

## Varna-JAti-Caste – Origins and Background

### **ChAtur-varnyam mayA srushtam guna-karma-vibhAgashah 4.13**

**Sri Krishna ParamAtma - Bhagavad Geeta** - Declares himself Creator of the four VarnAs in line with gunAs and karma, “guna - the innate substratum that confers individuality – sattva (equanimity), rajas (greed), tamas (ignorance)”. No mention of aligning with kula, gotra, jAti.

### **Introduction**

Over 9000 works have been written on caste system in Hinduism mainly by non-Hindus. Caste is too complex a subject to be studied in isolation. Today’s social dynamics cannot be mapped to the past as Hindu society suffered disastrously from Islamic invasions & atrocities, Inquisitions, & European Colonizations with their cascading consequences leading to scarring with deep wounds. As such it would not be representative of the past. One could examine the evidences available to arrive at some conclusions.

Caste is not found in Sanskrit vocabulary, nor does it have a Sanskrit equivalent. To understand this system of Ancient India one needs an understanding of Dharma. Hindu Society revolved entirely around DhArmic pursuit of truth with ultimate focus on Moksha. These spiritual travelers had total rights on DhArmically acquired artha, kAma (wealth, desires – material & spiritual). Society functioned as a single unit – BrAhman/ParaBrahma, with emphasis on obligation, duty, responsibility towards society. As in a beehive - interdependence and co-existence was the norm, not hierarchy. This system is in radical contrast with today’s emphasis on individual rights, competition, exploitation, frustration.

**Varna:** a universal construct – may be considered profession in current terminology. Kshatriyas protected the unit / kingdom. BrAhmins performed Pujas, Yajnas for welfare of the unit & provided services for others, in ancient times some were employed by rulers to protect the unit from unseen forces. Vaishyas engaged in trading. “Shudras” unlike what is projected today were not made up of lowly classes or manual scavengers as academics are wont to project. Rather they comprised different professions that had majestic temple sculptors, weavers with breathtaking skills reputed to weave silk saris that could fit into a tiny matchbox. Farmers feeding the unit in harmony with nature. Research shows the famous Indian Mathematician Aryabhat ~1300 BCE, (Western history ~600 BCE) belonged to “ShudrA” class (The Aryabhatiya of Aryabhat by Eugene Clark).

In Ancient India until relatively recent times some commodities were not for sale. Vidya (education), Vaidya (medicine), priestly services. Such were the lofty ideals of Dharma. BrAhmins had to make do with what was given them. No demands or set fee. Most lived in penury but were content.

Each varna a spoke in the wheel, aware of the significance of their own and others’ roles. The BrAhmin’s day typically began in Brahma Muhurth. As their duties involved interaction with Divinity, he had a rigorous lifestyle – that not all could either follow or adapt to. Every aspect of his life was governed by rules and regulations.

The farmer on the other hand needed to set off to the fields before the crack of dawn. As such would not be able to spend as much time with PujAs, and was not expected to either. He could consume non-vegetarian foods that were an absolute no-no for BrAhmins. There are many instances that show the system may have been fluid and flexible with inter Varna mobility.

Did such a system work? Accounts & figures show – Ancient India was responsible for 1/3<sup>rd</sup> of the world's GDP and it's people were happy, contented, and well to do.

That was a society that followed principles of Karma Yog.

**DhArmic Literature:** With reference to so called “untouchability”. Again not related to kula, gotra, jati. Neither to Varna.

*MahAbhArata Ashwamedha parva - VidyA vinaya sampannA: brAhmanA: veda pAragA: mayi bhaktim na kurvanti ete chandAlatAngatA:*

*SkAnda PurAna: Sankara Samhita - Yasschaturvedavid vipra: siva shabda vivarjita: tena sambhAshan nityam na kAryam mohatopiva*

*BrahmAnda purAn: Sri Vishnu – anAchArAn durAchArAn agnAtrUn hIna janmAnA madbhaktAn shrotiyonindan satjaschandAlAnvrajat.*

Gist: no matter how learned a Brahmin, yet he is a narAdham if he has forsaken ParaBrahma / derides a Bhakt. He is the lowest of humans, as such interactions need to be avoided to prevent damage to one's own ShraddhA.

