is known as *Apad-dharma* in the *Dharma Shastras*. This is as far as Vedic society is concerned. As for non-vedic societies, they have no *dharma* at all to change *dharma* into that of *Apad-dharma* under conditions. They are always under the guidance of laws made by Kings or representatives of peoples. The conditioned life of the above two kinds, of both Vedic and non-vedic is not led mostly out of free will, but under outside pressure. Therefore, we call it conditioned life of human laws to suit the surroundings.

When a man, out of his own free will and knowledge, adjusts his life to suit the surroundings without bearing any reference to the pressure of human laws, we call it regulated life. When a man acts without outside pressure in a way as to maintain the well-being of himself and others, he is known as the righteous man. Therefore we call such a man's life a regulated one of righteousness.

(b) Minimum application.—One should maintain life before he discharges any *dharma*. The maintenance of one's own life depends upon his surroundings. So it becomes the first necessity for one to make his life suitable to his surroundings either under the influence of pressure of

knowledge. As anything shorter than this duty, towards one's surroundings, could not be called *dharma*, the above conditioned or regulated life would be known as *dharma* in its minimum sense.

(to be continued in next number).

CONTRIBUTIONS.

THE CHRONOLOGY OF SANSKRIT LITERATURE. VIII.

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

Now that we have justified the sanctity of the era of Kali, rather the era of Krishna Nirvana, on the authority of uninterrupted tradition of nearly 200 millions of population from day to day, on the evidence of world-stirring events of History, on the testimony of Greek synchronism, and lastly though not least on the foundation of accurate mathematical calculations of Astronomy, a summary of the dates discussed and corrected hitherto will not be out of place here, before we proceed to the subject on hand; the day of our observation being Chaitra sukla pratipadi of 5022 Kali in the light of Chandramana—i.e., 21st March 1920 as is usually reckoned;—when the *saptarshi* is observed to be in the same line with Purva-phalguni (Delta Lionis).

Event.	Era of Kali.	Xian Era.
1 The Great war of Mahabharata.	38 B. K.	3140 B. C.
2 Bhishma Nirvana.	37 B. K.	3139 B. C.
3 The Installation of Yudhishtira.	Do.	Do.
4 Sri Krishna Nirvana.	1 Kali.	3102 B. C.
5 The installation of Parikshat	Do.	Do.
6 The Death of Buddha	1046 Kalli.	2056 B. C.
7 The Installation of Nanda.	1050 "	2052 "
8 Do. of Chandragupta Maurya.	1236 "	1866 "
9 Death of Alexander.	1248 "	1854 "
10 Death of Chandragupta.	1260 "	1842 "
11 The succession of Asoka.	1284 "	1818 "
12 The death of Asoka.	1322 "	1780 "

We warn our readers not to mistake the commencement of Kali as Deluge in the light of Indian Chronology, as represented by the occidental historians. The date of Deluge in the light of Kali Era is '1955880000' B. K. where B. K. stands for before Kali and B. C. for before Christ.

Now, coming to the subject on hand, the Chronology of Sanskrit Literature as well as the Chronology of Indian Political History, taking the Era of Kali i.e. the Era of Krishna Nirvanam into consideration, can safely be divided into two periods for purposes of better understanding and investigation, viz.—Historic and pre-historic; the historic period commencing with Sri Krishna Nirvana 3102 B. C. when the pre-historic period actually terminates. Before we proceed to make our observations from the beginning of our historic period, we have to know something of the nature of the Sanskrit Literature existing in the pre-historic period; in other words, we have to make an estimate of

the literature that has been handed to us at the commencement of our period, lest there should be confusion in our researches, by a blending of the two. Then only we can make a correct history of Sanskrit Literature. How to make an estimate is a question that puzzles many a brain, but it is an easy task for an oriental scholar who has immense material for research before him, which the occidental can never aspire to have, in the gigantic sampradaya apart from the gigantic records, the prevailing of which, is a mystery to the occidental and to the oriental who wears the occidental spectacles of research. A close observation of the gigantic literature in the light of the holy sampradaya of Aryavarta, will place before the investigators a wonderful epoch in the annals of Sanskrit Literature, a consideration of which will place us on a firm foundation in our research. It is that illustrious epoch of Krishnadwaipayana Bhagavan Veda Vyasa, by whose extraordinary work alone, we are fortunate enough to see even a few bits of the holy literature of Aryavarta even to the present day.

INTER-NATIONAL AND CLASS NEWS AND VIEWS.

