CHAPTER 2

WHO WERE THE SHUDRAS? HOW THEY CAME TO BE THE FOURTH VARNA IN THE INDO-ARYAN SOCIETY

‘Who were the Shudras? How they came to be the Fourth Varna in the Indo-Aryan Society’ (10th oct.1950) is the book of Dr. Babasaheb Ambedkar in which he focuses the condition of the marginalized community i.e. shudra and reveals the obscurity of it.

Shudras are the part of Hindu society. Though this community belongs to Hindu society, it is marginalized by the Upper Varna. It indicates that shudras are marginalized by their own people i.e. the people belonging to their religion. Since the long period, this community has been suffering a lot. The people of this community are treated like beggars and animals. The people belonging to this community have been serving the Upper Varna and becoming the prey of their unfairness. Shudras are the serfs of Upper Varna. Adam Aziz comments the situation of the shudra as follows:

The Shudras were not only the least important; they actually had no importance in society. They were by far at the lowest level and were treated at subhuman level. If I have to draw a comparison, they were treated worse than the slaves as the blacks were in the USA during the years of slavery. Similarly they were suffered from social segregation and restrictions. They were the disadvantaged class. They did jobs that were considered unhealthy, unpleasant by other classes. They were not allowed to worship with other superior classes nor drink water from the same sources. They were not allowed to interact with people of higher classes.!

On this basis we come to know the plight and the marginal condition of the shudras. They were at the lowest level and treated brutally. Inhuman treatment was offered to them. He compares the
Shudras with the blacks in the USA during the period of slavery and points out that the condition of the shudras was worse than the blacks. The shudras are segregated from the society and faced social restrictions. They were doing unhealthy and unpleasant jobs which were disliked by the society. They were disallowed to worship with the superior classes and were not allowed to take and drink water from the same sources which were available for other classes. They were also prevented to communicate with other classes. Such type of miserable life, the shudras were leading. Baswraj Naikar also focuses the same condition of shudras. He remarks:

*The Shudras were devoid of any cultural, religion or social rights. They were compelled to believe in fate, to accept their lot with bowed head and folded hands. These Shudras were craftsmen or daily labourers who were forced to live away from the high castes. They were not allowed to touch the water, food, houses or temples. They had to announce their arrival. Even food was thrown to them.*

He expresses above that the shudras had no cultural, religious and social rights. It indicates their all rights were deprived of by the society. They were forced to adopt what is in their lot politely, without registering a protest and raising their voice against the system. They were forced to stay away from the upper castes. They were not adopted by the upper castes. These people were not allowed to touch water, food houses and temples. It signifies that they were discarded and refused. These people used to announce their arriving because of which the other super classes could notice that the shudras are approaching. It means there was a feeling that the touch of the shudras would pollute them.

*Shudras* were believed as the source of pollution. They were not allowed to talk, walk and seat with the Upper Varna of the society. They were suppressed and oppressed socially, religiously and culturally. They
experienced the death in life. The treatment offered to this marginalized community was shabby, insulting and bothering.

Dr. Babasaheb Ambedkar, in this book, goes deep in search of the origin of Shudras and investigates how this community is marginalized. He invents the causes which make them marginalized and dishonoured. He also puts forth how this community is pushed in the dark world of injustice. He states that the people of this community earlier were belonging to the high status and later were thrown to the low status. In this book, he talks and reveals the conspiracy because of which the shudras become marginalized and become the quarry of social discrimination. The title of the book “Who were the Shudras? How they came to be the fourth Varna in the Indo –Aryan Society” clearly mentions that it is related to the origin of shudras and the process of their marginalization i.e. Pushing them to the fourth Varna means how they degraded to the fourth Varna in the Indo –Aryan Society. Dr. Babasaheb Ambedkar in the preface of this book says:

Two questions are raised in this book: (1) Who were the shudras? and(2) How they came to be the fourth Varna of the Indo – Aryan Society?.

He rises above the two questions and attempts to solve the riddles of the shudras. He discusses the history of the shudras. He not only discusses the history of the shudras but also discusses the method by which they were dishonoured. These questions convey that at the outset, they were not in last Varna but in the Upper Varna. Dr.Babasaheb Ambedkar answers these questions as follows:

My answers to them are summarised below

(1) The shudras were one of the Aryan Communities of the solar race.
There was a time when the Aryan society recognized only three Varnas, namely, Brahmans, Kshatriya and Vaishyas.

The shudras did not form a separate Varna. They ranked as part of the Kshatriya Varna in the Indo-Aryan society.

There was a continuous feud between the Shudra kings and the Brahmins in which the Brahmins were subjected to many tyrannies and indignities.

As a result of the hatred towards the shudras generated by their tyrannies and oppressions, the Brahmins refused to perform the Upnayana of the Shudras.

Owing to the denial of upanayan, the shudras who were Kshatriyas became socially degraded, fell below the rank of the Vaishyas and thus became to form the fourth Varna.

By these answers, Dr. B. R. Ambedkar comes to the conclusion that shudras are not different from the Aryas; they are the part of the Aryas. Both, Aryas and shudras belong to the same race. All the four Varnas belong to the one race i.e. solar race. Shudra was not a different Varna. It was the part of Kshatriya Varna. Dr. Babasaheb Ambedkar mentions that there were only three Varna and they were Brahmin, Kshatriya and Vaishya. Shudra, the last Varna, was formed latter. Dr. Ambedkar adds that particular people belonging to Kshatriyas were assaulting Brahmins who were at the top in the Varna. There was continuous tussling between the particular people of Kshatriyas and Brahmins. Brahmins were tormented and oppressed by these people. Naturally, hatred towards these particular people of Kshatriya developed in the minds of Brahmins and they denied to perform the upanayana of these attackers.

Upanayana is ritual by which the people belonging to these three Varna are allowed to start their learning. It is the sacred ritual of the Hindu Society. After the performance of the upanayan, the people
belonging to Hindu community are let to read the Vedas. T.H.P. Cheutharassery about the importance of this ceremony says:

*upanayan was not only a ritual ceremony of wearing a sacred thread, but also was the right of learning of the Veda from the mouth of the Vedic Brahmins. Without this status no shudra or Kshatriya can be included in the Indo-Aryan Traivarnika society and his will be outside the four walls of the Traivarnikasociety.*

The above description signifies the value of the *upanayana* ceremony. It is added that this was not only the ceremony of putting the holy thread. By performing it, the individual was obtaining the right of learning Veda from Vedic Brahmin and without learning Veda, Shudra or Kshatriya were not included in traivarnika i.e. three Varna.

Because of the denial of the *upanayana*, automatically this Shudra of Kshatriya Varna were socially dishonoured and were pushed down in the lower social rank and the new Varna was formed for them which was known as Shudra. Due to the Varna system, they came under the Vaishyas. By and by, the situation of these people became so melancholic that they became marginalized. Their marginalization was due to the denial of the *upanayana* ritual by Brahmins.

Dr. Babasaheb Ambedkar discloses the history of Shudras very emphatically in this book. The founder of Triratna Buddhist community and the Buddhist teacher Sanghrakshita regarding the book comments:

*Who were the Shudras ? does, in fact, read very much like a detective story ora murder mystery, and could well be described as a sociological whodunit.*

Sanghrakshita compares it with a detective book in which there is a detective story or a murder mystery. At the outset, the detective story is mysterious but gradually the layers of the story start to reveal and lastly the mystery is solved. Like this, the story, mystery of the origin of the
*Shudra* and their history is searched, revealed by Dr. Babasaheb Ambedkar in this book. It is also invented by him who is behind the tragedy, plight of the *Shudra*. Regarding the same M.L. Ahuja says:

> He brought out one of his most scholarly works, the book entitled *Who were the Shudras?* In this book, he proposed the new historical thesis that the Shudras were originally members of the Kshatriya Varna in a three Varna system, that there was a conflict between them and the Brahmins as a result of which they were deprived of the right to wear the sacred thread and thus became the fourth class below the Vaishya.⁷

Ahuja compliments the book by stating that it is one of the most scholarly works. He suggests that in it, Dr. Babasaheb Ambedkar has put the novel historical theory. In this theory, he has advanced that *Shudras* were the members of *Kshatriya Varna*. Due to their conflict with *Brahmins*, their right of Upahayana ceremony i.e. to put on the holy thread was denied by *Brahmins* and in this way they were thrown into the fourth *Varna* which is below *Vaishya*. In the different manner K.N. Kadam about the book asserts:

> Dr. Ambedkar’s work ‘Who were The Shudras?’ throws light on the revolution that led to the diabolical exclusion of a massive body of the Indo-Aryans from the three –fold Brahminical system, to constitute the fourth division of the Shudras.⁸

He points out that this book focuses on the revolution which devilishly excluded the large people out of the three *Varna*’s system to form fourth *Varna* of this excluded people. Before the formation of this *Varna*, they were the part of three-fold system of Indo- Aryans.

Dr. Babasaheb Ambedkar, in the preface of the book, talks about the various religious books which supports and assign the marginality to *Shudra* and vindicates the treatment of marginality specified to them. Dr. Babasaheb Ambedkar, while explaining the role of religious books
behind the marginal condition of *Shudra*, does not criticize the books but only focuses what is prescribed in these books. He says:

> Firstly, I claim that in my research I have been guided by the best tradition of the historian who treats all literature as vulgar - I am using the word in its original sense of belonging to the people – to be examined and tested by accepted rules of evidence without recognizing any distinction between the sacred and the profane and with the sole object of finding the truth.\(^9\)

He explains that while doing the research, he has adopted the tradition of the historian. The historian does not recognize whether the work is sacred or profane. He only searches the truth. Like the historian, he does not recognize the sacred and profane literature. His object is to investigate the truth.

Dr. Babasaheb Ambedkar after declaring his role towards the religious books, attempts to invent the causes behind the miserable and marginal condition of *Shudra*. He points out that *chaturVarna* system which is the base of Hindu Society is the root cause of the misfortune of *Shudras*. He asserts:

> “Under the system of ChaturVarna, the shudras is not only placed at the bottom of the gradation but he is subjected to innumerable ignominies and disabilities so as to prevent him from rising above the condition fixed for him by law.”\(^10\)

From the above statement it is very much clear that *Shudra* is not only placed at the bottom of the *chaturVarna* but he is forced to experience number of causes of disgrace and disabilities. Due to this, *Shudra* is prohibited to rise up from their condition which is fixed by law. They are made so feeble socially, morally and politically that they could not overcome the causes and did not attempt to come out from this situation. It clearly indicates that *chaturVarna* system is the cause of the marginalization of the *Shudra*. 