**Kula:** Every individual's family line may be traced back by kulagotra to one of the great Rishis after whom SanAtana Dharma is also named Arsha Dharma. No place for discrimination here.

**JAti:** Varna was determined by guna, karma as stated by BhagawAn. Education strengthened it. JAti, the community one was born into was distinguished by shared values, behaviors, habits, ways of worships, spiritual practices. JAti may or may not have had a say in final choice of Varna - Uncertainty here as ancient society would not have had the current employment scenario. Training in family professions – exposure since childhood, would have given the skill & expertise in respective fields.

As opposed to the prevailing misconception evidence shows education was available to people across all VarnAs. For instance, Swami RAmanand, a Brahmin (14th century) had as his pupil RavidAs, a cobbler who later was MeerAbAi's (kshatriya) guru. His other pupils include KabirdAs, a Muslim and NarharidAs - the guru of TulsidAs (a BrAhmin orphan).

The Beautiful Tree by Dharampal gives statistics of educational institutions in early nineteenth century in TN, Bengal of the day. From this book: Percentages for so called “Soodras” & other castes: 60s-80s. BrAhmins anywhere from single digits to 20s. However, in Telugu-speaking districts BrAhmins made the major proportion (Vizagapatam: 46% BrAhmins). In Malabar, BrAhmins: only 78/808 students studied Astronomy and 31/194 Medicine.

(The Beautiful Tree: source material (a) the much talked about reports by William Adam, a former Christian missionary, on indigenous education in some of the districts of Bengal and Bihar 1835-8, (b) published extracts of a survey made by the British authorities regarding indigenous education in the Bombay Presidency during the 1820s, (House of Commons Papers, 1831-32, Vol.9) and (c) published extracts from another wider survey of indigenous education made in the Madras Presidency (from Ganjam in the north to Tinnevely in the south, and Malabar in the west) during 1822-25).

Islamic invasions & 1835 Macaulay's policy that mandated learning be in English only as good as killed Sanskrit. Publication of Sanskrit books were discontinued thus bulldozing the very foundation of Hindu society that left it floundering. As a consequence of this policy & poverty (together East India Company

& British Raj siphoned off \$45 trillion) & missionary activities there was rise of a deracinated class of elites who looked down on Indian classical languages. Distancing from Sanskrit – Ethnocide - led to Hindus disconnecting from their roots.

People had to fall back on family and community for everything including preparation for profession. Without education to understand the whys of the value system and practices, there could have been a sense of being coerced into a certain way of life.

JAti is dynamic - specific to location & time. It could start with one varna and end up encompassing a couple, & over time represent a totally different one. The fortunes of JAtis could fluctuate – from prosperity to oblivion based on prevailing socio-political conditions. An example showing the fall of a kshatriya JAti - Velu Nachiyar, (1730-1796) princess of Ramanathapuram married the King of Sivagangai – Udaiya Thevar. Not generally known is that she fought for freedom from British much before RAni LaxmibAi. Initially defeated, she subsequently defeated them in 1780. In 1790 her daughter Vellacci inherited the kingdom. Today both Nachiyar and Thevar JAtis are classified as most backward castes. The opposite could happen too. Varna had absolutely no say in their fortunes.

### **Colonization:**

The English word “caste” derives from Casta (Portuguese & Spanish) meaning lineage, race, tribe or breed according to John Minsheu’s Spanish Dictionary (1569) with discrimination at it’s heart.

How did such discrimination creep into Hindu society? ***People taking pride in their caste identity is a big clue to non-discrimination prior to traumatic invasions and colonizations.***

With colonization, preconceived notions of European racial superiority colored every contact. Race without scientific basis – no genetic basis, but rather anthropometry - the phenotypic appearance of individuals where even size and height of nose were measured. The Scandinavians’ phenotype set the bar. This categorization went to the extent of criminalizing peoples due to their phenotypic appearance.

