CHAPTER II

SOCIO-RELIGIOUS POLITICAL HERITAGE OF THE INDIAN SOCIETY
WITH SPECIAL REFERENCE TO KARNATAKA STATE

Karnataka is one of the oldest states in India. The reference of Karnataka has its own place in the context of socio-political life of human race in Indian history and heritage. The names of Mahishmandala, Kuntala, Banawashi, Kishkindha, with rivers like Kaveri, Krishna, Tunga-Bhadra, Malaprabha, Ghataprabha ... etc. are of historiographic importance. Kannada, the language of Karnataka, has been a renowned royal language of the state since ancient times with its high ranking literature in poetry and epics on many native kings depicting the general life of the people of the Greater Karnataka. In addition, some dialects are also spoken in some parts of Karnataka. These are quite rich in their folklore.

However, Sanskrit language did have its supremacy over all other languages in Karnataka including Kannada since olden days as Sanskrit language has been a processed language of all other

regional languages and dialects. Kannada as a royal language has retained its influence on the general mass of Karnataka even today with all the due respect and patronage by the State of Karnataka. But with all this Sanskrit language has remained within the closed doors of the Brahmanic priests as a ceremonial and ritualistic language now. The Persian and English languages were introduced by the Islamic and British rulers respectively in their administration. And when the Britishers took over the administration, English language was highly patronised. Language is the means through which ideological communication is done in the society. With all the divergent aspects in ethnic and demographic background the world order has come to be settled on the phenomenon of 'Human Race' and its welfare; as such, for its interdependence and continuance to the goal and ideology of the human-welfare in every nation state.

With all these aspects, the human race in the State of Karnataka has undergone a series of changes in its social, religious, cultural, political, legal and general trends. And


Every change in political sphere in human society has influenced the inter-related factors in the general life of the society. But the traces of Hindu religious influences have been continued even today very vigorously in all walks of life in Hindu society. However, other religions like, Buddhism, Jainism, Islam, Zoroastrianism, Sikhism, Christianity have also been competing wherever they found opportunity to influence the public to gain goodwill for their superiority over the other religions under the influences and patronages from the respective rulers in the country and state simultaneously as the religions have always been said to be cosmopolitan and universal in approach and appeal. Therefore, the rulers who exercised their sway over the length and breadth of the State of Karnataka from ancient times to that of the present democratic set up, have tremendously influenced the human beings in the society. And dynasties like Mauryas of Rajgir, Satavahanas (Amhuras) of Pratisthan, Kadambas of Banavashi, Gangas of Talakadu, Chalukyas of Vatapi, Chalukyas of Kalyani, Kalachuris of Kalyani, Hoysalas of Hassan, Sangamas of Vijayanagara, Wodeyars of Mysore, Nayakas of Keladi and Chitradurga, Kadambas of Halashi and Goa, Marathas of Satara, Kolhapur, the Peshwas of Poona and the Rastrakutas of Manyakhed and Lattatur ....

etc. swayed and administered the present State of Karnataka with a spirit of high respect and honour to the rigorous religious practices in the general life in the society continuously. There had been the other religious dynasties like Islam. Through their invasions under Mohamad Ghazni and Mohamad Ghori from 1206 A.D. to 1526 A.D. the Delhi Sultanate were the despotic rulers like Allaudin Khilji, Bahaman-Shahis like Adil-Shahi of Bijapur, Baridshahi of Bidar, Kutubshahi of Golkonda, and such Shahis of Gulbarga and Ahmednagar and Birar. All of them have influenced the Indian society with their forced Islamic laws and rules. Traces of these have remained till today under the name 'Islam' which is one of the religions of India. These Islamic or Muslim rulers were at their zenith during the Mughal period. During the colonial rule, the British rulers brought the Indian society in contact with Christianity which also has been surviving in India as one of the religions. In Karnataka Christian missionaries have enriched Kannada language and literature by compiling dictionaries and grammars during the early part of the present century. In spite of the influence of these two religions on the minds of the Indians in their social life, Hinduism continued to retain its influence on the

people with all its pitfalls and greatnesses in its teachings and contributions in the process of human life in isolation or collectivity. Scriptures like Vedas, Puranas, Shastras and Smritis in course of time, gave birth to innumerable castes, creeds, and egoisms; acting and reacting on each other with themselves with mesmerizing effects on the society as a primary source of fanaticism in life to every Hindu giving one's due or taking everything in the general life ruthlessly if one is very innocent and not quite political in his behaviour in life. The high caste groups of nearly homogeneous nature derived from the system of Varnashrama Dharma have given birth to the elitist activities in the State on their remaining themselves in majority in total population. And in Karnataka State they come from Lingayat and Vokkaliga caste groups, and the Jats, Rajputs, Thakurs, Gurjars, Pentharis and Yadavas emerged from the Kshatriya based activities in India. But the fact that cannot be denied is that, these Kshatriyas, supported by the Vaishyas (merchants) always tried to align themselves with the fallen castes like the untouchable and the Other Backward Class of citizens. And in such political process in the power politics, the Brahmin activities have always been in the forefront of political arena in a competition with the Kshatriyas with their superiority in caste gradation.
Social dynamism is a permanent phenomenon of eternity and continuance with struggle for happy existence of the human races with different, interdependent and inter-disciplinary socio-political values; and the continuance of Indian society is a matter of traditional and customary practice in the rise and fall of its civilisations and culture and it is carried over further from and to an immemorial period of time known as Sanatana in its religious aspects with a high degree of importance attached by every Hindu high caste touchable and untouchable together. The subject matter of this requires an inquiry of the secret of dynamism and permanence without any bias as a matter of truth hidden and buried in the political ground of Indian society. Whatever we find today is the cause and effect of innumerable variables in the process of life of the human beings from animation to the growth, development and decay, and further animation in the cycle of life and death as a reality of animism. This is the basic factor responsible for the social rise and contacts with each other embroiled with their behaviour in the social mobility regulated through religion and theology with caste identity and religious dictums on every citizen who practises Hinduism in his life. E.B.Tylor's theory of animism so far influenced the world that it was accepted by a number of students of ethnology and religion almost without alterations; but he was criticised by many anthropologists
in England, France, Germany and United State. Yet, as it has been an unsettled issue on the universal plane; and as every religion has been taken for most of the times with the concept of spirit, it seems that it is an unknowable factor in the knowable matter like that of human beings, the finest of species left within the universal enquiry as defined by Tylor, .... "it is a thin unsubstantial human image in its nature, a sort of vapour film or shadow; the cause of life and thought in the individual it animates; independently possessing the personal consciousness volition of its corporeal power, past and present, capable of leaving the body far behind, to flash swiftly from place to place mostly impalpable and invisible, yet manifesting physical powers, and especially appearing to men, walking or asleep as a fantasm separated from the body of which it bears the likeness, continuing to exist and appear before men after the death of the body, able to enter into, posses and act into bodies of the other-men or animals and even things." 1 However, in the growth of the theories of animism we find that Tylor's theory revolves round the spirit and its activities as an individualistic one, whereas in India it is confined to the state of mental affair, as the human mind is the dynamic force and the spirit is sublime. Brahmins captured human mind and

practiced statecraft effectively. There was a political motive in the relative behaviour of the Brahmins with all the lowly caste people and that had a political intent of consolidating safety for themselves in the organisation of the country through their strictness and absolute sway over all others in the Indian society calculated to extend further the party interests in the political psychology of India. The motivated prohibition was and is still imposed on the untouchables and Sudras saying that, it is their duty towards the Hindu-society by the Brahmanic priest. The whole of Manusmriti and other Smritis and such other treatise have graded the Sudras as the least in the social gradation ladder of status on caste basis. The high caste touchables have no sympathy towards the horrible mental conditions of the poverty stricken untouchables in the society even today in the rural areas and the same condition is found in its cold form in the urban areas. The untouchables are also adept to such conditions in the stratified society of different endogamous groups. And they are habituated to degraded conditions to such an extent that they themselves have forgotten their inner force of realisation of spirit within themselves and of their ancient capabilities in the political activities of a warfare

of tremendous nature as they have been suppressed by the Brahmanic political plans right from their fall in the Great War against Suras, in which their political decline had to meet with the rise of their rivalries (Suras) due to the mesmeric effects of Hindu religious system as a whole in the Indian Hindu society which is based on the infallibilities\(^1\) of the Vedas, Upanishads, Smritis and Puranas which are highly sacred to the Hindus. And every society on the globe is bound to have the lowly in the way the slaves were to the Romans, harlots to the Spartans, villains to the Britishers, Negroes to the Americans, and the Jews to the Germans.\(^2\) The difference lies in the degree of severity and its possible end to such practices, if compared to the conditions of the untouchables of India. Further, in all social systems culture dictates the goals and ends which give direction and action in society, while social system provides means or avenues for achieving these ends. These are legitimated as cultural norms. And realising the desired ends and goals occurs through actions in the status-role structure of the social system always because the mind is the governing force in the human beings.

