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THE PRACTICE OF MANUSMRITI: A CRITICAL STUDY ON CULTURAL AND POLITICAL
TRANSFORMATION IN TELANGANA STATE

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ABSTRACT

The present study accentuates on the law of Manusmriti and its discrimination on non-Brahmins. And it also focuses on the Dalits identity in Brahmin society since Rigveda period to present modern days, in India generally, particularly in Telangana. It explains how Aryan people migrated and settled in India (Anderson, W. 2007). It also pull up Aryan set up their power, dominating, rubbing their religious practice, racism and looks how the lower caste suffered, fought for their rights, how they lose their lives in the practice of Manusmriti by Brahmin in India. This is how lower caste people has been miscellany of spiritually, politically and socially in diplomatic Indian society. According to census 2011 more than 85% lower caste people are living through out in India (Census, 2011). The present study is a picture to understand, the lower caste people's struggle in India for their rights, recognition, political, cultural, nationalism, spiritual development in multiracialism Indian society, trying into consideration of large lower caste recognition in India. The study concludes by discussing how does caste discrimination has taken place among Indians in day by day in their political, economic and sociocultural by the influence of Manusmriti in multicultural Indian society.

Keywords: Discrimination, Rigveda, rubbing, Manusmriti, nationalism

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INTRODUCTION

The Law of Manusmriti is also known as Manu Dharma shastra. According to ManuSmriti, the Shudras have no rights to read the Veda and Puranas, only Brahmin have this right (ManuSmriti: The Law of Manu, 1500 BC). In Manusmriti, it is clearly written and practicing till today by casteism people. There are four castes in India, namely Brahmin, Kshatriya, Vaishya and Shudra. Manusmriti clearly discriminated other caste except Brahmin by comparing birth place of Varna from human bodies from top to the bottom. According toManusmriti's comparison of caste goes on like Brahmin born from human mouth, Kshatriya from shoulders, Vaishya's from thighs and Sudras from feet of creator (ManuSmriti: The Law of Manu, 1500 BC). The study analysis of the field work shows that cast discrimination still today's not only in Telangana, but also in

other parts of India is exist. The recent example is 'Rohith Vemula' a Ph.D. research scholar of University of Hyderabad, India, has committed suicide because of caste discrimination. The way Brahmin behaves with other caste in the name of so-called cleanness of body is so inhuman. Even they also maintains this cleanness in their home with their own child's, which this system they adapter from The Law of Manu (Kancha Ilaiah , 1996). According to Purushasukta of Rig Veda the creator created human from different parts of the body such as mouth, shoulder, thighs and feet. The study critically discusses if he is true creator he will not show such type of discriminative birth. Apart from this irony how can a creator give birth from face, shoulders, thighs and feet, who have all qualities as human have. And how rest of the people believing in this system of Varna blindly without any logic. How can the people forget that it is the nature of women to give birth not men? The Manu dharmaśāstra mentions that God gave birth to four kinds of Varna, here God word itself represent male gender. By the ancient law-book and according to Hindu culture, the upper caste Hindus after independence of India also protest against the entry of the lower caste people to entry into the temple. For which the Dalit people lose their dignity and human rights. The upper caste people they do not allow the people to celebrate together the festivals, as a result the majority of the Dalit people think to convert into Buddhism and Christianity.

AIMS AND OBJECTIVES

This article discuss about the upper caste Hindus' attitude towards the lower caste people in society. From Rig Vedic period to till today the lower caste people are suffering. But as a result of caste discrimination there is conversion into Buddhist and Christianity (NinianSmart, 1981). The value of humanity of Dalit people as a Hindu and the value of Dalits after conversion is the most interesting area of research. To see the culture from Rig Vedic period to till today is the aim this articles and also to find out the solution will be the aim(Vedic period: c. 1500 – c. 500 BCE).

RESEARCH PROBLEM

This study proposes to approach the issue of practice of Manusmriti in post independent India with special reference to the ideologies which shaped the cultural politics of Telangana public sphere. The ban of temple entry, separate festival celebration and caste Discrimination which effect on human rights.

HYPOTHESIS

Dalits and other backward castes converted to Buddhism and Christianity in order to eradicate the stigma associated with their caste status. Ban on temple entry and various other undemocratic practices in Hinduism, especially in its exclusivist worshipping/ritual culture, made the lower castes to adopt Buddhism and Christianity in Telangana and India as well. However, this paper argues that conversion did not solve the problem of untouchability, although conversion has reduced the problems associated with casteism to a certain extent. The role of political parties and government bodies are also a failure in preventing caste atrocities as well as eradicating the pressing problem of untouchability.

