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Part 5
Slavery
by
Mahatma Phule

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Narsimha, Hiranyakashyapu, Pralhad, Vipra, Virochan, Bali, Waman

SLAVERY (Under the cloak of Brahmanism)

A CONVERSATION (DIALOGUE),

BETWEEN

JOTIRAO (PHULE)

AND

DHONDIBA (NAMDEV KHUMBAR)

Dhondiba : Who succeeded Varaha as the Chieftain of the Dwijas?

Jotirao : Nrishimha.

Dhondiba : How was he by temperament?

Jotirao : Nrishmha was greedy double-dealing, treacherous, cunning, dangerous, cruel and heartless. He was strongly built.

Dhondiba : What did he do (achieve)?

Jotirao : He began to plot the murder of Hiranyakshyapu. He was convinced that unless he (Hiranyakashyapu) was murdered he would not be able to obtain his kingdom. In order to accomplish his wicked desire, he tried to imbibe upon the impressionable mind of his prince Pralhad, through the instrumentality of a Dwija tutor, the basic tenets of his own religion, with the result that Pralhad totally neglected the worship of Hara-Hara, his family deity. Hiranyakashyapu, then, tried to

persuade Pralhad in various ways to worship his family deity, but to no avail, as Nrisimha was secretly brainwashing Pralhad. Nrisimha played upon the pliant mind of the minor prince, corrupted it and persuaded him (in devious ways) to murder his own father. But the young prince was most unwilling to do his bidding. So he disguised himself as a fierce lion, painted his body in bright pigments like the tigers in Muslim 'tajias', flourishing his long, sharp fangs, and sporting a long beard. To hide his devilish intentions, he wore a fine sari on top and finicking as a gracious respectable, lady, entered furtively the apartments of Hiranyakashyapu with Pralhad's help, and hid himself behind one of the pillars of the colonnade there. Being thoroughly exhausted after a strenuous day's busy administrative schedule, he (Hiranyakashyapu) repaired, in the evening, to his private apartment and had just reclined on his bed for much needed rest, when the wily Nrisimha emerged from the shadow of the pillars, adjusting the Sari suitable about his waist, attacked suddenly Hiranyakashyapu and tore out his entrails with his tiger claws. Having accomplished his devilish scheme of murdering Hiranyakashyapu, Nrisimha ran away swiftly to his own country along with his Dwija followers. When the Kshatriyas came to know of the ghastly murder of Hiranyakashyapu by Nrisimha through deceit and treachery, they began to designate the Dwijas, not as 'Vipriyas'. From that they may have been called Vipras. The Kshatriyas began to call Nrisimha as Narea Simha - i.e. a lioness - a pejorative term. Later, some sons of Hiranyakashyapu tried hard to avenge the murder of their father by Nrisimha. But despairing to secure Hiranyakashyapu's kingdom for himself, he (Narisimha) breathed his last, heart broken.

Dhondiba : The Vipra (Brahmin) historians many fictions such as - he revealed himself (was born of) out of pillar (after the lapse of a decent interval) in order to protect his reputation from the attacks of his opponents, for his dastardly murder of Hiranyakashyapu.

Jotirao : This, indeed, was so. If we accept the fiction of his birth from a pillar, somebody must have cut his umbilical cord and nourished him with life sustaining milk. He must have been brought up by a wet nurse. Whichever hypothesis we accept runs counter to the operation of the laws of Nature. The gossip mongering Vipra (Brahmin) authors had endowed Nrisimha, who emerged fully-formed out of a pillar with a luxuriant beard and moustaches, that it was child's play for him to murder Hiranyakashyapu with his tiger-claws. Alas ! Alas ! How despicable it was for the incarnation of the primordial Adinarayan to murder King Hiranyakashyapu who was trying to imbibe the principles of true religion on the impressionable mind of his son Pralhad! He was only doing his paternal duty to his son. Even an ignorant person will not stoop to commit such an infamy. On revealing himself from the pillar as a divine incarnation to Hiranyakashyapu, he should have convinced him of his divine origin (i.e. being the Adinarayan) and should have tried to reconcile father and son unto each other. Instead, he murdered him in cold blood. This is passing strange! If he could not persuade Hiranyakashyapu in this way, how, then, can he be credited with

the ability to be the bestower of human intelligence? This act alone in proof positive that this Nrisimha did not have the intelligence of a mean third rate concubine (mistress) in Poona who has cast the spell of her fatal fascination on a certain scholar in Poona, a scholar who has the temerity to call himself as an omniscient godhead (Brihaspati) and has completely enslaved him. Currently many American and European Missionaries have proselytised (converted) many young Indians to Christianity, but they have not demeaned themselves by murdering the father of any one of these converts.

Dhondiba : Did the Vipras (Brahmins) not try to usurp the kingdom of Pralhad, after this ignominious humiliation of NaraSimha?

Jotirao : The Vipras made many furtive attempts to usurp Pralhad's kingdom, but to no avail, as Pralhad was wise of their devilish machinations. He did not trust them at all. He took all others into his confidence, administered his kingdom justly, and finally breathed his last. He was succeeded by his son - Virochan - who also administered his kingdom equally justly and further fortified it. He passed away soon after. Birochana was succeeded by Bali who was a valiant warrior. He freed his many satraps from the depredations of terrorists and lawless elements and organized his kingdom into a well-knit structure. He then began to extend the frontiers of his kingdom. Waman who, then, was the leader of the Vipras, did not fancy this at all. He, therefore, organized a huge army secretly, and approached the border of Bali's kingdom, with the intention of conquering it for himself. Waman was very greedy, enterprising and haughty of temper.

Editor's note -

There is some controversy about whether Phule believed in God. The present editor strongly feels that he did not believe in God. None of his concepts agree with the traditional concepts of God, Allah or Ishwar, as is belived by others as the supreme being. He used the word "Nirmiks", which literally means creater. He did not believe that Nirmik gets happy by offerings or gives boons or needs the middle men to interact with humans. From the account of various Avataras, he did not believe in the theory of Avataras either. If anything, he ridiculed it.

-- Dr. K. Jamanadas

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THE END
