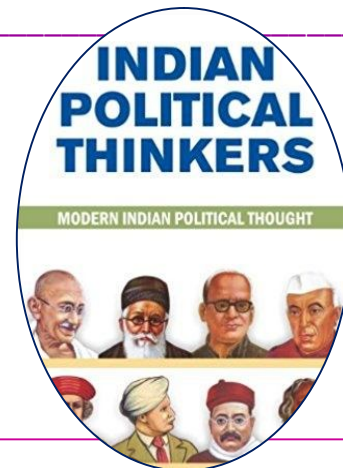




## THE STUDY ON MODERN SOME INDIAN POLITICAL THINKER'S

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### ABSTRACT:

*This article entitle "The Study on Modern some Indian Political Thinkers'" is a major contribution to modern political philosophy. The thinkers discussed are to study on Indian Renaissance of Raja Ram Mohan Ray and Swamy Vivekananda. The communal identity of Muhamad Ali Jinnah and V.D. Savarkar. To Social Justice of B.R. Ambedkar and Sree Narayana Guru. It will be of great study value to the students and teachers of political science.*

**KEY WORDS:** Modern Indian, Political Thought. The Hindu, Muslim Traditions, Hindu Nationalism Idealise, Communist and Sarvodaya Movements etc.,

### INTRODUCTION:

The twenty stimulating and original essays in this volume provide a comprehensive analysis of the main stands of modern Indian political thought. The thinkers discussed are Rammohan Ray, Dayananda Saraswati, Bankimachandra Chattopadhyay, Ranade, phule, Tilak, B R Ambedkar, Tagore, Sri Aurobindo, M N Roy, Jawaharlal Nehru and Gandhi. Separate essays are devoted to the Hindu and Muslim traditions in Indian political thought, Hindu nationalism, and the ideologies of the communist and Sarvodaya movements. A significant feature of these essays is that they study each thinker or movement in the relevant socio-historical context as also examine the consequence s and impact of modern Indian political theories, these are analysed from a world historical and to some extent, a political economy perspectives. The overall conclusion that emerges from this volume is that in order to formulate an adequate political philosophy for the modern age both the western and Indian traditions have to be taken into account. In this context, some of the essays highlight the contemporary global relevance of Gandhi socio-historical and political ideas.

### OBJECTIVES OF THE STUDY:

This paper critically assess the contribution of the modern some Indian political thinkers. It emphasizes on the distinctive contribution of some Indian thinkers to political theorizing as well as in the making of modern India.

1. To study on Indian Renaissance of Raja Ram Mohan Ray and Swamy Vivekananda.
2. To study communal identity of Muhamad Ali Jinnah and V.D. Savarkar.
3. To study on Social Justice of B.R. Ambedkar and Sree Narayana Guru.

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**METHODOLOGY:**

This study is based on exploratory study, the methodology used was an investigate one using research tools. Data for the study was collected from secondary sources. The secondary sources of data included mainly in the form of desk research. The research executives scanned the books, journals, general and the newspaper article published.

**MODERN INDIAN POLITICAL THOUGHTS:**

The agenda for future nationalist conceptions of colonial rule was set by Tilak. The decade of 1920s was the decade of radicalization of anti-colonial thinking. A part of the educated youth, critical of Gandhi thoughts and ways, sought to advance the understanding of British and to evolve new ways of political idea. Its conception of colonial rule has based on Lenin theory of imperialism as the highest level of capitalism and Max article on India in New York Tribune (1853). M.N. Roy, official ideologue of the Indian Communist in 1920s, accentuated the linking of anti-colonialism with the campaign against world capitalism. The procedure of radicalization of congress led to the emergence of radical nationalism in the shape of congress Socialist Party in 1934. The Congress socialist thinkers, particularly Jaya Prakash Narayana and Acharya Narendra Dev, made an effort to synthesis socialism with nationalism and to press socialism in the service of nationalism i.e. in the anti-colonial thrash about.

