

## Module II

### Modern Indian Thinkers

- 1) Gandhi
- 2) Ambedkar
- 3) Virekamanda
- 4) Tagore
- 5) Raja Ram Mohan Roy

### Gandhi

- a) Nature of Man
- b) Ahimsa
- c) Satyagraha
- d) Trusteeship
- e) Swaraj

### Nature of Man

Sociologist - Man is a selfish animal  
Psychologist " " " psychological "

Gandhi gave importance to the spiritual aspect of man.

Man has two aspects :-

- a) External / Bodily
- b) Internal / Spiritual

In every person can be reformed. because in every " " there resides an entity called

soul which is nothing but the reflection of God or the universal soul.) Goodness is present in every man. He becomes a strong believer of Advaita Vedanta.

- He gives equal importance to all the souls.

Not necessarily Sankar's Vedanta

Ahimsa → Man's inner nature is non-violent. Literal meaning → Refrain from injury to life. ↑ negative meaning

Positive meaning → Love your enemy, your opponents. → It is more difficult than negative meaning.

Mahatma believed in both +ve & -ve aspects

Taking life may be a duty

- For sustaining your body
- For the protection of those who is under your care.

hero ward means someone under your protection (ister / children)

- for the sake of those whose life is taken (non-voluntary euthanasia)

3 cases of ahimsa

taking life out of anger, hatred, jealousy, revenge, ego is an action of violence, otherwise it is ahimsa.

Ego - self-satisfaction or ahankara

"Taking life may be a duty"

- Enumerate the cases where Mahatma said that taking life may a duty?
- List down the cases

Positive meaning of Ahimsa  
the greater love for the opponent.

Three levels of Ahimsa

- 1) Ahimsa of the brave
- 2) Ahimsa of the weak
- 3) Ahimsa of the cowards.

- 1) Ahimsa in thought, (not followed by Gandhi himself.)
- 2) The person has admitted himself to be weak.
- 3) Opportunistic people, when it gives a chance they can go to any extent to become violent. (followed by most people)

It is very difficult to love someone but it is very easy to hate anyone. (Love for opponent instead of opponent like wrong-doer, they are not realising that they are making mistakes)

Satyagraha is the practical application of Ahimsa. **Q** Define (the theoretical aspect of

Satyagraha is a Sanskrit word made from two different words. Satya + Agraha  
Satya = determination to walk on the path of truth. (always write truth in capital)

Principles or Tenets of Satyagraha

- 1) Love - since there is godliness, divinity in every human being so every soul is same. He believes in Advaita philosophy and that every soul is one. loving all human beings.

- white interpretations in green
- e) Belief in rebirth, the path of S is corrupt to the edge of a razor. It is very sharp.
  - f) Violence begets more violence. This can be stopped by Satyagraha.
  - g) S is conscious suffering. The aim of S is not coercion but conversion. forcefully changing someone. changing the heart.  
Hate the sin not the sinner.  
Hate the antagonism not the antagonist.

5) S requires lot of patience (enthusiasm)

Diff bet Satyagraha & Passive Resistance

- 1) S is active in nature PR is very passive in nature.
- 2) In S there is no scope for violence, it is completely forbidden in all circumstances PR people can go to the extent of using arms.
- 3) In PR there is no respect for the law. In S "very great" respect for the law of Truth and God.
- 4) In S there is no scope for hatred of the opponent. Love is the highest principle in S. In PR there is no scope of love.
- 5) In PR the opponents are forced to do something. S appears appeals to the heart of the opponent. It is based on the principle of conversion.
- 6) In PR there is always an idea of hurting the other party, In S there is no such harassment for the other party (opponent).

Requirements of a Satyagrahi

go requirements.

1) honest and sincere 2) punctuality

3) he must follow the 5 principle.

The most fundamental requirement of a Satyagrahi is faith in the God.

Forms of Satyagraha which Gandh<sup>o</sup> supported more

- 1) Non-Cooperation
- 2) Disobedience
- 3) Direct action
- 4) Fasting Himp.

