

should work eight hours a day, either manually or mentally. This is the fundamental principle of the modern Labour Value.

In near future, Socialism is bound to replace Capitalism. It has already been well established in Russia and people well realize that it will soon find its footing within every nation. Bernard Shaw says, "The political struggle between Capitalism and Socialism has been going on for a century past, during which Capitalism has been yielding bit by bit to the public indignation, roused by its worst results and accepting instalments of Socialism to palliate them." On the whole, it seems, as Prof. Laski has shown that things will ultimately lead up to a stupendous conflict in which the forces of Capitalism and Socialism will be ranged against one another. Such a clash of forces or revolution will, no doubt, be an extremely tragic affair, for revolution inevitably brings in its train hate, suffering and distress. It would be seen in this view that a peaceful rational agreement among the parties concerned would be the best solution of the matter. But unfortunately reason does not play a very notable part in the heat of such conflict. The Capitalists cannot entertain any thought of a quiet surrender, for that would mean acquiescing in their own erosion. On the other hand, the Socialists, fired with the zeal of their mission will consider no sacrifice too great for the realization of the ideal that animates them. In such circumstances compromise or peaceful settlement does not seem possible.

The Vedas of the Hindus.

MADANMOHAN SAW.

1st Year Science.

It is a debatable point whether the Aryans were, from time immemorial, inhabitants of India or came from outside India. Scholars have, after strenuous research and investigation, come to the conclusion that the Aryans came from outside India—and 'savages' did hold sway over the land of India before their advent. They have given us so much proof as to the truth of their research that there is nothing to dislodge them from their standpoint.

But every sane person will revolt against the idea. In all our scriptures we have as yet, found nothing to the effect that the Aryans came from outside. And, secondly, can any person of ordered brain think that Sree Ramchandra, Sita, Sri Krishna, Sri Radha and such other persons, if not Avatars, sprang up from savage sources? Even taking for granted that they were no historical persons, but, the mere creation of the writers' fancy, "certain it is" that they had such imaginative power as to portray characters like these. These personages were the ideals of the people—to-day called savages. Can any so-called civilized nation of modern times claim such lofty ideals as Rama, the embodiment of truth, of morality, the ideal son, the ideal husband, the ideal father and above all the ideal king? And Sita, this glorious Sita, purer than purity itself, all patience and all suffering, "she is the ever-chaste and ever pure wife", the ideal of the people, the ideal of the gods. And what to speak of Krishna, the great illustration of non-attachment, the preacher of the Gita? The embodiment of that song celestial. And Radha—personified Love Divine. No literature of the world has ever created a character, equal, for less superior, to any one of these. Were they savages?

Then our Scriptures. The spiritual love of our Vedas, the Upanishads, the Puranas. Can any race on earth claim so vast and perfect spiritual wisdom?

Now, I shall try my best to convey the idea of what by the Vedas is meant. The Vedas is the authority of all the Shastras of the Hindus and is eternal, without beginning as also without end. Now comes the question how can a book be eternal? But by the Vedas no book are meant. It has never been written by anyone, because it means not mere books but invaluable treasures. Therein lies the knowledge of God existing throughout time. The Rishis were "Montradrastras", as they are called in Sanskrit—they were the discoverers of Truth. They came face to face with truth and recorded what they realised and made it part and parcel of their lives—and this is why we find no names in our Vedas, or the Srutis. These records, almost everyone, through sheer mistake, thinks to be the Vedas. And whenever any Smriti or Purana goes so far as to contradict the Vedas (Vid-to know), that is to be rejected. Only that portion of all other Shastras is true which does not contradict the Vedas—the knowledge of God.

This has been the difference of our religion with the religions of the world. All other religions of the world claim their authority to be derived from some persons, angels or messengers of God, from some person or group of persons. Once the historicity of those persons is gone, whole text of their religions will be reduced to romance and mere fancy of disordered brain; but not so is the lot of Hinduism. That we obey our religion is not for the fact that it came through the authority of some Incarnation; not because Ramchandra, Srikrishna, or any great sage has told such and such things. On the contrary, because what he has said is identical with the Vedas. The whole of the Gita is marvellous commentary on the Vedas. The historicity of all Incarnations, of all sages, Rishis and of the Aryan race may tumble down to pieces; but nevertheless the religion of the Hindus will stand as high, as glorious and as authoritative as ever.

And this is what differentiates Hinduism from any other ism of the whole world.