The Hindus are woven with the geomorphological stings in their growth right from the primitive human behaviours among themselves carried ahead in life hereditarily in the name of culture which holds dominance on the behaviours of human beings in the society and their ethnic racial origins; and every individual in Hindu religious practice has freely established norms which are not to be left in the course of social mobilisation. In spite of the growth of science and technology in life, as the tradition is the influencing force in the context of study, and most of the social scientists, and researchers have given much stress on the practice of untouchability as a matter of pollution, purity, dogmas of Hindu society, that is to say, the social scientists and researchers have given stress on "how" of a thing in life, but they seem to have neglected the phenomenon of "why" of a thing, that is to say; when the caste is established as the basis for the social stratification; or say; the well-known Varnaashrama, what is the etymological background of the word "Jati" which quietly is equated with the English word "Caste" which originated from Portuguese "Lat castus" to mean "breeding" precisely stands as the secondary aspect in the origin of caste whereas the sense of subordination and domination in the basic nature of every human being and the concept of untouchability is the product of theology in the system of the...
growth of natural ingredients of human life which connotes the phenomena of touchability, untouchability and non-touchability in the context of further perceivability and imperceivability and non-perceivability. That is to say, the non-touchability and perceivability, imperceivability and non-perceivability, as such are linked in the psychic aspects of human behaviours in relation to and with his or their fellow beings, which in due course of time stand a complementary aspect in constituting the social phenomenon which is said to have been settled as an abstract thing or phenomenon. The inanalytical nature of the psychic behaviours at its final species of human nature have commonly surmounted on the commonness which would do good to the human race have been codified and put in the banner of theism or religious dichotomised "Dharma" which senses the universalism through the human mind which, in translation in Sanskrit language, is "Manas" and the matter which holds in itself the "Manas" i.e., the mind is said to be the "Manushya", or "Manava", or "Manuja", which in English language means "human being". And thus the grades of perfect mind held by human beings have always been influencing and dictating the lesser perfect minded human beings which we always find in the social life. If the influence is broad-based on the principles of the good for the whole population as such, it would be called an exploration or advancing justice to the society as a whole,
and if the influence is not broad-based or if the influence is affecting the majority of the human beings of the population, it is called unjust and hence unadvocable in life. Therefore the premises of the good and bad would always be in the mind as such. Hence, with the analysis of the human beings of their minds which we find through their reflection in the growth of cultural affairs, the beginning of its primitive stage of life to that of the present stage of so called "Cultural Society", efforts are made to put forth the theme of the concept of untouchability and caste and religion on the universal footings as a necessary must in the study of the caste as it has been the inseparable phenomenon of life of Hindus. No society has smooth sailing. There are periods of decay and possibilities of destruction through which every society has to pass. This happens because man is a factor in the making of history.\textsuperscript{1} And while writing on culture, Karl Peter says, that, the study of culture is predominantly the domain of anthropologists, whose concern is to legitimise culture traits and social relations.\textsuperscript{2} Therefore while studying the incidents in the society which has the influence of the past on the minds of the human races are to be examined

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critically from the behavioural point of view also. Karl Peter further says, "the human nature is a dynamic force in cultural development that follows a rational and emotional direction and generates countervailing processes where either of the principles, themes, become excessive or is creatively exhausted. Human nature not only limits sociological practices but dynamically creates and changes them." ¹

However, every society in its growth and development undergoes a series of social processes and every change in the society is responsible to innumerable factors. Therefore, Desmond Ellis says, "Social control which is a social process directed the inhibition of behaviour regarded as harmful or deviant by members of a social group is set to work through the agents who mostly are parents, peers, seers, coaches, neighbours, and public opinions generally." ²

Parental motives, peers, patronage, seers, blessings, advice and guidance, coaches, training, neighbours and love are the premises which are of utmost importance for the all-round

¹. Ibid.
development of the individuals in a society but if the quantum of these factors work adversely, the effect thereof would definitely correspond to the initiation. In the functional aspects of socialisation, the personality which generates itself with totalities of characteristics distinguished from one person to another have been the origins for the group socialisations and the groups thus settled in olden days had determined to inculcate the goals and motivations to suppress the ruling groups and to establish their own political regime with any means available at their disposal. Therefore K. Ishwaran says, "... as the human beings form societies and interact with their changing movements they generate goals, destroy them, and modify them."¹ He further says, "... temples were built as a major platform to constitute as a major source for socialisation."² And theme of socialisation is backed by the political force which springs in the minds of the elites and individuals in the society and contract among themselves or retaliate. Hence every society in its diversified growth gets stratified at the initiation of the political elites and therefore while writing on the social stratification, Donald Von Bucked writes, "...

² Ibid., p.149.
much of the history of the agrarian societies of the past could be written in terms of ethnic or a racial diversity, inequality and conflict. And every conflict presupposes the inherence of political motive. And every conflict disturbs the equilibrium in the exercise of the natural rights gained from the particular political system in that society in which administers with its sway for execution of its intents in the society in the form of policies, primitive or advanced in nature; and the severity of execution depends on the relative power among the rivalries within and outside the ethnic fold.

Alan B. Anderson says, "... the concept of ethnicity - the country, or people of origin of one's ancestors, is the basis of the formation of ethnic groups." Further he says, "... a wide variety of terms have been used to refer to the ethnic subgroups of a society; including race, culture, or sub-culture, nation, nationality, minority group, ethnic minority; ethnic group and others." By scientific investigation one comes to the lime-light that the society is a wide ground on which the


political ideas are fused and regulated with all possible efforts of maintaining harmony with many a disturbance for a common good, in which liberty is subjected to the concept of social justice at the mercy of the political power. Slavery and serfdom have all vanished but the practice of untouchability is vigourously existing in the Hindu socio-religious system." The "Smritis" which have been condified by the expert sages during the political regimes of different rulers, and mostly at different times, are the 'Codes of Conduct Rules' and they were to regulate the human society for the smooth administration of the royalties and emperors of the ancient times under the motivated guidance of the Brahmanic priests which benefited the Brahmins more, and the Kshatriyas a little with only sufferings imposed on the people of lower strata. And for that the, Dwija-Adwija Politics was introduced by the Brahmin priests within Varṇashrama.2

The general administration in the gradation of hierarchic rule prevailed with the Brahmin palace priests appointed to


advise the rulers through the Hindu religious codes of conduct rules by reserving the high respect to Brahmins and low respect to others on the graded social status of castes in social hierarchy. Even the Sarvabhauma, the highest emperor, used to exercise the overall sway, in policies on the advice of the Hindu Brahmanic priests of his palace. There existed the councils of priests to advise him in taking administrative decision. The Hindu sociology of behaviours is based on caste, community and religious loyalties and fraternity.\(^1\) The priest craft was reserved only for the learned section of the Hindu society who were Brahmins by caste, and they were appointed by the Kings, rulers and emperors at different stages in gradational hierarchies of imperial system in state-craft too. The priests were appointed at all the stages in the graded hierarchies feudalistically administering higher and subordinate rulers from their palaces and they were from the Brahmanic style. Mostly they were Brahmins and even when some were not from Brahmanic span in social practice in their gotra or lineage etc., they were included in the Brahmanical encompassment of socio-political behavioural boundaries, and labelled as Brahmins. Vishwamitra and Jamadagni were keen to be included in Saptarshi Mandal and they were included and Lord Buddha also is included as the

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11th incarnation of Lord Vishnu. The sages wrote the "Codes of Conduct" to the population as a whole as the rules and regulations to govern the society in the monarchies. And the rules were subject to be amended from time to time according to the requirements of the rulers for the smooth and easy administration of the social life. The rulers had to administer the whole of social and political life on the advice of the Brahmin priests in which the Brahmins had a veto. But the Smritis are not to be accepted eternally, in their applicability as they are continued and subjected to the ruler and the period of that ruler; and in that particular society after which a new regime would come up with new codes of social conduct rules and new "Smritis" or so, in continuation of the previous ones (Smritis) outright. But the tragedy is that the codes of conduct, i.e., "Smritis", "Shastras", are enforced eternally by Brahmin regime of the rulers for retaining the Brahmanic superiority through the sword of the Kshatriyas with a high position and status for themselves in society permanently than the Sudras, untouchables and tribes and such other low caste social groups. Therefore, the religious scriptures which are valid and invalid are loved by the traditional and non-traditional Hindus. They are not inclined to leave their applicabilities in everyday life; and the religious fanaticism

is so deep in the minds of the people of India that they are addicted to it. In this context K.C. Choudhary says "... from the moment of his birth to the moment of his death he breathes in a religious atmosphere and follows consciously or unconsciously the dictates of his religion."¹

But unlike "Smritis", the Vedas are said to be the revelations of the truth and the truth remains eternally unchanged. And because of the infallibility of the Vedas and other scriptures the retaliators founded their own religions. However, conversion movements like that of the rise of Buddhism, Sikhism, disturbed the Hindu religious regular Varnashrama setup once during Mauryas.² But the revival of Hinduism took place under the active rulers like Guptas and Shunagas who practised Hinduism steadfastly in all walks of their socio-political life. The Hindu religious scriptures were given the colour of perfection to Hindu judiciary and hence were re-edited by the Brahmanical priests like, Narada, Brihaspati, Katyayana under Gupta rulers. Shunaga rulers compiled Manusmriti,³ and patronised

1. K.C. Choudhary: Role of Religion in Indian Politics (1900-1925), Sundeep Prakashan, Delhi, 1975, pp.1-149.
and the Brahmins' caste-supremacy was established once again and that caused an overall transformation of social setup in which the Brahmin was put at the high social status conferred on himself once again after Lord Buddha and Mahavira who pioneered Buddhism and Jainism respectively as a matter of earliest erusades on the earth with India as their birth place and the State of Karnataka is a federating unit of the Indian union at present with Christianity, Islam, Zoroastrianism etc. within the muffle of so called secularism and democracy in the politics of the state with religious freedom guaranteed in the society. But the condition of the untouchables and the tribals has remained the same in the general life. The sediments of the same traditional practices have continued to remain because the traditions are the transformation of cultural aspects. Culture is the total sum of the socially cultivated repeated habits and characters of the people at large in a given period of time under different political regimes, as the political regimes give diversions to the mode of human behaviour in the public, because it is the mind of the dominant which regulates the mind of the public, even through "force" and "terror" and implement the policies in that society. Therefore whatever the culture which emerged from cultivation of habits, the society has the
effects of the political regimes in coalition of the political advisor's intent and their mental state of affairs and the rulers' standard and grade of mental state of affairs in its maturity basically; and that, that particular society will obey and follow during that particular regime only; because of the fear of punishments against the dominantly administering will of the rulers and country elites; and the "ruling force" of the centralised concentrated political sovereign power; and every political force has the basis of some principles evaluated by the rulers and the priests in alliance or privately, personally; or by the advisory council of priests. And the Indian principles are basically centered on the system in which the personal growth with kith and kin is centered more on the rulers' welfare, than on the population's social-welfare. Liberty and its enjoyment by the people depends upon the sense of degree of the mental maturity of the individual citizens in a society. The Vedas always teach the freedom and the personal capabilities which are fully and fundamentally based on the "Mind" and its "Stage" in the process of one's personality-development with psychology in relation to that of society. Dharma is the principle on which the Indian society is built, and it encompasses all castes and creeds and tribals which cannot be removed from the minds of the people. However,
it is observable that it can be transformed and thus its religious mind or circumference is extended, further more precisely and makes accommodation available to everybody but keeps the untouchables far off in the society on the outer crust of the fallen stage in the social and caste hierarchy. And these untouchables live in such a condition of general Hindu setup that, the untouchable's presence pollutes, and he is forbidden to live in the village socially as a matter of religious dictum.¹

