

# Our Present Situation, Social and Religious

*(A Few Words to The South Indian  
English-Educated Hindus, Brahmins  
and Non-Brahmins.)*

BY

G. Ramachandra Aiyar B.A., B.L.

Tinnevelly.



SRIRANGAM:

SRI VANI VILAS PRESS.

1918.

543

---

Received from "THE HINDU MESSAGE,"

*Srirangam.*

## CONTENTS.

Introduction	...	...	1
Brahmanyam ever preserved	...	...	4
Hindu Religious Dharma eternal and unchangeable	...	...	5
Position of Hindu Religion and Civilisation			7
Brahmin, the custodian and teacher of Vedic knowledge	...	...	11
Present condition and position of Brah- mins	...	...	14
Sympathetic and safe guidance for Non- Brahmin Hindus	...	...	22
Sanskrit, the language of Devas	...	...	24
Sanskrit-influence in earth's languages			27
Blunderings of a few Non-Brahmin agitators	...	...	30
Three-sided source of spiritual wisdom			33
Dharma-Sastra to be followed	...	...	35
Aryans still	...	...	36
Some difficulties	...	...	37
Social Reformers and their mistakes			38
Theosophy and its pretensions	...	...	40

Latest Medium of Kalipurusha	...	44
Responsibility of Brahmins	...	46
Our present duty	... ..	51
Brahmin, to improve first	...	52
The four classes of Brahmins	...	53
Position and doings of the fourth class Brahmins	... ..	56
Some words of hope and caution	...	57
An appeal to the Almighty God	...	58





## Our Present Situation, Social and Religious.\*

*(A Few Words to The South Indian  
English-Educated Hindus, Brahmins  
and Non-Brahmins.)*

BY G. RAMACHANDRA AIYAR B.A., B.L.

### INTRODUCTION.

This is no lecture intended to feast the intellect or to incite the emotion, but only a bare statement, from the religious and social points of view, of your position, your duty, your dangers and your possibilities. You are seriously invited to consider, with an open, unprejudiced mind, the matters which to my mind are facts and which, as one of you, I have felt bound to place before you for your good and mine and others' too. I know my utterances cannot have the same effect on all, nay, any effect

---

\*Read at the public meeting held at the Hindu College, Tirnevelly, under the auspices of Sri Viveka Samvardhani Sabha.

in certain quarters. Prejudgment is the rule of the times, and we the present day Hindus are the last to break this rule. Yet, I would venture to request your patient indulgence for a while, at least taking pity on me as one mistakenly struggling, against the all-dashing current of modern wisdom, to find and if possible to push up a few firm-footed comrades holding still fast to the rocky, hidden bed of the out-of-date Sanatana Dharma, the very mention of which, I am quite aware, has come to create in many a sneering laugh, open or suppressed. You can no doubt have scores of people, ever-increasing in number, in both men and women, to address you now and hereafter, in eloquent terms and elegant manner, on the immense glamour of wordly wisdom presented in its best polish. The fast vanishing (not dying) type of people, of whom I have the honour of being classed by some, as one, who, hoping apparently against hope, want persistently, of course, unwisely from the modern point of view, to stem the downward, burling tide of noisy worldliness, are certainly also entitled to be heard, at least

for the reason that the kind of their utterances will soon get rare, though surely for the undoubted relief of both sides. I am here today, my Brahmin friends, to say to you, among other things, a few words in reference to our Brahmanyam also; and, my non-Brahmin friends, to point out to you that you should, on no account, slacken your ever-elevating devotional adherence to our great all-comprehensive World-old-Religion, or in any manner lessen your wonted love for the Brahmin whose Dharma it is to be ever your co-worker, well-wisher and guide under all conditions and circumstances, and that you should never attempt by any means to drain away the pure Aryan blood from out of the veins of your ennobled bodies of immemorial Dharmic heritage. It is my duty to say without the least fear of your frown or self-complacency for your applause, and it is equally your duty to hear, however much some of you may disagree with me. The thoughts which I desire to force, if possible, into the minds of my critics, if any, to-day may, I hope, bear good fruits in their own time, however remote from now. Kindly.

excuse the roughness in my words. I am not here to allure you by sweet, hollow, fashionable eloquence. Refinement is no doubt good; but refinement divorced from truth cannot claim any recognition, much less, admiration. We meet on occasions like this, not for mutual admiration, but for mutual education as far as possible, taking our firm stand on truth and conscience. Bearing this clearly in mind, lend me, please, your willing ears for a short hour and a half believing that the time may not be considered wasted altogether.

#### BRAHMANYAM EVER PRESERVED.

Some say Brahmanyam has fallen on evil days. It is not so. Brahmanyam is being rightly and strictly tested for its eternal preservation (and about this some of my doubting friends may become convinced at the end of the address, though I cannot promise.) It is the process of elimination by winnowing, as it were, that is going on amidst ourselves. Brahmanyam can never cease to be, and is bound to subsist, though most of the Brahmins may have already booked themselves out. Some of you Brah-

mins may cry at the top of your voice, in real or presumed harmony with the loud harangues of your uninformed, mis-thinking, sense-bound Social Reform agitator, in denunciation of your own heritage, and shake it out by actual un-Brahminical life; but you cannot end it. Brahmanyam will remain somewhere. You may quite easily fall away from it, and it is no merit. If you find yourselves really applauded for it, it is only evidence of a general catastrophe.

#### HINDU RELIGIOUS DHARMA, ETERNAL AND UNCHANGEABLE.

Mark your position, gentlemen, in the first place. Your Aryan Religion of the Veda (Vaidikamatam), which provides spiritual food and training for all kinds of human nature and grades of intellect, is of universal application, and obtaining for all times, past, present and future. It may be at least said that it is as old as Humanity itself, and your civilisation, which is based on that Religion, is not one of yesterday. If you have any faith in your scriptures, you find that neither your religion nor your civilisation is man-made. Neither of them therefore can be un-

made by man, however presumptuous he may become. You must not forget that *no true history* (I may say by the way that Theosophical and quasi-theosophical guesses and the errors of the modern-day so-called historical researches by presumptuous novices make no history) refers, or can refer, to a period anterior to your civilisation, and that when your art, science and philosophy were in the height of their glory, never surpassed and never to be surpassed, the other so-called nations of the world, especially those that now boast of being most highly civilised, were only crowds of naked humanity roaming wild in beastful forests, sunburnt or icy according to situation. If you have your minds and eyes open, you must know, and can know, that the world-religions and civilisations, other than your own, are but later, partial, imperfect, man-made imitations of your own, imitations ever subject to change, whether for the better or for the worse according as man's whims will have it. You are not left so free to play with your Sanatana Divine Religion and its inseparable Dharmic civilisation as you will. You can

effect no change in it. If you do attempt like that, you will yourselves be out of it. Your Vaidika-Sastraic-Religion is meant to guide you aright exercising strictest jurisdiction over you. You cannot pretend to shape it as it may suit you, or in any manner meddle with it. You are no doubt quite free to go out of it for all appearance and take the inevitable evil consequence. Many have so gone out, and many more are ready-prepared to go out also. A part of every true Hindu's life-object now should be in particular to often approach this latter set of people, whether they like it or not, it matters little, and to remind them constantly of the heavy loss and deplorable fall which will be their lot if, by continued ignorance and perversion, they fail to profit by the real Hindu mode of training and life.

