

CHAPTER 3

The Hindu Social Order: Its Unique Features

So far the discussions were confined to describing the essentials of the Hindu social order. Besides its essentials, the Hindu social order has some unique features. These unique features are as important as the essentials. No study of the Hindu social order which does not make any reference to them can be regraded as complete or accurate.

What are these special features ? The special features of the Hindu social order are three in number. Of these three, the most striking is the worship of the superman. In this respect the Hindu social order is nothing but Nietzsche's Gospel put in action. Nietzsche himself never claimed any originality for his theory of the superman. He admitted and avowed that he borrowed it from the Manu Smriti. In his treatise, called *Anti-Christ* this is what Nietzsche said:—

“After all, the question is, to what end are falsehoods perpetrated ? The fact that, in Christianity, ‘Holy’ ends are entirely absent, constitutes my objection to the means it employs. Its ends are only bad ends; the poisoning, the calumination and the denial of life, the contempt of the body, the degradation and self-pollution of man by virtue of the contempt of sin,—consequently its means are bad as well. My feelings are quite the reverse when I read the law book of Manu, an incomparably intellectual and superior work, which it would be a sin against the spirit even to mention in the same breath with the Bible. You will guess immediately why it has a genuine philosophy behind it. In it, not merely an evil smelling Jewish distillation of Rabbinism and superstition—it gives something to chew even to the most fastidious psychologist. And, not to forget the most important point of all, it is fundamentally different from the very kind of Bible; by means of it the noble classes, the philosophers and the warriors guard and guide the masses; it is replete with noble values, it is filled with a feeling of

perfection with saying yea to life, triumphant sense of well-being in regard to itself and to life,—the Sun shines upon the whole book. All those things which Christianity smothers with its bottomless vulgarity; procreation, women, marriage are here treated with earnestness, with reverence, with love and confidence. How can one possibly place in the hands of children and women, a book that contains those vile words;’ to avoid fornication let every man have his wife, let every woman have her own husband..... It is better to marry than to burn. And is it decent to be a Christian so long as the very origin of man is Christianised—that is to say, befouled, by the idea of the immaculate conception.”

Nietzsche never got any respectful or serious hearing in his own country. In his own words, he was ‘sometimes defied as the philosopher of the aristocracy and squiarchy, sometimes hooted at, sometimes pitied and sometimes boycotted as an inhuman being.’ Nietzsche’s philosophy had become identified with will to power, will to violence and denial of spiritual values, sacrifice, servility to and debasement of the common man in the interest of the Superman. His philosophy with these high spots had created a feeling of loathsomeness and horror in the minds of the people of his own generation. He was utterly neglected if not shunned and Nietzsche himself took comfort by placing himself among the ‘posthumous men’. He foresaw for himself a remote public, centuries after his own time to appreciate him. Here too Nietzsche was destined to be disappointed. Instead of there being any appreciation of his philosophy the lapse of time has only augmented the horror and loathing which people of his generation felt for Nietzsche. Having regard to the vile nature of Nietzsche’s philosophy some people may not be ready to believe that the Hindu social order is based on the worship of the Superman.

Let the *Manu Smriti* speak on this point. This is what *Manu* says with regard to the position of the Brahmin in the Hindu social order.

I. 93. “As the Brahmana sprang from Prajapati’s (i.e. God’s) mouth, as he was first-born, and as he possesses the Veda, he is by right the Lord of this whole creation.”

I. 94. “For the self-existent (Swayambhu) i.e. God having performed austerities, produced him first from his own mouth, in order that the offerings might be conveyed to the Gods and Manes and that this universe might be preserved.”

I. 95. “What created being can surpass him, through whose mouth the Gods continually consume the sacrificial viands and the Manes the offerings to the dead.”

I. 96. "Of created beings the most excellent are said to be those which are animated, of the animated those who subsist by intelligence; of the intelligent mankind, and of the men the Brahman."

