

**DIRECTORATE OF DISTANCE EDUCATION
UNIVERSITY OF NORTH BENGAL**

**MASTER OF ARTS-PHILOSOPHY
SEMESTER -III**

MODERN INDIAN THOUGHT

OPEN ELECTIVE 304

BLOCK-1

UNIVERSITY OF NORTH BENGAL

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FOREWORD

The Self Learning Material (SLM) is written with the aim of providing simple and organized study content to all the learners. The SLMs are prepared on the framework of being mutually cohesive, internally consistent and structured as per the university's syllabi. It is a humble attempt to give glimpses of the various approaches and dimensions to the topic of study and to kindle the learner's interest to the subject

We have tried to put together information from various sources into this book that has been written in an engaging style with interesting and relevant examples. It introduces you to the insights of subject concepts and theories and presents them in a way that is easy to understand and comprehend.

We always believe in continuous improvement and would periodically update the content in the very interest of the learners. It may be added that despite enormous efforts and coordination, there is every possibility for some omission or inadequacy in few areas or topics, which would definitely be rectified in future.

We hope you enjoy learning from this book and the experience truly enrich your learning and help you to advance in your career and future endeavours.

MODERN INDIAN THOUGHT

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BLOCK 1: MODERN INDIAN THOUGHT

Introduction to the Block

Unit 1 deals with Introduction and you will mainly study about the linkages between religion and politics in India. These linkages are not a recent phenomenon but go back in time.

Unit 2 deals with Modern Indian thought and The literal meaning of the world 'philosophy' is 'love of wisdom,' which has been split into 'philo' and 'sophia.' Since the term 'philosophy' is fascinating, but elusive, there are several definitions for this term.

Unit 3 deals with the attempts to give a general outlook of the popular scriptures of Indian tradition namely the epics, puranas and the Gita. The popularity of them is due to their narrative style with illustrations, mythological stories and dialogical forms.

Unit 4 deals with Swami Vivekananda: universal religion and He accepted Swami Ramakrishna as his friend, philosopher and guide.

Unit 5 deals with BalGangadhar Tilak and the narratives. Tilak and his colleagues evolved the famous four-point action programme, which was disliked by the existing leadership of the Congress. The Government was alarmed and became more and more impatient and resorted to rigorous repressive measures.

Unit 6 deals with the political thought of Sri Aurobindo and his contribution to modern Indian political thought and national freedom struggle in India.

Unit 7 deals with Sir Muhammad Iqbal occupies a unique position in the contemporary Indian thought. He seems to be the only thinker of the contemporary times who tries to apply academic philosophical standards to Islamic thoughts.

UNIT 1: INTRODUCTION

STRUCTURE

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- 1.2 Indian Response to British Rule
 - 1.2.1 Various Responses
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- 1.10 Answers to Check Your Progress

1.0 OBJECTIVES

After studying this unit, you should be able to:

- Discuss the Indians response to British colonialism
- Explain the meaning of Muslim communal separation
- Discuss the main features of revivalist nationalist politics
- Examine some aspects governing Hindu-Muslim tensions and
- Comment generally on the interface of politics and religion in India.

1.1 INTRODUCTION

In the present unit, you will mainly study about the linkages between religion and politics in India. These linkages are not a recent phenomenon but go back in time. We focus here is on the period from the advent of British colonialism and onwards. The literal meaning of the word 'philosophy' is 'love of wisdom,' which has been split into 'philo' and 'sophia.' Since the term 'philosophy' is fascinating, but elusive, there are several definitions for this term. All the definitions centre on the intellectual exercise concerned with the nature of reality from human perspective. Mainly philosophy deals with the perennial problems of life. As life is a complex and complicated phenomenon, the role of philosophy is immense in making an enquiry into the issues emerging in human life. Issues concerning with social, political, moral, religious, racial, cultural, linguistic and economic spheres, confront human beings; the impact of philosophical investigation gains significance in explicating the real meaning or goal of life. Through this unit students would understand the nature of philosophy in relation to its different branches and the characteristic features of Indian philosophical systems.

Colonial India was the part of the Indian subcontinent that was under the jurisdiction of European colonial powers during the Age of Discovery. European power was exerted both by conquest and trade, especially in spices. The search for the wealth and prosperity of India led to the colonization of the Americas by Christopher Columbus in 1492. Only a few years later, near the end of the 15th century, Portuguese sailor Vasco da Gama became the first European to re-establish direct trade links with India since Roman times by being the first to arrive by circumnavigating Africa (c. 1497–1499). Having arrived in Calicut, which by then was one of the major trading ports of the eastern world, he obtained permission to trade in the city from Saamoothiri Rajah.

Trading rivalries among the seafaring European powers brought other European powers to India. The Dutch Republic, England, France, and Denmark-Norway all established trading posts in India in the early 17th century. As the Mughal Empire disintegrated in the early 18th century,

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and then as the Maratha Empire became weakened after the third battle of Panipat, many relatively weak and unstable Indian states which emerged were increasingly open to manipulation by the Europeans, through dependent Indian rulers.

In the later 18th century Great Britain and France struggled for dominance, partly through proxy Indian rulers but also by direct military intervention. The defeat of the formidable Indian ruler Tipu Sultan in 1799 marginalised the French influence. This was followed by a rapid expansion of British power through the greater part of the Indian subcontinent in the early 19th century. By the middle of the century the British had already gained direct or indirect control over almost all of India. British India, consisting of the directly-ruled British presidencies and provinces, contained the most populous and valuable parts of the British Empire and thus became known as "the jewel in the British crown".

The Nationalist Movements in India were organized as mass movements emphasizing and raising questions concerning the interests of the people of India. In most of these movements, people were themselves encouraged to take action. Due to several factors, these movements failed to win independence for India. However, they did promote a sense of nationalism among the people of the country. The failure of these movements affected many people as they withdrew from Government offices, schools, factories and services. Though they did manage to get a few concessions such as those won by the Salt March in 1930, they did not help India much from the point of view of their objective.

Nizamiat, the local nawabs of Oudh and Bengal and other smaller powers. Each was a strong regional power influenced by its religious and ethnic identity. However, [the East India Company] ultimately emerged as the predominant power. One of the results of the social, economic and political changes instituted in the country throughout the greater part of 18th century was the growth of the Indian middle class. Although from different backgrounds and different parts of India, this middle class and

its varied political leaderships contributed to a growing "Indian" identity. The realisation and refinement of this concept of national identity fed a rising tide of nationalism in India in the last decades of the 19th century.

The Swadeshi movement encouraged the Indian people to stop using British products and start using their own handmade products. The original Swadeshi movement emanated from the partition of Bengal in 1905 and continued up to 1908. The Swadeshi movement which was a part of the Indian freedom struggle was a successful economic strategy to remove the British empire and improve economic conditions in India. The Swadeshi movement soon stimulated local enterprise in many areas. Lokmanya Bal Gangadhar Tilak, Bipin Chandra Pal, Lala Lajpat Rai, V. O. Chidambaram Pillai, Sri Aurobindo, Surendarnath Banerji, Rabindranath Tagore were some of the prominent leaders of this movement. The trio also known as LAL BAL PAL. The Swadeshi movement was the most successful. The name of Lokmanya began spreading around and people started following him in all parts of the country.

Indian textile industry also played an important role in the freedom struggle of India. The merchandise of the textile industry pioneered the Industrial revolution in India and soon England was producing cotton cloth in such great quantities that the domestic market was saturated and foreign markets were required to sell the production. On the other hand, India was rich in cotton produce and was in a position to supply British mills with the raw material, they required. This was the time when India was under British rule and the East India Company had already established its roots in India. Raw materials went to England at very low rates and cotton cloth of refined quality was brought back to India and sold here at very high prices. This was draining India's economy and the textile industry of India suffered greatly. This led to a great resentment among cotton cultivators and traders.

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To add fuel to the fire Lord Curzon announced the partition of Bengal in 1905, and there was a massive opposition from the people of Bengal. Initially the partition plan was opposed through press campaign. The total follower of such techniques led to the boycott of British goods and the people of India pledged to use only swadeshi or Indian goods and to wear only Indian cloth. Imported garments were viewed with hate. At many places, public burnings of foreign cloth were organized. Shops selling foreign cloths were closed. The cotton textile industry is rightly described as swadeshi industry. The period witnessed the growth of swadeshi textile mills. Swadeshi factories came into existence everywhere.

According to Surendranath Banerji, swadeshi movement changed the entire texture of our social and domestic life. The songs composed by Rabindranath Tagore, Rajanikanta Sen and Syed Abu Mohd became the moving spirit for the nationalists. The movement soon spread to the rest of the country and the partition of Bengal had to be firmly inhaled on the first of April, 1912. The people were great.

Philosophy develops a fascination for wisdom which is different from knowledge. Knowledge is acquired through the sense organs and mind while wisdom is obtained through the influence of the spirit called the self or soul. The former is fallible, conditioned, limited and alterable whereas the latter is infallible, unconditional, unlimited and unalterable. Though philosophy initially commences with knowledge, it culminates in wisdom. Only the men of wisdom are called 'wise men' or 'philosophers' in the genuine sense of the term. The root element for both of these exercises is 'thinking.' An ordinary human being thinks casually, but a philosopher thinks sincerely, seriously and systematically especially for the annihilation of the afflictions arising in human life. In this process a philosopher hesitates to accept any fixed explanations, beliefs or principles; rather it engages in dedicated persistent and systematic inquiry into the prevailing assumptions, methods, as well as criteria by which critical distinctions are made. It is a well known fact that life is full of mysteries, containing lot of miseries. Life is generally

and characteristically defined as the span of existence from cradle to grave. A child is born, grows, marries, brings forth offspring and dies. The doubt remains as to what happens to the soul after death, how does a soul enter into the body before birth? Why are we born? Why should we live? Why are there so many hurdles in life? How are we to overcome sufferings? What is the importance of material life? Is spiritual life superior to material life? What are permanence and change? Why are they caused? What is the problem of one and many? How was the world created? What is the stuff out of which it has been created? Will the universe exist for ever? Is there any super power called God? How is God related to the soul and the world? Is the soul one or many? What are appearance and reality? Philosophy endeavours to explain through speculative reasoning the possible answers to these varieties of questions. Since each philosopher develops his own answer in accordance to his intellectual calibre, we have variegated philosophical truths. One thinker refutes the other and comes forward with his own viewpoints which are subsequently refuted by successive philosophers. This attitude is based on the historical situation of the philosopher. Metaphorically speaking, a philosopher inhales much before he exhales, i.e., he studies the environment in which he lives, the philosophical predicaments pronounced by his predecessors, the scriptures or literature available during his times, and develops dialogue, discussion, argument etc., with his rival thinkers so that he sharpens his intellect before exhibiting his philosophical doctrines. The method of refuting the alien view and the presentation of one's own view results in the enrichment as well as enhancement of wisdom to the ardent admirers of philosophy. New vistas of knowledge open the floodgates of wisdom thereby eliminating ignorance. Almost all philosophers both in the occident and the orient have unanimously declared that ignorance causes misery and the remedy for all maladies is acquiring wisdom. Philosophical wisdom manifests in several ways – mainly theoretical and applied. The former is explanatory while the latter is the combination of both theory and practice. Rational discussions emanate mainly from four perspectives; metaphysical, epistemological, ethical and religious.

1.2 INDIAN RESPONSE TO BRITISH RULE

British colonial rule and the impact of western culture and civilization brought forward several categories of response among educated and concerned Indians. These responses were in evidence from 1860 onwards when British policy in India began to undergo drastic changes. Suspicion, repression, systematic exploitation of existing social distance among communities to foster divisive tendencies for political ends and strict surveillance replaced pre-1858 laxity in these matters. For our purpose, however, we take up these strands of responses from 1885 when the Indian National Congress was formally established for the simple reason that some form of organized politics appeared in support of one or the other category of response.

1.2.1 Various Responses

These responses may be stated as follows: a) Modernization of politics and social reform on the basis of rational principles of the west and through a process of gradual adaptation; loyalist, peaceful and constitutionalist in approach;

b) Radicalization/Spiritualization of politics, its goals and methods; mobilization using Hindu religious symbols and emotive appeals to the virtues of self-reliance and past glory; opposition to British rule; traditional approach to social reform;

c) Loyalist, constitutionalist in political approach; mobilization based on appeal to Muslim religion and protection of Muslim interests;

d) A political outlook in which preference for western principles of government was combined with innovative, peaceful and active methods of protest; mobilization and action; freedom as a primary goal. In addition, there were attempts by Scheduled Castes and Tribes to share seats and power in the emerging political order. The Marxian left forces,

most prominent in the thirties, also represented an important trend of opinion and action in response to colonial subjection; a significant influence on Indian politics.

1.2.2 Indian Response as Reflected in Organizations and Movements

These trends found early expression in organizations and movements associated with the Brahma Samaj, Prarthana Samaj, Arya Samaj, the Aligarh College and Sir Syed Ahmed Khan, the Ramakrishna Mission, the Theosophical Society, and Social ' Reform Congress. These organizations and corresponding movements stood for reform and regeneration of society or a particular community through religious or rationalist ideas. The movements were limited in scale, and were not overtly political in character. But they did underline directly or indirectly, the crucial role of religion and tradition in generating popular enthusiasm around a cause. Religion was the subject of discourse or a means of social mobilization. The lesson was not lost on the militant nationalists and the 'extremists' as they were called in Congress parlance; they represented the second strand of political response of western impact.

1.2.3 Moderates' Response

As long as liberal moderate leaders were in charge of the Congress (1885-1906) the effective emphasis was on western liberal principles of reason, rights, loyalty, freedom from prejudice and discrimination, national unity, gradualism and an element of elitism. Religion was considered a matter of personal concern. The liberals were democratic in their principles, but their politics never came down to the level of the people nor did they ever feel the necessity to deliberately blend religion and politics to advance political causes. As some of the Congress leaders (Tilak in Maharashtra and Aurobindo Ghosh, Surendranath Banerjee, Bipin Pal in Bengal and Lala Lajpat Rai in Punjab) entered the era of mass politics, though on a limited scale, and virtually without the

approval of the liberal leadership, soon after the government proposed to partition the province of Bengal on grounds of administrative convenience in 1903, the politics of extremists and the militant nationalists could be said to have arrived on the scene.

1.2.4 Militant Nationalists

It was a new brand of politics-active and impatient-growing out of accumulated grievances, new developments in India, as well as a sense of disgust with the existing state of affairs. There was a new found confidence among India's industrial entrepreneurs which prompted them to demand more room for expansion. Growing volume of educated unemployment, the economic distress of the people, the combined effect of Dadabhai Naoroji's 'Poverty and the British Rule in India', R.C.Dutt's 'Economic History of British India', and William Digby's 'Prosperous British India' all contributed to increasing militancy. Most of the militants of Bengal could be divided into strands: There were believers in the mother cult; that is, those who extolled shakti which according to them symbolized India of the past, present and future. The other group was called Vedantists who followed the preaching of Swami Vivekananda and the message of Lord Krishna. Both groups believed in the use of force or violence though it cannot be said that that was their only programme of action. An interesting comment on both these groups comes from Lajpat Rai. He said "They are neither nihilist nor anarchist. They are patriots who have raised their patriotism to the pitch of a religion. Their religion remarkably fits in with their patriotism and makes the latter indescribably intense and alive." Again in the words of K.S. Shelvankar, Indian nationalism in the first decade of the 20th century was "romantic, mystical, aggressive riddled with fallacies but sound enough to restore the self-respect of the middle classes?" It was "a self-confident militancy fortified by all that was heroic and splendid in India's past." Tilak and Aurobindo were of the belief that a quasi-religious appeal would strengthen Indian nationalism. In the second and third decades of the century, militants in Bengal broadly followed two types of activities. One was concerned with bomb throwing terrorization and destabilization

through creating scare among officials. The other group concentrated on organized rebellion, infiltration into the army and creating the grounds for revolt and guerilla warfare. They did not believe in individual assassinations or looting. Tilak represented another and an earlier strand of fadical natibnalism in Maharashtra concentrating on the systematic use of scriptural interpretations, religious festivals and festivals celebrating the heroic historical figures of the past, like Shivaji to arouse consciousness among people and to ensure enthusiastic participation in the cause of the struggle for freedom from colonial subjection and helplessness. In the words of Aurobindo "Mr. Tilak was the first political leader to break through the routine of its (Congress) somewhat academical methods, to bridge the gulf between the present and the past and to restore continuity to the political life of the nation he used methods which indianized the movement and brought it to the masses."

Check Your Progress 1

Note: i) Use the space given below for your answer.

ii) Check your answer with that given at the end of the unit.

- 1. What were the main features of Indian response to British Colonialism?

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1.3 MUSLIM COMMUNAL SEPARATISM

Many authors have pointed out that nationalism of the Maharashtra and Bengal school antagonized the Muslims of India and was a potent cause behind the rise of Muslim communal separatism. It should be pointed out here that neither of these two schools of aggressive, popular and uncompromisingly anticolonial nationalism was by intent directly against

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the Muslim interest or meant to hurt their sentiments. As a matter of fact, in the early stages of militant nationalism in Bengal Muslims could be found in the ranks of the militants though not in large numbers. They were also appreciative of the uncompromising hostility towards British rule and did not oppose the swadeshi movement at its inception. It is true, however, that the intense religious symbolism of both the schools was bolstered by references to Shivaji who fought against Muslim rule as well as by Bankim Chandra's novel 'Ananda Math' which hinted at a revolt and the missionary zeal which the author of the novel lent to this effort did provide grounds for uneasiness and a sense of alienation in the minds of the Muslims. Of equal importance was certainly the desperate and concerted efforts on the part of the British Indian Government to bring about a rift - Modern India : the Interfracture in the nationalist forces, by pulling back sixty two million Muslims from the fold of nationalism. Under the instructions of Lord Morley who was the Viceroy, and Minto and egged on by the bureaucracy, a representative delegation of the Muslim upper classes was invited to be entertained by the Viceroy in his garden at Simla on October 1, 1906 to press on him the urgent need to protect the interests of the Muslim community, ostensibly against the possible onslaught of the Hindu majority. The Muslim upper classes who were to a large extent dependent on the colonial government readily obliged. The Viceroy sympathized with the claims made by the delegation for state patronage. Referring to the event, an official wrote to the Viceroy that it was "A work of statesmanship that will affect India and Indian history for many a long year." Similar views were expressed by both Morley and Minto. The same year on December 30 the All India Muslim League was founded to promote feelings of loyalty to the British government and to protect the political and other rights of Indian Muslims. In 1908 and in the following year, the League demanded the extension of representation on communal basis. In the year 1909, the Morley-Minto Reforms brought forward the divisive doctrine of minority representation on the basis of religion. The efforts of the British to divide Indians and to use one against another was given another expression through the doctrine of communal representation. It was designed to strengthen communalism, introduce political discrimination and create

endless complications, especially for the Congress and the nationalist forces engaged in the struggle to free India from colonial 'subjection. The Congress promptly protested against the principle of communal representation as well as disproportionate representation given to the Muslims. The Congress also pointed out in its Lahore session of 1909 that the distinctions to be brought about were "unjust, invidious, and humiliating." In the analysis of this highly regrettable and regressive development in the struggle for freedom, proper weightage should be given to the religious symbolism of militant nationalism, the role of the Muslim upper class as well as the malicious and mischievous policies of the British government.

1.3.1 Main Trends of Muslim Political Thinking

If we analyse Muslim political thinking of the first two decades of the twentieth century, it will be seen that the main trends in their thinking during this period were: a) that the Congress does not adequately represent all the nationalities and races of India; b) that the Muslims are backward educationally and in economic standing, and constitute a minority compared to the Hindus. Therefore, in any future system of representative government and administration in India the Muslims will be swamped by the Hindus; c) that the Muslims are different from the Hindus in their culture, moral code, social organisation, religion and therefore constitute a separate entity or nationality. In addition to the above, there were other trends of thought each of which had its ascendance and decline among the Muslims, e.g., it is the duty of Muslims to be loyal to the government, seek protection including political rights. Another trend stood for joining the fight against the British government. There was a small, though occasionally influential, nationalist group which held the opinion that the two communities should co-operate in as many spheres of action as possible including the nationalist struggle and that Hindus should show more generosity to the requirements and sentiments of the minority community. Apart from these trends of thinking, the pan-Islamic sensitivity always played an important role in prompting the Indian Muslims to unite their ranks for

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action. It will be seen that as India's political struggle unfolded, the Muslim League, which claimed to represent the entire community, and succeeded in substantially establishing its claim only after 1937, pitched its political demand on the basis of one or more of the trends of thought listed above. Sir Syed Ahmed Khan's plea for considering the Muslims as a distinct and separate nationality on grounds of "race, culture, religion, physique, social organisation, moral code, political outlook and . historical associations" was a substantive formulation on which M.A. Jinnah based his 'Two Nation Theory' and the demand for partition of India in 1940. Loyalty to and dependence on the British colonial government for special favours and protection of Muslim interests resulted in separate electorates, job reservation and demand for parity of status with the majority community in political representation. From the assumed incompatibility of Muslim interests with those of the Hindus, possible intolerance and communal flare-ups that compromised the temper and strength of the anti-colonial struggle of Gandhian Congress and the Marxist parties appears to be a logical development. Similarly, pan-Islamic sentiment and religious affinity with the Muslim cause everywhere, of which Iqbal theorized so eloquently, rallied the Indian Muslims for Khilafat Non-Co-operation struggle against the government by the All India Khilafat Committee and the Indian National Congress during 1920-22. The nationalist trend of thought among the Muslims saw its ascendancy in years of the First World War. It was a trend subscribed to by some of the eminent scholars and professional men like M.A.N. Hydari, R.M. Sayani, Mohammad Ali, M.A. Ansari, Maulana Abul Kalam Azad and M.A. Jinnah. From what has been said above, it should be evident that in the thought pattern of the Muslims, the desire for peace, amity and co-operative action was present and attained temporary dominance at different periods of the anti-colonial struggle in India. But it could not become the effective pattern for the entire period under consideration. In the following passages, we take a look at Hindu religion based political thinking as well as nationalist discourse in an attempt to ascertain the nature of the problem that existed.

1.3.2 Religious Imagery and Symbolism

The frequent recourse to religious Imagery and symbolism to explain social and economic conditions of a people or to bring into focus political ideas and goals could come about as a result of the high degree of religious orientation of a person or a community, or more deliberately to get quick political results by motivating a people to action on the basis of emotive fervor, a sense of mission, and allegiance to a cause. To individuals or communities having such orientation, no other frame of reference except that which is based on one's religion is valid for understanding and evaluation of larger reality. This is so because to them religion is the only source of relevant knowledge. It is obvious that political discourse based on such frameworks of reference gives rise to channels of communication that are exclusive to a set of believers among whom each word/symbol having a religious connotation assumes a meaning which is unfamiliar to others. It follows that in a country with a social composition such as India's, the use of religious symbolism is bound to be seen as relevant for only one community of co-religionists. For others, it will be alienating. . Such alienation is independent of secular, nationalist intentions of those who speak, write and act to produce a nationalist discourse. That is why in colonial India whenever religious ideas were linked with an essentially political discourse it resulted in Hindu or Muslim nationalism.

Check Your Progress 2

Note: i) Use the space given below for your answer.

ii) Check your answer with that given at the end of the unit.

1. Briefly discuss the main features of Muslim separatist thought.

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1.4 REVIVALIST NATIONALIST POLITICS

As has been pointed out in the previous unit, by the beginning of the 19th century, the process of colonisation of India was complete. Henceforth, the foremost concern of colonial rulers was the consolidation of the gains, i.e., the maintenance of colonial rule. For this they needed supporters from among the subjected which could be achieved only through cultural and ideological hegemony. The creation of a class of landlords and the educated urban middle class, most of whom were absorbed by colonial administrative system and other colonial institutions, were steps to meet the needs of British Colonialism. The colonial education and other cultural undertakings geared towards the establishment of ideological hegemony. This was the social and ideological context in which the political thought during the early colonial rule developed. A different conception of colonial rule also developed during the course of the nineteenth century. It was based on an appreciation of the traditional institutions - and practices. An important trend of thought, informed by liberal principles, focused attention on the positive aspects of British rule. Rammohan Roy, it has been mentioned earlier had considered British rule as a blessing and held that this conversion would yield future benefits. His sharp critique of many degrading aspects of Indian society was probably 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 accident. God willed it so. He even held that the temporal sovereign was God's representative and sedition, therefore, was not only a political offence but a sin against God. Rabindranath 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 enjoys now uninterrupted peace and order....". Nauroji noted that no educated native will prefer any other rule to English rule. In the face of colonial repression and exploitation, this conception of

colonial rule i.e. of the British rule being beneficial, could not last for long. The colonial rule was looked upon as an unnecessary evil and by the beginning of 20th century, anticolonialism became integral to political thinking. You shall study the ideas of nationalist or anti-colonial thinkers in details in subsequent units. Here we shall present the broad outlines of different streams in the anti-colonial thought in 20th century. Despite the appreciation for certain English values and institutions, all the stream of anti-colonial nationalist thought commonly held that colonial rule was dehumanising and exploitative. In fact, the roots of nationalist conception of colonial rule could be traced in the liberal tradition of 19th century. Nauroji had laid the blame of 'material treatment it received at the hands of British rulers.' Gokhale blamed the British rule for 'steady dwarfing of a race in consequence of its exclusion from power' which he considered an 'enormous evil.' The 20th century liberals, without refuting the 'civilising' role of colonial rule, pleaded for the transfer of power. The agenda for future nationalist conceptions of colonial rule was set by Tilak. The decade of 1920s was the decade of radicalisation of anti-colonial thinking. A section of the educated youth, critics of Gandhi's ideas and methods, sought to advance the understanding of British and to evolve new methods of political Modern Indian Political thought: struggle. The revolutionary nationalists emerged out of this trend. Subhash Chandra Bose and Jawaharlal Nehru became the spokesmen of this section. Another trend was represented by the Socialist and Communists. The Communist Party of India came into existence with the inspiration and help of Communist International. Its conception of colonial rule has based on Lenin's theory of imperialism as the highest stage of capitalism and Marx's articles on India in New York Tribune (1853). M.N. Roy's India in Transition and Rajni Palme Dutt's India Today, both stressed the integration of Indian resources and economy with the British colonial economy to exploit India's raw materials. M.N. Roy, official ideologue of the Indian Communists in 1920s, emphasised the linking of anticolonialism with the campaign against world capitalism. The process of radicalisation of Congress led to the emergence of radical nationalism in the form of Congress Socialist Party in 1934. The Congress socialist

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thinkers, particularly Jaya Prakash'Nnrayan and Acharya Narendra Dev, made an attempt to synthesise socialism with nationalism and to press socialism in the service of nationalism, i.e. in the anti-colonial struggle.

Religious revivalism was a trend within the reform movements which sought to reform religion, but differed in one important respect. It sought to reform by an appeal to the past-the Golden Age, a; it were. It sought to restore the glory of ancient religion. Mainly emerging from within the womb of Hindu Society, they tried to dexterously combine pristine religious purity with many modern values like individual liberty and democracy. - - - -- Among the major religious reform movements of 19th century India, like Brahmo Samaj, Prarthana Sarnaj, Arya Samaj and Ramakrishna Mission, it was the latter two that really represented this appeal to the past. The Arya Samaj with its slogan o: 'Hack to the Vedas' and the Ramakrishna Mission with its attempt to resurrect ved~antic Hinduism, though substantially different in their approaches to religion had the same essential purpose of reforming religion in terms with changing times. They sought to establish to some degree, the freedom of individual, break the stranglehold of Brahminism and reform the caste system which had birth as its solid determinant of status. Thm, Arya Samaj and its chief architect Swami Dayanand Saraswati, repudiated the authority of the Brahmins and fought against the very idea of intermediaries between God and his devotees. To that extent, they freed the individual from the tyranny of Hralimin priesthood. It opposed polytheism and associated meaningless rituals and superstitions which~plithe people into innumerable sects.

Dayanand, Vivekananda and Savarkar were three persons whose ideas on religion, culture and politics had significantly strengthened the foundation of revivalist nationalist politics in India.

1.4.1 Dayanand Saraswati

Dayanand Saraswati, a monotheist Hindu reformer of the 19th century exercised considerable influence as a revivalist nationalist. Dayanand

was one of the first to - assert that foreign rule constitutes an aggression on India's culture (the essence of India) which is defined by vedic religion and social organization of the Hindus. Dayanand believed that the vedic religion contained the supreme truths from which Hindus have strayed far. He gave an inspired critique of the Hindu religion as it was practised in his time and advocated return to the polity and society of vedic times. Although, not many considered his suggested panacea as workable, large number of Hindus were deeply moved by his uncompromising opposition to foreign rule and his militant reformism as typified in the Arya Samaj, the organization Dayanand had established to implement his ideas.

1.4.2 Swami Vivekananda

Swami Vivekananda, vedantist and an 'extraordinary monk' of the late 19th century India, preache and talked extensively on the idea of spiritual freedom, which according to him is tied up with religious norms, and the subsequent degeneration of freedom into rights that have material power as their-basis. Vivekananda discoursed that India lost her freedom because of the prevalence of the doctrine of rights ('Adhikarwad'). Under the influence of material culture and the doctrine of rights individual human beings lose their sociality, and society gets structured into an elaborate system of specific roles. This has weakened India's urge for freedom. Vivekananda warned that unless India underwent a cultural revolution, the promise of freedom which was a part of the legacy of the ancient culture will never be redeemed. Consequently, Vivekananda's message of revolution, for the realization of freedom despite its unmistakable universality coincided with and energized the Hindu revivalist current of nationalism which projected its message of political freedom through religious-cultural symbolism.

1.4.3 V.D.Savarkar

Like Dayanand; Savarkar also stressed the role of race, religion and nationhood. But Savarkar's formulation was different and challenging.

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For him, people of different religions sharing a feeling of belonging to a common territory (e.g. the geographical entity called India) can equally share common racial and religious ethos. This, he called 'Hindutva' which formed the basis of India's nationhood. In the makeup of Hindutva, Hindu culture has a greater role to play than religiosity while Savarkar's conceptualization permits a composite nationhood in India. His stand against pan-Islamism and his emphasis on Hindu culture were resented by religious minorities.

Check Your Progress 3

Note: i) Use the space given below for your answer.

ii) Check your answer with those given at the end of the unit.

1. Mention the main features of Hindu Revivalism.

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1.5 SOME ASPECTS OF HINDU-MUSLIM PROBLEM

From this brief resume of three thinkers from whose ideas Hindu revivalist nationalism drew sustenance at different times, it becomes clear that one aspect of the Hindu-Muslim problem was the language of communication (including the use of religious or cultural symbols). A second aspect of the same problem has been obliquely referred to by Jawaharlal Nehru in his autobiography. Nehru says that the petty-bourgeois leadership of the Congress sought those remedies that suited its interests and outlooks. What Nehru said about Congress leadership was equally applicable to the leadership of the Muslim League. The Muslim League leadership was composed of rich landlords and the middle class which was scared of competition from Hindu petty-bourgeois counterparts. It has been pointed out that one of the biggest

mistakes of the Congress leadership was that Congress approached only the Muslim leadership and ' not the Muslim people.

Another fact of the Hindu-Muslim problem comes into focus, when we consider the developments from 1920 onwards. Between 1914 and 1922 Hindu-Muslim relationship appeared to have touched a peak insofar as cordiality is concerned. International political developments, and the misery of the common people at home in India, because of high prices and famines affected Muslim and Hindu feelings alike. The Lucknow Pact between the Congress and the League in 1916, and the joint participation of the Hindus and Muslims in the Khilafat Non-Cooperation Movement during 1919-22 appeared to be a real breakthrough. In retrospect, however, all this would appear to be nothing but a chance co-ordination of ideas, with no basic understanding.

