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The Message  
of  
Sruti-Smriti.

HARIH OM

The Journal  
for  
One and All.

'Sri Mahaganadhi-Pathaye Namaha.'

# THE VEDIC WORLD

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

Vol. II.] (15-9-5026.) Raktakshi-Margasira Purnima (11-12-24.) [Nos. 4-6.

## "AN OPEN APPEAL."

TO

HIS MAJESTY GEORGE V, King of England and Emperor of  
India, and the ruling Princes of the Indian States.

His Excellency Lord Reading, the Viceroy, and the Governors of  
provinces, His Majesty's Representatives.

And the Hon'ble Members of the British Parliament in England  
and the Legislative Councils in India :—

AND

## THE OFFICIAL REPORT

OF

The Organising Committee of the Vaidika-Dharma

EDITED AND PUBLISHED BY  
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*Om namo Brahmadibhyo,  
Brahmavidya-Sampradaya-Katrubhyo, Vamsarshibhyo,  
Namo Gurubhyo namo Mahadbhyaha.*

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*'Dharmo rakshati rakshitaha'*

*'Svadharme nidhanam sreyaha'*

*'Sarvam atmavasam sukham'*

*'Nahi gnyanena sadrsam'*

*'Gnyanadevatu Kaivalyam'*

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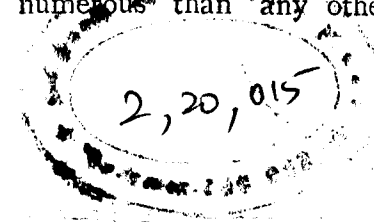
**HIS MAJESTY GEORGE V, King of England and Emperor of  
India, and the ruling Princes of the Indian States.**

**His Excellency Lord Reading, the Viceroy, and the Governors of  
provinces, His Majesty's Representatives.**

**And the Hon'ble Members of the British Parliament in England  
and the Legislative Councils in India :—**

May it Please Your Most Gracious Majesty, Your Highnesses,  
Your Excellencies and the Hon'ble Members,

I, the undersigned, belong to that Section of the Indian population, the orthodox Hindus, who are still faithful and submissive to the Majestic commands of the Vedic Lore which are free from human influence and Dharma Sastras which are its interpretations by the all knowing Rishis, our eternal ancestors, and who satisfy in preserving their own sentiments and purity, leaving others either to follow by example or to take care of themselves their own sentiments and purity, thus admitting no cause for the rise of any conflict on their part and who are the original inhabitants and are still more numerous than any other section of the Indian population.



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THE VEDIC WORLD

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### 1. The Religious Rights of the Hindus :—

The Vedic (Hindu) Society has a peculiar institution which is known as the caste system,\* and which is the concrete form of the abstract principles of their Sastras (Sacred books). This Institution includes all the three branches—religious, social and political—of the human activity. Religiously and socially it accepts no human authority. Religion and Socialism are inseparable. Politically it dictates and recognises the inheritance of professions, i.e. livings. Under certain circumstances (*Apathi Dharma*) one might go in for other professions for the bare necessity of one's livings. But under no circumstances can one change the religious-social principles and count oneself among one's fellow members. According to the Sastras kings or governments are of three kinds. (1) Rule by (*kulam*) the privileged class i.e. *Kshatriyas*. (2) Rule by (*balam*) the might. (3) Rule by (*Sena*) men who command following. The first kind of rule was replaced by the second kind of rule long before the Muhamadan or British entry into India. When the British had taken away the political power from the native kings, they left the religious rights to the Hindu society, which have been traditionally enjoyed by the society even during the time of their predecessors. As the then native rulers were always waging war with one another and no public peace was possible in the land, it was said, that there was a necessity for the establishment of British supremacy in India. The Great Queen Victoria issued Her Gracious Proclamation to the Ruling Princes and the people of India that Her Royal Majesty and Her Successors would respect all their respective rights then enjoyed by them and would extend the political rights to the people as they become fit to manage peacefully their affairs. The rights and privileges of the Princes are left with them. But the Government began to interfere with, though not directly, the religious rights of the Hindu society under the misrepresentations of the so-called social reformers, leaving aside the Hindu social thoughts. The ruling class could appreciate the ideals of these reformers, because they are nearer to their own ideals. This early neglect on the part of the Government, has now ended in the present serious consequences. Now the conditions have changed. Under changed conditions, the politically minded people of the country feel their fitting for self-government and

claim the same. The Government says it has extended to them the political rights in the Montague-Chelmsford Reforms, in response to their claim. Under the circumstances, the English Government could not extend the Hindu-religious rights to these political people of the country, which they themselves did not think right on their part to meddle with, as they have neither proper knowledge nor faith in those religious matters. Even under the native rule, the natives cannot claim the religious rights, as the Government (composition of several religious factors) still remains non-Hindu. Under the circumstances, it is surprising to see how some of the members of these Indian Councils have, so deliberately, chosen to interfere with the religious rights of the Hindu society.

### 2. The British Government and the Religious Rights :—

Economy in living and unconquerable faith in their institutions are the part and parcel of the nature of the Hindus. To govern successfully people of this nature, it is necessary for the Government to help them in their maintaining these two conditions of their life principles. Though the British Government in India could not, under the circumstances, satisfactorily maintain the first principle, economy, it had been maintaining the second principle, the upkeep of their ancient institutions, by its non-interfering policy. This was the primary qualification of the early British officers who helped them in successfully establishing the British power in India. The early success of the Buddhist rule was due to the great respect they showed to the religious and social feelings of others. Its decay was mostly due to the attempt they made to bring socialism to their standard of judgment, in spite of their impression that they were strictly observing religious tolerance, which was due to their taking socialism as separate from religion. The gradual religious interference in the Councils itself is due to the similar ignorance, on the part of the British Rulers, that interference in social matters is nothing but the interference with the religion of the Hindus. Having come to conquer the religion of the country, the Muhamadans were comparatively slow to establish their rule among Hindus, in spite of the mutual enmity that existed among Hindu kings, which was an advantage to them. The successful rule of Akbar the Great was due to the deep sense of regard he had for the religious sentiments of others. With all the great might that was gathered by his predecessors, Aurangzeb could not extend his Empire throughout India because of his spirit of religious intolerance. Overlooking the religious sentiments of the Indian people nobody can have a successful course of the administration of this country. Because India is the soil for the growth and life of any religion. This religious

To speak to an Indian of his caste is to speak to him of his all. To this caste they are bound by all laws of all descriptions human and divine. These castes are the fundamental part of the constitution of the Hindu Commonwealth both in their Church and in their State.' (Edmund Burke.)