INTERNATIONAL THOUGHT.

THE KEY TO THE FUTURE.

DESTRUCTIVE POWER OF SCIENCE.

(By Mr. John Galsworthy.)

"The exchange of international thought is the only possible salvation of the world."

To those who, until 1914, believed in civil behaviour between man and man; the war and its ensuing peace brought disenchantment. Pre-occupied with the humaner pursuits, and generally unfamiliar with the real struggle for existence, they were caught napping. The rest of mankind have experienced no particular astonishment—the doing-down of man by man was part of daily life, and when it was done collectively they felt no spiritual change. It was dreadful, but, in a word, natural. This may not be a popular view of human life in the mass, but it is true. Average life is a long fight; this man's success is that man's failure; co-operation and justice are only the palliatives of a basic and ruthless competition. The disenchantment of the few would not have mattered so much but for the fact that they were the nerves and voice of the community. Their histories, poems, novels, plays, pictures, treatises, sermons, were the expression of what we call civilization. And disenchanted philosophers, though by so much the nearer to the truths of existence, are by that much, perhaps, the less useful to human nature. We need scant reminder of a truth always with us; we need rather perpetual assertion that the truth might with advantage be, and may possibly with effort become, not quite so unpleasant. Whatever the need for looking things in the face, a fine afflatus is the essence of ethical philosophy.

hopeful of perfecting poison gas than of abating coal-smoke or curing cancer; that religion should incline to tuck its head under the wing of spiritualism; that there should be, in fact, a kind of tacit abandonment of the belief in life. Sport, which still keeps a flag of idealism flying, is, perhaps, the most saving grace in the world at the moment, with its spirit of rules kept, and regard for the adversary, whether the fight is going for or against. When, if ever, the fair-play spirit of sport reigns over international affairs, the cat force which rules there now will slink away and human life emerge for the first time from jungle.

Looking the world in the face, we see what may be called a precious mess. Under a thin veneer—sometimes no veneer—of regard for civilization, each country, great and small, is pursuing its own ends, struggling to rebuild its own house in the burnt village. The dread of confusion—worse-confounded, of death recrowned, and pestilence revived, alone keeps the nations to the compromise of peace. What chance has a better spirit?

"The exchange of international thought is the only possible salvation of the world" are the words of Thomas Hardy, and so true that it may be well to cast an eye over such mediums as we have for the exchange of international thought. "The Permanent Court of International Justice"; "The League of Nations"; "The Pan-American Congress"; certain sectional associations of this nation with that nation, tarred somewhat with the brush of self-interest; sporadic international conferences concerned with sectional interests; and the recently founded P.E.N. Club, an international association of writers with friendly aims, but no political intentions. These are about all, and they are taken none too seriously by the peoples of earth. The salvation of a world in which we all live, however, would seem to have a certain importance. Why, then, is not more attention paid to the only existing means of salvation? The argument for neglect is much as follows: Force has always ruled human life—and always will. Competition is basic. Co-operation and justice succeed, indeed, in definite communities so far as to minimize the grosser forms of crime, but only because general opinion within the ring fence of a definite community gives them an underlying force which the individual offender cannot withstand. There is no such ring fence round nations therefore no general opinion, and no underlying force to ensure the abstention of individual nations from crime—if, indeed, transgression of laws which are not fixed can be called crime.

CONQUEST OF THE AIR.

This is the average hard-headed view at the moment. If it is to remain dominant, there is no salvation in store for the world. "Why not?" replies the hard-headed: "It always has been the view, and the world has gone on." Quite true! But the last few years have brought a startling change in the conditions of existence—a change that has not yet been fully realized. *Destructive science has gone ahead out of all proportion.* It is developing so fast that each irresponsible assertion of national rights or interests must bring the world appreciably nearer to ruin. Without any doubt whatever, the powers of destruction are gaining fast on the powers of creation and construction. In old

days a thirty years' war was needed to exhaust a nation; it will soon be (if it is not already) possible to exhaust a nation in a week by the destruction of its big towns from the air. The conquest of the air, so jubilantly hailed by general opinion, may turn out the most sinister event that ever befell us, simply because *it came before we were fit for it*—fit to act reasonably under the temptation of its fearful possibilities. The use made of it in the last war showed that; and the sheeplike refusal of the startled nations to face the new situation, and unanimously ban chemical warfare and the use of flying for destructive purposes, shows it still more clearly. No one denies that the conquest of the air was a great—a wonderful—achievement; no one denies that it could be a beneficent achievement if the nations would let it be. But mankind has not yet, apparently, reached a pitch of decency sufficient to be trusted with such an enticing and terribly destructive weapon. We are all familiar with the argument: Make war dreadful enough, and there will be no war. And we none of us believe in it. The last war disproved it utterly. Competition in armaments has already begun, among men who think, to mean competition in the air. Nothing else will count in a few years' time. We have made by our science a monster that will devour us yet, unless by exchanging international thought we can create a general opinion against the new powers of destruction so strong and so unanimous that no nation will care to face the force which underlies it.