The Bardoli directive by Gandhi suspending the movement quickly laid bare the lack of mutual confidence. There was an almost immediate and sharp deterioration in the communal situation which continued until 1928. The widespread sense of insult following the announcement of the all white Simon Commission (1927), the prospects of another dose of constitutional reforms, and perhaps the failure of the post-Bardoli phase of politics by both sides promoted relatively simple proposals from nationalist Muslims for a more viable unity of purpose and action between the two communities. These proposals fell through because of various objections from the Congress representatives in the All Parties Committee which was deliberating them to frame a constitution which would be acceptable to all. In the civil disobedience movements of 1930-32, Muslim participation was not as much as it was in the Khilafat Non-Cooperation Movement. Any hope of communal amity that this may have generated quickly evaporated in the Second Round Table Conference of 1931 which Gandhi attended. The Conference deliberations did not go well for Gandhi and the Congress. The conservatives, the sectarians of both sides, encouraged by the government representatives, took charge of the proceedings at the Second Round Table Conference.

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Separate electorates could not be prevented, nor could the Congress prevent the fragmentation of the political community it so desired for the nationalist movement and for a free India of the future. For the Congress, Gandhi, and perhaps also Nehru, this was perhaps the point where the hope of Hindu-Muslim unity was given up. There appeared to be a somewhat unexpected reluctance or a lack of enthusiasm on the part of Congress to carry on dialogues with Muslim leaders for any length of time. After the 1937 elections to provincial legislatures, the League's request for a coalition ministry in U.P. was not accepted by the Congress. At about the same time, the Muslim Mass Contact resolution of the Congress which had the important support of Gandhi and Nehru also languished for want of zealous implementation which such a proposal deserved. Soon after the demand for partition was heard, and a formal resolution demanding partition was accepted by the League in 1940. Why this apparent resignation on the part of the Congress? Why this extreme demand for partitioning the country on the part of the League? Too often the Congress is blamed directly or indirectly for this failure. What appears to be more probable is that there was a mutual lack of trust which resulted in either trivial objections or demand for too many guarantees. Neither was likely to succeed in bringing about unity of purpose and action.

Check Your Progress 4

Note: i) Use the space given below for your answer.

ii) Check your answer with that given at the end of the unit.

1. Briefly discuss the various aspects of the Hindu-Muslim problem.

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1.6 LET US SUM UP

In the present unit, you were introduced to the interface of politics and religion in modern India in the wake of British rule. You were told about revivalist Hindu nationalism as well as Muslim communalism. It is hoped that all this would have provided you with a good insight into the various linkages between politics and religion; which in turn can help you understand events taking place in contemporary India.

1.7 KEY WORDS

Metaphysics: Branch of Philosophy dealing with 'being.'

Epistemology: Theory of knowledge, dealing with meaning of knowledge, process of attaining valid knowledge and certitude of knowledge

Darsana: Indian term used generally to mean 'Philosophy.' Literally it means 'seeing' or 'having a glimpse' of truth.

Purusarthas: Supreme goals of human life, like wealth, pleasure, righteousness and liberation.

1.8 QUESTIONS FOR REVIEW

1. What were the main features of Indian response to British Colonialism?
2. Mention the main features of Hindu Revivalism.
3. Briefly discuss the various aspects of the Hindu-Muslim problem.

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1.10 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 1.2 and Sub-section 1.2.2 - 1.2.4

Check Your Progress 2

1. See Section 1.3 and Sub-section 1.3.1 and 1.3.2

Check Your Progress 3

1. See Section 1.4 and Sub-section 1.4.1 - 1.4.3

Check Your Progress 4

1. See Section 1.5

UNIT 2: MODERN INDIAN THOUGHT: BACKGROUND I

STRUCTURE

- 2.0 Objectives
- 2.1 Introduction
- 2.2 Metaphysics
- 2.3 Logic and Epistemology
- 2.4 Ethics or Moral Philosophy
- 2.5 Religion
- 2.6 Characteristics of Indian Philosophy
- 2.7 Special Features of Indian Philosophy
- 2.8 Let us sum up
- 2.9 Key Words
- 2.10 Questions for Review
- 2.11 Suggested readings and references
- 2.12 Answers to Check Your Progress

2.0 OBJECTIVES

The literal meaning of the word ‘philosophy’ is ‘love of wisdom,’ which has been split into ‘philo’ and ‘sophia.’ Since the term ‘philosophy’ is fascinating, but elusive, there are several definitions for this term. All the definitions centre on the intellectual exercise concerned with the nature of reality from human perspective. Mainly philosophy deals with the perennial problems of life. As life is a complex and complicated phenomenon, the role of philosophy is immense in making an enquiry into the issues emerging in human life. Issues concerning with social, political, moral, religious, racial, cultural, linguistic and economic spheres, confront human beings; the impact of philosophical investigation gains significance in explicating the real meaning or goal of life. Through this unit students would understand the nature of philosophy in relation to its different branches and the characteristic features of Indian philosophical systems.

In this unit 2 we will discuss

- To know the Metaphysics
- To discuss about the Logic and Epistemology
- To highlight the Ethics or Moral Philosophy
- To know about the Religion
- To discuss the Characteristics of Indian Philosophy
- To know the Special Features of Indian Philosophy

2.1 INTRODUCTION

Philosophy develops a fascination for wisdom which is different from knowledge. Knowledge is acquired through the sense organs and mind while wisdom is obtained through the influence of the spirit called the self or soul. The former is fallible, conditioned, limited and alterable whereas the latter is infallible, unconditional, unlimited and unalterable. Though philosophy initially commences with knowledge, it culminates in wisdom.

Only the men of wisdom are called ‘wise men’ or ‘philosophers’ in the genuine sense of the term. The root element for both of these exercises is ‘thinking.’ An ordinary human being thinks casually, but a philosopher thinks sincerely, seriously and systematically especially for the annihilation of the afflictions arising in human life. In this process a philosopher hesitates to accept any fixed explanations, beliefs or principles; rather it engages in dedicated persistent and systematic inquiry into the prevailing assumptions, methods, as well as criteria by which critical distinctions are made. It is a well-known fact that life is full of mysteries, containing lot of miseries. Life is generally and characteristically defined as the span of existence from cradle to grave. A child is born, grows, marries, brings forth offspring and dies. The doubt remains as to what happens to the soul after death, how does a soul enter into the body before birth? Why are we born? Why should we live? Why are there so many hurdles in life? How are we to overcome sufferings? What is the importance of material life? Is spiritual life superior to material life? What are permanence and change? Why are they caused?

What is the problem of one and many? How was the world created? What is the stuff out of which it has been created? Will the universe exist forever? Is there any super power called God? How is God related to the soul and the world? Is the soul one or many? What are appearance and reality? Philosophy endeavours to explain through speculative reasoning the possible answers to these varieties of questions. Since each philosopher develops his own answer in accordance to his intellectual calibre, we have variegated philosophical truths. One thinker refutes the other and comes forward with his own viewpoints which are subsequently refuted by successive philosophers.

This attitude is based on the historical situation of the philosopher. Metaphorically speaking, a philosopher inhales much before he exhales, i.e., he studies the environment in which he lives, the philosophical predicaments pronounced by his predecessors, the scriptures or literature available during his times, and develops dialogue, discussion, argument etc., with his rival thinkers so that he sharpens his intellect before exhibiting his philosophical doctrines. The method of refuting the alien view and the presentation of one's own view results in the enrichment as well as enhancement of wisdom to the ardent admirers of philosophy. New vistas of knowledge open the floodgates of wisdom thereby eliminating ignorance. Almost all philosophers both in the occident and the orient have unanimously declared that ignorance causes misery and the remedy for all maladies is acquiring wisdom. Philosophical wisdom manifests in several ways – mainly theoretical and applied. The former is explanatory while the latter is the combination of both theory and practice. Rational discussions emanate mainly from four perspectives; metaphysical, epistemological, ethical and religious.

2.2 METAPHYSICS

The etymological meaning of this term is that which transcends the physical realm. In physics we have direct accessibility to the material world and experience its manifestations in actual life. Metaphysical issues are deeply concerned with the intellectual analysis of the deep

intricacies of the reality. In fact the truth about the 'reality' cannot be demonstrated or substantiated, but cannot be denied also. The facts about reality are conceptualized and described. Hence we have both positive and negative approaches to reality. Further the multifarious reflections of reality enabled the philosophers to contemplate on an ultimate reality and elucidate its nature and characteristic features variously. Thus the idea of God gains more significance as the ultimate reality. Philosophers who have theistic bent of mind have attempted to prove the existence of God logically and then only they exemplify the nature and functions of God based on certain religious scriptures. The interpretation of the scriptures has made the contemporary thinkers coin the term and explain it in terms of 'hermeneutics.' The belief in one God is known as monism, two Gods, dualism and many gods, pluralism. Some philosophers develop counter-arguments to the proofs and show their inadequacy or invalidity. Some other thinkers bluntly reject the existence of God with atheistic temperament and clinching arguments as well. The ontological, cosmological, moral, teleological and design are some of the titles on which the proofs for the existence of God are based. God and other associated activities like rituals, festivals etc. are extensive studies on religion. Another important metaphysical concept is soul or self, the sustaining force in all human and other living species, responsible for consciousness. Like God, the existence of the soul also has been established through logical arguments. The materialists deny the existence of a permanent abiding substance in the body. That substance which is responsible for all subjective phenomena is termed as the real and the realization of this self will pave the way for freedom from all sufferings. The ancient Greek philosophers had pronounced the famous slogan 'know thyself.' The idea of the self has a tinge with God of religion that it is the citadel for God to dwell in. As usual the atheists deny the existence of both of them and according to them death is the end of life. None can 'see' or 'feel' the so-called self. Only the mind and the sense organs both outer and inner are responsible for human experience. Further the terms like 'causality,' 'time,' 'space,' 'universals,' 'particulars,' 'matter,' 'form,' 'mind,' 'body,' 'idealism,' 'rationalism,' 'free will,' 'determinism,' 'naturalism,' 'solipsism' etc.,

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are some of the metaphysical concepts which have been promulgated with arguments and equally rejected logically. The logical positivists and the linguistic analysts have attempted to eliminate the very notion of metaphysics from the purview of philosophy based on the principle of verification. All verifiable statements are sensible and the non-verifiable statements are non-sensical and hence metaphysics is impossible. However, there are certain statements pertaining to future like the 'can' statements are neither verifiable nor non-verifiable. Hence the notion of verifiability has been bifurcated as 'strong' and 'weak' verifiabilities. In spite of the opposition to metaphysics, the study of metaphysics still retains its importance.

Between about 1100 and 1500, philosophy as a discipline took place as part of the Catholic church's teaching system, known as scholasticism. Scholastic philosophy took place within an established framework blending Christian theology with Aristotelian teachings. Although fundamental orthodoxies were not commonly challenged, there were nonetheless deep metaphysical disagreements, particularly over the problem of universals, which engaged Duns Scotus and Pierre Abelard. William of Ockham is remembered for his principle of ontological parsimony.

Rationalism and Continental Rationalism

In the early modern period (17th and 18th centuries), the system-building scope of philosophy is often linked to the rationalist method of philosophy, that is the technique of deducing the nature of the world by pure reason. The scholastic concepts of substance and accident were employed.

Leibniz proposed in his *Monadology* a plurality of non-interacting substances.

Descartes is famous for his Dualism of material and mental substances.

Spinoza believed reality was a single substance of God-or-nature.

British empiricism

British empiricism marked something of a reaction to rationalist and system-building metaphysics, or speculative metaphysics as it was pejoratively termed. The skeptic David Hume famously declared that most metaphysics should be consigned to the flames (see below). Hume was notorious among his contemporaries as one of the first philosophers to openly doubt religion, but is better known now for his critique of causality. John Stuart Mill, Thomas Reid and John Locke were less skeptical, embracing a more cautious style of metaphysics based on realism, common sense and science. Other philosophers, notably George Berkeley were led from empiricism to idealistic metaphysics.

Wolff

Christian Wolff had theoretical philosophy divided into an ontology or philosophia prima as a general metaphysics, which arises as a preliminary to the distinction of the three "special metaphysics" on the soul, world and God: rational psychology, rational cosmology and rational theology. The three disciplines are called empirical and rational because they are independent of revelation. This scheme, which is the counterpart of religious tripartition in creature, creation, and Creator, is best known to philosophical students by Kant's treatment of it in the Critique of Pure Reason. In the "Preface" of the 2nd edition of Kant's book, Wolff is defined "the greatest of all dogmatic philosophers."

Kant

Immanuel Kant attempted a grand synthesis and revision of the trends already mentioned: scholastic philosophy, systematic metaphysics, and skeptical empiricism, not to forget the burgeoning science of his day. As did the systems builders, he had an overarching framework in which all questions were to be addressed. Like Hume, who famously woke him from his 'dogmatic slumbers', he was suspicious of metaphysical speculation, and also places much emphasis on the limitations of the

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human mind. Kant described his shift in metaphysics away from making claims about an objective noumenal world, towards exploring the subjective phenomenal world, as a Copernican Revolution, by analogy to (though opposite in direction to) Copernicus' shift from man (the subject) to the sun (an object) at the center of the universe.

Kant saw rationalist philosophers as aiming for a kind of metaphysical knowledge he defined as the synthetic a priori—that is knowledge that does not come from the senses (it is a priori) but is nonetheless about reality (synthetic). Inasmuch as it is about reality, it differs from abstract mathematical propositions (which he terms analytical a priori), and being a priori it is distinct from empirical, scientific knowledge (which he terms synthetic a posteriori). The only synthetic a priori knowledge we can have is of how our minds organise the data of the senses; that organising framework is space and time, which for Kant have no mind-independent existence, but nonetheless operate uniformly in all humans. A priori knowledge of space and time is all that remains of metaphysics as traditionally conceived. There is a reality beyond sensory data or phenomena, which he calls the realm of noumena; however, we cannot know it as it is in itself, but only as it appears to us. He allows himself to speculate that the origins of phenomenal God, morality, and free will might exist in the noumenal realm, but these possibilities have to be set against its basic unknowability for humans. Although he saw himself as having disposed of metaphysics, in a sense, he has generally been regarded in retrospect as having a metaphysics of his own, and as beginning the modern analytical conception of the subject.

Kantians

Nineteenth century philosophy was overwhelmingly influenced by Kant and his successors. Schopenhauer, Schelling, Fichte and Hegel all purveyed their own panoramic versions of German Idealism, Kant's own caution about metaphysical speculation, and refutation of idealism, having fallen by the wayside. The idealistic impulse continued into the early twentieth century with British idealists such as F.H. Bradley and

J.M.E. McTaggart. Followers of Karl Marx took Hegel's dialectic view of history and re-fashioned it as materialism.

Early analytical philosophy and positivism

During the period when idealism was dominant in philosophy, science had been making great advances. The arrival of a new generation of scientifically minded philosophers led to a sharp decline in the popularity of idealism during the 1920s.

Analytical philosophy was spearheaded by Bertrand Russell and G.E. Moore. Russell and William James tried to compromise between idealism and materialism with the theory of neutral monism.

The early to mid twentieth century philosophy saw a trend to reject metaphysical questions as meaningless. The driving force behind this tendency was the philosophy of logical positivism as espoused by the Vienna Circle, which argued that the meaning of a statement was its prediction of observable results of an experiment, and thus that there is no need to postulate the existence of any objects other than these perceptual observations.

At around the same time, the American pragmatists were steering a middle course between materialism and idealism. System-building metaphysics, with a fresh inspiration from science, was revived by A.N. Whitehead and Charles Hartshorne.

Continental philosophy

The forces that shaped analytical philosophy—the break with idealism, and the influence of science—were much less significant outside the English speaking world, although there was a shared turn toward language. Continental philosophy continued in a trajectory from post Kantianism.

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The phenomenology of Husserl and others was intended as a collaborative project for the investigation of the features and structure of consciousness common to all humans, in line with Kant's basing his synthetic a priori on the uniform operation of consciousness. It was officially neutral with regards to ontology, but was nonetheless to spawn a number of metaphysical systems. Brentano's concept of intentionality would become widely influential, including on analytical philosophy.

Heidegger, author of *Being and Time*, saw himself as re-focusing on Being-qua-being, introducing the novel concept of Dasein in the process. Classing himself an existentialist, Sartre wrote an extensive study of *Being and Nothingness*.

The speculative realism movement marks a return to full blooded realism.

Process metaphysics

There are two fundamental aspects of everyday experience: change and persistence. Until recently, the Western philosophical tradition has arguably championed substance and persistence, with some notable exceptions, however. According to process thinkers, novelty, flux and accident do matter, and sometimes they constitute the ultimate reality.

In a broad sense, process metaphysics is as old as Western philosophy, with figures such as Heraclitus, Plotinus, Duns Scotus, Leibniz, David Hume, Georg Wilhelm Friedrich Hegel, Friedrich Wilhelm Joseph von Schelling, Gustav Theodor Fechner, Friedrich Adolf Trendelenburg, Charles Renouvier, Karl Marx, Ernst Mach, Friedrich Wilhelm Nietzsche, Émile Boutroux, Henri Bergson, Samuel Alexander and Nicolas Berdyaev. It seemingly remains an open question whether major "Continental" figures such as the late Martin Heidegger, Maurice Merleau-Ponty, Gilles Deleuze, Michel Foucault, or Jacques Derrida should be included.

In a strict sense, process metaphysics may be limited to the works of a few founding fathers: G.W.F. Hegel, Charles Sanders Peirce, William James, Henri Bergson, A.N. Whitehead, and John Dewey. From a European perspective, there was a very significant and early Whiteheadian influence on the works of outstanding scholars such as Émile Meyerson (1859–1933), Louis Couturat (1868–1914), Jean Wahl (1888–1974), Robin George Collingwood (1889–1943), Philippe Devaux (1902–1979), Hans Jonas (1903–1993), Dorothy M. Emmett (1904–2000), Maurice Merleau Ponty (1908–1961), Enzo Paci (1911–1976), Charlie Dunbar Broad (1887–1971), Wolfe Mays (1912–2005), Ilya Prigogine (1917–2003), Jules Vuillemin (1920–2001), Jean Ladrière (1921–2007), Gilles Deleuze (1925–1995), Wolfhart Pannenberg (1928–2014), and Reiner Wiehl (1929–2010).

Contemporary analytical philosophy

While early analytic philosophy tended to reject metaphysical theorizing, under the influence of logical positivism, it was revived in the second half of the twentieth century. Philosophers such as David K. Lewis and David Armstrong developed elaborate theories on a range of topics such as universals, causation, possibility and necessity and abstract objects. However, the focus of analytical philosophy generally is away from the construction of all-encompassing systems and toward close analysis of individual ideas.

Among the developments that led to the revival of metaphysical theorizing were Quine's attack on the analytic–synthetic distinction, which was generally taken to undermine Carnap's distinction between existence questions internal to a framework and those external to it.

The philosophy of fiction, the problem of empty names, and the debate over existence's status as a property have all come of relative obscurity into the limelight, while perennial issues such as free will, possible worlds, and the philosophy of time have had new life breathed into them.

The analytic view is of metaphysics as studying phenomenal human concepts rather than making claims about the noumenal world, so its style often blurs into philosophy of language and introspective psychology. Compared to system-building, it can seem very dry, stylistically similar to computer programming, mathematics or even accountancy (as a common stated goal is to "account for" entities in the world).

2.3 LOGIC AND EPISTEMOLOGY

Since thinking process and the 'thought content' form the basis of all philosophical investigations, the role of logic and epistemology becomes very significant and immense. Logic has been derived from the root 'logos' which means 'thinking.' It has been succinctly defined as the normative science of correct thinking. It is a scientific study or systematic analysis of our thinking methodology and its product viz., 'thought.' The thought process takes place thus: A unit of thought is judgement; when a judgement is expressed in a language, it becomes a sentence. All sentences are to be converted into the logical structure viz., propositions have 4 subject-predicate formula with a copula which should be always in the present tense. Only in this structure the linguistic expressions are considered true or false or doubtful. Aristotle is considered the father of traditional logic. Again, logic is treated as a normative science and not as a positive science. A positive science is one whose subject matter are studied 'as they are.' All natural sciences, a few human sciences such as sociology, geography, anthropology, political science, economics etc., are studied systematically whose contents are viewed from an existential point of view. No norms are prescribed for the study. Logic, ethics and aesthetics are the normative sciences whose subject matter are studied from the 'ought to be' point of view. Logic insists on how one ought to think rather than how one is actually thinking. After a statement is made we pass judgements whether the statement is true or false and then we determine how that statement ought to have been uttered or written. There are two kinds of logic., viz., traditional and modern. The former is also known as Aristotelian logic which consists of two sections, deduction and induction. Deductive logic

is seriously concerned with the formal nature or structure of statements or propositions so that their validity or invalidity is ascertained. From a given proposition we proceed to a conclusion through some common expressions, instantly or through a medium. Also we proceed from statement to conclusion or vice-versa. In induction the very validity of the given premise is questioned. It is a method through which the major proposition which is generally a universal one is obtained. Based on certain postulates the induction method proceeds from a few particular cases to universal truth. It has been established based on observation, experiment, hypothesis, analogy, enumeration etc. Universal statements are discovered which are supplied to deductive reasoning for the application of particular instances so that the conclusion is made beyond doubt. All scientific inventions and discoveries are based on this method. The modern logic has obtained a new dimension wherein symbols are used instead of statements and like mathematics, based on certain formulae, the arguments are proved as valid or invalid. Propositional calculus, predicate calculus and axiomatic principles are dimensions of modern logic. All the defects and deficiencies of traditional logic are rectified through formal doctrines and authentic proofs and verifications. The modern logic is also known as mathematical logic. Symbols are used for conjunctive, disjunctive, implicative and negative propositions and arguments are verified through conjunctive normal forms and certain rules of inference etc. Epistemology or theory of knowledge envisages the messages about the methods and techniques involved in knowledge itself. It is a deep study about the origin of knowledge, nature of knowledge, relevance of knowledge and validity of knowledge. The relationship between human mind and the phenomenal world which culminates in knowledge is analysed in epistemology. Theories of truth such as correspondence theory, coherence theory and pragmatic theory form an important subject matter in this subject.

2.4 ETHICS OR MORAL PHILOSOPHY

Another branch of philosophy is ethics which has been derived from the root 'ethos' which literally means conduct. Hence ethics is a normative science of human conduct in relation to human environment. The term

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'moral' has been derived from the root 'mores' which means behaviour. Ethics is seriously concerned with perfect human living with certain codes or principles pertaining to conduct and character. All human beings have critical situations to deal with; the reflection or reaction to such situations will determine the moral attitude of men. Morality commenced with the habits of individuals and when large number of people develop similar habits they become customs thus constituting customary morality or conventional morality. This process involves also instinct. We pass moral judgements on the instinctive behaviour of individuals whether good or bad or right or wrong. Good and bad are concerned with value while right and wrong are attributed to the established regulations or laws of the society or state. The herd instinct, the prudence, thirst, appetite, sex etc., are some of the instincts and how they are satisfied will pave the way for estimating the validity of behaviour. In the development of ethical codes, the role of reflective morality is immense. All the human activities are analysed from the perspectives of motivation, intention, consequence, etc. resulting in several theories of morality. The fundamental question to which moral thinkers come forward to respond is: what is the standard of morality? What is the basis on which the human conduct is examined? What is the criterion by which the actions are judged to be good or bad, right or wrong? How are the norms or standards formed? As a normative science of human conduct ethics helps us in suggesting several criteria to judge human actions. They are classified as historical or classical and modern. The first one starts from Plato. Plato insists on knowledge and lack of knowledge will lead to evil. Leading a good life according to him is similar to the discovery of mathematical truth through mental power or ability. Aristotle promotes the idea of golden mean that perfect virtue lies between two extremes and a life of moderate action will bring forth happiness. We come across several standards of morality such as hedonism (both psychological and ethical) that all human actions are oriented towards happiness; Epicureanism and cynicism come under hedonism; stoicism is a theory which advocates individual's perfection by learning to be indifferent to external influences; utilitarianism of Bentham and Mill proposes that the greatest happiness of the greatest

number is the standard of moral judgement. The former advocates gross utilitarianism while the latter subtle; Intuitionism, evolutionism, Marxism, Kant's critique of practical reason providing good will are some of the traditional theories of morality. In the realm of modern ethics we have precise theories based on philosophical analysis to moral theories in connection with necessary and sufficient conditions. There are three different classifications of modern theories;

- i) either subjective or objective,
- ii) as naturalistic, nonnaturalistic or emotive and
- iii) as motivist, deontological or consequence theories.

All these theories are primarily concerned with the analysis of the language of morals. Any theory which is non-subjective is objectivistic. Ethical judgement become subjective when they depend on the psychology of the person who alters them. If a moral judgement is reduced to natural science (especially psychology) with true or false formula then that is naturalistic. If they are not reducible to natural science then they are non-naturalistic. If any moral judgement is neither true nor false, but consists of the expressions of feelings or emotions, and then it is emotive. If a moral theory is based on motive to determine its rightness or wrongness, then that is motivist. Deontological theory does not depend upon motive or consequence but upon the obligation or duty. If the rightness or wrongness of an action is determined based on the effect, then that is known as a consequence theory. All the theories whether classical or modern are having critical estimation which really enriches our knowledge of ethics.

2.5 RELIGION

Another important branch of philosophy is religion which deals with the establishing of an intimate rapport with the Supreme Being or Reality or God. It has been generally claimed that philosophy without religion will lead to dogmatism or dry intellectualism. Similarly religion without

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philosophy will culminate in superstition or blind observances. Hence both philosophy and religion are complementary in clarifying the subtle implications of all rituals. The origin of religion is wonder or fear. Ancient people wondered the wonderful structure of the world and postulated that a wonderful superpower must exist to create such a magnificent universe. Some people were terrified over the terrors and horrors of the natural phenomena. As the scientific knowledge of such events was absent in those days, they were afraid of them and each force had been personified as a deity and oblations were offered; prayer songs arose; treatises on adoring such deities also emerged. A few religious people with metaphysical bent of mind wrote commentaries to such religious texts. This attitude enhanced and enriched the glory of that religious tradition. The idea of God has been introduced as a postulate and any religion with a God Supreme is based on belief, faith, love, hope and harmony. The existence of God has been proved from three angles; i) logical, ii) scriptural and iii) experiential. Logically there are five proofs such as ontological, cosmological, moral, teleological and design. Scriptures vouchsafe for the existence of God revealed by eminent sages and saints. Experience of God in the bottom of the heart and soul is the best proof for the existence of god. The all-pervasive, all-knowing and all-powerful God is essentially required for human life mainly for expressing love or technically known as devotion or bhakti. For, God is personified as the very embodiment of love and this love of God towards mankind is expressed through creation, preservation, destruction and bestowal of grace. It is God's grace that sustains human beings at every moment. There are a few religions which deny the existence of a Supreme God, like Jainism and Buddhism, but they convey the idea that man can be elevated to the level of God through virtuous and compassionate living. The dwelling places for God have been constructed such as temple, church, mosque, gurudwara etc., and a few days are designated as auspicious and special rituals, festivals, prayers, worships etc. are offered to the presiding God in the dwelling spot. The firm belief is that God will redeem the afflicted souls and bring them ashore from the onslaught of transmigratory existence. It is the human soul which has been tantalised between the sacred and the profane. The

luring phenomenal world has an admixture of suffering and happiness; but the engrossment in divine ecstasy will engender self illumination and lead to divine communion which is characteristically termed as the 'path of no return.' The existence of the soul also has been proved logically and intuitively as well. Self-realization becomes an inevitable prelude to God-realization. It is the soul which knows with the help of the mind and sense organs, but relinquishes the empirical entanglements so that it can move towards God and enjoy His perennial bliss eternally. Philosophy of Religion also analyses deeply the problem of evil. Some religions declare that man has invited evils due to baser temperaments and baseless temptations; some other religions emphatically hold that it is God who has caused evil so that only after the experience of the torture of evil forces, mankind will engage in overcoming them for which the holy scriptures and discourses of enlightened personalities serve as the guiding spirit. But still the question remains. If god is benevolent and merciful, evil should not exist; but evil persists. Therefore God is not omniscient and evil is a thorn in the gracious nature of God. Religious scholars endeavour to appropriately settle the issue of evil. Most of the religions are mainly concerned with the notions of bondage and liberation. Once again the idea of soul and the conception of God are involved in this process. The soul before embodiment was pure and free, but after entering into the body it becomes bound due to self-centredness, selfish activities and attachment towards the peripheral worldly objects. Through serious involvement in religious engagements and systematic adoration with sincere devotion, the devotees believe staunchly that they can overcome bondage and attain liberation. Becoming recipients of God's grace is the only remedy to all human maladies. The everlasting solace from the worries of the world is the objective of religious life. Another interesting factor in the religious philosophy is religious language especially found in the revelatory texts. When the saints are soaked in divinity they undergo some peak, but unique experiences which cannot be expressed at that time. Afterwards they recollect the past events and reveal them for posterity and for the betterment of the world. While doing so they refer to God's nature, soul's movements and the pernicious aspects of the world which fall under the legitimate

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province of the philosophers. The revealed texts contain perfect semantics, syntax and pragmatics. This phenomenon has been attributed to divine mystery. Besides metaphysics, logic, ethics and religion, philosophy has a few applied avenues like philosophy of beauty dealing with the delightful joyous enjoyment or aversion due to ugly nature of objects of beauty. Technically this subject is known as aesthetics. Linguistic philosophy deals with the role of language in philosophical explanations, words, sentences, meaning and their interpretations are well analysed in developing sensible expressions. Political philosophy gives a fairly good account of origin of states, forms of government, social contract theories, the role of rulers and citizens in political settings etc. Social philosophy develops the views about human relationship in social aspects, such as group formation, social conflicts, social change etc.

Check Your Progress 1

Note: Use the space provided for your answer.

1. How do you understand 'Philosophy'? and Explain.

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2. Relate philosophy with other disciplines.

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2.6 CHARACTERISTICS OF INDIAN PHILOSOPHY

By 'Indian Philosophy' we mean the philosophical systems emerged from the Indian soil. Some scholars call it Hindu philosophy. It is not so, since a few non-Hindu systems are included such as Carvaka, Jainism and Buddhism which are really critical of Hindu doctrines. Indian philosophy has been designated as 'darsana' which is generally translated as philosophy, but it really means intuitive vision. 'philosophy' is accepted as the nearest equivalent term to darsana. A few saints of the highest order develop certain unique or mystic experiences and reveal them for the benefit of posterity. The spiritual heritage commences with such revelations and they are testified by reason by a few sages who have developed metaphysical bent of mind. The intuitive vision consists of the wisdom about reality and the secrets of human life both inner and outer. The interpretations of such wisdom form the basis of philosophical inquiry pertaining to metaphysical doctrines, logical truths, ethical codes and religious practices. The book *sarva darsana samgraha* written by Sri Madhavacariya contains the quintessence of a few systems of thought evolved in ancient India. A large number of scholars, taking into account the contents of this work as the basis, have written volumes of work of Indian philosophy from the historical, conceptual, textual, evaluative and descriptive perspectives. It has been proclaimed that Indian Philosophy is scripture-based. The revelations of the saints have been codified and they are classified as having broadly the ritualistic sections and the section on wisdom or jnana. The general name given to the holy text is 'veda' which has been derived from the root, 'vid' which means to know. The Vedic scripture is the ancient treasure trove which exemplifies the cultural heritage as well as religio-philosophical aspects of the Vedic systems. It contained both ritualistic and philosophical materials. Philosophical system like Purva Mimamsa directly developed its doctrines from the ritualistic portion and other schools of Vedanta built up their philosophical system from the upanisadas, the philosophical portion of the Vedas. Generally Indian systems are classified as orthodox and heterodox systems, astika and nastika systems, on the basis of acceptance or rejection of the Vedic authority. The philosophical schools that accept the vedic authority are the following; Nyaya, Vaisesika, Samkhya, Yoga, Mimamsa and

Vedanta. Carvaka, Jainism and Buddhism do not accept the vedic authority.