1) Protesting against the unjust laws of the government. He resorted to this technique in SA due to racial discrimination where he witnessed racial discrimination against blacks.

2) Disobedience means refusal on the part of the exploited to be exploited. e.g. Swadeshi refusal to ~~for~~ purchase foreign clothes.

3) Direct actions means open and mass rebellion. e.g. Dandi March, Quit India Movement.

4) Fasting works in two ways:

a) It purifies the soul.

b) It has a psychological impact on the opponent. (Refer to these techniques in the last stage)

### Trusteeship

Trusteeship. There is an org that looks after the suppressed wealth of the society (extra)

Trust, org and the entire system is called Trusteeship

trustee

labour class is superior to capitalist class  
Hence forced overthrow of the capitalist  
by force Gandhi believed that even  
capitalists can be reformed.  
Gandhi's principle cannot be followed  
totally.

Gandhi believed in the principle of  
~~the~~ Adwaita Vedanta. Gandhi was a  
staunch believer of the principle of Adwaita  
Vedanta or Sankara's philosophy.  
There are assumptions, no one actually  
asked ~~for~~ him for explanation.

### Swaraj

Swaraj means "of your own self, on your  
own self". political freedom

### Ambedkar

Affectionately known as Baba Saheb, was  
born in a Hindu community, the community  
of the untouchables - ati Shudras (Dalits).

- |                      |  |
|----------------------|--|
| 1) Purusasukha       | Yatra-Varna<br>Three-fold caste<br>system. |
| 2) Yajurveda Brahman |  |
| 3) Saptapatha        |  |

Western → 1) Max Horkheimer 2) Max Weber

Two principles practised in Hinduism  
1) untouchability 2) castesim

### Dalit Movement

④ Choudhury Kasturirao : 14th child  
actual name Ambedkar (Scheduled caste)  
Ambedkar (Brahmin surname) - given to him  
by a Brahmin teacher since he was a  
brilliant student. Month & year are imp.

1) In July 1924 he established an independent organisation named Bahishkrit Hitakarini Sabha (for the benefits of the exploited)

3 aims and obj's of ↑

- 1) To spread education among the Untouchables.
- 2) To open social centres and libraries for the untouchables.
- 3) To make them economically self sufficient by making industrial and agricultural schools.

He was made president of this Sabha and he became the champion of the masses.

- 2) Self help is the best help - an idea he instilled in the Dalits.
- 3) During the dalit movement there were fights for sectional freedom.

Mahad Agitation in April 1927. ~~charitable~~  
agitation for water

### Ambedkar's Dalit Movement

- 1) His organisation of Bahishkrit Hitakarini Sabha
- 2) Self-help is the best help - He instilled the idea among the untouchables that no one is going to come for your rescue. You have to earn your own position.
- 3) Mahad agitation in 1927.  
He along with 2500 people forcibly drew water from Chawdar Tank. ~~officially~~ The Govt allowed them to drink water legally from that tank.
- 4) Hanumantha Burning in December 1927  
Hanumantha was responsible for snatching away the economical, <sup>religious</sup> and all <sup>social</sup> rights of so they burned the religious text Hanumantha.

Digitation in

5) Kalaran Temple Ambeyan, July 1930,  
in Nagpur. This temple was a place  
where the upper class hindus were  
allowed to enter. He forcefully entered  
into the temple "for the first time he  
saw the interiors of the temple.". It was  
a socio-religious victory of the untouchables.

6) Signing of the Poona Pact in Sept 1931.  
Segregated socially, economically religiously.  
Special electorates - all the persons  
casting votes should be from the same  
community. Gandhi was against this  
because he saw the weaking of Hindus.  
India would get fragmented into parts.  
Instead of special electorates a pact was  
signed between Ambedkar and Gandhi.  
For the next 10 years the SC would  
have reservation of seats. He achieved  
reservation for the untouchables. He wanted  
it for 10 years.