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Varna indicates the social, religious, cultural and political status in the Indian society. Upendra Singh defines it as:

*Varna was partly an ideology that reflected the increasing social differentiation from the point of view of the elite group. In dividing society into four hereditary strata, this ideology defined social boundaries, roles, status and ritual purity.*

The above definition clarifies that *Varna* is a doctrine which mirrored in the social differences from the point of the small group. This doctrine assigns social frontiers, roles, position and ritual purity by rupturing the society into four layers which are obtained by inheritance.

*Varna* system divides the society into four *Varna*. It is the four fold order of Hindu Society. The order is Brahmin, *Kshatriya*, *Vaishya* and *Shudra*. This *chaturVarna* system is harmful for the Hindu society because it creates differences among the people. It spoils the atmosphere of the society by generating the poison of inequality among the people of the Society. It is based on injustice and inequality. Exploitation, marginalization and tyrannies are the products of it.

The lowest *Varna* i.e. *Shudra* has to face all these sufferings. *Shudra* takes the brunt of it. They are the permanent and quarry of this system. This system makes them helpless and ignorant. It hinders their knowledge and makes them paralyzed. This system prevents their progress and makes them negligible. It puts them in the dark world of ignorance and agony. It derives their right of leading a good and proper life. It emphasizes that *Shudra* as the last *Varna* has no right to lead enjoyable life but to spend their life in misery. This system is beneficial for the Upper three *Varna* and baneful to Lower *Varna* i.e. *Shudra*. This system is formed for the selfish purpose by some cunning. *Shudras* are the most affected people of this system.
This system is very rigid system. As it is hereditary, it is fixed at the time of the birth of the person. The person obtains the Varna from his or her parents. As it is not flexible, the person has to observe the rules and regulation of his Varna. The person has no option to select his Varna. It is attributed to him. There is no emancipation of him from the Varna in which he is born. Dr. Babasaheb Ambedkar states the nature of it as follows:

ChaturVarna system of the Brahmins was a fixed order never to be changed. Once a Brahmin always a Brahmin, Once a Kshatriya always a Kshatriya, once a Vaishya always a Vaishya and once a Shudra always a Shudra. Society was based on status conferred upon an individual by the accident of his birth. Vice, however heinous, was no ground for degrading a man from his status, and virtue, however great, had no value to raise him above it. There was no room for worth nor for growth.

The above description exposes that chaturVarna system is a rigid, fixed Social Order. A Brahmin remains a Brahmin till his end. Kshatriya, Vaishya and a Shudra have the same situation. They cannot alter their Varna. Society offers status to the individual according to the birth he has taken place in the Varna. In this system an immoral cannot be degraded and a moral cannot be rise up.

Varna system is based on the birth of that individual who takes birth in that particular Varna. The individual has no right to alter his Varna. There is no flexibility to alter the Varna in this social order. It has nothing to do with the qualities, vices and actions of the individual. It does not depend on the good or bad deeds of the individual. But it depends on the birth of the person. Fortunately, if he is born in the upper Varna, he is to be ready to enjoy his life and unfortunately, if he is born in the Lower Varna i.e. Shudra he has to be ready for sufferings and plight. People who are grinding coarsely in the Varna system is only
because, they are born in the Shudra Varna. Shudra Varna is the cause of afflictions.

Dr. Babasaheb Ambedkar after pointing out the cause behind the marginalization of Shudra, emphasises that to study the causes behind the situation of Shudra, it is must to see the origin of chaturVarna. He asserts:

*Any attempt to discover who the shudras were and how they came to be the fourth Varna must begin with the origin of the chaturVarna in the Indo Aryan society.*

The above statement clarifies the significance of the study of the origin of chaturvaran in the Indo-Aryan society to find out the origin of Shudra.

He, for the purpose of the invention of the origin of Shudra, highlights ninetieth Hymn of the Tenth Mandala of the ‘Rigveda’ which is known as ‘Purusha Sukta’ to find out the origin of the Shudras. There is the origin of chaturVarna system in ‘Purusha Sukta’. Indrajeet Alte says:

*The “Purusha Sukta” which is considered to be once of the religious texts of Hindu Mythology has thrown light on various aspects of the “ChaturVarna” system. According to “Purusha Sukta”, “the ChaturVarna” is the creation of super God.*

It is stated above that ‘Purusha Sukta’, the part of ‘Veda’, the scripture of HInu mythology, contains the different aspects of chaturVarna system. It is also stated above that this system is sponsored by God himself.

Dr.Babasaheb Ambedkar quotes the verses translated by the Muir in his book ‘Original Sanskrit Texts’, Vol.1 to describe the origin of chaturVarna. There are twelfths verses prescribed in the ‘Purusha Sukta’. Out of it, verse number eleventh and twelfth are concerned to the origin of Varna. They are as below:
11. When (the Gods) divided Purusha, into how many parts did they cut him up? What was his mouth? What arms (hadhe)? What (two objects) are said (to have been) his thighs and feet?

12. The Brahman was his mouth, the Rajanya was made his arms; the being called the Vaishya, he was his thighs; the shudras from his feet.\(^{15}\)

In these verses of ‘Purusha Sukta’, quoted by Dr. Babasaheb Ambedkar, there is vivid description of the origin of Varnas. In it, it is exposed that Purusha is divided into different pieces by God. Brahmin was his mouth means Brahmins are originated from His mouth. Kshatriya was the arms of Him means they are originated from His arms. His thighs were Vaishyas means they are originated from his thighs and Shudras was from his feet. It means Shudras are originated from His feet. Lella Karunyakara while focusing the ‘Purusha Sukta’ says:

*The Purusha Sukta, hymn in the Rig Veda, refers to the different classes (Varanas) by the supreme God. For the prosperity of the world, the creator from his mouth, arms, thighs and feet created the Brahmins, the Kshatriyas, the Vaishyas and the Shudras respectively. These four classes are called as ‘Chaturvarana’ as an ideal organization of society.*\(^{16}\)

He explains that ‘Purusha Sukta’, hymn in Rig Veda, expresses that different classes are generated by God. These classes are generated for the progress of the society. Brahmins are from His mouth, Kshatriyas are from His arms, the Vaishyas are from His thighs and the Shudras from His feet. These four classes are chaturVarna.

‘Purusha Sukta’ produces the Varna system by referring the origin of it from different parts of the body of Purusha. Every Varna stands for the different part of the body of the Purusha. Mouth is the important organ of the body. Next to it, arms are important. After that, thighs are important. But the feet are not as important as the threes. Feet are the last
part of the body. Comparing to three parts of the body, feet are least significant part of the body. As the feet are the last and least part of the body, the Shudra Varna is also believed last and least part of the Varna system. Shudra is placed last like the feet of the body in this Varna system. ‘Purusha Sukta’ dehumanized Shudra by laying down the social gradation and by placing Shudra at the bottom of it.

This system of Varna has been conformed in the Hindu society because it is believed that it is originated by God and described in the sacred book. Vedas are acknowledged as sacred and anything prescribed in it is trusted as the order of God and as it is the order of God, it is pursued seriously and heartily believing it as a divine work. ‘Purusha Sukta’ as it is the part of Veda and Vedas are from God, it ruled the mind of the people. This system prescribed in the ‘Purusha Sukta’ is not exception to this. As it is prescribed in the ‘Veda’ and generated by God himself, naturally, it receives religious touch and sanction. D. R. SarDesai, concerning this, comments:

'It has had a tremendous grip over the Hindu social mind because of its implication of a “divine sanction” for the ordering of society.'\textsuperscript{17}

The above statement clearly mentions that Hindu society looks at these classes, Varna from the religious point of view, accepts it and believes it holy.

Dr. B. R. Ambedkar says about the influence of verse no. 11 and 12 and the origin of chaturVarna:

Verses 11 and 12 of the Purusha Sukta are, therefore, not a mere cosmogony. They contain a divine injection prescribing a particular form of the constitution of the society.\textsuperscript{18}
This statement clearly exposes the impact of these verses on the minds of the Hindu society. These verses are not only related to the origin of classes but with divine injection suggest the formula for society.

Dr. Babasaheb Ambedkar states that ‘Purusha Sukta’ is behind the division of the society. It forms the society into classes or Varna. This ‘Purusha Sukta’ is assigns the last place to the Shudras in the Varna system. This division of the society which assigns last and neglected place to shudras is not only harmful but a curse to them. Because of it, they don’t have a fine and proper place in the society. This system is created to suppress the people of last Varna. Jayantanuja Bandopadhaya about the ‘Purusha Sukta’ and the creation of this system writes:

*The full text of the Purusha Sukta (RV,10/90) is without doubt intended to establish the divine origin of the four-tiered class structure of the Prevailing Vedic society, to legitimize and sanctify it in the eyes of the people and thus create a pseudo-religious disguise for the oppression and exploitation of the masses by the ruling classes.*

The above statements expose the purpose of the Purusha Sukta. It is planned to produce the four class structure of Vedic society, to make the classes legal and to sanction them and to exploit, oppress and suppress the people under the name of religion. It indicates it was created to subdue the people. While suppressing the people, it expresses that these classes, laws are by religion.

Dr. B.R. Ambedkar, after exposing the ‘Purusha Sukta’ which describes the origin of Class system divides the society and attributes the Shudras as the last and least element of the society, mentions that classes which are prescribed in ‘Purusha Sukta’ are supported by ‘Apastambha Dharma Sutra’ and the ‘Vashishta Dharma Sutra’. He quotes the verses of both Dharma Sutras which are agreed to the classes of the society prescribed in the ‘Purusha Sukta’. These Sutras state that there are four castes. They are
Brahmin, *Kshatriya*, *Vaishya* and *Shudra* and each caste is superior by birth to the one following. These verses consent the superiority of the caste by birth. This states that *Shudra* is the lower caste and the person who is born in the *Shudra* is inferior comparing to the person who is born in the upper three castes.

Dr. Babasaheb Ambedkar does not conclude here but discusses the various origins of the classes and the origins of the *Shudra*. After quoting verses number eleven and twelve from *Purusha Sukta* of *Rig Veda*, he highlights the *Yajur Veda* regarding the description of the origin of classes and the creation of *Shudra*. He points out that there are two theories of the origins of the classes and *shudras* in the *Vajasaneyi Samhita* of the *White Yajur Veda* which is the one part of *Yajur Veda*. He refers that the first theory is similar to the *Purusha Sukta*, attributes the origin to Purusha and the second theory of the origin conveys that classes are created from Prajapati. *Black Yajur Veda* is the second part of *Yajur Veda*. It includes the *Taitriya Samihita* which provides five explanations and out of them the one is similar to the *Vajasaneyi Samhita* of *White Yajur Veda*. The other explains the origin of *Shudras*. It is prescribed that the *Shudras* are created from the foot of Prajapati. It further refers that as *Shudras* and horses are from feet, they subsist by their feet. It also declares that *Shudras* are from Asuras and they have from non-existence. *Satapatha Brahman* refers that classes are from Brahma and *Shudras* are Pushan like the earth which nourishes all that exists.