#### POSITION OF HINDU RELIGION AND CIVILISATION.

I do not propose to deal, in any measure, with our Grand Religion now, not even with its fundamentals. Standing, as I do, before a large educated Hindu audience presumably at least somewhat acquainted with the

broad details of our Great Aryan Faith, I shall rest content with inviting your attention to only such of those main points as have a direct bearing on what I have intended to place before you this day. Your Sanatana Religion, being alone the universal and eternal one, is naturally the only world-religion which reveals the true object of life and death. [What this true object is will be dealt with in some detail, as a separate subject, on a future occasion, as I have not been able to compress that also in this paper already too long, I fear]. The other extant religions are of recent human origin, as their very names show, intended for the crude, homogeneous sort of preliminary training of baby-souls of the rising nationalities of the modern world (modern in the Hindu sense of the term). The relative position of these later man-made religions in reference to our Great Eternal Divine Religion, with all its well-graded Dharmic provisions for the training of all classes of men from the lowest to the highest, is more or less analogous to the position of the unclassified schools for infants, managed by private agencies, in



reference to a Government First Grade College with all its well-classed Elementary, Middle and High School and College departments and branches. The modern infant religions have in fact no word to say as to why man is born, or by way of explanation of the manifold varieties of life and experience both in and outside humanity. They have yet to know the universal and eternal operation of your much familiar Laws of Karma and Reincarnation. A few people even among us, not properly trained in our higher Vaidika or Sastra-marga, are slow to recognise the very existence of such immutable Laws, and sometimes even shrug at their very mention. Their fall has been so great. While so in India and among ourselves, what can we expect to see outside India? When the true object of life and meaning of death are absolutely unknown there, even to those who are placed in positions to make Laws and Rules to guide their nations, it is only natural that no true code of morality and no sure and correct system of Municipal or other Law can possibly be brought into existence there. This is the

reason why, notwithstanding the much-boasted advancement in material sciences, the Non-Hindu nations of the world are seen committing horrible blunders, and their man-made Codes and Laws, being often found mistaken or powerless, are made subject to unending transformations as fleeting circumstances may then and there suggest, without there being any idea whatsoever of a final goal or supreme end. Not knowing what man has come to the world for, that is to say, not knowing the true purpose of man's life on earth, their attempts, however sincere and bonafide, to regulate his life, as if to make it purposeful, are altogether meaningless, and their legislative and social measures, intended indeed to better man's life, are but blind gropings in the dark. It is bare truth and no flattery, when I say that it is left to you Hindus, and particularly to you Brahmanas, the rightful repositories of all Vedic Knowledge, the descendants of the mighty Brahma-Rishis of old (true Seers or *ṛṣiḥ*) to hold on high the brilliant torch of Vedic enlightenment for the true spiritual uplifting, real

soul-saving advancement, of all humanity. You must realise the loftiness of your position of spiritual trust, and not degrade yourselves to the mere position of animal humanity, and you must also not forget that with spiritual advancement all other kinds of progress actually necessary for the well-being of man are also incidentally secured.

#### BRAHMIN, THE CUSTODIAN AND TEACHER OF VEDIC KNOWLEDGE.

Whatever others may think or say in their ignorance or prejudged notions, it is only through you Brahmanas the world has to derive its benefit from Vedic wisdom. None can truly believe in the Veda without believing in the truth of its contents, which, in clear terms, give the privilege, rather, assign the duty, exclusively to the Brahmana to transmit Vedic knowledge to others. His is the exclusive function to spread such knowledge abroad because of the unbroken continuity of his direct descent, physically and spiritually, as shown by his Gotra and Pravara, from one or other of the Great Maharishis, the original recipients and preservers of all Vedas and because of the

purified condition of his being by reason of the several Vedic Samskaras (purificatory ceremonies) ever since his advent into his mother's womb, itself purified beforehand by Vedic Samskara. Of course, any one, in these perverse days of free thought and unbridled action, may with impunity, in open defiance of all tradition and true propriety, pretend to read or chant, understand and even expound the Vedas. But, the truth remains that the Vedas cease to be Vedas, and real Vedic knowledge actually vanishes, when approached by unqualified intruders, impure for the purpose, both hereditarily and in themselves. However clever and keen-intellected the Vedicly unqualified may be, he cannot approach, much less, chant and expound the Vedas; I repeat, they are no Vedas if pronounced or chanted by him. However keen and level-headed the Vakil may be, his pronouncements make no Judgments. It is only the pronouncement by the Judge, nominated as such, however dull and crazy he may be, that passes for a Judgment really enforceable in Law. You must all know also that the very chanting

of the Veda by the duly qualified has its own immense force for the good of the chanter and all, and that its recital by others means sure trouble and ruin, particularly to the reciter. This exclusion is not based on any ground of jealousy. It is founded on the rule of right and safe preservation of mighty forces of subtile nature in pure, proper quarters for the common good of all, and of necessary prevention of certain harm, both individual and communal, resulting from an ignorant playing with such forces by unqualified, untrained, unclean hands. It must be borne in mind that even among Brahmins it is not all that are qualified to recite the Vedas, or at all times. The Brahmin women cannot recite nor the Brahmin males on occasions of pollution and other occasions when their physical bodies are impure, contaminated either in themselves or by surroundings. Anyhow Veda-purusha Himself has so declared (and He certainly knows best) without leaving it to be considered and decided by us the free Judges of everything whether known or unknown, that by birth-right you Brah-

manas are alone qualified to be the custodians of the Vedas and to become the teachers of the Supreme Truth (It having been revealed only through the Vedas) and also, in fact, of every other truth subsidiary thereto. But, you cannot, and ought not to, teach unless you are properly taught yourselves, and unless you yourselves have strictly followed in life what you have been directed to follow.