7) Ambedkar for voicing the grievances of  
the dalits. Certain platforms were  
established:

- a) Scheduled caste federation
- b) Depressed classes education society
- c) Independent Labour Party

Apart from this, he brought few journals.

- |                      |  |
|----------------------|--|
| 1) Mook Nayak        | } Periodicals<br>fortnight periodical<br>articles which come<br>out after every 14 days. |
| 2) Bahishkrit Bharat |  |
| 3) Equality          |  |
| 4) Janta             |  |

- 1) Silent hero (do not write dumb)  
→ who knows but right now not agitating

3) Instead of doing so much, the results were the same. So finally, at Yerla Conference in 13th Oct 1935 he declared in front of 10000 untouched, "I was born a Hindu but I will not die a Hindu". (solemnly assure you all that) free from caste division (a <sup>diff</sup> religion).

4) Because of his deeds for the untouchable Ambedkar was appointed as the Labour Member of the Viceroy's Executive Council in 1942. It was during this time that he opened many schools, colleges and hostels for boys and girls in Maharashtra. He opened a printing press Bharat Bhawan Printing Press. He managed to enter into the constituent assembly. He was made the member of the drafting committee. Since he drafted the constitution, he was the chief architect of the Indian Constitution. He was the first law minister of free India.

5) <sup>August</sup> In 1947 CA declared to the world "Untouchability in any form is abolished and the imposition of any disability on that account will be an offence." So Ambedkar finally achieved what he wanted to achieve.

12) Ambedkar embraced Buddhism at Nagpur on 14th October 1956.

Now he wanted to bring a revolution in India, like Sankaracharya, but before fulfilling his desire, he died on 6th December, 1956. Birthday - 14th April.

Every year 14th April & 6th December are

celebrated as Janmashtami and Parinirvanavas respectively.

- 18) Reason behind all this: 9 gurus in Ambedkar's Philosophy.
- 1) Education
  - 2) Organization
  - 3) Education
  - 4) Liberty
  - 5) Equality
  - 6) Fraternity
  - 7) Buddha
  - 8) Dharma
  - 9) Sangha

- 1-6 - During French Revolution  
7) Fraternity - Brotherhood  
8) Gautam Buddha  
9) One who follows the principles of Buddha.  
9) Sangha → Monastery Order

follow only these points → can amalgamate  
Not Sarvodaya.

### Swami Vivekananda

- 1) Contemporary Problems
- 2) Practical Vedanta
- 3) Universal Religion

Narendranath Devendramath Shukla was the leader of Brahmo Samaj where he studied in Presidency College. Ramakrishna said, "I see God as I see you". God in every human beings. Adi Philosophy. delivered speeches in Chicago.

### Contemporary Problems.

- 1) Lack of synthesis of East and West
- 2) Backwardness
- 3) Political Ignorance
- 4) Low status of women
- 5) Child marriage.

- 6) Restriction of Inter-Caste Marriage
- 7) Low status of Backward classes
- 8) Poverty
- 9) Crisis of character

1) We feel ourselves inferior in front of the British. Stick to your culture but accept the civilization of others. Culture is something which we have imbibed through generations. Civilization is materialistic.

2) A section of Indians are backward. We are going to consider the development of the majority. Equal importance is given to all the sections of society.

3) Anarchism and Socialism  
means of production is individual.  
Socialism " " " completely under the control of society.  
At first the economic condition of India should be improved.

4) Sister Nivedita was entrusted with the responsibility of a Math which worked for the upliftment of women in India. She wanted to teach self defence to women. The condition of women was bad due to illiteracy.

5) One can marry the person of another caste but of the same religion. The result would be physical deformities. <sup>②</sup> If we continue to marry within the same ~~religion~~ <sup>folk</sup> then after some years we would marry our own cousins and relatives. Instead of diff religions, he wanted inter-caste marriage.

- 7) The dalits or untouchables are the backbones of the Indian society. The upper class people are the ornaments.
- 8) "Empty stomach and religion go ill together". Poverty in India is sub-human. (The poverty witnessed in India is not to be seen anywhere else. In India, wealth is not equally distributed.) (It is said that the reason for poverty in India is not economic but moral. If the rich people want then wealth can easily be distributed among all, but they would not do so. Their character has become deceptive.)

