CHAPTER-IV
TEXTUAL STUDY OF
VEDÉDHIKÉRANIRÍPAÚAM

The knowledge of the historical background of the work is essential to understand its theme as well as the world it contains. The text Vedídhikíra Nir£pa,am is written with in the basement of the Vedas and the socio- religious condition at that time.

A. Historical Background of the Vedic period

The Vedas provide the first literary evidence of Indo-Éryan civilization. Vedas are the most holy books of India. They are the unique scriptures of Hindu religious tradition. They contain spiritual knowledge surrounding all aspects of our life. Vedic creative writing with its philosophical maxims has stood the test of time. It is the main spiritual power
for all sections of Hindus in particular and mankind in general. Veda means wisdom or knowledge, or vision. It manifests the verbal communication of the Gods in human speech. The laws of the Vedas have been controlled by the social, legal, domestic and religious customs of the Hindus to the present day. All the mandatory duties of the Hindus at birth, marriage, death, etc owe a lot for their adherence to the Vedic rituals.

Vedas are the utmost authoritative texts in understanding the Hindu knowledge system. It was based on the authority of the Vedas. There are four Vedas viz, Ṛg, Yajur, Sūma and Atharva Vedas. Ṛgveda contains prayers to Gods. Yajurveda prescribes methods to use ḫks for sacrifices, Sūmaveda introduces musical comments, and Atharvaveda gives ways to make life successful and
contains methods to accomplish what can be called the aspirations of human life and nature. Each Veda has four sections: SaÆhita, Brĩhma,a, Ėra,yaka and UpaniÀads. SaÆhita has prayers or S£ktas, Brĩhma,a has sacrificial method,Ēra,yaka has Mantras and methods that are practiced in the forests; UpaniÀads normally appear in the last part of Veda is called Vedĩnta, and it deals with sacred philosophy. There are 108 UpaniÀads and ten of them are widely known.

The society and Caste in Îgveda

The origin of caste system is referred to in the PuruÀas£kta ofÎgveda. In PuruÀas£kta, the God or PuruÀa created the Brĩhma,a from his mouth, KÀatriya from his arms, Vai¿ya from his thigh and
the á£dras from his feet. The caste system in Îgveda is not hereditary. It was an economic and social organizational set up in which people chose their professions according to one’s ability, skill and intelligence.

“The fourfold – caste division was a feature of the Îgvedic society. The PuruÀas£kta of the Îgveda is often cited as a proof of the existence of caste division among the early Ëryans.’’

The only division based on Var¸a or colour was that between a white skinned Ëryans and the dark skinned non Ëryans. It is possible to concede that with diversification of professions, divisions on the
basis of occupation tended to emerge, but it would be wrong to suppose that it had taken shape in the early days depicted in the Īg Vedic literature.

The Īk provides us with a clear picture of life and thought in ancient India. The social life was based on family. The family is called Griha or Kula. Marriage was considered sacred and indissoluble. Monogamy was normal. But polyandry was privileged. Child marriage was unknown. The girls enjoyed maximum freedom in society. The remarriage of widows was permitted. The widow was required to marry her dead husband’s young brother. The female education was high during that time. Several women like GhoÀa, Apîla and Visvavîra are known to have acquired high levels in education. They have composite Mantras.
The society was patriarchal. Father was the head of the family. The costume worn in that time was of very high level. The woman and men used gold and precious jewels. The food habits of Ṛgvedic period were simple- vegetable, fruits, meat and butter being the usual items of food. Milk was a favourite drink. They also used Soma and Sura for drinking. The Soma was used as a sacrificial drink. The Sura was distilled from grain, though disapproved by the priestly poets, was potent liquor.

The people were highly skilled in fine arts. Musical instruments like flute, lute and harp were used. The songs were recited with the help of these musical instruments. In Ṛgvedic society there were professional girls of dancing.

The religion of the Ṛgveda was in continuation of the primitive faiths prevalent among the Ēryans.
The deities worshipped by the Ígvedic Ėryans were fairly many and they have been grouped under three convenient heads such as terrestrial like Päthvi, Agni and Soma, etc. celestials like Dyîns, Varu¸a, S£rya, etc, and Atmospheric like Indra, Vîyu, Parjanyî, etc. The predominance of the male divinities over their female counterparts was another characteristic of Ígvedic religion.

Yajurveda

In course of centuries massive literary texts were comprised of successive works known as the Yajur, Sîma, and Atharva Vedas. Yajurveda mainly discusses Yîga and Homa Mantras. The rules of Yîga are mainly in the form of prose and it is known as Yajus. Yajurveda has two main branches- Kya¸a
Yajurveda and áukla Yajurveda. Even though Patañjali described 101 branches of Yajurveda Saēhitas which belong to the five branches are only available today. Among these, Kṣṭaka Saēhita, Kapināta Saēhita, Maitrīyani Saēhita, Taittiriya Saēhita or Ėpasthamba Saēhita are the four.

The Saēhitas which contain the Mantras of important Īgīgas are the oldest pieces in Yajurveda. It also contains detailed description of Darśapāraya, Agnihotra, Rajasēya, Sarvamedha and the Mantras used for this Īgīgas. Here saints are considered as Mantra Dāṇḍas. Indra, Varuṇa, Vīṣṇu, Aswini Devas are considered as Gods. Āatapatbrīhma, which comes under Mīdhwandina, which is a branch of áukla Yajurveda is a good example of this.
Yajurveda which is essentially of Karmakāśāda contains prescriptions of the site of Yajña and the Mantras which are chanted while making Agnikunḍha. It also contains Mantras which are meant for praising the red bricks used for making Yīga site and also Dravyas used for Yīgas.

Śīmaveda

Jaimini says that Śīmaveda is in the form of Mantra which is essentially a type of song. Legends say that Ṛg,Yajur, Śīma Vedas are same and Vyāsa divided it. The one who conducts Yīga is called Yīga possessor, ie he who spends money on it. Besides him there are four other priests. For assisting those there are many āśīayas. Śīmaveda also has many branches as per Mahābhīṣṭya and Viśuṣṭya. But there are only three Saṁhitā branches-
Kauthumçyam, Rï,ïyançkam, Jaiminçyam which are available today.

Sïmaveda SaÆhita is divided into two Arcikas- Êgneya Kï,da and Aindra Kïnda, Soma Kïnda, Pavana Kïnda, Êra,ya Kï,da comes under the first Arcika. Agneya Kï,da deals with the Mantras which praise the Agni. Aindra Kï,da those of Indra, Soma Kï,da has Soma Mantra. Êra,ya Kï,da has Mantras on Soma and Indra. And the first Mantra of Sïma Veda shows the well being of the society,

"

Oh! Agni, come nearby, for eating Homadravyas and for distributing it to Devas, listen to our praising words and be seated in this. “Let my ears be able to hear the needed words, my eyes be
able to watch good things.’” Śāmaveda end up with this beautiful prayer. From this it is understood that saints who are the creators of Mantra preached this for the wellbeing of the society.

**Atharvaveda**

Vedas were being called as Trayi as they were three in number- Īg, Yajur and Śāmavedas. During the onset of Vedic period, Atharvaveda was not there. Later it was added with Vedas. It mainly comprises of Mantras for the destruction of enemy, protection from evil spirits and all. Atharvamuni who comes under the group Angiras is believed to be the creator of Atharvaveda. There is no description of Atharvaveda in any of the Brāhmaṇas. It is described by legends.

The introduction mainly deals with the rituals and beliefs. The creators of diseases are demons. For
curing the disease, BhaiÀajya Mantras are chanted. The description of Êyurveda is given here. ÊyuÀya Mantras contain Mantras for the longevity and health. It also contains Mantras which deal with Upanayana, marriage ceremony and also for farmer’s well-being and for rain. Also it contains Mantras which can make one win in gambling. It contains Mantras for increasing life span. Saumanasya mantra is the one which is able to abolish the activity of demons and evil spirits and can tie up the broken pieces of mind due to enmity.

Authority of the Veda

In Yajurveda, Veda means knowledge. This knowledge is God Himself. It is clearly shown in the following stanza.

“ãÉ¨ÉÈ ÉiÉÉ “ÉÁÆ âhÉÉä nunùÉiÉÖ

ºÉÉä%”ÉðÉiÉÊ
"É¶É®É½pÉ®Éä nùÉjÉ BÈvÉ ‘É®Éä

"ÉÄÉÆ |ÉÊiÉÔÉ½pØjÉä

EòÉ˚ÉÉè%nùÉiEòg°ÉÉ

+nùÉiEòÉ˚ÉÈä%nùÉiEòÉ˚ÉÈäÉÈÉ ÈÈÉnùÉiÉÄ

EòÉ˚ÉÈä nùÉiÉÉ EòÉ˚É:

|ÉÊiÉÔÉ½pØiÉÉ EòÉ "ÉìÉkÉä**"

You have given me varu¸a for Yaman. May dharma come to me as I wish for eternity, who is the
donor, for whom it is being given, for whose life it is
useful. Oh! Great Veda I dedicate it to you.

"˚ÉèÉnãÉ° {ÉÖxÉiÉÒ

nãúÉãMÉÉt°ÉÉÉ˚ÉÉÉÉ ÒÉ½pÉÉ °iÉxÉÉÉä

˚ÉòÉ{ÉpÉÉÉE: 
iÉaÉÉ "ÉnùxiÉ: °ÉÉÉÉnãÉÉÉÉ ÉÉÉÉÉRÉÉÉé 

°ÉÉÉÉÉÉ (ÉiÉaÉÉä Òú°ÉòhÉÉÆ**"

Vedavíni was created by god for the supremacy
for man. It is the foundation of knowledge and is of
purity. Let the knowledge be purified by the Goddess of the world. Let us be filled with joy and peace through this Viñini.

“aÉnùOÉ°Éä aÉnù©úhàÉã aÉiøÉìÉÉàÉÉÆ

aÉÉnùîxpùaÉã*

aÉSUÚôpäù aÉnùaÉæ

aÉnäùxÉ¶SÉEPòÉÉ ́ÉaÉÆ aÉnäùEöøaÉÉÊvÉ

vÉ``ÉçhÉÒ iÉøÉÉ́ÉaÉVÉxÉ°ÉÉ°É**”

If we show the act of knowledge lack towards áudras and Aryas in village or in forests or in a Sabha or in our mind itself, let god remove it.

**Veda is ApauruÀeya**

In 7th chapter 48th hymn of Yajurveda it is being told that God itself is Veda. You are given to me by Varuàa for Yama. Let Dharma come to me who desires the eternity who is the provider to whom he is available. To which life it is fruitful, oh! Supreme
Veda, I dedicated this for you. A person acquires knowledge through education and that acquired knowledge is Veda. It is being told in the 18th chapter that let extreme happiness being gained through this knowledge. Love among all castes.

"¬ûSÉÆ xÉÉä vÉäÊ½p ¥ÉÉÀhÉä¹ÉÖ
¬ûSÉRô®ûÉVÉºÉÖ xÉºÉPôÉvÉ
¬ûSÉÆ É´É·Éä¹ÉÖ ¶ÉÚpä¹ÉÖ ¨É滃 vÉäÊ½p ¬ûSÉÉ ¬ûSÉ¨ÉÂ**"

Oh! Agni, fill wise persons and our controllers with love. May we love Vaiṣyas and āudras, open the gate of love let me enter it.

"BiÉRÂóºÉvÉºÉ {ÉÈ®ú nàù nùnùÉÈ¨É gÉ¨ÉÉ¨É½pÉSSÉa ´ÉvÉÖ VÉÉiÉ´ÉänùÉ:
+xÉÉÉMÉxÉÉ ÉYÉ{ÉÉiÉ´ÉÉëææ +iÉ iÉ RÂóÆº`É VÉÉxÉÈiÉ {É®ú¨Éä ¨gÉÉä¨ÉxÉÂ**"

May man be enlightened with truth fondness?
The truthfulness is the protectors of Yajña. By understanding this, by knowing Vedic words, I am equal to the God. It is necessary to know who is he? May man get advice from dharma Vedānta.

“BiÉÆ YÉÉxÉÉIE {É®ú¨Éä ³gÉÉä”ÉxÉÂ näù´ÉÉ: ⁹Ét⁹ÉÉ É´Énù ⁹ú{É“ÉgÉ
ªÉnùÉMÉSÚôÉi{ÉÉIÉÉ|Énæùù´ÉgÉÉxÉèÈ
®ú¹|ôÉ{ÉÚiÉæ ÉÞèhÉ´ÉÉ|ÉÉÉÉ´É®ú⁹”Éè**”

May great persons understand the supreme God? Let them understand the kind and tides of God. Saints are the one who understood God. Establish God through Vedas.

“ªÉäxÉ ́É½pÈ⁹É ⁹É½p»ÉÆ ³ÉäxÉÉMxÉä
⁹É´ÉÇ´ÉänÂù⁹É”É¨ÉÂ
iÉäxÉä”ÉÆ ³ÉYÉÆ xÉÉä xÉäÉ
⁹´Énæù´Éä¹ÉÖ MÉxiÉ´Éä**”

A person attains knowledge through his
studies. Through this they attain Veda. By getting this knowledge, let us get happiness which is eternal.

Let the God make it sacred by the pure Veda. God created Vedas to make the mankind supreme. It is pure and is the source of ocean of knowledge. Let us reach the prosperity by gaining through this Viñi.

As per Dharmaraja Adhvarindra Veda is Apauruśeya. He clearly proves in his work Vedānta Paribhāṣa.
The initial Stage of Sarga, Parameswara created with the same sequence as the sequence of the Veda existent in earlier creation, but not Veda of a kind different from that; hence there is not that personal origin which consists in being the content of utterance not dependent on other utterance of the same kind.''

Everyone can study the Veda

In the 26th chapter of Yajurveda tells that everybody can study Veda.