#### PRESENT CONDITION AND POSITION OF BRAHMINS.

Unfortunately for you (Brahmanas), several causes, largely beyond your control, but not wholly, have for long conspired together to pull you forcibly down to a position from which it seems well-nigh impossible for you to ascend again to your original level of spiritual activity and absolute usefulness. Your very ideals seem to have been changed. Your time is all occupied in the pursuit of material comforts, some necessary and many unnecessary and even injurious, and in such pursuit you have had to compete, in certain quarters, with your less gifted brethren, particularly, the

Vaisyas and the Sudras, and the result of it has led to a loud uproar that large sections of money-earning professions, in and outside Government Service, are monopolised by you. Your critics forget that bigger plots of the money-earning field, such as agriculture proper, trade and commerce and manufacture of all descriptions, which all are alone the true materially profitable occupations for man, are in a great measure actually monopolised, and left to be monopolised, by them. Note this please. The Kshatriyas as such have ceased to exist, at least are rarely found. The civil duties of state-administration under the King Emperor, that is, to say, of public civil service, superior and inferior, which formely belonged largely to the Kshatriyas, are, in their absence, taken up by the more competent class of the Hindu community, the Brahmins, for making their living possible under new condition, though much to the prejudice of their spiritual progress, and actually for the immense good of the state and the country. It is only just and proper, though certainly not from the point of view of true Brahmanyam,

that, when the Kshatriyas' places have to be filled up in the administrative organism, recruiting should be contemplated firstly from the more efficient class of the people, rather than from the less efficient ones, if the Government has really in view the efficiency of the state-administration, especially when the members of the former class are clearly available. It passes one's comprehension indeed to get at the rationale of the present day complaint of some of our Non-Brahmin friends. Has any one of the complainants been ever prevented from competing? If he finds merit somewhat wanting in him, let him by all means acquire it. The Brahmins are bound to help him, if their help is needed for the acquisition of merit. Where is the room for complaint? Is the Non-Brahmin agitator also going to complain to the Madras University authorities that they are giving more passes to the Brahmins in the Examinations? Taking alone the higher examinations we find the following results, up to the end of 1916, as the latest University calendar shows :—

① Out of 14138 B.A.s 9654 are Brahmins.



Out of 322 Honours B.A.s 324 are Brahmins.

Out of 461 M.A.s 359 are Brahmins.

Out of 3384 B.L.s 2499 are Brahmins.

Out of 46 M.L.s 42 are Brahmins.

Among the M.B and C M s Brahmins have contributed the largest No. namely, 61, while the number of Non-Brahmin Hindus is only 47.

Out of 14 M.D.s 6 are Brahmins, (4 alone of the rest are Non-Brahmin Hindus).

Out of 6 B.S.S.s 5 are Brahmins.

Out of 150 B.C.E.s 116 are Brahmins.

Out of 7 who hold titles in Oriental Learning 5 are Brahmins.

And also a very large percentage of L.T.s namely, 1023 out of 1385, are Brahmins. These University figures are abominably disproportionate and therefore unjust according to our complainant, especially considering the very small percentage (about only 3 per cent) of the whole community the Brahmins number. Allow me to say plainly that the extra energies of the complainant had better, instead of being wasted in meaningless complaints of this kind, be usefully

spent for the true educating of himself and all his friends. Further, my dear Non-Brahmin brethren, you do not sometimes so readily offer your services as Brahmins do. Just now, the Government wanted to give the benefit of military training to the Indians, and desired to enrol as many as possible for the "Indian Defence Force." According to Sir. P. S. Sivaswami Iyer's figures at one time, I remember that out of 1047 applicants for the Madras Presidency about 550 were Brahmins, and the remaining, less than 500, comprised Non-Brahmin Hindus, Christians, Mohomedans &c. &c. all put together. So also we find that, in the first batch trained at Trichinopoly (for the Defence Force), out of the total number of 244 the Brahmins were about 125 in number and less than 120 comprised all the other classes of Indians together. Whoever prevented our Non-Brahmin enthusiast from using his fiery eloquence for the benefiting of his varied community when the Government offer was openly available? The Indian Non-Brahmin communities are certainly much more fitted, physically and

by their habits, for military service than the Brahmin community.

Why did they not then contribute at least their numerically proportionate number for the Defence Force? They talk loud about proportionate representation in the Legislative and other Councils of future India. They complain sorely about their numerical disproportionateness in the several departments of public and private service. When the question of voluntary offer for military service, especially at this juncture, involving some risk evidently, comes up, their sense of capacity, usefulness and honour dictates that they should keep themselves back. Why? Please don't mistake my words. I am only driving to a conclusion which is not much to the credit of the Brahmins also. All this is only proof to show that the Brahmin alone can adequately fill up the place of the original Kshatriya in all kinds of State-service by easily descending to the Kshatriya level. The ascent of the Vaisya or of the Sudra to that level is not quite so easy. This is only a general rule, and it must have its own numerous exceptions, as most gene-

ral rules do. From the religious point of view it must, no doubt, be plainly understood that Brahmanyam will be at a great discount if Brahmins take to military service, and that Civil service may not so far retard their spiritual progress. Hence naturally we find Public Civil Service filled in largely by Brahmin element. Again, having been all along teachers for all, and also state advisers under their Hindu Sovereigns and latterly under foreign rulers also, the Brahmins are found in large numbers in the Educational Department and in the legal profession. Thus, the much complained of monopoly, even if actual monopoly it were, by the Brahmins of the occupations in Public Service and of the professions of teaching and advocacy, is in a way justifiable, at least as a circumstance that may be put up with in consideration of their present position as uncared for Parpans thoroughly bereft of even the possibility of a revival of their traditional, Sastric means of livelihood at the Yagnasala or the King's Court and Sabha, or even at the paddy field in the harvest season, and actually devoid of every

other kind of encouragement and patronage by the state and the people enabling them otherwise to keep their bodies and souls together and to, at the same time, continue possible in their silent work of spiritual advancement, whether recognised or not by others. My dear Non-Brahmin friends, you have in fact to thank the Brahmins for not intruding much in your acquiring a monopoly in the vaster fields of really profitable engagements noted already, namely, agriculture, commerce by land and sea, industries of all kinds and such like. Your ostensible supporter, but real enemy, is the present-day social reformer who is more often found in the Brahmin body, and who would staunchly commend Sea-voyage and manual industries for the Brahmins, leading thereby to a general competition by them with you in all walks of life or fields of activity, the result of which cannot but be unfavourable to you in the end. Your true interests will be served only to the extent to which your genuine support of the orthodox Brahmins and of their ways of life extends. Excuse my candour when I say, and my duty to you

requires me to say; that, laying aside once for all the crooked ideas and false notions created in your minds partly by your own mistakes and prejudices, and partly by the delusive pretensions of your so-called friends the heterodox Reformers, you must firmly believe that the truly orthodox Brahmin is your real friend and saviour, both for the life here and for the life beyond.