### Practical Vedanta

3 Principles of Advaita Vedanta Sankaracharya

- 1) Brahman is the only reality
- 2) Jiva is Brahman
- 3) World is Maya. diff

In Practical Vedanta we find:

- 1) Brahman is the only Reality
- 2) Jiva is Brahman
- 3) World is a Reality, diff

Sanyasi is the most respected person.

Principles of Practical Vedanta / Tenets

- 1) Oneness
- 2) Faith in ourselves
- 3) Jivad Realization
- 4) Toleration of all religions
- 5) Synthesis between East and West

- 6) Everything in the cosmos is one only. It means oneness of all souls

2) We have developed an inferiority complex due to slavery for many years. In the words of Vivekananda "Weakness is Sin, Courage is Virtue". Remember you are not inferior, you are a Brahman. You are not a small miserable thing that you consider yourself to be. (Sat-cit-ananda) Definition given in Brahman. This definition is applicable to all human beings. Bliss lasts forever.

3) I am Brahma, there are also Brahma "Serve Gira as Shiva". If anyone sees Shiva in stones, and images then his worship is preliminary. One should realize God in every human being.

4) Respect for all religions, however we accept eight things only. India is land to many religions and for the peaceful existence of every religion, it is essential that we respect, accept, tolerate all the religions.

5) India has a rich culture and heritage. Western civilization is very young. Our karma are very enriched. So synthesis is important but give respect to your culture as well.

### Universal Religion

None of the religions has vanished because the essence (essential characters) of all religions, "variation is a sign of life." is same.

The common feature which binds different religions.

What are the conditions that an universal religion must satisfy?

- Universal religion must satisfy two conditions
- 1) It must open its gates to every individual. (can belong to any religion)
  - 2) Universal religion must give comfort to ~~every~~ individuals belonging to different sects. (Food for thought is provided by UIR ~~too~~ which satisfies mental)

Is it possible to have a UR of this kind? Such a religion already exists but we are remain busy with our eternal conflicts <sup>that</sup> so we are not able to realize it.

Different. How do we say that?

- 1) Different religions are complementary and not contradictory to one another. Religion is a comprehensive term.

Any major religion tries to give importance to only a part of truth. No religion can cover all the aspects of truth. They are supportive <sup>and not</sup> contradictory to one another. In this context Vaid, "Man moves progressive from error to truth, but from truth to truth, from lesser truth to higher truth."

trial and error method. Cat takes lesser and lesser time to come out of cage. Every religion is partly true, cannot be completely true.

2) Different objects may have different points of view.\* So we can differentiate two different objects.

When human beings colour their opinion and present that, it is not complete truth.

\* but it is possible for the same object to have different perspective. eg. Two photographers taking the pictures of the same object from different angles, makes the object different although they are photographs of the same object.

These two reasons show that the UR already exists.

So we come to the conclusion that UR exists just as U. brotherhood exists.

Hinduism gives importance to spirituality. Not materialism because the aim of the soul is to leave the material body.

Islam → Universal Brotherhood

Christianity → Self-purification

Major religion → Acceptance emphasized.

Universal never signifies single ritual, single philosophy, single mythology. UR never gives importance to those. So the basic principle of UR or watchword (most significant term or concept) is Acceptance.

Tolerance of other religions (accepting something) we accept good things, tolerate bad things. Gives imp to tolerance.

Tolerance has a negative meaning.

Positive term is Acceptance.

The common element in all religions is God. Every religion worships some form of power. So God binds is the common element which binds all religions.

Personal God has a name, we worship him. Abstract God is universal soul, or cosmic energy.

Personal  
God → Abstract

How this element work in religion? The ultimate aim of UR is the training of the individual ~~religi~~ soul for the universal soul.

UR promotes acceptance gives importance to ritual, .. .

How many types of ~~yoga~~<sup>yoga</sup> are there?