"aÉlÉä''ÉÉ 'ÉÉSÉÆ
Eò±aÉÉhÉ¨ÉÉ 'ÉnùÉÊxÉ VÉxÉäilaÉ:
Let everyone chant Veda. Let the four castes Brāhmīns, Kāatriyas, Vaiśyās and Śdras, everyone study and teach Veda. The one who stands backward in society, may they accept the great Vedavīṇī. May I be useful for the one who is rich in Vedic knowledge and also for this world? May all my wishes be fulfilled and be able to reach my destination. Let the truth be guided by Veda and God be popularized by good people. Let the eternal earth and sky be known. We should gain prosperity through this. Let our sin be driven away by the God,
who sustain and guide us. From this we can understand that Veda means knowledge. This knowledge is God itself, who is the source of all knowledge.

The stick which is used as a controller which is used while the cattle’s are grazed for Yiga, the mantra is chanted while breaking the stick. The áloka states that it is being broken for strength and for utilization. It is an example for the act of ahimsa being practiced on the creatures except human being.

“¥ÉÉ½þÉhÉÉ₀É: È{ÉiÉ®ú: ⁰ÉÉä”ÉÉ₀É: 
È¶É´ÉÉä”ÉÉävÉÉ´ÉÉ 
{ÉpÉÍÉ’ÉO 
+xÉä½þºÉÉ

{ÉÚ¹ÉÉ xÉä 
ÉÉiÉÓ
nÖuÈ®uíÉÉ½piÉ´ÉpvéÉä  ®uíÉ”ÉÉÈÈòxÉÉè 
+vÉ¶ÉRÅöºÉ <Ç¶ÉiÉ*””
May Vedas and Gods be known through great persons and they are able to preach the principles of the truth. Let them understand the eternal world. From this we are able to get happiness and joy. God who sustains and controls us remove all the sins from us.

In B. U proves that everyone can study and teach Vedas.
As Brahma is considered as Brāhmins caste by this word it is known to be Brahma. Now existing KĀatriya castes didn’t exist at that time. There
exists only one caste- Br̄hmin since there are no caretakers and servants. They couldn’t do any of their Karmas. So Brahma created KÀatriya for him. The first KÀatriyas was created from Devas are Indra, king of Devas, Varuṇa-king of water creatures, Soma-king of Br̄hmins, Rudra- king of cows, Parjanya, Yama- king who included in SomasŚryavamsa forefathers, Mātyu- king of diseases, Ṛṣina- king of Bhasu etc. After creating KÀatriyas from Devas the KÀatriyas which is the basis of Indra etc, were created. Since they were created surprisingl, they are also known to be the controllers of Br̄hmins. So RajasŚya Oh! Lord you are Brahma, by saying so KÀatriya has been worshipped by sitting. The fame of Brahma is devoted to KÀatriya even if it is so, the KÀatriya should depend on the Br̄hma,a at the end of
worshipping the priest. The one who insults Brhms would be more sinful.

Though by creating the KÀatriya, Brhmins were not able to do Karma as there was no one to collect the money. Therefore, for the collection of the money they created Vaiòyis. As they collected money in groups they were called as groups. Vasus are the group containing eight people- Adityas-twelve, Viswa Devas-thirteen, Marutvis-seven, from them manly Vaiòyas were created.

Vaiòyas were not able to do the Karma. That is why Sudra group was created which was being called as the creator. It is the Pàthvi itself. It provides nourishment to everything.

Brhmas felt it difficult to do the karma as the KÀatriyas were powerful. That is why to control KÀatriyas, Dharma was created. Dharma is the
controller of everything.ie, all living beings were created from Brahma. So there is no need for caste, divisions. All the four castes were interdependent.

**World is from the Veda**

From Brahmasutra- Devatdhikara, it is clear that the origin of world is from Veda. So the Veda is eternal. ‘atha eva ca nityatvam’ (BS.1.3.8.29) Ígveda SaÈhita also tells that.

“ªÉÖMÉÉxiÉä
+xiÉÊ½biÉÉÇx´ÉäänuÉxºÉääÉÈiÉ½pÉºÉÉxÉÂ
´É½bpÉÇªÉ:
±ÉäÊÌÉ®ääú
iÉ{ÉºÉÉ
{ÉÚ´ÉÇ”ÉxÉÖYÉÉiÉÉ: øÉ°ÉÆ|ÉÖ´ÉÉ**”

Ígveda tells that the saints who were blessed by Brahma, recollected the epics, which was lost by the end of era with their meditation power. At the end of Yuga, Vedas become vanished along with
epics. By the prayers of Brähmins and saints, we are able to regain it.

B. Brähmaṣa Period

Brähmaṣas are the book which describes Vedas£ktas and the work revolutionizes Vaidika Karmas. Yajµavidhi, Arthav¡da, Ara,ıyaka, UpaniÀads are the parts of Brähmaṣas. There are infinite types of Brähmaṣas.

Īgveda Brähmaṣa

There are mainly two parts Aitareya and Kau¿itaki. Kau¿itaki is also called as S¡´khy¡yana. In this Aitareya Brähmaṣa is more important. Yajµas like Agnihotram; Rajas£yam are explained in this. It has been created by Mahid¡sa Aitareya, son of Y¡jµavalky¡, first reference about Punarjanma has been found in Kau¿ıtaki Brimaṣa.

Yajurveda Brähmaṣa
This is included as part of Sañehita. Two types are there. áuklaandKrÄ¸a. TaitirÄ¸ya BrÄ¸hma, a is the important one in KriÄ¸aYajurveda BrÄ¸hma, a. áatapatha is included in áukla Yajurveda BrÄ¸hma, a. There are hundred chapters are present in áatapatha. It is an important one in BrÄ¸hma, as due to its variety in knowledge and content. It has two branches for this, Ka,va¿akha and M¡dhyandhina ¿akha. In the first nine chapters it explains about Agnicayanam, A¿wamedham and Naramedham. Different Pura¿a characters are described in this. The story of Urva¿i and Sakuntala is explained in this. The last part of this book is B.U.

Sñmaveda BrÄ¸hma, a

There are two BrÄ¸hma, as, T¡ndyam and Jaimin¿yam. Tì,dya BrÄ¸hma, a is also called Paµcavim¿a BrÄ¸hma, a and Jaimin¿ya BrÄ¸hma, a
also called as āadvīṣṭabrīhma, a. The important context in Tīndyabrīhma, a is Somayajīva. Jaiminīya Brīhma, a also explains the story if Brīhma, a who is not doing Upanayanīdi Karma and other rituals. Other Brīhma, as are also included in this such as Mantrabrīhma, a, Śīmavidhīnabrīhma, a, Daivatabrīhma, a and Vamābrīhma, a. Mantra Brīhma, a includes Jātakarma—marriage rituals and Mantras and also names of a God and Goddess is Mantras. Vamā Brīhma, a includesthe familycharts of Śīmavedi Āis.

Atharvaveda Brīhma, a
This has no relation with Vaidika Yajña. It has a part called Gopatha Brîhma, a from this Pataμjali quotes the definition of Avyaya.

C. Ėra, yaka Period

This is included in the last part of Brîhma, as. This mainly describes about internal meaning of Yîga and Tatva SaÆhitas in it. The Dharma scheduled in Haindavadharma¿¡stra ie, Brahmaçarya. Gîrhashthya, Vînaprastha, Sanyîsa are explained. It mainly explains about Vînaprastha stage of Dharma. Just as Brîhma, as each Veda has Ėra, yakas also. Aitareyara, yaka for Aitareyabrîhma, a and its last part is AitareyopanîÀad. In Yajurveda Brîhma, a- Taittiriya has Taittiriya Ėra, yaka and Taittiriya UpanîÀad. Last part of áatapatha Brîhma, a is the Ėra, yaka and last part of Ėra, yaka is B.U ChîndokyopanîÀad is
included in Tândhyabrîhma, a. The topics described in all are the same. They are different only in their elaborative details. The very same subject matter is explained in detail in UpaniÀads also.

D. UpaniÀadic Period

Eternal knowledge is being prescribed in UpaniÀads. The knowledge revealed in UpaniÀad is the best among philosophical thinking. So it is also called Vedînta and is kept at the last part of Vedas. In MuktikopaniÀad; It is said that eleven thousand and eighty UpaniÀads altogether. Sankarachararya had given commentaries to ten main UpaniÀads. So these ten UpaniÀads are important among all. “Ia Kena, Ka¶ha, Pra¶na, Mu¶aka, Mînd£kya; Taittiriya, Aitareya, Chîndogya and Bîhadîra,yaka”, are ten principal UpaniÀads.
The word Upaniṣad, means teaching a student sitting very near by a teacher. The offerings of a good ākāsa is told in B.U.

Brahmalokarprīpti or Mokṣa is the ultimate aim of all Karmas and it will happen only with Vidya or knowledge of Paramātma which makes us free from the chains of life.

The disciple asks ‘show me the path of truth from lie; path of light from darkness and path of divinity from death’.

The teacher explains how to earn food by the rest of the Mantras. Mantras explained will provide with us the desire. Desire in our heart will come true by continuous practice of chanting the Mantra. The Prīṇa vijñāna- like this explains Hira, yagarbha loka. So those who attain Prīṇātma knowledge by
continuous Apīna will never have any other desires or prayers. There ends Priṣadaṃśana.

The fourth part of first chapter is Puruṣavidha Brīhma, a. This explains the creation of universe. It also explains aim of one’s life, Cīturvarya structure of Karmanirvaha, am. Brahma is the Brahmajīti. No Kāatriya caste existed during this period. All were included under Brahmin. There was no service to carry out all the Karmas. So another caste group – Kāatriyas were created from Brahma, king of Devas– Devendra, Varuṣa, Soma, Rudra, Parjanya, Yaman, Mañju, Īśan were included as Kāatriya group. Other Devas in Soma- Śryavarma were also included in Kāatriya.

After creating Kāatriya, there was none for wealth collection. For collecting wealth, they created the Vaiṣya caste. They searched for wealth in
groups Vaiṣya in eight number, Rudras – 11, Ėdityas – 12 Viṣwa Devas – 13, Marutzi’s – 7. From this, Vaiṣya group was created. After creating Vaisyas also they couldn’t carry out the Karma of life. So áśdra has been created.

E .Śṣtra Period

Dharma Śṣtras

Since the Vedic ages up to the previous times of Dharma Śṣtras, the four Varṣas had no particular differences about their food and conduct. “Both vegetarianism and non-vegetarianism were popular among the people. But when Upaniṣadic and Buddhist criticism was directed against the supremacy of Brāhmmins, the Varṣa vyavastha began to tumble down and the Brāhmmins lost their social prestige.” At that time the Brāhmmins started re-shaping the social structure, in order to regain their
lost prestige. They knew that so long as the Varā vyavastha was there, their social status could be secluded. This is the motive with which they endeavoured to maintain and revitalize the caste system from time to time.

From the period of Sūtra the Brāhmin authors made such rules as those which reinforces the caste system. In addition there were boundaries forced on Savarā Hindu to have food with any member of the āśdra Varā. The Brāhmins were the utmost meat eaters, but have certain limits on these food routine of the Brāhmaṇa in order to keep their standing. The āśdras were allowed to take the flesh of only dead animals.

**Concept of Dharma**
Dharma is revealed by Veda. The word Dharma is derived from the root `dhr dharane’ means to maintain, to support, to encourage.

‘Dharma’ is a collective term for the entire code of righteous conduct, covering every sphere of human activity and in every capacity or role of an individual in relation to other individual”

“Dharma implies a fundamental distinction between the affirmation of worldly life and social values on the one hand and the rejection of worldly life or renunciation (sanyasa) in order to achieve salvation or liberation (MokÀa) on the other”

“Dharma is the performance of Vedic ritual by the Br¡hma¸as. It is the ritualistic order of Vedic scarifies which refers especially to the performance of ‘solemn’ rites (árauta) enjoyed on all Br¡hma¸as,
to the domestic rituals (Gṛhya) and to obligations appropriate to one’s family and social group”

Each and every one of the Dharma Sūtras start with an assessment of the sources of Dharma and this practices is followed even in later Śaṅgis. Then, the structure is not identical.

**Dharma-ājstras**

The Dharma ājstras are first and foremost treatises on Dharma or civil and sacred law. They are the major sources of information concerning ancient Brahmanical institutions and Civilizations. “The more well known Dharma ājstras are the Saṃhitas ascribed to Manu, Viṣṇu, Yījśavalkyī and Narada”.” “They reveal the working of the caste system in a rigid form each division being required to perform its allotted duties strictly in accordance with the rites prescribed in the ājstras””In adding
together to the unique four-fold division, the Dharma ájástras are also down graded to varied castes. They owned their basis for intermarriages and illegal link. This also made people like the Mlechas and Candalas who were considered even lower to the áŚdras.

The Dharma ájstra also speak of the four Ė Françamas or stages of life prescribed for the Dvija. This will be explained later.

Dharma ájstra comprises rules of conduct of the people in different category and its beginning is in the Dharma Śástras. It deals with law, religion, customs and Ė Françama life. The Dharma Śatra honestly linked with Grhya āŚtra deals with Dharma. The sacred writings of the Hindus are divided, chiefly in to two classes áruti (What is heard) and āmáti (What is remembered). The
original and the most blessed pious work of the Hindus, viz. the Veda, belong to the áruti.

Apastambha Dharmasūtra has mainly a straightforward structure; initiation and the duties of a student, return home and the duties of such a young adult by a parenthetical section on the bath, graduate, marriage and the duties of a household life and finally the king and the administration of justice. He deals with sons, inheritance, adoption and the like within the context of a householder, penance, on the other hand, are included with in the discussion of the young adult who has completed his studies. This almost certainly reflects the entrance structure of Dharma texts.

The Dharma Śtras are divided into three parts árutasūtra, Gṛhya sūtra and Dharmasūtra. The árutasūtras go after from áruti put down the
set of laws, in a highly practical form for the presentation of community and Vedic ceremony. Gṛhyaśāstra describe dissimilar kinds of rituals (Yajña) to be performed in the residence.

Dharmasūtra text is built up of fabric set up in the Gṛhyaśāstra and the customs and correct human conduct in difference to the árautasūtras. The Gṛhyaśāstras display the family concerns of the Brāhmin house owner, laying stress on domestic rituals and codes of suitable performance.

“The significance of these texts is that they lay down rules for the performance of Dharma for the Ēryan householder, and lay the foundation for the important traditions of the Dharmaśāstra”

Smāta Period

Smāta consists of three Kiśadas or sections
1. Ēcāra or regulations relating to the performance of religious rites and ceremonies and the general duties of men.