Colonials with desire for an upper hand in ruling Indians wrote history to suit their interests. Early colonial historians desired to uphold Biblical chronology & show up Indians as inferior. Products of an Anglican Church - world according to them was created in 4004 BCE, with Noah’s flood destroying everything in 3000 BCE. So, nothing could have survived except Noah & his progeny. PurAnic accounts & astronomy dated back to enormous timelines. They took it upon themselves to “correct” it & align it with Bible thereby falsifying and / or mythifying Vedic literature, & tens of thousands of years of Vedic History that was obliterated or manipulated to synchronize with their chronology.

Succeeded by Eurocentricity with desire to showcase Europeans as belonging to a Superior race. William Jones seeing a commonality between Sanskrit, Latin & Greek, first proposed Aryan Invasion Theory AIT (issue not addressed here) & distorted purAnic genealogies.

Later vested interests - Church/ Missionaries/Islamists brought their own narratives. Followed by Leftist academic bias with their own set of frameworks. Finally, since 1972 the Marxists have been controlling education sector in India by subverting Hindu identity in an effort to uphold their ideology – a classless, Utopian society. The leftists and Marxists wishing to rid the region of the old order and usher in a new one – the first by “democratic socialist” means and the second by “bloodshed” found in Hinduism a stumbling block. With their vice like grip on academics, the insider Indian Emic voices are stifled, discredited, and unable to gain a foothold. Sanskrit scholars are living in penury to this day.

Extensive translation of Sanskrit texts with none / minimal preparation or even intentional callous disregard for rules. Interpreting Vedic literature necessitates mastery over the VedAngAs – Siksha, Chhandas, VyAkarna, Nirukta, Jyotisha, Kalpa. Sanskrit knowledge alone would not suffice. An example being: Indra dashed a cow against a rock. This being the literal translation of the words Indra and gau. Here the context & other meanings are ignored. Indra being another name for Surya and gau being not just a cow – gau being bhoomi, VedamAta, life, sunrays...A Vedic scholar would have translated this as the sun casting his rays against a rock.

Unfortunately for Hindus, colonial British had their baggage of European vertical social hierarchy & racial discrimination. They projected their experiences on Hindus & established their spin. In Europe, Church being at the helm, so Hindu priests – mostly BrAhmins were placed at the top of the Hindu social hierarchical order.

### **Caste: Recent Evidence**

*...from Caste Confusion and Census Enumeration in Colonial India, 1871-1921 KEVIN WALBY AND MICHAEL HAAN*

In 1871 British first conducted a census across India & stratified Indians into divisions - caste. Indians then were either unaware of the caste they belonged to, or just simply denied belonging to any particular caste, and often just reported their occupation. There was widespread uncertainty in India about what caste was.

Administrators based in Britain, who had never been to India debated & worked to differentiate caste from sub-caste, inclusions, exclusions...

C. Elliot, Secretary to Government for Northwestern Provinces stated 1871 caste statistics most unsatisfactory with errors & confusion. That a scientific, sound classification was not possible.

Post 1871 Census, Plowden in the Plowden Report - "the whole question of caste is so confused, and the difficulty of securing correct returns on this subject is not so great, that I hope on another occasion no attempt will be made to attempt to obtain information as to the castes and tribes of the population."

At the time people revolted at such attempts of classifying them. For instance, a Mr. Monro who was to start the enumeration, was assaulted by villagers with sticks & thrown into a tank. Beaten & severely injured he was pursued for about two miles before managing to escape.

Plowden mentions the 24<sup>th</sup> January 1882 fire at Cuttack office that "necessitated reworking census tables & abstracts for nearly a million-and-a-half of the population."

Arbitrary caste designations characterized the work of enumeration, compilation, and counting. H. H. Risley, the 1891 census commissioner admitted that many BrAhmins of remote tracts were "manufactured" on the spot by simply conferring the title of BrAhmins to tribal priests.