- 1) Raja yoga
- 2) Karma yoga
- 3) Jnana yoga
- 4) Bhakti yoga

We should be able to accept any individual belonging to any religion.  
The word "yoga" means union.

What were the problems and how did he try to solve those?

Write 9 problems, state the problems and give the solution of each one.

## Rabindranath Tagore

- 1) Ideas on Education
- 2) Nature of Religion

### Ideas on Education

1) Tagore had a philosophy of life and his theory of education was accordingly shaped. Generally education is dominated by technical efficiency. Such an education is incomplete according to Tagore. Tagore regarded education as the basis of true and complete life. Perfect knowledge is the basis of all true freedom.

Perfect knowledge is the knowledge of universal truth, ETK, which frees us from illusion.

2) Tagore felt that the education of a child is the most important work in building up the life of a nation. He wanted to train human beings for freedom, for peace, peace and for justice. According to Tagore no nation can be alive and strong unless its children receive proper education and not only book knowledge. To the street or book knowledge was given in our country by the foreign rulers on political consideration. Every imperial government avoids spread true enlightenment. The strength of foreign government lies in people's ignorance. Tagore believed that the provision for the training of the children must begin from the earliest stage. He turned to this vital task unaided, and he began his experiments at Shantiniketan. Further

development in all perspectives

Tagore enunciated that the aim of the school should be the higher degree of individual development.

3) Tagore was an advocate of the medium of instruction through the mother tongue. In a speech, read before the Raj-Shahi association, in 1892 under the title Sikkhan Derpher, Tagore pointed out the folly of imparting education through the vehicle of foreign language. English is a completely alien language. Its association of themes and ideas are foreign and the education we receive through the medium of English "is adequate to our life".

4) Tagore favoured open-air classes. The deadness of the walls make everything dull and gloomy. Discipline should not be imposed upon children. They have the freedom of movement as it is believed that the moving mind has more power to assimilate facts and to gather knowledge from the external world. He lamented (or regretted) that the system of education which was indigenous (native) to India was dying out and educational institution in Tagore's vision should not exist in isolation. Rather it should have a close contact with the socio-economic conditions prevalent in the society.

#### Nature of Religion

Tagore's religion oscillates between Absolut Monism and Personal Theism (Vaisnavism) Vedanta

full study the notes  
only

Yagore is poet-philosopher, so he is described at times as a mystic.  
One who cannot ~~be~~ give any logical explanation for holding any religious belief.

For Yagore, Religion is "Religion of Man".  
It has distinction between ordinary Religions and true Religion.

- a) OR or institutional R are just ~~empty~~ wandering, ridiculing the practice of Hindu. OR ~~is~~ leads us nowhere.
  - b) It is dogmatic.
  - c) False
- a) We don't question anything, we just accept it.
- b) We don't question anything, we just accept it. any text or, any superimposition.
- c) False beliefs

### True Religion

- 1) Spontaneity
  - 2) Individuality
- 2) It can be in sense of liberty, freedom, freedom to give respect to every religion. Naturality etc. are characters of TR.

In T's philosophy, religion means dharma. Every physical objects have dharma. Dharma of a tree is to take its shape and grow. Man possesses an extra awareness that is greater than his material body. This extra awareness is called "Mankood". TR The aim of TP is the unification of the individual soul with the universal soul in love and joy.

Self-denial  $\rightarrow$  We should deny ourselves. Unnecessarily do not feed your ego.

Self-denial leads to self-transcendence.

Unless and until a man sacrifices his oil from the stove ~~can~~ a lamp will not glow. Unless we deny ourselves we cannot unite with the universal soul.

Philosophy and religion has the same goal in T's P that is the realization of Ultimate Truth.

4 Elements of Religious life in T's P

- 1) Love for others
- 2) Sacrifice
- 3) sincerity
- 4) Innocence

The priest is busy worshiping the deity in temple and God is busy watching the children playing outside the temple.  
= God wants everyone to give importance to all the religions.

