

ORIGINAL ARTICLE



**“SOCIO ECONOMIC AND CULTURAL TRADITIONS OF PADMASALI'S
IN SOLAPUR”**

Dr. Ashok Yakkaldevi

Assistant Professor, Dept. of Sociology,
A.R. Burla Mahila Varishtha Mahavidyalaya, Solapur

ABSTRACT:

Padmashali or **Padmasali** is a Telugu weavers' standing or social gathering discovered generally in the condition of Andhra Pradesh in India. They are recognized by various names in different districts all through India. There are two elucidations for the starting point of "Padmashali" and its gathering, one from Vaishnava gathering and one from Siva. A few anthropologists trust it is gotten from Sanskrit word signifying 'silk material'.

Be that as it may, phonetic development of Dravidian dialects follows its root to Proto-South-Dravidian word saal. In Tulu, Saalye or Taalye signifies "insect". Additionally, saali implies bug in Telugu. Presumably, symbolizing the weaving movement with the bug catching network's, this word was authored for weavers. In Tamil, it's Saalikan or Saaliyan. In Kannada, it's Shaaliga or Shaaliya. In Malayalam, it's Chaaliyan. In Telugu, it's Saalodu or Saalollu.

Keywords: Socio, Economic, Culture, Padmasali, Telugu samaj

Histry:

The Padmashali group purport to have been taking after every one of the religious customs endorsed for Brahmins till the start of Kali Yuga. One of the individuals from their rank named Padmasaka declined to uncover the ideals of a wonderful jewel which Lord Brahma had given to their position to Lord Ganesha who looked to take in the mystery which they had been ordered to keep, and who on his wish not being satisfied reviled them to tumble from their high status. It is said however that one Parabrahmamurti conceived in Srirama Agrahara satisfied Lord Ganesha by his tapas, who loose the condemnation, so that following 5000 years of Kali Yuga, they ought to recover their Brahminical status. This Parabrahmamurti, also called Padmabavacharya, it is said redistributed the rank into 101 gotras organized in eight gatherings and set up four Mathas with masters for them. Be that as it may, as an aftereffect of the condemnation,

furthermore in light of the fact that their occupation was identified with production and exchange, the Padmashalis were never acknowledged as Brahmins and rather were considered by some as Vaishyas and by others as even Shudras.

All Padmashalis are accounted for to have begun from the Satavahana Empire. It is said that the Padmashalis and another weaver station, the Devangas, were initially one single standing in old times, taking after Vaishnavism. The Devangas later split from this single standing attributable to contrasts in confidence; these individuals were affected by Shaivism and Lingayatism and acknowledged Goddess Chamundeswari, the wild type of Goddess Durga as their kuladevi, while the remaining individuals i.e. the Padmashalis, kept on holding fast to Vaishnavism.

The Padmashalis in the long run spent significant time in weaving garments of all assortments. They additionally made fabric from cotton and vitalize yarn (silk). Position groups included in the cowhide and fleece based family unit commercial ventures - which maybe have a more seasoned history than fabric weaving - have added to an incorporated procedure of creation of crude material and its discussion into wares. However, not at all like them, the Padmashalis grew solely fabric weaving abilities. They created fabric as an attractive merchandise, without having any natural connections or aptitudes in the generation of the crude material. The Padmashali men had no mastery in furrowing and their ladies needed seeding and yield cutting abilities. In this way their expertise structure, over a timeframe, got to be one-dimensional. When the British arrived, the Padmashalis were creating immense amounts of material and controlled a main house industry in India.

The presentation of the railroads in 1853 by the pioneer British government infiltrated the independent country economy. With the constrained presentation of machine produced products, particularly completed cotton merchandise from the plants in Britain (making utilization of advances from the Industrial Revolution), the residential material industry endured misfortunes. Being an imperative hub in the rustic economy, the Padmashali group likewise actually felt the effect. Numerous Padmashalis accordingly settled in the urban and semi-urban ranges for better open doors.

Introduction :

The word Padmashali has profound significance in Hindu mythology. The Vaishnava bunch deciphers that the word Padmashali is a blend of two words, viz., padma and shali. "Padma" is sahasradala padma, which means the most elevated request of human insight. In body chakras "Padma" alludes to sahasrara. "Shali" in Sanskrit is "be holder". In this manner "Padmashali" truly implies holder of sahasrara. In physical term it implies insight.

Another fanciful story identifies with Padmavathi, the wife of Sri Srinivasa. It is trusted that Padmavathi of Mangapura of Tirupati pronounces that she was the little girl of Padmashali. Henceforth the name Padmashali. There exists composed proof in Tirupati to

bolster the announcement of Padmavathi as little girl of Padmashali. Another part of Padmashali, "Padma" likewise alludes to 'Lotus'. The Lotus likewise alludes to the knowledge or arousing of sahasrara.