The 1881 Census of the Panjab discussed the perils of determining the "degree of discretion to be allowed to the enumerators and supervising staff in rejecting answers given by the people and recording what they believe to be the truth." Caste names were introduced to people by their enumerator. Members of Syals community were labelled Rajputs.

1888 Commissioner Plowden recommended caste be removed from the next census. So did Commissioner Baines. However...

Risley, President of Asiatic Society of Bengal and Director of Ethnography for India (1901 - 1909), criticizing the 1891 National Census, argued that the “non-scientific” theories of castes employed were insufficient. **He suggested ethnological understanding for caste along with an attendant set of anthropometric measures.** He argued that “the Aryan type, as we find it in India at the present day, is marked by a relatively long (dolichocephalic) head, a straight, finely cut (lepto-rhine) nose, a long symmetrically narrow face, a well-developed forehead, regular features and a high facial angle ... a larger series of measurement would probably add several more castes to the list.” He created 2378 castes, tribes, sub-castes.

To Risley, India was a social organism. Thus, a taxonomy was invented to understand and classify the very heterogenous Indian peoples. He hired E. Thurston who enthusiastically collected data on Indian people and their bodies using anthropometry.

The “knowledge” acquired through this novel means was used for governing India and its peoples. By 1921, within a span of 50 years, starting from 1871, caste became the lens through which West would visualize Hindus.

### **Conclusion**

Divorced from Sanskrit for several generations, depending on mischievous translations & unaware of this, the unsuspecting Hindus were flooded with “received knowledge” about themselves from outsiders & believed it to be true and continue to do so to this day. With “European caste” force-fitted on Varna/JAti framework, racist caste narrative has been made synonymous with Hinduism. The original Varna-JAti with proven longevity which responsible for survival of Hinduism needs revisiting, comprehending, & reclaiming, and the racist caste cast aside. Most Hindus unknowingly Abrahamic in thought due to constant exposure need to study Dharma as it’s philosophy is radically different, & recapture it’s Atma.

### **Addendum**

The above is the paper submitted for Reconstructing Hindu History – The Commissions at HUA (Dr. Raj Vedamji), with some minor subsequent edits. The following could not be included secondary to constraints on space ...

Is Hindu Dharma / SanAtana Dharma responsible for ills in Hindu society? Getting down to their roots in an attempt to help eradication of these cancers ...

In the book - ***Ancient India As Described By Megasthenes And Arrian by Mccrindle, J.W***

Megasthenes (350-290 BCE), the Greek Ambassador to India describes India of the time that included Afghanistan, Pakistan, Bangladesh, Nepal, ..... (Akhand BhArat ) at the time in Indica. Similarly, Arrian (~86 – 160 CE) wrote a book with the same title – this, a military journal is also factual.

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“It is said that India, being of enormous size when taken as a whole, is peopled by races both numerous and diverse, of which not even one was originally of foreign descent, but all were evidently indigenous; and moreover that India neither received a colony from abroad, nor sent out a colony to any other

nation.” This is at odds with the later Aryan Invasion / Migration Theories (supposed root cause of caste system by the Etic Historians viewing BhArat with the outsider lens) which appear to be mere conjectures that are easily disproved with today’s scientific knowledge in different branches – inspite of which they still have a stranglehold on academic narration of history.

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**“Of several remarkable customs existing among the Indians, there is one prescribed by their ancient philosophers which one may regard as truly admirable: for the law ordains that no one among them shall, under any circumstances, be a slave, but that, enjoying freedom, they shall respect the equal right to it which all possess: for those, they thought, who have learned neither to domineer over nor to cringe to others will attain the life best adapted for all vicissitudes of lot:”**

This above observation absolutely invalidates the racist, casteist caste system. It’s mentioning a society where it’s members enjoyed equal rights. This is in line with the philosophy of Dharma.