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feeling is not a thing with Hindus alone. Indian Muhamadans are more jealous of their sentiments than their fellow Muhamadans of other countries. The Khilafate movement is a proof of this. Similarly it is the case with other Indians. Under these natural conditions of India, this neglect, on the part of the Government and the advantage, availed of by the so styled social reformers to interfere with Hindu religious rights to satisfy their curiosity, are sure to create misunderstandings about the rulers on the part the Hindus in general, who are still more numerous than other sections of the Indian population. At present, this is liable to give rise to undue complications in the administration of the country. Later on, if these reformers were to survive to have the complete rights of the administration of this country, we fear that the old things would repeat once again. The conflict, which was then said to be between state and state at the time when the British obtained the supremacy of India, would now be replaced by a conflict between section and section of the Indian people. By this, the very first noble undertaking, of the British Nation, would prove a hopeless failure; on the other hand, if the Government overcomes this neglect, it would save us from our present troubles and would serve to immortalise the name of England in the political history of the world.

### 3. The present Representative Nature of the Hindus :—

The Indian Legislative Councils are gatherings of different religionists. As such, these Councils, to which the Indian Administration is said to be transferred gradually, are in no way better qualified than the present Christian Rulers to discuss the religious or social matters of any of the religions of India. The question of a native or a foreigner is only with politics. The qualification of a native by birth would be of no value in discussing the religious matters of other religionists. Even a chance of birth in the same religion would not entitle one to discuss religious matters without proper knowledge of the traditions, study of Sastras, faith and the ability of appealing to the authority of one's own religion. The very quotations, that are inserted in this article, would prove that a Burke who is a foreigner both in religion and nationality to Hindus and that Dadhabhoy Nasroji and Abul Kassim who are foreigners in religion to Hindus, possess better acquaintance and show more respect to the religion of Hindus than Gandhi and Paul who are counted under Hindus. Man derives his opinions, likes and dislikes from his birth, environments, mode of life of his younger days and education received in his boyhood and youth. If he undertakes to study any religious subject in his advanced age

without the foundation of a regular and systematic study in the younger days, (*Saisavebhyastha vidyanam*) he would know it only in his own way according to his settled notions and not as it is. We would find a good example of this in Mr. M. K. Gandhi's abuse \* under cover of great faith of Hindus that is based on his old age study in response to the Mahathma dignity conferred on him by his fanatic followers, and recognised by others with motives.

Most of the members of the Indian Councils are either partly ignorant and partly indifferent or perverted. They are elected or manage to get into the Councils for representing the political and economical conditions of the country. They are not sent to discuss religious matters. It is against such conditions that religious questions are brought and discussed by them in these Councils. Politically they may divide themselves as Moderates, Liberals, Independants, Nationalists (the motive co-operators of the Non-co-operative congress in the Councils) and the Non-co-operators (the faithful or the no-changers of the Non-co-operative Gandhi Congress) and what not, but socially all these elements are of one mind against social and private privileges of the Hindu society proper, under the plea of advancement of the country. The Unity Conference, that was held at Delhi recently, would serve as an example to this state of affairs. Congressmen are one of the elements of this Unity Conference. They have been deliberately violating 'the principle of non-interfering with other religions and temples' by their 'principle of removal of untouchability' in their so-called constructive programme and by recent attempts to get entry for the

\*Remarking on his studies, writings and declarations on the religion of the Hindus Mr. Avidh Behari Vallil says "Proceeding further with his curiously conceited theory of inter-dining and inter-marriage among all castes, the Mahathmaji at last breaks the barriers of four varnas and plunges into inter-marriages with the Muhamadans also. He was astonished to see that the anguish of a pious Hindu knew no bounds when he saw Mahathmaji taking toast at a Musalman's hand.' In his opinion 'Hinduism will be in danger of loosing its substance, if it resolves itself into a matter of elaborate rules as to what and with whom to eat. We are simply at a loss to understand how a Hindu can retain his original caste without restriction in dining or marriages.' For instance, what will be the caste of a man born of a Brahmin father and Sudhra or a Muhamadan mother? Does not such an anomaly defeat the assertions of Mahathmaji himself that caste system has inherent relation with birth? These self contradictory remarks betray an utter ignorance of the genuine spirit and sound philosophy of varnashrama dharma. If Mahathmaji really wants to invent some new religion of his own he should not do so by misrepresenting the Hindu Sastras."

out-castes into the proprietary temples of caste Hindus at Vykam and Tharakeswara, that are public only as far as caste Hindus are concerned. These extraordinary members of the Unity Conference had neither sagacity nor sincerity to find out the covered mischief of these so styled social reformers of the Congress party and to insist on them to withdraw this mischievous part of their constructive programme which is against the resolution passed in that Conference.\*

Nothing violates the spirit of the passages quoted, more than the demand of Mr. Gandhi on the caste Hindus to surrender their religious rights. This demand for the surrender of the rights of the caste Hindus, he said, was a political necessity as long as he and his Congress were politically powerful; but the moment he and his Congress lost their power, he turns round and says that it is a religious necessity, as that is the only platform left to him from which he can assume dictatorship. The present Congress identifying itself with the personality of Mr. Gandhi reached its zenith with him and lost its importance as the sole representative body with the loss of political power of Mr. Gandhi that has given rise to the Unity and All-party Conferences. Now in purging Gandhism from it the Congress might have a chance of its revival to its former position. Recently in the 'Hindu' paper a member, of the Madras Legislative Council, describes the Indian National Congress as a mere Social Reformers' Association by its removing of the triple boycott. We think it is the same case with the Legislative Councils also by their undertaking to bring about some modification by legislation in religio-social matters of the Hindus such as the recent "Religious Endowments Bill" and questions about the removal of untouchability in the Madras Council and Dr. Gour's "Age of Consent Bill," in the Delhi Assembly which

\*The Unity Conference resolution runs as follows:—

"This Conference is emphatically of opinion that the utmost freedom of conscience and religion is essential and condemns any desecration of places of worship to whatever faith they may belong and any prosecution or punishment of any person for adopting or reverting to any faith and further condemns any attempt by compulsion to convert people to one's faith or to secure or to enforce one's own religious observances at the cost of the rights of others."