2.7 SPECIAL FEATURES OF INDIAN PHILOSOPHY

1. Almost all the schools of Indian thought emphatically declare that moksha or liberation is or should be the ultimate goal of life. Only the puranas describe the life after death pointing out the existence of hell and heaven with popular anecdotes. Intellectually it implies that one must free oneself from the cycle of births and deaths by putting an end once for all to the strife-torn life. To achieve this ambitious goal, the Indian philosophers suggest certain means starting from lower values to reach higher and the highest values. Wealth and sensuous enjoyment are considered as having lower values, while dharma or righteousness is regarded as the higher value. Obviously moksha is the highest value. These four values are obligatory in the life of everyone on this earth and hence they are called as purusarthas, the human values.

2. Indian Philosophy expects the seekers after truth and release to lead a life of renunciation. The life of attachment will engender suffering while the life of detachment will result in eternal solace. In the Bhagavad Gita, Lord Krishna categorically asserts that a life of renunciation alone will enable the aspirants to reach the domain of God. So all the schools of thought have treated 'suffering' as one of the motivating factors for philosophical thinking. Only when the mind is purified through non-attachment, it will have pure and perfect wisdom and rest on selfillumination, the real prelude to moksha. In fact, suffering or painful experience in life give the motivating force to promote new vistas of thinking and acting. Buddha built up philosophical doctrines on the edifice of suffering and all his noble truths centred around this concept only. The only difference that is noticed among the schools of philosophy is that according to the theistic thinkers only by the grace of God one can overcome suffering, while others insist upon individual efforts through moral, physical, psychological and spiritual means.

3. The commencement of Indian philosophy based on suffering prompted a few critics to label Indian thought as pessimistic. Even though Indian philosophy looks at the darker side of life in elucidating the issues emerging in life, the mission with which one has to overcome suffering overcomes the criticism too, i.e. Indian thinking though starts with pessimism passes through optimism and culminates in eternal pragmatism. The Indian thinkers have realised the truth that a vision without a mission is blind; a mission without a vision is drudgery and a healthy combination of both vision and mission will make human life prosperous. The pleasure which we enjoy is mixed with pain is engendered in painful situation. The seers assert that it is possible to eliminate pain altogether and enjoy a life of bliss, ananda. Hence they are seriously concerned with sat, existence which is the truth also, cit (consciousness), and ananda (everlasting happiness).

4. In the hierarchy of values, Indian thinkers have classified as lower values, higher value and the highest value. The axiological approach in human life becomes immense in this analysis. Carvaka system considers kama, sensuous pleasure as the only human value, purusartha, while artha or wealth serves as the means to achieve such ambitious aims. But the orthodox schools treat both kama and artha as the lowest and lower values respectively. They cannot annihilate the human afflictions thoroughly. They are to be checked and continued as to regularise normal human existence. On the other hand they consider dharma, righteousness, as the higher value and moksa as the highest value. Only men of virtuous living can aspire for a blissful life where there is no iota of pain. While explaining the state of liberation, mukti, some thinkers advocate jivan mukti, liberation while alive and videha mukti, liberation after the disintegration of body and soul. As salvation becomes the salient feature of Indian philosophy it is more optimistic and treats life as having a brighter side.

5. Another important characteristic feature of Indian philosophy is the law of karma, which is based on the scientific law that all actions have equal and opposite reactions and the famous adage, 'As you sow, so you

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reap.’ All the actions will yield the results and the efficacy of the fruits is known as ‘karma’ which has been derived from the root kr, which means action. The karmas which cause us to take birth and store up while we are born is known as sancita karma. The karmas which have started yielding the fruits are known as prarabdha karma and the karmas which we accumulate through our volitional behaviour are known as agamic karmas. Even those systems which do not accept God, believe in the doctrine of karma which is the sole reason for the cycle of births and deaths. Due to the grace of God along with human dharmic endeavours the enforcement of karmic forces may be annulled. The Sancita karma would be totally burnt due to the grace of God through the guru or preceptor. But prarabdha karma which has started fructifying like the arrow sent out of the bow will affect the body and annihilate it. For it cannot harm the soul since it is spiritually strengthened and illumined. All the systems of Indian philosophy, in one way or the other insist upon the moral training as a prelude to metaphysical understanding and religious experience. Only the Carvaka system is rigorous and gives much importance to sensuous pleasure by ignoring righteousness, dharma, and all the cherished norms. The other schools though not explicitly elucidate the significant role of moral codes in human life, they emphasise the necessity of ethical principles to be adapted to actual life leading to virtues and resulting in happiness. Yoga system in the means for attaining Samadhi places yama, the five principles to be refrained from and niyama, the five practices to be adhered to, in the beginning itself. It is generally proclaimed that it will seldom lead to immortality.

6. Religion, an important branch of philosophy, also plays a vital role in Indian thought. Vedic religion is the starting point of philosophy in India. Vedantic thought, especially visistadvaita and Dvaita are directly based on vaishnava religious tradition. Saiva Siddhanta has Saivism and worship of Siva as the religious basis. Advaita at the empirical level does not deny the concept of Isvara and resorting to religious practices. In fact, Sankara has composed several devotional songs on Lord Siva, Sakti, Vishnu and Muruga. Though we have several religious sects with

these religions constituting Hinduism, each religious sect has developed its own speculative metaphysics as well as means for redemption.

7. On par with Western philosophy, Indian philosophy also has dealt deeply with political ideologies, social doctrines, linguistic analysis, aesthetic explanations, cultural heritage and encompasses all the basic features of life. It builds up a fundamental structure with scriptural edifice and rational construction with spiritual super structure.

Check Your Progress 2

Note: Use the space provided for your answer

- 1. What are the general characteristics of Indian Philosophy?

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- 2. Spell out some of the specific features of Indian Philosophy?

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2.8 LET US SUM UP

Mainly philosophy deals with the perennial problems of life. As life is a complex and complicated phenomenon, the role of philosophy is immense in making an enquiry into the issues emerging in human life. Issues concerning with social, political, moral, religious, racial, cultural, linguistic and economic spheres, confront human beings, the impact of philosophical investigation gains significance in explicating the real meaning or goal of life. The unit has deliberated on the nature of philosophy in relation to its different branches and the characteristic features of Indian philosophical systems. Philosophy develops a fascination for wisdom which is different from knowledge. Philosophical wisdom manifests in several ways – mainly theoretical and applied. The former is explanatory while the latter is the combination of both theory

and practice. Rational discussions emanate mainly from four perspectives; metaphysical, epistemological, ethical and religious. By 'Indian Philosophy' we mean the philosophical systems which emerged in the Indian soil. Some scholars call it Hindu philosophy.

It is not so, since a few non-Hindu systems are included such as Carvaka, Jainism and Buddhism which are really critical about Hindu doctrines. Indian philosophy has been designated as 'darsana' which is generally translated as philosophy, but it really means intuitive vision. 'Philosophy' is accepted as the nearest equivalent term to darsana. Indian philosophy spells out supreme goals of human life as purusarthas. Indian Philosophy expects the seekers after truth to lead a life of renunciation. The seers assert that it is possible to eliminate pain all together and enjoy a life of bliss, ananda. Hence they are seriously concerned with sat, existence which is the truth also, cit (consciousness), and ananda (everlasting happiness). While explaining the state of liberation, mukti, some thinkers advocate jivan mukti, liberation while alive and videha mukti, liberation after the disintegration of body and soul. As salvation becomes the salient feature of Indian philosophy it is more optimistic and treats life as having a brighter side. The law of karma, is based on the scientific law that all actions have equal and opposite reactions and on the famous adage, 'As you sow, so you reap.' Religion, an important branch of philosophy, also plays a vital role in Indian thought. On par with Western philosophy, Indian philosophy also has dealt deeply with political ideologies, social doctrines, linguistic analysis, aesthetic explanations, cultural heritage and encompasses all the basic features of life.

2.9 KEY WORDS

Metaphysics: Branch of Philosophy dealing with 'being.'

Epistemology: Theory of knowledge, dealing with meaning of knowledge, process of attaining valid knowledge and certitude of knowledge

Darsana: Indian term used generally to mean 'Philosophy.' Literally it means 'seeing' or 'having a glimpse' of truth.

Purusarthas: Supreme goals of human life, like wealth, pleasure, righteousness and liberation.

2.10 QUESTIONS FOR REVIEW

1. How do you know the Metaphysics?
2. How do you discuss about the Logic and Epistemology?
3. How do you highlight the Ethics or Moral Philosophy?
4. How do you know about the Religion?
5. How do you discuss the Characteristics of Indian Philosophy?
6. How do you know the Special Features of Indian Philosophy?

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2.12 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 2.2
2. See Section 2.3, 2.4 and 2.5

Check Your Progress 2

1. See Section 2.6
2. See Section 2.7

UNIT 3: MODERN INDIAN THOUGHT: BACKGROUND II

STRUCTURE

- 3.0 Objectives
- 3.1 Introduction
- 3.2 Itihasas - Epics
- 3.3 Ethical Insights of Epics
- 3.4 Political Thought in Epics
- 3.5 Eighteen Puranas
- 3.6 Bhagavat Gita
- 3.7 Idea of God in Gita
- 3.8 Three Margas in Gita
- 3.9 4 Path of Bhakti as means to Liberation
- 3.10 Let us sum up
- 3.11 Key Words
- 3.12 Questions for Review
- 3.13 Suggested readings and references
- 3.14 Answers to Check Your Progress

3.0 OBJECTIVES

The unit attempts to give a general outlook of the popular scriptures of Indian tradition namely the epics, puranas and the Gita. The popularity of them is due to their narrative style with illustrations, mythological stories and dialogical forms. They do contain high philosophical notions, but given in a popular language. Emotional attachment and devotion towards personal deities and God are the general outcome of this sort of literature.

3.1 INTRODUCTION

In Sanskrit tradition, scriptures are divided into two types: Revealed Texts (Sruti – what is heard) and Remembered Texts (Smṛti – what is remembered). The four Vedas and 108 Upanishads come under the Sruti category and Bhagavat Gita, 18 Puranas, Sastras, Tantras, Agamas and many others, come under Smṛti category. Smṛti literally means

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recollection or memory. It is a secondary authority; it derives its authority from sruti. Its object is to expand and exemplify the principles of sruti or the Vedas. The smritis consist of Gita, Brahma Sutra, Itihasas (epics), Puranas (chronicles and legends), Sastras (codes of law), Agamas and Tantras (manuals of worship). The distinction between sruti and smriti is important for two following reasons; 1. In case of conflicting views, Sruti's views will hold good. 2. Without requiring any change in the sruti, the smritis preserve the authority admitting changes in it.

Agamas Agamas are that which has been handed down as a tradition. These are the scriptures dealing with the worship of a particular aspect of God. They prescribe detailed courses of discipline for the worshipper. Each agama consists of four sections. They are philosophy, mental discipline, rules for the construction of temples and images, religious practices. The agamas are divided into three according to the deity that is worshipped. The Vaishnava agamas (also called the pancaratra and vaikhanaśa agamas) for Vishnu, the Saiva Agamas for siva and the sakta agamas (tantras) for sakti. Each glorifies its particular deity.

Sastras These are codified laws regulating the society from time to time. The important law givers are: Manu, Yajñavalkya and Parasara. Their codes of law are known as Sastras. Dharmasastra constitutes another very important source of Indian ethics and philosophy in which detailed rules of conduct and practical moral instructions are given. Manusmṛiti: according to Manu by following dharma one attains perfection. Manu prescribes duties for all the four stages of life and four different categories of persons in the society. This book of Manu comprises the laws of Manu which has become Aryan laws. Manu is considered to be great law giver in Vedic period. The code of conduct has three divisions; rituals, discharge of social responsibility and atonement for sins. They contain 'prescription and proscription.' They are like constitution and penal code. They emphasize two aspects of life; 'dharmic' and social. The role of ritual is restricted to individual life; household work to be precise. These codes have some rigidity imposed in their interpretation and implementation. Fixation of duties and emphasis upon duties

resemble, to great extent, the directive principles enshrined in the constitution. While four-fold division of society is one type, fourfold division of individual life is another. Smriti is very clear about not only four classes, but also four stages (brahmacharya, garhastya, vaanaprastha and samnyasa) in the life of an individual. There is no scope for switching from one position to another in a random manner. This will help us to infer the kind of political system which smriti supported. Surely, smriti did not support democratic system, though during Vedic age democratic system flourished.

The Bhagavata Purana (Devanagari: भगवतपुराण; Bhāgavata Purāṇa) also known as the Bhagavatamahapurana, Śrīmad Bhāgavatam (श्रीमद् भगवतम्), Srimad Bhagavata Mahapurana, or simply Bhāgavata, is one of Hinduism's 18 great Puranas (or Mahapuranas, meaning 'great histories').

Originally composed in Sanskrit, this most studied, popular, revered, and influential Purana is an epic Vaishnava poem consisting of 18,000 shlokas (or verses) over 12 skandhas (or cantos). Its interconnected and interwoven narratives, teachings, and explanations focus on the forms (or avatars) of Vishnu particularly Krishna as the ultimate, primeval, transcendental source of the multiverse (including the demigods and gods such as Vishnu) – as well as the lives of his greatest devotees.

It was the first Purana to be translated into a European language; a French translation of a Tamil version in 1769 by Maridas Poullé, which introduced many Europeans to Hinduism and 18th-century Hindu culture during the colonial era. So its very important to discuss in the era of Indian philosophical phase of contemporary world.

The Bhagavad Gita (/ˌbʌgəvəd ˈɡiːtɑː, -tə/; Sanskrit: भगवद् गीता, IAST: bhagavad-gītā, lit. "The Song of God"), often referred to as the Gita, is a 700-verse Sanskrit scripture that is part of the Hindu epic Mahabharata (chapters 23–40 of Bhishma Parva).

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The Gita is set in a narrative framework of a dialogue between Pandava prince Arjuna and his guide and charioteer Krishna. At the start of the Dharma Yudhha (righteous war) between Pandavas and Kauravas, Arjuna is filled with moral dilemma and despair about the violence and death the war will cause. He wonders if he should renounce and seeks Krishna's counsel, whose answers and discourse constitute the Bhagavad Gita. Krishna counsels Arjuna to "fulfill his Kshatriya (warrior) duty to uphold the Dharma" through "selfless action". The Krishna–Arjuna dialogue cover a broad range of spiritual topics, touching upon ethical dilemmas and philosophical issues that go far beyond the war Arjuna faces.

The Bhagavad Gita presents a synthesis of Hindu ideas about dharma, theistic bhakti, and the yogic ideals of moksha. The text covers jnana, bhakti, karma, and Raja Yoga (spoken of in the 6th chapter) incorporating ideas from the Samkhya-Yoga philosophy.

Numerous commentaries have been written on the Bhagavad Gita with widely differing views on the essentials. Vedanta commentators read varying relations between self and Brahman in the text: Advaita Vedanta sees the non-dualism of Atman (soul) and Brahman as its essence, whereas Bhedabheda and Vishishtadvaita see Atman and Brahman as both different and non-different, while Dvaita Vedanta sees dualism of Atman (soul) and Brahman as its essence. The setting of the Gita in a battlefield has been interpreted as an allegory for the ethical and moral struggles of the human life.

The Bhagavad Gita is the best known and most famous of Hindu texts, with a unique pan-Hindu influence. The Gita's call for selfless action inspired many leaders of the Indian independence movement including Bal Gangadhar Tilak and Mahatma Gandhi; the latter referred to it as his "spiritual dictionary".

3.2 ITIHASAS - EPICS

Itihasa is epics. The two well-known and popular epics from Sanskrit tradition are the Ramayana by Valmiki, and the Mahabharata by Vyasa. Though the Ramayana and the Mahabharata are two epics which have influenced literature for several centuries in all parts of India. The Ramayana accepts the principles of Sanatana Dharma and duties of ruler in particular. The aim of the epics is to drive home to all the laws of the smrtis and the principles of the sruti by means of the exploits of their great national heroes – Rama and Krishna. The Ramayana is the account of the deeds of a divinely great hero who set an example for the entire human race. It deals with ideal conditions of humanness a sense of brotherhood obedience to moral law firmness of character, honesty, sacrifice and unbounded goodness. Mahabharata has a more profound theme which involves history, mythology, ethics and metaphysics. It is the history of Bharadas, a royal family of North Indian which divided into 2 parties, pandavas and Gauravas, and so the war breaks out between them. It is an encyclopedia of Hindu dharma. The epics are essentially different from the early Vedic literatures. They arose not among the priestly classes but among traditional bards called sutras. These also served as charioteers who witnessed the actual battle-scenes and described them at first-hand in their ballads. They are martial poetry, concerned not with the praise of deities but of kings and nobles, not connected with the details of sacrifices, but with events like wars, and imbued not with higher philosophical motives, but with the practical purpose of gaining some reward from the audience before whom they were recited. We do not have them in their original and unhampered form. They are added to by different hands at different periods. To the nucleus many pieces of the ancient bardic poetry containing legends connected or unconnected with the life of the epic heroes, of sacred poetry dealing with numerous myths and legends of brahmanical origin. And large sections devoted to philosophy and ethics, cosmologies and genealogies in the fashion of puranas, legends, fables and parables. These additions indicate the great popularity which this epic has enjoyed at all times. The zealous spirit of compilers to bring together all that could be collected in it. The three dimensional view of Mahabharata – on

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mundane plane, the story deals with the realistic account of a fierce war or annihilation with its interest centred on the epic characters.

The meaning on the ethical plan views the war as a conflict between the principles of dharma and adharma, between good and evil, between justice and injustice, in which the contending parties are regarded as incarnations of devas and asuras and the war ends in the victory of dharma. On the ethico-psychological plane, the epic aims at impressing upon the reader, the paramount of moral values. On the transcendental plane, which takes us beyond dharma and adharma, the war is fought not only in the kuruksetra but also in our own minds; this perpetual battle between the higher self and the lower self of man for establishing mastery over the body is symbolized by the fight between the cousins for sovereignty. Here we are face to face with the deep mysteries of life. The self under the guidance of the super self emerges successful in this conflict, after he has destroyed with the sword of knowledge ignorance embodied in his illegitimate desires and passions symbolized by his relatives, teachers, elders and friends ranged on the other side. Individual self, jivatman is Arjuna; absolute self is Krishna. Dhrtarastra is a symbol of the vacillating ego-centric self, while his sons 'symbolize in their aggregate the brood of ego-centric desires and passions. Vidura stands for 'buddhi,' the one pointed reason, and Bhishma is tradition, the time bound element in human life and society. Though symbolism is not applied to all characters, the metaphysical interpretation leads us to the deeper meaning of the epic. The epic poets, 'are using every means in their power to expound, illustrate, and popularize, what the philosophy of the self, a lofty philosophy of ethical autonomy, with emphasis on the application of these principles to the problems of daily life.' It will serve our purpose if we concentrate on philosophical component of the Mahabharata. We can trace two philosophical issues in this work; one is expounded in the Bhagavad-Gita, rather in a very unsatisfactory manner, because it is mainly a work in theistic tradition. Second one is morality and polity expounded by two prominent characters; Vidura and Bhishma. But these philosophical issues in this work suffer from a serious drawback – draw back from philosophical point of view. Nowhere in this

work do we find discussion, or criticism which is the hallmark of philosophy. More than anything else, what we find is only a sermon.

3.3 ETHICAL INSIGHTS OF EPICS

From the point of view of ethics, it is desirable to regard some characters as personification of virtue. Vidura and Bhishma belong to this category. In contrast to these characters in the Mahabharata, we have other characters which are regarded as personification of evil. Why should any epic portray evil characters? This is one question. Are they in a broader perspective, really evil forces? This is another question. The second question is much deeper philosophically and cannot be answered easily. First one is slightly easier to handle. An epic must be vast. 4 Hence it ought to include all facts of world and all aspects of life. So evil characters ought to find place in any epic worth the name. Vidura's exposition of moral principles begins with a clear distinction between shreyas (desirable) and preyas (pleasing). He compares shreyas with medicine which is not palatable. It is immediately followed by a second analogy to demonstrate the status of pleasure which is invariably accompanied by evil. To make this concomitant relation explicit, Vidura compares pleasure with honey, pleasure seeker with one who collects honey and evil with abyss and says that the pleasure hunter is busy only in seeking honey unmindful of impending danger of falling into the abyss. In the Mahabharata, Vidura plays his role on three occasions. On second occasion, Vidura plays the role of a counselor. His counseling has moral base. He makes an explicit distinction between two states of mind; those of wise man and ignorant. While Plato speaks of four cardinal virtues, Vidura speaks of six cardinal vices. Greed is one among them. He makes out a case for wise man by listing the remaining vices - lust, anger, irrational attachment, arrogance and jealousy – which he does not possess. There is no need to describe the personality of one who is free from these vices. Dharma according to Vidura consists in everyman doing his own duty and this is the cardinal principle of welfare state. Vidura talks of death and the need to accept the same. Death and fear are nearly inseparable if man does not accept that death is inevitable. In this

context Vidura accepts reality, i.e., human nature and maintains that man hardly follows wisdom.

Check Your Progress 1

Note: i) Use the space given below for your answer.
ii) Check your answer with that given at the end of the unit.

- 1. Discuss about the Itihasas – Epics.

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- 2. How do you know about Ethical Insights of Epics?

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3.4 POLITICAL THOUGHT IN EPICS

Bhisma’s advice to Dharmaraya, specifies only the duties and responsibilities of ruler with no mention of the duties of citizen. Against this backdrop, it becomes obvious that in real sense, citizen is the king and ruler is his guardian. Bhisma’s lecture not only explicitly mentions king’s qualities and duties but also it is first ever treatise on public administration. King should be proactive, truthful and straightforward. According to Bhisma, these are the most important qualities of king. He should be compassionate but not too soft. The essence of ‘rajadharmā’ is safe-guarding the interests of citizens. In fact, Bhisma lists thirty-six qualities in an ideal king which are necessary to follow rajadharmā without which the citizens do not receive protection from the king. Foreign policy is another aspect of public administration. Foreign policy involves two forces, enemies and friends. The role of friends is not much

highlighted. But he emphasizes that king should know how to deal with enemy. Prudence is always the guiding force. Bhishma makes it very clear that war is not the solution. Nor did he mean that enemy can be spared. Constant vigil, concealing one's own weakness and proper judgment only can ensure safety and security. All these descriptions apply under normal circumstances, whereas in distress even enemy should enjoy compassion because a humanitarian treatment may destroy enmity. Ultimately, humane outlook scores over other considerations.

Check Your Progress 2

Note: i) Use the space given below for your answer.

ii) Check your answer with that given at the end of the unit.

3. Discuss the Political Thought in Epics.

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3.5 EIGHTEEN PURANAS

Purana is a 'story of the old days' and is more than a 'myth.' It is a record of stories of antiquity. Having no parallel in western literatures, these are meant for the celebration of religion, the glorification of saints and kings, and the edification of readers, whose faith is to be strengthened. They are prolix, flowery, repetitive, derivative from earlier models, with a good deal of borrowing, and conflation and lacking even the slender thread of history. Although we cannot date puranas by its character of repeating the stories of the old days, one can trace their composition from 300 CE to 1000 CE. They speak of ascendancy of this or that main god in the evolving pantheon, they tend to dedicate to that god, around whom the old stories are retold. Puranas is devotional material from the bhakti tradition; the stories about the gods who are the objects of people's loyalty, and practices of various kinds appropriate to

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the worship of those gods. These consist of chronicles and legends and genealogy of kings. They are treatises of history, of cosmology, with various symbolical illustrations of philosophical principles and so forth. According to tradition there are 18 puranas. These are the scriptures dealing with the worship of a particular aspect of God. They prescribe detailed courses of discipline of the worshipper. Each agama consists of four sections. They are philosophy, mental discipline, rules for the construction of temples and images, religious practices. The agamas are divided into three according to the deity that is worshipped. The Vaisnava agamas (also called the pancaratra and vaikhanasa agamas) for Vishnu, the Saiva Agamas for Siva and the sakta agamas (tantras) for Sakti. Each glorifies its particular deity. People's response to their gods is in terms of religious practices of bhakti, prayers, ceremonial hymns, gifts given to Brahmins and gods, vows to service, sraddhas or ritual practices and tirthas. The doctrine of avatar (divine incarnation) is fully developed in the epics and the puranas. The purpose of an avatar is; 1. for protection of the virtuous, 2. for destruction of the wicked and for the establishment of dharma (moral order). According to the puranas there are 10 avatars of Vishnu. Matsya –fish, Kurma –tortoise, Varaha – boar, Narasimha – the man-lion, Vamana – dwarf, Parasurama – Rama with the axe, Ramachandra – hero of the Ramayana, Krishna – the god of Bhagavad gita, Balarama – Warrior Rama, Kalki - the hero on a white horse who is to come at the end of the kali-yuga. The gods are stratified, for there appear both vedic and post vedic deities together. Of the vedic gods, Indra, Agni, Soma, Vayu and Surya reappear in puranic lore, but they are no longer central, as they were to vedic ritual and some of their functions have changed. It is as if they have been demoted in favour of the famous Hindu 'triad' of Brahma, the creator, Vishnu the preserver, and Siva the destroyer, who dominate puranic literature. Each of the three has a goddess as consort; Brahma's wife is Sarasvati, patroness of music and learning; Vishnu's wife is Lakshmi, goddess of fortune, sometimes beneficent and sometimes not; and Siva's wife is Parvati, daughter of the Himalaya mountain. Notable exception is found in Devimahatmya, section of the Markandeya purana, in which the ferocious Durga and the black Kali created spouseless out of the combined energy of the gods,

become manifest to do combat with demons. Though other minor deities appear, the three major gods play an important role. The divine population includes a host of supernatural beings, like pitrs, dead ancestors, gandharvas, apsarases, devas, asuras, raksasas. They are the instruments of popular education. Dharma or social duty reflects the same Hindu law codes basically Brahminical, and is given in illustrative stories, and in lecture form. The puranas, "...afford us far greater insight into all aspects of phases of Hinduism – its mythology, its idol-worship, its theism and pantheism, its love of God, its philosophy and its superstitions, its festivals and ceremonies, and its ethics, than any other works."(M. A. Mehendale, "The Purans," in History and Culture, vol.3. the Classical Age, 1954, p.296.)

'Purana' word has two slightly differing etymological meanings; pura (past), ateetam (Lost), anaagatam (about to happen) – is one meaning. pura (past), bhavam (happened) is another. In terms of structure purana consists of five components. They are; Description of nation or nations and their history, History of creation, History of re-creation, Description of dynasties, Story of each Manu (Manvantara) First and fourth components do incorporate elements of history. However, there is a vital difference between history and mythology. History follows a certain method and therefore, at some point to time or the other, it is possible to dispute what a historian claims, because history tries to gather as many evidences (not facts) as possible. Puranas, however, are altogether different. The relevance of evidences is totally alien to puranas. It is, therefore, impossible to refute what puranas claim. Nor can we defend the same. In addition to five components mentioned earlier, many puranas deal with cosmology. Perhaps this is the only topic common to philosophy and puranas. Interestingly, one purana, viz., vayu-purana attempts at geography, music, etc. Apart from the neglect of evidence, puranas suffer from one more defect. All puranas combine legends related to gods and demons, life after death, etc. which disqualify mythology from becoming worthy of serious philosophical study. In defence of puranas, it can be said that though puranas are related to mainly theological issues, they include almost all activities of life and

hence they ought to occupy an important position in the list of disciplines. But this all-inclusiveness itself is a serious defect.

3.6 BHAGAVAT GITA

In Sanskrit tradition there are many gita literatures. One that got popularity as it is attributed to Krishna and formed part of the famous Mahabharata, is Bhagavat Gita. The term 'bhagavad' means Lord, gita means song, and so the meaning of Bhagavat gita is literally, 'Song of the Lord.' This is the literature written in poetic form that must have been compiled around 200 BCE. In the battle of kurusetra Lord Krishna urges Arjuna to do his duty, good or evil without any attachment for the fruit of actions (niskama karma). Gita is short beautifully harmonizes the philosophy of action, devotion and knowledge. Three gunas satva (principle of light), rajas (source of activity), tamas (responsible to resist the actions) are explained well. There are two possible approaches to the Gita. One is regarding it as a sacred text in conformity with tradition; second, regarding it as a philosophical text. The first alternative is irrelevant to us. The second one is disappointing, because we cannot find much philosophy in it. Whatever little philosophy that can be traced in the Gita is of minor importance only. Generally, we expect consistency in any philosophical argument. But this is totally alien to the Gita. If so, what is the position of the Gita within the framework of philosophy and what are its virtues, if it has any? Three features are prominent in the Gita; knowledge, social obligation and devotion. The confluence of these principal features constitutes what is popularly known as YOGA. There is no need to consider its role in life which the Gita has explained. What is important is its position in philosophy. But there is no reference to its philosophical foundation anywhere in the Gita. For example, consider 'devotion' (bhakti). Devotion is sensible only when 'Bhakta' is distinct from Paramatma; not otherwise. In other words the refutation of the Advaita is a prerequisite to accept the relevance of bhakti. But nowhere do we find any reference to Dvaita or Advaita in the work. On the contrary, the Gita concludes by merging obligation or karma and knowledge in 7 Bhakti. It shows that religion receives precedence over

philosophy. This becomes a stumbling block in studying the Gita from a philosophical perspective.

Check Your Progress 3

Note: i) Use the space given below for your answer.

ii) Check your answer with that given at the end of the unit.

4. Discuss the Eighteen Puranas.

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5. Describe Bhagavat Gita.

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3.7 IDEA OF GOD IN GITA

In Gita, God is more personal. He is identified with Krishnavatara. He is named as purusothama. Purusothama means one who is a supreme being and intelligent with the mystical mind. He becomes a ground for mutable and immutable aspects of the universe that is he is purusothama in whom the whole world is grounded. Everything works by his divine intelligence and he is the creator of everything he is the ultimate cause principle of everything and has power of everything. And so, he is both transcendent and immanent. Wherever dharma is on decline the Supreme Being purusothama embodies himself to protect the upright and to punish the wicked and to establish dharma. Though he is unborn and imperishable lord of beings, yet comes into the world in his own images to maintain dharma in the universe. (Gita 4:6). Verse 14:27 says, “I am the upholder

of immortal and imperishable. Brahman of absolute bliss” Purusothama is an embodiment of karma (actions). He is ceaselessly busy in maintaining the cosmic model. Avidhya should be overcome by the right knowledge. So we should unite our will and intelligence with God without expecting any fruits of our actions. Thus, he becomes the object of faith and devotion, source of mercy and love. (Gita 9:31). The concept of avatar is prevalent even from the time of Vedas. Upanishads speak of avasavata (partial manifestation of God or avatar is full conscious descent of god, yet into phenomenal world accepting the conditions of becoming). Wherever dharma is on decline the Supreme Being Purusothama embodies himself to protect the upright and to punish the wicked and to establish dharma. 7:24. though he is unborn and imperishable lord of beings. Yet comes into the world in his own images to maintain Dharma in the universe 4:6. Thus, we find in Gita, God is of love and grace who evokes faith, love and devotion.