LITERATURE REVIEW

The thousand years of suffering due to caste division and practice of Manusmriti is criticized by many revolutionaries and reformists after the publishing of Annihilation of Caste by Dr. B. R Ambedkar (1936). According to Kanchallaya Brahmins have bumped off our gods continues to be a shame (Kanchallaiah, 1996). Once pocchamma's (pocchamma is a local goddess in Telangana state, India) festivals square measure celebrated however we often Dalits sacrifice and offer what we have a tendency to like to eat. We have a tendency to sacrifice buffalos and sprinkle the blood of the buffalos and cook them and eat them (Kancha Ilaiah ,1996). We have a tendency to additionally drink toddy and sing and dance whole night and day. Why ought to we have a tendency totalits learn the music genre popularised by these Brahmins. All their arts like bharatanatyan and music genre has solely survived attributable to the Devadasis (Kanchallaiah, 1996). The artless Brahmins don't evenshrewdness to sing and dance properly and that they call us uncultured. They offer bananas and coconuts to their gods however our gods would like meat. As a result of our gods eat what we Dalit bahujans etc. The barbaric Brahmins desire to stop us from sacrificing animals. They need to kill our culture. The Brahmins don't recognize that they were additionally meat eater's 2000 years ago. They

became vegetarian solely to overcome Buddhists. Brahmins peoples statues in Telangan, in Kancha's childhood memories, he never saw any Brahmin kids within the fields. There only he saw his own caste people. Wherever were these Brahmin children at that time? They were in all probability activity in their homes eating food all the time and vocalizing the mantras. The Brahmins haven't any contact with nature. They don't touch mud and don't apprehend something of plants and animals. Still they decision themselves intelligent. Kancha has clearly exposed the Brahmins with regards to sex education (Kancha Ilaiah ,1996). The Brahmins never speak sex in their homes. They act as if sex doesn't exist. The Brahmin kids haven't any clue about sex in contrast to we tend to Dalits. As Dalits we tend to are taught sex education in our homes except for Brahmin kids they don't even understand birds and bees.

In his book 'Why I am not a Hindu', Kancha utterly exposes the gods of the Brahmins, even the goddess of learning saraswathi is associate in nursing illiterate. Why Brahmins don't permit girls to study. Their gods are all violent Rama who killed Ravana. Krishna who was a master of deceit (Kancha Ilaiah,1996). Krishna also studied chankya's *Arthashastra* and Vatsyayana's *Kamasutra*. He mastered them. The brahmin gods square measure all symbols to destroy the oppressed. The Brahmins say 'aham brahmasmi' which implies everything belongs to me. Why should we offer everything to Brahmins our girls, the product from the toil etc. The Bagvad Gita and Upanishads (Beloved Michael, 2008) square measure books which is able to place *Mein Kampf* to shame. Bagvad Gita sacred text asks the higher caste Pandavas to kill their cousins the lower caste kauravas. Kancha clearly exposes the hypocrisy of the Mahabharatha. These books like Bagavad Gita should be prohibited. Even people who discovered atomic bomb were influenced by Bagavad Gita. All of them were Jews. Einstein and Oppenheimer were influenced by Bagvad Gita. They are very dangerous books and they used it to kill many people in Hiroshima and Nagasaki in Japan. The Japanese ought to raise compensation from the Brahmins and Jews as a result of it is they who created the destruction of the two cities. The Brahmin Manu created the Manusmriti and without any political power the Brahmins dominated us. Even when Muslims and the British were ruling India the Brahmins were ruling us. Sure enough they are very crafty. The foremost crafty people on earth. They don't own lands and they don't have power all they understand is a few mantras and then they mesmerize people and rule them. Kancha surely exposes all of them. The Riddles of Hinduism by same author and Kancha Ilaiah's "Why I am not a Hindu". The Dalit people are awakening. Many revolutionaries like perriyar jyotiba rao phule and Dr.B.R.Ambedkar have brought the change in the society (Kancha Ilaiah , 1996).

RESEARCH METHODOLOGY

The study follows historical, survey and analytical methods.

Data Collection

Telangana is a one of the states of India with high incidence of atrocities against lower castes. This paper has collected data from various sources like electronics and print media. For the research, it will also use court verdicts, Dalit writings on temple entry and the viewpoints of different political parties.

Data Analysis

Even after Independence violations of human rights continue in Telangana. This paper used the critical tools of cultural anthropology and Ambedkar, Kanchallaiah and Periyar's writings on caste and temple entry.

SCOPE OF RESEARCH

The study will from the vantage point of social democracy, cultural anthropology and human rights. The study will try to discuss the issue of untouchability, religious conversions and continuing presence of discrimination in Telangana. Particularly the scope of the study will be limited to Manusmriti, available literature on Dalit issues in English articles and books.

CONCLUSION

The study concludes with issues which are erupted in these days. Because of Upper caste people's attitude towards casteism, Dalit are not developing in any form in the society. Instead of converting into other religion the Dalit people should unity them self and fight for their rights such as temple entry, equal opportunity in employment, and against partiality, oppression by upper caste people etc. The Brahmins are

forgetting law of nature in the universe and taught the society blind method that first human exist from Manu's limbs, which is unacceptable explanation by the rest of society. Still many people died and others fighting for their rights in the society because of caste discrimination. So people from every class should come up and unite together to eradicate caste discrimination and its practice of Manusamitha from the democratic society.

In ManuSmriti it is clearly written that Shudras have no rights to read the Veda and Puranas, only Brahmin. This type of discrimination must be changed. Every opportunity should be equally distributed among the people in the society, like reading Manu darmasastra or other so-called holy books, acquiring higher education, having opportunity in employment, economic development etc. At the end, the study reminds readers, that though this research work is a very broad, the study tried its level best to do as much as it can. And study also suggests the readers to do further work which are not covered in this research.

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