A well-known advocate of the League of Nations said the other day: "I do not believe it necessary that the League should have a definite force at its disposal. It could not maintain a force that would keep any first-rate power from breaking the peace. Its strength lies in the use of publicity: in its being able to voice universal disapproval with all the latent potentiality of universal action."

Certainly, the genuine publication of all military movements and developments throughout the world, the unfathoming and broad-casting of destructive inventions and devices, would bring us nearer to salvation than any covenant can do. If the world's chemists and the world's engineers would hold annual meetings in a friendly spirit for the salvation of mankind! If they could agree together that to exercise their ingenuity on the perfecting of destructive agents for the use of Governments was a crime; to take money for it a betrayal of their species! If we could have such exchange of international thought as that, then indeed we might hear the rustle of salvation's wings. And—after all—why not? The answer to the question: Is there to be happiness or misery, growth or ruin for the human species, does not now lie with Governments. Governments are competitive trustees for competitive sections of mankind. Put destruction in their hands and they will use it to further the interests of those for whom they are trustees; just as they will use and even inspire the spiritual poison gas of Pressmen. The real key to the feature is in the hands of those who provide the means of destruction. Are scientists (chemists, inventors, engineers) to be Americans, Englishmen, Frenchmen, Germans, Japanese, Russians, before they are men, in this matter of the making of destruction? Are they to be more concerned with the interests of their own countries, or with the interests of the human species? That has become the question they have to answer now that they have for the first time the future of the human race within their grasp. Modern invention has taken

such a vast stride forward that the incidence of responsibility is changed. It rests on science as it never did before.

* SCIENCE, FINANCE AND THE PRESS.

Appeal for fair play.—Science holds the key to mankind's happiness in the future. But on Finance, too, rests a vast responsibility. There again the exchange of international thought has become terrifically important. The financiers of the world, for instance, in the light of their knowledge, under the pressure of their difficulties, out of the motive of mutual aid, could certainly devise some real and lasting economic betterment of the present ruination, if only they would set to work steadily, not spasmodically, to exchange international thought.

The hard-head's answer to such suggestion is "Nonsense! Inventors, chemists, engineers, financiers, all have to make their living, and are just as disposed to believe in their own countries as other men. Their pockets, and the countries who guarantee those pockets, have first call on them." Well! That has become the point. If neither Science nor Finance will agree to think internationally, there is probably nothing for it but to kennel-up in disenchantment, and wait for an end which can't be very long in coming—not a complete end, of course, say: a general condition of affairs similar to that in the famine provinces of Russia.

It is easy to be pessimistic, and easy to indulge in cheap optimism; to steer between the two is hard. We still have a chance of saving and improving such civilization as we have; but this chance depends on how far we succeed in exchanging international thought in the next few years. To some the word international has a Socialistic, even Communistic significance. But, as here used, it has nothing whatever to do with economic theories, class divisions, or political aims. The exchange of international thought which alone can save us, is the exchange of thought between *craftsmen*—between the statesmen of the different countries; the lawyers of the different countries; the scientists, the financiers, the writers of the different countries. We have the mediums of exchange (however inadequately made use of) for the statesmen and the lawyers; but the scientists (inventors, chemists, engineers) and the financiers, the two sets of craftsmen in whose hands the future of the world chiefly lies, at present lack adequate machinery for the exchange of international thought, and adequate conception of the extent to which world responsibility now falls on them. If they could once realize the supreme nature of that responsibility, the battle of salvation should be half won.

THE LINK OF ART.