2. Vyavahāra or civil laws relating to the protection of life and property with all their rules and practices.

3. Priyāccitta-These are the actions done to fulfil the result of certain unethical actions done in the past.

The Smāti includes as a variety of work on the religious duty and philosophy. The Dharma Śṭra directly connected with Gāhyasṭra which deals with Dharma.

Dharma and Śṭra means Śṭra dealing with Dharma which deals with directions about our domestic social and religious lives.

Manu used Dharmasṭra and Smāti are as synonyms
The period of Smāti is 400 AD – 1000 AD. Smāti reflects beliefs and practices of the people otherwise which are the recollection of the experience of ancient seers.

Manu Smāti

(i) Brāhmaṇas are like āśdras

In the second chapter of Manusmāti, Manu says Brahmins are like āśdras,

“xÉÉÊÊ˘É˘ÉÉ½pÉ®aÉânÂù ¥ÉÀ ˘ÉvÉÉÊ˘É xÉaÉxÉóùpiÉä

¶ÉÚpâuhÉ ˘É½p ˘É”É®iÉÉ˘ÉnÂ

aÉÉ´Èuâûnã É xÉ VÉÉaÉiÉä””ù

Before upanayana, one should not do VedaMantras other than in the Srīdhakarma with the child. Because he is just equal to āśdras before getting Vedādhikara.

Rules of Brahmacarya -
Only in the absence of a Brahmin teacher, a Brahmachāri can attain knowledge from a non-Brahmin

Avoid Meat

One cannot make meat without killing creatures. One who kills creatures cannot reach into heaven. So avoid meat. If we eat meat of a creature, we will be eaten by the same creature from the ‘Paraloka’ this was told by Manu in Mīmsa Vidhi.
The function of Cīturvarṇya is considered as nonviolence, truth Astheya, Bahya-antaraudhi and Indriyanigraha. Similarly if a lower caste is having all these he is considered as Brāhmin.

That is why they say when a Brahmin has a daughter in a āḍḍrī woman, and that girl is again married to a Brāhmin, and if it follows up to seven generations, then āḍḍras become Brāhmin.

Likewise where the karmas of Brāhmin are mentioned, it is also recommended that Kāatriyas and Vaiṣyasyas should do charity Yajna and practice
Veda as Dharmamitra

**Veda is Apauruṣeya**

The twelfth chapter deals with the greatness of Veda. Veda is the eternal vision for forefathers, Devas and humans. The science of Veda is Apauruṣeya and Aprameya. It will not be sinful to Brāhmaṇ if he advocates Veda preaching and Yaga to unofficial and also accepting Pratigraha from undeserved persons.

“(...)”

**Punishments For áśdras.**

It was described in the eighth chapter of Manusmrti that when áśdras insult a Brāhmaṇ their tongue should be cut off, like wise red hot iron rod
should be put in the á£dra’s mouth if he insults others with their name and caste.

(ii) YjnavalkyaSmâti

This Smâti is divided into three-rituals, behaviour, and penance. The history says that the Smâti is very helpful in the formation of Indian rules and regulations. Rulers should be those intelligent persons who are experts in Vedas and Dharma¿¡stras and should be truthful. Those peoples don’t have any partialities between enemies and friends.

““,ÉÖÉiÉ˚Éænù:,

º”ÉpÉíÉvéç”Éç¶ÉÉ¢jÉ”ÉÂ iÉÉÉ É ÉxÉö:*

„ÉÖÉíÉœÉÖ òÉænúÉá ÈÉyÉääÉÉää
vÉ”Éç¶ÉÉ¢jÉÆ iÉÖ ÉÈ ò”ÉpÉíÉ:**”
(iii) NṛradaŚmṛti

This book is very similar to ManuŚmṛti. This book deals with Vyavahara more than the other Śmṛtis. It tells about nikāepana, Sambhṛya Samuṭṭhīnam and usage of properties belong to others.

(iv) MarkandeyaŚmṛti

Each and every one can study Veda and no separation were needed. It clearly shows in MarkandeyaŚmṛti.
It also shows about the teacher

It reveals that Vedādhyaṇam is also possible for áḍḍras (v) ParśaraSmṛti
It was also supporting the existing caste hierarchy in society. In the first part it says about the Yugantaradharma and then tries to explain Kaliyugadharma. One who sleeps with Brahmin women and the S€dtras who studies Veda is surely to fall in hell.

**Caste in ViÀ¸uSm¤ti**

“In ViÀ¸uSm¤ti states the duties of four classes. Br¡hma¸a is the one to teach the Veda and to do sacrifice for others. The KÀatriya is to practice with arms and protect the people, the Vaisya should tend cattle, practice, agriculture and money lending and the á£dra should serve the other classes and practice art.” The word Var¸a‘colour’ is translated it refers not to any believed racial kind but to a system of colour representation shining in the social chain.
of command as well as the qualities which are present in varying degree in all things.

“The Brāhmaṇas were associated with white, the colour of purity and lightness, the Kāatriya with red, the colour of passion and energy the Vaiṣṇava with yellow the colour of the earth, and the Åśdras with blade, the colour of darkness and inertia’’.

Varṇa refers to the four classes of Vedic humanity. Jāti refers to these endogamous sections as Hindu Society which as `caste’ Jāti refers not only to social classes but to all categories of beings.

“The cultural heritage of India is to be found primarily in her philosophy and religion, and the sources of her philosophical ideas and religious beliefs lie in the Vedas and the Upaniṣads.”

The Hindus philosophy, ritualistic practices, civic conduct and even social relations are guided
by certain codes which are known as Smātis, but all of them are based upon the sacred sanctions of Vedic authority and Purāṇas are to be read as commentaries on the sacred Vedas.

**G. The epic age**

Religion is a matter of experience. The Hindus trace the original source of their cultural life to the Vedas which they held to be divine truths revealed from time to time by the seers in the supernatural consciousness.

“The epics are supposed to have had their origin in Gathas and Nīrasamsies sung in celebration of great men and events on ceremonious occasions.” “The large scale interpolations which have crept in to the epics over a long stretch of time, the intermingling of mythological fiction so freely indulged, especially in
the R̄mīyaśa.” Both the epics illustrate historic movements and facts of great significance. Caste it seems, had already struck deep roots and the downgrading of the áśdras was complete. The epic age may be said to have laid the secure foundations of modern Hinduism.

**Society in Epic period**

In the R̄mīyaśa, the city of Ayodya was prosperous. Everyone in this country was finally happy with their life.

In the society the duty of the Br̄hmaśas constantly kept alive the sacrificial fire, and deeply studied in the Vedas and Vedāṅgas and was endowed with excellent quality. Their minds and passion were under perfect control, equal to the great sages.
The next class KÀatriyas who were all warriors, and were constantly exercised in the practice of weapons. The Vai¿yas are merchants who sold goods on every corner of the land. “Last all were the á£dras who were engaged in devotion to the gods, and in the service of the Br¡hma¸as.Besides these there were jewellers and artificers, singing men and dancing women. Charioteers and footmen, potters and smiths, painters and oilmen sellers of flowers and sellers of betel nut”

The city no man was without learning. Their family life was very happy, no one was poor. Thewomen were chaste and obedient to their husband. All wore ornaments; they enjoyed freedom in as their own way.
Mahābhārata tells the story of a great war waged between two rival powerblocks contending for political supremacy in Ēryāvarta. The societies were finally satisfied with equality among all people. The concept of Dharma is more predominant in the society. In the 9th Parva of the Mahābhārata ie, Biśama Parva there is a picture of Caturvarśya system. The lord Kṛṣṇa asked Arjuna for doing the duty of a Kṣatriya.

The Vanaparva of the Mahābhārata says that the faith in the Vamśijvali is the most important division of caste in Kṣatriyas.

**Cīturvarśya in Bhagavad Gīta**

In the fourth chapter of Bhagavad Gīta, Jīnakarma Sanyāsayoga explains Cīturvarśya systems.
By the term Cīturvarya here Bhagavan, means Karma and not about birth. Mankind is divided into four Varās based on Guāa Karmas. Bhagavan decided to which Varā a person belongs according to Guāa and Karma.

So Bhagavan is known as the creator of Cīturvarya. So here it means that one can achieve Karmaphala and Karmamukti according to their desire.

And it doesn’t mean that Bhagavan created caste, saying so is a big pure blend because Bhagavan was born in Yadukula. How could such a Bhagavan separate people? He was born to establish Dharma in this world.
Eighteenth chapter deals with Gunaghapillana and KarmìnuÀtìna differentiated by Cìturvar,ya. Bhagavan mentioned like this to avoid wrong interpretation of Cìturvar,ya.
Hey Arjuna, the works of Brahmanas, KÀatriyas, Vai¿yas and á£dras are differentiated based on Satva, Raja and Tamo Gu,x as formed according to their characters.

Control of mind, Indriyas, concentration, external and internal purity, patience, good intelligence and clear Vastu bodha, Vastuanubhava, Iswarabuddhi- these are seen as Br¡hmana Karmas.

Violence, strength, courage, clever, not escaping from battles, helping mentality, Iswara buddhi- these are said as KÀatriya karmas. Farming, save animals like cows, business- these are normal Vai¿ya Karmas. Para¿u¿ruÀa Karmas are normally meant for á£dras.

Through the study of the Rîmîyana, one becomes expert in the pronouncing better words.
Kṣatriya will become the owner of lands, Vaisya will receive profit, Āśrama will attain greatness.

Purāṇic Age

The Purāṇas are known as the fifth Veda. Literally meaning ‘ancient stories’. The Purāṇas are the mass collection of legends and religious instructions. They are 18 in number. It was a class of floating knowledge and was against the sacred knowledge of Vedic rituals and philosophical concepts of āruti. The term Varṣa closely related to the caste. The more important part of the Purāṇic literature relates to the genealogical tables of kings and compilation of ancient historical tradition recorded therein. In Harivamśa, it is stated that, a king named Venam was being attacked in the leadership of Maharāi Marici. Viṣṇu Purāṇa shows
the event of murdur of a king named Nimi by Vasiśta Maharāi.

**Social Life during the Later Vedic Period**

Social Life of the later Vedic period had undergone changes since the days of Ṛgveda. Later Vedic Ēryan society was a society of stratification or social classification, the early Vedic period or Ṛgvedic period the Ēryan society which was divided into many divisions such as Purohitas, warriers, and commoners. But at the end of the Vedic Society the áśdras the lowest section in the society, came into existence, this social divisions in the Vedic period was extremely sharpened in the later Vedic period. In the days to which the Ṛgveda refers, the divisions of the people into four –fold castes prevailed in this society- like Brāhmaṇas, KĀatriyas,Vaiśyas and the áśdras.
Cīturvar, yam

Brīhma, as:

In the caste system the Brīhma, as was the first section of the society. They were the priestly section and adorned the highest positions in the society. They performed Yīgas and the Yajūas in order to praising the Gods. All the religious activities were performed by the Brīhma, as for the sake of the KĀatriyas. They were the first sections in the society, got large number of gifts and tributes in order to performing the Yajūas and the Yīgas.

‘‘É¹æÉçiÉä VÉÉ®ÉiÉä +xÉäxÉ <ÉiÉ’ÉhÉÉÇ:’’ *

By which property one person is familiar, that is called Varna.

One who studies Veda by promoting it and understands by meaning is called Brīhmin.
In these words, the Brähmaṇa āstha shows the meaning that - one who attained realization of Brahman. Brähmaṇa is rich in Sātvikaguṇa. Dharmas of Brähmaṇa are teaching Veda, studying Veda, Yajana, Yajana, donation, Parigraha etc.

Srī Sankaracharya quotes about a real Brähmin

That Brähmaṇa is devoid of sin, Dosa and doubts. Also he has parted the ideas about children, wealth and worldly pleasures.

KĀatriyas

He is one who protects people from threat. The KĀatriyas were adorned in the second position in the society they were the ruling classes, got more
privileges in the society. They were otherwise known as Rijanyas, all political affairs were really conducted by them. They were the protectors of their class as well as the protector of the people. He will be predominant of Satva and Rajo Gu,a study, Yajµa and donation- these there are duties of KÀatriya.

**Vai¿yas**

“Ê´É¶É: +Ê|É|ÉʾÉÊÉ ÊÉ<Ê ÉÈ¶É:”

One move from place to place in relation with trade and help human beings in their existence. In society, the third position is adorned by the Vai¿yas. In earlier period they were the agricultural people, but later they were transformed as the trading sects. These merchant people attained high level of prosperity and wealth in the later centuries. It is remembered that the Vai¿yas were the
prominent sections in the society and they were supporters of the Buddhism and Jainism, which emerged in the 6th century BC. It showed the importance of this section in order to determine the history of Ancient India. Hence RajoGu, and Tamogu, as are their qualities and duties are same as that of KÀatriya.

á£dras .

The fourth section in the society was the á£dras. They were the untouchables, had no privileges in the society. They were pushed back by the upper classes or castes in the society. They were the unprivileged section in the society, had to face many hardships and miseries. Their conditions were extremely pathetic and they were maximum exploited by the higher classes. One cannot occupy great position only by being Brahmin by birth.
Everyone is born as á£dra and is made Br¡hmin by Samskara. So, Br¡hmin position is a second birth. So, strictly followed studies and Brahmacharya are important in making a Br¡hmin. Mind becomes softened as a result. Then animal mind is removed.

É¿rama system

In later Vedic period the É¿rama system (Var¸a¿rama system) came in to existence. The Var¸i¿rama system which closely associated with the life period of a person (man) is the PurुÀ¡yus. According to this system the life of the person (man) is divided into four; such as; the Brahmacarya, the Gañhastha, the VỊnaprastha and the Sanyịsa.

Brahmacarya
Brahmacarya was the first stage of a person, the age which was calculated from 11 to 24 years of a man. It was a beginning stage of a person. In this stage such person who became a child and a student got knowledge from the mouth of their Guru or teacher. The Gurukula system of education prevailed in the society during that period. The child had to stay with the house of their Guru and attained the knowledge from the Guru. According to this system the student earned the knowledge only from the mouth of their Guru.