3.8 THREE MARGAS IN GITA

Karma, jnana, bhakti are three paths proposed as spiritual disciplines by Gita for the betterment of one’s wealth. Karma Yoga: according to Gita every individual is expected to be karma-yogin ethically and intellectually virtuous. A karma yogi is the one in whom there is an absence of pride, conceit, vanity, egoism and presence of forgiveness, sincerity, purity, steadfastness, self-control, renunciation, strong devotion to the Lord, reverence to the master and love for the scriptures. So if one does his duty, by his very duty, he becomes karma-yogin (niskama karma). Jnana Yoga: one should be jnana yogi also. Jnana of Brahman or purusothama refers to his wisdom and so for the jnana-yogin this jnana is an essential quality for his liberation. Bhakti Yoga: It insists on devotion. In this devotion a devotee should be a sincere and continuous seeker of truth. And so, he should try to get the jnana about the supreme being by loving the sacred scriptures. One of the means to do so is saranagathi which means total self-surrender of oneself to God. One point becomes clear from the Gita; no one can attain moksha if he or she renounces this world. Renouncing the world is tantamount to renouncing obligations. Hence in defence of the Gita one assertion can be unhesitatingly made,

that the Gita does not prioritize spirituality at the expense of worldly life. However, neither the charge that it does so, nor the countercharge that it does not, is philosophically insignificant. But this point is mentioned because attainment of moksha in relation to karma has primary importance in the Gita. While Jnana stands for realization at highest level, Karma assumes a very different meaning. During the Vedic age, Karma meant only performing Yajna. But in the Gita it has come to mean social obligation. Yoga came to be understood as dedication. Hence, Karma Yoga may be understood as discharging duty with a sense of commitment. The most important element in the Gita is the doctrine of nishkama karma which consists in discharging obligations in an impersonal manner. This attitude literally debar yagas because one performs it with selfish motive. The Gita however, never advocated that karma should be renounced. What it clearly asserts is that 'Karma Phala' should be renounced. It only sidelines personal interest and upholds societal interest. Thus individual becomes the means and society the end. An impersonal approach to duty does not affect the performer in any manner, i.e., neither success nor failure affects him or her. This attitude is 'Samatva manobhava'—equanimity of mind. It is necessary to clarify the relation between the meaning of karma and varna. At this stage, chaturvarnya (four-fold classification) becomes relevant. Translated to ordinary language, it means commitment to profession. 'chaturvarnyam mayasritva gunakarma vibhagshcha'. It means guna (quality) and karma (profession) determine Varna. To this statement we can add another, quality determines profession. Commitment to profession is what Dharma is. The Gita makes a clear distinction between commitment and interest. Commitment is impersonal, whereas interest is personal. Vested interest is well-known. But there is nothing like vested commitment. When vested interest affects an individual, he may resort to prohibited means. But impersonal commitment does not result in this sort of selection. The maxim, 'ends do not justify the means' is implicit in the Gita. One more aspect remains to be mentioned. There is a mistaken notion that there is hierarchy in profession. It is not the case as far as the Gita is concerned. But there is a distinction between 'good' and 'bad' or 'constructive' and 'destructive'. It is good to discharge duty which is in

conformity with one's own nature. Otherwise, it is bad. Clearly, there is division of labour, and it is in the interest of society that such division is made mandatory. Therefore qualitative distinction in profession is strongly disapproved.

3.9 FOUR PATH OF BHAKTI AS MEANS TO LIBERATION

The term bhakti is defined as “devotion,” or passionate love for the Divine. Moksha, or liberation from rebirth was not in the following of rules, regulations or societal ordering but it was through simple devotion to the Divine. Within the movement at large, useful distinctions have been made by contemporary scholars between those poet-saints who composed verses extolling God with attributes or form, namely, “saguna” bhaktas, and, those extolling God without and beyond all attributes or form, “nirguna.” While the differences between these two branches are indeed 9 important, their overarching similarities cannot be minimized; both focused on singular devotion, mystical love for God, and had a particular focus on a personal relationship with the Divine. A clearer expression of Bhakti began to be formed during the Epic and the Puranic periods. Texts such as the Bhagavad Gita and the Bhagavata Purana clearly explore Bhakti Yoga or the Path of Devotion as a means to salvation. In the Bhavat Gita, Lord Krishna preached the message of devotion to a personal God. Bhakti (love of God) not only leads the religious man to liberation, for this is a grace God is willing to bestow on all who seek to know him and love him, but is the goal itself, uniting man to God in eternal and dependent state of being. The God of Bhakti is gracious to men and has compassion for all. He is especially benevolent to those who love Him.

His devotees are dear to Him. It is thus man loves response to this divine graciousness on which he acknowledges himself utterly dependent for his salvation. Bhakti is a very important topic found in the scriptures and with various shades of meanings in different contexts. The word bhakti is used in the scriptures in two different meanings. Bhakti means devotion

towards God. Devotion is love directed towards a higher principle. Reverential love can be defined as devotion. We talk about matr bhakti and pitr bhakti. In our tradition, we look upon the parents as of worship. Similarly, we talk about guru bhakti, desa bhakti and isvara bhakti. Therefore, in general, bhakti is love towards a higher principle, especially love towards God. Three forms of love are 'means- love, end-love and self-love. Scriptures point out that all forms of love that a human being entertains are directed towards only three things. The first one is love of goal, wanting to achieve some end. Secondly, it is because we love them that we want to acquire them. Since the means are useful to accomplish the ends, we love the means also. The third object of love is oneself. Everyone loves himself or herself. The scriptures point out that there is a gradation in the intensity of these three forms of love. Love of the means is the least in its intensity. Love of the end is medium and love of oneself is the highest form of love, wherein the love has got the highest intensity. Most of the time love for people is purely the love for the means to accomplish the end. And often money is the end. Therefore the love for the end is superior to the love for the means. I love various ends hoping that they will give me comfort, security, happiness. It is for my benefit, my comfort, my security, my happiness, I love various ends.

Three grades of devotion Scriptures point out that the intensity of love depends upon how you look upon God, because different people see God in different ways. The way you look upon God will determine the intensity of love. Majority of people look upon God only as the means for various worldly ends. As long as you look upon God as a means, that love is called mandabhakti (inferior devotion). The next set of people is still rare. They don't look upon God as means for various ends. They are mature enough. Their understanding of God is clearer. They are able to choose God as the end of life. The end of life means the goal of life. They know god represents security. God represents peace. God represents happiness. They know that everyone is seeking security, peace and happiness alone. Naturally their love of God is as the end and therefore it is more intense than the previous one. Therefore, this bhakti is madhyama bhakti. Uttama bhakti is third and rarest form of love which

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is the most intense form of love. It is a love in which I look upon God neither as the means nor even as the end. The lord and the self being identical, God-love is equal to self-love. Since self-love is the most intense love, that form of love is called *uttama bhakti*. 10 For *manda bhakti* god is dear. For *madhyama bhakti* god is dearer and for the *uttama bhakta* god is the dearest. Krishna beautifully elaborates this in the seventh and the twelfth chapters of the Gita. There are nine forms of *bhakti*. First three are, *manda*, *madhyama* and *uttama bhakti*, where in *bhakti* is the love of God. The next three are: *kara rupa*, *upasana rupa* and *jnana rupa bhakti*, wherein *bhakti* means spiritual discipline. The last there are *eka*, *aneka* and *arupa bhakti*, depending upon our understanding of God.

Check Your Progress 4

Note: i) Use the space given below for your answer.

ii) Check your answer with that given at the end of the unit.

6. What is the Idea of God in Gita?

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7. Discuss the Three Margas in Gita.

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8. Discuss the four Path of Bhakti as means to Liberation.

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3.10 LET US SUM UP

While Bhakti Yoga and Dvaita Vedanta are the prominent teachings, states Rukmani, various passages show a synthesis that also includes Samkhya, Yoga, Vedanta, and Advaita Vedanta.

Bhakti

Cutler states the Bhagavata is among the most important texts on bhakti, presenting a fully developed teaching that originated with the Bhagavad Gita. Bryant states that while classical yoga attempts to shut down the mind and senses, Bhakti Yoga in the Bhagavata teaches that the mind is transformed by filling it with thoughts of Krishna.

Matchett states that in addition to various didactic philosophical passages the Bhagavata also describes one of the activities that can lead to liberation (moksha) as listening to, reflecting on the stories of, and sharing devotion for Krishna with others. Bhakti is depicted in the Purana, adds Matchett, as both an overpowering emotion as well as a way of life that is rational and deliberately cultivated.

Samkhya

Kapila Muni.

Surendranath Dasgupta describes the theistic Samkhya philosophy taught by Kapila in the Bhagavata as the dominant philosophy in the text.

Sheridan points out that in the Third Canto, Kapila is described as an avatar of Vishnu, born as the son of the sage Kardama Muni, in order to share the knowledge of self-realization and liberation with his mother, Devahuti; in the Eleventh Canto, Krishna also teaches Samkhya to Uddhava, describing the world as an illusion, and the individual as

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dreaming, even while in the waking state. Krishna expounds Samkhya and Yoga as the way of overcoming the dream, with the goal being Krishna Himself.

Sheridan also states that the treatment of Samkhya in the Bhagavata is also changed by its emphasis on devotion, as does Dasgupta, adding it is somewhat different from other other classical Samkhya texts.

Advaita

Sringeri Sharada Peetham is one of the Hindu Advaita Vedanta matha or monastery established by Adi Shankara.

Kumar Das and Sheridan state that the Bhagavata frequently discusses a distinctly advaitic or non-dualistic philosophy of Shankara. Rukmani adds that the concept of moksha is explained as Ekatva (Oneness) and Sayujya (Absorption, intimate union), wherein one is completely lost in Brahman (Self, Supreme Being, one's true nature). This, states Rukmani, is proclamation of a 'return of the individual soul to the Absolute and its merging into the Absolute', which is unmistakably advaitic. The Bhagavata Purana is also stated to parallel the non-duality of Adi Shankara by Sheridan. As an example:

The aim of life is inquiry into the Truth, and not the desire for enjoyment in heaven by performing religious rites,

Those who possess the knowledge of the Truth, call the knowledge of non-duality as the Truth,

It is called Brahman, the Highest Self, and Bhagavan.

— Sūta, Bhagavata Purana 1.2.10-11, Translated by Daniel Sheridan

Scholars describe this philosophy as built on the foundation of non-dualism in the Upanishads, and term it as "Advaitic Theism". This term combines the seemingly contradictory beliefs of a personal God that can be worshiped with a God that is immanent in creation and in one's own self. God in this philosophy is within and is not different from the

individual self, states Sheridan, and transcends the limitations of specificity and temporality. Sheridan also describes Advaitic Theism as a "both/and" solution for the questions of whether God is transcendent or immanent, and credits the Bhāgavata with a 'truly creative religious moment' for introducing this philosophy. The text suggests that God Vishnu and the soul (atman) in all beings is one in quality (nirguna).

Bryant states that the monism in Bhagavata Purana is certainly built on Vedanta foundations, but not exactly the same as the monism of Adi Shankara. The Bhagavata asserts, according to Bryant, that the empirical and the spiritual universe are both metaphysical realities, and manifestations of the same Oneness, just like heat and light are "real but different" manifestations of sunlight.

Dharma

The Dharma wheel.

Kurmas Das states the Bhagavata Purana conceptualizes a form of Dharma that competes with that of the Vedas, suggesting that Bhakti ultimately leads to Self-knowledge, Moksha (salvation) and bliss. The earliest mention of bhakti is found in the Shvetashvatara Upanishad verse 6.23, but scholars such as Max Muller state that the word Bhakti appears only once in this Upanishad; and that being in one last verse of the epilogue it could be a later addition, and that the context suggests that it is a panentheistic idea and not theistic.

Scholarly consensus sees bhakti as a post-Vedic movement that developed primarily during the Puranas era of Indian history. The Bhagavata Purana develops the Bhakti concept more elaborately, states Cutler, proposing "worship without ulterior motive and with kind disposition towards all" as Dharma. T.R. Sharma states the text includes in its scope intellectual and emotional devotion as well as Advaita Vedanta ideas.

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The text does not subscribe, states Gupta and Valpey, to context-less "categorical notions of justice or morality", but suggests that "Dharma depends on context". They add that in a positive or neutral context, ethics and moral behavior must be adhered to; and when persistently persecuted by evil, anything that reduces the strength of the "evil and poisonous circumstances" is good. That which is motivated by, furthers, and enables bhakt is the golden standard of Dharma.

Yoga

Sarma states that the Bhagavata Purana describes all steps of yoga practice, and characterizes yoga as bhakti, asserting that the most important aspect is the spiritual goal. According to Sarma and Rukmani, the text dedicates numerous chapters to yoga, such as Canto 10 (chapter 11), which begins with a declaration that Siddhi results from concentrating one's mind on Krishna, adding this substitutes the concept of a "personal god" in the Yogasutras of Patanjali, and contrasts with Patanjali's view that Siddhi is considered powerful but an obstacle to Samadhi.

In other chapters of the text, Rukmani states, Śuka describes different meditations on aspects of Krishna, in a way that is similar to the Yoga Sutras of Patanjali.[80] However, adds Bryant, the Bhagavata Purana recommends the object of concentration as Krishna, thus folding in yoga as a form of bhakti and the "union with the divine". Bryant describes the synthesis of ideas in Bhagavata Purana as:

The philosophy of the Bhagavata is a mixture of Vedanta terminology, Samkhyan metaphysics and devotionalized Yoga praxis. (...) The tenth book promotes Krishna as the highest absolute personal aspect of godhead – the personality behind the term Ishvara and the ultimate aspect of Brahman.

— Edwin Bryant, Krishna: A Sourcebook

Sheridan as well as Pintchman affirm Bryant's view, adding that the Vedantic view emphasized in the Bhagavata is non-dualist, as described within a reality of plural forms

3.11 KEY WORDS

Puranas : Ancient legends or histories of heroes and gods.

Bhakti : Devotion or love towards Personal God.

Nishkama karma : Doing action without any attachment to the fruits of them.

3.12 QUESTIONS FOR REVIEW

1. Discuss about the Itihasas - Epics
2. How do you know about Ethical Insights of Epics?
3. Discuss the Political Thought in Epics.
4. Discuss the Eighteen Puranas.
5. Describe Bhagavat Gita.
6. What is the Idea of God in Gita?
7. Discuss the Three Margas in Gita.
8. Discuss the Path of Bhakti as means to Liberation.

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3.14 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 3.2
2. See Section 3.3

Check Your Progress 2

1. See Section 3.4

Check Your Progress 3

1. See Section 3.5
2. See Section 3.6

Check Your Progress 4

1. See Section 3.7
2. See Section 3.8
3. See Section 3.9

UNIT 4: SWAMI VIVEKANANDA: UNIVERSAL RELIGION

STRUCTURE

- 4.0 Objectives
- 4.1 Introduction
- 4.2 The philosophy of Vivekananda
- 4.3 God, cosmos and Human Person
- 4.4 Yoga - the ways of realisation
- 4.5 Towards universal religion
- 4.6 Let us sum up
- 4.7 Key Words
- 4.8 Questions for Review
- 4.9 Suggested readings and references
- 4.10 Answers to Check Your Progress

4.0 OBJECTIVES

After this unit, we can able to know:

- The philosophy of Vivekananda
- God, cosmos and Human Person
- Yoga - the ways of realisation
- Towards universal religion

4.1 INTRODUCTION

Swami Vivekananda was born in an educated and well-to-do family in Calcutta, on 12th January 1863. His father was a famous lawyer, educated and a well-versed person in modern liberal thought and scientific outlook. His mother was pious, wise and devoted to God. He studied the Western thought which ingrained in him the quality of critical enquiry and analysis. His inborn spiritual characteristics and his rational outlook were at tussle. He turned towards the Brahmo Samaj which

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rejected idol worship and formulated the formless worship of God. His meeting with Swami Ramakrishna in the year 1881 was the turning point in his life. He accepted Swami Ramakrishna as his friend, philosopher and guide. An extensive travel that he made almost 2 throughout India after the death of Ramakrishna in 1886 provided him the opportunity to get acquainted with the social and economic situation of the country. Meanwhile he participated in the Parliament of Religions at Chicago. This particular meet witnessed the transformation of Vivekananda from an unknown sage to a spiritual and religious celebrity. He founded the Ramakrishna Ashram at Belur, near Calcutta. In 1899, he undertook a second journey to the West. He breathed his last on the 4th of July 1902.

Ramakrishna Mission played a key role in the renaissance of Hinduism. It was established by Swami Vivekananda. It was named after his teacher Sri Ramakrishna Paramhansa. Ramakrishna (1836-86) was a son of soil and never lost his rustic simplicity, He was a mystic who preached selfless devotion of God and ultimate absorption in him. He personified the rebirth of ancient tradition in the midst of growing westernisation. He preached the people to follow the path of selfless devotion and claimed that service of man was service of God. He asked his disciples to live pure life, free of passions, desires, hatred and pride. He condemned no one and saw good in all. It was his firm belief that the religions of the world were not contradictory but were various phases of one eternal religion. His disciple 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 imitations of the western methods. He had three alternatives before him. First, to follow the path shown by Raja Ram Mohan Roy and join Brahmo Samaj, Secondly, to follow the path of total renunciation and go to Himalayas to attain the goal of liberation. Thirdly, to follow the path of service to the society and to create social awakening in the minds of the people about resuscitation of the Indian society. Vivekananda chose the third path and told the Indians to see Narayana in the form of a poor beggar dying of starvation. Thus, for Vivekananda the Ramakrishna Mission should stand for selfless service of the people, ceaseless efforts

to find truth and thereby for reawakening of the spirit of India. During Vivekananda's life time.

Swami Vivekananda was born in a well-to-do family of Calcutta. His early life was not very eventful. In 1881, he happened to meet Swami Ramakrishna Paramahansa whom the former accepted as his philosopher and guide. After the death of Ramakrishna in 1886, he undertook an extensive travel of almost the whole of India. In 1893 he addressed the World Parliament of Religions at Chicago. After his return, he founded the Ramakrishna Ashram at Belur, near Calcutta. He breathed his last on the 4th of July 1902. Aurobindo Ghosh was born on the 15th of August 1872 at Konanagar, West Bengal. He had his early education in the Loretto Convent School of Darjeeling, and was taken to England at an early age of eight. In 1885 he was sent to St. Paul's school, London, where he developed a special fascination for some classical languages like Greek and Latin. On completing his studies he appeared for the I.C.S examination, was successful in the written test, but could not qualify in the riding test. In 1893 he came back to India and joined the Baroda State Service, where he found enough leisure to read ancient Indian Philosophy. He remained in Baroda for about ten years, after which he devoted himself to political work till he was arrested in 1908. During his imprisonment he underwent a spiritual transformation, which took him to the ways of a Yogi. In April 1910, he shifted to Pondicherry, where he stayed till he breathed his last in 1950. Sri Aurobindo Ashram, Pondicherry, began to publish the Complete Works of Sri Aurobindo in a uniform library edition and it continues to do so. These works contain all the writings published earlier in the 30-volume Sri Aurobindo Birth Centenary Library (SABCL), as well as around 4000 pages of new texts.

Vivekananda is an idealist as he believes the ultimate reality to be spiritual. Reality is one absolute Brahman. Real is a 'whole' implies that there must be parts. But absolute is perfect unity, and therefore the distinction between parts and whole completely vanishes. The absolute Brahman is also beyond space, time and causation, and thus changeless. The changeless absolute is indeterminate without any attribute. However,

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the absolute can be described as satchit-ananda. Love is the essential core of ananda (bliss). Metaphysically speaking, reality is absolute Brahman, and the same reality viewed from religious point of view is God who is allpervasive, present everywhere and in everything. God God is personal. We find two currents flowing in the philosophy of Vivekananda: one that resembles the Advaita Vedanta and the other one that reminds of the theism of the Bhakti-cult. He who is supremely real is also the object of our devotion and worship. An outright rejection of God is impossible as God is presupposed as the necessary support and ground of both the world and the soul. One may gather the following arguments for the existence of God from the teachings of Vivekananda: (1) Argument from Design: The vastness, harmony and the grandeur of the world lead us to suppose that there must be an architect, an intelligent designer of the universe. (2) Argument from Causality: Everything in the universe is by turn a cause and an effect. This causal series leads to an ultimate cause, which is the Uncaused Cause, the Absolute Being, God. (3) Argument from Unity: The universe expresses an essential unity of all things. The things that look very different from each other are really and basically one and the same. This fact of unity reveals the most underlying and unifying principle of all things, namely, God. (4) Argument from Love: Love consists in discovering oneself in the object of love. In the act of love, the distinction between 'me' and 'thou' would vanish. The conclusion is that the reality behind everything is just one, supreme principle of love: God. (5) Argument from Authority of Scriptures: So long as we have not been able to know and realize God, we can base ourselves on the authority of the scriptures. From the point of view of existence and reality, God alone is there, but from the point of view of our finite knowledge, scriptures appear to be prior, and we can rely on their authority in teaching about God. (6) Argument from Analogy: He takes up the analogy of a beautiful picture. That person enjoys a picture who looks at it without the intention of buying and selling. Similarly, the whole universe is the picture of God, which would be enjoyed by humans when all their desires have vanished. (7) Argument from Necessity of Notion: The notion of God is a necessity on various grounds. It is necessary because God is the Truth and Truth is necessary.

In the same way, God is necessary because God is freedom. The fact of human freedom presupposes the ideal of absolute freedom which is Divine Freedom. Again God is necessary, because the very condition of existence involves God. (8) Argument from Intuition: Every human has the capacity to experience God directly through intuition if one is prepared to follow the path of rigorous religious discipline and meditation. The rational 'proofs' are needed only so long as the capacity to have a direct vision (intuition) is not developed.

World World (cosmos) is God's creation, which is the expression of the Creator in finite forms. The Absolute has become the universe by passing through time, space and causation. Of course, this description implies that in Absolute there was neither time, nor space, nor causation since the Absolute is beyond all change. Space, time, and causation are not metaphysical realities, but mere forms through which God makes creation possible. Although a form is not a metaphysical reality, it is neither real nor false. The forms are like waves in an ocean. The waves are the same as the ocean, yet different. Similarly, the world is as real as the waves. Jagat mithya of Sankara, according to Vivekananda, does not mean mere illusion, but that which has no reality of its own, without any permanent value. It means that which is constantly changing. Creation is timeless. God is eternally creating. Creation and evolution go together.

Maya Maya is the power of the Creator. It is the principle of change, which makes creation possible. But in Advaita Vedanta, maya is the power that creates illusion; it is that Divine sakti which has the capacity of deluding human into believing that the world is real. Vivekananda disagrees with this position. For him, maya reflects the fact of contradiction that the universe so clearly exhibits. For instance, wherever there is good, there is evil; wherever there is life, there is death, and so forth. Finally, all contradictions are to be resolved, and therefore, maya has to be superseded. But the superseding act does not completely cancel or negate that which is superseded. Even when maya gives way, it gives way only to find that all the time it was lying within the bosom of Brahman itself. Its being superseded does not take away from it its

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distinctive role that it had been playing so long. Maya is neither existence nor non-existence, but something in between Absolute Being and non-being. Human The picture of human that emerges in the philosophy of Vivekananda is an organized unity of the physical and the spiritual. Human is physically superior to all other animals because human's physical nature is better organized and exhibits a greater unity. This uniqueness of human's physical nature is also due to the presence of spirituality in the person. The true nature of atman is identical with Brahman. The two are basically identical and their difference is only apparent. Normally we do not have an awareness of this identity, but certain experiences and realizations can be taken as pointers towards this. The most usual example is the feeling that one is capable of such an identity.

Freedom and Karma The real nature of human is freedom. It constitutes the very essence of the soul. It is not correct to say that freedom belongs to the soul since soul itself is freedom. Freedom does not mean absence of all kinds of determining factors. It does not mean 'no-determination' at all, but it means self-determination in which the free agent is not determined by anything else but by himself. In this way, freedom and karma no longer remain incompatible with each other. Karma determines human's nature, but it is human's karma. One's own actions create tendencies that bear fruit for the future. Secondly, karma does not contradict human's freedom. It is because final escape rests ultimately with one's own actions. By one's own good deeds, one can win over one's ignorance and suffering. That shows that human is basically free.

Immortality Vivekananda admits that it is not possible to give an exact and scientific demonstration of the soul's immortality. However, this notion cannot be brushed aside as a delusion since a notion cannot keep on deluding generations after generations. The soul, in fact, survives death. This survival assumes the form of rebirth and finally the realization of immortality. True immortality can be attained only when the 'cycle' of birth and rebirth is stopped. The following are some of the evidences for immortality: (1) Simplicity of Soul: The soul is immortal

because it is simple. Simplicity is the absence of complexity. What is liable to destruction is invariably something complex. (2) Infinite Potentialities: Human has infinite potentialities. Human has the capacity to go beyond every task that one is faced with. (3) Yearning for Liberation: Our yearning for liberation from death is a sign of immortality. For, our genuine desires do have a real object. It shows that our desire for immortality itself is an evidence of immortality.

Liberation and the Means One of the most important concepts of Hinduism is that of mukti (liberation). The liberation can be attained through the practice of yoga. Of the numerous yogas, Vivekananda proposes the following four: karma-yoga, bhakti-yoga, jnana-yoga, and raja-yoga. (1) In Karma-Yoga, work is not done due to compulsion, but out of a sense of duty. The karma-yogi works as a free being, unattached to all self-interest. Such work leads to knowledge, which in turn brings liberation. (2) Bhakti-yoga is a genuine search for the Lord in love. Love of God grows and assumes parābhakti or supreme devotion in which all forms and rituals vanish. In bhakti-yoga, one trains to control one's feelings and emotions and gives the soul higher and higher direction towards God. (3) Jnana-Yoga explains the meaning of 'Thou art that' and tells human that one is essentially divine. In jnana-yoga the entire energy of the body can be concentrated in the direction of knowledge. In course of time this concentration will become more intense, and the individual may attain the stage of complete concentration or samadhi. At this stage, even the distinction between the Self and Brahman will vanish. It is a stage of perfect unity. (4) Raja-yoga is the method of realization through the mystic union of the lower Self with the higher Self. It restrains the activities of the mind, and with the cessation of the activities of the mind, attachment and bondage disappears. It produces certain super-normal powers, which the aspirant should ignore so as to attain liberation. When a person goes into samadhi or superconscious stage, one comes out as a sage and attains metaphysical and transcendental knowledge.

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Religion Religion is a necessity of life. For, first, there is a longing of a higher kind which shows that religion is a necessary aspect of life. Second, religion is inevitable, and it cannot be given up. Trying to give up religion will itself become a religion. Third, the historical fact of the survival of religion itself – unlike politico-social institutions – is an evidence of its necessary character. Origin of religion: Religion originates in human's attempt to go beyond the senses. Human experiences uneasiness within when certain phenomena appear as beyond one's ordinary perception and understanding. Nature of religion: Religion is inherent in the very constitution of human. The nature of religion can be known by analyzing the religious sense, which is universally present with all the three elements in it: the cognitive elements, the feeling elements and the conative elements. These elements are never present in equal proportion or degree, but the nature of religion is determined by the preponderance of this element or that. For example, where there is a preponderance of feeling, religion tends to be mystical; where there is emphasis on knowledge, religion is intellectual and abstract; and where there is predominance of volitional elements, religion becomes practical and ritual. But true religious consciousness harmonizes all these aspects into a unity. Characteristics of religion: (1) Supernatural Content: The supernatural content provides a religion with its uniqueness and distinguishes it from all other forms of disciplines. (2) Transcendence: Religion transcends not only the limitations of the senses, but also the power of reasoning or of pure intellectual deliberation. (3) Abstractions: Religious facts are more or less abstractions which are super-sensuous, like 'the ideal unity,' 'the ideal of humanity,' and so on. (4) Awakening of spirituality: To say that religion is a spiritual awakening is to emphasize that it begins in an awareness of the inadequacy of sense and reason. (5) Social and moral content: A distinction is usually made between morality and religion by saying that morality serves social purpose and religion has a value that transcends even the social. However, religion provides a secure foundation and an ultimate sanction to morality. Ethics will ever remain blind and chaotic without this sanction. (6) Mental exercise: Religion is the greatest and the healthiest exercise that the human mind can do. (7) Triple aspects of

religion: Every religion has three aspects or contents such as philosophy, mythology and ritual. Philosophy underlies the whole scope of a religion, setting forth its basic principles, the goal and the means for reaching it. Mythology consists of legends and stories, which concretize philosophy. Ritual is made up of forms and ceremonies that keep men engaged religiously and provide them with structural and organizational unity.

Universal Religion: A universal religion has the following features: (1) It must open its door to every individual who is free to decide one's religion. (2) It must be inclusive of all sects superseding conflicts and tensions that often occur among the various sects. (3) The spirit of universal religion implies acceptance. Acceptance is not just tolerance, which is negative in its import, but positive acceptance in which respect is shown to everyone. God is the essence and ideal of universal religion. (4) Universal religion has to be acceptable to all minds satisfying the largest possible proportion of humankind. Universal religion must harmoniously balance all the aspects of religion namely, philosophy, emotion, work, and mysticism.

4.2 THE PHILOSOPHY OF VIVEKANANDA

The philosophy of Vivekananda is born out of his strong awareness of the social, religious and economic conditions of Indian masses. He realized that the orthodoxy, superstitions, loss of faith in spiritual values etc., are the reasons for at least some of the social evils. The Hindu philosophy, especially, Vedanta which made him known as a Vedantist and the Buddhist philosophy made a great impact upon Vivekananda. Along with these Indian influences, he also carried, on his thought, the influence of Christianity. There were certain other influences too. For some time he was under the influence of Brahma Samaj. It also seems that he was also influenced by the personality of Dayananda Saraswati. The Gita was also a source of constant inspiration to Vivekananda. But it must be admitted that the profoundest influence was that of his master Swami Ramakrishna Paramahansa. It is right to say that swami Ramakrishna revealed him the spiritual path, unravelled and opened his soul, flooded the spiritual consciousness into his soul and removed the

ignorance which obstructed and covered the wave and tide of the unbounded spirit within Vivekananda.

Philosophy on Vedanta:

Vedanta philosophy was one of the most important ancient philosophies of India which believed that God alone was real and the visible world was unreal and the absorption of individual soul in the one supreme soul was the goal of every human being. That was called liberation and it could be achieved with the help of true knowledge. Raja Ram Mohan Roy was a supporter of non-dualistic monism. He expounded the concept of fatherhood of God and the brotherhood of man. But Vivekananda followed the Vedanta preached by his teacher which was rooted in the traditional Indian wisdom of Bhakti tradition, He did not believe in the path of renunciation and asked people to perform their duties in the spirit of selflessness. There were three important principles of Neo-Vedanta philosophy of Vivekananda. They were as follows: s Vedanta believed in the oneness between God and man and the solidarity of Universe. e It did not stand for a life of renunciation but stood for selfless action in the services & humanity. Hence, service of man should be considered as service of God. It propagated the principle of universal tolerance and believed that different religious faiths were different paths to reach the goal of liberation. Thus; for Swami Vivekananda, Neo-Vedanta philosophy stood 'for service, sacrifice and freedom. He did not want the Neo-Vedantists to remain inactive but to work for the awakening of the masses. He wanted young Indians to dedicate themselves in the cause of resurgence of India.

Swami Vivekananda is considered as one of the prophets of the Indian nationalism because ' he tried to awaken Indian people who were lying in deep slumber. He wanted to see the emergence of a strong and self-confident India which would give the message of the Vedanta to the world. He maintained that the Indians should be proud of the & history, culture and religion and should try their level best to reform them - in the light of the demands of time. The awakening of the spirit of India was

the goal for young people. Hence, he asked them to "arise, awake and stop not till the goal is reached." Vivekananda was highly critical of the British rule in India because he held that due to their rule, Indians lost confidence, famines engulfed the land, farmers and artisans were reduced to poverty and penury. The British were exploiting Indians in all the spheres of economic activity. They had let loose the reign of terror and struck fear in the minds of the people. Due to exploitative economic policies of the British government, Indians could not develop their natural resources and her productive potential was sapped. It was imperative that Indians should know the evil effects of the British rule in India. I Vivekananda was of the opinion that the national regeneration of India would begin when people became fearless and started demanding their rights. Also, he asked the Indians to develop solidarity and oneness of the spirit by the eradication of social evils, superstitions and caste-arrogance. He was of the opinion that caste system divided the Indian society into I classes and created the feeling of inferiority, and superiority among them.