A similar idea is expressed by Mr. Mohamed Ali, one of the leading members of the Unity Conference. "Continuing, Mr. Mohamed Ali Asks 'how many of its rights each community was prepared to surrender in favour of others?' By 'surrender' he did not mean 'surrender of religious obligations'. No community could make a demand on another community to surrender any of its rights but if such a demand was made there would be no peace in this land."

are detrimental to Hindus and non-essential to others. Having been purely educated on western lines most of the politicians\* in Modern India, both within and without the Councils, are either open Brahmo and Arya Samajists, the modern rebels of the principles of the Hindu society proper or hypocritical sympathisers in orthodox covering. Their craving is of a double nature (1) political, (2) social, i.e., reforming Hindu society proper according to their imaginations. In the name of political and economic advancement of the country, they are getting following and influence. They are mis-using this influence for the so-called social reform which would have to end either in ruining society or the newly forming self-rule. Almost the whole press, both English and vernacular, is in the hands of this class of people. Having some kind of political knowledge of its own, every newspaper, in India, differs from others politically; but having no knowledge of the underlying meaning and advantages of their social and religious principles, all these papers decry unanimously the most ancient sentiments of the Hindu society proper that have been so jealously preserved even from the tyranny of so many foreign people. In addition to some general news and political views they devote a good deal of their energy and attention in advocating the religious and social ideals, in the name of social reform, to the general public of Hindu society, who are not in the habit of admitting any mixture in their social and religious order. They suppress the indifference, that is responded by the public and advertise their own ideals in disguise of public opinion with the help of their allies.†

RECENTLY IN SWARAJYA PAPER MR. LALA LAJPET RAI ADMITS.

\* "*Indifferent Hindus* :—It must be remembered in this connection that western knowledge, western thought and western mentality took hold of the Hindu mind at a very early period of British rule. The Brahmo Samaj was the first product of it. In the early sixties the Brahmo Samaj was a non-Hindu body, and under its influence Hindu scholars, thinkers and students were becoming cosmopolitans. Some became Christians, others took atheism and became completely westernised. Thus a wave of indifferentism about Hinduism spread over the country. The Arya Samaj movement (*an improved form of Brahmo Samaj*) and aggressive Hinduism was a reaction against that un-Hinduism and indifferentism. Most of the early leaders of the Indian National Congress were in this sense non-Hindus. What did Mr. S. N. Bannerjee or Lal Mohan Ghosh or Ananda Mohan Bose care for Hinduism? Even Mahadeo Govind Ranade was but an indifferent Hindu. G. K. Gokhale was not a Hindu at all. I will not mention other names."

† During the debate on the Bill of Dr. Gour amending Sec. 375 of the Indian Penal Code in the Legislative Assembly, Mr. B. C. Paul said :—"This piece of Legislation follows, as all social legislation are to

We do not object them their privilege of preaching their own ideals to the public. We are only objecting to the wrong means they adopt, in forcing their sentiments by influencing State legislation over the public, who are fully aware of the shallowness of their principles. In the olden times, when the Hindu Society had leaders or public men, who were fully acquainted with their socio-religious principles and when the circumstances were favourable to them to use their self-defensive instrument the excommunication, it could very easily eliminate men who are likely to corrupt the society with their notions, that are against the eternal principles of the Sastras. At present circumstances have become thoroughly changed. The learned class or purely sanskrit and vernacular

follow, public opinion, and more than public opinion, public practice. Public opinion is very slow to move. We know it. And if this Bill were presented to a large gathering of my Hindu orthodox friends, they would throw it out. (hear, hear).....I am not ashamed to admit that I am a member of the Brahmo Samaj.'

Moulvi Abul Kasim said:—'Sir, I very much regret that I have to join my friend, Mr. Amarnath Dutt, in opposing the motion of Dr. Gour. I do not wish to go into the merits of the case as it effects Hindu religion or Hindu society, but I say that from the statement which Sir William Vincent made in the House sometime back it appears that there has been no case during these 30 years since the age was raised from 10 to 12, and so, I think that there is no necessity for fresh legislation on this point.....Babu Bepin Chandra Paul in his impassioned and eloquent speech said that, if this Bill was placed before a large gathering of orthodox Hindus he was sure it would be thrown out. He thereby makes a statement that public opinion as expressed at large gatherings, is not always correct. I disagree with him in that. If we think that if this Bill, which deals with social matters is placed before a large body of Hindu orthodox men, they will throw it out, then what is there to make us rush into this legislation when there is no demand for it? Babu Bepin Chandra Paul further said that if this Bill was introduced by people who are foreigners certainly we would oppose it, as it was disposed in 1891, but because it is introduced by one of our countrymen, therefore, we must support it, because it would be a sort of national legislation. I find no agreement of logic in this Cicero-like policy, that they will have nothing to do with any movement started by others. At the same time I submit, Sir, that the Volume of agitation that was conducted against Sir Andrew Scobill's Bill in 1891 made a great journalist convert a paper which was a weekly into a daily. The Amrita Bazaar Patrika had to be run as a daily paper to protest against it, and, when a similar legislation was introduced by Bakshi Gohan Lal, the Amrita Bazaar Patrika came out again with its protest though not (*Due to reformers' influence in the paper*) in such a vehement style..... If that is to be done that would have to be done by society itself and not by legislation. One other point, Sir, and I have done. I am afraid that, as the offence is cognisable one, you will place a power in the hands of the police of unnecessary interference with the domestic life of the people, which may sometimes cause trouble in our daily life. Therefore, Sir, I beg to support my friend Mr. Dutt in opposing this motion.'

knowing pandits, who are the custodians of the customs and traditions of the society have no place in the State, as they are not patronised by the State. The English educated, who are made to appreciate only the non-Hindu principles by their learning and association, have adopted a diplomatic policy in their socio-religious life without openly admitting any foreign religion and styled themselves as social Hindus. (Brahmos, Arya Samajists, Theosophists, etc.) In the strict sense of the term there cannot be any social Hindus. In the Hindu society a man cannot live a social life as he likes and be recognised himself as Hindu. The British officials can only have sympathy with this class of people, partly because they are their colleagues in the State and partly because their manners are similar to their own. With this circumstantial advantage they are misusing their economic and political representation to socio-religious reform, which is detrimental to the established principles and sentiments of the Hindu society.