The part of "Virat Purusha" in Rigveda (x-90-11,12) seems to be mutational and fraudulent addition during the period of Gupta Rule and therefore the inclusion of "Purushasukta" in the Rigveda has been motivated by the Brahmanical section of the Hindu people which says that the Brahmin is born from the mouth, Kshatriya from the shoulders, Vaishyas from the stomach and Shudras from the thighs of Brahma and thus the whole Brahmaism and Brahmaic thoughts were suppressed and closed to non-Brahmins. Brahma was established as the ultimate concept of Hindu religious investigations of the Divine forces during Rigveda period only. And the concept of 'Brahma' was arrived at, as a final and highest

¹ Risley Herbert: People of India, Thacker Spink and Company, Calcutta, 1915, pp.138-139.
monistic thought with Dualism, and Mono-Dualism as secondary thought in Vedic Religion because the concept of Brahmaism is backed by democracy. Therefore it amounts that Brahmaism different from Brahminism. The Brahmanical section of Hindus who also were basically fighters embraced religious priest-craft and intended to suppress and regulate the rulers whomsoever they disliked or hated. They created a special atmosphere in the general social life in such a way that the rulers were cornered to suffer at the conspiracies of the Brahmanic priests and thus leading to the downfall of the rulers. The defeated rulers and their feudals/punished by successful rulers in the way the Brahmin priests advised the kings or rulers who were the repositories of judicial powers, and thus regenerating and capturing political power in the usual or normal course of Indian life. The Asuras thus were brought down from political dominance and the emergence of Suras who self-brandedly named themselves "Brahman" synonymously to denote their pre-existence with the Brahma as the highest godlyman and theistic dualism and mono-dualism as a secondary aspect in the process of their policy formation in socio-political administration. However, the term "Jati" is made to settle itself as a phenomenon of nature of each human being and the "Varna" to be a settled phenomenon of a classification of human beings of common nature of particular type which emerges from "Jati" or "Jata" (born). Therefore
it is "Jati" that forms "Varna" and not "Varna" that forms "Jati". Manusmriti says that there does not exist the "Panchamas", i.e., fifth "Varna", the unaccounted people were the "Asprashyas", i.e., untouchables, who were "Asuras", and brethren of "Suras" born from Marichiputra Kashyapa who had many wives. Kashyapa's chief wife was Diti who delivered Daityas i.e. Asuras. The "Sura" and "Asura" were both untouchables (Asprashyas) who were the classified heirs of Marichiputra Kashyapa. B.R.Ambedkar is of the opinion that the untouchables were the defeated clans and called them as broken men. The untouchables were the product of pollution and purity concept of the system of enclosed castes of the endogamous group in the society of Hindu political life. One crystal clear fact is that pollution, impurities and such taboos had purificatory ceremonies

mentioned in Manusmriti and thus, the impurity and pollutions were removed by performing religious purificatory rites and rituals in life and the tenets of Manusmriti were implemented rigourously and the rigour created a fear in the society to the rulers and the ruled together and thus the priest and his traditional dictums were at their apex in the socio-religious polity in its course.

Therefore, religion and caste cannot be removed from the Hindu society at all. Though it may seem irrelevant to analyse the theistic and ethnological part of the social behaviour and practice of Hindus, it is the most important and the cornerstone of Hindu society in its conformity. Therefore, it is essential to keep in mind the historical aspects of the background of the Hindu religion and of its sacred scriptures. The confusing riddles put in the tender minds of the people go to prove the superiority and the perfection of mental science which the Brahmin priests had held in command in Hindu society as noteworthy though it created an adverse effect on the society as a whole. But as a matter of politics, the practice has its reality in its eternity in

Hindu society. Hence, the genesis of imperial rulers, theism and religion are the planes through which every human race has advanced, are to be viewed in detail. Therefore, says Ananthakrishna Iyer, "... However information on the early Hindu society is still meagre and discovery of any new fact will lead to the revision of the best of the theories." ¹

However, the pages of history have been hidden by the Brahmins by banning education to the untouchables and Shudras.

The concept of caste is the product of Hindu religion. The Hindu religion is the product of metaphysics and metaphysics is based on theism the agitative action, reaction and inter-action of which is felt on every human being who is always the constituting unit of social organism. And the concept of untouchables ² and untouchability ³ (asprashya) is the part

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3. Swami Adidevananda: Mandukya Upanishad Mattu Gaudapada Karika, Advaita Prakarana, Verse:39, p.75, and Alatshanti Prarakarana, Verse:2, p.79; Sri Ramakrishna Mission Publication, Mysore, 1979, pp.75 and 79. In these verses the word 'Asprasya' is used which gives the meaning of sublimity or supreme spirit.
and parcel of the science of metaphysics and other social sciences without analysis of which the study shall be incomplete. Hence the main reliable sources of socio-religious and political history of the Hindu society are derived from the Vedas, Upanishads, Puranas, Smritis and Sastras, etc. There was in the beginning only one Veda as such which later on was divided into four parts. In Sanskrit, the word Veda is derived from the word 'Vit', i.e. to "understand". The Vedic hymns which are revealed, composed and codified by different sages at different times have been edited by assigning them numbers namely, "Mandalas", "Suktas", and "Mantras". There are ten "Mandalas" and in each "Mandala" there are innumerable "Suktas", and in each "Sukta" we find many hymns ("Mantras"). But as a matter of fact these "Mandalas", "Suktas" and "Mantras" seem to have been numbered, listed and (re-edited) for preservation by the imperial Gupta rulers as a matter of rare, important and sacred religious documents for the continuance of religious supremacy and caste system with Hindu judiciary.¹ The reality behind the Vedic "Mantras" is said to be that every "Mantra" is invented by a particular sage who composed, formulated and codified it by way of meditation and revelations and they (sages) used them as and when necessary.

¹ Birendra Nath: Judicial Administration in Ancient India, Janaki Prakashan, Patna, 1979, p.4.
The scientific way of its narration and recitation in rituals was to get material benefits in life for his own happiness. Even his disciples too were not made known of the revelation and composition of the mantra. But, at the time of his death the sage used to communicate that mantra to one of his nearest disciples at his hermitage as a gift to use it for the public welfare ("Lok Kalyan") and bless him (disciple) to invent and compose new ones (hymns) for the benefit of disciple himself and to bequeath it to his disciples. Further in the same manner as his teacher (sage) ("guru") did. The Vedic inventions and inquiries on the reality and the truth of life conclusively arrived at the stage when allround approach reached the concept of 'Prajapati Brahma' through whom the population manifested itself. Brahma is said to have come to life by manifestation of the "Atman", i.e. the "Parabrahma", the Supreme Spirit. Whatever may be the facts of the origin of the political society and of its early organisation, the history and memory shall definitely go up to "Prajapati-Brahma" who manifested from "Brahma". He had a son by name "Kashyapa" born from the womb of Marichi. He was the priestly ruler upto whom the orthogenic texts like Upanishads and Satpatha Brahmanas give the evidence of the genesis of the ruling monarchs in Hindu society which is widely upheld by a majority of the people of India. According to this, Suras seem to have lived in exile as
the Asuras had held sway over the throne. Hence their (Suras) genealogy was not recognised by Asuras politically and until the death of Ravanasura, the whole span of time has been the 'time of political conspiracies' by Suras for their political rise, in the ancient Indian political horizons and they have settled as a social trace. And it seems that earlier to Varnashrama system, the society had been divided between Suras and Asuras on the nature of their personal characters in their socio-political life. The Suras and Asuras together emerged out of the common men called in Sanskrit language as "Nagari" which means the "public" in English language. Further there were some people who were in exile and lived in thick jungles as an effect of severe punishment by the kings. Thus we find that the earliest polity has been inherited by the human society the traces of which we find clearly in Hindu religious-social-political system even today in all walks of life.

Kashyapa had many wives. The first coronated chief wife was Diti¹ and her sister Aditi,² was his second wife. Primitive society was matriarchal and hence Diti's sons were called

2. Ibid., p.370.
Daityas and Aditi's sons were called Adityas who were said to be thirteen in all. Daityas and Adityas are the offsprings of the same parentage, namely, Diti and Aditi, who were rivals. After the death of Kashyapa, the war for succession to the throne took place between these brothers. Daityas were more powerful than Adityas and therefore Adityas had to lose constantly in the frequent battles. This has also come down to be known as "Deva-Asura War" and sometimes the same aspect is viewed as Danavas and Devas and in Puranic way, as Rakshas and Yakshas whereas the 'Nagas' were the 'general public', the common men. Thus we find that the whole of India's society was divided into three compartments in earlier times of social developments which we find even today in different forms.

The Suras, that is, the Adityas and to call them appropriately as Devas, had to surrender themselves to Asuras, i.e., the Daityas (Poorvadevas). Therefore, these Asuras suppressed the Suras so ruthlessly that these Suras had been pushed down to the status beyond that of "Manavas", that is, the "common-touchable men", i.e., Nagarikas. This shows that

1. As shown in genealogy and Satpatha Brahmana and in Bhagavadgita, 10:5, we find that the people are born from Saptarishis and four Manus.

1. Diti was the chief wife of Kashyapa.
2. \( n \), denotes the infinite number of wives.
3. Usha was the wife of Anirudh, the grandson of Lord Krishna.
the 'ruling', and the other the 'ruled'; and the Manavas, the "touchable common men". And amidst this, the third group, un-noticed by the sociologists and historians is that of the suppressed rulers with their feudatories, who lost their individuality in the wars against the conquered ones were socially disabled. And the escaped feudatories and soldiers from wars fled to the jungles and forests to save their skin. Hence they became tribals in India.

The dispute that took place between the Devas and Asuras was a matter of family dispute for the throne and political power, and it is a fact which has been viewed by the present historians and social scientists as legendary and theistic. After the fall of Suras, the social disabilities were imposed on them by Asuras. Brahaspati was the royal priest of Suras and Shukracharya was the royal priest of Asuras. The social disabilities were introduced first time by Hiranyakashyapa and then by Mahabalichakravarthy during their rule. It was during the rule of Mahabalichakravarthy, that Shukracharya the royal priest of Asuras advised not to give or show any sort of kindness or charity and sympathy towards the defeated Suras more than the limits in the form of kindness in political administration. Such social disabilities were introduced by
kind Mahabalichakravarthy for the first time. He had been instructed by his great grand father Shukracharya not to give any charity to the defeated ones more than the limits in the form of kindness or an opportunity to them to come up in life as they may or would rebound (him) politically in action. But when king Mahabalichakravarthy gave the gifts to Vamana, the begging Brahmin priest of Suras when asked three paces\textsuperscript{1} viz., (1) Brotherhood whom he was not to kill, (2) A certain area of territory, for their free movement or freedom with limited dominance and (3) tolerance. Thus Mahabalichakravarthy lost his entire political force to Vamana the begging Brahmin, who was the conspiring Sura begged them as charitable gift from the king Mahabalichakravarthy who was the lineal heir of Asuras (danavas) and finally lost his empire to the Suras. And they propagated that Vamana was God Vishnu's incarnation as dwarf,\textsuperscript{2} who pushed Mahabalichakravarthy to Patala, the inferior abode.\textsuperscript{3} Suras resorted to the begging system for political transformation and thus their emergence. As they had not enough fighting force available to declare war and fight against Asuras fairly,


\textsuperscript{2} Ibid.