Page 83 - According to Megasthenes the population of India is divided into seven parts. There is no mention of vertical hierarchy therein

1. The philosophers
2. Husbandmen (the most mild & gentle are involved in cultivating lands undisturbed by fear; even at times of battle they go about their work in perfect security)
3. Herdsmen & hunters (in return for clearing the land of wild beasts and fowls that devour seeds sown in fields they receive allowance of grains from king)
4. Those who work at trades, vend wares, those employed in bodily labor
5. Soldiers (maintained at king’s expense)
6. Overseers (whose duty includes watching and making secret reports to the king)
7. Councillors & assessors of king (governmental posts, tribunals of justice, general administration of public affairs)

Given below are some evidences for the possibly non-rigid Varna system - spanning from recent to very ancient times. Although the evidence is staring back at us, our brains have been schooled with received “academic historical knowledge” that prevents one from processing it. Care has been taken to portray Hinduism as patriarchal, oppressive to women, superstitious, and so on and so forth which is in direct contrast to the truth. Hinduism may be the only surviving “religion” which has declared the Same One Supreme Being – ParaBrahma / ParamAtmA in all forms – be it man, woman, child, animal, plant or thing. It’s philosophy works at bringing this awareness into daily life – per Dharma this is **the ultimate goal** of human life – VIEWING ALL AS THE ONE.

Some of the evidences below also serve as examples for the role of Hindu women in role of warriors since times immemorable. It does not appear to be a flash in the pan or an exception. Consistency is maintained through different time periods. And this is not an exhaustive list ... just some examples...

Additionally, although this is not a paper on Sati, some of these examples clearly show that Sati was neither mandatory nor was it binding. It was the choice of the individual. Choice would probably have had a say in all these issues including adherence to Varna.

The famous warrior queen - RAni of JhAnsi (1835-1858), **RAni Laxmibai – born Manikarnika, a BrAhmin** – her exploits are known. She is the only woman queen known to post Independent BhArat. Having fought the Colonials in 1857-58 she was only couple generations into the past from 1947, and her history could not remain unknown. She was trained & became proficient in martial arts, sword fighting, riding in her childhood itself. Later married to the MahArAjA of JhAnsi, GangAdhar Rao, she was widowed very young. By the age of 22, she died fighting the Colonial British.

(Sinha, Manoshi's Saffron Swords): The RAni's lookalike **JhalkAribai who tended to cattle** in her childhood was trained by RAni Laxmibai herself in the art of warfare. When the RAni saw her, she immediately inducted her into the **women contingent of the JhAnsi Army called DurgA Dal – the very presence of which suggests participation of women in warfare**. In the 1858 battle against Colonial British, disguised as the RAni, JhalkAribai defended the fort unto death. When her husband Pooran Kori died fighting the British, she fought like a wounded tigress, killing many soldiers, until she was finally caught and later hanged to death.

**Ahalya BAi Holkar**: A skilled archer, this queen of Malwa is only one of the many great queens that BhArat has had the fortune to be a witness to. Born in 1725 to a Shinde family from Dhangar community (Maratha herdsmen caste) her father taught her to read and write. Malhar Rao Holkar of Malwa arranged her marriage with his son Khanderao. 1754 her husband died in a battle. **A young widow, still in her 20s, a woman, a non BrAhmin, non Kshatriya** was then persuaded by her father-in-law to not commit Sati. He educated her in administrative & state affairs and governance. A very pious Shiva Bhakt she is credited to have rebuilt many of the then destroyed temples including KAShi VishwanAth temple, SomnAth temple to name a few. Any signs of casteism / patriarchy / mandatory Sati here?

Sinha, Manoshi's Saffron Swords: **Chennamma. A LingAyat belonging to the merchant family**. In 1667 CE she was married to Somashekara NAYaka, the king of Keladi, Karnataka. Chennamma learnt the art of warfare after she became the queen of Keladi, and very quickly became an expert. With her husband RAja Somashekara NAYaka's complete support, she became well versed in politics and statecraft. She also learnt music and literature mastering both. With RAja Somashekara NAYaka's death in 1677, Chennamma took over the reins of the kingdom. She ruled efficiently for 26 years. During her rule, she fought several battles victoriously. She fought bravely against Mughal Emperor Aurangzeb's forces. It was the enemy Mughal forces who withdrew, sensing defeat, begging for a treaty. She also defeated the Sultan of Bijapur and the ruler of Mysore. Again, no evidence of casteism / patriarchy / mandatory Sati.