#### 4. The place of marriage and nuptials in religion :—

The Bill, that is introduced by Dr. Gour in the Legislative Assembly to amend sections 375 and 376 of the Indian Penal Code, directly interferes with the first and foremost of the 16 religious functions or sacraments (*Samskaras*) of the Hindus. The Hindu religious functions, technically known as *Samskaras* or *Karma*, are intended for the purification or sanctity of man. The purity or foundation of other *samskaras* depends upon the nature of the time and circumstances of the consummation of the marriage. These functions have greater significance than their worldly concerns or bearings. Every *samskara* has three effects (1) worldly (*Ihika*) (2) worlds beyond (*Para*) (3) helping the path of realisation of one's own Self (*Nisreyasa*). The *sastras* give injunctions as to the time and methods of these sacraments. Parasara *Smruthi* says "under healthy conditions if a husband does not have sexual congress with his wife on the attainment of her age (puberty), a natural and healthy sign for consummation of marriage with very very rare exceptions, he would be committing the sin of inducing an abortion and he might even lose the chance of his progeny." The same idea is expressed by all other *Smruthis* such as Brihaspathi, Yagnavalkya, Bodhayana, Devala, Apastamba, Vyasa, Gouthama, etc., and the commentaries such as Nirnayasingha, Dharmasindhu, etc. There cannot be anything more absurd than to imagine that the all-realising (*Attendreya drashta*) authors of these *Smruthis* and the all-knowing (*Sarvagna*) commentators of the Vedas, ignored about the aspect of time, health or sanitation of the consummation of the marriage. And there cannot be

anything more ridiculous than to think that after so many thousands of years the so styled social reformers of India have found out this defect of this religious sanction. The Rishis are such exceptionally divine men, who, with their unpararelled knowledge of three times, recorded and foretold in the Puranas the life and manners of the people of the present ages and the changes that are likely to be attempted by them in the socio-religious orders to break down the ancient and time-honoured institutions of the society; and our social reformers are such imperfect men, who are either indifferent or ignorant about those precious teachings of their forefathers, besides their own imperfect knowledge of the religio-social matters.

The desire and the necessity of the sexual intercourse are not uniform with all persons. They vary with the constitution of each person. Some develop the desire earlier and some later. It depends upon the surroundings, circumstances, and the climate, etc. Necessity is a question of the constitution of the individual concerned. But the time of maturity is uniformly suitable with all persons. It cannot be exactly 12, 13 or 14 years for the girls; but it varies with each girl depending upon her build and health. Therefore the test of reasonable or proper age to the girls for the nuptials, can only be the age of puberty. That is why the age of puberty is well styled as 'the attainment of age'. There are healthy girls, who do not get menstruated at the average age, showing that they are unhealthy in that way. There are girls who attain their age, at average age, showing their healthy sign in that direction. There are cases of early married couples that live a healthy and a happy life and there are age-advanced married couples who are unhealthy and unhappy. Among the children of the same parents, one inherits a healthy constitution, while the other is unhealthy. The Hindu mind has much to do to note such observations. They are bound to put up with such sentiments leaving the results to take care of themselves. They are in the habit of strictly obeying the commands of the Vedas in which they have their highest authority. Sastras say that the major portion of the health of a person depends more upon the internal cause, (i.e.,) his own doings of his past birth which is known as *Karma*. In the exceptional cases, when the general health of a girl even after the attainment of age does not permit to have consummation of marriage, the parents, who are exceptionally interested in the well-being of the girl, take care to postpone the function till her health permits. Even if such an unfortunate time comes in this *Maha Kālī*, (i.e.,) worst ages, which God forbid, when the parents would lose the natural love and interest for

the Rishis, by undergoing a close study of the Vedic Lore or its substitutes such as puranas according to his caste. He would have to clear off his debt to Gods by performing Yagnas, etc., and the debt to the Pithrus by giving birth to a son through his caste wife, who can maintain the traditions and sanctity of his forefathers. The first debt he might clear off independent of his wife. But the last two, he cannot clear off without the presence or association of his wife. From the very moment of his marriage, a Hindu wife is to take part in all the rituals done by her husband. One need not doubt, how a young girl, of 13 or 14 years of age, can manage all these complicated and responsible duties. We may doubt how the mere chance of birth as in the case of European, or a mere chance of acquiring English education as in the case of an Indian, unconditionally and irrespective of any necessary qualifications such as selflessness, etc. to execute the functions of a Government, could make one generally qualified to manage the administration of the Indian Government; but we need not doubt the ability of the Hindu girl, who, by her mere chance of taking birth in that society, which is full of such traditions, is fit to manage in performing her duties irrespective of her age. Such a phenomenon is even now common in so many ways. A young boy of a Vysya caste (commercial class in India) ably manages a big trade by the strength of his caste traditions, which cannot be managed by an elderly man of other castes, even with superior ability and education. Even now, the law of inheritance works more effectively and more accurately among the Hindu families, as it is very faithfully observed in their society. Even in these times of foreign contact and ideals, a girl of this description, who faithfully labours in her domestic work and who earnestly learns to become an inseparable part with her husband in his duties towards his family, commands the highest regard of the society, as opposed to an Indian lady, who prefers poetic and oratorical powers to her domestic service, and roams about the countries for the purpose of uplifting the public, leaving aside her unfortunate husband and children in the hands of fate. This lady might only command some lip appreciation of Indian English educated people, in whose minds the old traditions are still lingering which does not permit them to have any real appreciation of her and some real admiration among European circles, in whose conception preference of public activity to domestic service does not fall outside the circle of the moral duties of a woman.