#### SYMPATHETIC AND SAFE GUIDANCE FOR NON-BRAHMIN HINDUS.

My Brahmin friends, your attitude towards our Non-Brahmin brethren should be always one of love. Whatever their mistakes and prejudices, their blunders and misdoings, you are bound, always bound by your Dharma, to see to their well-being on earth below and to guide them aright along true religious paths towards a future state of sure bliss above. Never take offence at their words or actions for which they are themselves not wholly responsible. There has been a split, born of ignorance, in your own Brahmin community dividing it into orthodox and heterodox sections. When some of the Brahmins themselves, in utter

disregard of their lofty traditions and Brahminical duties or Dharmas, in astounding ignorance of the very object of their being, in supreme contempt for the soul-saving attempts of the still loving and more knowing elders in wisdom at home and outside home, in mad admiration for everything foreign and in blind imitation of the ways of the Non-Hindu in thought and in word, in physical appearance and in manifest action, have got the audacity to say to your face that your Vaidikamatam, what they call orthodox Hinduism (as if there can be any other Hinduism), is a bosh and that orthodox Brahmins have no business to live, do you consider it strange that a few Non-Brahmins, who know even less than such prattlers, should accuse you or even hate you? Take things as they are and make the best of the present situation. No doubt, these are the times only for the agitator, and no restoration of even the immemorially tested, sure and best means of common good, both material and spiritual, seems to be now possible without right, careful agitation. You must indeed fight hard against your

over-refractory Brahmin Social Reformers and show to the world their mistakes and misdeeds and the immense havoc which is being worked into your society and religion by their woeful blunders. Also, you should, in a genuine spirit of sympathy, slowly and steadily regain our Non-Brahmin Hindus by the educative means of persuasion and guidance, freeing them from the clutches of their evil advisers by exposing without reserve the absolute hollowness of the latter's reasonings and the doubtless immensity of their profound ignorance.

#### SANSKRIT, THE LANGUAGE OF DEVAS.

You must, in the first place, save our Non-Brahmin Hindus, especially of this part of the Presidency, from all of them hopelessly falling into a suddenly visible gaping gulf, a fiendish creation of yesterday, a verily Asuric work of many-sided split in our Hindu Socio-Religious life of to-day. [The Hindu Community is an organic whole, absolutely indivisible, by its very nature and constitution. Any attempted division will only mean its destruction]. What wondrous appearance of a cleavage, not only between



the Brahmin and the Non-Brahmin, but also between Sanskrit and Tamil, between the Arya and the so-called Anarya-Dravidian, and a host of others perhaps yet to appear. It is very much surprising, and painfully interesting indeed, to find that splits appear just where they could be least expected, and where there is not the slightest true cause for their appearance. What shall I say about the unknowable depth of perversity when people are taught to say that Tamil, whose existence as a language is not known beyond this Presidency, and whose authorship (as spoken language) is ascribed to Sri Agastya already learned in Sanskrit; is an older language than Sanskrit and that at least a part of the sacred literature in Sanskrit must have been only a rendering from Tamil originals. Audacity cannot go further. Influence of Sanskrit in all the extant languages of the world is well-known even to ordinary students. The most expert Tamil Scholar cannot put two sentences together in Tamil conveying a religious or philosophical idea without indenting upon Sanskrit terms. The very name *சமீப* is

Sanskrit Prakritam. Dravida in Sanskrit is Damila (दमिल) in Prakritam. Your தமிழ் is nothing but this Damila. The new interpretation of தமிழ் into இலங்கை is an ingenious concoction that can bear no test. Tamil is the name of our spoken language because it obtains in our Dravida (Damila) country. All the spoken languages on earth take their names either from the names of the countries where, or from the names of the peoples by whom, they are spoken. Sanskrit (Samskritam meaning merely perfected or polished) alone stands unconnected, so far as its name is concerned, with the peoples and the countries of this world below, because it is not born of this earth and is the spoken language only of the Devas. Its other name is Gairvani itself (Girvana meaning Deity or Deva). Its character again is known by the name 'Devanagari'; the other popular name is Phalabindu indicating that the character is the same as that in which the Devas, who are in charge of the administration of the Great Law of Karma, write their records of a man's karmic results, to be experienced by him in his present life-

period, on his forehead (phala) as it is said figuratively at least. Your Grantha character is not Sanskrit character; it is only Tamil adapted and modified to express Sanskrit sounds.

### SANSKRIT INFLUENCE IN EARTH'S LANGUAGES.

Sanskrit was never the spoken language, in the true sense of the term, of India or of the Hindus at any time, as wrongly supposed by some of our scholars even. Sanskrit is no doubt the true ancient literary language of India, nay, of the world. The only true Literature strictly so-called, that is to say, the only Literature that reveals the ever-subsisting, never-changing, Noumenal, absolute, true Being or Self, from whom the manifold universe is born at the beginning of every Kalpa or Cycle, in whom it lives, and into whom it is dissolved at the end of the Kalpa, is the Vedas and Vedas alone. The several bodies of Sastraic or Scientific compositions which are known under the name 'Vedangas,' being auxiliaries (Angas) or aids to a correct understanding of the Vedas are also True

Literatures. Every other kind of writing which, without faithfully following the spirit or principles of the Vedas, goes a great way against the Vedic truths and precepts is dis-entitled to be called 'true literature.' The Vedas, which are in Sanskrit, the spoken language of the Devas, the celestial Agents and supreme controllers of the elements in nature, the God-appointed Guardians and Administrators of the whole universe, the Divine Guides of the upward Vedic paths of true emancipation, were originally, for the uplifting of all humanity to come, transmitted and entrusted to the Devas' or Suras' terrestrial representatives, the Brahmanas, called on this account by the names 'Bhoodevas' and 'Bhoosuras,' who first appeared on the world below soon after its creation, and who, like the Devas proper, were given immense power of control over the elements in nature through Vedic Mantras and rituals invoking the aid of the respective Divine Controllers of such elements. It may be truly said that Sanskrit became the spoken language of the Brahmanas, because of their representative character

as Bhoodevas and, because of their trusted possession of the Vedas. As the Brahmanas gradually spread the knowledge of the Vedas and the Vedangas among certain other prescribed classes, the knowledge of the Sanskrit language also became gradually wide-spread. But still, Sanskrit, being as its very name indicates, the most perfect and polished language, which can truly obtain only in the higher regions of perfected beings, could not as such take root in the earthly soil and become the earth's spoken language. It was however able to send out some off-shoots commingled with earth's indigenous tongues of later spontaneous growth, one after another, suitable to men according to their organic and other conditions, physical and local environments, and personal and communal needs, as humanity grew large and varied by the ever-increasing influx of individual souls of all natures and capacities from out of the dark abode of deep Pralayic sleep of temporary dissolution. These off-shoots of a mixed kind have been and are such of the spoken languages of the world which are capable of conveying lofty truths

of more than ordinary, human worldly interest, and they, being such off-shoots, bear clear internal signs of their partial origin from, and their relation to, the great Heavenly mother-tongue (Sanskrit). Of such mixed languages, indigenous no doubt, but largely seasoned with Sanskrit terms expressive of ideas of religion, Science and Philosophy, Tamil, as is spoken now and as found in all its sacred literatures, is one, whatever may our Dravidian brother say in his over-enthusiasm for our Tamil.

