

*The Shê-hui-chu-i chiang-hsüeh-hui* (社會主義講習會)  
and *The Chêng-wên-shê* (政聞社)

by Kazumi NAGAI

This is the third part of a four-part study on "The Political Moves of the *K'ang-liang* (康梁) School in Japan at the end of the Ch'ing dynasty." Parts one and two, already published, are "*K'ang Yu-wei* (康有為) and *Liang Ch'i-ch'ao*'s (梁啟超) Refuge in Japan and the Political Conditions thereafter" and "The Dispute between the *Hsin-min ts'ung-pao* (新民叢報) and the *Min-pao*" (民報). Part four is "*Hsi-tai-hou*'s (西太后) Death and the *K'ang-liang* School in Japan," which is to be published almost simultaneously with this. This will complete my present study on the political moves of the *K'ang-liang* School in Japan from immediately after the *Wu Hsü* (戊戌) Incident to the late years of the *Kuang-Hsü* (光緒) reign.

This paper focuses on the circumstances from 1907 to 1908, on the relationship between the *Shê-hui-chu-i chiang-hsüeh-hui* led by *Chang Chi* (張維) and *Liu Kuang-han*, (劉光漢) and the *Chêng-wên-shê* led by *Liang Ch'i-ch'ao*, and on the political confrontations and negotiations between Revolutionary School and Revisionist School under the Chinese political situation of the late Ch'ing period, that is, between the *Chung-kuo kè-ming t'ung-mêng-hui* (中國革命同盟會) and the *K'ang-liang* School (*Pao-huang-hui*) (保皇會). It also discusses the moves of the ruling Ch'ing regime to promote the establishment of a constitutional system. The discussion proceeds as follows:

1. The constitution of the *Shê-hui-chu-i chiang-hsüeh-hui*.
2. The initiation of the *Shê-hui-chu-i chiang-hsüeh-hui*.
3. The formation of the *Chêng-wên-shê*.
4. The inaugural meeting of the *Chêng-wên-shê* and the railway conflict of *Chiang Chê* (江浙) —the struggle of the two schools.
5. The suppression of the *Chêng-wên-shê*.

This paper is thus a study of political dynamism in the revolutionary history of the Ch'ing dynasty.

KṢATRADHARMA

by Minoru HARA

The *Kṣatriyas*, ruling and military caste in ancient India, had the *Kṣatra-*

*dharma* as their guiding principle to be observed. But what is meant by the *Kṣatradharma* as is seen in the epic literature of ancient India? Broadly speaking, it falls into two categories: the *dharma* of the ruling caste in peace and that of the military caste in war.

The former, which is almost equal to the *Rājadharmā*, is applied to the ruling of the people in accordance with right and justice (protection and punishment), the preservation of order in the age-honoured caste system, and the honouring of the Brahmins, their spiritual authority. The distinctive feature of the *Kṣatriyas*, however, consists in power, which is denoted by such Sanskrit words as *bhūja-vīrya*, *vikrama*, *vīrya*, *tejas*, *ojas*, and *bala*. It is by dint of this power that the ruling caste is relied upon by the people. Besides power, anger (*manyu*) and steadfastness (*dhairya*) are also said to be peculiar to the *Kṣatriyas*, while detection (*glāni*), perseverance (*kṣamā*) and boastfulness (*vikatthana*) are qualities improper to them. The praise of power among the *Kṣatriya* warriors makes the nature of the *Kṣatradharma* violent (*raudra*), and thus they are styled razor-hearted. Even murder of their elders and teachers is justified in the name of the *Kṣatradharma*. From the reliance of power derives the spirit of non-begging as their attribute. Thus it is only through their exercise of power, namely by appealing to the sword, that they accept or take anything from others. This exercise of power justified by the *Kṣatradharma* distinguishes them from robbers. The violent and merciless aspect of the *Kṣatradharma* naturally calls forth repulsion not only among commoners but also among some of the *Kṣatriya* warriors, and hence a number of passages found in the epic literature condemning the *Kṣatradharma*.

It is in time of war, however, that the essence of the *Kṣatradharma* is best illustrated. The *Kṣatriyas* are said to be the caste who live on weapons and battles. Engagement in battles is said to be their duty. They are required to do their best in fighting without the slightest regard to their life. In battle they are forced to choose either of the two ways: to kill enemy or to be killed by enemy. If they kill enemy they will gain land and fame. Even if they are killed by enemy they are promised attainment to Heaven. Accordingly, battle is said to be never fruitless as long as, of course, they fight bravely. To die on the battlefield, which is put in such figures of speech as to lie on the arrow-bed and to embrace their beloved (i. e., *bhūmi*, "earth"), is highly praiseworthy of the *Kṣatriya* warriors; but to die at

home surrounded by their family and relatives is a disgrace to them. When they fall on the battlefield or are “purified by weapons” they will be received by the heavenly nymphs (*apsaras*) and immediately sent to Heaven, which is called in such varied names as *svarga*, *vira-loka*, and *brahma-loka*. Thus widows of the fallen warriors feel jealous of the earth and the heavenly nymphs who are supposed to embrace their husband. There is yet another alternative, namely, to retreat from the battlefield. Retreat is considered highly condemnable, for it is nothing but abandoning the *Kṣatradharma*. It is against the *Kṣatradharma*. The destiny that awaits such cowardly warriors is but to fall into hell.