For the reasons above said, both to this and the other world's happiness, this young married Hindu girl has to keep up company with and association of her husband, who is God's representative to her, for developing in herself love and taste towards him and his other dependants. On the other hand, if she is separated

from her husband, at this young age when the conceiving faculty (*grahana sakti*) is fresh, there is every chance of her mind being diverted to the tastes and manners of others. This difference of tastes and likings of life between herself and her husband, is likely to become the source of lifelong misery both to herself and her husband. This misery of the couple cannot but extend to the family and from the family to the society at large. Therefore, it would become a sheer necessity for this young married girl to be with her husband from her young age not only in the interest of the couple but also in the interest of the whole society. And we expect that this highly sacred right of ours cannot be fairly interfered with by any reasonable body of men.

### 5. The place of Social Reform in Hindu Society:—

The members of the Hindu society proper or orthodox Hindus, the most ancient nation that are surviving, do not admit or require any reform. They do not believe in any reform. Their Sastras declare, that Brahma, the Creator, creates at the beginning of every creation, as usual, that is in the same form without introducing any reform in His new Creation (*Dhatha yadha purva makalpayath*). This society is once for all formed most agreeably so that it needs no reform. The castes such as *Brahmana*, the *Asramas* such as *Brahmacharya* and the *Samskaras* such as *Garbhadhana*, all put together go under the name of the social form or the body of the Hindu society, whose change is calculated as the very death of society. The self of the society is the Vedas, which are too deep or too high, for any one to attempt to bring down a change in them. The Buddhists, one of the earliest organised rebels of this society, had to leave the society, when they attempted to interfere with its body. The Jains, who wanted to live within the society, had to admit and adopt this permanent social form, the caste system. A native of the Hindu society is recognised as a member of the society only when he admits and adopts this permanent social form. A foreigner to Hindu society is treated as a friend of the society only when he recognises and tolerates this permanent social form. No member of the outside society is admitted into this social order as a sign of guarantee for the due respect and toleration for the sentiments of other religions. The desire to defend oneself is a universal nature with everybody. The strong and weak, the wise and the wicked, the learned and ignorant, the rich and poor, master and servant, all equally try to defend their life and interests. It is for the purpose of preserving its existence and principles, that the Hindu society adopts the system of excommunicating men, who have gone out of

the principles of caste system and their permanent social form.\*

In the old times, the persons, who go out of the social order, were generally illiterate and insignificant, while the general society was strong enough either to mend them or cut them off the society, to prevent the mischief spreading in the society. But at present, under current circumstances (in *Maha Kali*), the persons, who go out of the social order, are otherwise mostly literate in the language of the State, which is a source of state influence to them and illiterate in the learning and traditions of the society in which they are born, which is a source of developing taste for the foreign social manners, while the members of the general society, in spite of having knowledge of the values of their religious sentiments, are generally devoid of the influence of the state and its high officials, which is due to the absence of state language and association† of these officials. Thus these orthodox Hindus have become comparatively weak either to mend these rebels of social order or treat them openly as members of out-castes.

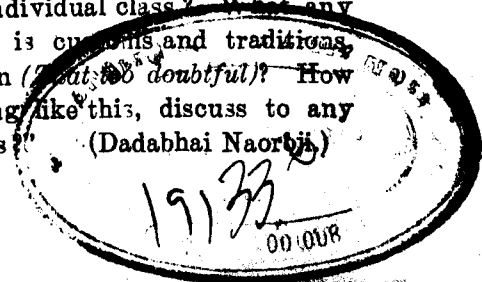
Had it not been for these circumstances, there would be no place in the Hindu society for these so styled social reformers. Even now the sentiments of the Hindus, are so deeply rooted in their very life, among the faithful members that they cannot be taken out

\*"They have all their appropriated rank, place and situation and their appropriated religion too, which is essentially different in its rites and ceremonies, sometimes in its object in each of those castes. A man, who is born in the highest caste, which at once unites what would be tantamount in this country to the dignity of the peerage and the enobled sanctity of the episcopal character, the Brahmin, who sustains these characters if he loses his caste, does not fall into an inferior order, the Khastriya, Vysya, the Sudra, but he is thrown at once out of all ranks of society. He is precipitated from the proudest elevation of respect and honour to a bottomless abyss of contempt, from glory to infamy, from purity to pollution, from sanctity to profanation. No honest occupation is open to him. His children are no longer his children. Their parent loses his name."  
(Edmund Burke).

†"No Hindu can mix at meals even with those on whom he depends for the meat he eats. This circumstance renders it difficult for us to enter in sympathy with their concerns or for them to enter into ours, even when we meet on the same ground."  
(Edmund Burke).

by mere affluence and influence, in the State, of these reformers or by a more powerful modern instrument—advertisement. This is the reason why these so called Reformers had to resort to legislation to satisfy their curiosity. The foreign (religiously) Emperors like Asoka and Akbar did not attempt to modify the rituals or *samskaras* of the people by State legislation, though they had desire for some modification and adjustment among different communities which then existed in India, exhibiting their administrative nobility. Even the most jealous Emperor like Aurangzeb, who is said to be the cause of the decline of Muhamadan Empire in India on account of his religious intolerance, did not abuse his Majestic power by State legislation, exhibiting his administrative honesty. In those times, the society was strong enough to resist the abuse, whenever the authorities interfered with the religious or social organisations of the people by mistake. And especially when the society and circumstances have become otherwise, it is highly creditable and noble, on the part of the British Government, that this religious toleration\* so traditionally respected is maintained—of course with few exceptions which are due to misguidance of these very social reformers—so as to command the high regard of the Hindus. In the face of such traditionally respected religious toleration and in the face of the fact that they are not proper party\* (the aggregate of different religionists) to

\*"It has been asserted that the Congress ought to take up the question of social reform, and our failure to do this has been urged as a reproach against us. Certainly no member of this National Congress is more alive of the necessity of social reform as I; but, Gentlemen, for everything there are proper times, proper circumstances, proper parties and proper places. We are met together as a political body to represent to our Rulers our political aspirations not to discuss social reforms, and if you blame us for ignoring these, you should equally blame the House of Commons for not discussing the obtruser problems of mathematics or metaphysics. But besides this there are Hindus of every caste amongst whom even in the same province, customs and social arrangements differ widely, Muhamadans and Christians of various denominations, Parsis, Sikhs, Brahmos (*No-caste no-Hindu*) and what not, men indeed of each and all these numerous classes which constitutes in the aggregate the people of India. How can this gathering of classes discuss the social reforms needed in each individual class? What any of us know of the internal home life that is customs and traditions, feelings, prejudices of any class but our own (*that is doubtful*)? How could a gathering, a cosmopolitan gathering like this, discuss to any purpose the reforms needed in any one class?"  
(Dadabhai Naoroji)



R65, 1602, 229, 24-2-4-6

handle socio-religious matters, these members of the Legislative Councils, who are after social reform, are deliberately interfering with the religio-social matters of the Hindu society, exhibiting their lack of administrative nobility or honesty.