He held that though there was a variety of races, languages, religions and cultures in India, there existed a common ground between Indian people. There was a common religious tradition which could be depended upon to build national spirit. According to Europe, the basis of national unity was political ideas but in Asia, religion formed the basis of it. It was not necessarily a particular religion as such, but all religions would help us develop the national integration. For the Indians, religion was a unifying force as the spirituality was blood in the life of India. All differences melted in it. Indians preserved their faith in the most difficult conditions. It was the duty of the educated Indians to make its knowledge available to the people in their oneness and solidarity. He exhorted Indians not to get involved in the divisive issues of race and language and imbibe the spirit of unity. He said that Hindus should not blame Muslims for their numerous invasions because the Muslim conquest came as a salvation to the downtrodden masses in India. One fifth of India did not become Muslim because of sword but because of their egalitarian message. Therefore, national dignity could not be fostered by caste conflict but it

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would be secured by raising the lower to the level of higher classes and not by bringing the upper to the lower level. The privileges of classes should cease and it was the duty of every aristocracy to dig its own grave and the sooner it did so the better. The more it delayed, the more it would fester and die a worse death. India should be of one mind and of one resolve. Hence, we must revive the whole of India. India must conquer the world not with the help of gun, but with the help of spirituality. For the growth of national spirit in India, independence of mind was necessary. India should expose herself to the outside world but she should not get scared of any one because her freedom would come through heroism and bravery. Indians should be proud of their country and declare that all Indians, despite their different castes and religions, are brothers. Thus in Vivekananda's theory of nationalism, there were four important components which were as follows:

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

Swami Vivekananda on Democracy

Vivekananda was a great advocate of democracy and he wanted to awaken the young people to establish free and democratic government in India. For him, the principle of liberty was important because he held that there could not be growth in society as well as that of an individual without liberty. He said that everyone should have liberty of thought, discussion, food, marriage and dress. He wanted to democratize the

Indian society by abolishing caste privileges, by opposing cunning of priest craft and social tyranny. Vivekananda was a supporter of equality of all and pleaded for the abolition of caste and class privileges. He thought that the spirit of equality in India could be inculcated through the spread of knowledge and education. Caste system was a hindrance to the development of India into a strong nation. He held that in democracy, power rested with the people. He was of the view that for the democratization of the country, the western thinkers tried to perfect the political and social order but the thinkers laid more stress on perfection of individual. For, sound social and political institutions were ultimately rooted in the goodness of individuals. For him, religious tolerance was crucial for the growth of democracy because that alone could promote the cause of liberty, equality and fraternity.

Swami Vivekananda on Social Change

Vivekananda wanted an overall development of India and the eradication of poverty and degeneration of the people. He was an opponent of aristocracy and feudalism. He pleaded for bridging the gap between the rich and the poor. For that purpose, he wanted to awaken the toiling masses of the country. He was of the view that in future, the Shudras or those * who were toiling hard would become the rulers of the country. The socialist and anarchist movements in the Western countries indicated this. Vivekananda developed his own theory of social change to explain this. Vivekananda's theory of social change was based on the Indian concept of history. It was a theory of political cycle that visualized periodic and circular change in the regimes on the basis of law of change, with the help of historical evidences from the history of Greece, Rome and India. He held that in every individual, there prevailed three qualities of Sattva (Knowledge) Rajas (Valour) and Tamas (ignorance) and in every society and in every civilisation, there existed four classes of the people. All societies which had developed division of labour had four classes of Brahmins, Kshatriyas, Vaishyas and Shudras. According to Swami Vivekananda, on the basis of historical examples and law of nature, each of this , class in every society governed the country, one

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after another in succession. Vivekananda was of the opinion that in the first stage of human development, in almost all ancient civilisations of the world, the power was in the hands of the Brahmin or a priest. He ruled with the help of magic. His power was overthrown by the Kshatriyas or warriors who formed monarchical or oligarchic governments. But the power of this class was overthrown by the Vaishyas or traders. In most of the modern nations, such as England, the power of controlling society was in the hands of Vaishyas, who amassed wealth by carrying out commerce and trade. They became powerful only in the 16th and 17th centuries. Many a kingly crown had to kiss the ground due to the growing power of commercial classes. Now the Vaishyas had enormous power in their hands. Therefore, the conquest of India was not the conquest by Christianity but it was a conquest by the commercial classes, whose flag was a factory chimney, whose warriors were merchant men and whose battlefields were the market places of the world. It was the opinion of Vivekananda that the power of the Vaishyas would be overthrown by the Shudras.

According to Vivekananda, as per the law of nature, wherever there was an awakening of new and stronger life, there it tried to conquer and take the place of the old and the decaying. Nature favoured the dying of the unfit and the survival of the fittest. The power of the Kshatriyas was brought down because of its dictatorship. He maintained that the real power of the society rested with the Shudras who produced wealth with the help of their labour and power. But they were treated harshly by the ruling classes. But they would gather strength and overthrow the rule of commercial classes. The Shudras would become great not by acquiring the qualities of Brahmins, Kshatriyas or Vaishyas, but by retaining their own qualities as producers of wealth. In the Western world, we had seen that the ranks of the Shudras were growing and with the increase in their awakening, they would capture power. The last phase of social change was the victory of Shudras and the capture of political power by them. The rise of Socialist and anarchist movements in Europe substantiated this.

Thus, in the political theory of Vivekananda, the awakening and freedom of India was synchronized with the rise of Shudras and workers and peasants to political power. He was a supporter of nationalism and provided that basis of Neo-Vedanta to it. He used religion and culture in the cause of nationalism.

Transition of Hinduism

In the social and political ideas of Swami Vivekananda, we had seen the rise of Hinduism and Indian nationalism. New Hinduism became the tool of national consciousness in India. But this consciousness was broad enough to include Muslim, Parsee, Christian and other minorities in India. In the political ideas of Vivekananda, we could see the rudimentary elements of nationalism. But with the growth of national consciousness, Bengal produced another great nationalist thinker in whose political ideas we could see the development and growth of Indian nationalism. In the beginning of the 20th century, nationalism became more ' aggressive and anti-colonial. Sri Aurobindo Ghosh was instrumental in giving radical content to nationalism in India. The Political career of Aurobindo Ghosh began in the last decade of 20th century as he spent 13 years of his life in England to get the best English education. He returned to India and studied history and philosophy. In the process, he became one of the authentic exponents of Hinduism and Hindu philosophy. He joined the extremist group in the Congress and took a leading role in the anti-partition movement in Bengal. During this period, he mobilised people through speeches and writings. He was a leading member of the radical group in the Congress party. The British government tried to suppress the Swadeshi movement. Tilak and Aurobindo were arrested, Lala Lajpat Rai was deported and many were put behind the bars, Along with Aurobindo, his revolutionary brother Barinder was arrested on the charges of sedition. In the trial, Aurobindo was acquitted but Barinder was sent to gallows. In the jail, he had certain spiritual and mystical experiences and as a result, he decided to leave politics and concentrate on the life of philosophy and Yoga. In a brief political career, Aurobindo carried forward the process of the renaissance

of Hinduism on the basis of Vedanta and deepened the concept of spiritual nationalism. Sri Aurobindo's political ideas could be divided into two phases. In the first phase, he expounded the concept of Indian nationalism and developed the theory of passive resistance. In the second phase, as a great sage of India, he wrote extensively on the ideal of human unity and the essential characteristics of Indian model of state building. Thus, in the first phase, he was a militant nationalist eager to liberate his motherland from the bondage. In the second phase, he was a great sage who sought to give message to the world in the ideals of the human unity and nationalism to achieve the goal.

4.3 GOD, COSMOS AND HUMAN PERSON

The philosophy of Vivekananda is idealistic in the sense that he believes in the spiritual character of the ultimate reality. Vivekananda asserts that his idealism is not unrealistic but it is a living ideal capable of inspiring and attracting the human being towards itself. Vivekananda's idealism is monistic. He often describes reality in the fashion of the abstract monist. Basing himself on Advaita he says that reality is one absolute Brahman. According to him this Brahman is beyond space, time and causation, and as such it is changeless. But it does not mean that it remains the same in all points of time. It rather means that the question of time is irrelevant to it. One cannot attribute qualities to the Absolute. It is indeterminate. But at the same time, an attempt can be made to give a working description of the Absolute. He tries to describe the Absolute as Sat-CitAnanda. Vivekananda believes that Absolute and God are not two. He likes to treat the Absolute and God under the same head. Metaphysically speaking, reality is absolute Brahman; the same reality viewed from the religious point of view is God. He feels that the Vedantic distinction between the Absolute and God is redundant. It is here that Vivekananda emphasises the allpervasive nature of God. God is present everywhere and in everything. God is also presented as the one eternal principle. His assertion of God as a human god suggests that the human being bears the spark of Divinity within himself/herself. God is also conceived as the ultimate Ideal of life and existence. This Ideal can be reached through

love. However, the question on the nature of God that Vivekananda speaks of (personal or impersonal God) is a subject of discussion. Many times he describes God as both impersonal and personal. But one who reads Vivekananda has more reasons to tell that he is inclined towards the personal God. But it does not negate his basic loyalty to the Vedantic understanding of God which speaks of an impersonal God. By way of presenting the personal nature of God, his main preoccupation was to bring religion closer to the common people.

The Cosmos: For Vivekananda, God is the only real principle and creation is God's creation. Therefore the creation is an aspect of God. Creation can be best understood as the expression of the creator in finite forms. But the problem remains unsolved; how has the Infinite become the finite? He explains that the Absolute has become the universe by passing through Time, Space and Causation. This description of creation implies that in the Absolute there was no Time, Space and Causation. Then, where do Time, Space and Causation come from? If we say that they are independent entities and they are outside of the Absolute, it will have a repercussion on the ultimate monistic conviction of Vivekananda. But he solves this problem showing that Time, Space and Causation are not metaphysical entities but they are mere forms as they are not independent entities. Time, Space and Causation are dependent on our mind and they change with every change of our mind. One cannot have any idea of abstract space or abstract time or abstract causation. So they have dependent existence. Vivekananda reconciles with the idea of 'jagat' 'mithya' of Shankara telling that Vedanta does not assert the unreality of the world, but its mityavada; it merely emphasises that the world cannot have any fixed or absolute character of its own. It asserts the fact that world does not come out of God as a finished product and creation is not a completed process.

Maya: Vivekananda certainly borrowed the doctrine of Maya from Advaita Vedanta, but, at the same time, one can observe that his conception of Maya is not exactly similar to that of Sankara. Vivekananda shares his understanding of Maya with Sankara while

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telling that Maya is the principle of change, a power that makes creation possible. But Vivekananda disagrees with Advaita Vedanta where Sankara says that Maya is that power which creates illusion. Vivekananda believes that Maya does not necessarily mean being illusory or unreal. It is right to say that in his philosophy of Maya, Vivekananda seeks to express the essential characteristics of the world as it exists, where he says “.....Maya is not theory for the explanation of the world: it is simply a statement of facts as they exist, that the very basis of our being is contradiction...” So Maya is a convenient name for the fact of contradiction that the universe demonstrates. Our 4 whole lives is a contradiction, a mixture of being and non-being. At places, in tune with the Vedantic thinking, Vivekananda also says that Maya can neither be defined as existence or as non-existence. Vivekananda places Maya somewhere in between Absolute being and Non-being.

Human Person: According to Vivekananda, the real human being is a sort of a ‘concentration of spiritual energy’. Man\Woman is a spirit. Man\Woman is not what he\she usually appears to be. He tells that human is spiritual because he\she represents some aspirations and urges which only he\she is capable of having. So it is right to say that the philosophy of Vivekananda presents the human being as an organized unity of the physical and the spiritual. And it is a fact that the importance of body was never undermined in his philosophy.

Check Your Progress 1

Note: Use the space provided for your answer

1. What is the teaching of Vivekananda on the Absolute and God?
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2. How does Vivekananda explain the concepts of Cosmos and Man\woman?

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 What is the concept of Maya according to Vivekananda?

4.4 YOGA - THE WAYS OF REALISATION

According to Vivekananda the soul realises immortality through the process of yoga. It means union or it also stands for a kind of discipline. The way of knowledge (Jnana yoga): The realisation that bondage is due to ignorance is the basis of the way of knowledge. According to Vivekananda, ignorance is the inability to distinguish between the real and the unreal. In other words, it is the ignorance of the real nature of the things. Ways of devotion (Bakthi Marga): This is the way of knowing God through intensity of feeling. Vivekananda says that strong emotions have the capacity to awaken and activate the potential powers of human being. Ordinary emotions can be converted into powerful feelings; ordinary love can be converted into Divine Love or Supreme Devotion. This is the Bhakti Marga.

The way of action (Karma Marga): According to Vivekananda, Karma Marga is a system of ethics and religion intended to attain freedom through unselfishness and by good works. Man\woman has to remain in the world and has to keep on working as well as he\she can. A continuous doing of selfless work enables a person to rise above his\her self, and to feel oneness with everything which is nothing but the realisation of immortality, the realisation of oneness of everything. The way of psychology (Raj Yoga): It is the way of realisation of immortality by controlling the mind and the body. Here the mind and the body are controlled by way of subjecting them to certain physical and mental disciplines. Although Vivekananda speaks of these four ways differently, he says that they are different ways for the realisation of the same goal.

4.5 TOWARDS UNIVERSAL RELIGION

For Vivekananda all religions are attempts to get beyond nature. Seen under this angle, religion appears to be synonymous with spiritual realization. Religion is not in books and temples; it is an actual perception. Only the person who has actually perceived God and soul has religion. Seen empirically as a process it is man's\woman's struggle to go beyond nature and to live in the freedom of the spirit. "Religion is not in doctrines, in dogmas, nor in intellectual argumentation; it is being and becoming, it is realization. Basic elements of religion: Vivekananda distinguishes three main aspects in religion: philosophy, mythology and rituals. First, there is the philosophy which presents the whole scope of the religion setting forth its basic principles, the goal and the means to reach it. The second part is mythology, through which the philosophy is made concrete. The rituals make the philosophy of religion more concrete through ceremonies and various physical attitudes and expressions. In rituals and workship he finds three elements that are found in almost all religions: symbols, name and god-man. Symbols are meant to represent the idea behind them. Holy names are the external expressions of the form; the god-man becomes the special instrument by which the divine becomes manifest to us. Unity of religions: All the religions are good since their essentials are the same. Each man\woman should have the perfect exercise of this individuality but the individualities form a perfect whole. Each religion, as it were, takes up one part of the great universal truth, and spends its whole force in embodying and typifying that part of the great universal truth. It is therefore addition not exclusion. The ideal to be pursued is assimilation and not destruction, harmony and not dissension. If we want to reach a real harmony we cannot be satisfied with an attitude of tolerance; tolerance is a passive attitude; we tolerate error and sin but we do not have to tolerate religions. Our attitude should be of positive respect, sympathy and understanding. The Nature of Universal Religion: A religion is said to be a universal religion only if it is able to fulfil at least two conditions. First, it must be open to all individuals. Secondly, it must provide 6 satisfaction and comfort to every religious sect. Vivekananda is on that opinion that such religion is already there. One fails to

recognize its presence as he\she is lost in the external conflicts of religions. First of all, religions are not contradictory to each other but they are complementary to each other. Problem arises when each religion concentrates only on one aspect of religion. Secondly, Vivekananda makes it clear that there can be contradictory views of the same thing. We view, understand and grasp the truth in our peculiar way. But they are basically of the same reality and therefore complementary to each other. By universal religion, Vivekananda does not mean a religion that will have one universal philosophy, one universal mythology or one universal ritual. The spirit of universal religion demands that one should have the respect for the other ones. A kind of positive acceptance is another important requirement for universal religion. The believer in a universal religion must be broad-minded and open-hearted. At least one element which is common to all religions can be articulated as the element of 'God'. According to Vivekananda, though different religions talk of different aspects of the Truth, as aspects of the same Truth, they are all one. So, to Vivekananda, that Truth is God. Vivekananda believes that the ideal religion must harmoniously balance all the aspects of religion namely, philosophy, emotion, work and mysticism.

Check Your Progress 2

Note: Use the space provided for your answer

1. How does Vivekananda explain the concept of yoga?

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2. What is the nature of the universal religion that Vivekananda speaks of?

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4.6 LET US SUM UP

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Swami Vivekananda has revitalized the Indian thought. He identifies his thought with the philosophy of Advaita and gives the latter a new form. Brahman alone is real and the world is unreal. The body, life, mind, ego and the world are illusions. The Brahman is indeterminate, nameless, formless, eternal, existence, truth-consciousness and bliss. Every religion worships the same Absolute in different ways. Humanism is the dominant aspect in Vivekananda's philosophy and religion. The religion is expressed in service to humanity, universal brotherhood and humanism.

In 19th century, India came under the British rule. Due to the spread of modern education and growing public activities, there developed social awakening in India. The religion of Hindus was very harshly criticized by the Christian missionaries and the British historians but at the same time, researches carried out by the Orientalist scholars revealed to the world, the glorious tradition of the Hindu religion. The Hindus responded to this by initiating reforms in their religion and by establishing new public associations to spread their ideas of reform and social development among the people. They wanted to give new birth to Hinduism. The process of renaissance of Hinduism started with Raja Rani Mollan Roy and it was further developed by the Arya Samaj of Swami Dayanand, the Prarthana Samaj and the Satyashodhak Samaj of Jotiba Phule. Sri Raniakrishna Mission, founded by Swami Vivekananda, played a key role in renaissance and reformation of Hindu society. There was a new interpretation of Vedanta philosophy and Swami Vivekananda and Sri Anand Mohan Ghosh 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 context of reformation and rejuvenation of Hinduism.

4.7 KEY WORDS

Yoga: A Hindu spiritual and ascetic discipline, a part of which, including breath control, simple meditation, and the adoption of specific bodily postures, is widely practised for health and relaxation.

Realization: an act of becoming fully aware of something as a fact.

Universal: relating to or done by all people or things in the world or in a particular group; applicable to all cases

Religion: Religion is a social-cultural system of designated behaviors and practices, morals, worldviews, texts, sanctified places, prophecies, ethics, or organizations, that relates humanity to supernatural, transcendental, or spiritual elements.

Idealism: The theory that maintains the ultimate nature of reality as based on the mind or ideas.

Pantheism: It means that the god is found in everything. It has view that the universe is permeated with God.

Maya: The term maya has multiple meanings. It is mainly centered around the concept of world.

4.8 QUESTIONS FOR REVIEW

1. Discuss The philosophy of Vivekananda.
2. Discuss the God, cosmos and Human Person.
3. Describes Yoga - the ways of realization.
4. Discuss the phrase: Towards universal religion.
5. What is the teaching of Vivekananda on the Absolute and God?
6. How does Vivekananda explain the concepts of Cosmos and Man\woman?
7. What is the concept of Maya according to Vivekananda?

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4.10 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 4.2
2. See Section 4.2
3. See Section 4.3

Check Your Progress 2

1. See Section 4.4
2. See Section 4.5

UNIT 5: BAL GANGADHAR TILAK

STRUCTURE

- 5.0 Objectives
- 5.1 Introduction
- 5.2 Tilak : A Brief Life Sketch
- 5.3 Views on Social Reform
 - 5.3.1 The Controversial Issues
 - 5.3.2 Tilak's Point of View
- 5.4 Economic Ideas of Tilak
 - 5.4.1 Tilak's Views on Economic Issues
- 5.5 Political Ideas of Tilak
 - 5.5.1 Philosophical Foundations of Tilak's Political Thought: Swaraj
 - 5.5.2 Nationalism
 - 5.5.3 Extremism: As an Ideology
 - 5.5.4 Extremism: Programme of Action
- 5.6 A Brief Assessment
- 5.7 Let us sum up
- 5.8 Key Words
- 5.9 Questions for Review
- 5.10 Suggested readings and references
- 5.11 Answers to Check Your Progress

5.0 OBJECTIVES

After this unit, we can able to know:

- To discuss about the Tilak : A Brief Life Sketch
- To know the Views on Social Reform

5.1 INTRODUCTION

The Indian National Congress from, was dominated by western educated Indians. Western political ideas and practices influenced the Congress in

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its early years. Liberalism was the guiding philosophy of the Congress. The cardinal principles of governing the liberal philosophy of the Congress were:

- a) Faith in the dignity of the human person,
- b) Individual's right to freedom,
- c) Equality of all men and women irrespective of race, religion, language and culture. In practice these principles meant
 - a) Opposition to arbitrary rule,
 - b) Rule of law,
 - c) Equality before law,
 - d) Secularism.

The first generation of English educated Indians had an abiding love for the British way of life, a faith in the British sense of justice and fair play, and a deep sense of affection and gratitude towards British rulers. They believed that contact with the British in general, and English education in particular, were largely responsible for exposing them to radical and liberating ideas' such as liberty, equality, democracy and worth of human dignity. British rule was credited with having established law and order and having introduced effective administration.

Like the European liberals, the Indian Congress leaders of the 19th century believed in gradual progress. This was to be achieved through the goodwill and sympathy of the rulers. Hence, they insisted on constitutional methods. National unity was their primary concern. They were against exploiting religious differences for political ends. They insisted on keeping politics away from religion. They were secular in their outlook. The younger generation of educated Indians rejected the

entire thinking of the earlier generation. To a large extent, changed circumstances were responsible for this. They substituted a more radical theory and practice for the achievement of the goal of Swaraj or independence for the country. The elderly leaders of the Congress were shocked by the attitude of the young nationalists. They called them 'Extremists' and dubbed their philosophy as 'Extremism'. These young nationalists (extremists) differed with the earlier liberals in most of their beliefs and practices. The extremists did not share their predecessor's faith in the British sense of justice and fair play. They differed with the liberals in their methods as well. The younger national were wary of the so-called constitutional methods and evolutionary strategy adopted by the earlier generation of leaders. The extremists preferred a radical and bold strategy. These leaders often turned to traditional cultural practices and religious traditions in order to gather support for their movements and mobilize the masses. The younger nationalists thus succeeded in giving to the national movement a new direction and a different outlook. They were able to initiate a process of profound and critical rethinking about the nature of the British rule in India. It must however, be mentioned that changes in the overall socio-economic and political spheres had made it possible for a new and different generation of nationalists to emerge and function successfully. The trio, Lala Lajpat Rai, Bal Gangadhar Tilak and Bipin Chandra Pal popularly referred to as Lal & Pal led the group of young nationalists. Each of them contributed to the development of nationalist thought and movement in India. Here, we propose to study Bal Gangadhar Tilak's contribution to Indian political thought and the national movement.

5.2 TILAK: A BRIEF LIFE SKETCH

Bal Gangadhar Tilak was born in a middle class family of moderate means in the Ratnagiri district of Konkan on the west coast of India on 23rd July, 1856. The family was noted for its piety, learning and adherence to ancient traditions and rituals. His father, Gangadhar Pant was a teacher by profession and a Sanskrit scholar. Young Tilak was thus brought up in an atmosphere of orthodoxy and traditions. This instilled in him a love for Sanskrit and respect for ancient Indian religion and

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culture. His father was transferred to Pune when he was ten years of age. This provided him with an opportunity to get higher education. After completing his graduation in 1876, he studied law. But instead of joining the government service or practicing law, he decided to serve the country. Believing that the best way to serve the country was to educate the people, he and his friend Gopal Gancsh Agarkar decided to devote their lives to the cause of education. They started the New English School at Pune in 1876 and started their career as school teachers. However, Tilak started feeling that educating young children was not enough and that the elderly people also needed to be exposed to the sociopolitical reality. Hence, in 1881 he started two weeklies, 'Maratha' in English and 'Kesari' in Marathi. In 1885 they set up the Deccan Education Society in order to start a college which was later named after the then Governor of Bombay as the Ferguson College. Later, due to difference of opinion between Tilak and Agarkar, Tilak resigned from the society and took over the ownership of the two weeklies. His editorship of these two journals involved him directly in the social and political affairs of the Bombay Presidency. Through his writings in the Kesari, he tried to make the people conscious of their rights. In his writings, Tilak very often invoked the tradition and history of Maharashtra. These writings made him very popular among his people. I (however, antagonized the government and he was imprisoned because of it on several occasions. Tilak was recognised as one of the leading Sanskrit scholars in India. This enabled him to study the classical literature on metaphysics, religion, astronomy and other allied fields. One of his most well known works is the "Orion : Studies in the Antiquity of Veda." In this book he propounded the thesis that Rigveda was composed as early as 4500 B.C. This book brought him recognition as a scholar in oriental studies. His second book was "The Arctic Home of Veda." On the basis of astronomical and geological data he suggested in this book that the Aryans originally belonged to the Arctic region. However his greatest work was the "Gita-Rohasya." It is a philosophical enquiry into the teachings of the Gita. While reinterpreting the Gita, he laid stress on the concept of Karma-Yoga. Instead of renunciation (as its central message). Focusing on a radical national awakening, Tilak

and his colleagues evolved the famous four-point action programme, which was disliked by the existing leadership of the Congress. The Government was alarmed and became more and more impatient and resorted to rigorous repressive measures. Finally. At the horas Congress, the action programme was formally adopted. This was followed by Tilak's arrest who was tried on the charge of sedition. The charge was based on an article that he had written in the 'Kesari.' He was sentenced to six years rigorous imprisonment and was deported to Mandalay. It was here that he wrote his famous Giro Rahasyo. On being released from the prison he once again threw himself into active public life. He popularised the idea of Home-Rule. He died on 2nd October 1920. Tilak believed that the world is the field of God and is real. It is not an illusion or Maya. The individual has to live and strive in the world; it is here where he has to perform his duties. The individual will, in this way, attain spiritual freedom and promote the welfare .of his fellow creatures. Despite his belief in the Vedantic philosophy. Tilak recognised the significance of religion in the ordinary sense of the term. Symbolism and popular rituals were acceptable to Tilak because he felt that these helped in forging a sense of unity and social togetherness.

Check Your Progress 1

- Note: i) Use the space below for your answers.
- ii) Check your answers with the model answers at the end of the unit.

1) What are the cardinal principles of liberalism?

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2) What were the basic differences between the younger nationalists and the senior (liberal) leaders?

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5.3 VIEWS ON SOCIAL REFORM

5.3.1 The Controversial Issues

Following are the main issues around which the controversy over social reforms revolved. In 1888, the social reformers in Pune proposed coeducation for boys and girls in schools and colleges, Tilak opposed the proposal. His argument was that women spent most of their time at home engaged in household activities. Hence, their curricula must be different from the curricula for boys. Separate schools and colleges would be necessary for women to cater to their specific requirements. After her return from America in 1889, Pandita Ramabai started the Sharada Sadan as a home for widows, first in Bombay and subsequently in Pune. This was a kind of residential school for widows and was financed by American missionaries. Tilak however criticized the Sharada Sadan for accepting assistance from foreign sources. Ranade and Bhandarkar who were on the advisory board of the Sharada Sadan did not see anything wrong in taking help from/ foreign agencies. Tilak's criticism however grew sharper and stronger and led to the resignation of Ranade and Bhandarkar from the advisory board, thus bringing to an end the controversy over the Sharada Sadan. This issue is an illustration of the fact that Tilak was a leader who was forceful and whose opinions were always taken seriously. It is this vigour and courage of conviction that made him one of the foremost leaders of the Indian national movement. Yet another controversial issue was the introduction of the Age of Consent Bill (1891) and a similar bill later in 1918. These bills were intended to raise the marriageable age of girls. This was done in order to discourage the practice of child marriage. Tilak however, opposed both the moves on the grounds that these bills, if passed, would amount to interference in the religious affairs of a group of Indians by a foreign government.

5.3.2 Tilak's Point of View

An important question to be asked at this juncture is: Was Tilak a social reactionary? When one studies Tilak's point of view on the question of social reforms, it will be clear that this charge is not entirely justified. Tilak was not opposed to social reforms as such. He agreed that with the passage of time social institutions and practices should and do change. In fact in his own way he waged a battle against orthodoxy. His theory of social reforms, however, was different from that of the liberal reformers whom he opposed. He believed in organic, evolutionary and spontaneous reforms. He insisted upon gradual reforms inspired by and rooted in the heritage of the people. He believed that the human society is always in a state of flux and can change only in a gradual manner. Never is there a sudden and total break with the past. If sudden and total break with the past is artificial, it is always rejected. This in turn creates disorder in society. Therefore, Tilak could not favour the idea of drastic change as contemplated by liberal reformers. He wanted social reforms to be introduced gradually. Tilak cautioned the reformers against wholesale rejection of the past. He urged the reformers to try and adapt (and preserve) the acceptable features of our tradition. Further, Tilak opposed the reformer's thoughtless imitation of the west. Tilak never reconciled with the idea that all that is western is necessarily good. Tilak was openminded and was prepared to accept whatever good the west had to offer. For instance, in his scheme of National Education he included western sciences and technology. His scheme of National Education was a fine blend of all that is good in the Western and eastern traditions of knowledge, tradition and culture. It was a concrete expression of Tilak's own model of social reform. Tilak was of the opinion that most of the evils that plagued the Indian society were the result of foreign domination. The most important task according to Tilak was therefore, the attainment of Swaraj which could be achieved only through united effort of all the people. This was a more important task than social reform as far as Tilak was concerned. He believed that social reforms could be initiated, once India gained independence. Last but not the least, Tilak was opposed to imposing reforms through legislation. He favoured spontaneous changes springing from within the society. Tilak believed

that only such reforms would be effective. Besides, he was against providing an alien government with an opportunity to interfere in the religious affairs of the Indians.

Check Your Progress 2

Note: i) Use the space below for your answer.

ii) Check your answers with the model answers at the end of the unit.

1) What was Tilak's Theory of Social Reform?

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2) Why did Tilak want to postpone the question of social reform?

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3) Why did Tilak oppose the idea of reform through legislation?

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5.4 ECONOMIC IDEAS OF TILAK

Culture and religion had been the main basis of Tilak's nationalism. Nonetheless, he also advocated his nationalism on an economic basis. He accepted Dadabhai Naoroji's 'Economic Drain Theory' and criticised the British Government for ruthlessly exploiting the resources of the country. He wrote that the foreign enterprises and investment in India

have created a delusion of prosperity, while the truth was otherwise. British rule had impoverished the country. The Britishers' reckless policies had destroyed the indigenous industries, trade and art. The alien rulers had allowed a free inflow of European products and the Indian handicrafts etc. were forced to face unequal competition with them. But Tilak realized that a foreign government cannot be expected to accord protection to the indigenous industries. The twin political programmes of 'Boycott' and 'Swadeshi' suggested by Tilak were aimed at generating indigenous and independent economic development. We will discuss these points in detail later. Here it is sufficient to note that 'Boycott' meant determined opposition to foreign goods, whereas Swadeshi supported indigenous production. However, Tilak's views on the immediate questions of providing economic justice to the toiling masses, both in agriculture and industry had always been a matter of debate. His views on some of the issues that cropped up in his days will sufficiently illustrate the point.