It indicates there is no unity among the Sutras of Veda’s towards the origin of classes and *Shudras*. They express different opinions, views towards the origin of classes and *Shudras*. Different sources are provided in the different Sutras of the Vedas for the formation of the classes and *Shudras*.
Dr. Babasaheb Ambedkar, after a detail discussion and searching towards the origin of Varna, attempts to find out the position, status of the Shudras provided in the various Sutras in the Veda. He also exposes the treatment, atonement, fines for crimes to the Shudra, prescribed in various Sutras and focuses the unequal treatment prescribed to the Shudras by the Sutras. He focuses the victimization of the Shudras by the Sutras. For all these factors, he quotes the verses from ‘Kathaka Samhita’, ‘Satapadha Brahaman’, ‘Aitarya Brahmana’, ‘Panchavisna Brahmana’, ‘the Apastamba Dharma Sutra’, ‘Manu Smriti’, ‘Vishnu Smriti’, ‘Vashishta Dharma Sutra’, ‘Gautam Dharma Sutra’, ‘Brihaspati Dharma Sutra’ and ‘Narada Smriti.’ By quoting the different Dharma Sutras and Smritis, he points out the place of Shudras in the Society, focuses on the inequality, tyranny, injustice and feeling of hatred, rigidness of the Upper three Varna towards the Shudra. In all these Samhitas, Sutras and Smritis, there are rules of behavior, rules of living, separate rules, more penance and fines for the same offence comparing to upper three Varna are prescribed for Shudras. He one by one refers these Sutras and states what is prescribed in it towards Shudra.

He states that ‘Kathaka Samhita’, ‘Maitrya Samhita’, ‘Satapadha Brahaman’, ‘Aitarey Brahman’ and ‘Panchavisma Brahmana’ point out the milk of cow by Shudra should not be employed for Agnihotra and sacrifice cannot be performed in the presence of Shudra. It is also stated that they must not be allowed to drink soma and shudra is a servant.

It indicates they are considered as impure and unlucky. Even their presences are also avoided in the sacred religious ceremony. It designates their degraded status, position in the society. It is also announced that they should be treated like servants and not allowed to drink Soma i.e. a kind of juice which was considered holy.
'Apastmbha Dharma’ sutra states that Shudras and those who have committed bad deeds, actions are not let for upanayan, to study Vedas and to perform sacrifices. It also declares that Shudras and outcastes are burial ground and study of Vedas should be avoided near them. While studying Vedas, the student should avert eye contact with the woman of Shudras and if there is eye contact with a shudra Woman, the study of Veda should be ceased. It is also mentioned that a food touched by shudra should not be eaten. While saluting the Upper class people, Shudra should bend and joint his hands. If Shudra approaches as a guest at the house of a Brahmin, he should do some work at the house of Brahmin, the slave of the Brahmin should fetch the rice from the royal store and feed the Shudra. The penance for the crime is also prescribed in it. If a person assassinates Kshatriya, he has to offer thousand cows, if he assassinates Vaishyas, he has to offer hundred cows and if he assassinates Shudra, he has to offer ten cows to Brahmin in the form of penance. It is also mentioned that the Shudra who wash the feet of Brahmins, like the blinds, dums and diseased persons, they don’t have to pay taxes. If they serve Upper Varna, they earn more good, rewards. They must serve the three Varna. It is also prescribed in it that if a person belonging to Upper three Varnas has physical relation with the Shudra woman, he should be banished, but if there is a physical relation of the Shudra with the woman belonging to the Upper Varna, he has to face the punishment by death.

‘Vashishta Dharma’ Sutras regarding Shudras states that the food offered by Shudra is not proper to eat. It is prescribed that in front of the Shudras, there should not be the recitation of the Vedas as they are burial ground. If a Brahmin dies with the food of Shudra in his stomach, in the next birth, he would be a village pig or born in Shudra family. If the Brahmin takes regular food from Shudra, though, he daily recites Veda
and offers Agnihotra, he will not get proper path that leads upward. If a Brahmin, after eating from Shudras, makes a physical relation with his own wife, his son will be a shudra and he will not reach the heaven. This Dharma Sutra also conveys the signs, symbols and symptoms of Shudra. It states that Shudra possess grudges, envy, backbiting, cruelty, lies, speaking evils to Brahmín. It indicates that Shudras are the statue of vices symbol of bad things.

Dr. Babasaheb Ambedkar stating the rules, laws for the Shudra, then quotes the verses of ‘Manu Smriti’ to bring out the situation of Shudra. ‘Manu Smriti’, prescribes that Shudra has only one birth. It also prescribes that Brahmin should not live in the kingdom of Shudras. And if a Brahmin performs the sacrifices for a Shudra, he should be disallowed to invite to the dinner by other Brahmins at Shraddha Ceremony because his presence will destroy the merit gaining due to the dinner. The dead body of the Shudras should be carried out by the southern town-gate but for the twice born the western, northern and eastern gates should be used. It also prescribes that shudra is considered senior in his community by his age. If a Vaishya (or) Shudra is a guest at Brahmins, he should be served with servants, using kindness. It also adds if Kshatriya, Vaishya abuses Brahmin, Kshatriya should pay hundred (panas) in the form of punishment, Vaishya should pay one hundred and fifty or two hundred but for the same crime, shudra has to face death punishment (corporal punishment).

Vice versa, if a Brahmin offens a Kshatriya, he has to pay fifty panas, if he offens a Vaishya, twenty-fifth and if he offens a Shudra, he has to pay twelve panas. If a Brahmin kills a Brahmin, his penance disappears, if he kills a Kshatriya, his one fourth (part) of the penance, if he kills a Vaishya, his eight part of the penance and if he kills a
virtuous Shudra, his sixteenth part of the penance disappears. If a Brahmin kills involuntarily a Kshatriya, a Brahman should offer a thousand cows and a bull to escape from the sin or lead a lonely life for three months under a tree away from the town by killing all his wishes, if he kills a virtuous Vaishya, he should lead the lonely life under a tree away from the town by killing his wishes for a year or should offer one hundred and one (heads) of cattle but if he kills a Shudra, he should practice the same observance for only six months or he should offer ten white cows and a bull to a priest.

‘Manu Smriti’ also prescribes that if someone learns from a Shudra, the learner should not be invited at the performance in honour of the Devas and Pitris. Advice, remains of food and butter should not be offered to Shudra. If someone teaches or informs a Shudra, about the rituals, will sink into the darkness of the hell called Asamvrita.

It is also mentioned that Veda should not be recited in the presence of Shudras. Shudra has no right to possess the wealth and his wealth can be seized by the Brahmin without any permission. If a king looks at Shudra while giving a judicial decision, his realm will sink into misfortune. A Shudra has no right to advice a king. If in the kingdom, there is a majority of Shudras, it will be destroyed soon. They should serve the others without any complaint. If a Shudra makes a love to a girl belonging to Upper Varna, he has to face corporal punishment, if he establishes sexual relations with a woman belonging to one of three Varna, she should be guarded or not, his property should be seized. It is also mentioned that Shudra’s wife is the wife of all three Varnas. Because of infatuation of Shudra’s woman, if persons belonging to three Varna make sexual relations with her, they bring their families and descendants to the condition of Shudras. If a Brahmin establishes sexual
relations with a *Shudra* woman and begotten a child, he should be deprived of his Brahminhood. Gods, manes and guests never accept the offering of a *Shudra* woman. The person belonging to one of the three *Varnas* possess a *shudra* woman never reaches heaven. *Shudra* should work at *Kshatriya* and *Vaishya*.

‘*Manu Smriti*’, also adds that *Shudras* are created by God to serve the *Brahmins*. So *Brahmins* should not be punished for compelling the *Shudra* to serve him. *Shudra* cannot be free from his slavery. It is the duty of *Shudra* to obey *Brahmins*. If a *Shudra* serves a *Brahmin*, he obtains heaven. *Brahmins* should offer remains, old and used clothes, decayed grains and old woody seats to *Shudra* who is his servant. It is also prescribed by ‘*Manu Smriti*’ that the names of *Shudras* should indicate hate. The quality of a *Shudra* is to serve.

It is also included in ‘*Manu Smriti*’ that if the lower caste insults the person belonging to one of the upper caste employing dirty words, his tongue should be cut, if he takes the names of *dwij* with insulting manners, a red hot iron rod with ten fingers long should be thrust into his mouth. If he is advising, boiling hot water should be poured into his mouth and ear. If he lifts any part of body against the *dwij*, that part of the body of him should be cut, if he sits down by the side of the *dwij*, he should be branded on the hip and should be banished and his backside should be cut off by the king. If the *Shudra* makes water upon the *dwij*, his penis and if he breaks wind upon the *dwij*, his anus should be cut off, if he seizes locks, feet, beard, neck or testicles, his two hands should be cut off by the king without any hesitation.

‘*Manu Smriti*’ marginalizes *Shudra Varna* by assigning the low status, by denying their presence on public and holy places and by
comparing them with a burial ground. It also differentiates them from the other three Varna by forming separate rules, regulations and laws. It takes full care to despise Shudra and never let them in the periphery of society. Kumar Hajira about ‘Manusmriti’ says:

Manusmriti the most well known source of social injustice. It was a creation of post-vedic period (1500 B.C. to 1000 B.C.). In this book social injustice has been promoted and adopted as a desirable religious code of conduct. The whole system of criminal justice rests on atrocities on low caste people. Punishments were assigned keeping in view the caste of the criminal and the victims.20

It is refered above that ‘Manusmriti’ the production of social injustice. In it, social injustice, penances are formed considereing the caste of the criminals and victims. It is the list of injustice towards the lower caste i.e. Shudra. The various rules formed in the Manu Smriti indicate the unequal treatment and injustice to the Shudra. By forming these types of different and unequal rules, ‘Manu Smriti’ indirectly shows that Shudras are born only for exploitation and suppression. It also shows that they are for the service of the society and their life depends on the service of the society. They are the worse and only usable people and if they desire to earn good and desire to lead a good life, it is must for them to serve the people and lead virtuous life by serving the society.

