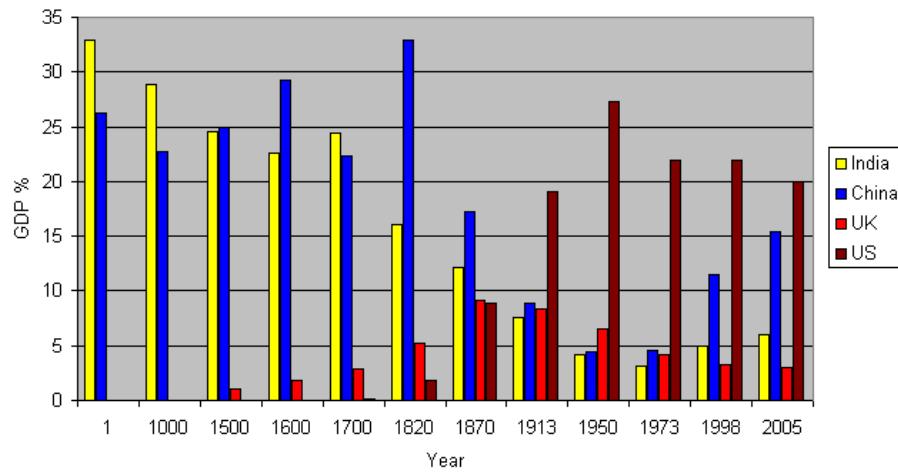


The Development of Casteism and Racism in the World Society

Let's start with a historical world perspective using Angus Madison economic research into the regions of India, China, UK and USA. The vertical axis is GDP % of World Total.

Historical Perspective: India, China, UK and US



Source: The World Economy: A Millennial Perspective by Angus Maddison

The above graph is self-evident; it should be noted that the x-axis is not to scale. The Caste System was invented sometime early during the Rajput period (650-1200 AD) with the Vedic ancestors setting themselves up as the priests or Brahmins and the Rajputs as the warriors or Kshatriyas.

The Rajputs were no warriors. Khurana [K.L. Khurana, **Political and Cultural History of India**, 1992, page 362] points out the salient features of the Rajput period,

1. India remained free from foreign attacks during the Rajput period except for a mild invasion of Sindh by Arabs. This invasion also proved to be ineffective due to the sudden death of Muhammad bin Qasim, the leader of the Arabs. The absence of foreign raids rendered the people lazy and uncaring of military preparations. The feeling of patriotism was getting weak and it affected the national unity. Moreover, it created a sense of superiority and pride among Indians that they were omnipotent.
2. India had no relations with the other countries of the world. It made the Indian civilization and culture to stagnate. Relations with China and the West were snapped due to political changes in Central Asia. Having been cut off from intercourse with progressive countries India could not forge ahead.
3. It is stated by foreign travelers like Ibn-Batuta that prostitution was not considered as an evil. There were several shortcomings in religion. People were habitual of drinking. Morality, chastity and religious contemplation had bidden adieu, and intoxication and luxury were the order of the day. The monasteries and dwelling places of monks and nuns had become the centers of immorality and luxury.

4. The entire northern India was divided into small principalities. These always remained at daggers drawn with one another. The political unity of India received a great setback during this period. These small kingdoms were getting weaker all the more day by day due to their mutual conflicts. They failed to patch up their difference even at the time of foreign attacks.
5. The presence of Charans and Bhats (bards) was a new feature of the Rajput period. They were appointed at the courts to recite poems in praise of their masters. They also used to sing the heroic deeds of the ancestors of Rajputs. They used to accompany the army to the battlefield. Their duty was only to sing the heroic deeds and rouse the feelings of courage and bravery in the soldiers. They often used to act as messengers.

The Vedic Ancestors were no priests either. In ancient India, prior to the Christian era, there were two types of philosophers - Brachmanes and Sarmanes, also called in literature as Brahmanas and Samanas, who were theists and agnostics respectively. Buddha is often referred to as samana Gautama. Also amongst the Brahmanas, there were some who lived an austere life while others though living an austere life for a while, transitioned to regular family life with comforts.

Many scholars today ignorantly link the Brahmanes (or Brahmanas) with the Vedic ancestors of the modern day Brahmins and the TevijaSutta is typically quoted as evidence. However, let's investigate the TevijaSutta. First in verse 2 we see that these Brahmanas were wealthy.

Now at that time many very distinguished and wealthy Brahmins were staying at Manasakata; to wit, Kanki the Brahman, Tarukkha the Brahman, Pokkharasadi the Brahman, Janussoni the Brahman, Todeyya the Brahman, and other very distinguished and wealthy Brahmins.