Gṛhastha

In the Ērāma system the second stage was the Gṛhastha, this stage which was calculated from 25 years to 50 years of a person. In this stage a person already completed his education and he had to live in family life. He became a married person,
led the family life with his wife and the children. In this period marked as foremost stage of an individual at the same time he could do more responsibility towards his family members. Actually he was a householder and always wished the happiness of his family.

**Vinaprastha**

It was the third stage of a person which varied from the stage between 50 years to 75 years. This period was so peculiar in the case of a person. At the end of the Gṛhaśṭhīrama the person would have completed all his family responsibilities. As a householder he did whatever he needs then he slowly keeping aloof from his family affairs and concentrated his attention towards the meditation or the deep faith of gods. We can undoubtedly say that the person could do all his responsibility towards his
family members as well as the society and focussed his attention to the service of the Gods.

**Sanyāsa**

The Sanyāsa, was the last stage of a person calculated from the age between 75 to 100 years. It is generally said that a `Puruṣāyus` is hundred. This stage marked more important in the case of a person ie he should become an Ascetic or Sanyāsi. When a person who has completed at the Age of 75 he could practice the very simple life. A person had to follow deep devotion ie. Bhakti and to lives like a sanyāsi. He left his home and entered into the thick forest for practicing his spiritual life, for getting Mokṣa after his death. In this stage he slowly gave up food and water and later he was forced to eat only the ‘Vīyu’. He spent his full time to VedaMantras and practiced penance without food
and water in this practice. It is said that the ascetic
died with the spread of fire in the forest.

Society and Life

Marriage, as in the Ṛgveda was solemnized only
after girls had attained the age of puberty. But in the
later Vedic period the early marriage was practiced.
The usual practice was to marry outside the Gotra,
exceptions are unknown. Polygamy prevailed and in
a lesser degree polyandry also prevailed. During
the Later Vedic period the position of women was
deteriorated, the remarriage of the widows as in the
part was permitted. In the Vedic period women
enjoyed more privileges but in the later Vedic period
their social status came to an end. They were not
getting permission to participate in the assembly of
Sabha. So many privileges enjoyed by the women
in the early Vedic period were denied in the later
Vedic period. GhoÀa, Apìla, and Vi¿vavíra all these women they got high level of learning in the early Vedic period. Nevertheless, in the later Vedic period to women were denied. Moreover they were obliged to show deep devotion towards their husband. Polygamy has emerged.

Rice was added as an item of food. The áatapatha Brìhma¸a mentions the practice of cooking rice and milk and beans. Vegetables and fruits were the main items of foods. The two drinks Soma and áura continued to be in use in the later Vedic period.

The dress of both men and women in the later Vedic period was not merely made of cotton, wool and skin of animals before, but also silk and probably goat’s hair. Precious jewels were worn by people irrespective of sexes. There is definite
evidence of the use of shoes and sandals made of boar-skin. In the later Vedic age Salali (comb), \( \text{a}{\text{a}^{\prime}{\text{kh}}} \) (conch shell) and Praka\( \text{c}^{\prime}{\text{a}} \) (metal mirror) came in extensive use for the first time.

In the field of religion so many changes existed during the later Vedic period. Rituals and ceremonies are so complicated and widely practiced by the \( \text{\text{E}} \)ryans. The king had performed various kinds of \( \text{Y}_{\text{i}} \)gas and \( \text{Y}\)aj\(\text{\mu} \)as such as Rajas\(\text{\£} \)ya, A\(\text{\£} \)vamedha, V\(\text{j}\)apeya etc. Rijas\(\text{\£} \)ya was a coronation ceremony, which performed on the occasion of a Yuvar\(\text{\j} \)ja, ascended to the throne. The Rijas\(\text{\£} \)ya \( \text{Y} \)aj\(\mu \)a resembled strength of Kingship in the society. The A\(\text{\£} \)vamedha \( \text{Y}_{\text{i}} \)ga was performed by the king for showing or accepting by others. The authority of the king who performed the \( \text{Y}_{\text{i}} \)gas. At
the same time Vijapeya was a chariot race, in this chariot race always being won the chariot of a king.

During the Īgvedic period the Ēryans worshiped Indra or Puranda, Agni, Varuṣa, Rudra etc. In later Vedic period the importance of worship of the Gods Indra and Agni was lost in the society. Instead of this the people worshipped Prajapati, creator of the universe widely. They also worshipped Visu too. Society was more changed due to the practice of the large number of rituals and ceremonies. The performer of the Yajūnas was called Yajamana (Purohita) they were the Brāhmins and their position in the society was strengthened. In the name of Yajūnas and Yīgas large number of cows were slaughtered. Animal sacrifice is the essential feature of the society, which later caused for the scarcity of cattle wealth. Here we could see that
Jainism & Buddhism which originated in 6th century B.C by, Mahavira and Buddha. They challenged the animal scarifies and they stood for Ahimsa (non-violence) instead of violence. The main reason for the emergence of these two religion was to the sharp reaction against the Brahmanical supremacy because the Brahmins became the purohita section their power and positions strengthened in society while practicing the rituals, ceremonies and the scarifies etc.

From the above mentioned facts we can say that the later Vedic society became a more complicated society which had lost the social harmony and stability. The rigidity of the Purohitas (Brahmans) worsened the conditions (positions) of women in the society: complication of rituals and ceremonies in course of time rooted out the equality
enjoyed by the people during the Ṛg Vedic period. The prevailed social setup and structure were completely broken out during the later Vedic period. The emergence of Vedānta philosophy changed the existing social conditions.

Arthaśastra - Duties of Four Varsas

Arthaśastra of Koutilya clearly shows duties of Brāhmin are studies, teaching, Yajana, Yijana, donating and Pratigraha. KÀatriya - study, Yajana, donation, protection of beings, áśtrajīva etc., Vaiśya –Yajña, donation, agriculture, Paśuvilaya, trade etc., áśdra- treating Brāhmans, Manusmṛti:, áśtra colourful fate is established according to Guru, karma division Brāhmin should be asked as ‘Are doing well’ KÀatriya as ‘Hope you are healthy’, Vaiśya as ‘Hope you are doing wealthy’ and Sudra as ‘Are you fine’.
II. Historical Background of Vedicdhikśra

Nirṛpaśam

In those days Kerala society was controlled by Brāhmmins. It was based on Jītisampradāya. Discrimination of caste and creed was prevalent in every field in the Kerala society. Women were considered as a second class citizen. Marumakkattīya system was followed in Hindu families. Untouchability and other such evils caused deterioration in our society. In order to educate our new generation at that time Swamikal wrote the text V.N quoting the Vedic and Upaniśadic passages and convinced that all men are eligible to study Vedas. Thus he emphasised the
importance of the education of the Vedas to the common people.

Questioning the predominance of Brähmins under whom the Vedas were practiced, Swamikal reinterprets V.N. saying that nobody can monopolize the Vedas. Before coming into the above conclusion he asks who has authority over the Vedas? Who can learn and teach Vedas? The answers to these questions are to be sought in Vedic works taking into consideration the historical context of its evolution over the ages and Swamikal concluded that all who had faith have the right to learn and teach the Vedas. Swamikal was a martyr in the struggle to dislodge Brähmin priesthood. He was born of a Nampéthiri through a Nair woman. That means his birth is through Sambandha and not through wedlock. According to the system of
marriage prevailing in the Brähmin community in those days, the eldest son can marry a woman from his own community. All his younger brothers can have Sambandha only from other Hindu castes especially from Nairs and other á£dras related to temple. If we go back to those times, we realize that Nair women and their children suffered much under this kind of Sambandha system. So Swamikal born of a Brähmin father realized that all his miseries were owing to this system nurtured by the Nambèthiries. So he realized that á£dras could only survive this by defeating and throwing out the system itself.

Nairs who are known as Malayai á£dras had to suffer many hardships and injustices. They were forced to hold fast to so many evil traditions for strengthening the priesthood established by the
Brähmins. Since there were many sub-castes. Social backwardness and the succession through women, led to the destruction of family life of Nair families. Among sub-castes there was no marriage and common dinning. Domination of Brähmins and the caste system they established, divided society into water tight compartments. For strengthening their position Brähmins wanted the protection of Nairs.

It is Swamikal realized that Nairs were losing ground and so he brought everyone together and told them to have a common goal and be united by a common slogan. He tried to fight against the injustices suffered by Nairs by awakening social consciousness and a sense of direction in them. This became possible through his writings, and his struggles proved useful to Nairs. It should be said
that even Ezhavas benefited from Swamikal’s work. The presence of Ezhavas in his struggle provoked some traditional Nairs. The domination of Nairs over other Hindu backward communities reveals race inequality among Hindus themselves. This attitude against other races made matters worse for our society. To some extent Swamikal was able to uplift this kind of society which was filled with discordance, inequality and other vices.

The goal of Swamikal was to achieve welfare to all social groups. Encouraged by this a few individuals who had identical attitude joined hands with him. The most renowned person among them was Srã Narayana Guru. The latter was a many sided genius. As he became acquainted with Narayana Guru at the house of Perunalli KrisnanVaidyan and Velutheri Kesevan Vaidyan.
They were Guru’s fellow students. There are two opposing views; they met at their houses or Aiyër temple. This shows that Swamikal had many friends from lower castes. “Having seen spiritual power in Narayana Guru’s eyes Swamikal concluded that Nanu is an apt disciple” Thus Swamikal believed in the equality of people belonging to all castes. As Narayana Guru got help from such a dynamic spiritual personality, he could solve all difficulties in later life. During that time Narayana Guru had consecrated the idol of lord áiva at Aruvipuram. Swamikal wrote a short poem like the following: “Without castes difference, religious-heartedness all live happily in this ideal place.”

Swamikal grieved about the inequality prevailing at that time and he led theoretical foundation to his struggle for liberation by writing a book called
“Ved̐dhikīra Nir̐epa,am”. He was highly proficient in the scriptures like the Vedas, Sm̐ti, Itihāsa and Purāṇas. He strongly stated that the Vedas are not the monopoly of Brāhmīns. A person with strict moral codes can learn them. Brāhmīns maintained the views that they had the sole right over the Vedas including the authority to learn the Vedas. KĀatriyas can learn but they cannot teach, so is Vaiśya. But, he can neither learn nor teach the Vedas. If he could learn Purāṇas who should avoid the Veda-Mantras in them. If he does so or utters Vedas hymns, his ears must be filled with molten lead, if he utters Vedas his tongue should be chopped off- that was Manu’s rule. But, Swamikal takes the view that irrespective of one’s birth everyone can learn the Vedas.
In those times inequality among castes was the rule running in society. Brähmins took the view that they were the apostles and spiritual leaders of the people. They were the divine ones who conducted worship and flower-offering but Swamikal opposed these traditions. He said that the Vedas are universal pertaining to all. If people acquire this knowledge, Brähmins will lose their spiritual monopoly. Since society entrusted the right and the authority of the Vedas on the Brähmins, the Brähmins could easily remain priests. In those days it was believed that God vested on the Brähmins priesthood, but by becoming spiritual masters Brähmins started to eat away the society itself. Swamikal understood that people should be edified to change the existing traditions.
In those days women were an exploited group. They were denied education. Infant marriage was in vogue and widows did not have the right to remarry. Even among Namboothiri Brahmans these rules prevailed. As only the eldest son in a family was allowed to get married, other sons could not marry, so majority of women had to remain unmarried. And women could not go out after sunset and if a Namboothiri woman went out without a proper man with her after evening, she would become an outcaste. If a low caste man happened to meet her and called out “I have seen”, it was mandatory on her part to go with that low caste man and live with him.

In the history of Kerala Swamikal reacted vehemently against this type of social inequality. Like other ascetics he never showed discrimination
against women. In his book V.N he speaks emphatically against the inequality of women. He wrote another book called ‘the greatness of man and women in this universe’. He gave the massage that the man and women are equal. He worked for the development of women. He had many women disciples. He should have known as a leader who fought for the emancipation of women, but he is depicted as one who fought for the revival of á£dras.

III. TEXTUAL STUDY OF VEDĐHIKËRANIRÍPAÙAM

A textual study of V.N is the most essential as it is the most famous work of Swamikal. In this work the most important statement is about the upheaval of the race relationship prevailed in Kerala over the years. He begins V.N with a question: what is Veda?
Who is its author? He tells us about two schools led by Srautas and Prapamca Vedis. The first believe that God is the author of Vedas, the second believe that the Vedas itself is a universe created by God. He discusses first the Srautas position.

**What is Veda?**

For getting the complete meaning of an object the meaning and purpose of many names are to be brought together and integrated. So those who wish to get the inner meaning of the word Veda it should associate them with their synonym. In Amarako¿a Veda, áruti and Ëmnîya have the same meaning.

`ÉänÆù, ,ÉÖÊiÉ, +É¨xÉÉªÉ¨ÉÂ`

By whose help is Dharma is known is the Veda.

`É´ÉnùxiªÉxÉäxÉ ÉÉÇvÉ¨ÉÇÈ´ÉÊiÉ`

`Éänù&`

What is heard as good and evil is áruti.
What is traditionally practiced is Amnîya. It is transmitted from father to son and son to grandson. It is passed down from generation to generation.

Here these two arguments are negated. What is discussed is whether the Vedas is masculine or non-masculine.

**Who is its author?**

If what is stated in the Vedas is true, then Gods are truthful, Men are untruthful. So árautas say that the Vedas are non-masculine.
“Vedas have no author, says áruti. It is not manmade. It gives divine consideration to whatever is stated in the Vedas.” Swamikal questions this view, He says that all that is stated in the Vedas, are not true since they advocate killing.

“árimad Bhágavata says that worldly people practice Yajña with killing and in those Yajña cows in the end kills masters of Yīga.” Since subjects of killing are stated in the Vedas, man is the author of those texts. God does not advocate killing because he who created will not kill his creations. Here Swamikal speaks about the greatness of non killing. The Ėtma in all living beings is the same but, it appears differently. The following massage ‘Don’t hurt any being’ is given in the Vedas.