Dr. Babasaheb Ambedkar then quotes the verses from ‘Vishnu Smriti’ to indicate the situation of Shudra. ‘Vishnu Smriti’ refers that the death body of the twice born must not be carried out by the Shudra though he is his father. It also prescribes that if someone respects a Shudra, he should be fined with hundred panas. If the low born person insults the high born or the limb of the body which he uses to hurt the superior should be cut off. If he uses the same seat with his superior, he should be banished and branded with a mark on his buttocks. If he spits, his lips should be cut off. If he breaks wind, his hind parts should be cut
off. If he abuses, his tongue should be cut off. If he advises the priest, hot oil should be poured into his mouth. If he insults the superior taking his name or caste, an iron pin with ten inches long should be thrust into his mouth. His name should indicate hate and contempt.

The form of punishment given in the ‘Vishnu Smriti’ is near about the same prescribed in the ‘Manu Smriti’. Brutality is seen while prescribing different kinds of penance to Shudra in ‘Vishnu Smriti’ also.

Dr. Babasaheb Ambedkar quotes the verses from ‘Gautama Dharma Sutra’. It prescribes that if Brahmin abuses Shudra, he has to pay nothing but if a Kshatriya, Vaishya abuses to vice versa, they have to pay fine according to their Varna. If a Shudra hears Veda intentionally, his ears should be filled with tin or lac. If he recites Vedas, his tongue should be cut out. If he remembers Veda, he should be tore into pieces. If a Shudra rapes an Aryan woman, his organ should be cut off and his property should be seized. And if she has any protector, after punishing, he should be executed (killed). It also prescribes that Shudra has one birth and he should serve the upper caste. He should depend on the upper caste for his livelihood. He should use the thrown shoes of upper caste. He should eat the remained food of the upper caste. If a Shudra insults a twiceborn and uses the part of the body against him, that part of the body should be cut off, if he walks with twice born, seats with him, speak with the twice born on the road, he should face corporal punishment.

‘Gautama Dharma Sutra’ mentions that Shudra is dependent on the upper caste and it is emphasized that it is his duty to serve the upper caste. Like ‘Vishnu Smriti’ it also prescribes brutal laws for reining the life of Shudra.
Dr. Babasaheb Ambedkar also focuses on ‘Brihaspatis Dharma Shastra’ to point out the views of it towards Shudra. It refers that if a Brahmin abuses a Kshatriya, he should be fined half of hundred panas, for Vaishya half of fifty and for shudras twelve and half, if the Shudra is virtuous, if not, no fine to Brahmin. If a Kshatriya abuses a Shudra, he should be fined with twenty panas, if Vaishya, he should be fined with forty panas. But if a Shudra abuses Brahmins, Kshatriyas and Vaishyas, he has to pay fine considering the different Varna. It indicates high panas for Brahmins, low for Kshatriya and lowest for Vaishyas. If a Shudra teaches the principles of religion or utter the words of Vedas or insult a Brahmin, his tongue should be cut off.

Dr. Babasaheb Ambedkar finally focuses on the ‘Narada Smriti’ and quotes the verses which are related to the punishment of the Shudras. It prescribes if the Shudra makes a false accusation against a twice born, his tongue should be cut off and put him on stakes. If he insults a twice born with dirty words his tongue should be cut off. If he refers their names (twice born) with contempt , an iron of ten angulas shall be thrust red-hot into his mouth and if he gives lessons to Brahmin regarding his duty , hot oil should be poured into his mouth and ear by the king. The organ which the Shudra uses against a Brahmin should be cut off. If a Shudra uses the same seat of his superior, he should be branded on his hip and should be banished. If he spits on a superior, his both lips should be cut off. If he makes water, his penis, and if he breaks wind against his superior, his buttocks should be cut off.

All these verses quoted by Dr. Babasaheb Ambedkar exhibit the plight, marginality of the Shudras and expose the inhuman treatment assign to them. Mahindra Sigh about the Smritis remarks:
The Smritis like Narada Smritis, Vishnu Smritis, Manu Smritis, Brahaspati Smritis and Dharma Sutras like Gautam Dharma Sutra, Vasishtha Dharma Sutra, Apastamba Dharma Sutra place shudra not only the lowest in social hierarchy but also outside all symptoms of human civilization.

The above statement clearly puts the function of these Smritis and Sutras which places the Shudra at the bottom of Varna in social hierarchy and outside the symptoms of human civilization.

These Smritis and Sutras manifest that Shudras are impure, dirty and not liable for touching. These also indicate that they are generated to rule. They also prescribe the different penance, fine to Shudras. They also declare that as the low born and inferior to other Varna, they are liable for more penance and fine. The verses points out that the Shudras are valueless and have no right to lead proper and neat life. They cannot enjoy and experience the freedom in their life. Their life is bond to them. It is full of shackles. It depends on the favour of the other three Varna. They have to obey and follow the Upper three Varna. They are the servants and have to follow the orders of their masters i.e. the Upper three Varna. They have no right to read religious books and have no right to perform sacrifices, have no right to listen, to recite Vedas and no right to attend religious ceremony. If they try to do these activities, they have to face different kinds of cruel penance. They have to honour the upper classes. If they fail, they are liable to punish. It is expected that their behaviour should be polite and neat. They should not insult the High class. If they don’t follow this, it is prescribed that they should be punished. The forms of penance are very horrible for them. It is prescribed that their organ should be cut off or they have to face the death in the form of punishment. For the same offence, crime, they receive different punishment from the three classes. Their punishment is more horrible and fine taken from them is more comparing to the Upper three
classes. If they offended the three *Varna*, they have to punish and pay more and if they are offended by the person belonging to the Upper three *Varna*, the punishment or fine is very less comparing to the *Shudra*.

Dr. Babasaheb Ambedkar by showing the difference between the fines for the same crime throws focus on the ill and unequal treatment offered to them. Naheem Jabbar considering this point asserts:

> Ambedkar summarises the subalternity of the Shudra individual, noting that in every aspect of social life, the Shudra is no value and anybody may kill him without having to pay compensation and if at all of small value as compared with that of the Brahmins, Kshatriyas and Vaishya.²²

These verses also indicate that *Shudras* have no right to possess the wealth. Their wealth can be seized by the Brahmin without any reason. They have no right to eat fresh and tasty food. They have to depend on the remains of the food from the houses of upper classes to satisfy their hunger. Their eye contact, touch by hand also considered impure and so avoided. Equal treatment is not offered to them. They are used for benefits and after using they are thrown. They are not treated like human beings and treatment offered to them is worse than animals. There is the circle of limitations for them framed by the religious books. If they try to intersect it, punishments, fines are waited for them. Socially, religiously, publically, they are debarred people. Their ways of freedom, liberty are blocked. These people are boycotted and marginalized by Smritis and Dharma Sutras. Saral Jhingran says:

> The Dharmasastric system, therefore fails to provide for justice understood in terms of ‘equal treatment of similar cases’ also. The authors of Dharmasatras were mainly interested in preserving the status quo of the extremely inequitable Varna-based social order. There was no place in it for the dignity of human beings per se, far less for any concern for the welfare of ‘least advantaged’ as advocated by Rawls.²³

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It is referred above that this Dharmasastric system becomes fail due to not providing justice to Varna for equal cases. It maintains this immensely unfair Varna based system and there is no room for dignity of human beings and no opportunities are provided to them.

Dharma Shastras and Smritis do not judge all Varna in the same balance but the pan of the balance is bowed to Upper Varna. These Smritis and Sutras do not look all Varna equally but look unequally and asserts that Shudra as the most neglected and fortuneless people. These different Smritis and Dharma Sutras divide the society by forming different types of unequal rules for different Varna. These Smritis and Sutras widen the rift among the Varna. Shudras are at the gunpoint of these Smritis and Sutras. They are the target of these Smritis and Sutras. Shudras are the most exploited and suppressed people by these Smritis and Sutras. These Smritis and Sutras deprived their all rights of freedom, forced different punishments, fines and trapped them in the religious and social shackles which were impossible for them to break. These shackles made them disgusted and mute. Shudras also tolerated all these sufferings without uttering a single word as if they were born for sufferings and insults. These Smritis and Sutras never looked at them sympathetically and amicably but tortured and inflicted them.

Dr. Babasaheb Ambedkar summarizes these laws and punishments prescribed in the verses as follows:

Such were the laws made against the Shudras by the Brahminic law givers. The gist of them may be summarized under the following heads:

1) That the Shudra was to take the last place in the social order.
2) That the Shudra was impure and therefore no sacred act should be done within his sight and within his hearing.
3) That the Shudra is not be respected in the same way as the other classes.

4) That the life of a Shudra is of no value and anybody may kill him without having to pay compensation and if at all of small value as compared with that of the Brahmana, Kshatriya and Vaishya.

5) That the Shudra must not acquire knowledge and it is a sin and a crime to give him education.

6) That a Shudra must not acquire property. A Brahmin can take his property at his pleasure.

7) That a Shudra cannot hold office under the state.

8) That the duty and salvation of the Shudra lies in his serving the higher classes.

9) That the higher classes must not intermarry with the Shudras. They can however keep a Shudra woman as a concubine. But if the Shudra touches a woman of the higher classes he will be liable to dire punishment.

10) That the Shudra is born in servility and must be kept in servility forever.

The laws prescribed in Sutras and Smritis are against the Shudras. These laws prescribe unfairness to the Shudras. They consider the Shudras as inferior comparing to Upper Classes. They consider Shudras are born in salvation and are slaves. There is no way for them to get out from this salvation. These laws, regulations indicate that there is only one duty which they have to perform and that is to serve the Upper Classes. Instead of it, if they do other activities, it mentions they are violating the rules framed for them and performing offence for which they have to ready for receiving punishment or penalties.

The laws and rules do not in the favour of Shudra and treat Shudra unfairly and inhumanly. Shudras without uttering a word tolerate all these injustice. These Smritis and Sutras signify that Shudras are generated for
sufferings and lead the inhuman life. They are born to face calamities. They have no other option without facing and receiving difficulties. They are for torturing and insulting. Smrities and Sutras exhibit that they are lifeless, spiritless, emotionless and liable for hate and envy. These Smritis and Sutras assigned low and despicable status to them.

Dr. Babasaheb Ambedkar after exposing the pitiable situation of Shudra in these Smritis also refers some Sutras, incidents from the mythology which exhibit that they were the crucible part of the society and had dignity. It indicates that though all and more cruel things, punishments are prescribed in Smritis and Sutras to the Shudras, though these Smritis and Sutras points out that Shudras are derogatory and marginalized community, there are some Sutras, incidents in the ancient period which reveal that the Shudras had a proper and significant position in the society. They were treated equally in the society.