Besides the reason given by Manu the Brahman is first in rank because he was produced by God from his mouth, in order that the offerings might be conveyed to the Gods and manes, Manu gives another reason for the supremacy of the Brahman. He says:

I. 98. "The very birth of a Brahmana is an eternal incarnation of the sacred law (Veda) for he is born to (fulfil) the sacred law, and becomes one with Brahman (God.)"

I. 99. "A Brahmana coming into existence, is born as the highest on earth, the Lord of all created beings, for the protection of the treasury of the law." Manu concludes by saying that:

I. 101. "The Brahmana eats but his own food, wears but his own apparel, bestows but his own in alms; other mortals subsist through the benevolence of the Brahmana." Because according to Manu:

I. 100. "Whatever exists in the world is the property of the Brahmana; on account of the excellence of his origin the Brahmana is, indeed, entitled to it all." Being a deity the Brahman is above law and above the king. Manu directs:

VII. 37. "Let the king, rising early in the morning, worship Brahmanas who are well-versed in the threefold sacred science and learned (in polity) and follow their advice."

VII. 38. "Let him daily worship aged Brahmanas who know the Veda and are pure...."

Finally Manu says:

XI. 35. "The Brahman is (hereby) declared to be the creator (of the world), the punisher, the teacher, (and hence) a benefactor (of all created beings) to him let no man say anything unpropitious, nor use any harsh words." Manu ordains that:

X. 3. "From priority of birth, from superiority of origin, from a more exact knowledge of scripture, and from a distinction in the sacrificial thread, the Brahman is the lord of all classes."

The Brahmin or the Superman of the Hindu social order was entitled to certain privileges. In the first place, he could not be hanged even though he might be guilty of murder.¹ Manu says:

¹This immunity was continued by the British Government up to 1837. It was in 1837 the Penal Law was amended whereby the Brahman for the first time became liable to capital punishment for murder. The immunity still exists in Indian States. In Travancore the Dewan who is a Brahmin adopted an ingenious method of meeting public criticism of this continuance of this privilege, instead of hanging the Brahmins he abolished capital punishment altogether.

VIII. 379. "Ignominious tonsure is ordained, instead of capital punishment, for a Brahmin adulterer where the punishment of other classes may extend to loss of life."

VIII. 380. "Never shall the king slay a Brahmin, though convicted of all possible crimes; let him banish the offender from his realm, but with all his property secure, and his body unhurt."

XI. 127. "For a Brahmin killing intentionally a virtuous man of the Kshatriya class, the penance must be a fourth part of that ordained for killing a priest; for killing a Vaishya, only an eighth; for killing a Shudra, who had been constant in discharging his duties a sixteenth part."

XI. 128. "But, if a Brahmin kills a Kshatriya without malice, he must, after a full performance of his religious rites, give the priests one bull together with a thousand cows."

XI. 129. "Or he may perform for three years the penance for slaying a Brahmin, mortifying his organs of sensation and action, letting his hair grow long, and living remote from the town, with the root of a tree for his mansion."

XI. 130. "If he kills without malice a Vaishya, who had a good moral character, he may perform the same penance for one year, or give the priests a hundred cows and a bull."

XI. 131. "For six months must, he perform this whole penance, if without intention he kills a Shudra, or he may give ten white cows and a bull to the priests."

VIII. 381. "No greater crime is known on earth than slaying a Brahmin; and the king, therefore must not even form in his mind an idea of killing a priest."

VIII. 126. "Let the king having considered and ascertained the frequency of a similar offence, the place and time, the ability of the criminal to pay or suffer and the crime itself, cause punishment to fall on those alone, who deserve it."

VIII. 124. "Manu, son of the self-existent, has named ten places of punishment, which are appropriated to the three lower classes, but a Brahmin must depart from the realm unhurt in any one of them."