**Indian Renaissance of Raja Ram Mohan Ray and Swami Vivekananda:**

One of the greatest forces in the making of resistance in India is the Brahma Samaji founded by Raja Ram Mohan Ray. The Brahma Samaj has done considerable cultural humanitarian and social work in north India during the mid 19<sup>th</sup> century. The Brahma Samaj is based on a synthesis of stern moon atheism, intellectual rationalism, the monism of the Upanishad and the religious principle of Christianity. Raja Ram Mohan Ray was one of the earliest scholars of comparative religious. In his writing and deeds, Roy launched a vigorous attack on the archaic social principle and mores dividing Indian along caste and religious cleavages. Some of the leaders of the Indian Renaissance movement advocated a deliberate modelling and moulding of the present life on the basis of the past scriptures like the Vedas the Upanishads, the Purana's and Gita.

**Raja Ram Mohan Roy (1772-1833):**

Raja Ram Mohan Roy stands in history as the living bridge over which India marches from her unmeasured past to her incalculable future. He was the arch which spanned the gulf that yawned between ancient caste and modern humanity, between superstition and science and between disposition and democracy. He was the first cosmopolitan religious thinkers and father of modern India. Roy was deeply imbued with the culture of the west and east and was a scholar and reformers. In pursuit of these religious objectives, Ram Mohan thought of a concerted action by a band of true reformers. The ideal of monotheism was itself a supreme force in Hinduism, as it was in Islam and Christianity. Roy was highly critical of the outer forms of Hinduism, notably, polytheism; worship of images, ritualistic ceremonies and superstitions. Belief in one almighty god is the fundamental principle of every religious, he said. He established his theories from the Vedanta, the Bible and Koran.

**As a liberal political thinkers:** Raj Ram Mohan Roy had a keen appreciation of the uncompromising freedom of the creative spirit. He wanted the people of India to develop a sense of self confidence and was a crusader against unreason and superstition. He admired the English people who not only enjoyed civil and political liberty but, was interested in promoting freedom, social happiness and rationalism in the areas where their influence extended. Bipin Chandra Pal while assessing the contribution of Raja Ram Mohan Roy to Indian freedom wrote, Raja was the first to deliver the messages of political freedom to India.

**Freedom of the Press:**

Raja Ram Mohan Roy was one of the earliest champions of the freedom of the press. Like Milton and others scholars who fought for freedom of press, Roy championed the concepts of freedom of written expression. Along with Dwarkanatha Tagore, Harchandra Gosh, Gouri Charan Banerjee, Ram Mohan had written a petition in 1823, addressed to the Supreme Court, for the freedom of the press. When the petition was rejected and appeal was made to the king in council.

**Humanism and Universal Religious:**

Being champion of freedom and rights, Ram Mohan was a great humanist and believed in co-operation tolerance and fellowship, Roy established the ethical concepts of universal love on the basis of the doctrine of ethical personality of god. Thus, he carried forwards the tradition of social and spiritual synthesis stressed by Guru Nanak, Kabir and other saints. Raja Ram Mohan Roy is regarded as the father of modern India and Indian renaissance. He was a social reformers par excellences, most of the reform movements that have revolutionised Hindu society can be traced to his great son of India.

**Abolition of sati and the formation of Brahma Samaj:** as a crusader against social evils and unscientific and unhealthy practices prevalent in the traditional caste ridden Hindu society, Mohan Roy formed a numbers of social organisations in North India. In 1816, he started a spiritual society known as Atmiya Sabha for religious and social purpose which was later extended to other fields of activity.

**An assessment:** Ram Mohan Roy was a multifaceted personality with foresight and vision. He was bold sincere and honest and had the courage to preach his convictions. He was interested in the emancipation and empowerment of women and was earliest feminist in modern India who revolted against the subjection of women and was earliest feminist in modern India who revolted against the subjection of women and preached against the modern encroachments on the ancient rights of Hindu females.

**Swami Vivekananda (1863-1902)**

The process of renaissance in Hinduism started with Raja Ram Mohan Roy and it was further developed by the Arya Samaj of Swami Dayananda Saraswati, the prartana Samaj and the Satyashodhak played a key role in renaissance and reformation of Hindu society. There was a new interpretation of Vedanta philosophy of Swami Vivekananda and Sri Aurobindo Gosh were two major interpreters of Neo-Vedanta philosophy. They were of the opinion that Neo-Vedanta philosophy would increase cultural strength of Hinduism and pave the way for the growth of nationalism in modern India. They interpreted Indian nationalism in the contest of reformation and rejuvenation of Hinduism.