Dr. Babasaheb Ambedkar signifies instances of the statements from the ‘Atharv Veda’ and ‘Vajsaneyi Samhita’ which focusses light on the good position of Shudra. In the ‘Atharv Veda’ (ixx.32-8) there is a prayer in which it is mentioned that do something which make me loveable to Brahmins, Kshatriyas, Vaishyas and Shudras to whom we love and to whom everyone is able to see. The second statement of ‘Atharv Veda’ (xix.62.1) states do something because of which I would be beloved among Gods, among the kings and make me dear to everyone who sees to the Shudras and to Aryans.

These two statements from ‘Atharv Veda’ clearly state the position of the Shudras. It shows that Shudras were considered as important as the other three.
Dr. Ambedkar also quotes the statements from ‘Vajasaneyi Samhita’. The first statement (xviii.48) of it refers to give us luster among Brahmins, kings, Vaishyas and Shudras, give me the luster added luster. The second statement (xx.17) refers ‘if we have done sin against Shudra or Aryan in the village, in the forest, in the assembly, if we have done sin in the matter of the duty towards the other, destroys our sin. Another statement’ (xviii.4) explains that a person who is praying say that I speak auspicious words to the people, Brahmins, Khshatriyas, Shudras and the the giver of Dakhsina. My wishes should be fulfilled.

The statements from the ‘Atharv Veda’ and ‘Vajasaneyi Samhita’ indicate that Shudras were treated equally and with honour. No differences were considered among Brahmins, Kshatriyas, Vaishyas and Shudras. Dr. Babasaheb Ambedkar points out that though the Dharma Sutras denies the right of upanayan and the wearing of the sacred thread and the study of Veda, there is a provision in ‘Samskara Ganpati’ that Shudra is also eligible for upanayana. He also focusses on the story from ‘Chhandogya Upanishada’ (iv: 1-2) which narrates that Ravika, the preceptor taught Veda to Jansruti who was Shudra. He finds out the instance of Kavasha Ailusha, a Rishi who composed several hymns of the Tenth Book of the ‘Rig Veda’ was a shudra. Dr. Babasaheb Ambedkar refers that Jaimani (Badari), the author of the ‘Purva Mimasa’ views that Shudra could perform Vedic sacrifices. ‘Bhardwaja Sutra’ (V.28) states that there was a school of thought who acknowledges that Shudra has a right to light the three sacred fires necessary for the performance of a Vedic sacrifices. He also points out that there are some texts which acknowledge that Shudra was eligible to perform Vedic rites. Dr. Babasaheb Ambedkar also narrates the story of Ashwin who offers Chyavana a perpetual youth, was offered Soma, a drink by Indra. Indra was compelled to give Soma to
Ashwini by Chyavana. Ashwini was *Shudra*. It indicates that Soma was also allowed to *Shudra* which was denied to *Shudra* by Dharma Sutra.

These Sutras and incidents of ancient period referred by him points out that there was a favourable, equal atmosphere and background to *Shudra*. It indicates in that period, they were not neglected and treated inhumanly. In this period, they were not the marginalized section of the society but they enjoyed equality, liberty and fraternity at the every sphere of the field.

Dr. Babasaheb Ambedkar after pointing out the equal status of *Shudra* in the society also mentions the provisions of obtaining Upper *Varna* by quoting the verses from ‘*Manu Smriti*’ which points out that the female from Brahmin and female of *Shudra*, if both have children from the upper caste; they obtain the upper caste within in the seventh generation. It also points out that a *Shudra* can obtain the status of a Brahmin and a Brahmin can obtain the status of *Shudra*. These rules are also applied to the offspring of a *Kshatriya* and a *Vaishya*.

Dr. Babasaheb Ambedkar also explains that *Shudras* were participating in the Coronation of kings. There was a custom that the representatives of people were offering of sovereignty. These representatives were called Ratnis. One of the Ratnis was *Shudra*. Receiving the sovereignty, the king was going to the house of each of the Ratnis and making of offering to him. It indicates that *Shudras* had acquired important place in the society.

Dr. Babasaheb Ambedkar also focuses the custom which was existed at the time of the coronation of the king. Nilkantha, the author of ‘*Nitimayukha*’ refers in the coronation of later time the four chief ministers Brahmin, *Kshatriya*, *Vaishya* and *Shudra* were consecrated the new king.
Then the leaders of the upper Varna and lower caste were consecrating him with holy water. Shudras were members of the two political assemblies i.e. Janpada and paura where people were respected by Brahmins.

Dr. Babasaheb Ambedkar also quotes from ‘Shanti Parva’ of ‘Mahabharta’ to signify the noble position of Shudra where Bhismadvises to appoint three Shudras as ministers who are humble, of pure conduct and dutiful. In ‘Manu Smriti’ when it is said that Brahmin should not live in the Kingdom of Shudra, it means shudras were kings.

Dr. Babasaheb Ambedkar after exhibiting the glorious past of Shudra in the society and mentioning their powerful position in the kingdom says:

*The Shudras were not poor and lowly. They were rich. This fact is testified by the Maitrayani Samhita (iv.2.7.10) and the panchavimsa Brahmana (vi.1.11).*

The above statement points out that it is proved that ‘Maitrayani Samhita’ (iv.2.7.10) and the ‘panchavimsa Brahmana’ (vi.1.11) points out that Shudras were not poor but rich and wealthy.

All this specify that Shudras were not fragile, weak but they were rich and powerful. They were kings and ministers. They were assisting the kings to run the administration of the kingdom. They had acquired significant places and belonged to a brave community. As they were assisting the kings in the administration of kingdom, they were intellectual and accomplished. There was a need of them to run the administration well, to face the difficulties aroused in the kingdom. Heera singh about the status of Shudra in the ancient India comments:

*Shudra in ancient (post Vedic) India could be warriors and could use weapon. In the Mahabharata, there are descriptions of armed soldiers*
belonging to Shudra Varnas. In the later Vedic period, the Shudras had share in political power. At the same time, there is evidence showing the emerging tendency to exclude them from participation in public life, which they seem to have lost by the period of dharmasutras.

He states that in the post Vedic period Shudras were warriors and using weapons. He adds that there are descriptions of armed soldiers belonging to Shudra Varna. It indicates they had a right to take a part in battle. They had the right to hold weapons. The early Vedic period points out that they were taking part in politics. But at the same time, there are proofs of the tendency of excluding them from the society were emerged but they were fully excluded from the period of Dharmasutras. It indicates the process of excluding them was partially started in the Vedic period and the process of excluding them was fully implemented in the Dharmasutras. They were fully marginalized in the time of Dharmasutras.

The people who once were equal to Brahmins, Kshatriya and Vaishya, who acquired the main positions the kingdom, advising kings, taking parts in wars, eligible for upanayan and Soma why latter were believed as insignificant, needless to society?, why later they were banned, treated brutally, became poor ?, why they were considered slaves, born for the services of the society, denied the religious rituals, believed filthy, hateful community, became degraded? , why different illegal treatment is offered to them?, once who were the significant people why latter they believed unlucky, impure? These and so many questions towards these people raises that were the pillars of the society are later marginalized exploited and banished by the society.

Dr. Babasaheb Ambedkar invents the causes behind the exploitation, degradation and marginality of Shudra. But before that he first deeply goes to the root of the origin of Shudra and raises the
question who were the *Shudras* and explains the origin of *Shudra*. He regarding the origins of *Shudra* says:

*The theory I venture to advance may be stated in the following three propositions*

(1) *The Shudras were Aryans.*

(2) *The Shudras belonged to the Kshatriya class.*

(3) *The Shudras were so important a class of Kshatriya that some of the most eminent and powerful kings of the Ancient Aryan communities were shudras.*²⁷

Dr. Babasaheb Ambedkar puts the above hypothesis. He states that *Shudra* community is originally Aryans and belonged to *Kshatriya*. There were so eminent and powerful kings of a class of *Kshatriya* that some of them belong to Ancient Aryan.

While pursuing the hypothesis, he refers ‘*Shanti Parvan*’ of ‘*Mahabharata*’ and invents the origin of *Shudras*. He refers the passage in verses 38-40 of chapter 60 which mentions that Paijavana was a *Shudra* for whom *Brahmins* performed sacrifice and from whom they received a hundred thousand purnapatras in the form of Dakshina. He also refers Nirukta of Yaska and concludes that Paijavana is Sudasa who is the son of Pijvana. Divodasa is the other name of Pijvana who was a king and grandson of Devavata was a Vedic Arya.In the ‘*Rig Veda*’, Sudasa is described as a warrior, very famous for his bountifulness and Dakshina. Vasishtha was his family priest and his coronation ceremony was performed by Vasishtha. Sudas also performed Ashvamedha Yajna. Dr. Babasaheb Ambedkar about Sudas says:

*From the Rig Veda, we know that his real was Sudas, that he was a Kshatriya. He was more than a Kshatriya. He was a king and a mighty king. To this, the Mahbharata adds a fresh and a new detail, namely*
that he was a Shudra. A Shudra to be an Aryan, a Shudra to be a Kshatriya, and a Shudra to be a king!!\textsuperscript{28}

He states above that ‘Rig Veda’ signifies that Paijavana’s real name was Sudas and he belonged to Kshatriya. He was powerful king. Dr. Babasaheb Ambedkar by referring ‘Mahabharata’ points out that king Sudas was Shudra. It exhibits that Shudra was an Aryan, he was Kshatriya and a king.

Dr. Babsaheb Ambedkar invents the root of Sudas with a historical documents and evidences and declares that Sudas was a Shudra. He belonged to Bharata’s tribe who were the descended of Manu. As Sudas belonged to Bharatas, he was Arya. The information prescribed in the ‘Rig Veda’ that Sudas was a warrior who fought against ten kings in Dashrajjan Yuddha (battle), due to his charity; he was praised by Brahmins and also composed Vedic hymns. It is also suggested in it that Sudas was Kshatriya. ‘Shanti Parvan’ of ‘Mahabharata’, he claims, adds new information that Sudas was a Shudra.