The Brahmin has been given by the Manu Smriti other privileges. In the matter of marriage in addition to his marrying a woman of his own class he is entitled¹ to enter into wedlock with a woman of any of the classes lower to him without being bound to the woman by the tie of marriage or conferring upon the children the right to his status or to his property. He had the Manu III. 12-13. This privilege is recognised by Courts in India.

power to punish his wrongdoer without resort to court¹. He could take the property of the common man (the Shudra) without compensation and without reference to court if the same was necessary for the performance of his religious duties². If he discovers a hidden treasure he was free to appropriate the whole³ of it without giving the usual share to the king 'since he was the lord of all' and was entitled to claim half⁴ if it was discovered by another. He was entitled to whole amount accumulated from legal fines from a king whose death was due to some incurable disease.⁵ He was exempt from taxation⁶. He was entitled to compel the king to provide for his daily food and to see that he did not starve⁷. His property was free from the law of escheat.⁸

The superman of the Hindu Social order is not bound by the rules as to occupation if he is in distress.

Manu says:—

X. 81. "Yet a Brahman, unable to subsist by his duties just mentioned, may live by the duty of a soldier; for that is the next in rank."

X. 82. "If it be asked, how he must live, should he be unable to get a subsistence by either of those employments; the answer is, he may subsist as a mercantile man, applying himself in person to tillage and attendance on cattle."

X. 83. "But a Brahman and a Kshatriya, obliged to subsist by the acts of a Vaishya, must avoid with care, if they can live by keeping herds, the business of tillage, which gives great pain' to sentient creatures, and is dependent on the labour of others, as bulls and so forth."

X. 84. "Some are of opinion, that agriculture is excellent but it is a mode of subsistence which the benevolent greatly blame, for the iron mouthed pieces of wood not only wound the earth, but the creatures dwelling in it."

X. 85. "If, through want of a virtuous livelihood, they cannot follow laudable occupations, they may then gain a competence of wealth by selling commodities usually sold by merchants, avoiding what ought to be avoided."

X. 102. "The Brahmana, having fallen into distress, may receive gifts from any person whatever; for by no sacred rule can it be shown, that absolute purity can be sullied."

¹ Manu XI. 31—This privilege has been abolished.

² Manu XI. 32.—This privilege no longer exists.

³ Manu VIII. 37.

⁴ Manu VIII. 38.

⁵ Manu IX. 323.

⁶ Manu VII. 133.

⁷ Manu VII. 134.

⁸ Manu IX. 189

X. 103. "From interpreting the Veda, from officiating at sacrifices or from taking presents, though in modes generally disapproved, no sin is committed by priests in distress; for they are as pure as fire or water."

The privileges of the superman are not at all counterbalanced by an obligation towards the common man. Indeed the superman has no duty towards the common man.

He is not bound to do charity for the uplift of the Common man. On the other hand, to receive charity is the monopoly of the Superman. For any other person to receive charity is a sin. To the Common man (Shudra) who is born to serve the Superman man, the Superman is not at all required to be a good employer and is not bound to keep him well-fed, well clothed and well-housed. His obligations in this behalf as laid down by Manu are stated below:

X. 124. "They must allot to him (Shudra) out of their own family property a suitable maintenance after considering his ability, his industry and the number of those whom he is bound to support."

X. 125. "The remnants of their food must be given to him, as well as their old clothes, the refuse of their grain, and their old household furniture."

The rise of the Common man is antagonistic to the supremacy of the Superman. In order to keep the Superman satisfied, happy and secure the Hindu social order takes special care to keep the Common man in a state of perpetual degradation.

Manu insists on the Shudra doing nothing but service:

X. 122. "But let a Shudra serve Brahmanas."

X. 121. "If a Shudra unable to subsist by serving Brahmanas seeks a livelihood, he may serve Kshatriyas, or he may also seek to maintain himself by attending on a wealthy Vaishya."

I. 91. "One occupation only the lord prescribed to the Shudra, to serve meekly even these other three castes."

And why? Manu does not hesitate to give the reason. He says:

X. 129. "No superfluous collection of wealth must be made by a Shudra, even though he has power to make it, since a servile man, who has amassed riches, becomes proud, and, by his insolence or neglect, gives pain even to Brahmanas."