The Siva bunch has distinctive elucidation - to represent their beginning it is said that so as to dress the bareness of individuals on the planet, Siva authorized Markandeya to perform a penance and one Bhavana Rishi left the blessed flame, grasping a lotus bloom Padma. He wedded two wives Prasannavati and Bhadravathi, girls of Surya (The Sun) and had a hundred and one children, who all took to weaving fabric out of the fiber of the lotus bloom men to wear, and turned into the begetters of the one hundred and one Gotras of this position. God Surya being satisfied with what they did, gave them a fifth veda called Padma Veda; thus individuals of this station say that they have a place with Padma Sakha and Markandeya Sutra closely resembling the Sakhas, Sutras and Gotras of the Brahmans.

The Padmashali as a gathering are qualified agama shastra pandits who perform the poojas and vedic customs. They are recognized as "PADMA BRAHMINS". Their way of life incorporate homa, avan, poojas, marriage execution. It ought to be welcomed that the beginning of Padmashalis identifies with Brighu Maharshi and Brighu Marharshi was instrumental in composing crystal gazing. It is said that Markandeya composed the epic on devi and her shakti. So it additionally implies that we are shakti aradhaks.

They declare to have been taking after every one of the religious ceremonies recommended for Brahmans till the start of the Kali age. One of their standing named Padma-saka declined to uncover the excellencies of an inexplicable pearl, which Brahma had given to their position, to Ganapathi who tried to take in the mystery and who on his wish not being satisfied reviled them to tumble from their high status. This Parabrahmamurti other astute known as Padmabavacharya, redistributed the station into Ninety-Six gothras orchestrated in eight gatherings and built up four Mathas with masters for them.

Consequently, Padmashali name as a station conveys most elevated importance. It is the position of braminal not by conception but rather by deeds. Like braminal class, the Padmashalis relate their starting point to Vrushis (sages) as gothras. Every family has separate gothras and like in brahminical after, in marriage sagothras are banned. That separated the families likewise convey family names. The family name and gothra will be alluded at the season of marriage. In the event that the gothra and the family name of the kid and the young lady are observed to be the same then they are banned from wedding one another.

It is the main position that has a parasite genealogy of families who live applauding the Padmashali legacy and they are called as "Pogadaraju", which means (Pogada = commending and Raju = ruler) adulating the lord. These Pogadaraju over a timeframe came to be known as "Padagaraju". These Padagarajus acclaim padmashali by

bahuparak (Praises) alluding the cause of Padmashali from Brugu maharshi to bhavana maharshi.

The Padmashali group pronounce to have been taking after every one of the religious rituals recommended for Brahmins till the start of Kali Yuga. One of the individuals from their rank named Padmasaka declined to uncover the excellencies of a phenomenal pearl which Lord Brahma had given to their standing to Lord Ganesha who tried to take in the mystery which they had been charged to keep, and who on his wish not being satisfied reviled them to tumble from their high status. It is said however that one Parabrahmamurti conceived in Srirama Agrahara satisfied Lord Ganesha by his tapas, who loose the condemnation, so that following 5000 years of Kali Yuga, they ought to recapture their Brahminical status. This Parabrahmamurti, also called Padmabavacharya, it is said redistributed the position into 101 gotras organized in eight gatherings and built up four Mathas with masters for them. Be that as it may, as a consequence of the condemnation, furthermore in light of the fact that their occupation was identified with production and exchange, the Padmashalis were never acknowledged as Brahmins and rather were considered by some as Vaishyas and by others as even Shudras.

All Padmashalis are accounted for to have started from the Satavahana Empire. It is said that the Padmashalis and another weaver station, the Devangas, were initially one single position in old times, taking after Vaishnavism. The Devangas later split from this single rank attributable to contrasts in confidence; these individuals were impacted by Shaivism and Lingayatism and acknowledged Goddess Chamundeswari, the wild type of Goddess Durga as their kuladevi, while the remaining individuals i.e. the Padmashalis, kept on holding fast to Vaishnavism.

The Padmashalis are the third group in Andhra Pradesh. They are spread everywhere throughout the world, however have a noticeable propensity towards urbanization since the control of weaving and promoting material turns out to be simple from urban and semi-urban focuses. This group produces fabric from cotton and quicken yarn (silk).

Station groups included in the cowhide and fleece based family commercial enterprises - which perhaps have a more established history than fabric weaving - have added to a coordinated procedure of creation of crude material and its discussion into wares. However, not at all like them, the Padmashalis grew only material weaving abilities. They create fabric as an attractive ware, without having any natural connections or abilities in the generation of the crude material. The Padmashali men have no mastery in furrowing and their ladies need seeding and trim cutting abilities. In this way, their ability structure, over a timeframe, got to be one-dimensional. When the British arrived, the Padmashalis were delivering gigantic amounts of fabric and controlled a main cabin industry of India.