It indicates a Shudra was the part of Khsatriya. It also suggests that as Shudra was a part of Kshatriya, it was not considered as a separate Varna. It points out that there were only three Varna and they are Brahmin, Kshatriya and Vaishya. T.H.P. Cheutharassery in his book ‘History of the Indigenous Indians’ says:

In those days, there were only three Varnas, the Brahmans, Kshatriya and Vaishya. Paijavan was a king. There was no Varna as Shudra. The Shudra was included under Kshatriya group. It is evident from the story of Vasishtha and Vishvamitra. The conclusion is that Shudra was not a separate group but part of Kshatriya, at that time as there were only three Varnas\textsuperscript{29}

It is stated above clearly that there were only three Varna. Paijavan was a king. There was no Shudra Varna. Shudra was under
Kshatriya group. It points out that Shudra was not a different group but it was connected to Kshatriya when there were only three Varna.

Dr. Babasaheb Ambedkar writes if the Shudras were Kshatriyas it indicates that there were only three Varna i.e. Brahmin, Kshatriya and Vaishya Varna in the Indo-Aryan society and the Shudra was the part of Kshatriya Varna. The fourth separate Varna i.e. Shudra Varna is the later creation in the Indo-Aryan Society. This separate Shudra Varna is generated, framed for the Kshatriya.

He adds that there was no existence of shudra Varna except ‘Purusha Sukta’ which is produced later. And as it is mentioned in the ‘Purusha Sukta’, it points out that this Varna is introduced later. He refers ‘Rig Veda’ in which there is no reference of Shudra Varna. He asserts:

*For, the Rig Veda, apart from the Purusha Sukta, does mention Brahmins, Kshatriyas and Vaishyas not once but many times. The Brahmins are mentioned as a separate Varna fifteen times, Kshatriyaa nine times. What is important is that the Rig Veda does not mention Shudra as a separate Varna.*

The above statement emphasizes that in ‘Rig Veda’, Brahmins are referred as a separated Varna as fifteen times, Kshatriya nine times and Vaishyas, as a separate Varna, is also referred. But there is no reference of Shudra. Shudra doesnot find in ‘Rig Veda’. It clearly states that Shudra Varna is the creation of latter.

The existence of Shudra Varna is mentioned only in ‘Purusha Sukta’, which is considered as the creation of later period. Besides ‘Purusha Sukta’, there is no room for the word Shudra in the ‘Rig Veda’. It indicates that Shudra Varna was later invented. Dr. Babasaheb Ambedkar further quotes the statements from the ‘Satapatha Brahmana’ and the ‘Taittiriya Brahmanin’, which are added before ‘Purusha Sukta’ in Veda, in which there
is no reference of Shudra as a separate Varna but it mentions Brahmin, Kshatriya and Vaishya as separate Varna. From these references he concludes that Shudra Varna was created latter only for some Kshatriya. He says:

*THE thesis that the Shudras were Kshatriya and if they became the fourth Varna it was because they were degraded to that position does not wholly solve the problem. It only raises another problem. This problem is why the Shudras were degraded?*

It is stated above that his investigation that Shudras which were the part of Kshatriyas dishonoured to the fourth Varna does not solve the problem but it advances another problem and the problem is why Shudras were dishonoured?

It indicates his curiosity towards the problem of Shudra. He does not satisfy by pointing out that Shudras are the part of Kshatriya but he attempts to find out why they are pushed to the lower Varna. He attempts to find out the causes behind the degradation, downfall, and plight of the Shudra. He points out that Shudras are originally the part of Kshatriyas but they are later separated from Kshatriya and separate Varna i.e. the new fourth Varna was formed for them. They were, after pushing in the fourth Varna, believed as insignificant and valueless human beings. Once they were kings, ministers, soldiers, composer of hymns, dignitaries but now they are boycotted, disrespected.

Dr. Babasaheb Ambedkar searches the cause, the possibility behind the degradation of them and explains that Shudra the part of Kshatriya, the second Varna, became the fourth Varna because of the conflicts, wars between Shudras and Brahmins. Separate Shudra Varna is the outcome of these conflicts. In these conflicts, Shudras were defeated by Brahmins so they were fall down from power, wealth and dignity. Brahmins as the
winner established their supremacy, started to rule Shudra and became the commanders of them. He says:

My answer is that the degradation of the Shudra is the result of a violent conflict between the Shdras and the Brahmins. 32

It clearly indicates that the downfall, dishonor of the Shudras is due to the conflict between the Shudras and the Brahmins. There were conflicts between the Shudra kings and the Brahmins and Shudra, the Varna, is the culmination of it. Shudra is the result of these conflicts; the predicament of Shudra is the outcome of it. The enmity, conflict between them is behind the dishonour of the Shudras.

He discusses the conflicts between Brahmins and Shudras to make his argument powerful. He first discusses the relations between two priests, Vishvamitra, the composer of the Gayatri hymn who is known as Rajarishi and Vasishtha, the priest. Vishvamitra was a Kshatriya and Vasishtha was a Brahmin priest. Dr. Babasaheb Ambedkar refers the stories from ‘Harivamsha’, ‘Vishnu Purana’, ‘Markandey Purana’, ‘Adi Parvan’ and the ‘Shalyaparvan’ of the ‘Mahabharata’ to point out the enmity between Vasishtha and Vishvamitra.

The story of Satyvrata who is called Trishanku is prescribed in the ‘Harivamsha’ where the enmity between these two Rishis has been found. There was anger in the mind of Satyvrata towards Vasishtha. He thinks that Vasishtha is opposing him for ascending the throne of his father and he is also behind sending him for penance. While returning from the penance, he becomes hungry and kills the milch cow of Vasishtha and satisfies his and also Vishvamitra’s son’s appetite. Vishvamitra, after coming home, becomes gratified after listening this and asks Satyvrata for a boon. Satyavrata demands to reach the heaven alive with his body. After installing him on the throne of his father and performing sacrifices
on his behalf, Vishvamitra on the opposition of Gods and Vasishtha raises Satyvrata alive to heaven.

Dr. Babasaheb Ambedkar narrates another episode which mentions the conflict between them. He suggests that this episode of their enmity appears in the ‘Vishnu Purana’ and the ‘Markandeya Purana’. This story is related to Harishchandra, the son of Trishanku. Once, Harishchandra while hunting receives the voice of a crying female. In reality, it was the voice of sciences that were mastered by Vishvamitra. Receiving the voice of female, Harishchandra as a king addresses sinner to a person who is responsible for that voice. Vishvamitra becomes furious on the words of the king. Because of his fury, sciences burn to ashes and the king begins to tremble. The king says that as he is a king, it is his duty to bestow gifts to the Brahmins, protect the weaker and to fight against the enemies. Vishvamitra demands gifts from him. The king offers everything including kingdom, his wife, son and himself. But Vishvamitra is not satisfied and he torments Harishchandra very much. Eventually, Harishchandra resolves to commit suicide on the pyre of his son. But at the same time, Gods, Satya Dharma, Vishvamitra appears there and saves him from committing suicide. Indra tells him that because of the good deeds, his wife and son has conquered the heaven and they are pleased to take him in the heaven. The king Harishchandra with his friends and disciples goes to the heaven. Vishvamitra makes Rohitashav, the king’s son, as his successor. Vasishtha was the family priest of Harishchandra. After twelve year’s penance in the water of Ganga, when he comes to know that Vishvamitra tortured Harishchandra very much, he became irritated and called Vishvamitra as a hater of Brahmins and curses that Vishvamitra would be a crane. Vishvamitra reciprocates the curse and curses that Vasishtha would be a bird species Ari. Both transformed
according to the curses. Crane and Ari started to fight. Due to their fight, ocean started to overflow, the earth started to shake and the animals, creatures started to vanish. Brahma arrives there and orders them to stop. He restores their original forms to them and advises them to reconcile.

The third episode which is referred by Dr. Babasaheb Ambedkar is related to the king Ambarishi also shows the connection of the enmity between Vasishtha and Vishvamitra in which Vishvamitra curses his son that they would be degraded like Vashishtha’s son and eat dog’s flesh for a thousand year when they deny to go as a victim of a sacrifice instead of Shunasshepa, a son of a rishi Richika.

Dr. Babasaheb Ambedkar also quotes the episode to indicate the enmity between these two priests from the ‘Adi Parvan’ of the ‘Mahabharata’. In this story, it is mentioned that Vishvamitra desired to be the official priests of the king Kalmashapada but the king appoints Vasishtha as his official priest. When the king becomes cannibal because of the curse of Shakti, the son of Vasishtha and the Brahmin to whom the king sends human flesh as food, Vishvamitra instigates the Rakshasa to eat the sons of Vashishta. After receiving the news of his sons as the victims of Rakshasa, Vasishtha tries to commit suicide but fails in his attempts and returns to his hermit.

All these episodes quoted by Dr. Babasaheb Ambedkar reveal the enmity between these two priests. He points out that Vishvamitra desired to kill Vashishta. Dr. Babasaheb Ambedkar quotes the author of ‘Shalyaparvan’ of ‘Mahabharata’ to make his argument powerful. The author of it tells the story in which Vishvmitra orders river Sarswati to carry Vasishtha towards him. His purpose was to assassinate Vasishtha. The
River Sarswati in fear carries Vasishtha with her flow but at the same time saves him from Vishvamitra.

Dr. Babasaheb Ambedkar exposes the enmity and conflicts between these two *Varna*, Classes by quoting and referring the different episodes. He further adds:

*The enmity between Vasishtha and Vishvamitra was not an enmity between two priests. It was an enmity between a Brahmin priests and a Kshatriya priest.*

He emphatically puts above that the conflict between them was not only the conflict between two priests but it was the conflict between the two priests of different *Varna*, Classes i.e. Brahmin and *Kshatriya*.

Dr. Babsaheb Ambedkar adds that there was a conflict between these two *Varna*’s priests due to the gifts, right to teach Veda and the right to officiate at sacrifices. *Brahmins* thought that it is only the right of the *Brahmins* to receive gifts, to teach Vedas and to officiate at a sacrifice. *Kshatriya* has a right to learn Veda and not to teach it. Like this, they have a right to perform sacrifices but they have no right to officiate it. On this point there was dispute between them. And each *Varna* was trying to overcome on the other regarding these issues.

Dr. Babsaheb Ambedkar after this throws light on the conflicts between the kings and the Brahmin rishi to point out the enmity between these two *Varna*.