**Numbers of the Veda**
The above rule says that it has no number. "What reveals Dharma-Dharma (good and evil)? and Gods being composed of sound and sense does the Vedaprapāca (universe) reveal the above characteristic the width of the universe and what is the involved in it, cannot be described. Hence the universe has no boundary, so the Veda universe has no limit. " So it follow that the Veda is the universe there are infinite things in the universe, so universe of Veda has no limit. Then what is the real form of the Vedas?. We get the knowledge of all the objects in this universe from the Pramās or rules of the Veda.

Rules of the the Veda

The second chapter of V.N, Swamikal speaks about the importance of three Pramās as. Firstly
speaks about the Pratyakṣa Pramīṇa and its importance. “Among all other Pramīṇas Pratyakṣa Pramīṇa plays a prominent role. It gives an instantaneous knowledge. Though cognition with direct perception is a temporary one and limited to a certain extent, it gives determinative knowledge of an object instantly”. In our present life this Pramīṇa has so much importance. This is healthy in making other Pramīṇa or theories. Anumāna Pramīṇa has experience is a must and the experience shall be gained through Pratyakṣa. In the case of Āptopadeṣa, āabda, āruti, etc. the Pratyakṣa is invariably necessitated. Anumāna means knowledge which arises later, ie knowledge which is produced after Pratyakṣa Jāmaṇa.
The Anumiti Jµ¡na is perceived by the Par¡mar¿a the end result of the Anum¡na Pram¡,a and the type known of Anumiti Jµ¡na is called Anum¡na. Next come to, it is for attains Satya Jµ¡na.

‘+É{iÉ´ÉÉC³ÉÆ ¶É¤n’

Éptavacana is known as áabda Pram¡,a “Every word or áabda cannot become the proof for attaining true knowledge except the authoritative verses, hence the Veda and Éptavacana are considered áabda Pram¡,a”.

According to V.N of all those three Pram¡,a, prime importance is given to PratyakÀa Pram¡,a rather than Anum¡na and the last áabda Pram¡,a.
Thus what is directly seen is importance because which is a Jµjna self-created.

The meaning of Om is given in GçtopanjiÀad and Maød£kyatìpançyadi áruti thus;

‘+ÉäÊ¨ÉiªÉäEòÉIÉ®Æú ¥ÉÀ*

+ÉäÊ¨ÉiªÉäiÉnùlÉ®Ê¨ÉnÆù ºÉ´ÉÇ¨ÉÂ*ú’

GitoponiÀad can be reinterpreted as Gçta in the form of UpaniÀad. UpaniÀad is in the form of advice. Likewise Gçta is also in a form of advice. In Gçta 18th chapter last part, Bhagavan advices Arjuna to do Kàatriya Dharma. The last part of Bhagavad Gçta sayas,

“<ÊiÉ

´ÉO¨ÉnÀùùù|xÉME´ÉnÀùMÈOîÉÉºù{ÉÊx
É¹ÉiºÉÓ øÉÅÅÈ´ÉtÉgÉÉÆ
ºÉÄÉäMÈ¶ÉgÉä

´ÉÈPò¹hÉÉVEÖÇxºÉÆ´ÉÉnäù
Thus the árimad Bhagavad Gītā, the essence of Upaniṣads.

Here we find that Veda is not man made as it leads on to Mokāa. The meaning of Om is given in Gītā thus;

"Śūnyatāsvāntara ēkaladūr śūnyatāśrutiśūnyatā śūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśruti śūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśūnyatāśrutiśū

Controlling senses and confining mind in the
heart, Prāja should be drawn to the head. Practising concentration and uttering Om one who leaves his body attains the Supreme Goal.

M.U ‘Om’ is the symbol of Brahman, all are its developing courses the present, past, future all constitute Om. Even everything that surpasses time is also Om.

“½pĒ®ú >Āð
+ÉäÈ¨ÉìÉääÉnùlÉ®úÈ¨ÉnÆù òÉ´ÉÈ
ïÉ®ÉÉä{É¨ÉÉJªÉÉxÉÆ |ÉÚiÉÆ
|É´Éí|ÉÈ´É¹ÉnùÒÉiÉºÉ´ÉÇ¨ÉÉäÆEEòÉ®ú
B´É ªÉSSÉÉxªÉiÉÀ ÉjÉEòÉ±ÉÉÉiÉòÉÆ
iÉnù{ªÉÉåEòÉ®ú B´É”

Om is the statement of Brahman and the Brahman proposition, there is no difference. In the pronunciation of Brahma in the beginning and the end Prāja should be uttered. It leads to MokÀa.
In Ígveda, we read ÍÀis who made the Mantra are made to salute. So it can be said that ÍÀis are the authors. There is one reason for the fact that Veda is manmade. In the beginning Omkara Veda was Veda and then Purêravas has made three Vedas.

Swamikal takes the view that Vedas are manmade. It takes the view that since only God can make us realize Dharma, Vedas which help us to tread in the path of Dharma is certainly Godmade.
Authority of the Vedas-

KAatriyas can teach Vedas even to Brhmins

In the second chapter of the B.U there is an instance of a Brhma, a named Grgya approaching a king named Ajitasatru for attaining Mok.A.

“...½bpÉäÉÉSÉ MÉÉMgÉÇ =É i’ÉÉ
gÉÉxÉØŒiÉ ( ÆÉ½bp & 2. 1. 14)......”

“...½bpÉäÉÉSÉÉVÉÉiÉ¶ÉjÉÖ&……¡ÉÉiÉ±É Éä’ÉÆ SÉèíÉnÂú gÉnÂú ¥ÉÉAÉhÉ& IÉÉjÉgÉ·ÉÖ{ÉägÉÉiÉÂ ¥ÉÀ ‘Éä ‘ÉígÉiÉŒÉiÉ ³Éä É ÉiÉYÉ{ÉÉgÉ¹ÉÉÉÉÉŒÉiÉ iÉÆ {ÉÉhÉÉÉÉnÉÈgÉÉkÉgIÉÈè...”

Gargya said: “let me come to you as a student”.

Ajitasatru said. That a Brhma, a coming to a áédra with a request to teach him about Brahma is
a lopsided procedure. ‘I will edify you.’ Knowing that a non-Brahmin cannot teach the Vedas, Gīrgya was at first reluctant to teach but Gīrgya never defied the Rīja. He accepted the Rīja’s suggestion and said: ‘just like a Brahmin disciple obeys his teacher, I will serve you with full respect. That a Brahmin approaches a Kāatriya with a request to teach him is retrograde step and it is against conventions and it is in defiance of the Prāmās which say that a Kāatriya should not teach but only practice the Vedas.

‘iÉä ½pbÉäSÉÖ®ÉæxÉ ½èþÉÉÎÉæxÉ
{ÉÖ¬û¹É¶SÉ®äúkÉÆ ½èþÉ
’ÉnäùnùÉÉÉxÉ”ÉäÉäÉÉÆ
’Éè·ÉÉxÉ®Æú ⁹ÉÆ|Éi®Év®ÉæÉ¹É iÉ“ÉäÉÉ
xÉÉä ¥ÉÚ½bÔÉiÉ’” (CU -5. 11. 6)
Prîcçnasîla son of Upamanyu, proved that in the learning of the Vedas. KÀatriyas are superior to Brîhmins. The 5th Chapter of the C.U is quoted in V. 

Where upon he told them he would answer their query. They collected faggots and approached him in the forenoon with the faggots in a hand. We find in the UpaniÀads, where we find instances where the king want the sages the aftermaths like
the following. Beheading and death, making them blind and scattering their body. Breaking their bones, if they had gone somewhere by mistake without his knowledge approaching him for learning. This shows that how superior the king was when it comes to imparting the Vedic knowledge to the sages. From this account we learn that KÀatriya is not only an authority in teaching but also an adviser of the Br¡hmins in Vedic teaching.

For generations KÀatriyas have been learning Vidya which is not known to Br¡hmins. Is it not proper for a Ksatriya to teach Br¡hmin and the king has pondered over these problems. Pravahana, the king, was disturbed about these problems for a long time. Pravîha, defeated the Br¡hmin called ávetaketu where upon ávetaketu complained about this to the king and his father met Pravîha along
with his son. He asked him to teach Brahmavidya
then he said that a KÀatriya has the exclusive right
to teach the Vidya.

It is well known fact that the sage Sr¢ áuka
received Brahmaµjna from King Janaka.

It is well known fact that the sage Sr¢ áuka
received Brahmaµjna from King Janaka.
Having known that the king of Mithila knows Brahmmatatwa very well, Sriáuka met him and he begged him to teach Brahma Vidya, Janaka told him to stand there, and remained silent. Sriáuka when he met Janaka later asked him how this universe came into being. Where does it go? What is its real state? Then Janaka said solved all the riddles, he recognized that he is eligible to be taught.

In MukthikopaniÀad Sr¢ Rama teaches Hanuman Vad鳞nta ājstra

“<nùÉxÉÓ i´ÉÉÆ®úPÉÖ,Éä¹`öÉ |ÉhÉ"ÉÉÈÉ È "ÉÖ½Öp¨ÉÖÇ½Öp:"
Rama said

“ōÉÉPÉÖ{Éþ}Æō "É½þÉÉ½þÉä
ÉnùÉÉÔhÉÖiÉkÉiÉ:*

ÉnùÉxiÉä ēO|ÉÉiÉiÉ1.ōÉä%½Æþ

ÉnùÉxiÉÆ ēO":"ÉÖ{ÉÉ,ÉaÉä”

Thus Rama gave answers to clear the doubts of Hanuman. At last Rama told Hanuman that Kaivalya is Síyujya.

In Tripurírahasyam Jáíña Kí,da AÀ¶íivakra got Brahma Vidya from Janaka Maharaja the story is
like this. Vīruṣi, a Maharāi brought forth a proposition that those who were defeated in debates should be sunk to the depth of the sea. Thus the Maharāis who were defeated in debates are to be sunk in the ocean. Vīruṣi the father of Aśvīvakra was defeated in the debate and when he was sunk in the sea other Maharāis were saved from the sea. Then they tried to sink Vīruṣi into the sea. Then a Siddha Yogini appeared there and asked many questions to Aśvīvakra. When he failed to answer, the Yogini asked him to meet Janaka Maharaja and accept his advice.

From these accounts we learn that Vedavidya is not the right of Brāhmins only. Kāatriyas taught Vedas from early times. So it can be inferred that Kāatriyas can teach Vedas even to Brāhmins.

áśdras learned the Veda
In C.U. chapter four there appears the story of Jina¿ruti. Here it is mentioned how Jina¿ruti attained Vedic lore. Here Jina¿ruti approached a Brhma,a named Raikva and offered him great wealth. He requested him to tell about self. Then Raikva objected to him by saying that he being a á£dras, had no right to learn the Vedas. But when he brought more wealth, Raikva immediately initiated him to the knowledge of the self. Here it is hinted that a á£dras can learn the Vedas. Before becoming one with Brahman certain objects are absorbed in by the Air, they are Samvarga, Fire, Moon, Sun, Varu,a, etc. will lose them into air. In other words these are all forms of air. Even Pr, a is absorbed in Brahman. Modern science says that all emanate from air.
Realizing that Raikva need more wealth he brought with himself much wealth and his only daughter. It is against Dharma to deny education to anyone. If we read the story closely it will be clear that since Jñasruti has immense wealth, he might be a Vaiṣya. Again he might be anxious to have sex with a woman. Moreover a Brāhmin will demand a reward in retain when Raikva said the words ‘Aho Sdra’. If it were not for a áśdra he would have corrected him. But in B.S. Janasruti is considered as KÀatriya with the help of five Sàstras. It is clearly explained later.

Another example the story of Satyakama runs like this:- Satyakama went near Gautama for learning. Gautama had doubt regarding Satyakama`s name and asked whether he was a áśdra. So Gautama asked to Satyakama promise
that he was not a á£dra and after that he confirmed teaching. From all these it is understood that á£dras were not allowed to attain knowledge. But, it is said that á£dras words cannot be believed. But still Gautama believed in Satyakama’s words. Without asking other Br̄hmins about Satyakama’s caste and started Upanayana and teaching him Veda. Thus it can also be understood that Gautama might have thought that whoever it is whichever caste he belongs to, is not a problem. People having concentration should be taught properly.

Then why he had made him promise?

á£dras possessed only the right to take care of Br̄hmins. If someone asks later, Gautama, he has to give answer them that after promising (that he was not a á£dra), he taught lessons to Jībala Satyakama.
Does the teaching that á£dras should not learn Vedas agree with reason? For attaining the highest wisdom of Godhood, Jçvatma Svar£pajµîna and righteous deeds are essential. If after taking innumerable births, one acquires the highest Jµîna and he will reach Godhood.

Everyone eligible for self-realization.

Having known Brahman one survives birth and death. There is no other way to attain MokÀa except through certain paths. The all pervading Soul will give everlasting happiness to them who treads in that direction. No one else will have this happiness—this is what Vedas say. If you say that the á£dras does not practice MokÀa Sîdhana Jµîna, it means that the á£dras should not attain MokÀa. If this is the dictum of ParamapuruÀa from the beginning, it should be said that no á£dras have yet attained
MokÀa. Will anybody concede this? In holy vision there is nobody equal to them even among Br¡hmins, and even the sky can be forgotten by holding half a finger, this is held by VaiÀ,avas and they in turn have to agree everyone is eligible for self-realization.

Realization of the self is necessary for attaining Br¡hman by being liberated from the chains of birth or death. Realization of a Supreme soul is necessary for the attainment of eternal Bliss.