Coming to the exchange of international thought in my own craft, there seem three ways in which writers, as such, can help to ease the

* As it stands at present, the science, finance and Press are as bad as the Governments and people. The science that is not based on discrimination, the finance that is not based on charitable disposition, and the Press that is not based on the universal spirit, are as bad, if not worse, as the Governments that are working for the benefit of their own countries, against others and the people that are participating in the avarice of these blind Governments in the name of patriotism. If there is any possibility, at any time, to correct the tendency of modern science, finance and Press, it is equally possible to correct the Governments and people. The correction should proceed from both the sides. We explain the reasonability of such a procedure in our article "the principles of peace" that would appear in our next issue.

future of the world. They can be friendly and hospitable to the writers of other countries—and for this purpose exists the international P. E. N. Club, with its many and increasing branches. They can recognize and maintain the principle that works of the imagination, indeed all words of art, are the property of mankind at large, and not merely of the country of their origin; that to discontinue (for example) during a war with Germany the reading of German poetry, the listening to German music, the looking at German pictures, was a harmful absurdity which should never be repeated. Any real work of art, however individual and racial in root and fibre, is impersonal and universal in its appeal. Art is one of the great natural links (perhaps the only great natural link) between the various breeds of men, and to scotch its gentling influence in time of war is to confess ourselves still apes and tigers. Only writers can spread this creed, only writers can keep the door open for art during national feuds; and it is their plain duty to do this service to mankind.

The third and greatest way in which the writer can ease the future is simply stated in the words: Fair Play. The power of the Press is a good third to the powers of Science and Finance. If the Press, as a whole never diverged from fair report: if it refused to give unmeasured service to party or patriotic passion: if it played the game as Sport plays it—what a clearance of the air! At present, with, of course, many and distinguished exceptions, the Press in every country plays the game according to rules of its own which have too little acquaintance with those of sport.

The Press is manned by a great crew of writers, the vast majority of whom have in private life a higher standard of fair play than that followed by the Press ship they man. They would, I believe, be the first to confess that. Improvement in Press standards of international and political fair play can only come from the individual writers who make up the Press. And such reform will not come until editors and journalists acquire the habit of exchanging thought internationally, of broadening their minds and hearts with other points of view, of recognizing that they must treat as they would themselves be treated. Only, in short, when they do as they would, most of them, individually choose to do, will a sort of word-miasma cease to breed international agues and fever. We do not commonly hold, in private life, than ends justify means. Why should they behold to justify means in Press life—why should report so often be accepted without due examination when it is favourable to one's views; rejected without due examination when it is unfavourable; why should the other side's view so often be burked: and so on, and so on? The Press has great power and professes high ideals; it has much virtue; it does great service; but it does greater harm when, for whatever reason, it diverges from truth, or from the principles of fair play.

THREE GREAT POWERS.

The sum up, Governments and peoples are no longer in charge. Our fate is really in the hands of the three great powers—Science, Finance, and the Press. Underneath the showy political surface of things, those three great powers are secretly determining the march of the nations; and there is little hope for the future unless they can mellow and develop on international lines. In each of these departments of life there must be men who feel this, as strongly as the writers

of these words. The world's hope lies with them; in the possibility of their being able to institute a sort of craftsman's trusteeship for mankind—a new triple alliance, of Science, Finance, and the Press, in service to a new idealism. Nations, in block, will never join hands, never have much in common, never be able to see each other's points of view. The outstanding craftsmen of the nations have a far better chance of seeing eye to eye; they have the common ground of their craft, and a livelier vision. What divides them at present is a too narrow sense of patriotism, and—to speak crudely—money. Inventors must exist; financiers live; and papers pay. And, here, irony smiles. For though Science, Finance, and the Press at present seem to doubt it, there is still, more money to be made out of the salvation of mankind than out of its destruction; a better and a more enduring livelihood for these three estates. And yet, without the free exchange of international thought, we may be fairly certain that the present purely national basis of their livelihoods will persist, and if it does the human race will not, or at least so meagrely that it will be true to say of it, as of Anatole France's old woman: "It lives, but—so little!"

(London Times—30-10-23.)

TURKISH REPUBLIC PROCLAIMED. KEMAL PASHA FIRST PRESIDENT. PEOPLE SURPRISED.

The Republic was proclaimed last evening at Angora, and Mustapha Kemal Pasha was elected President unanimously in an Assembly of 158, that is, barely 50 per cent. of the membership. Ismet Pasha was appointed Prime Minister, and accepted the charge to forming a Cabinet.