Raja Ram Mohan Roy

also known as Father of Indian Renaissance  
Father of Modern India  
Herald of New Age

Generally we associate this name with Satyamev Jayate

These are the titles bestowed on him.

Renaissance - rebirth or revival

19th century to early 20th Century is the Renaissance period in Bengal.

R Started in Bengal only

History can be divided into three stages

- 1) Ancient
  - 2) Medieval
  - 3) Modern (R)
- RRR tried to pull out India from the Medieval Period or the period of dark age  
" " because it is the middle period.

His reformations can be categorized into

- 1) Religious 2) Social 3) Educational

### Religious Reforms

- 1) He was against idol worship, priest craft and abuses in Hindu Religion.  
(in the form of rituals)
- 2) He was the follower of Monotheism  
It means belief in one God.  
Adwaita Vedanta
- He followed Sankaracharya's Vedanta that Brahman is the ~~one~~ only reality.

- 3) In 1815 to propagate his religious views he founded a sabha known as Atoniya Sabha. Vedanta religion was the base of this sabha.

In 1828, Atoniya Sabha was changed into Brahmo Sabha.

In 1830, The name was changed to Brahmo Samaj.

Ideology of this sabha is Vedanta.

Although it was propagating "it was not communal. The gates of Beasamaj were open to Hindus, Muslims, Christians, etc.

His religion was Theocentric Humanism - Phylological religion of RRR.

It means man is the epicentre of worship or religion.

No need of worshipping idols and images, worship human beings.

### Social Contribution / Reforms

RRR denounced certain evil practices in Hindu society like:

- 1) Child marriage 2) Polygamy

3) Dowry System  
5) Caste System

9) Kalinism  
6) Untouchability

1) Getting married at a very early age  
2) Many husbands or wives  
4) It is a practice that Kulin Brahmins could marry ~~as~~ many girls and got money. The wife had to live the life of widow or Sati. Kshatriyas ~~were~~ girls were mostly married.

Lord Shiva's first wife was Sati. If a noble person was insulted it is equivalent to dying. It is connected to the burning of Jyodhee Sati by her Yogi power.

Sati system is the <sup>in</sup> burning self immolation of a widowed women of a dead husband on the funeral pyre of a dead husband. RRR initiated the Sati Movement. He saw the death of his sister-in-law.

Lord William Bentick the <sup>then</sup> Governor General of India passed the anti-Sati regulation.

Greater contribution was the abolition of Sati system.

### Educational Reforms

RRR was the first Indian of note to be fascinated by English language and Western modes of thought and life. It should adapt Western way of living and English language.

In this context he brought up many educational institutions

- 1) In 1817, he was one of the sponsors of Hindu College which came to be known as Presidency college. In 1855, in 2010 Presidency college was known as Presidency University.
- 2) In 1822, he founded Anglo-Hindu School. Hindus would be educated in the medium of English.
- 3) In 1828, he founded Vedanta College.
- 4) In 1830 he " General Assembly Institution, which is now known as ~~the~~ Scottish Institution. Physical and Social Sciences were taught in English.
- 5) He brought out many journals, out of which, the most famous was:
- 1) Sambad Kaumudi; 2) Banga Doot      Journals / Periodicals  
3) Brahma Saradhi.      fortnight.

Sambad Kaumudi was the first Indian newspaper to be edited published and managed by Indians.

Journal and newspaper are equivalent

3 subjects were covered by Sambad Kaumudi

- i) Freedom of Press - should not be inf. influenced by higher authority
- ii) Induction of Indians into higher ranks services
- iii) Separation of executive and judiciary.

Legislation, Executive and Judiciary.

Executive, Legislative and Judiciary.  
Higher courts  
Passing of laws by President that gets power.

Legislature means Lok Sabha & Rajya Sabha.  
The three organs of govt known as  
separation of powers.

In 1830 he was given the name Raja  
~~by~~ in England when he went as an  
envoy. He carried the message that Hugh  
were not getting

⑩ In 1820 Akbar Shah II bestowed upon  
him the title Raja in the court of  
King William IV in England.