Swami Vivekananda whose real name was Narendranath Dutta, was born in an aristocratic kshatriya family of Calcutta on the 20<sup>th</sup> January, 1863. He was a seer, an illumined soul, very much different from the ordinary run of mankind. His mind was ominous, he had that supreme knowledge of which h the Gita speaks and which results from the realisation of oneness with the Supreme Being. Besides he had within himself a fountain of energy to carry his messages not only to the different parts of India but to the western countries also. Once Sri Ramakrishna said about his young discipline Narendra, who is known to the world as Swami Vivekananda. He is not a pond he is an reservoirs. He is not a pitcher or jug, he is a veritable barrel. He is not an ordinary sixteen petalled lotus; he is a glorious lotus with a thousand petals. This beautiful summing up of Vivekananda personality suggests about his strength, vigour and endurance. The world knows him as a gigantic that employed his will power and energy to bring about a regeneration of India. His personality was notable for its comprehensiveness and deep sensitiveness to the evils prevalent in the socio-economic and moral structure of the country, due to his heroic mood and sometimes even domineering character, Swami Vivekananda was called the Hindu Napoleon.

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### Philosophical Foundation of Vivekananda Political Thoughts:

Vivekananda came under the influence of rationalist thoughts of his time. He was much impressed by European science. Liberalism and democratic pattern of western society as expressed in political and sociological literature. The sources of the philosophy of Vivekananda are threefold. First, the great Vedic and vedantic tradition. Vedanite philosophy of Sankaracharya influenced a lot to the social philosophy of Vivekananda. Secondly, a powerful source of Vivekananda philosophy was his contact with Ramakrishna Paramahansa (1836-1886), one of the greatest saints and mystics of modern India.

**Social and political Ideas of Vivekananda:** Swami Vivekananda established the Ramakrishna Mission to serve the people. He wanted to find a new path of progress for Hinduism because he was not happy with the reform movements as they were mere imitations of the western world. He had three alternatives before him. First, to follow the path of total renunciation and go to Himalayas to attain the goal of liberation.

**His views on Religious and Hinduism:** Swami Vivekananda made a distinct and notable contribution to world religious in his championship of Hinduism as a universal gospel of ethical humanism and spiritual idealism. Hinduism had been the subject of intense misrepresentation at the hands of Christian missionaries.

**Philosophy of Neo-Vedanta:** Swami Vivekananda was fundamentally a man of religious and philosophy. Vedanta philosophy was one of the most important ancient philosophies of India. Which believed that God above was real and visible world was unreal and the absorption of individual soul in the one supreme soul was the goal of every human being. This is called liberation which could be achieved with the help of true knowledge.

1. Vedanta philosophy believed in the oneness between God and man the solidarity of the universe.
2. It did not stand for a life of renunciation but stood for self-less action in the services of humanity. Hence, service for man should be treated as services of god.
1. It propagated the principle of universal tolerance and believed that different religious faiths were different paths to reach the goal of liberation.

**Prophet of Nationalism:** The main component of Vivekananda concept of nationalism is as follows.

- a. There was unity and oneness of the Indian people despite their outward diversity.
- b. It was necessary to remove the evils of caste system in order to inculcate the spirit of social solidarity.
- c. There was similarity in the teachings of different religions in India consisted of all religious communities.
- d. National spirit in India could be developed by young people by devoting their life to social service and national awakening.

**Freedom:** one of the important contributions of Vivekananda to political theory is his concept of freedom. He has a comprehensive theory of freedom. According to Vivekananda freedom is the keynote of spiritual life. The whole universe, he said in its constant motion represented the dominant quest for freedom.

**Caste System and Social change:** Vivekananda social and political ideas followed from his Vedantic conception of the inner self as component and supreme. He wanted to get rid of all civil ideas of class and caste superiority which have made the Hindu society loose, stratified and disintegrated.

**Views on Socialism, Communism and Democracy:** Swami Vivekananda was a social realist. He has wanted the materialistic and dynamic west to the spiritual teaching of the yoga and the Vedanta. His messages to the Indian are realistic and pragmatic.

**An estimate:** Swami Vivekananda was a great nationalist of India who wanted to revitalise the nation through the vitality of religion. He has believed that religions constituted the centre the keynote of the whole of music of national life of India.