It is possible now to give a coherent account of the events which followed each other yesterday with such bewildering rapidity. Since the Popular Party failed to nominate candidates to the new Cabinet, an appeal was made to Mustapha Kemal Pasha, who consented to intervene on condition that a Republic was proclaimed and the President endowed with the powers named in my dispatch yesterday [namely, that the President should be elected for the duration of the Grand National Assembly, but should be re-eligible; that he should also be President of the Assembly, and have the right to choose the Prime Minister and approve of the other Ministers]. The proposals giving the stipulated powers were accepted almost without discussion. After insisting on the fact that sovereignty belongs absolutely to the people and declaring that the word Republic, which rejects all connotation of individual sovereignty, well summed up the existing situation, the proposals went on to declare that, in order to fix responsibility, it was essential that the head of the Cabinet should be nominated by the President, and consequently certain changes of the Organic Law were requisite.

These changes naturally proved identical with the proposals already put forward by Mustapha Kemal Pasha, plus some minor declarations. A few Deputies supported certain amendments, on the score that there was still a *clique* round the Palace, and that those who had ideas outside the Republican system sought to put monarchs again on the throne, but the motion was quickly put amid cries of "Long live the Republic," and Mustapha Kemal Pasha was immediately chosen President. Mustapha Kemal then made a short speech of

thanks, expressing confidence in the future of the Republic, and begging the aid of the Assembly.

The news of these dramatic events was greeted with popular demonstrations in the streets and a salvo of a hundred and one guns was fired.

Although Constantinople is dutifully beginning to beflag itself, population is still dumbfounded by the events, and such comments as are heard on all sides are by no means favourable. The mouthpiece of this criticism is the *Tevhid*, which roundly says that the resignation of Fethi Bey was a "put-up job." It is argued that the present Assembly had no right to amend the Constitution; that this is the duty of the Constituent Assembly, and the proposed form of the Republic is contrary to all Republican principles. Being President of the Republic, the Assembly, the Cabinet, and the Popular Party, the President is a fourfold President; and though there is general confidence in Mustapha Kemal Pasha, who is a sincere patriot, there is no guarantee that future Presidents will make equally good use of powers without parallel in the Republics of America or even Africa.

Much comment has also been aroused by the fact that the decisions were carried by so few Deputies, and news is eagerly awaited as to how many were present at Angora, and why the remainder refrained. Finally, many people remember that the Treaty is not yet ratified by the Powers, and misgivings are felt of the effects on foreign relations. (London Times, 30-10-23).

EARTHQUAKE, FIRE AND WATER COMBINE IN JAPAN.

(By Reuter).

TOKIO TO OSAKA—CITIES, TOWNS AND VILLAGES DESTROYED.

Typhoon in Tokio before Earthquake.—All communications with Tokio are still interrupted. Unconfirmed reports indicate that a typhoon broke over Tokio yesterday morning and subsided shortly before noon when suddenly destructive earthquake shocks occurred, followed by conflagrations which throw the city into chaos and terrorised the inhabitants.

Tokio without Food and Water. It is reported that Yokohama was still burning at 8-30 last night. Practically every building has been destroyed and the tidal wave have washed away many houses. The Governor of Yokohama has wired to the Governor of Osaka stating that there has been ten thousand casualties in Yokohama and all means of communication have been destroyed and the city is without food and water.

Meagre wireless reports indicate that the earthquake has been very severe on the eastern coast. The range of damage is apparently 300 miles, namely, from Osaka and Kobe in the south to Sendai in the north. This is the most thickly populated section of Japan.

(Osaka, Sept. 2).

A wireless from the south of Japan reports that the earthquake has practically destroyed the cities, towns and villages between Tokio and Osaka and caused fires, which are still burning. Most of the big buildings in Tokio have been destroyed and the imperial palace is

endangered by the fire which is raging from end to end of the city. The streets are heaped with the dead. The casualties cannot at present be estimated. Yokohama has suffered tremendously from the earthquake while a tidal wave has added to the terrors of the population which is fleeing to the interior. Central Japan is entirely without communication. (Peking, Sept. 3).

Later messages from Reuter's representatives in Shanghai and Osaka state that several quarters in Tokio have been completely demolished. Martial law has been proclaimed. The people are without food and water. Ships of several Nationalities including the British and American warships, are hurrying from the neighbouring port. Outlying naval stations are despatching aeroplanes to ascertain the exact situation of the affected area. The fire at Yokohama started on the water front and soon wiped out the business quarter. The town of Atami and the crowded health resort of Mount Hakone are demolished. It is stated it is easier to count the living than the dead. A number of volcanoes are in eruption. Death and destruction have spread over an area of sixty miles. The tidal wave also was most destructive hitherto reported. (Nagasaki, Sept. 3).

MORE ABOUT JAPAN IN DISASTER.