He refers the first king who came in conflict with the Brahmin rishi was Sudas who belonged to the people of Bharata. Sudas removed Vasishtha from the position of family priest and appointed Vishvamitra on that position. Vishvamitra performed sacrifice for the king. Sudas threw Shakti, the son of Vasishtha in fire and burnt him alive. The reason
behind it is prescribed in the ‘Shadgurishishya’. It is explained that when Sudas performed sacrifice there was a debate between Shakti and Vishvamitra. In this debate, Shakti overcame the power of speech of Vishvamitra and defeated him. Vasishtha because of the death of his son as it is referred in the ‘Taittiriya Samhita’ and confirmed by ‘Kaushitaki Brahman’, became incensed and expressed his wish for having off springs to defeat Sudas. To fulfil his wish, he performed the sacrifice. Due to it, Vasishtha obtained off springs and defeated Sudas. Dr. Babasaheb Ambedkar refers Sudasas to Sudas and his family.

Dr. Babsaheb Ambedkar adds another instance of conflict between the kings and Brahmin rishis by quoting the stories prescribed in the sacred books. The kings whose instances are referred are the four in numbers. They are Vena, Pururavas, Nahusha and Nimi who came in conflict with the Brahmins.

The first instance of the conflict between king Vena and the Brahmins is quoted from the ‘Harivamsa’. Vena was the son of Prajapati and Sunita who was a daughter of Mritya (death). He was undutiful and corrupted king. He was irreligious and was not respecting, honouring the Veda and run his kingdom without acknowledging any law. In his kingdom, people were living without study of sacred books. He did not allow anyone to perform sacrifices in his reign. Marichi and all the great rishis addressed him that they are going to perform a ceremony which would last for years and advised him not to do any kind of sin during this period. They also advised him as he belongs to Atri race; it is his duty to protect the people. Receiving all this, he began to laugh loudly and uttered that as he is the ordainer and he cannot obey anyone. He addressed them as foolish and uttered that he is the originator of everything and can do anything. He can burn the earth and deluge it with
water. He has also the power of destroying the heaven and earth. Receiving all his utterances, the rishis became incensed and seized him and rubbed his thigh. From his thigh, a very short and black man was generated who is the founder of the race of Nishadas. He was defeated by the Brahmin rishis.

The second story narrated by Dr. Babasaheb Ambedkar is of king Pururavas’ conflict with the Brahmins. It is quoted from ‘Adi Parvan’ of ‘Mahabharata’. Illa was the father and mother of Pururavas. He was described as the ruler of the thirteen islands of the ocean. He was very popular among his people and was a powerful king. But latter, he commenced quarrels with the Brahmins. He began to rob them and neglected their grievances. Sanatkumara from Brahma’s heaven approached and warned him about his behaviour, but he did not pay attention to his warning and lastly perished due to the curse of incensed rishis.

Dr. Babasaheb Ambedkar focuses the third king Nahusha who conflicted with Brahmin. His story is quoted from ‘Vana Parvan’ and ‘Udyogaparvan’ of ‘Mahabharata’. Nahusha was requested to become the king of heaven when Indra killed Vritra who was considered as a Brahmin and concealed in the fear of killing a Brahmin. Till ascending the throne, Nahusha was a righteous king. Seeing Indrani, the wife of Indra, morally he degraded and desired to possess her. But the Guru of Gods Angiras Brihaspati protected her from the king. Brihaspati advised him to wait for Indrani till it is sure that Indra is alive or not. Meanwhile, she found Indra and informs him about the intent of Nahusha. Indra suggested her to ask Nahusha to come and take her in the carriage which would be carried by rishis. Indrani put this condition before the king and the king pleased to take her in the chariot with the rishis. The rishis yoked
to the chariot started to ask him questions because of which the king became confused and started to fear. As he started argument on Brahman texts, he lost his kingdom and its glory. As he condemned Brahman texts, attached the rishis and touched the head of Agasta rishi by his leg, Agasta rishi cursed him by saying that his merit be exhausted; he should be degraded from heaven to earth and should crawl like huge serpent for ten thousand years. His downfall was due to the curse of the rishi.

The last and fourth king mentioned by Dr. Babasaheb Ambedkar who conflicted with Brahmin rishi is Nimi. His story is quoted from the ‘Vishnu Purana’. The king Nimi requested Vasishtha to officiate at sacrifice which was to last to a thousand years. But Vasishtha tells him that he is already engaged in the work of Indra for five hundred years. After coming back, he will perform the sacrifice at Nimi. Nimi does not utter a single word at this time. Vasishtha goes away considering that he will conduct the performance at sacrifice after accomplishing the work with Indra. But when he returns from accomplishing the performance at sacrifice, he finds that Gautam rishi and others are performing the sacrifice. Discerning this, Vasishtha became incensed and he cursed Nimi. He curses, when the king was asleep, that the king will lose his corporal body. When the king awakes he finds that he is bodyless. The king then retorted a similar curse to Vasishtha and died. At the end of the sacrifice, the Gods are ready to restore the life to the king. But the king denies the offer of the Gods and prefers to live in the eyes of the animated things.

These kings by doing some unfair acts, mistakes incensed the Brahmin rishis and perished themselves. It is mentioned that these kings were powerful, brave but because of their sinful acts, they were cursed by the Brahmin rishis and they had to lost their kingdom and glory. Sudas
was defeated because he appointed Vishvamitra as his family priest by removing Vasishtha and killed Shakti, the son of Vasishtha. Vena, as he did not acknowledge the advice of the rishis and tormented the rishis, he was seized, rubbed and defeated by them. Pururavas another powerful king, troubled and robbed the Brahmans, did not acknowledge the advice of Santkumara and lost his kingdom due to the curse of the rishis. Nahusha the king of the heaven became immoralized and yoked the rishis to his vehicle which was prepared to carry Indrani. Due to this act, Agasta rishi became incensed and cursed the king and his downfall was happened. Nimi, the king, as he did not wait for Vasishtha rishi for the performance of sacrifice and performed the sacrifice by Gautam and other rishis pulled the curse of Vashishtha for not waiting him and died. Impoliteness, arrogance, intoxication of kingship was responsible for their downfall.

Dr. Babasaheb Ambedkar after narrating these instances, stories of different kings and their downfall by Brahmin rishis exposes their relations with each other and points out that they all belong to Shudra. He further exposes the similarity among these kings and establishes their link to the Shudra. He asserts:

*Sudas definitely was a Shudra. The others although they have not described as Shudras are described as having been descended from Ikshvaku. Sudas is also described as descendant of Ikshvakus. There is nothing far-far-fetched in saying that they were all Shudras.*

It is clarified from the above statement that Sudas was surely Shudra who was descendant of Ikshvakus. It is added that though these kings were not described as Shudra but they are also belonged to Ikshvakus. This fact indicates that Sudas and these four kings are the descendants of Ikshvakus. This exhibits that as they are the descendants of Ikshvakus like Sudas and as Sudas was Shudra, these kings were also Shudra.
This conflict between the kings and the *Brahmins* created feudality between these two *Varna* i.e. *Shudra (Kshatriya)* and Brahmin. This feudality was responsible for the degradation of the *Kshatriya* and formation of the *Shudra Varna*. They were pushed in the lowest *Varna* due to their behaviour and defeat by *Brahmins*. Dr. Babasaheb Ambedkar says:

*Understood as a history of conflict between Brahmins and Shudras, it helps one to understand how the Shudras came to be degraded from the second to the fourth Varna.*

He states above that if the history of conflict is understood, it would assist to understand the cause behind the dishonour of *Shudra* from second to fourth *Varna*. G.N.S. Raghavan on this invention of Dr. Babasaheb Ambedkar comments:

*In his work Who were the Shudras? (Thacker, 1946), he established that Sudras were originaly Kshatriya clan. A ruler named Sudas and his kin were frequently engaged in conflict with Brahmin rulers, and oppressed each other by turns, the former being finally subdued and reduced to the lowest rank --- of a new, fourth caste.*

It is stated above that Dr. Babasaheb Ambedkar linked that *Shudra* were the *Kshatriya*. Sudas, the king and his kindred were often conflicted with *Brahmins* who were leaders. *Brahmins*, lastly, conquered them and worsed them to the fourth *Varna*. It indicates that by forming new *Varna* and by pushing them in it, Brahmin penanced them.

Dr. Babasaheb Ambedkar after this exposes the technique employed by the *Brahmins* to make the worse situation of the *Shudra*. He talks how the powerful *Shudra* are pushed down to form the fourth *Varna*. He exhibits how the *Shudras* are dishonoured and how they are marginalized in the society. He attempt to invent which weapon was employed against them to make subdue and fragile. He himself raises the
question regarding the technique employed by the Brahmins for the degradation of the Shudra and he answers it as follow:

My answer to the question is that the technique employed by the Brahmins for this purpose was to refuse to perform the upanayan of the Shudras. I have no doubt that it is by this technique that the Brahmins accomplished their end and thereby wreaked their vengeance upon the Shudras.37

He states that the technique employed by the Brahmins to subdue the Shudra kings was to refuse to perform of upanayan. Upanayana is a religious ceremony in Hindu religion. He adds that he has no doubt that with the assistance of this technique the Brahmins achieved their goal and revenge, hurt Shudra.

Upanayana as mentioned earlier is a very significant religious ceremony by which performance the individual is consented to study ‘Vedas’. The significance of it is expressed by Thomas Kalary in the following manner:

upanayan literally means “leading to a guru” and indicates the birth of life of the spirit. this preparatory stage has the specific objective of learning how to discipline oneself, of learning the Vedas and of acquiring the traditional cultural values.38

The above description signifies that by performing upanayana, the boy was allowed to take education, to study Veda and allowed to acquire traditional cultural values.

Dr.Babasaheb Ambedkar after inventing the technique i.e. refuses of upanayan to Shudra, because of which they are marginalized, focuses the changing nature of the upanayana ceremony. At the outset, it was a very simple ritual but then it became very complicated. At the outset, for performing upanayan, the boy was coming with a samidha i.e. a grass blade and was asking a teacher that he wants to become a Brahmachari
i.e. a student. The boy was seeking the permission from the teacher of staying with and receiving education from him. Yajnopavita i.e. to wear the thread to the Brahmchari was also the part of the upanayan. But later, this ritual became very complicated. By referring ‘Ashvalayana Grihya Sutra’, he exposes that the separate methods, things, object were employed to perform the upanayana of different Varna. It was also forced to learn Gayatri Mantra after the end of upanayan. It indicates that the simple rite was made more entangle and lengthy by introducing new traditions.

Brahmins, Kshatriyas and Vaishyas were eligible for upanayan. They had the right to perform upanayan. But Shudra as the lower rung of the Varna system had no right to perform this rite. Upanayana was denied to them. Dr. Babasaheb Ambedkar reveals that upanayana became the criterion of deciding whether the person belongs to Shudra or other three Varna. If the person was denied upanayan, it points out that he is Shudra and if he was allowed to perform upanayana, it points out that he is not Shudra. Performance of upanayan was judging the person whether he is Shudra or not.