Then we see in verse 10 that these Brahmanas taught various paths of salvation to Brahman

'Concerning the true path and the false, Gotama. Various Brahmins, Gotama, teach various paths. The Addhariya Brahmins, the Tittiriya Brahmins, the Chandoka Brahmins [the Chandava Brahmins], the Bavhariya Brahmins. Are all those saving paths? Are they all paths which will lead him, who acts according to them, into a state of union with Brahma?

'Just, Gotama, as near a village or a town there are many and various paths, yet they all meet together in the village -- just in that way are all the various paths taught by various Brahmins -- the Addhariya Brahmins, the Tittiriya Brahmins, the Chandoka, Brahmins, the Bavhariya Brahmins. Are all these saving paths? Are they all paths which will lead him, who acts according to them, into a state of union with Brahma?'

Brahman is defined by the Brahma Sutras (1.1.2) as the Omniscient, Omnipotent, all merciful Being from whom proceeds the origin of all things. To a Brahmana, Brahman is God. Also, the Jews divided their scriptures into three books, often called the TaNaK: Torah, Books of Moses; Nvi-im, Prophets; K'tuvim, Writings)

Regarding the three Vedas, there is nothing in the TevijaSutta to indicate that it refers to the Rig, Yajur and Sama, rather the opposite seems apparent. On the contrary in verse 25 of the TevijaSutta Buddha clearly states that the practice of those calling on Indra, Soma or Varuna are non-Brahmanic qualities.

'In just the same way, Vasettha, do the Brahmins versed in the Three Vedas, -- omitting the practice of those qualities which really make a man a Brahman, and adopting the practice of those qualities which really make men non-Brahmans -- say thus: "Indra we call upon, Soma we call upon, Varuna we call upon, Isana we call upon, Pajapati we call upon, Brahma we call upon!" Verily, Vasettha, that those Brahmins versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brahman, and adopting the practice of those qualities

which really make men non-Brahmans -- that they, by reason of their invoking and praying and hoping and praising, should, after death and when the body is dissolved, become united with Brahma verily such a condition of things can in no wise be!

Certain Vedic deities merged into Sun or Surya worship [A.L. Basham, **The Wonder That Was India**, Rupa & Co, 1994, page 315] and the evidence of the type of worship practiced by these Sun worshippers is well evident in the Sun Temples today with its explicit pornographic sculptures.

Apart from this, Monism entered India after the 8thc AD as a philosophy called Advaita developed by AdiSankara. Advaita claims that this truth is concealed by the ignorance of illusion. Advaita teaches that there is no becoming either of a thing by itself or out of some other thing. It teaches that there is no individual self or soul (Jiva), only the Atman (all-soul). Individuals may be temporarily delineated from 'all-soul' just as the space in a jar delineates a part of main space. When the jar is broken, the individual space becomes once more part of the main space.

Advaita affected India in several ways. It destroyed the theistic faith of the Hindus by leading to Pantheism - many paths, individual worships and polytheism. Advaita also taught that the process of reaching the 'all-soul' is achieved by Reincarnation or Cycle of Birth, which is the cyclic return of a soul to live another life in a new body.

Monism brings a false sense of unity and hope by the deception that no matter what path is chosen, ultimately we will all end up in the same place. However this false sense of unity is soon disturbed by the social disparity which becomes apparent, and this is where the cycle of birth is utilized. It is then taught that the one enjoying the higher status is due to his/her karma in the previous birth, and if one would presently follow dharma, i.e. Manu Dharma in this birth, then he/she could also enjoy the higher status in their next birth.

Another important fact during the Rajput period is brought out in the account of the religion, philosophy, literature, geography, chronology, astronomy, customs, laws and astrology of India about AD 1030 by Alberuni (edited by Dr. Edward C. Sachau). He states that,

"The Indian scribes are careless, and do not take pains to produce correct and well-collated copies. In consequence, the highest results of the author's mental development are lost by their negligence, and his book becomes already in the first or second copy so full of faults, that the text appears as something entirely new, which neither a scholar nor one familiar with the subject, whether Hindu or Muslim, could any longer understand. It will sufficiently illustrate the matter if we tell the reader that we have sometimes written down a word from the mouth of Hindus, taking the greatest pains to fix its pronunciation, and that afterwards when we repeated it to them, they had great difficulty in recognizing it."

This is a clear opposite to HiuenTsiang's time in the 7thc AD, when this young Chinese Buddhist scholar came to India on a mission to find authentic sacred books which he accomplished. This is an important fact since all the ancient writings of Indian thought were corrupted and our ancient history distorted to elevate the so called Aryans and degrade the inhabitants of the land, the Dravidians.

