**APPENDIX**

*Anarya (Non-Aryan)*

A comprehensive term applied in the ancient texts to all those aboriginal native and hence inferior non-Aryan tribes and peoples who inhabited India at the time of the Aryan invasion in contradistinction to the noble Aryan conquerors. Many tribes were enslaved by Aryan invaders and according to some authorities degraded to the category of Dasa (helots).

*Asrama*

A stage in the progress through life of the twice-born Hindu. The life of the twice-born upper caste Hindu was divided into four periods or stages and he was expected to spend some time in each, in order to repay debts he owed to the gods (by sacrifice), to the rishis (by study) and to the ancestors (by raising male progeny). The four stages are: 1. *Brahmacharya* (religious living), 2. *Grihasthya* (household), 3. *Vanaprasthya* (forest departure) and 4. *Sanyasa* (renunciation).

*Bhagavadgita* ('Song of the Lord')—a philosophical interlude comprising the 25th to 42nd chapters of the *Bhismaparva* sections of the *Mahabharata*. It does not belong to the *sruti* or revealed class or writings but to the *smriti* or traditional works.
**Bodhisattva (enlightened being)**

One of the central concepts of Mahayana is that of the ‘Saviour Buddha’ who appears at intervals on earth to guide men along the path to salvation. Originally the term referred to those who took the vows of them.'—Kave, (Hindu Society)—“Caste is not occupational in beings of Buddhahood.

**Brahminism**

The religion of Brahminism is in fact a system of Varnashram. It was supposed to be founded on the authority of the Vedas which were considered infallible. There are four varnas in the hierarchy of the system of the Varnashram with a fifth outside its pale. The first three castes, the Brahmin, the Kshatriya and the Vaishya were recognized as twice-born meaning that they went through upanayan—a ceremony of initiation.

**Buddha (568 – 483 B.C.)**

His name was Siddhartha, son of Shuddhodana, a Kshatriya king of Mongolian stock and a member of a Gautama clan of the Shakhya tribe. His mother was queen Maya, a Lichchavi princess.

**Buddhism**

Based on the teachings of Gautama Buddha. There is nothing in the life of Buddha to indicate that he set out to ‘reform’ Hinduism. He was strongly opposed to religious ritual, to ceremonial worship and the sacrificial system, and considered the whole idea of the caste system as false and wrong and in
this sense Buddhism may be regarded as a reaction against the pretensions of Brahminism and the authority of the *Vedas*.

**Caste**

“A caste is in some ways a cell-like structure which for many purposes is separated from other similar cells and lives a life partly independent of them.”—Karve, *Hindu Society*—“Caste is not occupational in origin.”—Ghurye: ‘Caste, Clan, Occupation’ p.242. Occupational flexibility is denied to almost all, due to the mechanism of caste, (Mahars have become the most urbanized caste according to 1961 census Maharashtra 23%).

**Chaturvarnya**

The four-fold division of society is described by Manu, the ancient Hindu law-giver, as the *Chaturvarnya* system of social organization. This *Varnashram* arrangement recognizes the principle of division of work based on birth as the basis of social organization. The Hindu social organization is based on the stratification of the society into four classes or varna: (1) the Brahman; (2) the Kshatriya; (3) the Vaishya and (4) Shudra.

**Maharwada**

Mahars are an important part of the Maharashtra village. “Wherever there is a village, there is a Maharwada” is a popular saying. Their residential quarters are situated outside the village and known as Maharwada.

Mahars occupy a position midway between the Marathas and the primitives.
The duties of the Mahars to the village, were to cut firewood, carry letters, sweep and clean yards in front of the houses, carry cowdung cakes to the cremation grounds and to dig graves. They have been the hereditary village servants. They escorted government treasuries, acted as guides and messengers to public officers, called land-holders to pay the land assessment at the village office and swept the village roads.

*Manu (600 B.C. – A.D. 300)*

Author of a famous code of Hindu law and jurisprudence. The code of Manu is known variously as the *Manusmriti*. The code lays down social, moral and ethical precepts for the guidance of the people and formulates rules for the observance of rites and ceremonies.

The chief design of the Code seems to have been to give divine sanction to the institution of caste, to make caste supreme in India and the Brahmins supreme among the castes.

*Shudra*

The fourth Hindu caste. A tribe known as the Shudra is mentioned in the Mahabharat and Puranas, sometimes in association with non-Aryan Abhiras. One theory is that they were absorbed into the Aryan class structure as a forth caste. On the other hand, the Shudra caste may have evolved from a poor uncultivated class of Aryans, who did menial work in the Aryan camps. A shudra was not to accumulate wealth.
Vaisya

The third of the four Hindu castes. Although traditionally regarded as one of the ‘twice-born’ and entitled to some of the privileges accorded to the two upper castes, the Vaisya was generally held in low esteem. He was the trader, grocer, moneylender and merchant.

Veda

The primary scriptures of Hinduism the Vedas are revered as apaurusheya (not of human origin) and are honoured by epithets usually reserved for the gods, such as eternal, imperishable, infallible, and indestructible.

The Vedas consist primarily of four collections of hymns. They are named according to the traditional purpose of their poetical portions which are called Samhitas (put together). Originally there were three Vedas, Rig, Vajur and Sama. The four divisions of the scriptures are: Mantra, Brahman, Arnyaka and Upanishad.