The common man is not permitted to acquire learning. The following are the injunctions of Manu:

I. 88. "To the Brahmanas he (the creator) assigned *teaching* and *studying* the Veda."

I. 89. "The Kshatriya he (the creator) commanded to *study* the Veda."

II. 116. "He who shall acquire knowledge of the Veda without the assent of his preceptor incurs the guilt of stealing the scripiture, and shall sink to the region of torment."

IV. 99. "He (the twice-born) must never read the Veda...in the presence of the Shudras."

IX. 18. "Women have no business with the text of the Veda."

IX. 199. "A twice-born man who has..... (improperly) divulged the Veda (ie., to Shudras and women) commits sin, atones for his offence, if he subsists a year on barley."

In those texts there are embodied three distinct propositions. The Brahmins, Kshatriyas and Vaishyas can study the Vedas. Of these the Brahmins alone have the right to teach the Vedas. But in the case of the Shudra he has not only to study the Vedas but he should not be allowed to hear it read.

The successors of Manu made the disability of the Shudra in the matter of the study of the Veda into an offence involving dire penalties. For instance, Gautama says:

III. 4. "If the Shudra intentionally listens for committing to memory the Veda, then his ears should be filled with (molten) lead and lac; if he utters the Veda, then his tongue should be cut off; if he has mastered the Veda his body should be cut to pieces. "

To the same effect is Katyayana.

The common man (Shudra) is not allowed the benefit of the sacrament of initiation. It is the second birth that helps towards the moral and material advancement of the individual.

The common man is denied the right to have a name conveying dignity. Manu says:

II. 30. "Let the father perform or cause to be performed the Namadheya (the rite of name of the child), on the tenth or twelfth (day after birth), or on a lucky lunar day in a lucky muhurth under an auspicious constellation.

II. 31. "Let (the first part of) a Brahman's name (denote something) auspicious, a Kshatriya name be connected with power, and a Vaishya with wealth, but a Shudra's (express something) contemptible."

II. 32. "(The second part of) a Brahman's name shall be a word implying happiness, of a Kshatriya (a word) implying protection, of a Vaishya (a term) expressive of thriving and of a Shudra's (an expression) denoting a service."

The Superman will not tolerate the Shudra to have the comfort of a high-sounding name. He must be contemptible both in fact and in name.

A Hindu's life is divided into periods. The first period is called Brahmacharya, the stage of a student. The second period is called Grahasthashram, the stage of married life. The third period is called Vanasprastha, the stage of detachment from worldly life. The fourth period is called Sanyasa which is complete severance from the affairs of the world which is tantamount to civil death. The common man is denied the right of becoming a Sanyasi. It is difficult to understand why. Obviously for the benefit of the Superman. A Shudra by becoming a Sanyasi ceases to render service to Superman. A Shudra by becoming a Sanyasi reaches God or Brahma which is an invasion of the privileges of the Superman.

The citations from Manu prove that the Hindu social order is openly and avowedly devised and intended for the good of the Superman. In it everything is ordained for the Superman. The Superman is the Brahmin and the common man is the Shudra. The Superman has rights and no duties. Everything is at the disposal of the Superman, everything must be ascribed in the interests of the Superman. The counterpart of the same feature is the degradation of the common man. As against the Superman the common man has no right to life, liberty, property or pursuit of happiness. He must be ready to sacrifice everything for the sustenance of the life and dignity of the Superman. The Hindu social order prescribes that such sacrifice should be made willingly by the common man. Indeed, it inculcates that the common man should respond to such call for sacrifice in the interest of the Superman as his supreme duty.

Can there be any doubt that Zarathustra is a new name for Manu and that 'Thus spake Zarathustra' is a new edition of the Manu Smriti?