Thus the land of India came under the control of the above Brahmins and Kshatriyas during the Rajput period. The top three Varnas in the Caste System – Brahmins, Kshatriyas and Vaisyas constitute about 12% of India's population. However, in spite of all this, the GDP of the land of India was still very good by World standards, but, China was slowly gaining. The onset of the Moslems did not help any; **however, it was not till the 1800s we see a horrendous decline.**

What could have caused it?

Racism, based on one's skin color or Varna, as a well-developed theory in the world society is a fairly recent phenomenon. If racism was prevalent in Shakespeare's day, he would not have written his play Othello which portrays a black man marrying a white woman in the 17th century! The Encyclopedia Britannica states that,

The 18th century was predominantly environmentalist in its outlook; the science of that day tended to attribute social behavior either to climatic and geographical environment or to sociocultural factors. Racism as a widely accepted "scientific" theory of behavior did not appear until the 19th century, which was the age of racism par excellence. Although Charles Darwin himself was not a racist, his theory of biological evolution was extended to social evolution, giving birth to the theory of social Darwinism. Mankind was regarded as having achieved various levels of evolution, culminating in the white-European civilization. These stages of evolution were thought to be related to the innate genetic capabilities of the various peoples of the world. By the second half of the 19th century, racism was accepted as fact by the vast majority of Western scientists, and various forms of it were popularized through the writings of Joseph-Arthur, comte de Gobineau. Houston Stuart Chamberlain, Rudyard Kipling, Alfred Rosenberg, and Adolf Hitler.

A question naturally rises as to why racism arose in the world society in the 19th century, though it has been prevalent in India from about the 8th century that is from the time of AdiSankara. The answer is found in the fact that in 1794 William Jones started publishing his translation of Manu Dharma which was in Sanskrit into English. The British *Dictionary of National Biography* states,

As a great Jurist Jones understood that the power of England in India must rest on good administration, and that the first requisite was to obtain a thorough mastery of the existing systems of law in India, and to have them codified and explained. In short, in his own words, 'he purposed to be the Justinian of India' (TEIGNMOUTH, ii. 88). With this idea in his mind, he decided to prepare a complete digest of Hindu and Muhammadan law, as observed in India : and to assist him in the colossal labor he collected round him learned native pundits and Muhammadan lawyers. He did not live long enough to complete this task, but he was enabled to publish the first stages in his masterly rendering of the 'Institutes of Hindu Law, or the Ordinances of Menu (Manu), 1794.....

The British came to India for trade; however, they deceptively took control by setting Indian against Indian, assisted by the Vedic ancestors, the Brahmins. This completely destroyed India's moral fibre and ruined its economy. The Brahmins worked with the British to take control of India. They were quick to portray Manu Dharma (the law of the Caste System based on one's skin color or varna) as the Hindu law, and through the translation of William Jones this poison entered the society of the world. As stated earlier racism was accepted as fact by a vast majority by the second half of the 19th century and many European scholars under its influence started identifying with the Brahmins. A.A. McDonnell in his book titled '**India's Past**' (Oxford, At the Clarendon Press, 1927) writes,

"This work summarizes India's intellectual history, which in its various aspects has been the subject of my studies for slightly more than half a century (1875 to 1926). It sets forth in nine chapters the mental development of the most easterly branch of Aryan civilization since it entered India by land till it came in contact by sea with the most westerly branch of the same civilization after a separation of at least 3,000 years. The four centuries that have since elapsed (1498 to 1926) are here touched upon only as showing the most recent distribution of the Indian vernaculars and the rise of their literature, as well as the process by which the development of the purely indigenous period gradually became known to the new-comers from the west....These two civilizations, starting from a common source, have after a separation of at least 3,000 years again become united during the last four centuries, representing together a quarter of the total of the earth's inhabitants. During these four centuries the new-comers from the west have gained acquaintance with and recovered the history of India's past mental development. At this, as set forth in the following pages, will, I trust, contribute something to clearer mutual understanding by two civilizations which in their origin were one and the same".

Now that the Rajputs were out of power, and the Moslems probably were not interested in their offerings, the Brahmins now found a new customer – the British.

The traits of the British were well known especially to men like Gandhi from South Africa. The year following after the JallianwallahBagh massacre in 1919 (<http://appiusforum.net/jallianwallah.html>), Mahatma Gandhi launched his first Indian Satyagraha ("clinging to the truth") campaign; he was well aware of the atrocities of the British against the Boers.

The following is an extract from **The Concentration Camps, 1899-1902**, by Hennie Barnard

England laid her hands on the mineral riches of the Zuid-Afrikaansche Republiek (Transvaal) under the false pretense of protecting the rights of the foreigners who swarmed to the Transvaal gold fields. On the battlefield England failed to get the better of the Boers, and decided to stoop to a full-scale war against the Boer women and children, employing a holocaust to force the burghers to surrender.

