



## Fourth Pillar of Varna A GEOGRAPHIC APPROACH

Omprakash S. Bone  
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*B.Com/ Journalist of National News Channel of India & Research Scholar of Scheduled Caste and Scheduled Tribe.*

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### ABSTRACT:

A wide federal structure has been designed to Indian extra self-rule by a British executive under Act. 1935. The reservation for “Bhangs” community integrated into the Act. This Act was come into force in 1937 and all the Scheduled Caste and Scheduled Tribe comprise in the ratio of 16.6 and 8.8 percentage respectively of population of India (in line with the 2011) census. As per constitution (Scheduled Castes) order 1950 total 1,108 casts mentioned through 25 states in its First Scheduled and constitution (Scheduled Tribes) order 1950 total 744 Tribes across 22 states in the First Scheduled. After 1947 i.e. after independence of India a definition of Scheduled Castes and Scheduled Tribes giving a conservative energy via Article 341 and 342 by President of India. The list of Castes and Tribes made via two orders. The constitution (Scheduled Castes) and Scheduled Tribes) order 1950 respectively. Now it must be improvement to their living reputations.

### KEYWORDS: BHANGI

**ROUTES OF BHANGI:** Bhangi are a Scheduled Caste community defined by the British Government originally belong to Northern Part of India i.e. in Rajasthan State under the *Marwadi* speaking portion of *Jaisalmer* District. As per the present tentative data available of the said community is near about 25 Caro’s; including Men’s and Women’s. Bhangas are a synonym Bhangi. This word is drive from the word *Bhanga* meaning broken an original status. About their religion, there are two stories and most popular, one of these two says that they are originally ancestor of a Brahim, who carried away and buried a dog that died in in the mind of Brahim. In other story, they are progeny of a “Shudra” father and a Brahim widow. The community living in Maharashtra they

believe that their ancestors migrated from the north part of India and settled in District places of Maharashtra.

In Maharashtra a Bhangi community are divided into to nine sub-divisions as (1) Mehatar (2) Olgana (3)Rukhi (4) Malkana (5) Halalkar (6) Lalbegi (7) Walmiki (8) Korar or Zadmal and (9) Hela. These nine Sub-Divisions again divided into exogamous *Kul* divisions as per their surnames as well as Lakhan, Lalgegi, Singh, Surwan, Pandit, Chauhan, Nene Latankar, Jeorekar and etc. In the social hierarchy are redared a lowest position in Hindu religion established on the basis of *Varna* system and they people accepted that they are treated as *Shudras*. But originally are not Shudras.

### CILTURE:

The people are non-vegetable and eat meat, fish, dry fish, and eggs. They take pork occasionally. Their staple food is rise, chapatti made from wheat flour regularly as well as in the pulses, mung, tuar and masur (black gram) also used commonly Fruit and vegetable easily available as per seasonally consumed by them. They use groundnut oil for a daily cooking. It is mainly notice that milk is rested to their children up to 5/6 years. But Tea is treated as the common drink. In the community alcoholic drink not taken by women.

**Marriage:** Marrage is not allowed in the same surname i.e. in a same “*Kul*”. Polygamy, marriage to more than one spouse at a time is not permitted. But some time polygamy is permitted and accepted in the event of the barrenness of the first wife. Marriage age for Girl is between 16-18 yrs. and 20-25 yrs. for boys.

**Marriage symbols:** Marriage symbols are *Chudi* (glass bangles) *Manga sutra* and *toe-ring*.



**Divorce:** Divorce is allowed. In some cases are salvaged in the community caste council, to use their power to handle the situation. Now days divorce cases are decided by the judicial court of law.

**Widow Re-Marriage:** Widow re-marriage is performed without Brahmin and other ceremonial performed in the regular marriage.

**Pre-Delivery :** In the rituals of the life cycle, a pre-delivery ritual in the seventh month of pregnancy and the seven month is observed in the girl parent's house. And also first delivery is compulsory for the girl parent's to bear all the expenditure.

**Delivery/Birth:** Now a day delivery is performed in a maternity home either hospital. After born a new baby the mother is restricted to do the hard work. After fifth day of delivery new born baby and new mother takes seven round of an earthen pitcher full of water and decorated and mounted by flowers and coconut and worships the son as God. The naming ceremony is done after the pollution is over. Tonsuring (*Mundan*) ceremony can only be done for the male child only after the birth pollution is over. First rice – eating ceremony first they worshipped to the family God to whom rice porridge is offered. Birth pollution is observed one month and a quarter.

**Marriage:** All the customs of marriage rituals of Rajasthan are followed by them.

**Festival:** Mainly they celebrate festival of Holi, Dashera, Diwali, Raksha Bhandan, Gokulashtami, and Shivratri and Gogaji Navmi etc.

**The Folk Songs:** On the occasion of marriage and festival men and women are recite the religious songs sing with the *ridham* of Dholak.

**Behavior with other people:** They accepted the food from the various sub-groups of Brahmans and Marathas, but not from the Mahar and Mang. But now a days is not adopted the customs.