\textsuperscript{3} Ibid.
Vaman's beggary was a treachery. And thence forth the Suras who had lost long ago after king Kashyapa, once again declared themselves as the "Gods on the Earth" and conspicuously suppressed and defeated them so rigorously that these Asuras were denied every opportunity in life in their efforts to re-establish Asura rule once again. The ruthlessness which these Suras inflicted on the Asuras was so severe that every means was snatched away, and they were kept away from the general purview of common accessibility of means of social mobilization absolutely, thus resulting in segregation and further the concept of pollution and purity complemented it. Thus a way had been found to hold this acrobatic linguistic posture by gaining mastery over the supreme knowledge in state-craft by composing Sanskrit language as an official language by the ancient rulers out of the dialects and polished it finely.

No means of any sort was kept open to the Asuras, and even the common men, i.e., the "nagarikas" (manavas) also

had no sympathy towards them. And thus, the Asuras were segregated retaining their ancient theological title the "untouchables" i.e., the Asprashyas. The origin of "Asprashyas" no historian could try to trace out so far. The Suras reversely labelled a title to their brethren as the untouchables. The concept of untouchability was derived and confined to the Highest Supreme Divine Force, as the divine force alone is the untouchable aspect of monotheistic concept. It was a concept of sermon politicised and implemented wrongly with a motivation of depressing a class of people in the society for a long period.


1(iii) Swami Adidevananda: Mandukyopanishad Mattu Gand Padakarika (Kannada Translation from Sanskrit) Cha: Advaita Prakarana, Verse: 39, page .75 and Cha: Alatashanti and Prakarana, Verse: 2, page 79, Sri Ramakrishna Mission, Publication, Mysore, 1979, pp.75 and 79. (In these verses the word Asprya is used which gives the meaning of sublimity or supreme spirit).

1(iv) Georg Buhler: "The Laws of Manu" (Cha. 10:3-4) in: The Sacred Books of the East (ed.) F. Max Muller, Motilal Banarasidas, Delhi, 1975, Vol.XXV.
of time. Setting in motion certain behaviours to realise in future a high image of social status for over a long period of time, the Suras did activise themselves with political determinism and mobilised their entire faculties of intelligentsia to pull down and suppress the ruling Asuras from their political supremacy and thus created a fallen stage of social life worse than slaves and as Panchamas. But their supremacy of literal sublimity the untouchability as such has continued to exist even today. As a matter of fact, the science of language effectively carried ahead with it, the phenomenons attached to untouchability. In the same way, Zionism, Mormonism, Jainism, and Buddhism too have such textures in them. Hence, they have continued as independent religions though they have been the sectarianistic opinions of their fellow beings who practise them as their personal religions governed by their personal religious laws in the social mobility which qualifies the citizens for political control of power in balance always.

Soon after the Suras declared themselves to be the "Gods" on the earth and deviated themselves from the infallibility of untouchability concept and embraced the concept of dualistic

theisms of divine force where God Vishnu is worshipped and they branded themselves as Brahmanas, i.e., the atom of the "Brahma" which is derived from the word, "Brahma" + "Anu". Brahma to mean supreme spirit and Anu to mean atom. The classification has been created as an effect of clashes between these Devas, Danavas (Asuras) and the Nagarikas, the citizens among "manavas", the people. The Nagas are said to be a Pre-Aryan people.

Therefore, we say that there were "Manavas" as the third group of people, who were the general public from amongst whom the "Nagas" emerged as the balancing political force. These were therefore called "Nagari" people. Therefore the fall of Asuras developed the growth of the present system. And sages like Manu from amongst Brahmins came forward and wrote the code of

1. Nagarik means public, in Sanskrit language; and Deva Nagari means Godly public.

M.Horam says, "... I am inclined to think that the meaning of the word as its origin in the words 'People or Men or Folk' as suggested by E.A.Gait, S.E. Peal, Sir George A., Grierson, Verrier, Elwin and others."

conduct i.e. Dharmashastra, to regulate the whole of general public life in accordance with the view to rule the public at large till the Ramayana war between king Rama and Ravanasura and the Mahabharatha's 1st "Great-War" during which time the whole of Indian society had come to the status of Sudras. And it is the Suras who introduced the "Varnashrama" system and continued their dominance over the public and defeated the Asuras and their feudatories.

It was Vaishyas and Sudras who also come from the general public, that is, from the Manavas group and the defeated ones took a long time to assimilate in society embracing a profession which suited them as a means of livelihood. Almost all the social scientists have confused themselves by the rise and fall of these Sura-Asura empires and rulers in India and they argue that the Sudras and the untouchables are the one and the same. No, that is not at all so under the factual conditions. And further they say that the "Varnashrama System"¹ or the four castes existed since time immemorial and the "Sanskars" which means the ritual training of Dwija, and "Gotra" which refers to the qualities which an individual inherits from

his Gotra which forms a lineage with "Swabhav", which means the nature of an individual comprise of qualities or characters-based on the four stages in an individual's life from birth to his death called Ashrama viz., (1) Brahmacharyashrama, (2) Grihasthashrama, (3) Vanaprasthashrama and (4) Sanyashyashrama. But as a matter of fact, which is the point as to where from the "History" as such begins and ends? Every "today" is sure to become "yesterday" and every yesterday will be an adding page to the history with its happenings preserved, remembered and transmitted or out-rightly suppressed with political motivations. As the study of history is a study of causes, every human being at every stage of history or prehistory is born into a society and from his earliest years is moulded by that society. And therefore the society and the individual are inseparable; they are necessary and complementary to each other. It is the intellectual who knows the importance of an issue. Therefore the Varnashrama was not only instituted by the successful Suras but also they nursed it by making it settle down with professional crafts super-embraced by the assimilating defeated feudals, making others imitate and follow, and continue them hereditarily further as a means for their livelihood through the rulers. The

right reasoning shall diagnose the facts of the past incidents. The dialogue between Lord Krishna and Arjuna on "Varna Sankara", the admixture of social inter-course and mobility explains how a righteous society sinks down. Hence, it is very difficult to trace out the facts of one's genealogical lineage\(^1\) as the whole of human society has been found complex in all the fields and in particular of the moral standard in life and the status of women in India given by the men of so called high status.

Therefore, the "untouchability" is not the "caste" but it is the class and a group of people who had declared with sermons for themselves to be so (the untouchable) during ancient times for their manifested personified identification in the social life of Vedic times in practice of monotheistic philosophy. And these untouchables\(^2\) taken together form a "class" of people even now. But then what is the phenomenon of caste? The obvious answer is that the phenomenon of caste is associated with every individual human being in the Hindu society. Therefore, the


Caste is the basic and relevant factor which cannot be left off in socio-political analysis for all times. But then what is meant by "touchability", "untouchability" and "non-touchability", as also what is "touchable"? what is "untouchable"? (Sprashya or Sprs /Asprashya) and what is non-touchable? For such questions the obvious answer is that, the subtle matter is touchable and fine matter is also perceivably touchable and that beyond the perceivably touchable fine matter there is said to be the force, the Supreme Spirit identified with light or soul and the heirs of Kashyapa claimed to be identical to it. They were thus monotheists in real life in all the practical aspects in approach. Thus we find Brahmaism and violence went together with relativity in Hindu society.

It is only in Hinduism we find that the political ideologies are based on the principles of advanced applied human psychology and mind with co-extensive inherent nature in society with an organised Jati-Panchayat, and "Jati-Panchayat"


2. Swami Adidevananda: Mandukya Upanishat Mattu Ganda Padkarika (Kannada Translation from Sanskrit), Sri Ramakrishna Mission, Mysore, 1979, Cha: Advaita Prakarana, Verse 39, p.75 and Cha: Alatashanti Prakarana, Verse 2, p.79. (In these words the word Asprsy is used which gives the meaning of sublimity or supreme spirit).
ostracised if not obeyed the "Nyaya-Panchayat". We find that the individuals are taken into account as a unit of political power from the past and even at the present time too. The theories of religious dualism, mono-dualism, monoism, with their contradictory statements and dictums in theology confused the whole common mass of population. And the Brahmanic priests after the "Great War" of "Ten Kings" (Dashraj Yuvdha) became conservative and purposely confused the mass population through their personal propagandic preachings and counter-canvased their superiority in the same way the Asuras did against them earlier. Thus the paramount of the rulers who succeeded in wars was the rule of those days. The "Gana" as popularly known in Indian polity in Sanskrit language is equal to the English word "unit" characteristically categorised. And the unit presupposes the existence of all the ingredients of that gross formed by these each constituting unit. Human beings were thus classified as Devagana and Rakshasgana in Hindu religion. Freedom, liberty, and equality are held and retained through force by the capables but are not conferred by the rulers or any godfathers whereas in other religions the liberty is a relative term and an obligatory issue on the part of the rulers towards their citizens as the other religions dictate the terms and conditions of human behaviour in life through their founding fathers. Christ