**Communal identity of Mahamad Ali Jinnah and V.D. Savarkar:** Mohammad Ali Jinnah (1876-1948) travelled long distance in his political career finally to become the founding father of Pakistan. He was born on 25<sup>th</sup> December 1876 in the family of a relatively prosperous business family of Jinnabhai in Karachi. After his initial education in Karachi and Bombay. Jinnah went to England to study law which he completed at the age of 18, at the age of 20<sup>th</sup> he returned to India to join the bar first in Karachi and later in Bombay and soon established himself among the legal fraternity of the city. He has won great fame as a subtle lawyer and had acquired a great practice in the city profession. Jinnah became a part of the Congress led politics by joining the Indian National Congress in 1906. In 1906, he worked as private secretary to Dadabhai Naoroji, Gopalakrishna Gokhale had high hopes from Jinnah as an ambassador of Hindu-Muslim unity. Jinnah had the greatest respect and admiration for Gokhale and in a speech in Bombay in May 1915, he said that Gokhale was a great political rishi, a master of the finance of India and the great champion of education and sanitation. He was a nationalist in the earliest days. He had won great appreciation when he defended Lokmanya Tilak in the sedition case of 1916. In 1910 Jinnah was elected to the imperial Legislative Council by the Muslim electorate of Bombay in 1916, also he was elected to the imperial Legislative Council by the same electorate.

**Jinnah and the Muslim League:** The All India Muslim League was stated in 1906 and its first session met at Dacca in December 1906 under the leadership of Agakhan Jinnah was persuaded by the leaders of All India Muslim League to enrol himself as a member of the League. He has made it clear that his loyalty to Muslim cause would in no way prove an impediment to the comprehensive interests of the nation. In 1914, Jinnah went to England as a member of the deputation sent by the Indian National Congress in connection with the proposed reform of the Indian Council in October 1916, Jinnah presided over the Sixteenth Bombay provincial conference at Ahmadabad. He has pleaded for unity between the Hindu and Muslims. He supported the necessity of communal electorate for awakening the Muslims. He also presided at the Lucknow session of the All India Muslim League in December 1916 and pleaded for Hindu-Muslim unity. Jinnah was opposed to the Nehru report of 1928 although it had given a seat to the Muslims than were entitled to on population basis. In opposition to Nehru Report, he put forward his fourteen points. The important points include:

- a) Federalism with residuary power in the provinces
- b) A uniform measure of autonomy for all provinces
- c) Adequate and effective representation of minorities in legislature
- d) Not less than one-third Muslim representation in the central legislature i.e., separate electorate to continue.
- e) Full religious liberty for all communities etc.,

**Two Nation Theories:** In its opposition to the Congress the Muslim League crossed limits and finally came around to the idea of describing the Muslims of India not as a religious community or a minority in a Hindu-majority country but, a distinct nation. This understanding was put to crystallisation in the annual session of the Muslim League held in here on 23<sup>rd</sup> March, 1940. The resolution adopted here is popularly known as the Pakistan resolution or two nation theory, in this resolution it was said that the Muslim of India on account of religious, cultural and historical distinctiveness in contrast with the Hindu constituted a nation into them.

**V D Savarkar (1883-1966):** Vinayak Damodar Savarkar represented an unconventional stand of political thought in India in so far as he propounded a theory of cultural nationalism in contrast to the theory of territorial nationalism propounded by the leader of the mainstream nationalist movement. The uniqueness of the personality and thinking of Savarkar may be gauged from the fact that while one school of thought calls him an ardent nationalist, heroic revolutionary and terrorist the other branded him as an angry, resentful, vengeful, violent and intolerant prophet. In fact, Savarkar gave a systematic articulation to the opinion held

by many people in the country that the true resurgence of India as a distinguished part of the committee of Nations could be facilitated only by rooting Indian nationalism in the cultural ethos of the Hindu religion. As an ardent exponent of Hindu nationalism, Savarkar believes that the real personality of India could be restored to her only by reviving her glorious past and re-establishing Hindu Religious. As against the individualistic and restrictive conceptualisation of the idea of Hinduism, the doctrine of Hindus was evolved by radical elements of the Hindu way of life in India.