Under the command of Kitchener, Milner and Roberts, more than homesteads and farms belonging to Boer people were plundered and burned down. Animals belonging to the Boers were killed in the cruelest ways possible while the women, whose men were on the battlefield, had to watch helplessly. The motive behind this action was the destruction of the farms in order to prevent the fighting burghers from obtaining food, and to demoralize the Boers by leaving their women and children homeless on the open veld. However, England misjudged the steel of the Boer people. Despite their desperate circumstances, the women and children managed to survive fairly well in the open and their men continued their fight against the invader. More severe measures had to be taken. The English hoarded the Boer women and children into open cattle trucks or drove them on foot to concentration camps.



To the world England pretended to act very humanely by caring for the fighting Boers' women and children in "refugee camps". An English school textbook published in 1914 in Johannesburg, but printed in England, *Historical Geography: South Africa*, by JR Fisher, makes the following claim:

"During the later stages of the war, the relations, women and children, of those Boers still in the field, were fed and cared for at the expense of Great Britain, a method of procedure which, though humane, postponed the end of the war, at the expense of many valuable lives and much money."

This statement is contradicted by various sources. The Cape Argus of 21 June 1900 clearly states that the destitution of these women and children was the result of the English's plundering of farms: "Within 10 miles we (the English) burned not less than six farm homesteads. Between 30 and 40 homesteads were burned and totally destroyed between Bloemfontein and Boshoff. Many others were also burned down. With their houses destroyed, the women and children were left in the bitter South African winter in the open." The British history text book says nothing about this.

Please visit <http://appiusforum.net/hellkamp.html> for the complete horrendous details with more pictures. Their only crime was that they stood between England and the gold of Transvaal

If not for Gandhi's Satyagraha, Indians would have been massacred in the thousands. However, it was the disgust of the world to greed and war after WW II that liberated India in 1947. So while we can classify the Nazis as ravaging beasts, we must classify the British as deadly poisonous snakes well hidden in the

grass. They have been labeled as the biggest drug trafficker (http://appiusforum.net/guardian_article.html) of all time (please see Time Asia article also - http://appiusforum.net/time_asia.html).

The **Encyclopaedia Britannica**, 1998 CD edition captures this dark history,

The first major national efforts to control the distribution of narcotic and other dangerous drugs were the efforts of the Chinese in the 19th century. Commerce in poppy (opium) and coca leaf (cocaine) developed on an organized basis during the 1700s. The Manchus of China attempted to discourage opium importation and use, but the English East India Company, which maintained an official monopoly over British trade in China, was engaged in the profitable export of opium from India to China. This monopoly of the China trade was eventually abolished in 1839-42, and friction increased between the British and the Chinese over the importation of opium. Foreign merchants, including those from France and the United States, were bringing in ever-increasing quantities of opium. Finally, the Manchu government required all foreign merchants to surrender their stocks of opium for destruction. The British objected, and the Opium War (1839-42) between the Chinese and the British followed. The Chinese lost and were forced into a series of treaties with England and other countries that took advantage of the British victory. In 1858 the importation of opium into China was legalized by the Treaty of Tientsin, which fixed a tariff rate for opium importation. Further difficulties followed. An illegal opium trade carried on by smugglers in south China encouraged gangsterism and piracy, and the activity eventually became linked with powerful secret societies in the south of China.

An experience a few years ago with some brothers in Coeur D Alene, Idaho prompted me on the research above. One of them had travelled to India on a mission's journey and came back with the "typical American Evangelical" perspective, stories, pictures, etc. My wife and I spent hours explaining but it made no difference. I then felt in my spirit that I was missing something in my historical research. It was then that God opened my understanding through Angus Madison's research and confirmed the role of the British in India. Sometime later I did meet with my brothers in Coeur D Alene, Idaho. I started to explain how the region of India and China were the most affluent in the world till the onset of the British, and their role in destroying the land of India and China, and, the birth of Global Racism based on one's skin color. I hardly took a minute or two and they all got it!

In closing, my thoughts are,

- Our objective is to make disciples not bring in the multitudes. (There were two types who followed Christ—one was His disciples and the other the crowds or multitudes (<http://appiusforum.net/christian.html>)
- In the past the biggest separation was between Jew and Gentile, and, Christ has broken down the wall of partition (Ephesians 2). Hence, a Church has to be multi-ethnic.
- Any strategy MUST be defined on the right historical perspective since otherwise it will either fail or introduce leaven into the church.
- The right historical perspective also enables us as Paul writes, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled" (2 Cor 10:4-6).

With warm regards,

Alex