was baptised and "Baptism" in Christianity and 'Upanayana' in Hinduism are the ceremonies celebrated according to their religious rites and practices on the naturally born babies or the elders. The mind is the basis for Hinduism and the unseeable God as all pervasive to other religions. Every one who has realised the supernatural force has propounded his own concept of God and religion. Hence Hinduism is not founded by any one single individual but has been the result of contributions of many sages. The concept of theocratic punishment in the "Hell", mirage like benefits of immortality in "Heavens", and the basic pourings of "Moksha" the "Salvation" in the mind of most of the Hindus has been made them lethargic and especially the ignorant untouchable mass of population has been fully wedded to the concept of God. And even if they refute Hinduism, it is only because of their hatred against the priests. The confused ways of teachings of Hindu religion by most of the heads of the "Maths", monasteries, the so called religious and sub-standard priests with their eloquence have brought such ignorant, innocent and confused masses of people to the cross-roads in general life in the state. The founding fathers of different religions have taught the mass population to the best of their ability but conservative traditions have been still retained. The real and ultimate religious truth was to teach the mass population with the sole motive of
attaining the social harmony with a sense of realisation of the self and divine force in life to make the mass attain the said realisation and power during their life time to find happiness in the noble peace. And every noble teacher and the saint did teach the students effectively. But after the death of the teacher, very few of their followers were found to be capable and sincere in imparting religious education and knowledge to the mass of people. Ultimately it is found that every successive preacher in the religious institutions and social life has been substandard in comparison with that of the founding fathers of the religions and this state of affairs has played a dominant role in group or sect oriented divisions of human society with social and religious disintegration. Hence, unless and until man does not give up thinking of the life after death and unless he thinks that this human life alone is the perfect manifestation of the divine or material force and unless he is well educated he has no escape from the dens of subordination and domination in the Hindu society as the lowliness is the result of cold calculating Hinduism which has the basic concern of politics in producing misery to the untouchable.¹ The secularistic nature of human behaviour is

to be cultivated by the general public who are below the line of realisation of true knowledge in life so that the bad effects of spiritual and religious exploitation can be reduced in society and harmony realised. Earlier to the Vedic period the rulers used to go to the hermitages in their region to consult the saints and seers who used to guide them on difficult issues in administration of justice in the society as education was limited and rationed by and restricted to Brahmins only. No doubt, the system of polity was imperial one and the advisers were the highly qualified sages to the royal crowns during Vedic Age. The "Brahmaism" was in practice and it was nothing less than the pure democracy that existed during Vedic period as untouchability was a concept and phenomenon attached to the nature of realised and perceived natural divine force and divine spirit beyond touchability as a matter of ceremony which when practised in an outdated time it stands as a fallacy in social life and a fact in religious life of every intelligent individual in his purely private life.

But the dispute that arose after King Kashyapa for throne, that is to say, the race for power and legitimacy


2. Ibid.
for the polity in the society among the heirs of priestly King Kashyapa in society, the Asuras suppressed the Suras. The Suras had to find out some means and source to dethrone Asuras. And as the Suras had no means of any kind, viz., fighting followers in large number, they resorted to tactics and treachery as a means by which they did assassinate Sundasura, and Upasundasura, by performing "Yajna" as a means of powerful force in their fight against them.\(^1\) And thereafter we find the political fall of the dynasties of Asuras and that the emperor Hiranyakashyapa was the next hunt, and he was made the target of his own son prince Pralhad who in conspiracy at the instigation of Brahmin priests was the cause for assassination of the emperor father and the Brahmins gave publicity that "Narashimha", the God incarnate of Lord Vishnu, killed him. Of course prince Pralhad took over the imperial administration of Asura\(^2\) empire after his father Hiranyakashyapa but he was under the influence and control of the Suras, i.e., the Brahmins and their personations. The temples of God (Lord) Vishnu, and


Goddess Laxmi were built as a mark of reverence in worshipping idols of Goddess Laxmi and Lord Vishnu and the temples and such shrines were used by Suras i.e. Brahmins for their political planning, conferences, and central places in their restless efforts and struggle in dethroning the Asuras. The code of conduct and rules were written for the socio-political administration and that suited the Suras in particular with ruthless rules/regulations to popularise Brahmanism and to defame the Asuras and made them fall from public eyes. The Brahmins and never the Asuras got appointments to high official posts under the regime of Pralhad and as an official policy matter priestship also was by law denied to the Asuras and the words of the Brahmin priests were said to have had the divine sanction in every palace in imperial hierarchies. Thus the bright sun of Asuras was made to wane by the Suras for some period of time.

Thereafter Mahabalichakravarthy, the grand son of Pralhad, emerged with full power and force and re-established the lost Asura empire which was lost by Pralhad to Brahmins. He once again suppressed the Brahmins to the ground but the

well-established and treacherous plans of the Brahmins got him down. And it was the begging Brahmin priest Vamanacharya who asked for three paces of territory, and no-war pact which Danava Mahabalichakravarty did give him and lost his empire entirely to the Suras. Ultimately, once again the rule of Brahmins gained importance in India till the rise of the Buddha and Mahavira, who encountered Brahmanic Hinduism for a pretty long time.

But after that, it was Ravanashura the last but one of the Asura rulers who emerged again in the political arena, a Shaivite religious monist in the philosophical practices unlike dualistic Brahmins who mostly followed dualist philosophy. He had to meet Rama, the Brahmanic ruler of Ayodhya, and lost the empire to the Brahmin Supremacy, but King Rama coronated and enthroned Vibhishana on the throne of Sri Lanka, as his feudatory as a formal ruler and thus Vibhishana, the brother of Ravanashura, was the last Asura feudatory to the Suras. By the by, the only Asura left was Bakasura, who also was finally killed by Bhima at the instigation of the Brahmins during the Mahabharata period and he was the last Asura after whom the whole social behaviours of the people became quite complex and confusing.

1. Ibid.
Thus, right from Vrittasura down to Ravanasa graduated Bakasura, it is only treachery which the Brahmins have resorted to pull down the Asura empires because it seems they (Suras) had robbed the expertise of state-craft from Shukracharya, the royal priest of Asura sect by deputing Kacha, young Brahmin. This Kacha promising to marry Devayani, the daughter of Shukracharya, learnt the "Shukraneeti* the "Treatise on the principles of state-craft" from Shukracharya and applied it over the Asuras effectively. Brihaspati, the royal priest of Suras, advised them and deputed Kacha for training in state-craft at Shukracharya who was the palace priest of Asuras. Kacha married Devayani only with an intention of getting education in state-craft from Shukracharya, because the education to Suras was forbidden by Asuras.

When this was the state of affairs with regard to the Vedic Asuras and post-Vedic period of polity and administration of justice, we may, with regard to the present plane, surmise that the political system in the country has always been dynamic in nature and no single section of the Indian race is able to achieve general supremacy for all times to come. Democracy is the result of such ups and downs in human behaviour in socio-political life as a universally accepted political ideology at present times. And the right to revolt is assured in Indian polity since ancient times is a pride of Indian socio-political religious heritage to the political philosophy.
The passage of time in its rolling and the unfolding of the pages of history of India from the primitive stage to that of Vedic stage has been a witness with all the imbalances in the balancing process of human society with the political inherence in its practice is vigourously present even today. The process of balancing the dynamic social behaviours of people in Indian society has been of a continuous action of the rulers in the past and of the politicians in the present so called democratic polity. There do have occurred many changes in the nature of the political practices with the advent of time and with the growth of science and technology as also the new innovations in the means for growth of allround human personality, individual freedom, and the principles of equality and justice. But one thing has remained inherently active in the minds of the elites of society in formulating the plans and activities to realise the political power to administer justice in the society vigourously till today because behind every human body and matter, there is human sense dictating body continuously and inherently.

The system of psychic cultivation of auto-suggestion would always make the beneficiaries to be enlightened and aware of the environment they live in. Indian life is a socio-religious polity by which every Indian has been influenced by the socio-
psychological variations in life. The society is based on religious and psychological variations in life in which the religious and psychological applicability and activist practicabilities are carried out. As psychology is the science which analyses and classifies the conditions of the mind, it should be given most weight in the study of social sciences.¹ So the untouchables and tribals have to advance with these crossroads under the severe grips of the high caste touchable politicians for a long time still. The competition among the heads of the religious centres in imposing their superiority on each other, and imposition of personal superiority on the heads of the other centres have fully confused the mass followers and people at large in respect of the facts of the religions. Though many times both the competitors come from within the Hindu religious fold it is a matter of socio-political actions and reactions in the real practice in society, in cyclical mobility with or without and rise and fall eternally of the rulers according to the time and circumstances.

After the advent of time and inventions with advancement of science and technology, the rich men are found at the helm

of affairs in the field of expropriation of power in socio-political life as politics is wedded to the financial soundness of the persons who have commercialised the politics. And the society has always been the battle-field for such people. The concentration of means of production are in the hands of the rich and the majority of the poor people have to work under the ruthless employers. Rich men are directly or indirectly linked with the national political life in the electorates with their commitments to their leaders and to their party for the future consequences and realisation of benefits for themselves. Thus presently the economic system has helped the high caste capitalist class more than the ailing poor mass even when the policies are legislated.¹

It is found that high caste citizens take the benefits by producing false documents of caste and attain an optimum stage in the standard of life and capture high posts but talk against the principles of reservations to the people of real and original segments of untouchable castes and tribals. The casteism cannot be eradicated but untouchability can definitely be removed in a pretty long period of time through right

education and politicisation of untouchables and tribals.
It cannot be a possibility in a short span of time. But the force on which the untouchables shall establish their model of life for their future depends upon the way of choosing the means to capture the political power. The "majority-rule" is a carrying force of political power. But the untouchables shall also definitely be able to capture, attain or acquire power if they are politicised and fully educated in a real sense. But the political party executives who work against untouchables and tribals do not want to favour the educated untouchable party workers in all the political parties. Even the low ranking government servant or a high officer of touchable caste has a caste superiority in his mind and looks down upon the scheduled caste and scheduled tribe officer above him in official gradation, as inferior in all respects in the social context, because every high caste person has his first concern in conserving and preserving the identity of his caste superiority forever over and above the lowly. The people neither adopt the conventional and traditional laws fully nor do they have a super-dynamic thinking on the pattern of advanced countries of the world. They are the admixture of both the systems of educational and economic planning as such. Voluntary institutions should come forward to educate the mass for social equal status in all walks of
ordinary life in the main stream of national life, and it should be the prerequisite factor for the free society for growth in harmony. Every individual in India is free constitutionally but the high caste capables control the incapables in reality. Corruption, has become a way of life as the means of economic break-through and a political goal. And the politicians are exploiting the country in the name of democracy. Mental perversion regarding the loose administration is noticed in the state. People have lost their confidence in the public administrators and political elites together. Hence neither the citizens have hopes to reach the welfare goal for themselves nor can they come back again to make a start with a good beginning.