**Socio-political ideas of Savarkar:** Savarkar was a product of renaissance in western India an early day he was influence by the philosophy of Gopal Ganesh Agarkar, a nationalist philosopher. Agarkar was deeply influenced by the ideas of Herbert Spencer, Jeremy Bentham and J.S Mill Savarkar was a supporter of positives epistemology and accepted the direct evidence of the sense as valued source of knowledge.

**View on social reforms and caste system:** V.D. Savarkar was great supported of Social freedoms and he exhorted the Hindus to accept modern practices based on science and reason and reject the religion superstition and custom which were standing hindrance to the social progress. He has highly impressed by the philosophical traditions of European thinkers from which he borrowed the three significant characteristics of human life. They are as follows:

1. In nature and in all human societies, the principle of life struggle determined the course of action because in this life struggle the fittest survived and those who could not stand the struggle got eliminated.
2. Violence was inbuilt in the creation of nature abhorred absolute non-violence
3. There was no absolute morality in the morality or immorality of a particularly actions was ultimately determined by the factors such as time, space and object.

**Interpretation of Indian History:** Savarkar was a strong critic of the occupation of India by foreign invaders in the form of the Muslim and English rulers. He has held point held the view that in India, rightful belonged to Hindus and her forcible occupation by Hindus was a patent act of aggression which must be resented and repulsed articulation in Savarkar in his work, Hindu pad Padshahi published in 1925 and written to analyse the rise of Maharastra, even in the face of Muslim predominance in others parts of the country.

**Theory of Hindutva:** Savarkar was the first systematic exponent of the Hindu nationalism. He elaborately analysed his theory of Hindutva in his book entitled Hindutva published in Nagpur in 1923. In the process of developing his doctrine of Hindu nationalism, he rejected some of the argument of territorial nationalism

**Hindutva as Cultural Nationalism:** Savarkar was a supporter of culture nationalism. He believes that identity formation was the essence of nationalism. In India had received such identity from the Hindu religion. Despite having outward difference the Hindus were internally bound together by cultural, religious, social, logistic and historical affinities.

**Assessment:** Savarkar theory of Hindutva has been subjected to severe criticisms from different commenced. He has been branded for providing the intellectual inputs for the present day right wing extremism in the country.

**Dr. B.R Ambedkar:** Dr Bhimarao Ramaji Ambedkar (14 April, 1891- 6 December, 1956) popularly also recognised as Babasaheb was in Indian jurist, political leader, philosopher, anthropologist, historian, orator, economist, teachers, editors, prolife writer, revolutionary and a revivalist for Buddhism in India. He was also the chief architect of the Indian Constitution. In 2012 he was chosen greatest Indian in a nationwide poll held by history TV and CNN-IBN. Born into a poor Mahar (measured in untouchable caste) family, Ambedkar campaigned against social discrimination the system of Chaturvarna the categorised of Hindu civilisation into four varnas and the Hindu Caste system. He has converted to Buddhism and is also credited with providing a



spark for the transformation of hundreds of thousands of Dalits or untouchables to Theravada Buddhism. Ambedkar was posthumously awarded the Bharat Ratna, India highest civilian award, in 1990. Overcoming numerous social and financial obstacles, Ambedkar became one of the first Dalit (untouchable) to obtain a college education in India. Eventually earning a law degree and doctorates for his revise and research in law economics and political science from Columbia University and the London School of Economics, Ambedkar gained a reputation as a scholar and practiced law for a few years, later campaigning by publishing journals advocating political rights and social freedom for India untouchables.

**Ambedkar view on the British Rule in India:** Ambedkar was aware of the drawbacks inherent in foreign rule. The British government had introduced some representative's organisation in India. But, full self-government could not have any alternatives. Besides, Ambedkar always complained that the plight of the untouchable did not change under British rule. The British rulers were not interested in removing untouchability. Their policy had always been careful in the matter of social reform. Reforms were likely to anger the upper casts and provide them an opportunity to rally against British rule. So, British rulers did not encourage rapid social reforms. Even in the field of education, Ambedkar felt that the government was not sincere in sreading education in the middle of the untouchables.