#### BLUNDERINGS OF A FEW NON-BRAHMIN AGITATORS.

I say 'our Tamil,' because it is as much the spoken language of the Brahmin as of others in this part of the Presidency. The Brahmin has long ceased to be a Bhoodeva merely, and Sanskrit therefore could not continue to be his spoken language. You must bear in mind that Brahmins here are as much Dravidians as the Non-Brahmin Hindus. In fact, Dravida is a general name for a Brahmana of any of the five South-Indian tribes (Pancha-Dravidas), namely, Dravidas, Karnatas, Gurjaras, Maharashtras

and Thailangas. The Brahmans belonging to this part of the province are clearly Dravidians. It is rather interesting that the small set of mistaken Non-Brahmin Hindus who want to exclude themselves, most unwisely indeed, from the great Aryan community and from all knowledge derivable from the immense Sanskrit literature directly and indirectly, and who claim for our knowledge-bearing-Tamil an absolute, independent existence, adopt, curiously enough, the Sanskrit name 'Dravida' to call themselves by, forgetting that the Tamil language has no such sounds or characters as the two different Ds that are found in that very name. It is difficult to imagine a more thoughtless, suicidal and perverse view than the one, if view it can be called, held by them to the effect that they do not belong to the Aryan community at all and that their religion is no Vedic religion. What a precipitate fall they are prepared for under a self-delusion of the most foolish kind? If they would really stick to their unnatural love of exclusion from Vedic knowledge and to their Tamil devoid of all terms and ideas,

borrowed of Sanskrit and deprived of its spiritual and religious grandeur due to the holy influence of Sanskrit, they would be indeed reducing it to the woeful condition of the aboriginal jargon of the forest-and-hill-tribes, the now beautifully attired, elegant Tamil severely left alone and naked to its eternal shame, and reducing themselves to a still more pitiable condition. Their Gods Siva, Vishnu, and all the rest of them, their Agamas giving them holy temples for worship, their Upasanas guiding them upwards along the right paths of devotion and their Samayas and Siddhantas opening for them bright vistas of the philosophy of Gnana, along with the rest of Gnana-Sadhanas, Charya, Kriya and Yoga, will, one and all of them, disappear from them altogether, bringing them down to the low level of mere manshaped animals. Let them, once at least, before their actual fall, lamentable as it will surely be, open their eyes and analyse their long-existing wonderful Tamil Sacred Literature, and see how far it is indebted to Sanskrit, to the Vedas and also to the Brahmaana. Let them



seriously collect together, and consider the import of, all the glowing references most loyally made to this three-sided source of True Divine Wisdom every now and then in many sections of that brilliant literature. Let them do so for God's sake, for the sake of truth, at least for the sake of gathering materials, if any, enabling them, if possible, to deny what is all said by people holding views like mine.

### THREE-SIDED SOURCE OF SPIRITUAL WISDOM.

Some at least among you, both Brahmins and Non-Brahmins, who may be well-informed and who may be able to disabuse the minds of our misguided, fortunately very few, Non-Brahmin friends of all the wrong notions of men and matters most wilefully inoculated into them, should lose no time to try all your might to save them from actually falling into the bottomless depths of literally Anaryan or ignoble degradation. You must teach them to see that, however un-Brahminical we Brahmins may appear to be in these days of unspiritual propensities, and however ignorant we may be found

to be of True Vedic Wisdom and even of the knowledge of Sanskrit, there are enough materials yet available to show that, so far as religion and spiritual philosophy are concerned, the Veda has always been in the position of 'Father,' Sanskrit, in which the Veda is couched, in the position of 'Mother,' and the true Vaidika Brahmana in the position of 'Guru,' for all who have their eyes truly turned up towards supreme Moksha, the attainment of the Godhead, away altogether from the grovelling materialism of the sensual world below. The whole sacred Literature in Tamil expressly acknowledges this three-sided source of true spiritual wisdom, unless, of course, the social Reformer's usual desperate accusation of interpolation is brought home to our ever Aryan Non-Brahmin Bhaktas also. Having been once, rightly or wrongly, as they may take it, considered as belonging to the Great Aryan fold of co-workers for emancipation (Moksha) from limited conditioned existence of narrow, selfish, low-minded individuality, let not our blindfolded Dravidian brethren, however few, be allowed to be decoyed away

to unknown regions of ruin and misery, the direct inevitable result of entertaining a causeless feeling of hatred towards the Divine father (the Vedapurusha), the Heavenly mother (The Samskrita Vidya) and the Holy Guru (The Brahmana Acharya). Warn them well and often. If you don't do so, you will be doing great disservice to them, your co-working fellow-mates in the difficult, long-~~in~~inded spiritual ascent, and also to your religion and to your country whose greatness all rests in its supreme spirituality.

#### DHARMA-SASTRA TO BE FOLLOWED.

The ideal of the Hindū is altogether different from that of the Non-Hindu. Our ideal is Moksha or realisation of the Godhead in all. The way to reach the ideal is Dharma. Dharma is defined in the Sastra. The Supreme Sastra is the Veda. And the Veda is an emanation from the Godhead, Iswara Himself. The Non-Hindu knows nothing of Dharma, and Moksha is altogether beyond his comprehension. Dharma-Moksha is too high and intricate a subject to be included in the primary lessons taught to

the Non-Hindu pial-school-student of spirituality. It is the privilege of you, the Great Aryan Hindus, to have the full benefit of Dharmic training to make you absolutely free in the end from the trammels of binding Samsara. It is for your own good that you are required to follow in life the prescribed rules of Dharma Sastra. It may seem to inconvenience you for the time being, but the good it brings you will be found immense. Do not even our young boys consent to put up with a lot of inconvenience of school life in the hope of a future, bright prospect? Do not listen to the bonied but poisonous words of people who care only for the pleasure of the fleeting present and not for the lasting good of the eternal future.

#### ARYANS STILL.

My dear Non-Brahmin friends, believe firmly that you are noble Aryans always privileged to soar high in free, lofty flights of spiritual elevation and that Moksha is your Goal as well, and do not allow yourselves to be drawn into the mire of a self-delusion by being told that you are ignoble Non-Aryans,

deprived altogether of the most wholesome fruits of spiritual training under Arya-Dharma. Don't fall into the dark, foul pits of ruinous misconceptions mischievously dug for you by the demons of Kaliyuga daily increasing in number around us. Be firm in your world-old Faith, and quietly pass on in Arya-Dharma-Marga, ignoring altogether the demoniac allurements seen this side and that side. They cannot touch you without your yielding consent. Never yield. Be manly; you are all Purushas. Let the Anaryan agitator go and ensnare those who are really Anaryan or ignoble. Don't fall victims to his most Anaryan attempt. There is nothing more defamatory than to call an Arya Anarya. There is no greater madness than to call oneself Anarya when he is really an Arya.

