

Ancient Indian Sociology Lord Rama of Dalits

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ABSTRACT

This paper peeps around the age-old reality or for some a myth of Ramayana and its traces in modern Indian culture. More importantly, the study draws attention towards the relation or the acceptance of Dalits for Lord Rama and how Lord Rama adapted Dalits, few incidents, coincidences from the 7000 years old Ramayana, and the socio-political events have been drafted to put forward the truth behind the affable relationship of Lord Rama and Dalits.

Researching through various articles, YouTube videos, News, Debates and distinguishing my thoughts, and of course peeping into informative sites and reading valuable comments of the experts and analyst I have penned this research paper on Ancient Indian Sociology – Lord Rama of Dalits bringing forward EQUALITY, FRIENDSHIP, RESPECT, and IMPARTIALITY the noteworthy qualities of both Lord Rama and Dalits.

My research put forwards absolute facts of the great Saint Kabir who unequivocally praises Lord Rama calling himself Lord Rama's pet, further the paper brings across realistic facts of present India's Ramnami community from Chhattisgarh originally Dalits who rejected their caste and adopted the devotional path of Lord Rama, this community members have Lord Rama's name tattooed all over their bodies, which itself shouts aloud that even the anomalies of untouchability did not stop them in their worship of Lord Rama.

Finally, one fact which no one can erase from the history is that might be Ramayana, Mahabharata or for that matter, the Constitution of India all were written and created by Dalits. More interesting the fact to look in is that the Constitution of India has a fine-looking sketch of Lord Ram, Mother Sita, and Laxmana and see the happenstance this is imprinted at the beginning of the chapter related to Fundamental Rights, which proves the mighty role Dalits played in ancient Ramayana and also in the modern the Indian culture.

KEYWORDS: Dalits, Lord Rama, Ramayana, Constitution of India, Indian Sociology

This can perhaps coil into a controversy as it is assumed that Aryans came to India thousands of years ago from Middle East Asia. Aryan culture spread and it took over the original culture and ultimately Vedic culture was seen dominating in the Indian subcontinent. One more historic debatable testimonial states Lord Rama from the Aryan race happens to be a Suryavanshi, but Lord Hanuman's race is unsure, though by and large it is believed that Hanuman was a native, a forest dweller, deprived and a Dalit. The most important debatable issue is, whether there was a caste system during the era of Lord Rama. An argumentative opinion still stands divided over the Aryan's laying foundation of Vedic Culture in India which finally evolved, got mixed with local cultures and what we see now is a unification of pure Vedic Culture and Indigenous Cultures.

The most authentic one is by sagacious Valmiki, who was from a socially backward community in the modern sociological milieu. It cannot be a sheer coincidence that both the authors of Ramayana and Mahabharata – Valmiki and Ved Vyasa were Dalits. In 1989 'Kameshwar Chaupal' a Dalit laid the first foundation stone of Ram Mandir on the insistence of Hindu Dharmagurus, today the same

Kameshwar Chaupal is an active member of the Ram Temple Trust. Ram Mandir in Ayodhya is an assertion of Hindu solidarity and the significant position of Dalit in the Hindu imagination is a foregone conclusion. Talking about the modern times it should be realized that apart from Kameshwar Chaupal many national leaders like Kalyan Singh, Uma Bharti, and Vinay Katiyar who were at the helm of the Ram Janmabhoomi movement came from the lower caste and backward communities was this too a coincidence. Nevertheless, the academic and intellectual class will not reconcile with this because it withstands on building falsehood over the caste system, and that is certainly a significant civilizational fault line.

Let's go to the 7000 years old Ramayana, to afresh the realistic tales or myth in whichever way one wants to take it. Lord Rama, during his exile, comes across an old tribal lady living in dilapidated house eating berries, we know her as 'Shabari', though Lakshman resisted than too Lord Rama proceeded towards her and shared the berries, which were tasted by her, this divulge EQUALITY, treating any woman like an equal indicating the deep-rooted respect for the poor, deprived and backward communities as mentioned in holy

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scriptures. There is one interesting story of a Kevat (A Boatman) a poor man from a lower caste, with his help Lord Ram & Sita crossed river Ganga, Lord Rama didn't have any money to pay him but still, the bonding between them is so well remembered that their FRIENDSHIP is scripted in Ramayana. Later comes 'Sugreev' whose kingdom was taken away, whose wife was kidnapped who was practically into exile, depressed, underprivileged but Lord Rama accepted him with open arms and Sugreev was the one who enlightened Lord Rama apprising what to do next, which represents Lord Rama's RESPECT to the most neglected class because he heard them those who were unheard and see the outcome because of this backward, poor, neglected people Lord Rama could win every battle came under his way. Lord Rama never addressed his acquaintance 'SEVAK' he always called all of them his Son, Brother, Friend, Colleague which signifies the IMPARTIALITY of his modest nature. Apart from Shabari, Kevat, Sugreev, and of course Hanuman there is Ahalya and Nishadraj incident also offers an insight on how Ramayana is an outstanding illustration of social harmony.

Throughout my research, I surprisingly came across with approximately 265 versions of Ramayana of different languages and with dissimilar versions in this world, but nowhere there is a trace of a statement that during the exile period being the son of King Dashratha, Lord Rama took the help of any King or any Emperor in his battle against King Ravana. Lord Rama brought together people from poor and backward communities and made them confident, efficient, and competent to rise in their life.

My study came across enormous stories in the rural parts of India that have a great semblance to the demoted, downgraded sections of our society to expressively state will the great Saint Kabir who has a massive following among the

OBC, SC, and ST communities in North & East India. Unequivocally praises Lord Rama calling himself Lord Rama's pet, such as the dedication of great icons who are worshipped and followed by Dalits in large numbers. My research highlights the Ramnami community, the name itself defines RAM-NAMI a community from Chhattisgarh originally Dalits who rejected their caste and adopted the devotional path of Lord Rama, this community members have Lord Rama's name tattooed all over their bodies, which itself shouts aloud that even the anomalies of untouchability did not stop them in their worship of Lord Rama.

The study concludes stating that Dalits, like the upper castes or for that matter any religion, have shouldered the duties and obligations of the Hindu civilization since time immemorial, the majority of Dalits are unreformed Hindus which is evidence to this fact. **Ramayana, Mahabharata, and Constitution of India all were written and created by Dalits**, Constitution of India has a fine-looking sketch of Lord Ram, Mother Sita and Laxmana and see the happenstance this is imprinted at the beginning of the chapter related to Fundamental Rights. For INDIANS along with any religious scripture 'The Indian Constitution' is also equally 'Holy' and it was also modeled by a Dalit, which proves the mighty role Dalits played in ancient Ramayana and also in the modern the Indian culture.

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