5.4.1 Tilak's Views on Economic Issues

As a frank and fearless journalist, Tilak expressed his views on all the issues, small or big, that cropped up during his times. We now propose to discuss in brief these issues and Tilak's views on them. In 1879, the government passed the Agricultural Relief Act to bring much needed relief to the peasants who were being exploited not only by the landlords but also by the money-lenders. The provisions of the Act were moderate. It prohibited the mortgage of land and its transfer on that basis. Tilak's reaction was furious. He took the side of the money-lenders and criticised the Act through his articles in the Kesari. His argument was that it was wrong to hold money-lenders responsible for the plight of the peasants. In fact, it was the moneylenders who provide them with capital to continue cultivation. Moreover, the moneylenders themselves borrowed huge amounts from the urban bankers at a slightly lesser rate of interest. In case, the peasant failed to repay, the money-lender had to suffer. The act provided protection to the peasants but it left the money-lenders totally unprotected. It led to rivalries between the peasants and

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money-lenders. Hence, the Government action in this regard was improper. The law must therefore be scrapped or withdrawn without delay. Tilak criticised these laws on two grounds. On the one hand, he argued on the basis of the theory of free contract between the employers and the employees. He compared the rights of the factory owners with those of the British planters in India. The British planters were free to employ as many workers as they wanted and decided wages and other working conditions as suited them. There was no legal restriction on them. It was free contract between the two parties. Also, he wanted that the government should refrain from intervening in free contract between the factory owners and their labourers. Besides, he argued that the Indian entrepreneurs were already disadvantaged vis-a-vis their British counterparts in India and had to face unequal competition. Tilak remarked pungently that on the face of it, the Act appeared to be an expression of British sympathy towards Indian workers, but in reality, it betrayed England's desire to throttle nascent Indian Industry. However, interesting enough, Tilak supported Indian workers' demands against the British owned companies. For instance in 1897, Tilak and his colleagues forcefully represented the demands of the workers in the British Indian railways and criticised it for not sanctioning them. It appears from the above that Tilak supported the workers' cause against British companies but refused to support their just demands against the native exploiters. In 1897, the government introduced a legislation aimed at regulating Zamindari system in the Konkan area. In the Konkan area, the Zamindars or 'khots' as they were popularly referred to had become extremely exploitative and the act would have regulated the relations of the khots with their tenants. Tilak who was he a khot, was angered by the proposed legislation and wrote a series of articles in the Kesari criticising it. Here his main argument was that Khottenant relations in Konkan were defined by age old traditions. Tilak argued that the authority of the government was limited to the revenue demand. It should not cross the limit and attempt to decide the wages or the service conditions of the workers. Tilak pointed out that the government was not doing so in the case of the tea plantations and should therefore, not interfere with the Khot-tenant relationships either.

Check Your Progress 3

Note: i) Use the space below for your answer.

ii) Check your answers with the model answers at the end of the unit.

- 1) What according to Tilak were the causes of the decline of Indian industry, trade and craft?

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- 2) What was Tilak's arguments against the Factory Legislation?

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5.5 POLITICAL IDEAS OF TILAK

Tilak's main field of concern was politics. It is here that the main contribution of B.G. Tilak is to be found. Tilak, along with his associates Lajpat Rai and Bipin Chandra Pal, was responsible for bringing in a new kind of political thinking and action in the Congress. He analysed the national movement with a sharp focus on its objectives, and the nature of the Indian National Congress in his time. He was convinced that the Indian National Congress had to be transformed into a Congress of the people. It was to be made truly national and democratic, and its old methods of action had to be given up. It had to be more active and dynamic in fighting for its objectives. Now we propose to discuss in brief some of his important political ideas.

5.5.1 Philosophical Foundations of Tilak's Political Thought: Swaraj

Tilak was not an armchair thinker, nor was he a political philosopher in the academic sense. He was a practical politician and his main task was the political emancipation of India. Tilak's political philosophy was rooted in the Indian tradition but it did not reject all that was western. He was inspired by the ancient Indian spiritual and philosophical works. Thus, he imparted a spiritual connotation to his notion of Swaraj. In his view, Swaraj was more than a political or economic concept. Swaraj was more than a law and order mechanism. It was also more than an economic order providing the necessities of life or the luxuries of a pleasurable life. Swaraj, according to him, was full self-government-political, social, economic and spiritual. Thus, Swaraj was something more than mere home rule. Home rule simply indicated a political arrangement of self-rule without severing British connection. Beyond this, Swaraj also implied enlightened self-control of the individuals inspiring detached performance of their duties. Tilak felt that materialism debases human life and reduces it to an animal level. Tilak wanted men to rise-above the level of animal pleasures through self-discipline and self-efforts and attain true happiness by sublimating their desires. Hence, he conceives the fulfilment of human life not only in enjoying rights, but also in selfless performance of duties. Man needs the rights to perform his duties not for the selfish pursuit of animal desires. Man has duties to himself, to his family, to his kith and kin and also to his fellow beings and countrymen. He has to work for the moral, spiritual and material well-being of all of them. This is his duty. However, all this would be possible only if men and women were free from any kind of domination and control. For the realisation of this Swaraj, Tilak accepted the suitability of the western liberal institutions and concepts like constitutional government, rule of law, individual freedom, dignity of the person. and so on. Thus, Tilak's political philosophy represented an interesting mix of the ancient Indian value system and western liberal institutions.

5.5.2 Nationalism

Nationalism basically refers to a feeling of unity, a sense of belonging and solidarity within a group of people. Of course, Tilak also accepted the significance of certain objective factors like common language, habitation on common territory, and promoting and strengthening the subjective feeling of unity and solidarity. According to Tilak, a feeling of oneness and solidarity among a people arising mainly from their common heritage was the vital force of nationalism. Knowledge of a common heritage and pride in it fosters psychological unity. It was to arouse this pride among the people that Tilak referred to Shivaji and Akbar in his speeches. Besides, he felt that by developing a feeling of common interest, a common destiny which can be realised by united political action, the feeling of nationalism could be strengthened. The psychological bond of unity may at times be dormant. In such a situation people would have to be mobilized. Both real and mythical factors were to play an equally significant role in this process. Tilak believed that religion, which had powerful emotional appeal, should be harnessed for the dormant spirit of nationalism. Tilak recognized the tremendous symbolic significance of historical and religious festivals, flags and slogans in arousing a spirit of nationalism. Tilak made very effective use of such symbols. He believed that these factors were more effective than economic factors when it came to mobilizing people. Thus, Tilak propagated the use of symbols in the form of the Ganpati and Shivaji festivals which subsequently acquired tremendous emotional appeal.

5.5.3 Extremism : As an Ideology

Extremism as an ideology was different from the ideology of the moderates. The basis of each of these ideologies was different. The liberal (Moderates) cherished the illusion that British rule was for the good of India. Their assumptions were : i) The British had an extreme sense of justice and fair play. ii) They had come to deliver Indians from the bondage of stagnation, backwardness and irrational tradition. iii)

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British Raj was a part of the divine plan for India's progress, and iv) That the continuation of British Raj was beneficial to India and hence they desired its continuance. / The conclusions that, logically flowed from these assumptions were: i) Appealing to British conscience was sufficient to get one's demands granted. Pressure politics was uncalled for. Constitutional methods should be strictly followed. ii) Politics is a secular matter. Mixing of religion with politics is undesirable and uncalled for. iii) We should win and preserve British sympathy for our cause. It is in our own interest. For this, purity of both the ends and the means is necessary. Wrong ends and wrong means, it was feared, would lead to British hostility and damage our cause. So they insisted that the British should be true to their promises and fulfil them. The British had proclaimed that the good of India was at their heart. In this respect, the moderates were only demanding what citizens of British empire could rightly demand. They would not use the argument of the Natural Right to freedom and independence. In contrast to the above, we propose to study in brief, the ideology of extremism I in two parts :

(A) Assumptions and (B) Logical conclusions. Tilak contributed to, the development of this ideology in a big way.

(A) The Assumptions: Characterization of British Raj Unlike the liberals, the extremists had no illusion either about the generous or 'philanthropic' nature of British Raj or the British sense of justice and fair play. To them, the British were as good or as bad as people anywhere. It was meaningless to ascribe superior and nobler qualities to them in comparison with others. Like people anywhere, they too were driven by selfish motives. They stretched their imperial power over to India in order to enslave the people and exploit her resources, and not with a philanthropic motive to deliver the Indians from the bondage of stagnation and irrational tradition. All this was an imperialist plan and there was nothing divine about it.

(B) Logical Conclusions The conclusions that logically followed from the above assumptions were as follows: The selfish motive of material

gain being the chief drive of the British Raj, it could not be expected to take a sympathetic attitude towards Indian demands and aspirations. The British government did not stop the export of food grains to England even during the worst famine in India. What did this indicate? Only that appealing to their conscience was futile. The British would not concede anything that even slightly harmed their interest. Hence, pressure had to be used in support of one's demands. Mendicancy or praying and begging for benefits would lead us I nowhere.

5.5.4 Extremism: Programme of Action

The philosophy of extremism also included a definite programme of action. This programme was directed towards arousing mass enthusiasm and ensuring people's involvement in the national movement. The task of the extremist leaders was fourfold-educating the people, creating in them self-respect and pride in their own ancient heritage, uniting them and lastly preparing them for the struggle to regain heir lost freedom or Swaraj. The programme of action advocated by the extremists included: (a) National Education, (b) Boycott, (c) Swadeshi and (d) Passive Resistance. Tilak contributed immensely to the development of each of these programmes. We now propose to discuss in brief the content and significance of each of them.

National Education The western system of education introduced in India aimed at creating a class of people who were Indian by blood, but intellectually and culturally closer to the west with an abiding loyalty to the British throne. It had succeeded to a very large extent in its objective. Obviously the nationalists were dissatisfied with this system of education. This wanted education to infuse among the people a sense of respect and affinity for their own religion, culture and heritage. Hence, they drew a different scheme of education which they called 'National ducation'. The objective of this scheme was to remove despondency and skepticism from and to inculcate self-respect in the, minds of the people. This was to be achieved by presenting to them a picture of the greatness of their past. By depicting their own past achievements and glories, it

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was felt that people could be pulled out of their present defeatist mentality. This was expected to render them fit for the great role they were expected to play in the shaping of India's glorious destiny. Under the scheme of National Education, the schools and colleges were to be exclusively managed and run by Indians. Secular education alone was not sufficient because it developed a one-sided personality. Religion has a salutary influence on human personality. It builds morality and courage. But at the same time, secular and practical education was not to be neglected. This was necessary for preparing the youth for their responsibilities in the present-day world. The load of the foreign language study consumed nearly the entire energy of the young boys. It was to be reduced under the new scheme. The new syllabi was also to include technical and industrial education. Thus, under the scheme of National Education, the modern scientific and technological knowledge of the west was to be combined with the knowledge of all that was best and worth retaining in our own heritage.

Boycott B.C. Another plank in the extremists' action programme to pressurise the alien rulers was 'boycott'. Tilak greatly contributed to the development of the theory of boycott and to popularise it. Economic exploitation was one of the primary motives of British imperialism. Their reckless policies were responsible for the total destruction of the Indian industries, crafts, trade and commerce. Indian economy was forced to face unequal competition with the foreign goods which were allowed a free flow into the country. It was meaningless to expect the British rulers to protect our industry and commerce. Self-help alone was the remedy. The tools of this self-help were 'boycott' and 'Swadeshi'. Boycott meant a firm determination on the part of the Indians not to use foreign goods. Besides, it also meant determination not to assist alien bureaucracy to carry on the administration of the country. Obviously, it was a negative tool. Nonetheless, it was expected to help the cause of Indian nationalism in three ways. Firstly, it would hit at one of the primary motives of the imperialists i.e. exploitation. Secondly, it would create determination among the Indian people to sacrifice their immediate interests for the good of the nation. This would help foster the feeling of nationalism

among them, and thirdly, it would help Indian industry. trade and craft to regain their place in the Indian life and economy and develop rapidly under the stimulating influence of nationalism.

Swadeshi Swadeshi was the positive part of bo,yco~~ which was only a negative weapon. The Swadeshi movement exhorted the people to use indigenous products even if they were crude and costly. It also urged the educated Indians to enter the field of production, instead of pressing for bureaucratic jobs. The swadeshi movement also included in it a plan to train Indians in the art of industry and commerce. Obviously, the success of the swadeshi movement depended upon the success of boycott. The more the people resolved to boycott foreign goods, the more would be the demand for swadeshi goods. Swadeshi was thus a positive programme to reconstruct Indian irpdustry, trady and craft and rescue it from its dilapidated condition. Besides, it was also a powefful political weapon to cripple imperial interests in the domination of the country.

Passive Resistance The last but not the least weapon of the nationalists was Passive Resistance. In a sense, it was an extension of boycott. Boycott implied a determination not use foreign products and not to assist alien bureaucracy in carrying out the administration of the country. passive Resistance urged the people to go one step further. It insisted upon uonpayment of taxes and revenues to the alien authorities. It also included a programme to train people for self-rule. This training was to be provided to the people by organising our own administrative units parallel to those instituted by the British. The villages, talukas and districts were to have parallel institutions like courts, police etc. Thus, Passive Resistance was a revolutionary programme. It amounted to a silent revolt against British imperialism.

5.6 A BRIEF ASSESSMENT

Tilak as a political leader has been the subject of controversy and misunderstandings. He is generally regarded as an inveterate trouble maker, an apologist of social reaction, an apostle of orthodoxy and a communalist who provoked Hindu-Muslim tensions. The truth however

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was otherwise. He has not opposed to social reforms as such. On the contrary, he believed in the of reforms in society with the progress and enlightenment of human consciousness. What he opposed was the haphazard, thoughtless and abrupt changes advocated by the westernized reformers.

The bitter and prolonged controversy between Tilak and his associates on the one hand, and the elderly liberal leadership of the Indian National Congress on the other, ultimately wrecked the organization and led to a split in 1967. This sometimes made him a controversial person, who would wreck institutions. The truth, however, was that Tilak was an ardent nationalist and would not allow anything to divert him from the final goal of Swaraj. He was not to be silenced by the age or prestige of his opponents. Nothing short of a convincing argument could silence him. As he could see no justification in continuing the liberal tactics, he fought against them and saw to it that the Congress adopted the right methods. p There is also a widespread misunderstanding based on a rather wide perception of Tilak being a communalist and provoking Hindu-Muslim tensions. The truth however is that, though he protected Hindus during the Hindu-Muslim riots, he unfailingly advised them to maintain peace. The help he rendered to the Hindus was for the purpose of the protection of their lives and property in the event of organised attacks. The British rulers created cleavages between the two communities and provoked the Muslims against the Hindus. Tilak wanted to resist British designs. Attacking the Muslims just because they were Muslims was never his plan or intention. After 1907, Tilak had matured as a leader with a wider vision. Thereafter, he showed greater appreciation of the multi-religious character of Indian society and the significance of communal harmony in nation building. It was his ingenuity and tenacious efforts that brought about Hindu-Muslim accord through the Lucknow Pact of 1917. Though Hindu Dharma and nationalism were closely related in Tilak's thought, it would not be just to call him a communalist. He was keen that the Hindus get united, but he was also keen that this unity was not an exclusive one. Different religions and communities have their legitimate place in a plural society like that of India. As we have pointed out, Tilak was a realist in his

approach to the political problems and was opposed to the misuse of religion for political gains. He was also opposed to the policy of placating minorities by extending political and other concessions, because in that case, the minorities would like to continue as minorities forever and would in course of time, become powerful enough to obstruct democratic process. Communities must come together on the basis of mutual religious and spiritual understanding. In a nation like India, where people profess different religions, this is of greatest importance.

Check Your Progress 4

Note: i) Use the space below for your answer.

ii) Check your answer with the model answers at the end of the unit.

1) How did Tilak distinguish between Swaraj and Independence?

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2) How did Tilak justify the use of symbols in the National movement?

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3) How was 'boycott' expected to help the national movement?

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4) What were the objectives of National Education?

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5.7 LET US SUM UP

Tilak was an extremist (in comparison to the moderates). He envisaged a significant role for religion in the national movement but opposed its misuse to divide the society. He was not opposed to social reforms as such, but he opposed the methods of reforms advocated by the westernised reformers. Although his political philosophy was rooted in Indian traditions, he was not opposed to modernisation.

Tilak started two weeklies, Kesari ("The Lion") in Marathi and Mahratta in English (sometimes referred as 'Maratha' in Academic Study Books) in 1880–81 with Gopal Ganesh Agarkar as the first editor. By this he was recognized as 'awakener of India', as Kesari later became a daily and continues publication to this day.

In 1894, Tilak transformed the household worshipping of Ganesha into a grand public event (Sarvajanik Ganeshotsav). The celebrations consisted of several days of processions, music, and food. They were organized by the means of subscriptions by neighbourhood, caste, or occupation. Students often would celebrate Hindu and national glory and address political issues; including patronage of Swadeshi goods.[14]:152

In 1895, Tilak founded the Shri Shivaji Fund Committee for the celebration of "Shiv Jayanti", the birth anniversary of Chhatrapati Shivaji, the founder of the Maratha Empire. The project also had the

objective of funding the reconstruction of the tomb (Samadhi) of Shivaji at Raigad Fort. For this second objective, Tilak established the Shri Shivaji Raigad Smarak Mandal along with Senapati Khanderao Dabhade II of Talegaon Dabhade, who became the founder President of the Mandal.

The events like the Ganapati festival and Shiv Jayanti were used by Tilak to build a national spirit beyond the circle of the educated elite in opposition to colonial rule. But it also exacerbated Hindu-Muslim differences. The festival organizers would urge Hindus to protect cows and boycott the Muharram celebrations organized by Shi'a Muslims, in which Hindus had formerly often participated. Thus, although the celebrations were meant to be a way to oppose colonial rule, they also contributed to religious tensions.[14]:152 Contemporary Marathi Hindu nationalist parties like the Shivsena took up his reverence for Shivaji.[citation needed] However, Indian Historian, Uma Chakravarti cites Professor Gordon Johnson and states "It is significant that even at the time when Tilak was making political use of Shivaji the question of conceding Kshatriya status to him as Maratha was resisted by the conservative Brahmins including Tilak. While Shivaji was a Brave man, all his bravery, it was argued, did not give him the right to a status that very nearly approached that of a Brahmin. Further, the fact that Shivaji worshiped the Brahmanas in no way altered social relations, 'since it was as a Shudra he did it – as a Shudra the servant, if not the slave, of the Brahmin'".

The Deccan Education Society that Tilak founded with others in the 1880s still runs Institutions in Pune like the Fergusson College.

The Swadeshi movement started by Tilak at the beginning of the 20th century became part of the Independence movement until that goal was achieved in 1947. One can even say Swadeshi remained part of Indian Government policy until the 1990s when the Congress Government liberalised the economy.

Tilak Smarak Ranga Mandir, a theatre auditorium in Pune is dedicated to him. In 2007, the Government of India released a coin to commemorate the 150th birth anniversary of Tilak.

Tilak said, "I regard India as my Motherland and my Goddess, the people in India are my kith and kin, and loyal and steadfast work for their political and social emancipation is my highest religion and duty".

Lokmanya: Ek Yug Purush is a film released on 2 January 2015 based on his life. Directed by Om Raut, Tilak is played by actor Subodh Bhave.

5.8 KEY WORDS

Transient: Changing, not permanent, not lasting, temporary

Polemic: A controversial argument over some opinion or doctrine; verbal controversy
Dilapidated : Fallen into partial ruin or decay ,

Speculative: Based on mere conjecture and abstract reasoning, imaginary, having no practical touch

Utopia: An imaginary island; merry dream-land

Eternal: Lasting forever, without beginning or end, always existing

5.9 QUESTIONS FOR REVIEW

1. Discuss about the Tilak : A Brief Life Sketch
2. How to know the Views on Social Reform?
3. How did Tilak distinguish between Swaraj and Independence?
4. How did Tilak justify the use of symbols in the National movement?
5. How was 'boycott' expected to help the national movement?
6. What were the objectives of National Education?

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5.11 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1) Tilak believed in an impersonal God and in the philosophy of Advaita or non-duality of existence. Nonetheless, he recognized the importance of the concept of personal God and the rituals attached to it. He held that symbols play an important role in the understanding of common man and hence, he justified idol, worship and ritualism for them.

2) Religion includes the knowledge of God and soul, their interrelationship, the purpose of human life and ways and means to fulfill it. It also helps social cohesion and peace. Hindu religion fulfilled both these conditions of an ideal religion. So he preferred it.

Check Your Progress 2

- 1) Tilak believed in the inevitability of social change. With the development of human consciousness, social forms too change gradually. Such changes are demanded by society itself. It spontaneously accepts such changes. Tilak's theory of social change was revolutionary and organic. He disapproved of abrupt changes imposed artificially from outside.
- 2) Tilak wanted to postpone the question of social reforms for two reasons. Firstly, because it divided the people whereas national cause demanded unity. Secondly, society spontaneously changes at the appropriate time. Any attempt to cut short the time span was bound to disturb the social order.
- 3) Tilak opposed the idea of reforms through legislation for two reasons. Firstly, he believed in spontaneous reforms. Artificially imposed reforms disturbed the social fabric. Secondly, at that juncture legislation on such questions meant inviting alien interference in our socio-religious matters, which have only strengthened imperialism and set a wrong tradition.

Check Your Progress 3

- 1) According to Tilak the basic cause of the decline of Indian industry was the unequal competition forced upon it by the unrestricted flow of European products into the Indian market.
- 2) Tilak argued on two grounds against factory legislation. Firstly, it amounted to interference in the free contract between the employers and the employees. Secondly, it created additional difficulties for the Indian

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industry which was already hard pressed under the unequal foreign competition. It helped only the European industry.

Check Your Progress 4

1) According to Tilak, Swaraj or independence represented slightly different orders. Swaraj meant self-rule without severing British connection. Independence meant self-rule with a total break from the British.

2) Nationalism implies a psychological bond of unity. According to Tilak, symbols play a vital role in strengthening this bond. Secondly, symbols psychologically prepare men to rise above their self and identify with something higher and nobler like the nation.

3) Boycott meant keeping away from foreign goods and foreign administration. It was expected to help the national movement in two ways. Firstly, it would cripple British rule by hitting at its very emendations. Secondly, it would prepare sacrifice and hardship and help foster nationalism.

4) National-Education had two objectives: (1) inculcating pride in our own heritage and self-respect in the minds of the people, and (2) providing scientific and technological knowledge to them.

UNIT 6: SRI AUROBINDO

STRUCTURE

- 6.0 Objectives
- 6.1 Introduction
- 6.2 Philosophy of Sri Aurobindo
- 6.3 Transition of Hinduism: From Vivekananda to Sri Aurobindo
- 6.4 Sri Aurobindo on Renaissance of Hinduism
- 6.5 Sri Aurobindo Evil Effects of British Rule
- 6.6 Sri Aurobindo's Critique of Political Moderates in India
 - 6.6.1 Sri Aurobindo on the Essence of Politics
 - 6.6.2 Sri Aurobindo on Nationalism
 - 6.6.3 Sri Aurobindo on Passive Resistance
 - 6.6.4 Theory of Passive Resistance
 - 6.6.5 Method of Passive Resistance
- 6.7 Sri Aurobindo : the Indian Theory of State
 - 6.7.1 .Political ideas of Sri Aurobindo - A Critical Study
- 6.8 Let us sum up
- 6.9 Key Words
- 6.10 Questions for Review
- 6.11 Suggested readings and references
- 6.12 Answers to Check Your Progress

6.0 OBJECTIVES

This unit deals with the political thought of Sri Aurobindo and his contribution to modern Indian political thought and national freedom struggle in India. After going through this unit, you should be able to:

After this unit we can able to know:

- To discuss the Philosophy of Sri Aurobindo
- To know the Transition of Hinduism: From Vivekananda to Sri Aurobindo
- To discuss about Sri Aurobindo on Renaissance of Hinduism

6.1 INTRODUCTION

The closing decades of the nineteenth and the dawn of the twentieth centuries are very important in the history of modern India. During this period, religiocultural nationalist emerged as a powerful force in opposition to the western inspired liberalism and the British rule. Ramkrishna Paramhansa and Swami Vivekananda in Bengal and Swami Dayanand Saraswati in Punjab led a revival of interest in Indian tradition. The movement resulted in a major attempt to reinterpret Indian tradition so as to instill a sense of pride in the Indian youth. Another aspect of this movement was its radical political outlook. These two aspects reinforced each other. Sri Aurobindo represents the best example in this tradition of a leader who provided a spiritual foundation to Indian nationalism.

Aurobindo's writings reflect diverse influences. Of these, the Indian tradition of idealism in philosophy seems to have impressed him the most. The great European philosophers from Homer to Goethe influenced him the maximum during his formative period and the study of Geeta, Upanishads and Vedanta had a deep impact on his political thinking. As Romain Rolland said, Sri Awobindo was "the highest synthesis of the genius of Asia and the genius of ~iro~e". He tried to integrate the materialist trend in western philosophy with the idealist tradition in Indian philosophy. Vedantic philosophy as propounded by Ramakrishna and Vivekanand also influenced Aurobindo's thinking. He was also inspired by the remarkable vitality and diversity of the Indian intellectual tradition. He believed that the writings of the Vedantic sages and the Buddha reflect the genius of the Indian mind. However, at a later stage, according to Aurobindo, the Indian philosophical tradition became narrow in outlook and lost its dynamism and vitality. As against this, western philosophy managed to retain its dynamism and continued to grow. Aurobindo wanted to combine the best elements of the Indian and western philosophical tradition. , - He explained the origin, nature and destiny of this world in his theory of evolution. According to his theory of creation, matter passes through various stages of development; from

the plant and animal stages to that of the mind and the supermind. In his view, matter is spirit in a hidden form, growing progressively towards the revelation of the spirit which is the supreme, unconditioned and absolute reality. In this process of evolution, in the transformation from the mind to the supermind, the technique of 'yoga' helps human beings to hasten the process. Sri Aurobindo developed his own technique called 'Integral Yoga' or 'Purna Yoga' which incorporates the techniques of four yoga i.e. Karma yoga, Bhakti yoga, Jnana yoga and Raja yoga-as well as the Tantrik philosophy. Through this integral Yoga, a Yogi can rise to the supramental level, which will bring him joy (Ananda). The attainment of Ananda helps in self-realization and assists in the service of humanity. According to him, since 'matter' is not different from 'spirit' 'gradual evolution of matter will convert it into pure spirit. Despite the obstacles in the way which may slow down the process, the advancement of humanity in the direction of spiritual perfection will continue. In this process, a few developed souls will work as pathfinders and will struggle hard to find the path for others. Aurobindo believed that India's tradition of spiritual thought and practice was very advanced and the whole of humanity could benefit from this in its spiritual journey. He wanted India to take the lead and for this reason, thought that India ought to be free, to play her true role in the spiritual regeneration of the world.

In the context of his theory of 'spiritual nationalism', it is argued that though it is called spiritual nationalism, in reality it was religious, as we have known it, and therefore reactionary in character. It was an attempt to mobilize the masses on an emotional basis and detracting their attention from real issues like poverty, economic exploitation, inequality which are inimical to the progress of the individual as well as the community. It was an appeal to Hindu religious sentiments in the garb of the cultural heritage of the land. Further, it is argued that to regard nationalism as an instrument of spiritual perfection is too idealistic and visionary for the common person. To associate religion with politics, though in the name of spirituality, is a dangerous proposition in a mislabeled, multicultural plural society like India? It is argued that in the ultimate analysis, this exercise has resulted in increasing the strife

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between the Hindus and the Muslims-two major religious communities in India, which finally resulted in the partition of the country. Aurobindo's defenders would, however, claim that his concept of nationalism and human unity were based on his understanding of the Hindu Sanatana Dharma, which to him meant an open and universal philosophy of life. His concept of nationalism clearly indicates his spiritual approach to politics. Not merely his theory of nationalism, but his political philosophy in its totality has spiritual overtones. Politics for him was an aspect of the broader process of personal, national and international spiritual development. He looked upon Indian independence as an essential turn in the life of this ancient land for playing the role of a spiritual guide of humanity at Large. He believed this was India's predetermined role and that she could rise to that level only through the teachings of the Hindu religion. Nationalism cannot afford to neglect any one. It is therefore imperative for one to bring all the sections of the society into the mainstream of political life. In the Indian context, he believed that all the sections including tribals and communities outside of Hindu civilization must form part of the process of national independence as nationalism excludes none. It is in this sense, Aurobindo's followers say that, his concept of spiritual nationalism should be understood.

Sri Aurobindo (born Aurobindo Ghose; 15 August 1872 – 5 December 1950) was an Indian philosopher, yogi, guru, poet, and nationalist. He joined the Indian movement for independence from British rule, for a while was one of its influential leaders and then became a spiritual reformer, introducing his visions on human progress and spiritual evolution.

Aurobindo studied for the Indian Civil Service at King's College, Cambridge, England. After returning to India he took up various civil service works under the maharaja of the princely state of Baroda and became increasingly involved in nationalist politics and the nascent revolutionary movement in Bengal. He was arrested in the aftermath of a number of bomb outrages linked to his organisation, but in a highly

public trial where he faced charges of treason, Aurobindo could only be convicted and imprisoned for writing articles against British rule in India. He was released when no evidence could be provided, following the murder of a prosecution witness, Narendranath Goswami during the trial. During his stay in the jail, he had mystical and spiritual experiences, after which he moved to Pondicherry, leaving politics for spiritual work.

During his stay in Pondicherry, Sri Aurobindo developed a method of spiritual practice he called Integral Yoga. The central theme of his vision was the evolution of human life into a life divine. He believed in a spiritual realisation that not only liberated man but transformed his nature, enabling a divine life on earth. In 1926, with the help of his spiritual collaborator, Mirra Alfassa (referred to as "The Mother"), he founded the Sri Aurobindo Ashram.

His main literary works are *The Life Divine*, which deals with theoretical aspects of Integral Yoga; *Synthesis of Yoga*, which deals with practical guidance to Integral Yoga; and *Savitri: A Legend and a Symbol*, an epic poem.

6.2 PHILOSOPHY OF SRI AUROBINDO

Aurobindo is a non-dualist (advaitic), but different from that of $\mu\alpha\theta\kappa\alpha\alpha$. $M\ddot{o}y\ddot{o}$ is the real power of Brahman, part and parcel of consciousness. It is the creative power of Brahman who descends through it to the world of matter. There is nothing that is not permeated by Brahman and thus everything is real. The conscious is permeated by the unconscious and vice versa. Both the conscious and the unconscious are powers of Brahman. Brahman is pure existence and it is the very nature of the power of Brahman to manifest itself as the world of finite objects and selves. Universe is the power of Brahman manifesting itself. In the process of evolution, all beings constantly return to Brahman. This return to the primordial power of Being results in the evolution of the spirit into higher forms of consciousness. For Aurobindo, unlike Darwin, all beings are the evolutes of the spirit. Every being has something in common with

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every other being. The ordinary distinction between the lower (plant) and the higher (animal) is not an essential distinction but only one of degree. The lower is constantly struggling to evolve into the higher, and the higher is always reflected in the lower. The universe is a constant evolutionary play between the lower and the higher, and the summit of evolution is the attainment of saccidananda. The movement from spirit to matter and matter to spirit belongs to the very nature of the Absolute. It is maya, the power of the Absolute. If spirit is conscious and maya is unconscious, then both conscious and unconscious are not separate from each other, but belong to each other. The movements of descent (involution) and ascent (evolution) constitute a circular movement. Absolute Reality (Brahman) is Saccidananda: Sat (Being), Cit (consciousness), and Ananda (bliss). There are, in fact, nine stages of the descent and ascent of the Supreme Spirit into matter and from matter: Being (Sat), consciousness (Cit), bliss (Ananda), supermind, overmind, mind, psyche, life and matter. Sat is pure existence, infinite, eternal, and indefinable. Being and becoming are both fundamental aspects of Sat. Cit is consciousness-force. All existence ultimately comes down to a movement of energy, a Force, and this Force is a conscious Force. Ananda is absolute delight or eternal and unlimited bliss. Hence, the Absolute, Brahman, is a conscious existence whose consciousness is limitless bliss. Of course, at the top is the Supreme Unmanifest Saccidananda since Reality, in the final analysis, is beyond its manifestations. Next comes Saccidananda made manifest, which is being, consciousness, and bliss. Supermind is direct-truth consciousness.