**Sharing of Property:** After a death of the family head i.e. Father and Mother, a total property is equally share between the children of the family members.

**Death:** Death pollution is observed for 12 days and death rites are performed on the 13<sup>th</sup> day after the death. The entire male nearest relatives of died person are supposed to undertake a "*Mundan*" after the pollution is over, all closed family members come to gather and collect the contribution from each and a non-vegetarian feast is given to the all nearest closed relative members after the death rite is performed.

**Employment:** Mostly they are employed in a Nagar Palikas/Corporation as a wage labour. In his community women are also engaged as a wage labour in working places, like in Municipal hospital

and other health institutions. This is a symbolic of share the economic burden of the family.

**Panchyat:** In Bhang's community having their own "Panchyat" under which elected five members. The head of the Panch is known as Brigade Jamadar. He assisted to a Jamadar, Chaudhari, Munsif Kotwal and Patel. To maintain of the law and orders is the main function of the body. The decision taken by the *Panchyat* is strongly applicable to both disputed party of the community.

**Divisions:** Originally Bhang's are *Kattar* Hindus. In this community there are four divisions as (1) Kabir Panth (2) Nanak Panth (3) Gorakh Panth and (4) Dattatreya Panth. They are worship all the Hindu Gods and Goddesses and also observed Hindu festivals.

#### DETAILS STUDY ON BHANGI SCHEDULED CASTE COMMUNITY AND REPRESENT TO INDIA.

Researcher have a long time with a slight knowledge of "Bhangi" Scheduled Caste, research on them in detail throughout route of their history before *Akhand Bharat* and Census references as well as historical and anthropological survey of India. We try to do some-thing that is difficult to aware of their privilege and right that they are playing a lead role of to make a shine and clines to India. You just think and imagine that if this community has not been born to clines, a city/county had not been seen clean. As and when Government has taken out the work of clines of city, these people always work on the front line and devotes to the nation. I try to find out the dynamic problems and solve their problems, since they are deprived from their right providing by the Government of India.

#### FOCUS ON RESEARCHER STUDY:

"Bhangi" community has history of "*Akhand Bharat*" i.e. are originally belonging to an undivided part of *Hindustan* (IND). AS mentioned above this community is originally belonging to Northern part of India Rajasthan State (IND), a portion of *Jaislmer* District.

As per a holly book of (Indian culture) Bhagwat Gita's Chapter 4, Verse 13 ....

*chātur-varṇyam mayā sṛṣṭam guṇa-karma-  
vibhāgaśah |  
tasya kartāram api mām viddhyakartāram  
avyayam ||*

**Meaning of Shloka:**

*chātur-varṇyam* = A four division of human society; *maya* = by me; *srishtam* = created; *guna* = quality; *karma* = work; *vibhagashah* = in trms of



division; *tasya* = of that; *kartaram* = the father; *api* = although; *mam* = me; *viddhi* = you may know; *akartaram* = as the non-doer; *avyyam* = unchangeable.

*A Lord Shri Krishna said to Arjuna.. he is the creator of the four categories (Namely Brahmin, Ksatriya, Vaishya and Sudra) according to people's qualities of work and activities. Although a Lord Shri Krishna creator of this system, known to be the non-doer and eternal.*

The Vedas is divided into four categories of occupations, *not according to their birth*, but according to their natures. Such variation of occupations exists in every society from very beginning.

According to that in India Hindu community have been divided on the basis of "**Four Varna**" ( the oldest surviving Indian text) (1)Brahman [teacher, priests] (2) Kshatriya (Chatriya) [warriors, rulers] (3) Vaishya [merchants, landowners] and (4) Shudra is call servant systems as a popular basis on the work allotted by the system or accepted by the people. My micro studies, I found that in a daily routine work, every person is played a work of four (4) Varna as explained below....

**When we .....**

1. Teaching ... .. You may be played a roll of a

**Brahman.**

2. Rulers/Warriors ... .. You may be played a roll of a

**Kshatriya/Chatriya**

3. Merchants/Landowners.. You may be played a roll of a

**Vaishya.**

4. Work of cleanness – .. You may be played a roll of a

**Shudra.**

It is learned and come to the conclusion that by birth a person cannot be divided into four Varna. But it will be divided as per allotted by the work by system or status of their culture and background. In other ward it is try to understand that the above four Varna's are our human body by birth and cannot be slip up for a movement of these Varna's activities are carried by everyone on their routine work from morning to night.

Researcher has an extended time acquaintance with Bhangi Scheduled Caste, researched on them through element via and their privileges and rights.

#### Reason to carry a muddy/unsanitary:

1) As per Novel "Shri Bhakhatmal" written before A.D. 1639 or nearby, at p.no. 34 before 17 A.D. was written that before coming up the Jahangir's/Mugal empire no one Bhangi community was in India.

2) Before Mugal assault no Bhangi was in India. In 16 A.D. those who was working in the house of Mugal Humau, they will be called as Mehtar. (Ref. Book Narak Safai p.n. 23)

3) Bhangi this word is finding in the Hindi Shabdha Kosh and Mehtar word is finding in the Parsi Shabdha Kosh.