#### SOME DIFFICULTIES.

•My dear ever-Aryan brethren, I do realise your position as one of considerable embarrassment and difficulty. Such of you who are Sudras cannot in these days, I know, pull on in the world, with either profit or satisfaction, by a strict adherence

to your caste-Dharmas alone. You find in the Brahmin of to-day nothing worth admiring, which may induce you to willingly serve him for the sake of service. The Vaisyas among you, at least many, have long ago lost your Dvijatwam by neglecting altogether your Upanayana and other Samskaras, and in consequence you find it difficult now to keep to, or re-adopt, your true Vaisya-Dharmas, and also to command that respect which is really due from all to a Dharmic Vaisya. The Sudras therefore have quite properly refused to recognise the improperly-claimed superiority of others, and, as days rolled on not only without any improvement seen among the members of the higher castes, but also with enough materials to show that they were only getting from bad to worse day by day, quite naturally began to question even the propriety of the Sastraic provisions made in reference to caste divisions and duties.

#### SOCIAL REFORMERS, AND THEIR MISTAKES.

The Brahmin then, who had his faith in the Sastra, for whatever reason it might have been, still firmly subsisting, though not

his practical adherence to it in all its aspects, keenly perceived the slow beginning of a general headlong descent into disbelief and scepticism, and clearly brought to the notice of all sincere Hindus the undoubted wholesomeness of the Sastric provisions and the absolute necessity for following them. Kalipurusha however was not to be so easily thwarted in his nefarious work of Dharmic annulment. His agents soon arose and, calling themselves 'Social Reformers,' began to announce to all that the pleasurable courses of conduct they were earnestly advocating, excellent-looking for the time-being but ruinous in the end, were exactly those prescribed by the Sastra and that not to adopt them was verily acting against the Sastra; a charming net this to capture those who had regard for Sastra, but had no knowledge of it. Many a genuine Hindu, both Brahmin and Non-Brahmin, were caught into this impious net, and most of them have been hopelessly lost in it, and lost to their Dharmic families, not having had opportunity or capacity to learn for themselves from the very Fountain-head of

true Sastraic wisdom. But a few tenacious Brahmins were there still, who would not be disturbed from their admiration of, and at least partial adherence to, the really Sastraic ways of life, of which they had some knowledge themselves, who realised the individual and communal danger resulting from allowing the Reformers' awfully twisted interpretations of the Sastra left unchallenged, and who had of necessity, in order to save their religion, their society and their country, to raise their clear, strong and knowledgeable voice firmly and definitely against the audacious pretensions of such self-styled reformers, and to show to the world the latter's woeful ignorance of the matters on which they were posing as all-knowing preachers.

#### THEOSOPHY, AND ITS PRETENSIONS.

But, Kalipurusha again would not sleep. When the Reformers' mischief was thus attempted to be prevented from fully working its havoc, and when a few Dharmic souls were struggling hard to restore Dharmasashtra, with all its Varnasrama Vidhis and Nishedhas to its rightful throne, in all its



splendour of true enlightenment, in the Aryan Hindu devotional heart, suddenly was seen raising his stupendous head the all-devouring but nothing-digesting, many faced Monster 'Theosophy,' an avowed helper of the waning Hindu Faith, a loud admirer of everything Hindu, an eloquent preacher of great tact and ability, all-smooth and calm and ever-bright and wise for all appearance, but, alas, as discovered later on, evidently too late for many, internally hopelessly commotional and in truth ever-groping in the dark, and he, in his august presence before a crowded ignorant folk of kneeling, head-turned admirers of great worldly names, waved his mighty hand of impartial benediction solemnly promising to save the warring world from mutual hate and trouble and to lift it up to a higher plane of unending peace by his Divine message of religious unification in knowledge and training, and of universal brotherhood in love and practice. As he looked all-knowing, all-religious and all-sympathetic, it was quite easy for him, as indicated above, to create around him in an instant a very large herd of

confiding followers ready to believe anything said, also to act in any manner prescribed, by him. Having thus secured a large following, and having understood beforehand that it would be difficult, if not impossible, to depose the Sastraic Varnasrama Dharma from the pure Hindu heart by a direct attack, continuedly pretended to admire that Dharma himself, making preparations all the while to carry on his Kali-allotted work of unholy Crusade against that very Dharma, and finally came out with a definite declaration of war against it, such declaration taking the shape of an announcement intended to cut at the root of our Sanatana Dharma with its extensive, protective branches running in all directions for the spiritual helping of all, an announcement which says that caste has to be determined, not by reference to birth or physical body, but by reference to the Sookshma (what they call 'astral') body. Heaven only knows from which unwritten book Theosophy learnt this wonderful truth. This amazing pronouncement is thoroughly subversive of the whole fabric of Arya Dharma,

and the enormity of such absurd effusions of ignorance is not difficult to prove. It is not proper or necessary here to enter into the details of such proof, and it has been done elsewhere. It is enough to mention now that the Theosophical view, if correct, would justify, even necessitate, the throwing away of the whole Aryan Sastraic Literature into the Bay of Bengal as meaningless rubbish, and the giving up of all authoritatively prescribed and immemorially verified, wholesome courses of traditional training in practical Dharma varying in strict accordance with the peculiar conditions and special needs of each individual in this our Great Aryan community. I do admit that Theosophy has done much for India by way of a sort of religious awakening at a time when its religiousness was very low in English-educated quarters and when the saving voice of the truly enlightened, but not English-knowing, Hindu Sastrajna would not be heard in such quarters. The work of Theosophy in India, so far as its bright side was concerned, was over there. Its further Mission was not conducive to the good of

India and its religion, and was even positively injurious to its Divinely ordered society. Theosophy never rightly understood the Hindu sociology; it never fully grasped the Hindu religious philosophy. It often blundered in its outpourings of occult wisdom, and woefully misled its followers by assuming to know infinitely more than it did. The fate of the blind led by the blind cannot be more amply proved than in the ill-fated Theosophical circles. Its errors and pitfalls have been too glaring and too many to escape public notice, and Kalipurusha himself appears to have now given it up as unworthy of being his own medium, not being satisfied with its means and methods. Theosophy has done its work in India, both good and bad, and it has rightly begun to make its exit from this holy land.

#### LATEST MEDIUM OF KALIPURUSHA.

The latest Medium or agent chosen by the ever-vigilant Kali is the truly (though racially not) Anaryan Dravidian agitator prompted by an open feeling of hatred towards Brahmanyam that is the ever-formidable enemy of Kali, and towards the Great Hindu

Aryan community and Faith, the ever-full repository of religious philosophy and ever-unfailing fountain of Divine wisdom. You have been already given an idea of the present-day doings of this agitator. Beware of his doings, and don't victimise yourselves by being blindly led by his tall talk. He will no doubt be making noise for some time to come. The great dispenser of the age, Kalipurusha, will have soon to find yet another agent, and thus he will go on appointing one agent after another till his own term of world-lease is over at the end of the Yuga, when Brahmanyam, our Vedic religion and a glorious remnant of our Great Aryan community will still subsist for the growing of the highly brilliant, truly spiritual world of the next all-dharmic Satya-Yoga. Let each one of us, who may not be able to be Muktas before-hand, try our level best to be one of the subsisting few, the Divine chosen seeds, the fathers for the coming spiritual Yuga. Let us not yield to the temptations of Kali and be blown away from out of our Dharmic paths of true spiritual progress by the puzzling whirlwind of his many-sided

destructive activities, all through his agents who live amidst ourselves.