Therefore the untouchables, i.e., the scheduled castes have tried many a time to get converted to other religions as a means to lead a happy life. When a little part of the community gets converted and embraces another religion, it will have a lesser effect on the nation wide socio-political aspects. But if a majority part of the same community embraces or gets converted

2. Ibid.
to another religion, it will affect the entire socio-political setup of the country and that will lead to the transformation of political power as the whole converted mass carries with it the caste and class identity in the socio-political mobility in life. In some parts of the state the scheduled castes are converted to Christianity in an insignificant number. Hence they are socio-politically ineffective. Therefore the mass conversion to other religion would lead to the identification of communal brotherhood on caste or class basis which shall be the requisite factor for international assistance for social movements which increases the political vigil on the subjects and citizens. Conversion of name to untouchable and tribal is advisable for the general growth and upliftment of people within the Hindu religious fold alone than a partial conversion to Islam or Christianity as most of the untouchables and tribals have the physio-anthropological features for their identity for exhibition of fellow feeling and caste affinity with behavioural uniformity in life. We may, therefore, cite an example of mass conversion in Rome wherein we find the mass population went for embracing Christianity in order to get rid of ruthlessness in Pagan rule. Therefore it is found that religions have been the rescue resorts of the followers.

Religious freedom and secularism as an ideology in India are confusingly propagated and the mesmeric effect of that is felt on the minds of the innocent people who are brought on the confusing corners of life in the society by political masters and elites together. No one knows of any religion perfectly and hence the fate of the common men is filled with doubts which have been confusing the people further in every walk of life. Thus the fears and terrors in the society have created fragmentary denominations and groups in the society with many a minority groups within.

Minorities means as those groups of people who do not get the benefits notwithstanding their being in majority. It is an accepted fact that the minority is what it would influence in all its possible fields and maintain itself with the requisite goods and services acquired for the allround better living as a class or as a caste-group with the mobility in the national socio-political intercourse. And those who do not get such benefits other things being the same, in common, form themselves a "class" and deviate from the main stream of social and national life desperately and such people come either from linguistic, religious, communal, or caste, minorities who require some support and privileges in their struggle for a happy existence with a minimum of the opportunities
to come up in their struggle in life to catch up the standard of life of the affluent citizens in the society during the present times.

The transformation of political power from the British hands to the Indians has been a matter of typical process in the history of overall socio-political transformation in India. In the history of the rise and fall of the political powers many countries in the world, every country which has gained political freedom had to face the bloodshed wars and massacres. But the process of transformation of political power in/Indian context seems to be a matter of political gift from the Britishers for the services rendered by the servants of India to the British if it cannot be called a beggary as it hurts the feelings of those who wore Khadi turbans as a uniform. And there were two groups in the social workers and politicians. They were known as the radicals and the non­radicals. The radicals were branded by the leaders within Congress as the traitors and hanged to death by British and thus justice was made to lie under the shoes of the social dominants and rulers. Britishers could handover to the Indian natives, the political power within a short period of their political rule over the territories of India. Though there have been killings, here and there, this is nothing compared with the
process of Russian, French and American revolutions for political freedom. The Britishers as colonial masters were having enough power for retaining the British flag on India. But how come - Britishers could bestow Indians the political freedom so easily? Can it be a miracle of Indian soil? Did Britishers behave timidly on Indian ground? No, it cannot be a miracle, nor can it be called as timidity because miracles never yield their fruits on the battle fields. The policy of 'Divide and Rule' in the political practices which has its origin in India was used by the Britishers in their political practice and thus managed to retain their dominance over India. Because the system of 'Divide and Rule' did exist in Indian and blood right from the past times/it does exist today and shall prevail eternally in future too. And this is the greatest contribution to the world of politicians in their philosophies of practical polity and behaviours by Indians. The blame however is put on the Britishers by saying that they ruled over the world with 'Divide and Rule' as their policy. And 'Divide and Rule' factor is an inherent nature of the people in the "Body-Politic" in every human society.

When it is not the miracle or the divide and rule policy of the British, what is that thing or principle the British found in India that made them settle and colonised India is a sort of advanced expertise inherent in the British administration which was the matter of foresight in reading the political future of India. Therefore all the leaders were safe of their life in the freedom movement and even when so called leaders were put behind the bars, why M.K.Gandhi though arrested was released from the prison early every time and the other radical leaders were retained in prisons for a long time and how is that M.K.Gandhi was saved, with his educated non-radical followers? These were unexposed questions of freedom movement. Jinnah wanted an Islamic state, hence he was saved and all the Muslims were behind him which Britishers had well understood. He never had any interest in the Indian political freedom movement more so because M.K.Gandhi had caste politics as a system. Hence Jinnah wanted nothing but Pakistan as an Islamic separate nation which he gained at last. Hence Britishers did not hang him. Because he had developed his two nations strategy with such consummate skill that it became a trump card. B.R.Ambedkar was condemned because he criticised M.K.Gandhi and Jinnah. And B.R.Ambedkar was more

concerned with the emancipation of untouchables and depressed class of people as a primary requirement, and the national political freedom was a secondary aspect for him. Britishers wanted a sober man to be the leader of the whole India's mass population and hence recognised M.K. Gandhi alone for leadership though they took cognisance of the other radicals also. Britishers were aware of the fact that Indian mass population is quite religious, innocent and ignorant of democracy as such, and hence they wanted a socio-religious saintly political leader with his followers who could control the Indian population from their becoming radical against the British World Empire. The religious pills of 'Ram Nam' indirectly sowed in the slogans of M.K. Gandhi titling him as Mahatma the "Supreme Soul" on the assurance of security to his life by the Britishers. G.K. Gokhale,¹ a Chitpavan Brahmin from Ratnagiri who was a practising advocate in (Old) Bombay State projected him (M.K. Gandhi) by taking the Britishers and the royalty in confidence in Indian politics. Government on the one hand had around 600 Indian native princes (rulers) and independent feudatories. M.K. Gandhi was the most faithful servant of Britishers on the one hand and the other was the

native princes simultaneously which made him (M.K.Gandhi) the leader of the mass Indians. Sarojani Naidu met M.K.Gandhi in London with other Indian volunteers in the Red-Cross services to British army so that the royalty was pleased or made to please by G.K.Gokhale by making M.K.Gandhi serve the British royalty in war times. Therefore M.K.Gandhi on the advice of G.K.Gokhale gained the confidence of the British for leadership in the freedom movement in India on a new line of political thought with a Sufic-show outside and a selfstyled political intent inside his heart and mind for India and abroad particularly to Britain on the 'show-stage of ousting' Britishers from India and became leader. And therefore it goes beyond doubt that the high caste touchable Hindus kept silent for the leadership of M.K.Gandhi. The communications between G.K. Gokhale and M.K.Gandhi go to prove that G.K.Gokhale was in search of a most faithful Bania by caste who could deal any thing at a cost bargained for the self-survival in the private life is one side of G.K.Gokhale, whereas M.K.Gandhi had too many family difficulties and family responsibilities to lessen which he had to find an easy way out and he was the most faithful servant of G.K.Gokhale and hence he (Gandhi) requested G.K.Gokhale through postal communication to find out some solution to his economic break-through in life by working under the planned guidance of G.K.Gokhale who deputed him to London to serve the Britishers.
The Britishers definitely had made up their mind to leave India but at their own will. Had they desired to continue their dominance they would have definitely continued to rule India on the point of guns ruthlessly. There was a difference between the Swaraj (freedom) Movement of Gandhi and Tilak, Subhas Chandra Bose, Chandrasekhar Azad, Bhagat Singh etc. The difference was that of their radical and non-radical approach in their movement for political freedom for India as a matter of double coincidence. Hence it appears that M.K.Gandhi was sponsored by G.K.Gokhale in consultation with the British Royalty only by gaining a pat on M.K.Gandhi who made to serve in the Red Cross for British Army at war. And the gratuity was paid in the form of political independence to India under M.K.Gandhi's leadership by the British.

Earlier to this situation Barrister Jinnah advocated for the reservation benefits for his religious (Muslims) Islamic State, and in the same way on the ground of religion as a criterion the Sikhs too demanded special treatment in the political participation in the Indian socio-political field and got it fully realised.

And with that, B.R.Ambedkar also had to plead before the British for recognising untouchables and tribals of Hindu religious fold as a separate group and a class as such for special treatment.
in all aspects of Indian life. Though they were from the Hindu religious fold they were projected by B.R. Ambedkar as a separate entity with their depressed conditions of economic and socio-religious political life as a stratified class in itself. And the British recognised it which M.K. Gandhi did not tolerate. Therefore we find M.K. Gandhi to be more a religious sentimentalist in political realism and B.R. Ambedkar to be a secularist in political thinking on the burning issues in India during pre-independence times in which we find that M.K. Gandhi was a practical politician who never bothered about the further consequences and B.R. Ambedkar was purely a political thinker and the emancipator of the depressed class of people with a sense of social justice.

M.K. Gandhi gave stress on the conventional and customary aspects of life more with Hindu religious strings to every happening in the socio-political affairs in the process of freedom movements, whereas B.R. Ambedkar gave stress on the practical requisition and constitutionalisation of every aspect


of socio-political affair with a secularistic reality in the process of Indian political freedom movement. Hence the legitimate codification of every promise was required for B.R. Ambedkar for the upliftment of the untouchables and such depressed classes of people. And codification can be used in two senses; Firstly it may mean conversion of unwritten law, i.e. customary law into authoritative written law. Secondly it may also mean the conversion of written law into well-written law. And as the judicious rule making is vested in the legislature, the legislation presupposes its superiority over judicial pronouncements and precedence. Hence B.R. Ambedkar insisted on 'Poona Pact' for an assurance to the depressed classes of Indian people by the British Government and the Indian touchable high caste leaders of freedom movement. Therefore the reservation system as such was followed in Indian administration invitably.

But the unfortunate and unworthy behaviour of the untouchable officials and elites towards their own fellow or caste brethren is a contributory negligence. Hence it goes difficult for the untouchables and tribals that unless and until this sort of behaviour from their caste people is not reduced or removed fully by a sort of auto-suggestion or 'self-enlightenment' or a sort of sacrifice for their own group of castes, they shall not be in a position to come out of the vicious circles easily
and early. This is so because the high caste touchables with the label "Other Backward Classes of citizens" are also the co-beneficiaries under Article 15(4) and 16(4) of the Constitution, and they do not tolerate the untouchables and tribals coming up in life socio-economically to claim equal status against them. Influence of politicians in the executive and vice-versa is such that executive officers of high rank are quite an alert elite group and stand by the side of its leaders as both of them flock together in the general behaviour in life in the good and bad deeds as well in their executive performances while in power and on duty either. Developmental programmes launched by the Government in execution of the policies are the neglected phenomenon but executive officers are interested in being useful to themselves and their own leaders and for their own personal benefits first. The executive officers, whom we call them bureaucrats now-a-days, are the agencies of the corrupt representatives of the people who are elected to the Parliament or to the Legislative Assembly, through the various illegitimate agents and actions.