It is the possession of truth, and not the construction of that truth. It is the consciousness by which the Divine knows its own essence and manifestations. It is consciousness that yields automatic action in harmony with the Divine essence. It is oblivious to the dichotomy of thing in the manifest universe even while it acts within that universe. An example could be someone's acting in the light of pure unselfish love where the distinctions between self, action and the beloved are not made. Overmind is a kind of bridge between supermind and the lower levels of the human mind. Overmind-consciousness knows the unity of things. But

its action is deliberate, not automatic as in supermind-consciousness. Mind (intuitive mind) is a direct encounter with truth. It encounters truth only in moments of illumination rather than the consciousness of Supermind, which is definitive and immutable. Illumined Mind and Higher Mind are similar to one another. Whereas the Higher Mind is a tentative awareness of Unity in that it is still grounded in conceptual thought, Illumined Mind is more integrated, more visionary. Normal waking consciousness is the level of mind which operates from the perspective of the single individual and assumes the multiplicity of things to be elemental. The multiplicity of things is real, but the level of mind is unable to see the essential connectedness of things. In fact, Mind does not know the Whole but mistakes its own individuality as being its defining characteristic in relation to everything else. Psyche is that which represents the presence of the Divine in all life-forms. It also creates desires in and for the individual, thus separating one from the Whole. Because Psyche is the Divine Spark, it facilitates the spiritual evolution of that individual. Life is the energy that animates every living thing, animal or plant. Matter is the material stuff of the universe. The purpose of human life is to evolve spiritually upward toward Supramental consciousness, and human beings have the capacity to help or to hinder this process for the rest of the human community. In essence, when an individual attains to Overmental consciousness, then Overmind itself descends to the level of human consciousness in a way that goes well beyond the spiritual accomplishment of the individual. The way in which a person participates in this process of Divine self-manifestation is through the practice of Integral Yoga which is the integration of spiritual practice with regular activity in the world. The stages from mind to matter belong to the empirical world. The stages from supermind are supernals and divine. The overmind is the mediator between mind and supermind through the veil of maya that separates the two. The overmind corresponds to the witness-consciousness of Vedanta. The first three levels beginning with existence constitute Brahman which is sacchidananda. Maya stays between the mind and the supermind, and maya and the overmind belong to each other. The aim of human life is to follow the path of the ascent to the levels of the supernals one after

another, from Overmind to the Supermind and so on. At the higher levels there is no possibility of falsity at all as ignorance and consciousness are inseparable there. The overmind now and then passes onto mind some great truth which cannot be accounted for by mind. When human rises to the levels of the overmind and becomes one with it, one becomes a superman. The superman of Aurobindo is a yogi who has surrendered oneself to God becoming one with him. It has nothing in common with the Superman of Nietzsche. There is no conflict or strife for those who have risen to higher levels. There is complete unity without difference. Such an experience is integral knowledge.

6.3 TRANSITION OF HINDUISM: FROM VIVEKANANDA TO SRI AUROBINDO

In the social and political ideas of Swami Vivekananda, we had seen the rise of Hinduism and Indian nationalism. New Hinduism became the tool of national consciousness in India. But this consciousness was broad enough to include Muslim, Parsee, Christian and other minorities in India. In the political ideas of Vivekananda, we could see the rudimentary elements of nationalism. But with the growth of national consciousness, Bengal produced another great nationalist thinker in whose political ideas we could see the development and growth of Indian nationalism. In the beginning of the 20th' century, nationalism became more ' aggressive and anti-colonial. Sri Aurobindo Ghosh was instrumental in giving radical content to nationalism in India. The Political career of Aurobindo Ghosh began in the last decade of 19th century as he spent 13 years of his life in England to get the best English education. He returned to India and studied history and philosophy. In the process, he became one of the authentic exponents of Hinduism and Hindu philosophy. He joined the extremist group in the Congress and took a leading role in the anti-partition movement in Bengal. During this period, he mobilised people through speeches and writings. He was a leading member of the radical group in the Congress party. The British government tried to suppress the Swadeshi movement. Tilak and Aurobindo were arrested, Lala Lajpat Rai was deported and many were put behind the bars, Along with Aurobindo, his revolutionary brother

Barinder was arrested on the charges of sedition. In the trial, Aurobindo was acquitted but Barinder was sent to gallows. In the jail, he had certain spiritual and mystical experiences and as a result, he decided to leave politics and concentrate on the life of philosophy and Yoga. In a brief political career, Aurobindo carried forward the process of the renaissance of Hinduism on the basis of Vedanta and deepened the concept of spiritual nationalism. Sri Aurobindo's political ideas could be divided into two phases. In the first phase, he expounded the concept of Indian nationalism and developed the theory of passive resistance. In the second phase, as a great sage of India, he wrote extensively on the ideal of human unity and the essential characteristics of Indian model of state building. Thus, in the first phase, he was a militant nationalist eager to liberate his motherland from the bondage. In the second phase, he was a great sage who sought to give message to the world in the ideals of the human unity and nationalism to achieve the goal.

Check Your Progress 1

- Note: i) Use the space given below for your answer.
ii) Check your answer with that given at the end of the unit.

1. Discuss the Philosophy of Sri Aurobindo

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2. How do you know the Transition of Hinduism: From Vivekananda to Sri Aurobindo?

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6.4 SRI AUROBINDO ON RENAISSANCE OF HINDUISM

As we have seen, Sri Aurobindo was a prominent figure in the renaissance of Hinduism and he wanted to complete the task left incomplete by Swami Vivekananda and Elankimchndra - Chatterjee. Aurobindo carried forward the development of Neo-Vedanta and declared that the true message of Vedanta was selfless action or Karma Yoga. In the theory of Karma Yoga, a person was enjoined to perform his duties without aspiring for the fruits thereof, The taught us to fight against injustice because life is a series of struggles. Aurobindo was of the opinion that there was a need of the renaissance of Hinduism which called for the awakening of the Indian soul which was in deep slumber. It could achieve its: + glory through the philosophy of Vedanta which gave more importance to spirituality than to science. The West glorified science but science is a light within a limited room and not the sun that which illumines the world. The spirit of every human heart had to be awakened to revive the glory of Hinduism. Hinduism should change the rags of the past so that its beauty might be restored. It must alter its bodily appearance so that her soul might be newly expressed. According to Sri Aurobindo, the goal of new Hinduism was to pave the way for emergence of Indian nationalism and to harmonise the world and the spirit. He held that the genius of the Hindu was not for pure action but for thought and aspiration realised in action.

We have taken into account some major points of criticism regarding Aurobindo's thought. We shall now proceed to estimate his contribution to modern Indian political thought and the national movement. His theory of spiritual nationalism is a unique contribution to modern thought. His writings inspired the educated youth of his time to take up the cause of national freedom. By interpreting the concept of nationalism in spiritual terms he gave a new dimension to the national movement and lifted it above the economic and political context and a new kind of spiritual idealism was set before the nationalists in the country. Secondly, by advocating complete freedom from the foreign domination as the final goal of the freedom struggle he brought a change in the texture of our

national movement. It was quite a bold stand taken by him when the moderates were spearheading the national movement. Thirdly, may be pointed out that Aurobindo was the first political thinker who recognised the need of giving a broad base to the national movement. He emphasized the need of mass mobilization and participation of all sections of society in the national movement way back in 1893. In this sense, he was a true democrat relying on the joint action by the many rather than the intellectual initiative of a few. His advocacy of passive resistance created a sense of renewed confidence among the masses and exposed the contradiction between the myth and reality of British raj. With his advocacy of radical methods to attain the goal of full freedom for Indian nation, he created a favourable atmosphere for revolutionary spirit among the political activists and by participating in it as their leader he set an example of being both, a theoretician as well as practitioner and a good organizer which is a rare combination of the qualities of the prophet and the leader.

6.5 SRI AUROBINDO EVIL EFFECTS OF BRITISH RULE

Aurobindo was a harsh critic of the British rule in India. He did not agree with the opinion of the moderates that it was a divine dispensation. He said that it was a curse for the majority of the Indian people because the foreign rule in India sapped moral and mental energies of the Indian people. The British rule ruined the economy of India and did not allow the latter to develop as an independent nation. It disorganised the Indians into a crowd, with no centre of strength or means of resistance. Her industries and trade were ruined and agriculture devastated. The British government in India was the worst type of bureaucratic despotism motivated by plunder and domination. India was held in subjection for the benefit of the British ruling classes. The British claim of a good government was false and a good and efficient government was no substitute for self-government and freedom. It was the contention of Aurobindo that the spirit of India could be freed only by securing complete independence of the country. Freedom from foreign rule was an inalienable right of the people. The evil effects of the British rule could

be eradicated only by overthrowing it. Its continuance would further worsen the situation in India.

6.6 SRI AUROBINDO'S CRITIQUE OF POLITICAL MODERATES IN INDIA

When Aurobindo Ghosh entered Indian politics, it was dominated by the moderate leaders who were of the view that British rule in India was a divine dispensation. Aurobindo was highly critical of their approach to politics. Hence, he wrote a series of articles in the 'Indu Prakash' of Pune under the title 'New Lamps for Old' and severely criticised the politics of petitions and prayers of the moderate leaders. He said that the Congress leaders had very narrow and limited ideals. The Congress was selfishly frigid of social development and awakening of the masses and organically infirm. It was unaware of deeper facts; therefore, it did not articulate the popular opinion of the entire Indian people. It lacked the spirit of sincerity, whole heartedness, right type of methods and right type of leaders because when the blind led the blind both were bound to fall in a ditch, Aurobindo argued that during Ram Mohan Roy's period, politics of prayers and petition was the only possible policy, but it was wrong to continue it even in the later years. He pleaded for the adoption of new and strong methods. He wrote that the ideas that governed the country were purely western; hence, they could not seize the attention of the people. The Indians should realise that both the liberals and the conservatives were supporters of the continuance of the 'British rule in India; therefore, the Congress should not expect much from John Morley - the liberal leader - because he was an ardent supporter of imperialism. He called for a complete change in the policy of the Congress party because under the moderate leadership, the Congress confused sufferance with freedom and favour of foreign despotism with the right of citizenship. If the Congress did not understand it, it would remain unfit for freedom and the standing hindrance to the country's freedom. He pleaded for the adoption of new policies and programmes to replace the politics of supplication carried out by the moderates

6.6.1 Sri Aurobindo on the Essence of Politics

After the partition of Bengal, there was a tremendous upheaval in the country and a large number of the people joined the Swadeshi movement led by the radical group of the Congress party. Aurobindo joined Tilak, Bipinchandra Pal and Lala Lajpat Rai to popularise the programme of the party. He was a philosopher of new party. He wanted the Congress to be with people, speak in their language, identify itself with the wishes and aspirations of the - people and Indianise the movement in the true sense of the term. Aurobindo said that Swaraj, Swadeshi, national education and boycott were four methods of the new party. For him, 'Swaraj' meant complete independence because he argued that a political agitation was not launched to secure a few seats in bureaucracy and in assembly but to secure right of self-government to the people. Swadeshi meant using the products that were manufactured in our country only and national education stood for imparting education to Indians that suited to their temperament, needs and culture. Boycott meant not using the products manufactured in England. All these four methods were necessary to train the people in national spirit and to be architects of liberty. Thus, for Aurobindo, new politics stood for self-development and self-help. He hoped that it would inculcate the spirit of nationalism in people.

6.6.2 Sri Aurobindo on Nationalism

Sri Aurobindo Ghosh was considered as a prophet of the Indian nationalism. Along with Bankimchandra, Tilak and Dayanand, he developed the theory of nationalism in India. Through their self-less work, the forces of nationalism were released. Sri Aurobindo's theory of nationalism was based on Vedanta philosophy which saw unity and oneness in man and God. There was an essential unity in India despite the existence of the outward differences because the spirit of unity and oneness pervaded it. For her rejuvenation, India needed 'Shakti' or the power that was physical, moral, material and spiritual. The power or strength of a nation depended on the unity of her nation. Taking a clue from Bankimchandra, he declared that India was in fact Mother India

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which represented united power and Shakti of millions of her children. Mother India represented infinite energy of her people: He identified Mother India with God and maintained that it was God's divine mission to set India free. Also, it was divine work to serve 300 million Indian people. There was a deep divine purpose in India's freedom because India's freedom movement represented time spirit that would liberate resurgent Asia and all the subject people in the world. Aurobindo was critical of those people who claimed that due to cultural, racial and linguistic diversity and divisions in the Indian society, India could never become a nation. He pointed out that if we carefully studied the history of Europe and England of the last two centuries, we would realise that their condition was no way different from India. But now England and many other countries of Europe had emerged as nations. India would also succeed to form as a nation because it was a law of history. He held that without political freedom, true advancement of the country was not possible. He was of the opinion that education played a key role in the development of national consciousness in the country, Aurobindo pointed out that there were certain essential elements in the formation of nationality. These essential elements were geographical unity, common past, a powerful common interest impelling towards unity and certain favourable political conditions which enabled the impulse to realise itself in an organised government. Its goal was to establish a single and united existence. According to Sri Aurobindo, a common enthusiasm coalescing with a common interest was the most powerful promoter of nationality. He pointed out that there existed the necessary conditions for the growth of nationalism in India because Indians had been slowly realising the importance of national unity and offering united resistance to foreign rule. Aurobindo recognised the importance of villages in the Indian life and pointed out that unlike in the West, where the city was the Centre of all political action, in India village was the backbone of national persistence. Indian villages were democratic, autonomous and selfgoverning. Therefore, regeneration of the village was important for the regeneration of India. He said that village should retain its autonomy and self-government but at the same time, 'should seek to promote national cohesion. Hence, he held that the days of independent village

had gone and must not be revived. National unity could only be achieved when the rural population was developed into a mighty, single and compact democratic nationality. The ideal of national Swaraj must be modelled on the old village community which was self-sufficient, autonomous and self-governing. Aurobindo's concept of nationalism was based on the philosophy of Vedanta which stood for unity between God and man. He used Hindu religious ideas and symbols. He realised that the ideal of Indian nationalism was largely Hindu in character but he pointed out that this nationalism was wide enough to include the Muslim, his culture and traditions. He said that the Hindu should win Swaraj for himself as well as for the Muslim. A large part of his theory of nationalism was based on awakening the dormant spirit of nationalism that was latent in the soul of India. The struggle against the foreign rule would enable it to achieve self-realization.

6.6.3 Sri Aurobindo on Passive Resistance

The new party of the radicals wanted to use new methods against the government to secure political rights for the Indian people. Aurobindo thought that the method of passive resistance, which was used by the Irish nationalists, would be ideal for India. Hence, he developed his theory of passive resistance in a series of articles published in the weekly called 'Bande Mataram'.

6.6.4 Theory of Passive Resistance

According to Sri Aurobindo, for a subject country, the attainment of political independence was its highest goal. But there were different means to attain that goal. In India, for Indian patriots, three alternative means were available to win Swaraj and they were as follows.

- i. the method of prayers and petitions.
- ii. the method of armed revolt.
- iii. the method of self-development and passive resistance.

In the Indian context, Sri Aurobindo pointed out that the adoption of method of prayers and petitions was out of question because its futility was proved. Again, in the Indian context, the method of armed revolt or resistance was not possible or desirable. Hence, Indians had no alternative but to take recourse to self-development which was expressed in the methods of Swadeshi and boycott. Pursuit of both the methods strengthened the cause of self-help. The programme of self help and self-development would be opposed by bureaucracy and government because it challenged their authority. In such a situation, the people should adopt passive resistance to the government. Passive resistance meant the resistance to authority of the government in an organised manner and through peaceful means. The use of arms was not allowed in passive resistance. According to Sri Aurobindo, in India, attainment of political freedom was the goal of passive resistance. Freedom in India was necessary to stop the drain of wealth and to carry out social reforms. The programme of Swadeshi, national education, boycott and establishment of arbitration courts was the programme of self-development. But this programme, on its own, would not be in a position to secure political freedom for India. Political freedom could only be secured by organised passive resistance carried out on a large scale. This policy was followed by Parnell in Ireland. Its main object was to paralyse the functioning of the government by withdrawing support and co-operation to the government.

6.6.5 Method of Passive Resistance

The essence of passive resistance was to challenge the authority of the state by following non-violent means because under the present circumstances armed conflict or a violent aggressive resistance in the form of sabotage, assassinations and terrorism was not possible and desirable. He said that "ultimately our methods depended upon the type of opposition we met and the type of response they gave to our agitation." Those who were agitating for noble cause should be ready for sufferings and sacrifices because passive resistance required more universal endurance. One of the major benefits of passive resistance was

that through this method, we would be in a position to involve people and let them learn methods of struggle and sufferings. It would train the Indians in heroic actions and boost their morale. It would bring pressure on the government to keep the promises it had made to people. According to Aurobindo, passive resistance worked on two levels. At the first level, it encouraged the people to pursue the methods of self-development such as Swadeshi, and national education and at the second level, it sought to exert pressure on the government to concede the demands of the people. According to him, in the passive resistance, the following measures would be undertaken to achieve success:

- Refusal to assist the government.
- Refusal to pay taxes to the government.
- Boycotting the products manufactured in the foreign countries. ,
- Boycotting the government schools, colleges and law courts. Starting our own schools, colleges and arbitration courts to train people in the method of self help and national independence.

Sri Aurobindo was of the opinion that to pursue the policy of passive resistance effectively, - we should develop a well-knit political organisation, linking province to province and district to district. This organisation would represent the national will of the people. Though the method of passive resistance was as legal as the method of prayers and petitions, keeping the struggle within the bounds of law was not its precondition. Occasionally, the passive resistance had to break the unjust and oppressive laws which required a high degree of truthfulness and courage. Because, if the movement succeeded in getting the support of the people, the repression by the government would increase. The main purpose of passive resistance was to make law unworkable by a general and organised disobedience. It was his opinion that conflict was the heart of passive resistance and it brooked no meek submission to authority. Passive resistance method could be changed if the situation so demanded. He held that the norms of general ethics should not be applied to him because he was a Kshatriya and a fighter and not a saint. Aurobindo pointed out that if the government did not consider the

legitimate' demands of the people, the people would go underground and take recourse to sabotage and terrorism. Terrorism might perish of inanition; coercion was its food. Sri Aurobindo's theory of passive resistance was influenced by the Irish home rule movement against the British rule. It is to be noted that Aurobindo's ideas on resistance could be considered as precursor to the Gandhian theory of Satyagraha. He was of the opinion that with the development of passive resistance movement, the aspirations of the people would grow and they would acquire the capacity to actualize national self-consciousness and national will in their day to day activities.

6.7 SRI AUROBINDO: THE INDIAN THEORY OF STATE

Sri Aurobindo renounced active politics in 1910 and left for Pondicherry to pursue his spiritual goals. All attempts to bring him back to national politics did not succeed. In the second phase of his life, Aurobindo emerged as a great sage and a 'philosopher and received worldwide respect. He became the authentic representative of Indian wisdom. He wrote in 1947, a book explaining the spirit and form of the Indian polity. -- - According to Aurobindo, ancient Indian thinkers developed an Indian model of state building which was democratic in character in the sense that it allowed communal freedom and self-government and autonomy to the village and the community. It was a synthesis of communal autonomies of village, town, caste, guild and family. The state was a means of holding together and synthesizing free and living organic systems and autonomies into a living organism. Indians successfully struck the right balance between stability and change. It was an organic totality of social existence. Ancient Indian system had a capacity to renew itself. According to Aurobindo, the Indians did not want to establish a mechanical state that laid exaggerated dependence on legislation, administration and force. The Western idea of state was artificial and the state in the West was imposed upon the people. The Indian system was flexible and was built up from within. The Western state was based on a rigid uniformity but in the Indian system, new elements were harmonized without destroying the original elements and

existing institutions. It was a creation of practical reason and the common experience of communal self-government. Aurobindo was of the opinion that a rich and creative thought was necessary to create a transmitting medium between the spirit and the external world. The Indians did not develop creative thought; hence, they had lost independence. He said that Indians should not imitate the West and reproduce the ideals and forms of west because it was not creative. Instead of blindly following the West, they should recover their ancient creative power and in the light of principle of Dharma, retrieve the spirit and form of Indian polity.

6.7.1 .Political ideas of Sri Aurobindo - A Critical Study

Sri Aurobindo can be considered as one of the greatest political thinkers in modern India. He added almost a religious favour to nationalism by identifying mother India with 'Shakti' or power of the Indian people. He defined the essence of religious nationalism in a manner which, for its shee; passion, had never been surpassed. He came to idealise his native land and faith and identified one with other. The fervor of his faith in 'India' helped his countrymen to transcend the differences of caste, language, custom which had hindered the development among them. Secondly, his ideas on passive resistance broke new grounds in the sense that in his theory, he had visualized most of Gandhian ideas and programmes though he had differed with him on the issue of primacy of truth and non-violence. Thirdly, in his theory of state, he sought to represent the authentic Indian tradition to the world and claimed that the Indian theory of state building was superior to the Western theory of state building.

Check Your Progress 2

Note: i) Use the space given below for your answer.

ii) Check your answer with that given at the end of the unit.

1. Discuss about Sri Aurobindo on Renaissance of Hinduism.

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2. Discuss the theory of State of as per Aurobindo.

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6.8 LET US SUM UP

In this unit, we have studied the political ideas of Swami Vivekananda and Sri Aurobindo, who were considered as the two great figures in the renaissance of Hinduism in modern times. Both the thinkers identified renaissance of Hinduism with the emergence of nationalism in India and held that rejuvenation of Hinduism in the spirit of Vedanta philosophy was a precondition for it. Hence, they gave new interpretation of the Vedanta which declared that the service of man was service of God. Vivekananda's concern for the plight of the downtrodden sections was complimentary to it. Both Aurobindo and Vivekananda were of the opinion that religion and culture played a key role in the making of nationalism as they added rare favour and passion to it. One of the notable features of their nationalism was that it was not based on the exclusion of any community and included all religious communities. . Thus, their nationalism was all inclusive. They inspired thousands of young men in undertaking the patriotic causes. Swami Vivekananda's concept of social change and Sri Aurobindo's theory of passive resistance can be considered as significant contributions to the modern Indian political thought.

The essential teaching of Sri Aurobindo is that humans are in a transition toward the final evolution. They would surpass their present conditions and rise to a newer life with abundant knowledge and consciousness. It would transform not only the personal self but also this cosmos. It would cause the dawn of a New Heaven and a New Earth, the Kingdom of Heaven upon the earth.

6.9 KEY WORDS

Space: Space is the boundless, three-dimensional extent in which objects and events occur and have relative position and direction. Physical space is often conceived in three linear dimensions, although modern physicists usually consider it, with time, to be part of the boundless four dimensional continuum known as space-time.

Mind: Mind is the subjective, comprehensive structure of a rational being. It is the aspect of intellect and consciousness experienced as combinations of thought, perception, memory, emotion, will and imagination, including all unconscious cognitive processes. Mind manifests itself subjectively as a stream of consciousness.

6.10 QUESTIONS FOR REVIEW

1. Discuss Sri Aurobindo's theory of Nationalism.
2. Describe in brief the methods of passive resistance advocated by Aurobindo.
3. Discuss the salient features of Aurobindo's theory of state.
4. Discuss the Philosophy of Sri Aurobindo
5. How do you know the Transition of Hinduism: From Vivekananda to Sri Aurobindo?
6. Discuss about Sri Aurobindo on Renaissance of Hinduism

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6.12 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 6.2
2. See Section 6.3

Check Your Progress 2

1. See Section 6.4
2. See Section 6.7

UNIT 7: MD. IQBAL: INTELLECT AND INTUITION; SELF; PERFECT MAN

STRUCTURE

- 7.0 Objectives
- 7.1 Introduction
- 7.2 The Philosophy of Muhammad Iqbal
- 7.3 Concept of Self
- 7.4 His Concept of God
- 7.5 The Nature of the World
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- 7.7 Let us sum up
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- 7.11 Answers to Check Your Progress

7.0 OBJECTIVES

After this unit, we can able to know:

- To discuss the Philosophy of Muhammad Iqbal;
- To know the Concept of Self;
- To know the Concept of God;
- To know The Nature of the World;
- To discuss the Human Destiny.

7.1 INTRODUCTION

Sir Muhammad Iqbal occupies a unique position in the contemporary Indian thought. He seems to be the only thinker of the contemporary times who tries to apply academic philosophical standards to Islamic

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thoughts. Mohammad Iqbal was born in 1876 at Sialkot. He received his early education at Sialkot and Lahore. In 1905, he went to Cambridge. For some time, he did research on Persian metaphysics at Munich in Germany. In 1908, he returned to Lahore and joined the bar as a barrister. He became very famous as a poet. Meanwhile he also showed a greater interest in his philosophical pursuits. He died in 1938 at Lahore. The reconstruction of religious thought in Islam was one of the important aims of his philosophical thinking. So, one can find a greater influence of Islam in the basic concepts and categories used by Mohammad Iqbal in his metaphysics. Persian philosophy also made a great impact in shaping his philosophy. He was also influenced by Islamic mysticism, especially, by Sufism. Apart from these, his contact with the western philosophical world also molded his philosophy.

It is with a strange mixture of awe, humility and pride that I stand in this hall to talk about Iqbal. For Muhammad Abdou, whose distinguished name this hall bears, and Iqbal were kindred spirits. Along with Jamaluddin Afghani and Abdul Rahman Al-Kawakbi, they are great Muslim figures of this age. Muhammad Abdou and Iqbal devoted a great deal of their time to deep and serious meditation about the state of the Muslim nation in which they found it, and they both wielded their pens forcefully to alleviate some of the ills from which the Millat has been suffering for the past few centuries. However, there was one essential difference between them. Though reformists in their outlook and objective, their vehicle of expression was different. Whereas Muhammad Abdou chose prose to write a most learned and penetrating treatise, second only perhaps to Ibn Khuldun's Moqaddama, Iqbal expressed himself in verse.

Iqbal is not unknown in this country. His works have been studied and appreciated by some of your great thinkers. This is what Dr. Taha Husain had to say about him:

"It was Iqbal who invited and prompted us to know ourselves, to struggle for our rights and to strive for the cause of righteousness, good and beauty."

Mr. Ahmad Hassan-al-Zayyat said;

"If Hassan (Ibn Sabet) is the poet of Islam, Iqbal is the poet of the divine message. If Hassan had some rivals who vied for the honour of defending Muhammad, Iqbal has no rivals with pretensions to the honour of defending Muhammad's message."

Mr. Abbas Mahmoud Al-Aqqad:

"It is the duty of people in all ages to pay respect and homage to great men, and if it is the duty of the East to acknowledge the services of such people, then Iqbal is the man to be taken as an example."

And Dr. Abdul Wahab Azzam:

"We want every body to read Iqbal's poetry and philosophy. His philosophy depicts the dynamism of life and his poetry is Hudy of a toiling and struggling caravan on the march."

And finally, Dr. Mohammad Husain Haikal:

"Iqbal did not confine his message to his co-religionists in India. He addressed himself to the Muslims of the whole world. His message was universal for all peoples of the globe."

This last quotation perhaps sums up Iqbal and his works best. For Iqbal was not only a poet par excellence but a philosopher, a thinker, a preacher, a politician and a creator as well.

Before we go into all these, one by one, let us first cast a look at Iqbal's life. It is not without some importance in any evaluation of his achievements.

Iqbal was born in Sialkot on 22nd February 1873,[1] in a middle class Kashmiri family. His father, Nur Muhammad, a businessman, was a

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deeply religious man. He followed the established practice of starting off Iqbal's education in a mosque where he learnt the Holy Quran. Thereafter Iqbal went to a local school, where he came under the guidance of Syed Mir Hasan, an erudite scholar, who was quick to recognise the genius of Iqbal and gave him every encouragement. All through his life Iqbal felt beholden and deeply attached to his teacher. When the British Governor of Lahore once offered him a title, Iqbal said that it be given to his old teacher instead. This was done and the title of Shams-al-Ulama was conferred on Syed Mir Hasan.

Iqbal moved to Lahore at the age of 22, and obtained his M.A. in philosophy two years later. In Lahore, he came under the influence of Sir Thomas Arnold, Professor of Philosophy at the Government College. On Sir Thomas's advice Iqbal proceeded to Europe for higher studies in 1905. Before this, Iqbal, both as a student and later as a teacher, devoted a great deal of time to writing. By the time of his departure for Europe, his poetry had already made a name for him throughout the subcontinent.

The Divine Power collected as pearls

The drops of contrition from my brow.

Iqbal's three years' stay abroad was divided between Cambridge, Munich and London. He studied philosophy at Cambridge, obtained his doctorate on *The Development of Metaphysics in Persia* from Munich, and was called to the Bar in London.

On his return, Iqbal joined the Government College, Lahore as a part-time Professor of Philosophy and English Literature, and at the same time began his practice. But after some time he resigned his Professorship and concentrated on Law. However, his main pre-occupation continued to be his poetry and other writings. His greatest works both as a Poet and as a Philosopher were products of this period.

In 1927 his friends persuaded Iqbal to stand for the Punjab Legislative Assembly to which he was elected. The same year he was invited by a British Commission of Inquiry to give evidence in connection with their proposed reforms for the sub-continent. In 1930 he was selected to preside at the annual session of the Muslim League. It was in his presidential address to the Muslim League at Allahabad that Iqbal first put forward his scheme for the solution of the political deadlock in the Indo- Pakistan sub-continent. In 1932 Iqbal presided at the annual session of the Muslim Conference.

Although Iqbal gave up active teaching he continued to maintain close associations with the academic world throughout his life. For many years he remained the Dean of the Faculty of Oriental Studies.

Iqbal's last five years saw the progressive decline of his health, but his creative powers remained unimpaired. He died on 21st April 1938. Half an hour before his death he recited these verses:

The melody that is departed may or may not return again;

A breeze from Hedjaz may or may not blow again;

The days of this Faqir have come to an end;

another knower of secrets may or may not come.

A little earlier he had said:

I tell you the sign of a Momin:

When death comes there is a smile on his lips.

Iqbal's works are spread over 11 books, 10 in verse and 1 in prose. These are:

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1. Asrar-i-Khudi or the Secrets of the Self. It was published in 1915 and contains Iqbal's philosophy of the Ego.
2. Rumuz-i-Bekhudi, published in 1918, is a continuation of Asrar-i-Khudi. In it Iqbal goes from self to its identification with communal and national interests.
3. Payam-i-Mashriq, published in 1922, is in reply to Goete's Dewani-Maghreb.

All three of these works are in Persian.

4. There was a great demand for a collection and publication of Iqbal's Urdu verses. Accordingly, Bang-i-Dara was put out in 1924.
5. The next collection of Persian poems came out in 1927 under the title of Zabur-i-Ajam. It consists of two parts: (i) couplets and Ghazals, (ii) Two Mathnavis, called Ghulshan-i-Raz-i-Jadid and Bandagi nama.
6. In 1930 Iqbal published his lectures at Madras, Hyderabad and Aligarh. In these lectures Iqbal discusses the fundamental principles of Islam in the context of modern thought and scientific knowledge.
7. Javed Nama, published in 1932, is a reply to Dante's Divine Comedy.
8. Bal-i-Jibril was published in 1935. After Bang-i-Dara it was the second collection of Iqbal's verses in Urdu. This book is thought to be the best Iqbal's Urdu poetry has to offer.
9. Pas Che Bayed Kard e Aqwam-e-Sharq, published in 1936, is a long Mathnavi in which Iqbal explains to the people of the East the ways of religion and politics in the modern world.

10. Zarb-i-Kalim, also published in 1936, is another collection of Urdu verses in which Iqbal tackles in the most direct way some of the problems confronting Islam and Muslims.

11. Armughan-i-Hedjaz, published posthumously in 1938, is a collection of Iqbal's Persian as well as Urdu verses. These contain many tributes to the Holy Prophet.

The first point to note about Iqbal's poetry is that Iqbal was absolutely opposed to the concept of art for art's sake. According to him the aim of all art should be to provide guidance to humanity. His own poetry was shaped by a desire to enrich human life. For Iqbal the two powerful impulses to artistic expression were his faith in the capacity for limitless development and man's unique position in the universe.

Therefore his poetry and his theme are always closely linked and parallel to each other. Of course, as Iqbal's ideas matured so did his chosen vehicle for the expression of these ideas. This does not mean that Iqbal's early works are devoid of any poetic merit. On the contrary there is a continuing sense of solemnity, earnestness and quest for the secrets of reality and existence throughout his works. However, the essential difference between his early and later works is that from an ornate and Persianised style they became austere, precise and simple. They became precise as did his thoughts.

He begins by talking about himself, about his love, about his grief and about his loneliness. Then from himself he progresses to the Muslim Community in India and then to the Millat-i-Islam.