### RESPONSIBILITY OF BRAHMINS.

I have in particular to address you, my Brahmana co-workers, in reference to the bettering of our whole Hindu community, the preserving of our religion and the benefiting of our country. If you are able to see, and you must see as you are "பாடுபாடுகைய்," the true cause of the present conditions, you will at once discover the way for remedy. In fact, you are yourselves primarily responsible for the present state of things, and it is your duty to undo, at all cost, the mischief of your own making. You, occupying the foremost place in the Aryan society, neglected your own Svadharmā, and this led eventually to the giving up of Svadharmā by all in the community. You set the bad example yourselves, and worked confusion into the order of the whole Hindu Society. You may say you are keeping up certain forms and still observing certain ceremonies which all preserve Brahmanyam in you. It is doubtful whether what you say is wholly true. Even then, you cannot wholly deny

that some of us at least are keeping up such appearance more because our worldly interest also is served by our continuing to be Brahmins, if not, from the point of view of material benefit, at least from the point of view of our innate feeling of vanity. Without taking offence at the insinuation, tell me please how many of us are daily reminded more of our Brahminical duties than of our so-called superior social rights when we think of our relation to Non-Brahmin Hindus. Perhaps very few: I shall not say 'None.' Your Brahmanyam comes to great prominence when your vanity is tickled. When, however, the occasion arises for the strict performance even of your own personal Brahminical Dharma, it is performed no doubt in a way, but rarely strictly to the letter of the Sastra. Questions of personal convenience all arise then, and such questions are almost invariably solved in favour of such convenience whether real or unreal. When you, who ought to be the spiritual guides and dharmic heads of the community, neglect your Dharma, fail to study your Vedas, and when you show signs of no quali-

fictions in you to be teachers and guides for others, how dare you find fault with the Non-Brahmin agitator if he condemns you though on also other grounds not real? How do you expect him to know better? In attempting to create a split he is only adopting one of the ways of Kali's mischief. Have you not yourselves yielded to that way sometimes? How do you account for the separate existence, among yourselves, of so-called Veera-Vaishnavas, Veerasaivas and other bigoted sectarians, each class looking askance at the others? The measure of their Bhakti has unfortunately to be determined, in a great many cases at least, not by a consideration of their devotion to their particular Devatas, but by the degree of their hatred towards other Devatas. In the other Yugas also there have been Siva-Bhaktas and Vishnu-Bhaktas; but, never was hatred an element of their Bhakti. Your religion ever was and is only one, and having one Supreme Being; although for the purpose of Upasana or devotion each individual has been left to worship which-ever Vibhuti or manifestation of that one Being might be



attracted to his heart according to its inclination or Vasana. The bigots of the age, claiming, of course, to be Hindus [Hindus it must be remembered, are those (I am not referring to the Hindu Law Hindus, but genuine Hindus alone) who are not only born of Hindu parents, but are also Vaidikas and Smartas strictly so-called, that is to say, those guided in practical life by the Sastraic rules of Dharma prescribed in the Vedas and in the Smritis], have so far gone down in their sectarian fall, and have so much changed their very manners and customs, and sought to introduce into our ever-pure, all-saving religious system the un-Hindu and banefully poisonous contamination of proselytism even, to specialise and strengthen their sectarianism, that they have largely ceased to be the followers of the Vedas and the Smritis, and have even gone to the length of openly admitting that they are no Smartas (Smriti-followers), a most suicidal admission made without grasping all its implications including the actual falling away from the very Hindu fold. Kali's chief method of work seems to be split-making.

No Gods were newly created, and no Upasanas newly dictated, after the beginning of this Kaliyuga. Plurality of Gods and plurality of the ways of propitiating and adoring them have always been in existence in all Yugas. No such plurality ever was a cause of split in the other Yugas. Differences no doubt there were in the matter of expounding the philosophical aspect of religion, but such differences of opinion never affected the practical side of the Hindu life which was uniform throughout. All realised, more or less equally, that the Gods, though different for the purpose of worship, were all but greater or lesser representations of the one Supreme being who alone was the true God, and besides or beyond whom there was or could be nothing in existence. It was after Kali began to reign, bigoted sectarians arose with wide depths of difference among them in theory and in practise as well. It was left to the genius of the great Sri Sankaracharya at one time to bridge the broad gulfs of seemingly hopeless differences seen among the six great sectarian Schools of his day by purifying them all of their un-Vedic and un-Smarta.

excrecences, and by reconciling them to one another, as far as possible, on a common ground of mutual toleration, and this super-human feat of re-establishing these six schools again on pure and proper basis, without being inconsistent with the Hindus' Vaidika and Smarta Dharma, rightly earned for the great Acharya the well-known names of "Shanmatasthapanacharya" and "Jagadguru." Even the mighty work of such a great soul, as days passed on, has been considerably annulled by the all-powerful Kali who seems to have verily an inexhaustible store of split-making instruments and means under his control.

#### OUR PRESENT DUTY.

Our duty now is, in our own humble, possible way to bring about, among the present day apparent irreconcilables, a proper, mutual understanding of their respective aims and objects, an immediate purification or correction, by right means, of such aims and objects if there should be found anything impure or condemnable in them, and an unshakable and indivisible esprit de corps among us all Hindus founded firmly on

mutual, hearty love and co-operation, not the verbal sort of love or the external kind of co-operation obtaining among certain modern associations of materially inclined men who are experts in mere dry etiquette. We Hindus should, on no account, forget that we all have a unique, supreme, common, spiritual goal, a goal far far beyond the lesser, ordinary goals of other world-bound nationalities. The ways to reach that goal are clearly defined for us; and we have only to properly qualify ourselves to go by them.

#### BRAHMIN TO IMPROVE FIRST.

You, Brahmanas, It is very necessary and urgent that you should qualify yourself first. If you improve, the others, including the most refractory Non-Brahmins, will soon improve also. However much a few of them may seem to abuse you now, they cannot but follow you if you go by the right direction with your heart full of love and pity for them, and bereft altogether of even the slightest tinge of hatred towards them. No argument is needed to prove this, nor is it possible at this stage. It is mainly owing to your fall the others are found now, as they

are, in a spiritually wretched condition. It is yet in your hands to either save yourself and all with you, or spiritually damn every one beyond redemption. Your lamentable ignoring of the spiritual side of your Brahmana life and your consequent neglect of even your Nityakarma, the necessary and compulsory portion of your Sastraic daily Svadharma, have wrought so much confusion in the Hindu Society that its very foundation "Chaturvarnyam" is now seen preserved only in name.