To maintain its reputation for religious toleration, it is necessary for the Government, to make a broadcast investigation among the rural population, where the form and life of the Hindu society are still continuing. If this is done, the Government can realise how far these council members represent their religious matters. We are not objecting to the newly framed principles of these social reformers or the measures they adopt to preach the same or direct conversion into their faith which they have gathered from the libraries of the old faiths, to suit their convictions and conveniences. But we only object to their forcing new convictions by legislation upon us, who are still convinced of the principles of the Sastras and their interpretations of the Rishis. Even granting, they sincerely believe that they are bringing on us happiness by their reforming process, it would be a vain attempt, because we do not appreciate the benefit of the same. It is the same case with every religious preacher that tries to convert one from another religion. Nobody can make a man feel benefited and happy by bringing on him what he does not relish so. \*

Even though these reformers do not recognise the 16 rituals or *Samskaras*, the 4 *Varnas* or castes (the physical frame of the society) and the 4 *Asramas* or spiritual stages of life (mental frame of the man) which are the essential and peculiar principles of the Hindu society, they desire to count themselves under Hindus, because their ancestors have now become the object of great admiration of the thinking mankind at large. And the Vedic society, in its general capacity, is capable of holding any sect of people, as long as it is not disturbing others, however peculiar their manners and principles might be. Because the Vedic society considers that every sect of people is at a step lower or higher to the ultimate aim of man, the *Nirvana* or *Kyvalya*. Besides this, these reforming men are nearer to us in outward appearance, in dress and colour than any other community. This

\*We know what the empire of opinion is in the human nature. I had almost said that the law of opinion was human nature itself. This, however, is the strongest principle in the composition of the frame of human mind; and more of the happiness and unhappiness of mankind resides in that inward principle than in all external circumstances put together."  
(Edmund Burke.)

is giving room to these reformers, in Hindu appearance, to count themselves under Hindus. They should do so by organising themselves into a distinct and appropriate sect such as *Varna-Sankara* and confine themselves to their convictions and manners of life. In the Hindu society, each caste or section should be obedient to one of the highest commands of their Sastras that, what is prescribed in the Sastras for one caste ought not to be imitated or encroached upon by others. (*Swadharme nidhanam shrayam paradharma-swanusthitat*). So, what these reformers have selected for themselves should keep for themselves if they want to remain within the society.

#### 6. The Appeal to the duties of the King:—

In our traditional way, we appeal to the duties and mercy of the Ruling heads who are expected to have imbibed the qualities of *Iswara*. What are the qualities of *Iswara* that are not found in men? He is above all wants and desires. Hence He does not require any return for the help He renders, nor does He expect man to do things according to His desires. Whereas man is full of wants and desires. So he can extend his help to others only for return of help in some form or other either at present or in future or at least to a man whose activity (*karma*) is suitable to his likes. If one overcomes this general nature of man he is considered as a Divine man, that is a man who is imbibed with the qualities of God. It is generally this sort of man that is expected to have been placed or come to the position of an Administrator to lead the Destinies of the people. It is for this reason that the Hindu worshipers wish, at the end of their worship, that their King irrespective of his own religion and sentiments, be gifted with the insight and impartiality of mind for the purpose of protecting the religious and social rights and privileges (*Dharma*) of his subject races and people (*Nyayena margena mahim mahisaha*).

We have been in want of State patronage for a period of about 25 centuries. It was during this period that the leading societies of our times, had appeared and expanded under State patronage of an extraordinary character. It did not stop there. We had to face the disadvantages of the oppression of these foreign societies. The survival of our society against such unparalleled circumstances in those times was due to the vital forces in the form of its faithful followers who are obedient and sincere to the sentiments of the society and its leaders who had knowledge of their own sastras and the position of their opponents which are essential to protect their own interests. To add to these existing disadvantages, we have now to face a more formidable disadvantage, the

internal inroads of the so-called social reformers whose existence as reformers is due to the imperfect, or perverted knowledge of their ancestor's position and of others. It is easy to overcome an outside enemy. It is very difficult to escape from an enemy at home who can readily manage to get help from outsiders for the mere reason that his acts happen to suit their likes.

To save us from this disadvantageous position, it is not necessary for the authorities, viz., the heads of administration, to grant us any new privilege or to deprive any of the private rights, of these reformers or hinder them from making social and religious laws to suit their own conveniences and tastes. We can take care of our religio-social interests if the authorities strictly follow the old policy of non-interference in religio-social matters. For both the safety of our social life and the sacred duty of the Rulers this non-interference policy should be reaffirmed by the authorities by renewing a clear declaration that Assemblies like the Indian Legislative Councils are not proper bodies to discuss and legislate the religio-social matters of the Hindus or of any other religionists, and it would be known to the world at large how far these social reformers have their religious influence over the people they are said or supposed to represent. And it would be clearly known to the public at large that the real Hindu society lives quietly in the vast and stable followers of Sastras behind the scattered and reforming so-styled social reformers, that make much noise, like the vast and still waters of the interior ocean, behind the shallow waters of the shores that would be forming and unforming untiringly. Even to this day, (the Mahakali age i.e. worst days), every man in Hindu Society in general, from the highest to the lowest in society whether knowingly or unknowingly lives the life of the Rishis, and thinks in the mind of the Rishis to the extent of his own capacity. Hence we are all in need of no other thing (however great and necessary it might appear to others) than the interpretations of the Sastras by the Rishis (Our eternal ancestors, the *Manthra Drashthas* (i.e.) realisers of Vedic texts.) And believing the official report of 'the Organising Committee of Vidika Dharma' published herewith would prove to the unprejudiced public that we have been keeping up our tradition of defensive attitude in working out our protective programme.