If there is any difference between Manu and Nietzsche, it lies in this. Nietzsche was genuinely interested in creating a new race of men which will be race of Superman as compared with the existing race of men. Manu, on the other hand, was interested in maintaining the privilege of a class who had come to arrogate to itself the claim of being Superman. Nietzsche's Supermen were Supermen by reason of their worth. Nietzsche was a genuine disinterested philosopher. Manu, on the contrary, was a hireling engaged to propound a philosophy which served the interests of a class, born in a group and whose title to being Superman was not to be lost even if they lost their virtue. Compare the following texts from Manu.¹

X. 81. "Yet, a Brahmin, unable to subsist by his duties just mentioned, may live by the duty of a soldier; for that is the next rank."

¹ The correct description of the Brahmin would be the Supermost Superman. For below him and above the common man there are the Kshatriyas and the Vaishyas. But since the Kshatriyas and the Vaishyas are only superiors and not supermen it is unnecessary to change the nomenclature.

X. 82. "If it be asked, how he must live, should he be unable to get a subsistence by either of those employments; the answer is, he may subsist as a mercantile man, applying himself to tillage and an attendance on cattle."

Manu adds:

IX. 317. "A Brahmin, be he ignorant or learned, is a great divinity, just as the fire, whether carried forth (for the performance of a burnt oblation) or not carried forth, is a great divinity."

IX. 319. "Thus, though the Brahmins employ themselves in all (sorts) of mean occupation, they must be honoured in every way; (for each of them is a very great deity.)"

Nietzsche's praise of the Manu Smriti is undeserved. For when he says that according to its scheme "the noble classes, the philosophers and the warriors guard and guide the masses", he is either making a positively untrue statement or that he has not read it correctly. Under the Manu Smriti the superman has rights against the common man but he has no duties towards the common man.

Manu's degraded and degenerate philosophy of Superman as compared with that of Nietzsche is therefore far more odious and loathsome than the philosophy of Nietzsche. Such is the social order which the Hindus regard as a pearl without price and which Mr. Gandhi is proud to offer as a gift from the Hindus to the world.

Another special feature of the Hindu social order relates to the technique devised for its preservation. The technique is twofold.

The first technique is to place the responsibility of upholding and maintaining the social order upon the shoulders of the King. Manu does this in quite express terms.

VIII. 410. "The King should order each man of the mercantile class to practise trade or money-lending or agriculture and attendance on cattle; and each man of the servile class to act in the service of the twice-born."

VIII. 418. "With vigilant care should the King exert himself in compelling merchants and mechanics to perform their respective duties; for, when such men swerve from their duty they throw this world into confusion."

Manu does not stop with the mere enunciation of the duty of the King in this behalf. He wants to ensure that the King shall at all times perform his duty to maintain and preserve the established order. Manu therefore makes two further provisions. One provision is to make the failure of the King to maintain the established order an offence for which the King became liable for prosecution and punishment like

a common felon. This would be clear from the following citations from Manu:—

VIII. 335. "Neither a father, nor a preceptor, nor a friend, nor a mother, nor a wife, nor a son, nor a domestic priest must be left unpunished by the King if they adhere not with firmness to their duty."

VIII. 336. "Where another man of lower birth would be fined one pana, the King shall be fined a thousand, and he shall give the fine to the priests, or cast it into the river, this is a sacred rule."

The other provision made by Manu against a King who is either negligent or opposed to the established order is to invest the three classes, Brahmins, Kshatriyas and Vaishyas with a right to rise in armed rebellion against the King.

VIII. 348. "The twice-born may take arms, when their duty is obstructed by force; and when, in some evil time, a disaster has befallen the twice-born classes."

The Right of rebellion is given to the three higher classes and not to the Shudra. This is very natural. Because it is only the three upper classes who would benefit by the maintenance of this system. But supposing the Kshatriyas joined the king in destroying the system what is to be done? Manu gives the authority to the Brahmins to punish all and particularly the Kshatriyas.

XI. 31. "A priest, who well knows the laws, need not complain to the king of any grievous injury; since, even by his own power, he may chastise those, who injure him."

XI. 32. "His own power, which depends on himself alone, is mightier than the royal power, which depends on other men; by his own might, therefore, may a Brahmin coerce his foes."