From the Millat-i-Islam he goes further to mankind and from mankind to the Universe. This progression in Iqbal's thought and poetry will illustrate the quotations from Dr. Taha Husain, Dr. Abdul Wahab Azzam and Dr. Mohammad Husain Haikal cited earlier.

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Now let us look at some of the salient points in the evolution of Iqbal's thought. He started off by expressing his sensations, perceptions and personal experiences. By the time he was ready to leave for Europe, he had already become aware of the fact that the Muslim Community in the Indo-Pakistan sub-continent had been left behind in the race for material progress. I shall revert to this point, in its proper context, later. At the moment, I am only confining myself to the evolution of Iqbal's thought. After a long and painful appraisal of his community's down troddenness, he formulated certain positive views, which were subsequently to lead to the creation of Pakistan.

However, for the moment Iqbal went deeper into the basic causes of this Muslim downfall in the sub-continent and elsewhere. When he cast a glance over the state of Muslims the world over, his heart bled. He found them under subjugation of one kind or another every where. The Millat was in an abject state of decadence. He traced it to two reasons: (i) intellectual, political and cultural aberrations of the past, and (ii) the sense of lethargy which a certain kind of mysticism, blind to actual realities of life, had enervated the people and steeped them in all kinds of superstitions. Iqbal was not opposed to mysticism as such. He was a great admirer of Maulana Jalaluddin Rumi and drew much inspiration from him. His view was that mysticism had fallen from a high state of spiritual education into mere exploitation of ignorance and credulity. As Iqbal found the Millat a prey to Western Imperialism, he raised a lament. In doing so, he went as far as to join issue with God, who appeared to have abandoned the faithful. It is this *Shikwa* and *Jawab-i-Shikwa* from which Umm Kulsoom sang, so beautifully, a few verses earlier this year. You will be pleased to learn that the President of Pakistan has decided to confer the title of *Sitara-i-Imtiaz*, one of our highest awards, on her for this.

The idols in the temple say: Muslims are gone;

And they rejoice that the guardians of Kaaba are no more;

They say: "The world's stage is clear of the camel drivers ;

They have fled with their Quran in their armpits."

The worshippers of many gods laugh at us ;

Have you no feeling?

Have you no regard for your Unity?

Iqbal, however, did not despair and addressed himself to the task of finding where exactly lay the reason for our past errors. He found that it was the Hellenic ideas imported into the cultural and intellectual world of Islam which lay at the root of all subsequent aberrations to which I have already referred. Under the impact of Greek influence, Islam had undergone a transformation from its dynamic positivism to passive meditative creed which in its turn led to pessimism and fatalism. He denounced Plato and launched an attack on Sufism which was responsible for the doctrine of Wandatul Wujud, the pantheistic belief that God is immanent and the entire universe is a mere emanation.

Last night a Shaikh went round the town with a lamp in his hand;

Muttering: I am fed up with the motley crowd

Of beasts like people around me and look for a "man" ;

He found his fellows slow and elements tiresome;

He was looking for a man like Ali or Rustam of Dastan;

I told him: We have looked also but could not find ;

He said: My desire is to find what cannot be got.

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In *Asrar-i-Khudi* Iqbal laid emphasis on the 'Self', the centre of all activity and action, the core of personality, the ego. He held that man should do everything possible to develop his self and bring it to perfection. "The moral and religious ideal of man is not self-negation but self-affirmation," he asserted. "And he who attains to this ideal becomes more and more individual, more and more unique. The Prophet said: *Takhallaqu b' akhlaq Allah*. Thus man achieves more and more uniqueness." According to Iqbal, life is individual and it is the highest form of *Khudi* in which the individual becomes a self-contained exclusive centre ; but he is not yet a complete individual. The greater his distance from God, the lesser his individuality. He who goes nearest to God is a complete person. Not that he is finally absorbed in God. On the contrary he absorbs God into himself.

The unbeliever is one who is lost in the Universe ; A believer is one in whom the Universe is lost.

This process of perfection and development of the self is to take place not outside time and space but through struggle and strife in the world of time and space. Life for Iqbal is a forward assimilative movement. It removes all obstructions in its march by assimilating them. Its essence is a continual creation of desires and ideals and for the purpose of its preservation and expansion it has invented or developed out of itself certain instruments such as senses and intellect, which help it to assimilate obstructions. The greatest obstacle in the way of life is matter or Nature, and yet nature is not evil, since it enables the inner powers of life to unfold themselves. The ego attains freedom by the removal of all obstructions in its way. It is partly free, partly determined; and reaches fuller freedom by approaching the Being who is most free—God. In one word life is an endeavour for freedom, a need for creativity in place of passivity.

He who does not possess power of creativity

Is naught but an Infidel and Zindiq.

This philosophy of dynamism, this ideal of the development of the Self, was precisely the intellectual and spiritual stimulus which Iqbal thought was most needed by the Millat.

According to Iqbal, to fortify the self, the following factors were required:

- (1) Love,
- (2) Faqr,
- (3) Courage,
- (4) Tolerance,
- (5) Kasb-e-Halal,
- (6) Taking part in original and creative activities.

Of these I would like to touch briefly upon only one, namely, courage. Iqbal believes that courage, physical and moral, is essential for man to achieve anything really important in this world. Progress means encountering obstacles which only serve to draw the best out of those possessing courage. It is only the weaker ones who succumb to obstacles. Courage does not consist merely in facing physical dangers manly, but also in not losing faith in one's standard of values when things go wrong.

The Hidden essence of Khudi is that there is no god but God;

Khudi is sword; its whetstone is: there no god but God;

This song is not dependent on a season of flowers;

Spring or Autumn, say: There is no god but God.

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Iqbal's dynamism is best reflected in his religious thoughts. Deeply imbued with the teachings of Islam, Iqbal was greatly concerned with the impact of modern western thought on Islam. But he was not unappreciative of the contribution made by the West. He said, "The task before the modern Muslim is therefore immense. He is to re-think the whole system of Islam without completely breaking with the past. The only course open to us is to approach the modern knowledge with a respectful but independent attitude and appreciate the teachings of Islam in

the light of that knowledge, even though we may be led to differ from those who have gone before us."

Iqbal's major contribution in this field was a series of lectures delivered at Madras, Hyderabad and Aligarh. What is the theme of these lectures, called *The Reconstruction of Religious Thoughts in Islam*? In these lectures Iqbal discussed the fundamental principles of Islam in the light of modern thought and scientific knowledge and made a searching analysis of its basis. He reinterpreted Islam as a dynamic rather than static religion, and a liberal rather than a reactionary force. In Iqbal's view Islam would cease to be Islam if its fundamentals were not living enough to allow a continuous process of fresh experiments and new judgements to change its Society.

According to Iqbal the Idealism that Europe claims to have, was not among the self-generating and animating factors which had their impressions on its existence. On the contrary, Europe had produced strange and conflicting concepts which resulted in a lost Self. Europe is still struggling in the quest which it finds only in democracies, which in turn know no tolerance.

Iqbal's philosophy is centered in the idea that Prophet Muhammad was the essence of the spirit of Islamic culture. The Great Prophet unites the ancient with the modern world. From the ancient world came his

message, and, in the present time, his spirit is still prevailing. Life, according to the Prophet, is to be led according to the prevailing trends. The revival of Islam should therefore be based on intellect, logic, and reasoning. To Iqbal religion is not a partial thinking nor is it abstract thinking, feeling or action; it is the expression of a man as a whole. Therefore when philosophy studies religion, it must acknowledge its main position. There is no doubt that religion has an essential role to play in resolving all other factors and elements through reason and thinking.

Iqbal's idea in this regard is the sound extension of al-Ghazali's thinking on religion and philosophy. Iqbal thinks that religious beliefs and notions have their metaphysical basis, but they are not interpretations of the bases of experience which constitute the subject of natural sciences. From this Iqbal goes on to say that the Holy Prophet wanted to create a wakeful and conscious community. Iqbal maintains that Muslim nation did not lag behind or resort to fatal negation until after its political decay and infiltrations into it of certain foreign influences. To Iqbal religion, more than science, can lead man to the eternal truth through the correct path which does derive its strength from religion. He believes that after taking successful scientific studies, the modern man is no more taking interest in the spiritual life. A modern man is indulging in dynamic realities ignoring everything about spirit. With matter, man's activities are paralysed and from this both East and West suffer. Truth in Islam is based on spirit and it can be reached only through man's endeavours. A material man will have no reality unless he develops spirit within himself.

To Iqbal the universe had not been created in vain. There is a mission to be carried out in the universe and it is on the earth that this mission is undertaken. Man is destined to play his part in fulfilling the universe's mission, and he is properly to determine his destiny and that of the universe as well. Iqbal believes that the highest that the Self aspires to is not to see something but to become something. Efforts made by the Self to become something provide good chances for the achievement of subjectivity and in creating the complete Self. The evidence of the reality

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of the Self is not in saying 'I think', as Descartes had maintained, but in Kant's 'I can' and before him in al-Ghazali's 'I will'.

Iqbal believes that any Muslim can define his position, rebuild his life and reorientate his social life in the light of ultimate principles. From the principles of his religion, a Muslim can discover spiritual values which is the last and final goal of Islam. This then is the essence of Iqbal's philosophy.

I shall now turn, as I promised earlier, to the question of Iqbal's role as a politician and a creator. It may sound strange that in this century Poet can fulfill these two arduous tasks with success, but Iqbal did, and in that lies his ever lasting greatness. As a starting point, we may briefly refer to the advent of Islam into the sub-continent of India and Pakistan.

Islam first came to India with Muhammad bin Qasim, who led an expedition from Iraq into what is now West Pakistan. However, the impact of this arrival, as we all know, was a short lived one. The next arrival was that of Mahmud Ghaznavi, who led an expedition into the subcontinent from the North West in the 10th Century. From then on the Muslim rule in India extended in varying extents over a period of 600 years. However, with the disintegration of the Mughal Empire, following the death of Emperor Aurangzeb in 1707, and the ascendancy of the British in the subcontinent, the Muslims went into a period of decline.

There were two reasons for it. First, the new rulers did not trust the community from whom they had taken over the reins of power. Secondly, the war of liberation in 1857 was fought round the person of the last Muslim ruler of Delhi. Clear and recorded accounts exist of the cruel barbarities to which the Muslim community was subjected by the British after this war. There were summary hangings, shootings, economic oppression and discrimination. Not content with that, the British made it their policy to keep the Muslim community down by all possible means at their disposal. Muslims suddenly found themselves not only bereft of all power and authority but also bereft of their fortunes and

many other things that they valued besides. Persian was dislodged as an official language. Muslim Criminal Law was scrapped and the Shariat Law amended. Muslims were deprived of their customary places in the administration of the country. And in Iqbal's words "The Englishman took a Muslim for a beggar."

This led the Indian Muslims to react in a variety of ways, not always calculated in their best interests. They would not cooperate with the new rulers, forbade their children to learn their language and engaged themselves in all manner of opposition and hostilities, which did nothing except bring down further displeasure on their heads. The resultant mood of depression and incompatibility with the new environment from which the Muslims suffered was manifested in their attitude towards religion. For their broken spirits religion provided a solace and no longer a guide to action. No more was it the instrument to establish the kingdom of God on earth, but an escape to the Kingdom of God in Heaven. It is at this stage that the question of relations between the Muslim and the Hindu communities came up.

To understand this point, we must go back once again. From their advent into and to the end of their power in the sub-continent, there was such a phenomenon as the impact of Islam on the predominant Hindu Community. I can do it no better than describe it in the words of an eminent Hindu historian, Mr. K. M. Pannikar, who in his Survey of Indian History says, "The main social result of the introduction of Islam as a religion into India was the division of society on a vertical basis. Before the thirteenth century, Hindu society was divided horizontally, and neither Buddhism nor Jainism affected this division. They were not unassimilable elements and fitted in easily with the existing divisions. Islam, on the other hand, split Indian society into two sections from top to bottom and what has now come to be known in the phraseology of today, two separate nations came into being from the beginning. It was two parallel societies vertically established on the same soil. At all stages they were different and hardly any social communication or intermingling of life existed between them."

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Once this point is firmly grasped the rest of what I am about to say will become clear, and any doubts that you may have had about why it was necessary to divide the sub-continent into India and Pakistan will no longer continue to assail you.

The process of adjustment in the majority community after the British rise to power in India was much easier, and more profitable. However, the Muslims found any compromise with the British tantamount to further humiliation. The Muslim community therefore behaved very much like China which after the incursion of the Western Powers both before and after the Opium Wars, turned its face against modern aggressive civilisation and withdrew into its own shell, while the Hindus reacted very much like the forward looking warrior class of Japan after Comdr. Perry's bombardment. Unlike China or the Indian Muslims who refused to face the realities of life, the Samurais of Japan turned to master the new techniques and industrial technology which their superior invaders had and ended up by beating them at their own game of industrial and technological achievements. The majority community in India followed the same path of hard-headed realism.

Having reached the dead-end, a way out had to be found for the Muslims of India. The Aligarh movement was the first step in this direction. Sayyid Ahmad, the great Muslim Reformer of modern India, opened the first college for the Muslim youth, where they could learn modern languages and sciences. In this pursuit Sayyid Ahmad concerned himself only with his own movement, in which he thought the salvation of his community lay.

However, the younger section of the Community pursued an anti-British policy because they found British imperialism pitted against Islam every where in the world. This is how Edward Thomson and G. T. Garrat, two Englishmen, sum up the situation: "British policy during the pre-war years added to Muslim discontent. One Muhammadan Country after another was being absorbed by European Powers and the British were

either privy to the arrangement, as in Morocco and Persia, or made no protest, as in Tripoli. The Balkan Wars of 1912-13 were considered part of a general attack upon Islam. Meanwhile, the younger Indian Muhammadans were increasingly affected by the racial nationalism of the educated classes and their co-religionists in other countries. Money was collected for the Turkish Red Crescent Fund."

Therefore when Nationalism overtook India at the turn of the century, the ways of the two communities started to part. Their goals became different. Small differences led to bigger ones, and the question of Hindu-Muslim unity, about which you have already heard, became a live issue. Now strange though it may seem, both Iqbal and Quaid-i-Azam Muhammad Ali Jinnah began their political lives by throwing themselves wholeheartedly into the struggle for bringing the two communities together. While Iqbal said, "India is better than the whole world put together", Quaid-i-Azam came to be known by his Hindu Congress colleagues as the Ambassador of Hindu Muslim unity. But their efforts were in vain. The gulf between the two communities kept on widening. As Mr. Pannikar has correctly described, there was no common meeting ground between the two. Communal disturbances — that is bloody fights between the two communities — became a daily feature of life in the subcontinent.

It was in this atmosphere that Iqbal delivered his presidential address at the Muslim League session in Allahabad in 1930. He said:

"The units of Indian society are not territorial as in European countries. India is a continent of human groups belonging to different races, speaking different languages and professing different religions. Their behaviour is not at all determined by a common race-consciousness. The principle of European democracy cannot be applied to India without recognising the fact of communal groups. The Muslim demand for the creation of a Muslim India within India is therefore perfectly justified... Personally, I would like to see the Punjab, North West Frontier Province, Sind and Baluchistan amalgamated into a single State. Self-Government

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within the British Empire or without the British Empire, the formation of a solid North West Indian Muslim State appears to me to be the final destiny of the Muslims. Nor should the Hindus fear that the creation of an autonomous Muslim State will mean the introduction of a kind of religious rule in such a State. I have already indicated to you the meaning of the word religion as applied to Islam. The truth is that Islam is not a Church. It is a State conceived as a contractual organism long before Rousseau ever thought of such a thing, and animated by an ethical ideal which regards man not as an earth-rooted creature, defined by this or that portion of the earth but as a spiritual being understood in terms of social mechanism, and possessing rights and duties as a living factor in that mechanism."

If you examine this dispassionately in the light of subsequent developments, you will see that Iqbal was rendering service both to Islam and India. However, few thought at the time that his foresight would lead to the creation of the independent and sovereign State of Pakistan. Presiding over the session of Muslim Conference in 1932, Iqbal elaborated the programme for the Muslims of the subcontinent if they desired to lead an honourable life and free to follow their ideals:

"These phenomena, however, are merely premonitions of a coming storm, which is likely to sweep over the whole of India and the rest of Asia. This is an inevitable outcome of a wholly political civilisation which has looked upon man as a thing to be exploited and not as a personality to be developed and enlarged by purely cultural forces. The peoples of Asia are bound to rise against the acquisitive economy which the West has developed and imposed on the nations of the East. Asia cannot comprehend modern Western Capitalism with its undisciplined individualism. The faith which you represent recognises the worth of the individual and disciplines him to give away his all to the service of God and man. Its possibilities are not yet exhausted. It can still create a new world where the social rank of man is not determined by his caste or colour, or the amount of dividend he earns, but by the kind of life he lives ; where the poor tax the rich, where human society is founded not

on the equality of stomach but on the equality of spirits, where an untouchable can marry the daughter of a king, where private ownership is a trust and where capital cannot be allowed to accumulate so as to dominate the real producer of wealth. This superb idealism of our faith, however, needs emancipation from the medieval fancies of theologians and legists. Spiritually we are living in a prison-house of thoughts and emotions which during the course of centuries we have woven round ourselves. And be it further said to the shame of us— men of older generation— that we have failed to equip the younger generation for the economic, political and even religious crises that the present age is likely to bring. The whole community needs a complete overhauling of its present mentality in order that it may again become capable of feeling the urge of fresh desires and ideals.

"The Indian Muslim has long ceased to explore the depths of his inner life. The result is that he has ceased to live in the full glow and colour of life, and is consequently in danger of an unmanly compromise with forces which he is made to think he cannot vanquish in open conflict. He who desires to change the inevitable environment must undergo a complete transformation of his inner being. God changeth not the condition of a people until they themselves take the initiative to change their condition by constantly illuminating the zone of their daily activity in the light of a definite ideal.

"Nothing can be achieved without a firm faith in the independence of one's own inner life. This faith alone keeps a people's eye fixed on their goal and saves them from perpetual vacillation. The lesson that past experience has brought to you must be taken to heart. Expect nothing from any side. Concentrate your ego on yourself alone, and ripen your clay into real manhood if you wish to see your aspirations realized. Mussolini's maxim was: 'He who has steel has bread'. I venture to modify it a bit and say: 'He who is steel has everything'. Be hard and work hard. This is the whole secret of individual and collective life. Our ideal is well defined. It is to win, in the coming constitution, a position for Islam which may bring it opportunities to fulfil her destiny in this country. It is

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necessary in the light of this ideal to rouse the progressive forces of community and to organise their hitherto dormant energies. The flame of life cannot be borrowed from others; it must be kindled in the temple of one's own soul, This requires earnest preparation and a relatively permanent programme. What then shall be our future programme? I am inclined to think that it should be partly political, partly cultural."

I earnestly beg you all to read this passage again and again. Its import will then become clear. It applies as much today as it did 35 years ago, for the battle is not yet over.

In a letter to the Quaid-i-Azam, Iqbal wrote in 1931: "After a long and careful study of Islamic Law, I have come to the conclusion that if this system of Law is properly understood and applied, at least the right to subsist, is secured to everybody. But this enforcement and development of Shariat of Islam is impossible in this country without a free Muslim State or States. This has been my honest conviction for many years and I still believe it to be the only way to solve the problem of bread for Muslims as well as to secure a peaceful India.

"For Islam, the acceptance of social democracy in some suitable form and consistent with the legal principles of Islam is not a revolution but a return to the original purity of Islam. The modern problems therefore are far more easy to solve for the Muslims . . . But as I have said above in order to make it possible for Muslim country to solve these problems, it is necessary to redistribute the community and to provide one or more Muslim States with absolute majority." The basis of Pakistan was thus not only religious but also political and even more economic. It was to provide daily bread and equality of opportunity to every one.

In yet another letter to the Quaid-i-Azam in 1937, Iqbal said, "You are the only Muslim in India today to whom the community has a right to look up for safe guidance through the storm which is coming to North-West India, and perhaps to the whole of India. . . . A separate Federation of Muslim provinces reformed on the lines suggested is the only course

by which we can secure a peaceful India and save Muslims from domination of the non-Muslims. Why should not the Muslims of North-West India and Bengal be considered as a Nation entitled to self-determination just as other Nations in India and outside are?"

These lengthy quotations will show you why and how Pakistan came into existence. Iqbal not only saw in Pakistan the only solution of the political, social and economic problems of Muslims living in the subcontinent, but he also chose the man who alone could achieve it. The people of Pakistan owe a debt to Iqbal which can never be repaid. All we can do is to work hard for the ideals which he cherished and set before us. Iqbal himself enunciated these ideals in his address to the Muslim League in 1930 in the following words:

"One lesson I have learnt from the history of Muslims. At critical moments in their history it is Islam that has saved Muslims and not vice versa. If today you focus your vision on Islam and seek inspiration from the ever vitalising idea embodied in it, you will be only reassembling your scattered forces, regaining your lost integrity and thereby saving yourself from total destruction. One of the profoundest verses in the Holy Quran teaches us that the birth and rebirth of the whole humanity is like the birth and rebirth of a single individual. Why cannot you, who as a people, can well claim to be the first practical exponent of this superb conception of humanity, live and move and have your being as a single individual? I do not wish to mystify anybody when I say that things in India are not what they appear to be. The meaning of this, however, will dawn upon you when you have achieved the real collective ego to look at them. In the words of the Quran, 'Hold fast to yourself; no one who earth can hurt you, provided you are well guided.' Here is something for you to ponder again."

Iqbal has been dead these 30 years. But he lives in our hearts. He will live as long as Pakistan lives, and Pakistan will live as long as does this world.

7.2 THE PHILOSOPHY OF MUHAMMAD IQBAL

Nature of Intuition: Mohammad Iqbal is on the assumption that the ultimate truths which religion and metaphysics seek to emphasize are not known by us in the ordinary way. The ordinary way is the way of experience. In this level whatever is known is known under spacetime dimension and is useful from the empirical and pragmatic point of view. But the reality, in itself, cannot be directly known in this level of experience. Basing himself on the Quranic idea on 'heart', he says that the heart is a kind of inner intuition or insight which brings us into contact with aspects of Reality. So, thereby, he presents the heart as the faculty of intuition and intuition is the way through which Reality can be apprehended directly. He also speaks of the important characteristics of intuition. The important character of intuition is its immediacy. Intuition is the immediate knowledge of the Reality because it does not require any medium. Secondly, intuitive knowledge is always a unity or wholeness which is not analyzable. In intuition the knower becomes one with the known and the distinction between the subject and the object disappears altogether. Thirdly, intuition is a moment of intimate relationship with the Supreme. It is a feeling of the presence of the Divine. According to Iqbal, this intuitive experience has an objectivity about it. It is neither a subjective state nor merely a private and personal experience. The object of the intuition is not the mere creation of the individual's intellect. But the object of the experience is really there. Iqbal asserts that intuition is not the property of the mind or intellect, but it is the property of the heart. He also says that the intuitive experience helps one realize eternity in a moment. He further explains that this experience gives the individual a sense of the unreality of serial time. Lastly, he speaks of the incommunicable nature of this intuitive experience. It is not communicable because of the simple reason that it is the function of the heart. He also says that though the content of this experience cannot be communicated, a mystic can interpret this experience in terms of verbal form and this interpreted truth can be easily communicated.

7.3 CONCEPT OF SELF

Traditionally, self is considered as that principle which organizes the activities and the experiences of an individual and gives them significance different from the bodily activities. In line with the traditional understanding, Iqbal also says that the self is the principle of unity in the individual, but he asserts that it not opposed to the bodily. He affirms that the self gives unity even to bodily activities. He develops his idea of self in tune with the Quranic conception of self and prefers to use the word 'ego' for the self. He asserts the necessity to accept the reality of the self. He explains that no mental state can exist in isolation, but there must be a unity organizing all the mental states. Parts of the material object can exist as isolated, but mental state cannot. This principle of unity of inner life or of the mental state is called as ego. It is the ego which keeps all experiences organized and united. It shows that it is the ego which organizes and gives a final shape and directions to our various affections and experiences. Iqbal seems to be against the doctrine of parallelism of the body and the soul. According to him, both the body and the soul are systems of acts and as activities they are close to each other. The self is a series of activities and it needs an environment on which it will act or to which it will react. In other words ego cannot remain in complete isolation, it must have a world. The ego is confronted with the world of non-ego, and it is through his experience of the world of the nonego that the life of the ego grows and develops. We have seen that all the experience is organized by ego. Such a conclusion leads to one of the important questions in philosophy; does the ego determine its own activities or is it casually determined by something else? This question is all about the question of freedom. Iqbal is of the opinion that the ego has the capacity to choose its course of action and thereby ego is free. Another important character of the self is its immortality. According to him the self is immortal in spite of its apparent fact of death. He believes that the self has the capacity to survive death and thereby, it is immortal.

Check Your Progress 1

Notes

Note: i) Use the space given below for your answer.

ii) Check your answer with that given at the end of the unit.

1. Discuss the Philosophy of Muhammad Iqbal.

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2. How to know the Concept of Self?

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7.4 HIS CONCEPT OF GOD

Basing himself strongly on the Islamic understanding of God, Iqbal declares his firm conviction on monotheism. For him, the question of God is more important because it satisfies not only the religious urge of man\woman, but also his\her metaphysical curiosity. God as the Supreme Ego: Iqbal believes that the universe is of the nature of a free creative force. He is of the opinion that the world-process is purposive and is rationally directed. According to him rational egos are capable of regulating and directing their own creative life. So it prompts us to think that there is a Being directing the creative life of the universe. So he comes to the conclusion that it is the Super Ego that guides the creative progress of the world. Here, he also explains the Quranic description of God as 'light'. Iqbal thinks that light is the nearest metaphor for understanding the nature of the Absolute Ego, which is the most perfect embodiment of dynamic and creative life.

Attributes of God: While talking about the attributes of God, he makes a distinction between the attributes apprehended by intuitive insight and those known through intellectual deliberations. Here, he mainly speaks

of the intellectual attributes of God. According to him, creativeness, knowledge, omnipotence, eternity, immanence, transcendence etc. are some of the main attributes of God. Creativeness: the supreme Ego is creative in the way in which an ego is creative. He says that the Supreme Ego or God is creative in the inner way. It means that God creates completely from within himself. For Supreme Ego, creation means the unfolding of his own inner possibilities. His creativeness is infinite because these possibilities are infinite. Knowledge: for a finite ego or being, the knowledge is based on the distinction between the knower and the known. So the finite being knows 'the other' which is something different from the subject. But God is all comprehensive. So there is no 'other' for God. In other words, "in Him thought and deed, the act of knowing and the act of creating are identical". God himself is the object of His knowledge. God creates as He knows and knows as He creates. Omnipotence: Iqbal explains the Quoranic understanding of Divine omnipotence; the Divine omnipotence according to Quran, is intimately connected with the concept of Divine wisdom. One cannot neglect one of the important questions that the attribution of omnipotence to God raises. It raises the question of presence of evil in the world. He solves this problem by explaining the concept of freedom given to human by God for making it possible for him/her to bring out the potentialities latent in human beings. At the same time, human can use this freedom rightly or misuse this freedom for wrong choice. He considers that freedom is a basic requirement for goodness. So, he considers pain and suffering as the necessary aspects of the fact of freedom. He likes to treat both good and evil within the same whole.

Eternity: Iqbal does not treat eternity as a time concept. He does not speak of an idea of endlessness of time. God is considered eternal because He is the expression of the infinite possibilities latent in God. In this sense God is portrayed as eternal. Immanence and transcendence: According to Iqbal, God is both immanent and transcendent. But God is not immanent in the world as a pantheist understands. He is immanent in the world in the sense that the world is His creation. God is presented as transcendent in the sense that the God is beyond the grasp of the finite

ego. So, by way of presenting God as a unity of infinite possibilities, the 9 metaphysical demand of human being is satisfied. And by conceiving God as personal and Supreme Ego, the religious demand is also satisfied.

7.5 THE NATURE OF THE WORLD

Like many of the contemporary Indian thinkers who are aware of the present scientific exploration in determining the nature of the material world, Iqbal also asserts the reality of the world. He asserts that the external world exists and is real. Before we enter into the question of the nature of the material world, it is necessary to understand Iqbal's conception of space and time. According to Iqbal, space and time are relative. They are relative not only to the different grades of being but also to the different levels of experience of the same being. The impression of space and time that we have will be different from the impression of space and time that other animals may have. He further explains that the physical world is understood in the analogy of the self. So the world is conceived as a continuous movement. He also finds that the universe also exhibits a tendency to egohood. The universe manifests a clear tendency to grow as an individual. And individual is a unity of its parts and the parts cannot exist apart from the whole. Iqbal applies the same principle to the universe where he says that even though one finds diverse and discrete aspects of the universe, there exists an inner unity among them all. He draws the conclusion by saying that the whole physical world can be viewed as an individual. This is the reason why Iqbal says that every detail of the world is an ego and the totality of the ego is the ego of the egos. So if the nature of the world is that of ego, it is nothing but growing. It has a reason, purpose and a plan and steadily progresses towards the realization of an end.

7.6 HUMAN DESTINY

In short, according to Iqbal the realization of immortality is considered as the ultimate human destiny. Immortality is presented both as soul's nature and as a person's destiny. Death is not the end of the soul. The

soul survives the death and continues to exist even after death. But this is not all about immortality. One will be truly immortal only when these potentialities are fully and freely expressed. That is, one's real destiny, the realization and free expression of all the potentialities, is embedded in the self. Iqbal asserts that it is through persistent and continuous action one realizes it. It is in this sense that Iqbal presents immortality as ultimate human destiny. Iqbal tries to highlight three points in respect to immortality which The Quran speaks of. First of all he says that the finite ego has a beginning. It speaks of the finiteness and humanness of man\woman. The finite ego is a created being. So, immortality is that of the immortality of a created being and therefore, immortality does not mean attaining godhood. Secondly, he says that there is no possibility of its return to the earth. It implies that once the soul is free from the body, a person is free from the bondage of birth or re-birth and awaits the final judgment with regard to his\her destiny. So it does not involve a belief in rebirth. Thirdly, he states that finitude of the ego is not a misfortune. He criticizes those who are on the assumption that finitude is nothing but evil. He says that the dignity and uniqueness of the individual can be retained only when an individual is approached with his individuality.

Check Your Progress 2

Note: i) Use the space given below for your answer.

ii) Check your answer with that given at the end of the unit.

1. How do you know the Concept of God?

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2. What do you know The Nature of the World?

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3. Discuss the Human Destiny.

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7.7 LET US SUM UP

Iqbal is a mystic philosopher. Intuition alone manifests the truth of God and nature. It gives an organic knowledge. It reveals the nature of ego and helps communion with God. God evolves with the cosmos. He is potentially Infinite and is the conscious force. God is duration and there is no limit for his creativity. The relation between the God and ego is that of a garland with its beads. For him the external world exists and it is real. The ultimate human destiny is the realization of immortality. Death is not the end and the soul survives death. But often Iqbal is criticized for conceiving God as pure becoming and reducing God's nature to mere fluxional phenomena. Such a criticism has its ground on the fact that if God is ever evolving, he is an imperfect reality and growing towards perfection.

7.8 KEY WORDS

Intuition: It is a priori knowledge or experiential belief characterized by its immediacy.

Parallelism is a theory related to dualism which suggests that although there is a correlation between mental and physical events there is no causal connection. The body and mind do not interact with each other but simply run alongside one another, in parallel, and there happens to be a correspondence between the two but neither cause each other.

7.9 QUESTIONS FOR REVIEW

1. Discuss the Philosophy of Muhammad Iqbal.
2. How to know the Concept of Self?
3. How do you know the Concept of God?
4. What do you know The Nature of the World?

5. Discuss the Human Destiny.

7.10 SUGGESTED READINGS AND REFERENCES

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7.11 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 7.2
2. See Section 7.3

Check Your Progress 2

1. See Section 7.4
2. See Section 7.5
3. See Section 7.6