**Ambedkar on Democracy:** Like several other national leader Ambedkar had complete faith in democracy. Dictatorship may be able to produce results quickly it may be effectives in maintaining discipline but cannot be one choice as a permanent shape of government. Democracy is superior because it enhances liberty. People have managed in excess of the rulers. In the middle of the dissimilar shapes of democratic government, Ambedkar choice fell on the parliamentary shape. In this case also he was in agreement with several other national leaders.

**Social and Economics Democracy:** Ambedkar viewed democracy as an instrument of bringing in relation to the change peacefully. Democracy does not merely mean rule by the majority or government by the representation of the people. This is a formalistic and limited notion of democracy. We would understand the meanings of democracy in better fashion if we view it as a method of realising drastic changes in the social and economics spheres of civilization. Ambedkar thought of democratic is much more than presently a scheme of government. Election, parties and parliaments are after all formal organisation of democracy.

**Factors Necessary for the successful operation of democracy:** we have already seen that Ambedkar favoured the parliamentary shape of government. For, the successful functioning of this shape of government, it is necessary that sure other circumstances necessity be fulfilled. To begin with political parties are necessary for the opposition which is very significant. Parliamentary government is recognised as responsible government mainly because the executives is constantly watched and controlled by the opposition.

**State Socialism:** From this discussion you will realize that Ambedkar was not only a scholars with a firm intellectual grip on concepts, but he was also aware of the practical social difficulties in the method of democratic functioning. So, he emphasizes that mere liberty cannot be an adequate goal. Liberty is meaningful when accompanied by equality.

**Inclination to Socialism:** In those days, two diversities of socialism were prominent. One was Marxist socialism. Ambedkar studied several features of Marxism and favoured some Marxist principles. He has usually subscribed to the material view of history and agreed to the need for a total change for bringing in relation to the equality.

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**State of socialism:** In 1947, Ambedkar suggests that the constituted of India should incorporate the principle of state socialism. State socialism means that the state would implement a socialist programme by controlling the industrial and agricultural sectors.

**Role of Government:** This was possible only if the state functioned as a major partner in the field of industry. Ambedkar whispered that the state operating by government will be a neutral agency looking after the interest of the whole society. So he attached much importance to the role of the government. The role of the government was not restricted to industry only. It was expected to be active in the region of banking and insurance.

**Ambedkar and Drafting of the Indian Constitution:** In 1947, Ambedkar became Chaireman of the drafting Committee of the Constitution Assembly of India. His contribution in this role has become unmemorable. Ambedkar legal expertise and knowledge of constitutional laws of dissimilar countries was very helpful in framing the Indian Constitution. In his deep regard for a democratic constitution and insistence upon constitutional morality also helped in this procedure.

**Social Change:** Ambedkar made ceaseless efforts for the removal of untouchability and the material progress of untouchability. From 1924 onwards, he led the movement of untouchability till the end of his life. He has firmly whispered that the progress of the nation could not be realized without first removing untouchability.

**Priority to social reform:** Social reform was always the first priority of dr. Ambedkar. He whispered that the economic and political issues should be resolved only after achieving the goal of social justice social reform consisted of reform of the family system and religious reform. Family reform incorporated abolition of practices like child marriage etc.

**Attack on the Caste:** Ambedkar main battle was against the caste system. Caste had made Hindu civilization stagnant. Due to the caste system, Hindu civilization is unable to accommodate outsiders. This drawback poses permanent troubles for integration.

**Removal of untouchability:** How can untouchability be removed, untouchability is the indication of slavery of the whole Hindu civilization. If the untouchability discover themselves chained by the caste Hindus, the caste Hindus themselves live under the slavery of religious scriptures.

**Self-respect in the middle of untouchability:** Though, Ambedkar knew that all this involved a total change in Hinduism which would take a very extensive time. So, beside with this suggestion for vital change he also insistence on several other methods for the uplift of the untouchable. An empowerment of custom the untouchables had totally surrendered to the power of the upper castes.

**Education:** Ambedkar whispered that educated would greatly contemporary to the improvement of the untouchable. He has always exhorted his followers to reach excellences in the field of knowledge. Knowledge is a liberating force. Educated creates man enlightened creates him aware of this self-respect and also helps him to lead a better life materially.

**Economics Progress:** The very much importance remedy which Ambedkar upheld was that the untouchable should free themselves of the village's society and its economic bondage. In the traditional set up the untouchable were bound to specific occupation.