Unity on the ground of disability of untouchables and tribals has been divided by quasi-federal system of the Indian Governmental organisation. State governments suppress riots in their respective states by all means and report to the Central Government wrongly as a matter of formal duty that the peace is
maintained inside the state to stop interference by the Central Government in dealing with social disturbances in caste administration. And thus the agitating downtrodden mass of population is suppressed from its nation-wide extendable flareup from its spreading due to caste affinity. Brahmanic attack was on all - the Kshatriyas, Sudras, Vaishyas, untouchables and tribals. The high caste touchables have known that the Sudras, untouchables, and tribals constitute the majority of the population on national level in socio-political features. The desperate youths may erupt at any time for violence. There was a time when a Sudra committed an offence against Brahmins, severe punishment was imposed on the Sudra. When the Vedas were read or heard the punishment was imposed on the Sudra severely. The Manusmriti prescribed soft-punishments on the Brahmins and Kshatriyas and there is collaboration of these two in dealing with the low castes. Hindu tradition and political system are based on psychological conditioning and education¹ was barred to the Sudras, untouchables and tribals as it was made the monopoly of Brahmins alone as they wanted a mass population to be ruled and the ruled ones were required to be below the rulers. Knowledge of science and technology remained within the closed doors of Brahmins,

Lingayats, Vokkaligas and Jains mostly and it is propagated that it was of a divine sanction. In the Dwija Advija concept, the Upanayana was rejected to the Sudras, untouchables and tribals by the Brahmin priests with the sole intention of continuance of Sudras, untouchables and tribals in the same condition to get the services done by them and made them not to revolt or to refuse to render their services to the high graded caste groups in general and to the Brahmins and Kshatriyas in particular. The Lingayats, Vokkaligas and Jains etc., are imitating the Brahmins in their treatment towards the untouchables and tribals to superimpose their superiority over Brahmins and therefore they are harassing the untouchables and low caste people to register their superiority in all walks of life. If this be the magnitude of pains and penalties on the Sudras who were allowed the social mobility, how about the untouchables and tribals who are barred of their social mobility and totally segregated?

Now-a-days 75% to 85% of the whole population of India has come to the status of Sudras socially if "Manusmriti" is set to its application to measure, the status. "Manusmriti" is outdated, and now the Constitution of India is in force as also the Indian Penal Code and other laws as codes of conduct rules. Therefore the applicability or enforcement of "Manusmriti" is unlawful in these days. But the traditional society backed by the educational sub-standard and religious imperfection,
the Brahmins, Lingayats, Vokkaligas, Jains have been behaving
with religious fanaticism and the other high caste and people
of other religions like Islam and Christianity too are no
exception to such thinking in life so long as the religious
dictums are concerned. The standard of education gives birth
to standard religion, and standard religion gives birth to
standard culture and conservation and continuity of culture
makes, in the long run, a society purely a traditional trap.
Now-a-days we are under democracy and rule of law, that too
Constitutional law, where every opportunity is guaranteed to every
citizen including the untouchables and the tribals and it is
clearly defined in the Constitution but in practice of it the
caste-band of bureaucrats have made it a matter of caste
administration as the good old Hindu religious laws are still in
force constitutionally in legal practice in judicial administration
in all walks of life to support and uphold traditions and customs
as good laws. No one in the dynamic society has taken any pains
to see whether these laws are "good laws still", or whether
they do require any amendments. Westerners' inventions in life
have practicalities and examinations through experimentation,
observation and application as a matter of essence in social
life and as a matter of scientific explorations of external
aspects of life; whereas Hindu religious monistic saints in
the system of internal penetration i.e. the mental-psychosis
called 'Yoga' had reached the realistic conclusion in the secrets of life and satisfied themselves by the system of mind. Further they observe that the mind cannot be confined only to, and with, the brain but, to the individual's biological organism of the human body as a whole as a complete unit, and also as a replica of the whole universe in its totality as a 'microcosm' and further the mind as a fine substance developable phenomenon beyond the human body to its infinity of time as an elastic dominant force. And Patanjali, the classical exponent of yoga, points out, morality is a precondition in following a spiritual path and not the path in itself. If the eight steps that lead upto Samadhi, the all-embracing super-consciousness, and, through it to "Moksha" the first two constitute, as it were, the foundation, from which the steps begin to mount. Therefore, Time is not an indespensable factor of dimension. Therefore, movement is absolutely necessary to feel time. When an object is stationary, the considerations of Time does not enter in measuring the dimensions unless one moves it to some other point. Really speaking, one has to know space as the extension of being and Time as an extension of energy. Democracy as a philosophy of life in society has failed because it is always against human nature. The citizens must be prepared to face the fact and that is possible

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1. Patanjali (Joint translation by Swami Prabhavananda and Christopher Isherwood): "How to Know God, the Yoga Aphorisms of Patanjali", George Allen and Unwin Ltd., London, 1953, pp.7-144.
only through education as propounded by Patanjali, i.e., on the basis of human psychology which has an infinity of release and freedom with stupendous silence with inexpressible peace which always has the force and time embodied in eternity. But this science is much too difficult to practice in abnormal conditions of the present days, because it is the science which is based on the fundamentals of the personal practice and experience of the Force and life is an eternal struggle for existence and success depends upon the perfection in knowledge gained by the aspirants.

Hinduism is founded on the potential universalism but sectarianism that breeds within itself also declares and superposes to be realistic and the practice in which the same texture extended to the whole human race during the Vedic period as a primary force since earlier times; and the same is reinforced during the Puranic period and extended till today in practice in the society. And as such, the classified stratification in the society is made on the basis of religious and psychological facts which goes very difficult to be changed.

or withdrawn from the minds of the people, because of innumerable factors. The classification made in the society in the ancient Indian socio-political aspects has continued even today in perpetuation with the concept of "Caste" imposed on the birth of every individual in Hindu religion as a final species as a unit, (gana) that goes to constitute the society with his caste. And these castes seem to have been shaped themselves psychologically naturally as they seem to have been characteristically categorised and formed as a "Class" in themselves for socio-political purposes. Yet, with all the controversies and contradictions, these castes have continued to exist eternally in the mainstream of national life with nationalism as a need of the hour for the social organism and interdependence as a whole and general independence as a basic need to every individual in society for establishment of a nation and nationalism.

While writing on the ideas of nationalism, Hans Kohn says ".... Nations are the great corporate personalities of history; their differences, in character and outlook are one of the main factors shaping the course of events. Only in that age, the will of the nations rather than that of individuals, dynasties, or non-national bodies, like Churches or classes - assumes decisive importance; therefore an understanding of their history demands a phenomenology of nations and their characters. These characters are not determined prehistorically or biologically; nor are they
fixed for all times; they are the product of social and intellectual development, of countless gradations of behaviours and reactions, some of which are hardly discernible in the flux of the past from which the historian selects what seems to him to be the essential and characteristic elements in a pattern of almost confusing complexity." In the same way the intelligent class of people of Brahmanic ideas who gave birth to the motivations on the basis of their perfection of political mind in their psychological practicalities accelerated their application on the society. Hans Kohn, further, equates the western concept of "Citizenship" to the German concept of "Nationalism" and "folk" says, ... "Its roots seemed to reach into the dark soil of primitive times and to have grown thousands of hidden channels of unconscious development not in the bright light of rational political ends, but in the mysterious womb of the people, deemed to be so much nearer to the forces of nature." Though the study of Hans Kohn is revolving round the concept of nations and nationalism or the citizenship as such, it revolves round the human being who is regulated by the human psychological behavioural force which has no limit in its

2. Ibid.
developable dimensions outside in the exterior sphere of the human being or within his mind, which neither has any bounds to its concentric dimension infinitely within but the fact that lies herewith is that, the human being is the centre of the whole cosmogony in relative terms to all other matters and mind as a whole is twisted with energy in the relative system of ecology and environment. Therefore it stands true that the human behaviour is the reflection of the mind in its reality and falsehood together. However caste factor is an added phenomenon to the Indian political system in comparison to any other country's political systems as a whole. The ancient concept of untouchability which lost its spiritual, religious divine values and meanings and acquired only a socio-religious political significance, is the sure idea which unites the untouchables and tribals at present and for the future times even as a political enblockment and 'pressure-group' lobby who would hold ballots in their hands for an effective franchise. If in the main stream of national life; the untouchables are to go into, or together with the Other Backward Class of Citizens, the concept of citizenship, nationality and nationalism have to be made known of its decented history openly to its people however hard or bitter it is in the process of ecological, environmental and socio-political growth and development so far as Hinduism and other religious concepts are concerned in national life, so that every citizen
would know as to what he has his worth to the country and what the country as a whole with its inhabitants of population with its religious dictums has given so far in reality to its people and what actually the just it had ought to give as a social exchange in the general life of the nation-hood and citizenship which are concerned with the principles of social justice advanced to the citizens. And history is referred to as an evidence to the future political image which is a natural fact in spite of various reconciliations in the aspects of science and civilization for the cultural life of the Indian society as a whole. At present, the nationality and nationalism as such have been made absolute in every nation as the nationality is a changing\(^1\) phenomenon; but it also cannot be totally denied, as has been said by Hans Kohn .... "One holds that the blood or race is the basis of nationality, and that exists eternally, and carries with it an unchangeable inheritance; the other sees the Volksgeist as an ever-welling source of nationality and all its manifestations."\(^2\) And the Indian politics has been the politics with caste species. India has regarded socialism of varying degrees as a natural combination with nationalism and

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2. Ibid.
also has pointed to the welfare of the masses as her socialist concern. The mixture of nationalism and socialism merely reflects the spirit of the day, an era in which the common man has reached political maturity. But in India it has been rationed out on caste basis. Hence, the liberty is restricted and directed on the basis and test of political behaviours of the rivalries in the national mainstream itself which is running with the running equilibrium as every human being that is, the voter in particular knows the relative powers, forces and the effects thereof equally well in advance.