**The PeshawAs of MarathA** who ruled are not KshatriyAs either. They are BrAhmins.

**The Gupta Dynasty** (320-550 CE) is another non-Kshatriya dynasty.

There are instances of even Sadhus who basically a mix of all castes came together & fought the invaders as a unit.

**The Battle of Gyan Vapi fought in Benares by NAGa Sadhus – MahAnirvAni Akhara**. This account is seen in the akhara's archives. In 1664 they were victorious against the forces of "Sultan". Historians have inferred the Sultan to be Aurangzeb.

Ahmad Shah Durrani, Father of Modern Afghanistan, Asia Publishing House, 1959: Ahmad Shah Abdali had invaded Gokul with a band of 40,000 Afghans intent on destroying Gokul Nath (temple of Lord Krishna). **4000 Naga Sadhus put up a gallant defence** of the holy city, 2000 of whom died. Finally Abdali had to withdraw. This was an uncommon occurrence for Abdali whose victories in Hindustan were marked by mass slaughters, and enslaving of its peoples.

Another instance from Sinha, Manoshi's Saffron Swords where all communities united against the then invader – Taimur. It was around the end of 1398 when Taimur was in Delhi. Historical records recount the barbarism perpetrated by Taimur in Delhi. By the time he reached Delhi, he had 100,000 Hindu captives. Having executed all, he spared only those converting to Islam.

**20-year old RAmPyAri Gurjar**, accompanied by 40,000 women warriors and about 80,000 men from different communities and hill tribes were part of the troop that attacked Taimur and slaughtered a major portion of his army, in Meerut and Haridwar, forcing him to flee India. RAmPyAri Gurjar was given to practicing the art of warfare, wrestling since childhood while working in the farmlands.

A Mahapanchayat was swiftly organized by Devpala – then leader of today's Meerut. Different communities - Jats, Gurjars, Ahirs, Valmikis, Rajputs, Brahmins, tribals, got together.

At this Mahapanchayat, Mahabali Jograj Singh Gurjar was chosen as the Supreme General. Around 80,000 men joined the cause. RAmPyAri Gurjar was made the Commander of the women wing. Other women who were appointed in similar rank were Hardai Jat, Devi Kaur Rajput, Chandro Brahmin, and Ramdai Tyagi.

Meerut, Haridwar and neighboring areas were saved by them from being looted and plundered by Taimur.

This Haridwar-Garhwal episode is mentioned in 15th-century Persian historian Sharaf ad-Din'Alī Yazdī's book Zafarnama, a biography on Taimur. The same is quoted by Muhammad ibn Arabshah, an Arab writer and traveler, in a biography on the Turco-Mongol conqueror.

The famous **Vijayanagar Empire** (1336–1646 CE). This account goes beyond caste. When Pratap Rudra was ruling Kakatiya, Mangalapuram was ruled by Sangama. His sons were Hakka & Bukka and minister MAYana mantri. MAYana mantri's eldest son MADhavAcharya was well versed in VedAs, VedAnta, Mimamsa. Once when Hakka Bukka visited Kakatiya, they had the misfortune to witness Delhi Sultan Tuglak's son Uluk Khan destroying the place. The two run away to their uncle RAManAth in Kampili. Subsequently when RAManAth was also killed and Hakka Bukka were captured and taken over to Delhi, they were tortured and forcibly converted to Islam. Once when they were sent over as representatives to their place where its people were regrouping to fight the take-over, they met up with MADhavAcharya and discussed their plight. During the same period, MADhavAcharya who having been a witness to the destruction & atrocities, undertook extreme tapas, and later, SanyAs deekhsa from Sringeri PeetAdhipathi VidyAtheertha Swamy. Thenceforth renamed Sri VidyAranya Swamy. As per the methods ordained in Shrutis & Smrutis he brought back Hakka Bukka to Dharma naming them HariHara RAYulu, and Bukka RAYulu. The three together establish Sri Vidyanagar empire otherwise famous as Vijayanagar SAMrAjya.