**Political Strength:** As a step in this direction Ambedkar attaches much importance to political particularly of the oppressed classes. He has repeatedly accentuated that in the context of colonialism, it had become imperial that the untouchable gain political rights by organizing themselves politically. He has claimed that attaining political power, untouchable would be able to protect safeguards and a sizeable share in power, so that they can force sure policies on the legislature. Ambedkar wanted the untouchable to assert their political rights and get an adequate share in power.

**Conversion:** During his life Ambedkar made efforts to reform the philosophical basis of Hinduism. But, he was influence that Hinduism will not vary its disposition towards the untouchable. So, he searched for an alternative to Hinduism. After careful consideration, he adopted Buddhism and asked his followers to do the similar. His conversion to Buddhism meant reassertion of his faith in a religion based on humanism. Ambedkar argued that Buddhism was the least obscurantist religion.

### **SREE NARAYANA GURU:**

Sree naryana Guru was born in the year 1855 in a small village near Thiruvanthapuram, in the community of Ezhave (Thiyya or Chovan), the major and highest placed community among the Avarnas, and with the help of generous patrons his family could educate him. He has become an expert in Ayurvedam, scholars of Sanskrit, philosophy and Hindu scriptures. He wanted to be a teacher, but his family would not permit him to teach Pariahs, Pulayas and Kuravas who were supposed to be of lower caste than Ezhave. As an educated young man, he tried to protest against this discrimination, but his family would not listen. To register his protest, he left his home in search of truth. The seeds of revolution were sown in his mind. There are many retrogressive forces from which humanity are to be liberated. To find a solution he withdrew into a forest for meditation.

**One Caste, one Religion and one God for man:** The Principles became the dynamic centre from which he must act. It is not an easy task to make the poor ignorant people realize the presence of the Universal Spirit within them.

The First Action: Narayana Guru made a calculated move in this direction. He consecrated a Shiva temple at Aruvippuram, about 40 Kms, south of Trivandrum, in the early morning hours of Shivarathri of 1888. It was an open challenge to the Brahmin priesthood. In a caste ruled society, an Avarna Hindu, an untouchable had performed the installation of a deity defying all codes and norms. The Brahmin priesthood could not take it. Their authority had so far been unchallenged. So, great Brahmin scholars came to question the right of an Avarna and Ezhave, to install a deity. The answer given by the Guru has become famous. "This is not a Brahmin Shiva, this is an Ezhave Shiva". The revolutionary spirit that prompted this reply needs no explanation. The answer given by the Guru has become famous. "This is not a Brahmin Shiva, this is an Ezhave Shiva". The revolutionary spirit that prompted this reply needs no explanation. The explosive potentials of the installation at Aruvippuram were not known to the hundreds of devotees who watched the science. He persuaded the people to form an association for the management of the temple, as a first step towards unification of the people. A Gurukulam and a Sanskrit school also were stated at Aruvippuram to give religious training to young men of the lower strata of society through lessons in scriptures.

**Sree Narayana Temples:** Sree Naarayan Guru continued to construct and consecrated as many as 60 temples throughout Kerala and in the neighbouring states of Tamilnadu, Karnataka and Sri Lanka also. They promptly display his messages.

**"One Caste, one Religion and one God for man, ask not say, not think, not Caste", "whatever may be the Religion, let us man improve himself".** The most importance of these is Jaganatha Temples at Tellichery, Sreekanteswaran at Calicut, Sundareswarn at Cannannore and Gokarneshwaran at Mangalore. The most importance and meaningful installation of Sharda, Goddess of Education at Sivagiri was during April, 1912, this is called Sharada Mattom. It is a brick construction, neat and beautiful, octagonal in shape, fitted

with windows with multi-coloured glass panes. There is an idol of Sharda in her lotus abode. The customary religious rituals are not performed there. Instead, facilitated are provided for devotees to sing hymns and meditation.

**Change in the focus:** at one stage he felt that the religious sensibility he had awakened was enough amid more attention had to be paid to education, economy and eradication of social evils. Education for good character should ensure the mind with values and virtues, sense of beauty and truth. Education for fill carrier should enable them to earn money sufficiently for a comfortable living. These two dimensions are not separate entitled, but integral and interlinked component of knowledge. According to the Guru **“Knowledge is God”**. He has must understand that **“Knowledge is power”**. Though he had started Sanskrit schools, he encouraged the learning of English as it was the passage to technology and industries. He gave the people a formula for development.