**Will a Sudra attain MokÀa?**

If learning is denied to a á£dra, how will he attain Jµana which may liberate him from worldly bondage of the cycle of birth and death? If á£dra had been forbidden from following the Dharma established in the beginning, not even a single á£dras might have attained MokÀa till now.
VaiÀ¸avas think that their special knowledge is unique among the Brîhmins. With their divine knowledge they can conceal the entire sky with their half finger. Even VaiÀ¸avas would never deny that many races including ‘Thirukachinampi’ and ‘Thiruppanazhuvar’ who belong to Chetty and Paraya have attained MokÀa! When asked how this happened, VaiÀ¸avas, as they could not oppose Vadas and as they did not have the confidence to say that Ayzhuvars will have no MokÀa gives the following answer: here is no hindrance for the á£dras to know the meaning of the Vedas but the holy texts only enjoins them not to learn Vedas. If this is so, the sound of Veda is more important than its meaning. á£dras are only denied the right to learn Vedas - it does not prevent them from understanding their meaning. If they understood the sense, no
doubt they become Jīmīni. There is no contradiction in this argument. Here in this context the relationship of the box and gem comes to mind. If somebody says that the box containing the gems is more important, we won't heed them. There is no doubt that the relationship between the box and what it contains exists between the sound and meaning of Vedas? Will even a mad man say that he wants only the box and not the nine gems? This can be made clear by the following verse

(3.18)

If any one does not know the meaning of the Vedas even after learning is like a pillar carrying the
roof and beams below without knowing it, so says
the Ígveda. These words show the futility of learning
Vedas without knowing their meaning or getting the
sense of the Vedas. Yet there are many today who
believe that the husk is more important than grain.
Brñhmmins show adamancy when they not only
prevent S£dras from learning Vedas but also
discourage them from listening to the Vedas. We
should enquire whether this notion is derived from
the beginning. Can a Brñhmin maintain that a á£dra
is not entitled to learn Purñsas though we concede
the Brñhmin’s maintained dictum that the á£dra do
not deserve learning and practice of the Vedas? But
there is no doubt that in Purñsas the Veda verses
appear. á£dras are allowed to learn Purñsas. If a
á£dras learns Purñsas, he will surely learn the áruti
verses contained in them. Then what is the
implication of this supposition? If it is maintained that the á£dras should not have the right to learn Purí¸as, we must consider the fact that á£dras also were the authors of Purí¸as. Everybody knows that the author of the book called ‘S£ta SaÆhita’ is a á£dra. So is there any lapse in their greatness on account of the fact that they were written by á£dras? Does it prove that S£tas has pronounced numberless áruti?.

For those who oppose this statement one or two instances- In Ėdiparva 3rd chapter of Mahíbhírata the verse “Devíva¿vinau vigbhi: ñgbhi” and in Sakuntalopíkhýñam 74 chapter the following lines assume prominence:

‘+ÆMÉÉnÆùMÉÉiÉÂ ⁰ÆÆ|É’ÉÊ⁰É
¿nùaÉÉnùÉ|ÉVÉÉaÉ⁰Éä +Éi’ÉÉ ʾÉè
Brahmins Practicing the Vedas without required qualifications.

Simply by performing Brāhmaṇical Dharma and wearing Brāhmin attire one does not become a Brāhmin even if he is born as a Brāhmin. āśdras who live with strict Brāhmins discipline can practice Vedas. Some say that Brāhmaṇya can be attained by birth only. Even without Brāhmaṇya birth, mere Karma, Dharma and Jñāna will make one Brāhmin. If it is true Ėzhvas who had defect from birth-Śmīrtatmatvasanyāsīs, Vaiśāṅvas who have partly given up Brāhmin Dharma does not have Brahminhood. If one who is born as a Brāhmin, one
does not attain Brahmajµâìna, even though he appears as Brïhmin on account of his attire and Karma, if he lacks real Brïhmaâìyam. Even those who are outwardly Brïhmins, do not have the right to learn Vedas. Now-a-days so many Brïhmins are teaching and practicing Vedas without attaining the required qualifications. If this is so, á£dras so devoted to Vedas can learn and practice Veda.

Through learning VaiÀ¸avas became great. They even think that the greatness is unequalled. Has Jµîna got any royal tax? Has everyone got only one way to reach those heights? Nairs and Azhvarathis became great because they followed this path. Is still any doubt that á£dras who follow that path will shine with glory? Parï¿¿ara, son of the woman of ditch and Vyïsa, son of fisherwoman, composed and classified the Vedas. So they can be
considered to be Brähmins, this needs not be surmised through Īśi and through river. This type of answer is for things which are without any explanation. Though Īśis birth of course is low, the root is born from Brahman, they are said to be Brähmins. We have to see whether it can be truly maintained. The three Pandu, Dhṛtaraṣṭra and Vidura are said to be the children of Vyāsa. Vyāsa also is a Brahmana. Those born of Brähma, a bçja are Brähmins Vyāsa Putras Pandu, Dhṛtaraṣṭra and Vidura are to be considered Brähmins. Panḍu and Dhṛtaraṣṭra were Kāatrias and Vidura was a áśdra dependant on the Kāetras they were born. If Kāetra or mother is important, Vyāsa and Parīṣṭara should be non-Brähmins. If anyone says that Vyāsa and Parīṣṭara were born out of wedlock, and Panḍu who was born of another man are different, through
the lapsed mothers, will one leave Brîhma,yam and Vedîdhyayanîdhikîra? (the right to learn Vedas)

It is specifically stated that they have learned the Vedas. If not, the argument that germ is important is true, the children of concubine who are born of Brîhmins can practice the Veda for the Brîhma,ya. Then it can be said that those children should not practice Veda, but the children of the concubine can do so. Let it be so. Is it through the practice of the Vedas or through Brîhmi,ical karma that Brîhma,ya is derived? Are Jûana of the Brîhma,a derived through birth? If it is through birth that one becomes a Brahmin is it that only father should be a Brahmin? Or is it that mother should be a Brîhmin? Or both should be Brîhmins? If even for children born of Nair women can have Upanayana. It can be easily said. If the second argument is
correct. It is wrong to give up the children of prostitutes. If the third argument is correct, Vyīsa and Parīśara were bereft of Brīhmin hood. Even though a person born of Brīhmin parents does not have Brīhma,ya but will later become a Brīhmin through Jūna and Karma. If this position is accepted, those Brīhmins converted to other religious, embracing non-vegetarian food, having liaison with low women and by giving up āikhayajūnopavitṭi are also to be accepted as Brīhma,as. If by lapse or by evil deeds a Brīhmin loses his status, it will result in the loss of Brīhma,ya and then Brīhmin birth becomes meaningless, then Brīhma,ya can only be achieved through Karma.

Is a Brīhmin Different?

One should despise untruth, killing, and envy. On the other hand one should practice truth,
Dharma and kindness. Is a Brāhmin different from others when it comes to the practice of these virtues? Vīvīmitra Maharāi by birth is a KĀatriya who bade farewell to Ksatriya Dharma and embraced Brāhma,ya. And he became a Brāhmin by Karma. He was a Brāhmin and became a Rṣi.

In Aitareya Brāhma, a 7th Paµcaka, 4th chapter a KĀatriya after forsaking his Dharma takes on Brāhma,ya will become a Brāhmin, is seen depicted.

If ā£dra also takes on the instruments of Brāhma,ya, he will become a Brāhmin. It is certain that Brāma,ya is not generated by birth or Karma performed for the sake of ritual. But it is attained by Brāhma,ya combined with the urge to become a Jµ̄ṅi. Birth unaccompanied by Dharma and Karma, will not make one a Brāhmin.
In Dharmastras,

‘VEX”ExEE VEEaEiEa ¶UUp& Eo”EchEE
VEEaEiEa EuuVE&’*

It means that all are á£dras by birth; later depending upon the Karmas they practice they become Brñihmins. When we consider the Karmas suitable for Brñihmins, it is hard to decide between Saµjita Karma and good verses bad Karma. Even á£dras bearing a áikhayajµopav¶tam should practice Karmas will become a Brahmin. If one wears the attire of the Brñihmins, one cannot become a Brñihmins. If á£dras do the righteous deeds of Brñihmins, they will definitely be Brñihmins.
One should swerve from the sins like untruth, killing and envy. Instead one should do good action like truth, Dharma, fear of god. And then a á£dra also can be a Bråhmin in all respects. Notwithstanding the above fact, Bråhmans and á£dras have the same status; Bråhmins will not have any advantage over á£dras. They will not have any disadvantage as far as Bråhma¸ya is considered. Karma by itself does not give rise to any good results. It should be combined with Jµïna. So Vi¥vïmitra who was born as a KÀatriya became a Bråhmin through Karma. The aforesaid KavaÀán though he was a á£dra by birth by performing special Karmas, became a Bråhmin and also a ÎÀi. In Aitareya Bråhma¸a Seventh Paµacika, 4th chapter, we read that a KÀatriya, who gives up his Dharma in favour of the
Dharma of a Brähmin, will certainly become a thorough Brähmin.

**Brähmaṇya is not realized through birth**

Thus in this context we can say that if a áńḍra bears the qualities of a Brähmin, he will become a Brahmin. Brähmaṇya is not realized through birth but through Karma. Nobody will find fault with one attaining Brähmaṇya through following certain rigorous disciplines. But there is only Jñāna unaccompanied by Karma will not result in any good.

**Eternal greatness of the Veda**

What justification is there for denying áńḍras of their right to acquire knowledge? It might be due jealousy on the part of Brähmins. If áńḍras become like Brähmins, Brähmin’s position and importance will
be reduced. Their selfishness and profit motivation also is behind the conspiracy against other castes. Brähmins want to wrest the soul authority over the Vedas. Among Christians and Muslims everyone can learn their holy texts. Then who is here among us to take a stand against áčdras. If everyone does not have the right to learn the Vedas, the greatness of them will suffer. If on account of áčdras learning them the greatness of the Vedas are gone, what about its eternal greatness. Is there anything in the world which can purify fire? If anybody learns Veda, its greatness will in no way diminish. The low status of áčdras will give way one day, and they will one day achieve greatness. So we can say that whoever has Sadjicara can learn Vedas. A person despised if he does not give food for the hungry. So what name will we give to someone who does not impart
learning for those who need them? Leaning dilutes hard heartedness. It would be noble if all people impart knowledge to others. It will demonstrate great virtue kindheartedness.

IV. Reputation of Sankaracharya`s view on Vedādhikāranirpaṇam

In B.S, Sankaracharya has made the āśedras Jūṇaṛuti to a KĀatriya. B.S was written by Vyūsa MaharĀi. It is expounded by Srṣ Sankara. Vyūsa was born in āśedras caste. So it is inappropriate to say that āśedras should not learn Veda. There is enough evidence to prove that āśedra has Vedādhikīra.

Then naturally a question arises. Did Srṣ Sankara a Brīhmin wish to establish the supremacy of Brīhminhood through his BhīĀya? His works are in Sanskrit and they are hard to understand as they are theoretical. His ideas are not understood by
common man on account of its theoretical nature. More over Sr¢Sankara brought the Br¡hmins to the forefront. But Swamikal is practical and his works have immensely benefitted the low castes most of them Nairs.

The Advaita of Sr¢ Sankara has not gone down to the masses. Swamikal presented the Advaita concept in Malayalam. Being a Br¡hmin Sr¢ Sankara never questioned the caste system. But as Swamikal came from the downtrodden he pointed out the pitfalls of caste system. So instead of expounding philosophy, he tried to revolutionize our society. Why does Swamikal select five Sutras from the chapter ‘Apai£d¡dhikara,a’ because this chapter illuminates Br¡hmin supremacy. The first sutra is,
It was in Samanvayidhikara, 3rd Pida -9th Sutra of B.S.

A kind hearted king called Jina¿ruti went to sleep. While awake on bed he heard two swans speaking. One praised him while the other was critical of him. The second compared him to Raikvamaharsi. And the king is not proficient in Brahmajµjna and added that the king does not deserve praise on account of it.

Next day Jina¿ruti approached Raikvamaharsi for learning Brahmajµjna. But he said to the king; ‘á£dras’you have no right to Brahmajµjna. When Janasruti noticed the inquisitiveness of the king, he imparted Bramajµjna
to the king. Since he was called á£dra, there is
doubt regarding initiating Brahmajµìna to him.
áu means “sorrow’ and ‘dra’ means ‘run’

‘IÉÊjÉªÉi´ÉMÉiÉä¶SÉÉákÉ®újÉ,
SÉëjÉ®úlÉäxÉ É±ÉMÉÉiÉÂ’ ((B.S-1-3-35)
Jïna¿ruti is a KÀatriya since he is mentioned along
with Caitraradha.

‘ºÉÆºEòÉ®ú{É®úÉ”É¶ÉÇÉkÉnùjÉÉ́ÉÉÉÉ±ÉÉ{É
ÉSSÉ”*(B.S-1-3-36)

For the right to attain education one should
have Samskara which the á£dras lack. By birth
Brïhmins have Samskïra. So they have the right to
attain the knowledge of the Vedas. á£dra has no
Samskïra.

“¶ÉÚpùºªÉ SÉiÉÖIÉÉæ´ÉhÉÉÇxÉÉÆ
BEòVÉÉÊiÉ:...”.
Gautamadharmsutra says that á£dra being a lower race, it cannot be included among other races.

“xÉ ¶ÉÚpùÉä {ÉÉiÉEÆò ÊEòÎ́SÉzÉ SÉ ⁹ÉÆ⁹ÆòÉ®ú¨É½ÇpÊiÉ xÉÉ⁹ÉÉÃvÉÆÊÆóÉ®úÉä vÉ¨ÉÉÇî⁹iÉ

xÉ vÉ¨ÉÉÇ{|iÉÊiÉ|ÉääPÉxÉ¨ÉÂ”.

á£dra has no type of P¡taka and Upanayanadi Samskara. They have no right to Agnihotrati karmas. Yet Pakayajµati karmas are not denied to him.

‘iÉnùÉÉ¨ÉExÉvÉÉÇ®úhÉä SÉ |É´É∀kÉä’ (B.S-1-3-37)

After recognizing that Satyakama is not a á£dra, Upanayana was conducted and he was taught.

Chandopanisad 4th chapter 4th 5th Mantra
When Satyakama approached Gautama for teaching him Vidya, he was asked what his race was? He replied that he did not know his race, he was the son of Jabala. Thus, since he replied truthfully thinking that truth and goodness are the real acquisition of a Brāhmin, Gautama realized it was his duty to teach him. He taught the boy Satyakama Brahma Vidya and after Upanayana Manusmṛti is against imparting education to āśdras

“xÉ ¶ÉÚpùÉiÉÀ ”ÉÉiÉ

nùtÉzÉÉääÎSSÉ¹]Æø xÉ ½pÊ´É¹ÊòòEÆ

xE SÉÉøÉÉä{ÉÈnù¹ÉavÉ”ÉÇ xÉ SÉÉøÉ

µÉiÉ“ÉÉÈnù¶ÉäiÉÀ”’ *

There is a rule that upanayan is necessary. for becoming active in Karmakanda.
By the Śmaṭi āśdra is debarred from hearing, studying and acquiring the meaning of the Vedas.