Going backwards into Dharma are seen the revered **Brahmarshi VishwAmitra** who born as a Kshatriya performed severe tapas to gain Brahma Vidya and ultimately became a BrahmaRishi. Then there is the

RamDas



equally revered **Vishnu avatAr ParashurAm** who born a Rishi takes up arms because of his Kshatriya tendencies.

Most of these accounts are unknown to Hindus. Of the few that academic history deigns to acknowledge, it often skims over them. Most often it completely ignores them. With some digging they can be retrieved from other authentic, primary sources of those times.

Hindu Dharma places emphasis on the Gruhastha Ashram as the foundation of the society. A strong family life being the basis for this Ashram, endogamy could have been the norm - as shared customs, traditions contribute to the longevity of peaceful wedded life, which in turn helps one carry out the responsibilities to society, forefathers, Rishis, DevAs, prakriti (nature) as ordained by Dharma.

### **FLEXIBLE OR NOT, VARNA JATI SYSTEM IN IT'S ORIGINAL FORM IS NON-DISCRIMINATORY.**

How did such a DhArmic society reach it's present state? How did a non-discriminatory system transform into a system wherein by the time India got Independence, BrAhmins were accused of dominating most fields – education, government jobs ... under Colonial rule? Divide and Rule Policy? Accidental? Intentional? This had cascading effects: BrAhmins being respected in society – their footsteps would be followed by rest of Hindu society furthering ethnocide. Simultaneously with societal upheavals at the time including occupational issues ensuing secondary to dismantling of the traditional education & employment scene, BrAhmins found themselves in a position where they would be hated for positions held. Over years, as learned behavior became the norm BrAhmins probably promoted their people. The chasm between BrAhmins - the pillars of Dharma & non-BrAhmins widened, and Hindu society hit back at the very foundation of Dharma.

The seed sown then has been kept alive to this day by various vested interests in an attempt to uproot Hinduism each for their own end. Internal rivalry within various segments of Hindu society has been fanned continually and the embers have not been allowed to die down. Let bygones be bygones – this is the motto that Hindus live by. This is also the motto they are inculcated with respect to Invasions & Colonialism with their attendant massacres, rapes, conversions, destructions of temples, cities, universities, libraries, ethnocides, genocides, holocausts ... Yet day in & day out they are bombarded from the very same quarters with accounts of the “atrocities” committed by BrAhmins & so-called “upper castes”. Why? Agenda based double standards? For ushering in a classless, Utopian society? Furthering conversions? Proselytizing? As for Joshua Project? Vote bank politics? Dismantling Hindu Dharma?

Racist Casteism is simmering dis-content in Hindu society. Unaware of the particulars of caste & other systems, Hindus globally are shamed into distancing themselves from Dharma. Worldwide many native cultures have disappeared. Although Hinduism seems to have survived, yet under sustained, co-ordinated attacks from various quarters for centuries, attempts at even simply asserting one's Hindu Identity is deliberately misconstrued & painted worldwide as communalism, militancy. The Victim painted as the Aggressor – This is the sad reality of Hinduism. The truth: Hinduism is unique in that even in the absence of political / social / external forces it's inherently secular allowing each human to pursue their own path to “The Truth” without any interference. Through ages it has provided shelter to people from persecuted religions from across the world.

Educating and empowering Hindus with the glorious philosophy that is Hindu Dharma is the need of the hour. Let not external influences distort the wonder that is Dharma. Dharma - translating to non-discrimination & freedom. Dharma - never imposing itself on others. Dharma - never aiming at conversions. Dharma – promoting peace & contentment. Dharma – nurturing harmonious living with the entire Creation!

May Dharma Prevail!

Om Tat Sat!!!