In 1885, the First Indian National Congress which met in Bombay with the purpose to unity all the hostile and hitherto desperate elements in India, with a great number of principalities and its conflicting religions and castes established a record in the history of the freedom struggle as a first rise of the aspiration for national politics in India. About 562 states of Indian feudals with many other tiny feudals independent in their own territories who were as big as certain European countries were brought under British crown with an effective administration of foreign affairs, defence and currency in the states of:

2. Ibid., pp.148-149.
3. Ibid.
India under British rule and the same system of administration has been put in the foundation of the present India.

However it is an open fact that the British brought with them the advantages of peace and new life and order which was a sort of reward to the untouchables, tribals, and such other lowly population of India, who did not find services under the native kings, and untouchability was a sort of an unknown phenomenon to the British. Untouchables and such lowly got thorough - fro in society and therefore they loved British.

Gandhian Nationalism had the rivalries of two faces openly; one was Muslim separatist nationalism, and the untouchables and the tribals mostly remained as the buffers in the freedom struggle of India, as they knew that the return of the British to England would presuppose the transfer of power to the Hindu touchable higher caste people alone. But activist Bal Gangadhar Tilak's (sudden) death and thus absence of political leaders to lead the innocent mass was the need of the hour; and M.K.Gandhi emerged in the year 1920 under the gracious blessings of Gopal

2. Ibid.
3. K.C.Chaudhary: Role of Religion in Indian Politics (1900-1925), Sundeep Prakashan, Delhi, 1975, p.231.
Krishna Gokhale, a Brahmin from Ratnagiri district of the then Bombay Presidency on the arena of Indian politics not with an open sword in hand to fight the battle of bloodshed and revolution for freedom, but with a typical nature unknown to the world and a system in itself which has no comparison in any of the freedom struggles on the globe and it was by way of pleasing the boss and getting posts. And in 1927 the All-India Congress had to resolve at its session in Madras, that its goal was complete independence to India from British rule with all typical processes of socio-political transformation, with such innumerable oppositions based on caste, creed, religion, selfishness and nepotism with a very few noble personalities with a genuine interest of uplifting the ailing poor population from the dens of ignorance and poverty. If the freedom movement for the country had to halt at certain stage where the different interest groups had to put-forth their political demands against each other in the interest of their caste, community-interests of their groups of population in the country before the so called leaders who were recognised plurally by the British Government on the one hand and the Indian Native-Kings and independent feudals on the other. And thus there emerged K.M. Gandhi portraited, bannereed and branded on behalf of the high caste touchables, Jinnah, on behalf of the Muslims, and B.R.Ambedkar on behalf of the depressed class people. The depressed class
people were practising Hinduism, were from the untouchable
segment of Hindu population itself, and were later on called
scheduled castes of India; and further, the tribals were included
in the list of scheduled castes for the purpose of preferential
treatment after Sikhs in the British dominion for the reservation
benefits to be availed of. Jinnah got his Muslim nation
'Pakistan' from the British on 14th August 1947 and the next
day that is on 15th August 1947, India became a free nation
from the British rule and the untouchables, tribals and Sikhs
continued to remain under the Indian native kings and feudals'
mercy. And further after 26th January 1950, i.e. after the
Republic Day, the constitutional provisions were written as a
paradise for them the reality of which they alone know in the
noble silence within their mind and heart and no high caste
Hindu can read the pulses of them even today clearly. And they
have not been anything lesser than a boiling ironball to the
national mainstream and for that purpose the innumerable benefit
schemes are assured constitutionally after the formation of the
Indian democratic republic, from 26th January 1950. The
nationalism being the changing phenomenon as has been said by
Hans Kohn, the Indian untouchables too are conferred with
the new nationalism, but the religious dictums have remained

1. Louis L. Snyder: Supra.
the same. These are of utmost importance than nationalism itself to the Hindus as has been the proven fact because the Hindus are more and more, individualistic in religious belief and faith than the concept of change in phenomenon of nationalism and nationhood, that is why India is being reduced to a tiny country now as compared to its ancient territorial width.

Wilhelm Von Pochhammer points out that, ... "At the beginning of his career, Gandhi was a loyal citizen of the "British World Empire". He was too intelligent to be blind to the fact that it was to the British that his people owed an organised administration and a consolidated State which for the first time in decades had both banished internal dissension as well as secured the country against external aggression."¹

G.K.Gokhale wanted a sober "bania" caste man to obey him and Britishers simultaneously so that his desire for national freedom would be a matter of realisation, and in search after that sort of personality M.K.Gandhi was sought though M.K.Gandhi in his initial attitude towards it was one of reverse.² On his return from South Africa, M.K.Gandhi found his political Guru

2. Ibid.
and adviser G.K. Gokhale in the Congress. And on his advice M.K. Gandhi toured throughout India for his political career.¹ Wilhelm Von Pochhammer further says, ... "There was hardly a single Indian leader who was forced to sacrifice his life in the cause despite the frequent and long term imprisonment they underwent." Thus we see some response on the part of the British to M.K. Gandhi's non-violence; and it is from this fact that his doctrine of Ahimsa derives its political justification.² Therefore, Wilhelm Von Pochhammer further says ... "This approximately was how the loyal British subject whose real aim in life was to help the indigent illiterate masses became India's champion of freedom."³ Further he says, "... the (Gandhi) never hated the British who were his advisers, the highest thing he said of them was that their system was 'Satanic'."⁴ The letters to Gokhale from Gandhi show the development of Gandhi's desires and Gokhale's plans, in political life. On 27th of February 1914, he (M.K. Gandhi) wrote: "If there is a settlement in March, I propose to leave for India in April he would take about 20 persons from Phoenix and stay

¹. Ibid.
². Ibid.
³. Ibid.
⁴. Ibid.
initially, at the headquarters of Gokhale's Servants of India Society in Bombay. The object was to begin under Gokhale's guidance." In the letter Gandhi writes to Gokhale, "I want to learn at your feet and gain the necessary experience. No matter whether I am staying somewhere under your guidance or not, I shall scrupulously observe the concept of silence for one year after my arrival in India .... my present ambition is to be at your side as your nurse and attendant. On 1st April 1914, he wrote in response to Gokhale's request to come to London, .... He expected the trip would delay his arrival in India by no more than three weeks, and with all the personal secret talks on the future plans, M.K.Gandhi was made to serve the British Army in the Indian Field-Ambulance Training Corps, under Col. Baker through London Indians' Volunteer Corp's Working Committee in which poet Sarojini Naidu also assisted him to gain the confidence from the British royalty. Thus the emergence of M.K.Gandhi on the political horizon was sponsored by G.K.Gokhale on assurance and white signal from the British Government in his silent activities for national freedom.


1(ii) D.James Hunt: (C.W.M.G.XII), 401 Gandhi to Gokhale, April 1, as mentioned in C.W.M.C., XII, 360, Gandhi to Gokhale, Feb. 27, 1914, p.176.

2. Ibid.
Thus the foundations put in acquiring power are based on two systems namely, (i) to acquire power by polishing the shoes of the rulers or (ii) by retaliating against their bad deeds and gaining popular public opinion of the total population. And that was justified with the time and the circumstances in which the agitation was required by the public.

Thus the rise of M.K. Gandhi a bania by caste for the Indian freedom movement pleased the capitalists and the Indian Hindu religious common men. After Gandhi’s entry into the Indian National Congress which brought the Indian Society to the threshold of various and significant changes in Indian life, and India’s capitalists, and their strength was enhanced by war that had brought them huge profits and wide experience of administration. And that certainly helped to keep the Congress moderate .... the most prominent among the magnates was G.D. Birla, who though apprehensive of Nehru and his socialist leanings supported M.K. Gandhi as a safe-guard of social stability and peace; and was closely connected with Vallabhbhai Patel .... with Birlas, Tatas and Dalmia, formed the three largest Indian Agency Houses. 

Thus we find that the early process of political activities for the political freedom to India never had any sense of arrogance and tuft fight with the Britishers but it was a planned process of Brahmanical shrewedness in which it never had any heavy massacres by the British. And we find by the letters of M.K. Gandhi to Gokhale, and that of Gokhale to M.K. Gandhi that it was a plan to please the British to withdraw themselves from the Indian soil, and M.K. Gandhi was made to hold the herald to which the British did respond and listened to the cry and granted freedom. And after gaining national freedom the responsibility of the state-craft fell in the hands of the native touchable elites and further the welfare of the depressed, downtrodden and the untouchables fell in the hands of the native touchables. Hence reservation facilities were incorporated for them under the Constitution as it was agreed under the Poona Pact for its continuance further after the commencement of the Constitution.

No community is permanently oppressed by the suppressors for all times, but the suppression presupposes the "rise and rule" of the suppressed in future times. When the suppressed are educated and become aware of the socio-political environment in the state, the seeds of struggle for survival and for political power would be sown naturally in their minds. Struggle for
dominance is inherently motivated to rise, and the suppressed seem to be waiting for an opportunity to rise up in life in spite of all the pitfalls and loopholes and even, preparing for a revenge knowing fully well about the disastrous consequences. Hence the rule of law should be such that the administration of justice should be equitable in execution. The punishment must be severe and certain to the offenders and the suppressed should feel that they are fully vindicated by the administration of justice in the state with all sincerity and the judges would be dealt with by people through social activist organisations in delivering their judgements. B.R. Ambedkar's stand on the nature of state was to give an opportunity to the untouchables and tribals to realise the self-help principle in particular and generally to the Other Backward Classes of citizens for their advancement in life on the principles of equality and justice so that they would be in a position to compete openly in the national main stream and stand on their own legs. And for that the governmental machinaries as guide to lead the other backward classes of people with that of scheduled castes and scheduled tribes should nationalise the educational institutions like bank nationalisation as an essential task with a priority so that the educational opportunities can be had by the said backward classes of citizens on equality basis of their proportionate number of populations.
And with all such typical, intricate complicated nature of the Indian society in its rolling times the state of Karnataka is advancing with the sick and ailing citizens with burdens put on their heads and shoulders by the politicians and the elites together. And the policies legislated for the upliftment of the poor people have the principles of social justice no doubt but practically the fruits are negligible to the really needy because the process of upliftment of the downtrodden is so complex that every policy has the germs for its failure in social, economic, political and juristic practices in the human behaviour between individuals with caste alliance against each other in the society.