If one acquires ŚidhanaCatuṣṭaya Sampatti one could be led to Jñānakṛjña.

"gīÉnùxÉxnù®Æú
¥ÉÀÉVÉYÉÉºÉÉä{ÉÈn¶ºÉiÉ <ÉiÉ,
=ŠgÉiÉä ExÉi°ÉÉÈxÉi°É°iÉÖÉÉ ÉÉáEò:
<½pÉÈÚjÉÉlÉÇjò±ÉlÉÉaMÉÈÉêÉ®úÉMÉ:
¶ÉÈÉÉnù gÉÉvÉxÉ®ÆÉ{ÉiÈÁ
"ÉÖÉÖÉiÉÉiÉ SÉ * iÉäÉÖ É½p gÉiÉÖ
|ÉÉMÉÉ{É vÉÉÇÉVÉYÉÉ®ÉÉgÉÉÆ
>ðvÉÇÆ xÉ ¶ÉCgÉiÉä
¥ÉÀÉVÉYÉÉ®ÉiÉÖÆ YÉÉiÉÖÆ SÉ xÉ
ÈÉ{ÉgÉÇgÉa * iÉ°ÉÉÉÉÁ +IE ¶ÉÉnùxÉ
gÉÉÉÉhògÉÉvÉxÉ®ÆÉ{ÉiÉÉxÉìÉ®úÉÖ{
Even Sankaracharya in his works Upadesa Sahasri, MançÀïpaµcakam says that Paramàtma is in every human being. It is like a mighty ocean. It pervades everywhere. So no hierarchy is to be seen in human relationship. There is no high or low human births but in ‘Apasêdràdhikaraµa’, negates the rights of à£dras. But Chattampi Swamikal after examining all the Vedas ascertains that à£dras have right to practice Vedas.

In the 8th century Sankaracharya only thought about the revival of Bhakti. Perhaps people adamantly believed in Çîturvar‚ya. In Swamikal’s time Hinduism had come under the influence of ‘Navamînavika movement’. So he could easily rebel against evil traditions. As an ascetic his main
concern was about Mukti only. According to him this universe is an illusion so there is no need to change the present illusionary world. Brḥmins asserted themselves during the times of Swamikal, there is a superstition that if the king does not submit to Brḥmins, the country will suffer. Brḥmins influence was great in the government. So Swamikal was the greatest person who raised his voice against Brḥmin domination. Swamikal turned the tables against the Brḥmins by reinterpreting the Vedas in a sincere way and asserted that Brḥmins have no exclusive right over the Vedas. On the other hand ā£dras have every right to practice, the Veda profess the Vedas. This was a great revolution achieved by Swamikal

The meaning of the word ā£dra
The Caturvarya was consisted by Br̥hmins, KÀatriyas, Vaiṣyas and áśdras.

Sad! sad lo! Sudra.

Low caste was created (B̥hadaraḥakam`)

The synonyms of Sudra are Aparavarnan, Vasiṣlan, Jaghanyajan.

Paraṇurama was Br̥hmin by birth. But did KÀatriya dharmas and became KÀatriya. Viṣṇumitra who was KÀatriya did duties of Br̥hmin and became Br̥hmin. Valmitri made Br̥hmin by strong place.

V. Social Reformation of Chattampi Swamikal
The time of the Swamikal was a memorable time in the history of Kerala. India was under the British rule. The British were afraid of interfering in the cultural religious affairs of Indian people. After the first Independence war of India in 1857, the British queen declared in the British Parliament that her government would not interfere in the sentimentality of Indian people. They were more interested in the administration of India and trade to fill the coffers Great Britain. So they encouraged caste-ridden religion in India. Macaulay’s educational system encouraged the teaching of English. The upper class got English education but the lower castes were kept out of the British system. It hardened the already existing caste system, as the upper castes who acquired British education began to occupy all the key posts in India.
British colonial system paved the way for the arrival of Christian missionaries who also spread Western system of education. As a result Hindu Gurukula system waned. But things were somewhat better under our Kings here in Kerala. They were favourable to change, and Swamikal could influence Hinduism in Kerala. He realized that caste system is harmful to society. He tried to remove superstition from Hinduism. He wanted to give the right of the Vedas to people. As the first step here interpreted about Keralamihitya. He criticized Parashurama legend which gives Brhmins right over property so says his Princnamalayilam. He asserted that Brhmins were not Keralites. According to him Parashurama did not create Kerala and Nairs were the original natives of Kerala. In valour, cleanliness, martial arts, chivalry, godliness, they were ahead of
all others. When Nampethiris came to Kerala, they introduced caste system by making Nairs á£dras and made them subservient to them. Cíturvar,ya was based on one’s work, later it became hierarchical. As a result majority of people became slaves.

Cíturvar,ya was called ‘Cíturvar,yabhisa’ because it was an evil system. Bríhmims were the apostles of God and they were not punished for vices. All the low castes were illiterate under the system Swamikal reformation yielded results when his own community came to the forefront through social development. In fact their caste was originally a noble race in the beginning and later having come under the sway of Bríhmims, they got scattered in and out of Kerala and they became subservient to Éryanic race who
identified themselves as Brāhmans. This is the best example of religious exploitation of a race in the guise of the promotion of the Vedas. In fact Swamikal’s own community was trapped by the upper castes, when they tried to facilitate the Vedic rituals offered by the priests. The priests became a race who tried to subjugate all others who assisted them for the general prosperity of mankind. And all the Nairs when they came to this realization broke the shackles and is again on the way of development and prosperity. The fourfold caste division has been pictured as a vulgarity by Swamikal. In fact God created the fourfold division of caste for canalizing the best skills of all through different professions and as it came to be passed down through generation to generation, some professions were designated as menial. Thus came
the lower caste who could only obey high castes especially priests and warriors. In the age of Smāti. The more intelligent and powerful people manipulated the innocent fourfold caste division for exploiting others for their own advantage.

To subject a text of Savarā to a severe critical study is a feat impossible to all but Swamikal was an erudite scholar of noble birth. They called people with high birth never dared to criticize him. This has changed the map of Kerala society. He asserted that everyone can practice the Vedas. With the publication of the book Srccakrapřjakalpam there emerged a situation where everyone can conduct Pṛja in temples.

Till the time of Swamikal religious preceptors conducted meetings in different places and spoke to people. But Swamikal instead went door to door and
counseled. So he becomes philosopher and guide of people.

Brahmananda Swami wrote a book called ‘Mokṣapradṛśpam’. This work was detrimental to the people of lower stratum because they wanted to worship in a different way. So Swamikal wrote a book called ‘Mokṣapradṛśpa Khandanam’ Mokṣa is the most important among the Puruṣārta. Yoga is indispensable for the attainment of Mokṣa. It is the chief Sādhana of Mokṣa. The notion that those who are adept in Yīga and Mokṣa will not have Mokṣopīyas will not attain Mokṣa is a false notion. Some say rigorous religion is a pre-requisite for the achievement of Mokṣa. Yaga should be conducted according to the scriptures. Some retire to forest and pray for the attainment of Mokṣa. Others resort to fast. Some go to pilgrimage centres. Others say
that by becoming proficient in sacred texts like R̄mīya, a and by reading it, one would attain Mokṣa. But Swamikal advocates that Yoga leads one to Mokṣa. For that, one should know oneself as the self is hidden in our body frame. So Rasa should be extracted. In order to understand Yoga we need knowledge and experience.”

Words like these removed the sorrow of people. He was no doubt a philanthropist. He believed in co-existence with all. He considered others as his equals. In fact, they were the manifestations of practical Advaita. An event in his life is memorable. Swamikal had asked the master of the house to prepare feast. Swamikal reached the house in time. As Swamikal was alone the host became anxious. So Swamikal went out of the house and called the guests kept outside were let
in. They were dogs. The host was very proud of his caste and Swamikal wanted to teach him a lesson. After the supper Swamikal asked the dogs to take out the leaves. To the surprise of all, Dogs obeyed. Then Swamikal told the surprised family members that these dogs are the rebirths of the corrupt officials of Travancore. The moral is that one should not resort to malpractices. The host really was Madhavan Pillai of Alappuzha house. Thayyil Krisha Pillai has described an event. An yellow snake and a frog were lying in peace in Panmana library (now CP Smaraka Library) Swamikal said that they were all his friends who accompany him in his journey. Mavelikkara Tahasildar, Magistrate Andi Pillai narrates another event in which Swamikal communicated with ants. Swamikal when asked. If we love ants, they will come to us. The ants and
human beings have the same mind.’ All the animal kingdom was Swami’s friends.

Sri Chelaveetil Parameswaran Nair has the following to say: Swamikal went with him to the house of Paravur Magistrates. But Swamikal was taken to a room inside where they put leaf for the Swamikal. Another leaf was put outside. Swamikal asked them to take the leaf put outside. So immediately the leaf was taken in and the three had food together.

Swamikal’s life style is like ‘Vasudhaivaku·umbakam’. The one who thinks that ‘It is mine, he is no one to me’ is narrow minded. The world itself is the home, for the one who is broad minded.

There is no home and relatives for Swamikal, the world itself is the home and all creatures are
siblings. Swamikal moved from one place to another just as free birds. About Nirñhíra Vñata Swamikal says this: cowdung for old muram and food for old stomach is not always needed’. There was no happiness in prosperity and no sorrows in poverty. Swamikal can survive without food for many days as he had done the same in his childhood days.

Swamikal advocated against the use of liquor—According to Swamikal liquor “The´kile Vellam Ca’kile
Ca´garanînayumci´kilapîtuvan’’’Swamikal called as Madyam is ‘Ca´ku A´nan’, Kaµcîvu is `Ca¶ayan Pillai’, Karuppu is` Kuruppuswami.

He never allowed non-vegetarian food in the house he ate. He was against killing animals as he believed in AhiÆsa.He said the following during Vaikam Satyagraha. “Dogs and cats roam the holy
places, but common man cannot.”

Those who likes are different from those of common people are received differently and they got a mixed response from people. Swamikalwas different from all other people, yet he was accepted as a real leader. His dog dinner is very famous. Once when he was invited to a house, he informed them that he would bring friends with him. When he entered the house for dinner, he informed the host that his friends are waiting outside. When he called them in, only dogs came in. This is known as Pa¶¶isadya. This feast made him very famous. He emerged as a leader and a hero. He was able to perceive the vitality present in all living creatures through non-violence. He was able to harness and master any animal on earth. He demonstrated his
amazing gift to control and tame nature and animal kingdom through such AhiÆsaic action.

Swamikal resorted to such a miracle feast of dogs for making a corrupt official realize his mistakes and thereby turning a new leaf over his life. One day an official who was his friend invited him to dinner at his house. When he accepted in his invitation he informed him he will be accompanied by his friends. So more plates should be made available. This is an occasion to boost the ego of the official. He made preparation for a large dinner and prepared many dishes the time of dinner arrived. But to the amazement of the host Swamikal entered the house all alone no discipline was with him. When asked where his friends, Swamikal replied that the dinner should be served immediately and friends with good come. When
they served the food a miracle occurred. Shortly a heard of roaring doges came in running. Obeying the instruction of the Swamikal, all the doges sat before the leaves and started eating. As the host saw the dogs eating he looked at the dogs eagerly and flabbergast. Then said Swami thus ‘In the previous birth these dogs were once the correct officials of Travancore. They were engaged in corrupt practice like bribery, harming people and they were succumbed to these vices. Since they did evils, they have taken birth as dogs and these are those officials who have come before us as dogs. For all misdeeds of the past, all men will suffer like these dogs.’

This is first campaign against bribery of officials. As a result of this Swamikal became renowned among the people as a greater leader.
Through this incident he gave the message that all men were equal. Nobody has a right to harm even animals.

His friend Kasava Pillai an overseer was transferred to Ettumannur and Swamikal also accompanied him to his workplace. In the premises of the Temple at Western steps a beautiful Bhajan Mandir was built. Then songs, fests and seminars were conducted on Vedānta. On certain days Nanu Asan also came there, it is at this plays in the two, Nanu and Swamikal met and shered friend ship. And Meenachil Edappaldi was the place where Nanu and Chattampi used to meet. Here Narayana Guru consecrated a Mayil Vahana Pratiṣṭha at a later time and still it is here. The first well of the temple is constructed here.
Swamikal likes to have bath in the Meenachil. The bath at Perurka¶a is very famous even today on account of its health dimension. Kuttanpilla of Vadakedath have the following to say: he cleaned his intestine by sitting in tub filled with water capable of immersing him up to the half. He took water into his belly and excreted it. It took often an hour to clean his intestine and bowels. It was not for a public exhibition, but as a way for maintaining health.

Sree Paravur Gopala Pillai speaks of how Swamikal made a drummer beat properly. Swamikal realized that a Mírar and aged Marar carried a drum in his shoulder hanging a stick in his hand came to the prominent place and in union with rhythm held up and lowered his hands but he said that he was unable to do anything else. He wanted
to deceive the temple authority. When Swamikal saw this he said that he would give all the money to them and they were lured by this into beating drums. He gave them all the necessary instruments. Swamikal stood in the front row, and in an attempt to test the excellence in drumbeating. ‘Ti-ti-ti’ sound came from the drums of these experts. The fire which commanded the rhythms of drums, also sounded. The first Kathina fire was shot to start the feat, sticks were raised, Kurumkuzhal, Kompu, Elattiham etc accompanied the heavy drum beating, and all these competed to dominate themselves. All drummers were bathed in sweat, Munden Pillai beat the drum out of tune making a dull rhythm to teach Swamikal a lesson who is intent on assessing him. But the clear numbers of the beating of the Swamikal sounded in unison with Muden Pilla
measures all the people made encouraging noise loudly “Bellow Bellow” and Swamikal also raised the pitch continuously. Seeing this Muden Pilla asked Swamikal from where he learned this. Swamikal replied that by the grace of God. I simply made an attempt.