Dr. Babasaheb Ambedkar points out that at the outset of the Hindu Aryan society, all the classes, including Shudras, had the right to perform upanayan. Sudas, the Shudra king, whose coronation ceremony was performed by Vasishtha, had a right to wear a sacred thread. This instance exhibits that Shudras had a right to perform upanayan. Dr. Babasaheb Ambedkar also refers that in the ‘Sanskara Ganpati’, it is mentioned that Shudras are eligible for upanayan. It exposes that there was a time when Shudra was allowed for Upanayna.

But latter, they were deprived off this right of the performance of upanayan. It was decided later that Shudra is not applicable for the
ceremony of upanayan. It is also not mentioned why they are not applicable for this rite. Dr. Babasaheb Ambedkar points out that women were also allowed to perform upanayana but latter their performance of upanayana was also paused because their age of marriage and the age of Upanaya. The age of their upanayana was eight and their age of marriage was also latter became eight. So the ceremony of the performance of upanayana was merged in their marriage ceremony and it was paused to perform upanayan independently.

Dr. Babasaheb Ambedkar points out that the reason of the denying of the performance of upanayana to Shudra is not mentioned. It is not explained anywhere why the Shudras are not eligible for upanayan. As it is not explained why the upanayana of Shudras was denied, he claims that the reason he has invented i.e. the conflicts between Brahmins and Shudras, is the cause behind it. He says:

> There being no reason why the benefit of upanayana was withheld from the Shudra, the presumption must be in favour of my thesis which states that they had the right to upanayana that they were deprived of it and gives reasons why they were deprived of its validity.\[39\]

The above statement of him indicates his positivity towards the cause of the dishonour of Shudra invented by him. He points out that as it is not mentioned anywhere the cause of the stoppage of upanayana to Shudra, his thesis which puts the cause behind the dishonour of Shudra is authentic.

*Upanayana* was considered as a spiritual significance but latter it was attached to social significance. He points out as *upanayana* was denied to Shudra, they began to look at all three *Varna* as superior to them and the three *Varna* began to look at Shudras as inferior to them. He further exposes the rule of ‘*Purv Mimansa*’ which signifies that a person
who has no property cannot perform sacrifice. And the second rule of it refers that a person who performs a sacrifice must have studied ‘Veda’. As the Shudra has no right to collect property and to study ‘Veda’, they were unable to perform sacrifice. Upanayan lets a person to study ‘Veda’. As it was denied to them, they are far away from the study of Veda. As they have no property, they cannot perform a sacrifice. Their degradation was done in this way. Dr. Babasaheb Ambedkar writes:

*The stoppage of upanayana was a most deadly weapon discovered by the Brahmins to avenge themselves against the Shudras. It had an effect of an atomic bomb. It did not make the Shudra, to use the language of the Brahmins, a grave yard.*

It is stated above that the stoppage of upanayana was a fatal weapon detected by Brahmins to harm Shudras. He compares this technique with the atomic bomb. As the nuclear weapon destroys the lives, like that this weapon of stoppage of Upanayana destructed Shudra. He stated, in the words of Brahmin, they made the Shudra as a burial ground. By this, they harmed the Shudras and changed their condition and established for them a prestigious status. Brahmins permanently subdued Shudras.

As the Brahmins were learned and were gurus, they were imparting the knowledge to others. As they were Gurus, they were also conducting the performance of the function of upanayan. Only the Gurus or Acharya had the right of conducting the function of upanayan. Only the Brahmins who had learned were the rights of conducting this ceremony. Only in the different situations, Kshatriyas and Vaishyas had right to be a Guru. But latter, only the Brahmins had a right to become a Guru and conduct the sacrifice. If the Guru performs an unauthorized upanayana, there was a provision of his penance. As the Brahmins had the sole right to conduct the performance of the Upanayna, as it was in their hand to perform this
function, they had gained the right automatically of performing or denying the *upanayana* of a person. As they were tormented, assaulted by *Shudra* kings, the part of *Kshatriya, Shudras* became their enemies and they denied *upanayana* to them. It was very easy for them.

He further exposes that in the ancient period, the war, fight was not happening between the two persons only but it was the war between two communities. The kings who fought against the *Brahmins* were the representative of the *Shudras* and the Brahmin Rishis were the representative of *Brahmins*. It indicates that the war was between two communities i.e. *Brahmins* versus *Shudras*. So the *Brahmins* denied to conduct the performance of *Upanayna* to the whole *Shudra* community. *Brahmins* employed the weapon of *Upanayna* against *Shudras* and made them socially and religiously marginalized section of the society and made their condition pitiable.

Dr. Babasaheb Ambedkar further points out that there were two races of the *Kshatriyas*. The first was solar and the second was lunar race. The kings of the *Kshatriya* who came into conflict with *Brahmins* were of solar race. The *Kshatriyas* who belonged to lunar race were meek, weak by mind and had no self-respect. They acknowledged the supremacy of *Brahmins* and surrendered to *Brahmins*. On the other hand, the *Kshatriyas* who belonged to solar race were strong and brave. They were also talented like *Brahmins* and even superior to *Brahmins*. Many of them composed Vedic hymns. They did not acknowledge the supremacy of *Brahmins*. *Brahmins* had lot of privileges and facilities. They were respected as Gurus and they had the right of imparting education to others. They framed the duties of people the other *Varna*. They were not ruled by the Kings. Kings were inferior to them. Kings had no right to punish *Brahmins*. If a Brahmin marries a woman who had ten former
husbands who are not Brahmins, she is only the wife of a Brahmin and Kshatriya or Vaishya cannot claim her. Such and many provisions were made for Brahmins. Dr. Babasaheb Ambedkar makes it clear that all these things might have unbearable to the Kshatriyas who belonged to the solar race. So they had started quarrel with Brahmins, they had started to exploit, insult Brahmins. These Kshatriyas were begun to indicate from their deeds that Brahmins are not superior to them but are inferior to them. The insult, exploitation of the Brahmins was intolerant and made the Brahmins irritated. They also retorted them. The conflict between them started to occur. Eventually, Brahmin became successful in dominating Shudras, the part of Kshatriyas. They forced Shudra to become helpless by denying upanayan. The result of it was that Shudras became handicap socially, spiritually and religiously. They became marginalized and exploited by Brahmins. They were forced to lead insulted and shameless life. Denying upanayan was a powerful attack on them from which they could never recover them and became the servant of Brahmins. Shudra became the prey of this technique of denial of upanayan and became hated community in the society.

Dr. Babsaheb Ambedkar puts forth that as Shudras were less in numbers, they tolerated all these offences and predicaments. As they were few thousands, they could not resist the denial of upanayan by Brahmins. They were unable to prevent their insults and sufferings by their enemy. They became helpless, fragile and weak before Brahmins. He adds that there is the difference between the Shudra of Indo-Aryan society and Hindu society. These two Shudras are totally different from each other. In the Indo-Aryan period Shudras was the name of the person belonged to the particular race. The word Shudra is used to indicate the quality of the low, uncultured people in Hindu society. They are only
lower plane of culture. The Shudra of Hindu society belonged to the different tribes. It is the group of people of different tribes. They are not the descendants of the original Shudra because the original Shudra belong to a particular race or tribe. There is no connectivity, similarity and link between the Indo Aryan and Hindu Society Shudra. As they are not the lineage of original Shudra, Shudra of Hindu society is innocent and backward. But unfortunately, the same rules, fines and punishments are applied to them which are formed for the original Shudra. The penances, penalties and fines were the results of the tyrannies, torments forced upon Brahmins by Shudra of Indo-Aryan society. By their evil acts, the original Shudra incurred the curses, irritations of Brahmins and the Brahmins employed the technique of the denial of upanayan against them and made them their servants. The latter days Shudra, though they are different from the original Shudra, have been facing the rules, penalties formed for the original Shudra. The latter days Shudra are the gratuitous prey of the policy formed by Brahmins for original Shudra.

Dr. Babasaheb Ambedkar points out that Dharma Sutrakara also made the distinction between these two Shudras by dividing Sacchudra and Asac-chhudra and between Anirvasita Shudra and Nirvasita Shudra. By referring ‘Dharma Shastra’, Vol.2, p.123 of P.V.Kane, a great historian, he states that Sacchudra and Nirvasita Shudra refer to the Shudra of Indo-Aryan society and the Asac-cchudra and the Anirvasita Shudra refers to the Shudra of Hindu Society.

Dr. Babasaheb Ambedkar further states the causes behind the defeat of Shudra by Brahmins. The first cause is that the Shudra of the Indo-Aryan society were unable to realize the effect of the loss of upanayan in future, the second is they were also not organized and the kings of Kshatriya had also not sympathy towards Shudra. There was no
affinity between Shudra and non-Shudra Kshatriyas. On the contrary, Brahmins maintained their unity; they were also interested in their class and developed class consciousness among themselves. So it was easy for them to defeat Shudra and they defeated them by employing the technique of denial of upanayan against Shudra and made their condition pitiable and marginalized.

Dr. Babasaheb Ambedkar minutely studies Shudra, the marginalized community. He finds out their origin. He adds the information that Shudras belongs to the lineage of great kings, they were the rulers. He discusses the reasons behind their degradation. He also quotes the verses from the sacred books which support and fix the wretched condition and states that the dishonour of Shudra is proper and sanctioned by God. By producing different types of evidences from ‘Veda’, ‘Mahabharata’, various Puranas and different scriptures, he proves his argument that Shudra was the part of Kshatriya. In the history, they were the kings, noble persons and belonged to solar race. They were equal to or great than Brahmins. But Brahmins had more provisions, facilities than them in the society. Though they were equal or great than Brahmins, Brahmins had supremacy in the society. Shudras might have not tolerated this and began to demonstrate that they are superior to Brahmins. They began to loot and troubles Brahmins. Brahmins did not tolerate this. Due to this cause, conflict was occurred between them. Enmity was generated between them and as a part of it, Brahmins who are priests denied to officiate the performance of the upanayan which allowed the person to take education of Veda. As upanayana was denied to Shudra, they gradually became illiterate and socially handicap. Their status became low and they were thrown below three Varna and their separate Varna was formed. Refusal of upanayan makes them socially and religiously degraded and marginalized.
Works Cited:


4. Ibid .P.11-12.


10. Ibid.P.09.


28. Ibid, P.127


31. Ibid, P.140

32. Ibid, P.140.


34. Ibid, P.155

35. Ibid, P.155.


40. Ibid. P.172.