#### THE FOUR CLASSES OF BRAHMINS.

Yet Brahmanyam is not dead altogether. The Brahmin caste cannot completely disappear. The other castes may vanish for a time. Brahmanyam, being the life and soul of the Hindu Genius, necessary always for the continued existence of the great world-saving Hindu spiritual Religion and its characteristic Dharma, will be preserved intact by the Great Lord somewhere, however feeble it may ordinarily look. As if in the place of our national Chaturvarnya described in the Sastra, a four-fold division is dimly perceivable in the Brahmin commu-

nity itself, considering Brahmanyam in its several grades of intensity obtaining among the modern Brahmins. The highest class, representing Brahmanyam in its truest sense and fullest manifestation, comprises a few genuine Sanyasis still found now and then, though indeed very rarely, who had complete training in Svadharmanushthanam and Upasana, and who, in consequence of their undoubted attainment of the full preliminary qualifications for the taking of the final step towards liberation, have entered on the last stage or Asrama of true Brahmana life, characterised by thorough renunciation of everything worldly, and whose very presence, without more, on earth is most conducive to its spiritual up-lift (you must know I am not referring to the Sanyasis we are meeting with daily). Next below, under the second class, come those few Brahmanas of real Dharmic merit, who modestly live in some very few, exceptionally good and out-of-the-common-way Village Agraharams, having still full regard for the Vedic paths of Karma and Upasana, and who, in addition to duly observing Naimittika Karmas as occasions for

them arise, strictly perform in daily life the prescribed Nitya (Anhika) Karmas of all kinds, observing scrupulous regularity and in strict conformity with the letter of the Sastra, and also the traditional Pujahs adopting Sastraic methods of worship, <sup>and</sup> who spend their spare hours of the day for the spiritual training and helping of others who may be fortunately placed to be so trained and helped by them. Under the third class, then, come the so-called Orthodox or Vaidika Brahmanas of the busy Loukika world, whose Orthodoxy is mostly at its extreme possible minimum, but who nevertheless, in the eye of the thorough material world, pass for religious men amidst their all-engrossing temporal work. The only merit in such Brahmanas is they have not allowed their Brahmanyam to be altogether extinguished, and have managed to keep the last remnant spark of the Divine Light in them still shining within by virtue of a minimum sort of observance of an abridged kind of Nitya and Naimittika Karmas. Fourthly and lastly may be mentioned those who pass for Brahmins merely because of their Brahmin parentage, and

who, being but the chaffs, as it were, of the Brahmin community ready to be blown out of it at any moment, have in fact ceased to be true Brahmins. but are yet called Brahmins only by courtesy (Brahmanabruvah). Such are the modern-day ultra radical Brahmins, some disfigured even in external form, who have ceased to perform necessary Brahminical duties, and whose borrowed views and imitation actions are characterised by an openly defiant attitude against all lofty Hindu tradition, altogether subversive of all constructive Arya Dharma.

#### POSITION AND DOINGS OF THE FOURTH CLASS BRAHMINS.

This fourth or last class of Brahmins is a special section devoted to Kali. It is this class that has brought the whole Brahmin community to shame. Members of this class are daily increasing in number under the pleasure-showing, but all-destructive, patronage of the Yugapurusha. Though on the fence dividing Arya Dharma from Anarya-Adharma the Brahmins of the third class, the Orthodox Loukikas, find their position not so dangerous because of their firm hold



of certain fundamental, unyielding materials on the side of Arya-Dharma. The Brahmins-in-name of the fourth class, however, though still said to be on the fence, have lost hold of the saving materials on the right side and have so much inclined towards the wrong side that it seems hopeless and impossible, from the human point of view, to save them from headlong fall and sure destruction by restoring them to their former position of safety, merit and honour. The Hindu Society and religion have already suffered enough from the blunders and mis-deeds of this shameful class of renegade-Brahminhood.

#### SOME WORDS OF HOPE AND CAUTION.

You, Brahmanas, most of whom, I hope, belong to the third class, should vigilantly see, by all rightful means, that our Dharmic society and Vedic religion are no more insulted or injured by those who have already bid farewell to them, openly or practically. The future of everything Hindu is by the Great One evidently entrusted to the protecting hands of you third class Brahmanas and of you non-Brahmin Bhaktas and co-workers, who have and will have, I hope, your adher-

ence to our world-old Dharmamargas altogether unabated in spite of the voluminous, amazing effusions of all-darkening ignorance and all-twisting misconceptions of the more prominent few of the fourth class Brahmins, and of those fewer still among the Non-Brahmin Hindus who have most dangerously and suicidally taken into their heads to hate the all-saving Hindu Vedic Religion, right Sastraic knowledge and true Brahmanyam, a most ruinous and self-annihilating procedure, as that of indiscrete children ignorantly playing with all-consuming fire. Remember all, Gentlemen, that though the Brahmin of the day may be voiceless and powerless, the lingering, twinkling spark-fire of Brahmanyam in him is all powerful, and the Almighty Great One above is directly interested in its eternal and honourable preservation for the good of all and for all time as stated already.

#### AN APPEAL TO THE ALMIGHTY GOD.

May that Almighty God, in His infinite Mercy, save our (after all) *mistaken* brethren from the woeful consequence of their ill-thought perverseness, and give them right understanding and good sense to follow and

profit by all that our beginningless Dharmic tradition and our incomparable philosophical religion have ever shown to be truly good, holy and elevating! May He, by opening in us all the true discriminative eye of wisdom, and by strengthening in us all the power to fearlessly act in the right direction, enable us to sink our petty little differences, which are only the outcome of Kali's mischief and are based on no true foundation whatsoever, in the common good for all, each of us at the same time not swerving from our great Arya-Dharma-Marga with its carefully laid diverse ways of practical training leading upwards to final emancipation, though apparently running in different side-directions, yet so well adjusted and related mutually to one another that the benefit of Aryan training is made thereby fully available to every possible kind of human nature, temperament and capacity, exactly varying in accordance with the widely different antecedents in respective previous lives, and with the peculiarities of present environments and physical heredity! We shall, each one of us here present and elsewhere, in our own humble ways, try to be

the working hands, however small and insignificant, of that Great Divine Power, for the lifting up of all, with ever-increasing love and sympathy, realising more or less, to the extent of our capacity for comprehension, the Great Revealed Ultimate Truth, the Oneness of the all in the Supreme Self, Paramatma, the loftiest goal, one and the same for all, known under different names and descriptions, yet truly nameless and indescribable. May the thought of His Glory dispel our blinding ignorance of the age by kindling the shining fire of true love and wisdom in us! May His holy remembrance keep away, far beyond our path and our sight, the unholy Kalipurusha personified in his human agents for acts of Adharma, agents confirmed as such and unredeemed as 'Men' in spite of best endeavours! May the Lord's saving and guiding blessings ever be with all!