XI. 33. "He may use, without hesitation, the powerful charms revealed to Atharvan, and by him to Angiras; for speech is the weapon of a Brahmin; with that he may destroy his oppressors."

IX. 320. "Of a military man, who raises his arm violently on all occasions against the priestly class, the priest himself shall be the chastiser; since the soldier originally proceeded from the Brahmin."

How can the Brahmins punish the Kshatriyas unless they can take arms? Manu knows this and therefore allows the Brahmins to arm themselves to punish the Kshatriyas.

XII. 100. "Command of armies, royal authority, power of inflicting punishment, and sovereign dominion over all nations, he only well deserves, who perfectly understands the Veda Sastra i.e., who is a Brahmin."

The second technique devised for the maintenance and preservation of the established order is quite different from the first. Really speaking, it is this which constitutes a special feature of the Hindu social order.

In the wake of the preservation of the social order from violent attack it is necessary to bear in mind three considerations. The outbreak of a revolution is conditioned by three factors: (1) the existence of a sense of wrong; (2) capacity to know that one is suffering from a wrong and (3) availability of arms. The second consideration is that there are two ways of dealing with a rebellion. One is to prevent a rebellion from occurring and the other is to suppress it after it has broken out. The third consideration is that whether the prevention of rebellion would be feasible or whether the suppression of rebellion would be the only method open, would depend upon the rules which govern the three pre-requisites of rebellion.

When the social order denies opportunity to rise, denies right to education and denies right to use arms, it is in a position to prevent rebellion against the social order. Where on the other hand, a social order allows right to education, and permits the use of arms, it cannot prevent rebellion by those who suffer wrongs. Its only remedy to preserve the social order is by suppression of rebellion by the use of force and violence. The Hindu social order has adopted the first method. It has fixed the social status of the lower orders for all generations to come. Their economic status is also fixed. There being no disparity between the two, there is no possibility of a grievance growing up. It has denied education to the lower orders. The result is that no one is conscious that his low condition is a ground for grievance. If there is any consciousness it is that no one is responsible for the low condition. It is the result of fate. Assuming there is a grievance, assuming there is consciousness of grievance, there cannot be a rebellion by the lower orders against the Hindu social order because the Hindu social order denies the masses the right to use arms. Other social orders such as those of the Muslims or the Nazis, follow the opposite course. They allow equal opportunity to all. They allow freedom to acquire knowledge. They allow the right to bear arms and take upon themselves the odium of suppressing rebellion by force and violence. To deny freedom of opportunity, to deny freedom to acquire knowledge, to deny the right of arms is a most cruel wrong. Its results Manu mutilates and emasculates man. The Hindu social order is not ashamed to do this. It has, however, achieved two things. It has found the most effective, even though it be the most shameless method of preserving the established order. Secondly, notwithstanding the use of

most inhuman means of killing manliness, it has given to the Hindus the reputation of being very humane people. The Nazis had indeed a great deal to learn from the Hindus. If they had adopted the technique of suppressing the masses devised by the Hindus they would have been able to crush the Jews without open cruelty and would have also exhibited themselves as humane masters.

The third special feature of the Hindu social order is that it is a Divine order designed by God himself. As such it is sacred, not open to abrogation, amendment, not even to criticism. For the purpose of removing any doubt that may be lurking in the minds of anybody about the Divine character of the Hindu social order, attention is invited to the following verses from the Bhagvat Gita and the Manu Smriti. Shri Krishna one of the Hindu Gods, whose word is the Bhagvat Gita says:—

IV. 13. “I myself have created the arrangement of the four castes (into Brahmins, Kshatriyas, Vaishyas and Shudras), consistently with the differences in their qualities and actions. It is, I who am the Maker of it.”