4) As per history after coming Mugal or second Badshaha those Indian **Chatriya** Solders was in custody on criminal charges or on trial, from those solders Mugal was forcing allotted a work to carry a muddy/unsanitary. At that time those who are accepted this job, they will be addressed by naming as Bhangi.

5) In the Novel "**Nachoy Bahut Gopal**" written by Shri Amrutlal Nagarji, has given a reference of Book "Patik Prabhakar" that the surnames of Bhangi community totally match with the surname of Rajput. On the basis of that community has proved that Bhangi are originally belonging to Rajput community and doubt.

6) Those Bhahmin and **Chatriya** Solders was accepted the job to carry a muddy/unsanitary of Mughals family and after that they broke their (Upanayan Sanskaar) **Thread ceremony**; (i.e. Broken about their religion) they should be called as Bhangi.

(Ref: Free Hindi Ebook.harshad30.wordpress.com)

On the basis of the above it is clearly proved that as per Indian history before coming up the **Mugal in India** they were not worked as a job of to carry an unsanitary on their head as well as by other community. All people they have been used forest area for their natural call i.e. for latrine. A Kingdom and Kreme layer, land holder peoples were used for a (Pave Latrine) it latrine also known as a pit toilet, that collects hum a feces in a hole in the ground. Feces and urine enter the pit through a drop hole in the floor. Pit latrines can decrease the spread of disease by reducing the human feces in the environment from open defecation.

While a study (1558 to 1761) researcher has found out that, When Mugal Empire was established and ruled in India that time they mainly focus how to increase their population of Islam. An entire tenure period of Mughal Empire in Rajasthan all the



Hindus and as well as in Kashmiri Hindus has been forced to accept *Islam* or ready to carry a *muddy/unsanitary* or chose *Death* by Mugal Empire and by his local agents, throughout the whole their ruled areas. Especially they harassed to the Hindu newly Married women's forcedly bound to sleep four days on their bed and some they are restored (along with all religion women's as well as different countries women) in the *Haram* for played a roll of sex by Mugal King as per their choice.

In this regards a supporting reference, has also mentioned and taking into consideration (*in the book "Sikh Guru Gatha" Hindi Version- Author by Jagjeet Singh*) that, Guru Tegh Bahadur was offered the option for conversion of *Islam* or chose *death*. Finally Guru Tegh Bahadur was punished and his head is separate from his body by Mughal Aurangzeb Alimgir. They wanted Guru Tegh Bahadur to go and meet Aurangzeb and attempt to end Aurangzeb's intolerant policies. Aurangzeb offered Guru Tegh Bahadur (a 9<sup>th</sup> Guru of Sikh Community) the option of conversion to *Islam* or ready to *death*: Guru Tegh Bahadur chose *death*. Since Guru Tegh Bahadur's execution is the predominance given to the personal religion. (*In the book "Sikh Guru Gatha" Hindi Version- Author by Jagjeet Singh*)

On the basis of back History of Mughal Empire Aurangzeb, the option of conversion to *Islam* or ready to *death or* to carry a *muddy/unsanitary*: A person who accepted the job carry of muddy/unsanitary of Mughals. They are broken about their religion, from that day they will be call as Bhangia are a synonym of Bhangi. A group of Bhangia/Bhangi have been spread or migrated from Rajasthan to different Stats of India as their services have been utilised. This was also one of the most reasons for their migration from Rajasthan to Maharashtra State. Taking into conclusion of whole study, its can 'not be denied, in a past or present situation they are changing their working status i.e. accepted a job to carry a muddy/unsanitary on their head, but are not sake from the religion of *Hindu*.

**Researcher** has find out on his opinion on the basis of the present situation of India; everywhere this community is playing a roll of clines of Village/City/District/Country etc. Except them, by heartily no one other people are comp up the front line to do this job of clines of the country. When a *muddy/unsanitary* worker was on stick for their basic demand, we always saw that sewer drainage empire/garbage dump or *empire of dirt* spread in the city. This is injured and very harmful to the health

of the peoples. While doing *this job Bhangia community not taken own care of them but they take care of the population*.

As explained above people are accepted that Shudra Varna is a based on four (4) *Pillars* of the Vedas. And it's, no one can be challenged. But after a pass of 75 years i.e. after independent of India Bhangia community has not been given their status to them. Even though people accepted as a Foundation of 4<sup>th</sup> *Pillar of Varna*, but other peoples and as well as Government of India also not been accepted them that they are belongs to real 4<sup>th</sup> Pillar of India as per the base of *Varna* and that they are taking the responsibly of cleanly less of India as custodian of to carry a job of *muddy/unsanitary*.

**"Had the Bhangi/Walmiki community had stopped their moral duties of clines, a whole community except Shudra have deep in the darkness of uncleanness."**

***On the basis of the position explained above, its can-not be denied that at present Bhangi/Walmiki community is a fourth pillar of Varna.***

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