In the early 20th century Christian Missionaries began to propagate their religion those who were outside Hindu caste system were attracted by the teaching of the missionaries as they thought to get equal status and wealth under Christianity, low castes were not allowed to enter temples. His writings were able to put an end to religious conversions.

He also tried to deconstruct the Bible with an aim to demonstrate to the world that Christianity does not have the noble status, and the greatness
and stubborn structure of the Sanatana Hindu Dharma. It was Sundaran pillai who made the English Bible understandable to him and there was no standard version of Malayalam Bible. He did not see the holy birth of Christ as it is presented by Christian theology. He also sees a Christ very different from the given in the Bible. He pictures Christ in the Indian setting. When he was asked whether it was a cruel exercise, he answered that he dissected the Bible in the Christian terms only as they favour good after discarding evil and they discriminate between good and evil, and it is the Christian method. Strangely no Christian was provoked by this book. Some told the Swamiikal they got edified by his writing. It also strengthened their faith. It is a fact that Hindu Christian dialogue is always harmonious and peaceful. His disciples
pursued his ideals forward. During the months of 1926 February, March and April Sri Agamanda Swamikal made many speeches in Central Travancore aimed at dissecting the Bible. Christians were made aware of the evils involved in non-vegetarian eating style. These campaigns were directed at eradicating evil practices from all religions and making religions better.

He gave respected very much respect to woman in society. For the upliftment of them Swamikal wrote a work. This provides their equality with men. He helped women always. Swamikal’s teaching was influenced by so many women. He got a number of women as his followers.

Some women were grinding rice with long heavy sticks. Swamikal took the sticks from all and started grinding the grain himself by taking all the
sticks and beating heavily. This shows Swamikal is respect for women. He never segregated women.

During a period when common man suffered, Swamikal came to the forefront and transformed annealing caste ridden system. He exposed the evils of neo-Vedic caste ridden society and exhorted the people that they have been betrayed by the priestly class. So it is imperative on our part to cherish the holy memories of the great Swamikal by taking his books to the common man. His great ideals and visions should inspire generation to come. In this world Swamikal emerged as a leader awakening society in Kerala.

**Chattampi Swamikal and Cïturvar,ya**

Cïturvar,ya according to Swamikal- Each man himself is a small world. Everything in this world is confined in him. Man and world is
interconnected. Man does not need divisions of caste, since the world is unique. Knowledge is necessary, as food is necessary. That knowledge should not be denied for á£dras.

á£dra can also practice Veda. There is no caste and religion as far as knowledge is concerned. It is not that Bríhmin cannot reside in a place, which has a á£dra king. Cíturvar,ya is based on Gu,a. Every one is born as á£dra. One who belongs to any another caste remains á£dra if he does not acquire knowledge. Bríhma,ya is attained not through birth, but through deed. There is no need of restriction for Veda. Cíturvar,ya [racial discrimination] rules existing today is a big blunder. It is formulated to satisfy the selfish needs of Bríhmins. Malayali S£dras now do not come under the fourth Cíturvar,aya. But they are Nairs just
below the Brahmins. The study of Swamikal regarding ancient Malayalam reveals that Parasurama is not the creator of Kerala nor he gave all Kerala to them. Swamikal believed in brotherhood and equality and considered the caste only as ‘
Gūa Karma Vibhaga’. He kept friendship with all people like Muslims, Channars, Ezhavas and Christians and they had great respect for him.

VI The Discourse of Chattampi Swamikal

The discourse means the communication of thoughts by words or discussion of the important teachings of Swamikal in his wandering. There he discourses on Vedānta and other subjects. He did not work from an established centre to serve his fellow beings. The meetings of Swamikal was conducted in temples or some house of his disciples or friends in his wanderings. Swamikal’s teachings
influenced the people of Kerala and formed new ideas for the improvement of society.

The main teachings of Swamikal are as follows,

Advaita

The concept of monism is thoroughly explained in his work Advaita Cintipaddhati, Vedidhikira

Niripaam

Knowledge is eternal. It is difficult to explain the term eternity. As a result knowledge itself is unexplainable.

- The difference in opinion about truth arises from lack of accurate knowledge. In reality truth is only one.
- Was the world created? If the answer is yes, it can be created anyhow. The question is whether the earth was created. The fact is that the world has not been created.
You cannot exist without me and also I cannot exist without you.

The concept Advaita is not a subject to preach up on, it is to be experienced by oneself.

The soul as such is pure and complete in terms of its nature and divine in another sense. It is superior to all powers that exist. It does not live nor does it die.

Divinity is the minutest factor. It is the essence of man. It was the only truth that exists in everyone.

The realization of Brahma is actually a state whose human mind remains empty or is nonexistent.

Whatever that is linked has a form, not existed. Whatever has a form is not eternal. Hence Brahma is formless, innumerable and
eternal. Hence Brahma is, all that possesses quantities.

Ahimsa/Non-violence

Swamikal was an advocator of Ahimsa. According to Swamikal man is the noblest creation in this world and he got high position among other animals in intelligence. For the propagation of Ahimsa he wrote Jevakiru,ya Niripa,am.

➢ Kindness should be one’s aim in life which shall bring all the goodness in to the path of life.

➢ There is no point in believing that vegetarians are the complete followers of Ahimsa. They can only be considered a little better than non-vegetarians or who haven’t crossed the limits of violence.
The effects of HiÆsa are twofold. One of it is hurting and the second one is the wrong path travelled by one.

Those who claim that animals etc have been created for humans to eat, could they admit that humans have been created to satisfy the stomach of carnivorous animals etc?

Human mind should be always filled with love for other beings.

In a way MokÀa is the utilization of AhiÆsa.

Never harm living beings; if we love other living beings sincerely, the love will surely be returned proportionately.

To endanger other beings by our existence is actually a crime.

Nobody will say that to die is a good feeling.
➢ Humans have developed in all spheres. Ie, he has become capable of generating / producing whatever he needs and yet his attitude to kill other animals for food is indeed a sin.

➢ If man can survive without consuming meat, then why is Ahiṣa not considered as a sin?

➢ To sacrifice animals for religious purposes and for entertainment is also Ahiṣa.

➢ Stop consuming meat.

➢ Consumption of meat is not good for body and mind.

➢ It is a sin to kill other beings for food.

➢ Human constitution is not suitable for non-vegetarianism.

➢ Non-vegetarianism promotes evil qualities.

➢ All scholars and saints have condemned the intake of meat.
➢ To exist with AhiÆsa means that AhiÆsa will manifest as a ‘good quality’, otherwise as a sin.

➢ The power of thought differentiates man from other animals. Carnivorous animals engage in AhiÆsa. So when man mimics their behavior, then there is no point in using the term ‘Man’.

➢ It is surprising to note that man kills animals for food in spite of killing many animals knowingly and unknowingly in their daily life.

➢ If we wish that nobody hurts us, it is up to us be careful not to hurt any being.

➢ While man is on the race to exemplify his status, he has to consider other beings on earth who also wish to live happily and peacefully on earth.

Knowledge
Thoughts and practice of scientific teachings increases one’s knowledge.

Knowledge is to be utilized for spreading peace, love and equality.

Lack of knowledge is more dangerous than less or a little knowledge.

To attain complete knowledge is impossible.

If anybody boasts that he possesses complete knowledge then one can infer that he lacks proper knowledge.

**Weapon**

The most powerful tool is patience.

**Present World**

Anything in this world is incomplete in terms of quality and is not eternal.

Whatever that does not come of use in this world will not come hereafter also.
Wakefulness

- Nature has created dawn not for sleep, but for wakefulness.
- Those who sleep cannot wake up and those who are awaken cannot sleep.

Success

- Those believe that there is no difficulty greater than hunger will not succeed in life.

Karma/Action

- To enjoy life is slavery. But to succeed in life through action is a good thing.
- Those who provide practical knowledge have action as their main tool.
- There is no action without effect.
- Those who do good deeds after realizing its values are righteous.
Cause of conflict

- As long as the desire to maintain one’s happiness exists, conflict exists.
- As everybody desires happiness, conflicts will not vanish.

Quality

- Humility is the best quality.

Devil

- Those who forget the favors done by others are really devilish.

Beauty of life

- When the mind and the body go hand in hand, life becomes beautiful. Those who deviate from the good path, earn nothing but sadness.
- Once we lose the energy of mind, death conquers our mind. So, we should always
engage ourselves in an activity which is engaging.

Starting/Onset

- The beginning of even the largest thing in the universe is from the minutest.

Evil

- Poison is not harmful to the being which originates from poison, but it is beneficial to other beings. This is applicable to evil people as well.

Sadness

- Sadness persists in every being.

God

- The concept of God is true. The force behind everything we see in this world, is God. ie beauty, love and Brahman.
The existence of a substance is dependent on its protector. So the world exists because it has a protector.

To turn to God in sadness and to forget God in happiness is worse than atheism.

To criticize God is one of the most despised sins.

**Righteousness**

To understand righteousness is not an easy task. To properly conceive righteousness one has to experience it. Scriptures and wordings by scholars are a tool for understanding righteousness.

**Courage**

Courage is a good mannerism and patience.

**Loss**
We are losing our self, no matter how beautiful our external appearance is, without life, it is useless.

**Equality/ Justice**

➢ To be in unjust and expect justice from others is in just.

**Mind**

➢ The whole universe is composed of a single mind. There is no space between two minds.

➢ Mind that is devoid of other feelings will be happy.

➢ Brahman is the detachment of mind from its activities.

➢ Mind masks the eternal truth

➢ Mind and Brahman co-exist. Where ever mind travels Brahman follows it. Brahman is all around, i.e. God
The absence of mind leads to presence of Brahma. Mind conceals Brahman.

**Humanity**

- First be a ‘human’, and then the rest may be acquired.
- Use intellect to gain knowledge and use knowledge to gain freedom that is when we become humans.
- Humans have the intellectual capacity to differentiate between good and bad. But only when we use this innate intellectual capacity, the term ‘human’ becomes appropriate.

**Death**

- It is more pathetic to be living as a dead person than meeting with death.

**Salvation**
When one realizes that truth is knowledge, salvation is attained.

When true knowledge is acquired, salvation is attained. At that stage all living beings are seen as one. i.e., true salvation.

Salvation is the complete stage of non-violence, showing violence by others and eating meat was really painful for swamikal. Once swamikal consoled an ox, when he saw its owner beating it. Swamikal aimed at replacing the violence in this world of non-violence.

Aim and Path

There is no point in arguing that my ultimate aim is good in spite of choosing a wrong path or route to attain the aim.

Worldly Bliss.
Criticism of one’s own situation will not do any worldly benefit.

Fate

- Each one is the creator of his fate.

Body

- Human body is the microscopic view of his existence.
- Though each human being appears different, each one of is created from the same basic constituents.
- Human body is just a clothing of life.

Honest Words.

- If saint speak false, then our thoughts are multiple folds of lies.

Sarvābiṣṭa Siddhi

- Lighting a lamp and doing archanas in the form of flowers while music spreads from
the Vṛna and reading Lalitāsahasranāma daily will satisfy one’s all needs.

**Importance**

➢ There is nothing in this world which is unimportant. Nobody is unimportant. We feel that some are important and some not because of situations.

**Beauty**

➢ Beauty for excellence is self-realization.

**Woman**

To inspire a man to do his duties properly is the best way to show a woman’s love.

➢ Man’s hard work and its fruits are not for him, but for his wife and children.

➢ Na Strč Świjtanjtryamarhati – based on this verse women being shutten behind all doors and windows in their homes
depriving them all their rights and freedom. ie. utmost against justice and righteousness.

➤ In fact man and woman are dependent on each other for existence. Man is dependent on woman for creating a new world and maintaining life.

➤ Good women are symbols of prosperity and happiness. Homes are created and maintained by good women and forests by bad women.

➤ To insult women after being given birth from a woman is nothing but one’s own self.

➤ Women are important in spite of bearing lots of difficulties because maintenance or growth of a society depends on women.
Nature and Brahma are the parents of all living beings on earth.

Women are important than men.

Women are free and the leaders of all the three worlds.

To treat women like a slave is a man’s haughtiness. It is against justice and righteousness.

If women do not perform good deeds, it will lead to destruction of the world.

**Love**

If we love a being on earth sincerely, the love shall be repaid.

False love and showing off love by mere actions cannot be included in true love.

Love as such always exudes a feeling of youthfulness.
➢ The power of love is beyond words.

➢ The most powerful tool in life is love.

➢ Every human has immense love towards his belongings and loved ones.

➢ Let love that cannot be static and which spreads just as a flower’s fragrance exists in you all.

Freedom

➢ Those who are in the shackles of inactivity do not deserve freedom.

➢ Freedom from all evils should be attained or else it will lead to destruction of civilization.

➢ Kunjanpilla who is an ordinary man went in search of job. He could live as a scholar with his own powers but he never did that.
He tried to eradicate the sufferings of people by being one among them.

Isn’t our poverty & their poverty and their poverty same?

He used to give his money equally to his companions when they lack money during preparation of documents. Krishnapilla got angry by seeing this. Kunjanpilla gave above quotation as the reply to his anger. He also convinced Krishnapilla that the miseries of others are ours too.

Fear

In this world there is no need of a feeling called fear. There is fear only if there is a second thing. It reveals the thought of Advaita that everything is
one. The important way to acquire knowledge is good pear group.

RESUME

The great works of ChattampiSwamikal influenced the people a lot. The society which once
went back has advanced into a Vedic society by him. The people were misled by the incorrect interpretation of the Veda which makes them cruel. Swamikal works helped them to realize the truth in the Veda.

The main aim of Swamikal works were to educate people. That is to raise the people to the greatness of knowledge and culture from the sufferings of caste discrimination and violation of human rights. Swamikal understood the fact that the knowledge for winning life has to reach the common people; it should be given in their own language. Swamikal was the first one who wrote books to make common man aware of spirituality social systems and caste discrimination in their own language.
The last part is the conclusion. The concluding portion and the main findings of the study are dealt in the next chapter

NOTES AND REFERENCES