XVIII. 41-44. “O, Parantapa! the respective duties of Brahmins (priests), Kshatriyas (warriors), Vaishyas (tradesmen) and Shudras (menials) have been individually fixed with reference to the qualities arising from their inherent natures, that is, from Prakriti. The inherently natural duties of a Brahmin are peace, self-restrain, religious austerities, cleanliness, quietness, straightforwardness (humanity). Knowledge (that is, spiritual knowledge), Vijnana (that is Imperial knowledge) and *Astikya-budhi* (that is belief in a future world). The inherently natural duty (karma) of the Kshatriya is bravery, brilliance, courage, intentness, not running away from the battle, generosity, and exercising authority (over subject people) ‘*goraksya*’ (that is the business of keeping cattle), and *vanijya* (that is, trade) is the inherently natural duty of the Vaishya; and in the same way, *service* is the inherently natural duty of the Shudra.”

Krishna forbids propaganda against the Hindu social order. He says:—

III. 26. “As the ignorant act with attachment to action so a wise man wishing to keep the people to their duties, should not shake the convictions of the ignorant who are attached to action, but acting with devotion (himself) should make them apply themselves to all action.... A man of perfect knowledge should not shake these men of imperfect knowledge in their convictions.”

When the Hindu social order breaks down, Krishna does not want the people to undertake the work of reform. He asks them to leave the

task to him. This is evident from the following admonition contained in the Bhagvat Gita. Says Krishna :—

IV. 7-8. “O! Bharata, whenever Righteousness declines and Unrighteousness becomes powerful, then I Myself come to birth. I take birth in different Yugas for protecting the Righteous and destroying the Unrighteous and for establishing Righteousness.”

It is not only a special feature of the Hindu social order. It is an extraordinary feature. An examination of consecrations will show that there are instances where society has consecrated inanimate beings and inculcated on the minds of its members the religious belief that they are sacred. There are cases where stones, rivers, trees are made Gods and Goddesses. There are instances where society has consecrated living things and inculcated on the minds of its members the religious belief that they are sacred. But there are no instances where a particular social order has been consecrated by Religion and made sacred. The primitive world had its clan order and its tribal order. But the clan or the tribal order was only a social order and was never consecrated by religion and made sacred and inviolate. The ancient world countries like Egypt, Persia, Rome, Greece, etc., each had its social order in which some were free and some were slaves, some were citizens, some were aliens, some of the race, some of another. This class order again was only a social order and was never consecrated by religion and made sacred and inviolate. The modern world has its order, in some it is Democracy, in some Facism, in some Nazism and in some Bolshevism. But here again the order is only social order. It is not consecrated by religion and made sacred and inviolate.

Nowhere his society consecrated its occupations—the ways of getting a living. Economic activity has always remained outside the sanctity of religion. Hunting society was not without a religion. But Hunting as an occupation was not consecrated by religion and made sacred. Pastoral society was not without religion. But pastorage was not consecrated by religion and made sacred. Farming as an occupation did not become consecrated by religion and made sacred. Feudalism with its gradations, with its Lords, villains and serfs was a purely social in character. There was nothing sacred about it.

The Hindus are the only people in the world whose social order—the relation of man to man is consecrated by religion and made sacred, eternal and inviolate. The Hindus are the only people in the world whose economic order—the relation of workman to workman, is consecrated by religion and made sacred, eternal and inviolate.

It is not therefore enough to say that the Hindus are a people with a sacred code of religion. So are the Zorastrians, Israelites, Christians

and Muslims. All these have sacred codes. They consecrate beliefs and rites and make them sacred. But they do not prescribe, nor do they consecrate a particular form of social structure—the relationship between man and man in a concrete form—and make it sacred inviolate. The Hindus are singular in this respect. This is what has given the Hindu social order its abiding strength to defy the ravages of time and the onslaught of time.

The orthodox Hindu will accept this as an accurate description of the Hindu social order. It is only the reformer who is likely to demur. He would say that since the advent of the British, this is all a description of a dead past. One need not be perturbed by this view. For it contains a fallacy. It omits to take note of the fact that institutions which have died as creeds sometimes continue, nevertheless survive as habits. No one can deny that the Hindu social order has become the habit of the Hindus and as such is in full force.

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