The presentation of the railroads - beginning 1853 - by the pilgrim British government helpd enter the independent country economy. Being a critical hub in the

provincial economy, the Padmashali group additionally normally felt the effect. Today, numerous urban Padmashalis have relinquished their hereditary calling and have expanded into different exercises. One can see an expanding number of Padmashalis get to be specialists, specialists, legislators, officials, agents and so on.

It is trusted that the Padmashalis in Dakshina Kannada started from waterfront Andhra Pradesh and relocated through Chennai, Kanchi and Madurai zones of Tamilnadu and settled in Dakshina Kannada around five to six centuries back.

The presentation of the railroads in 1853 by the frontier British government infiltrated the independent country economy. With the utilization of machine produced merchandise, particularly completed cotton products from the manufacturing plants in Britain (making utilization of advances from the Industrial Revolution), the residential material industry endured misfortunes. Being an essential hub in the country economy, the Padmashali group additionally normally felt the effect. Numerous Padmashalis accordingly settled in the urban and semi-urban zones for better open doors.

❖ **Objectives :**

- To study Socio Economic and Cultural Transitions Of Padmasali's In Solapur
- To study the Social Impact of Padamashali's on Solapur culture.
- To Determine the best role for Economic and Cultureal in Padamashali's.

Padmashalis Today

Today, Padmashalis are spread in the Indian conditions of Andhra Pradesh, Karnataka, Tamil Nadu furthermore in parts of the Indian conditions of Maharashtra, Orissa and Chhattisgarh. They are the third biggest in reverse position in Andhra Pradesh with an expected populace of 90,00,000, generally around 10% of the state's aggregate populace, and another 30,00,000 populace settled in Maharastra, Karnataka, TN and so forth. The first language of most individuals from the group is Telugu, even in zones where they have moved eras prior, for example, Maharashtra, Karnataka and Tamil Nadu, with the exception of in the Dakshina Kannada region of Coastal Karnataka, where they speak Tulu. They have an unmistakable propensity towards urbanization since the control of weaving and promoting fabric is simple from urban and semi-urban focuses. Some urban Padmashalis have deserted their tribal calling and have enhanced into mainstream callings, for example, designing, solution, law, the scholarly world, organization, governmental issues and business to give some examples. A couple of them have likewise moved to remote nations such as the USA, UK and Australia. In spite of the fact that the group was dependably a socially propelled one, the larger part of its individuals are monetarily and instructively in reverse, as an aftereffect of which in the present day, Padmashalis are arranged as an Other Backward Class (OBC) by the Government of India notwithstanding its Brahminical inception.

Padmashalis are partitioned into subcastes in light of the kind of material they weaved, for example, Kaikala, Karna Bhaktulu, Senadhipathulu and Thogata Sali. These subcastes are further partitioned into two gatherings in light of Sampradaya-the Shaivas and the Vaishnavas. While the Shaivas offer inclination to venerating Lord Shiva, the Vaishnavas offer inclination to adoring Lord Vishnu. These religious and word related qualifications are no bar to intermarriage and

interdining. The group individuals generally don't utilize station based surnames, wanting to utilize family-based surnames like other Telugu individuals, yet some of them do use standing based surnames like Netha, Padmashali Setty/Chetty and Mudaliar.

The Padmashali position is very Sanskritised, with every one of the men wearing the consecrated string. Some Padmashalis even do formal work which is generally done by Brahmins. They are knowledgeable in the Agama Shastra and perform poojas and Vedic ceremonies taking into account it.[4] Most Padmashalis are non-veggie lover. They likewise love nearby divine beings, for example, Goddess Yellamma, Goddess Gangamma and Goddess Chamundeswari. In this manner their way of life is a mix of both Aryan and in addition Dravidian societies. However as far as social awareness, this station is more Brahminical than some other OBC rank in Andhra Pradesh and Karnataka.[4] Because they to a great extent stay inside or on account of qualities, the group individuals have created rosy skin and are subsequently known as *erra kulamu* (red standing) among the OBCs.

References:

1. Padmashali population
2. P, Swarnalatha. *The World of the Weaver in Northern Coromandel, C.1750-C.1850* (2005 ed.). Hyderabad: Orient Longman Private Limited. p. 31. ISBN 9788125028680. Retrieved 3 September 2012.
3. Padmasali subcastes
4. History of the Padmashali community
5. Singh, Kumar Suresh. *People of India: Maharashtra, Volume 3* (2004 ed.). Mumbai: Popular Prakashan. p. 1610. ISBN 9788179911020. Retrieved 15 February 2013.
6. Padmashali third largest community
7. Panchmarthi Anuradha. Mayor Vijayawada 2000-2005. Youngest Mayor in India as per Limca book of records