ESCAPED PRISONERS' SAVAGERY.

Calamities like the Yokohama earthquake evoke magnificent heroism. They also remind us that the "ape and tiger" are still not far from the surface in us. The Yokohama prison was wrecked and the prisoners escaped, and these and other ruffians soon began to revert to savagery. There are horrible stories of murder, robbery, and rape. The most extraordinary story of all and the only one that explains official action altogether, is that some of the Japanese extremists in Tokio had in readiness a collection of bombs with which to greet the Imperial wedding in the autumn, and these went off in the fire. Something must have scared the official badly, for they themselves industriously spread the report that all untoward things were done by "malcontent Koreans" and escaped Korean prisoners. It was the Koreans who had burnt Tokio down. It was Koreans who were murdering and looting. It was even said that orders had been given to kill Korean at sight. The panic spread everywhere. Very soon the authorities saw the mistake of encouraging such an idea. There was a panic fear even in the rural tracts. It was said that Koreans had poisoned the wells—a rumour that even came down to Kobe, where the reservoirs were declared to be poisoned. The police, after the rumour had had the full run of the newspapers, forbade reference to it, even the contradiction, though in Tokio an official statement was given out deprecating the idea of Korean mischief, while still saying that there was some.

The natural consequence of these rumours is that Koreans, Chinese, and even strangely dressed Japanese have been murdered. Brutal murder in a good case appeals to the lower instincts of the herd, and bands of "vigilantes" have been about in the Tokio and Yokohama neighbourhoods killing all the Koreans they could meet—a task performed with the more zest because thousands Korean labourers have been flocking into Japan, doing more work and doing it for less pay than the Japanese, which does not make them popular. It is not

at all unlikely that they have been exterminated in Yokohama and Tokio. The feeling against them was intense to a degree that can hardly be understood even by those in whose memory war hatreds and credulities are fresh. For the devastation was like that of four years' war compressed into one day. This side of the earthquake story will probably be almost unrecorded in the histories of this calamity, but it will not be forgotten in Korea, where there had been promising signs of acceptance of the new regime and a forgetting of old grievances. (The Manchester Guardian, 12-10-23.)

CHAOS IN CHINA.

Even patients so sick as most of the constitutional Governments of Europe seem robust and healthy when compared to their Far Eastern neighbour in China. There a new President, Tsau Kun, has just been elected. But, although this brings to an end a period of three months during which scarcely the semblance of authority has existed, the only result which can confidently be ascribed to it is the enriching of many persons who had a hand in the election and whom Tsau Kun bribed with a more than celestial munificence. The problem of restoring order in China remains as pressing and apparently as insoluble as ever. Large numbers of troops (a recent estimate gave them as over a million) still remain under arms; the several bandit chieftains still continue to make peaceful commerce hazardous and to prevent the provincial revenues from reaching the Peking Exchequer, and only the peasants are able to carry on, indifferent to all alarms and excursions, much they did when an Emperor was still seated on the Dragon Throne. The Diplomatic Body, representing the foreign Powers, has twice submitted indignant Notes protesting against the recent disorders, of which the Lingchen train "hold-up" of last May is the most fragrant; but beyond polite assurances that their demand for reform "coincides" with the policy of the Chinese Government the Legations have received no satisfaction. Nor is there any immediate prospect that the situation will improve. Nothing in Tsau Kun's career suggests that he is more likely than his predecessors of the last few years to re-establish the authority of Peking. He is certainly one of the more successful of the wrangling soldiers who between them are largely responsible for the present condition of their country but he has shown no sign of being an eminently strong man of the calibre of YUAN-SHI-KAI. One rival faction has already announced its intention of opposing him by force, and the attitudes of SUN YAT SEN in the South, of Chang-Tso-Liu in Manchuria, and of General Wu Pei Fu are still uncertain. If, therefore, China is unlikely for the moment to save herself, can foreign Powers take the restoration of order into their own hands? The Four Power Treaty of Washington forbids any single Power to offer advice or assistance. Would a co-operation move like the allied policing of the railways be wise? Such mixed administrations are generally undesirable. Military intervention of any kind would, moreover, be dangerous, because there is no knowing to what lengths it might have to develop. The most hopeful sign is the strong desire of the merchant class, and of general public opinion, which counteracts much in China for peace. Until that desire makes itself felt, anarchy is likely to prevail unchecked. (The Manchester Guardian, 12-10-23.)

— "Loka Samastha Sukhino Bhavantu" —

NOTE.

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