**The Guru as a Teacher:** Sree Narayana Guru was a teacher in the true sense of the word Guru, People came to him seeking his advise on personal, communal and religion matters, as he had become a very significant and powerful figure in the social atmosphere of Kerala.

**Guru as a Social Reformer:** In this time Guru Word have become law for his people. Through Vivekananda a periodical by SNDP he struck at a number of social customs and ceremonies where money was wasted in feasting and festivals. He has restricted the numbers of people to be present at a wedding to be ten. In case of death, he advised fasting and mourning for ten days for the kith and kin of the deceased and to pray for the soul of the dead rather than listening to the chanting unintelligible words by an ignorant priest. Sree Narayana Temples to be not celebrate festivals spending money. Again and again Guru stressed the need for economy and economic independence.

**Guru and Religion:** he had discussion with the theologians of other religions and discovered that no religion is superior or inferior to another. Human mind went on trying to find answers to the mysteries of life, death and universe. Answers to these spiritual problems evolved by great thinkers and intellectuals are found in the principle and philosophy of each religion. **“We meet here not to argue and win, but to know and be known”** According to him true religion should include the peace of Buddha, the compassion of Christ and the brotherhood of Mohammad.

**The Guru and Caste System:** his entire life was a crusader against caste. His endeavour was to get the very idea of caste banished from the minds of his followers. His words to his people, “Ask not say not, think not caste” is not a mere protest against caste discriminations or a command to ignore caste, but an absolute denial of it. He encouraged inter caste marriages and interlining.

**Guru as a poet:** His philosophical teachings are expressed beautifully through his poems in Malayalam, Tamil and Sanskrit. He wrote simple hymns for the people to sing at home during prayer. His atmospheres Shathakam and Advaita Deepika explain philosophical principle in simple Malayalam. Darshanamala is a philosophical treatise in Sanskrit. Jathi Meemamsa (Critique of Caste) and Jathi Lakshnam (Characteristics of Caste) are denials of the validity of the caste system.

**Guru and other sages:** others sages declared to which religion they belonged while the Guru never declared his religion. Though he lived like a Hindu he was content to call himself a man. He had assimilated the spirit of all religions. “On one side he was a contemplate Buddha, on another side a delightfully laughing Krishna an absolutely realistic Confucius, ever loving Christ, and uncompromising prophet who solidly stood for justice”.

**Sivagiri Pilgrimage:** The conception among the Guru followers felt the need to go on an annual pilgrimage to a holy place. But the holy places of caste- Hindus were not open to them as most of them were untouchable. For them the holiest of holy places is Sivagiri their Guru abode. The Guru himself fixed the dates for this pilgrimage as December 30<sup>th</sup>, 31<sup>st</sup> and January of the following year. Devotes come here called in yellow, singing hymns of the Guru, to spend three days. But rituals of workshop are not a major item here. The Guru with his practical sense had suggested that these three days must be used for enriching their knowledge. Lectures on health and hygiene, religion and ethics, science and technology, agriculture, trade, industries, and handicrafts are arranged. People listen, learn and implement the ideas in their lives leading to progress and prosperity. Thus, Sivagiri pilgrimage is a pilgrimage to knowledge.

### CONCLUSION:

The revolutionary nationalists appeared out of this trend. Another trend was represented by the socialists and communists. The communist party of India came into subsistence with the inspiration and help of communists international. Raja Ram Mohan Roy sharp critique of several degrading features of Indian society was almost certainty what made him appreciate the advantages of being ruled by and associated with an enlightened nation like the British. Keshab Chandra Sen too held that British rule which appeared at a time of grave social and moral crisis was a divine dispensation and not a mere an accident. God wills it so. He has held that the temporal sovereign was God. Rabindranatha Tagore, Dada Bhai Nauroji, G.K. Gokhale, M.G. Ranade, as well as CR Das and Moti Lal Nehru all spoke in varying degrees of the benefits that British rule had brought to India. Said Gokhale in 1905, "The country enjoy now uninterrupted peace and other" Nauroji noted that no educated native will prefer any other rule to English rule.

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