I beg to remain Sirs,

Your most humble and dutiful servant,

K. V. SUBBANAMATHYA M.B.,

Editor, 'The Vedic World',

Secretary to 'the Organising Committee of the Vaidika Dharma'.

## THE OFFICIAL REPORT OF THE ORGANISING COMMITTEE OF THE VIDIKA DHARMA.

### " THE ORGANISING COMMITTEE OF VAIDIKA DHARMA "

We, the undersigned, have agreed to form ourselves as organising Committee to adopt a Protective Programme for the revival of our ancient religious and social orders and Institutions. Of the following two appeals the first is to reveal to the public at large the unconscious opponents that we have to overcome at the outset in order to work out our Protective Programme and the second appeal is to place before the public the working principles, of our very Protective Programme and to start Sabhas at different centres of our country in accordance with the same.

#### ' Open Appeal to the So-Styled Social Reformers '

1. **Origin:**—The art of reform is not a new thing to the Vedic Society and to India. Just as there are men in all times who do not recognise the Commands of God or King, there are men in all ages who do not recognise or who violate the Majestic Commands of the Sastras. There is some difference due to times and circumstances, among the batches of men that appeared from age to age. They are of three kinds, 1. the ancient 2. the medieval and 3. the modern. The ancient batches are those who have either neglected the Vedic rituals or Samskaras known as Vratyas (the hill and forest peoples of India and the ancestors of the modern nations of other countries) or who had deliberately gone against the established marriage principles of Sastras known as Bahyas (the ancestors of panchamas or untouchables in India). Batches of the middle ages are those who violated the order of society (Niyathi) by openly refusing to submit to the legal rights of the Brahmin priests to conduct their religious functions and try to learn directly the Vedic Lore which they are not authorised by the Sastras. As a result of this the food and water, of these subsequently formed sub-castes, are not even now received by other castes, though they maintain imitation cleanliness and habits of the Brahmin class. The so styled Hindu social reformers of various denominations, such as Brahmo Samajists, Arya Samajists, Theosophists, who demand corruption (in the spirit of Sastras) such as inter-caste dining and marriage as a religious necessity and Gandhi Congressmen, who demand the same as a political necessity, go under modern reformers. These people, have two advantages over their

predecessors, viz, 1. political influence and affluence, due to State language and official position, that would enable them to enforce their newly composed principles on the Hindus proper by all possible means and 2 the timely weakness and circumstances, on the part of the orthodox Hindus, that have given an advantage to these people to remain within the society. And they are advertising to the world at large that those principles of the Hindu society that are not convenient to them are sinful, worthy of hate and worthy of being removeable, they are thus giving room to the religious traders of other societies who are ready to avail themselves of the advantage of gaining participation in the destruction of the Hindu social orders. These Religious traders are recognising the titles such as a Maharishi, a Mahathama, that are mutually managed by these very social Reformers. And they are also advertising these social men as incoronations of a Christ or a Mahamad that are born to cure high sins of these most ancient Hindu society whose worth and antiquity are not within the knowledge of either these title owners or title recognisers.

**2. Position :—**You, the so styled social reformers, have your position outside the society, the source of your imitation. Within the society you have a position in mere advertisement. Your position without the society cannot maintain any real influence in the society. You have already exhibited this weakness in getting sanction for your marriages, etc. (Civil Marriage Act) from the temporal government, in spite of the circumstantial weak position of the orthodox Hindus. This clearly shows that you could not do things as you like and maintain your social status in the society without the help of legislation from the State. While the effects of reforming yourselves are in such a hopeless and pitiable condition, what is the meaning of your misusing and wasting country's money in congress and the country's representation in Councils for bringing about a reform to the whole society, which has been surviving from much greater attempts from more powerful hands in the past. Though you might believe that you are really doing good to the society, in your extreme delirious condition that resulted from feverish desire to reform the society, you are actually producing two of the worst things—i. giving rise to the conflict between different castes and communities within the society, which is a great obstacle to the unity within the country and ii. giving room to the outsiders that are waiting all the ages to take part in the process of destruction of the Hindu Institutions, which is a great obstacle for the maintenance of respect and protection from other nations. Under these circumstances, it would be highly charitable

for you to confine to your own further and further reforming and progressing, leaving us to follow you gradually by example, instead of State legislation.

**3. Possibilities :—**In spite of your frequent overrides socially and religiously over the main society, we do not overlook the value of your exertions and participation in the State politically. We also recognise the difference between a foreign and a native yoke. At present the country is subject to both foreign and native exploitations. The more the native bureaucracy is replaced the more relief the country would obtain from external exploitation, while the internal exploitation would have to remain the same, as you (that are in power at present) are made of similar stuff, as long as you remain in the unconscious condition from the drink of modern materialism or till the power would fall in the hands of the real natives of native mentality and principles of this sacred land. We are constitutionally remaining such people that our principles of conscience weaken our principles of self-defence. You have constitutionally become such people, by the intoxicated drink of material civilisation, that your principles of self-defence weaken your principles of conscience. Therefore you could conveniently meet the outsiders to a certain extent on their standard of principles which you have been aping. To maintain this singular position of yours in the country, you have to at once change the angle of vision and adopt an entirely new and safer policy. You have to follow the footsteps of the second variety batches above mentioned, concentrate all your social and religious principles or vanities on your own selves and meet us only in political and economic matters. When you do not take up this course, we fear you would be losing this singular chance, you have acquired by your sacrificing the precious principles and institutions, (varnasrama) of your immortal forefathers, that are noted for their great force, stability and their excellent moral and civic effects.

#### 'Open Appeal to the Followers of Vaidika Dharma'

**1. Circumstances :—**It is obvious to all concerned, that the Eternal Vaidika Dharma is fast declining, in consequence of the mode of the learning and the nature of the association which our people have had at present. Now, to preserve Varnasrama based on Vaidika Dharma, the only means for attaining all the requirements and aims of Man, from decay, to improve it by all degrees, and to see that it regains its former status, and to find means

of prevention for the followers of Varnasrama Dharma from deviation from their Faith, it becomes absolutely necessary to have Vaidika Dharma Sabhas, throughout the length and breadth of Our Country. Protection of Dharma lies, in one following it, seeing others follow it, performing things prescribed by Dharma in spite of confronting timely obstacles and difficulties that one has to face and to disillusion the ignorant of the mischief of the opponents of Vaidika Dharma.

**2. Programme:**—The members convening the contemplated Sabhas, to follow practically the above objects, have to agree upon i. imparting learning to their children and dependants compulsorily as prescribed by Varnasrama Dharma, along with the learning imparted in the Government Institutions at present and by degrees, as time and circumstance favour, to attempt to have the learning prescribed by Varnasrama Dharma as primary and foremost and to make the education of the Government Institutions secondary; ii. in seeing, that in any of our matters the persons, who proclaim against the principles of Varnasrama Dharma in the guise of Political and Social reforms, do not represent us in any manner and proclaiming to the masses, the principles of Varnasrama Dharma thus saving them from their misleading advice.

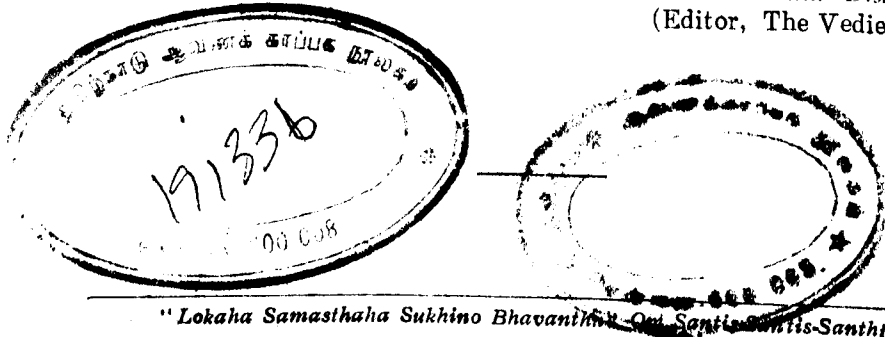
**3. Principles:**—For these purposes, no idea of getting any money from the members of the Sabhas, should there be. Now-a-days we are witnessing that several Societies or associations have hoarded great funds which are being spent for purposes foreign to themselves. Hence, our object should be that the rich and educated should personally help this great cause with money and learning respectively; and the sabhas must not aspire to gather wealth and should have nothing to do with such people.

Your most humble & dutiful Servants,

1. (Sd.) A. Arunachala Sasthriar of *Kakkaluni, Tanjore District*,  
(The great living Sanskrit scholar and teacher of Advaita in South India).
2. „ Chadalavada Sundararama Sasthrulu of *Madras*,  
(The well-known Sanskrit and Telugu Scholar and Commentator of Advaita in the Andhra country).
3. „ Vidam Venkataraya Sasthry, Mahamahopadhyaya of *Nellore*,  
(The well-known Sanskrit and Telugu Scholar and poet in the Andhra country).

4. (Sd.) Pinnamrazu Venkata Subramanya Sarma of *Kavali*,  
*Nellore District*,  
(Editor of Varnasrama Dharma Samsthapanam).
5. „ Malladi Ramakrishna Sasthry Chayanulu of *Bezwada*,  
*Kistna District*,  
(Sanskrit Scholar, performer of Agnishtoma-yoga and Garuda-chayana).
6. „ Parnasala Narasimbacharyulu of *Madras*,  
(Lecturer of Visishtadwaitha Philosophy).
7. „ S. V. Rangacharyulu of *Mambalam, Chingleput District*,  
(Editor of Brahmanapathrika).
8. „ Janamunchi Seshadri Sarma of *Cuddapah*,  
(Telugu Pandit and poet and author of Telugu Brahmandapuram and Ramayanam, etc.)
9. „ Swetharanya Narayana yagva of *Swetharanya*,  
*Tanjore District*,  
(The well-known Vedic Scholar and lecturer in South India and performer of Agnishtoma-yoga).
10. „ Kasi Krishnacharyulu of *Guntur*,  
(Sathavadhani, lecturer of Dwaitha Philosophy, formerly Sanskrit Pandit, Town High School, Guntur).
11. „ Gollapadi Lakshmana Sasthry Somayazulu  
of *Brahmana-Nidamanur, Guntur District*,  
(Performer of Agnishtoma-yoga).
12. „ V. Swaminadha Iyer, Mahamahopadhyaya  
of *Tanjore District*,  
(The well-known Tamil scholar of South India; formerly, Tamil Pundit, Presidency College, Madras).
13. „ M. Ramanujacharya of *Kumbakonam, Tanjore District*,  
(Formerly, Tamil Pandit, Government College, Kumbakonam, Editor, Tamil Translation of Mahabharatha).
14. „ I. Y. Anantharama Iyer of *Tanjore District*,  
(Tamil Pandit, Presidency College, Madras).
15. „ Panchagnula Dakshinamoorthy Sasthry  
of *Guntur District*,  
(Sanskrit Lecturer).

16. (Sd.) Jagadlapudi Venkatasubbiah Sasthry  
of Chimakurthy, Guntur District,  
(Sanskrit Lecturer).
17. „ S. D. K. Kotiswara Sarma of Venkatapuram,  
Guntur District,  
(Secretary to the Niyogi Association, -Mahajana Sabha-).
18. „ Midavolu Lakshmi Narasimha Semayazulu of Kalahasthi,  
Chittoor District,  
(Performer of Agnishtoma-yaga).
19. „ Vikkerala Ramachandracharu, Vidyavachaspathi and  
Vidyaranyapanchanana of Kalahasthi,  
Chittoor District,  
(One of the well-known Vedic Scholars in India).
20. „ Thavva Vyudayaraju Chetty of Madras,  
(Merchant, Government Contractor. and Mill owner).
21. „ N. Balasundaram Mudaliar, B.A., B.L., of Kaveripakam,  
North Arcot District,  
(High Court Vakil, Madras).
22. „ Bhashyam Nayudu of St. Thomas' Mount,  
Chingleput District,  
(Treasurer Naidu Association, -Sangham-).
23. „ S. Virabhadrasarma of Viraraghavapuram,  
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(The great preacher of Varnasramadharm).
24. „ Kanuparthi Markandeya Sarma of Madras,  
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*The Editor, Vedic World.*

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