

Swami Vivekananda's and Dr. Babasaheb Ambedkar's Five Essential Principles

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Abstract

Swami Vivekananda and Bhimrao Ambedkar both saw India's oneness as transcending race and language. There are more differences between the two Indian races than there are between the European and Eastern races, according to Vivekananda. However, "our holy tradition, our faith" is "one shared ground." Swami Vivekananda, a monk who preached practical Vedanta, and B.R. Ambedkar, known as the contemporary Bodhisattva, embody the modern transformation of Indian spirituality into a weapon for social development. It's fascinating to observe how the spiritual roots of social liberation were constructed by these two great builders of modern India, and how they converged at the cardinal points of national revival.

KEYWORDS: India's Spiritual Oneness, Aryan Race Theory, Utility of Sanskrit, Conversions.

1. India's Spiritual Oneness:

The concept of India as a country is diametrically opposed to the Western definition of nation-state, which is based on ethnically and linguistically homogeneous people. Swami Vivekananda and Bhimrao Ambedkar both saw India's oneness as transcending race and language.

They consider it to be both cultural and spiritual. India is "the Aryan, the Dravidian, the Tartar, the Turk, the Mogul, the European - all the nations of the globe, as it were, pouring their blood into this continent," according to Swami Vivekananda, and it also has "the most magnificent aggregation" of languages.

There are more differences between the two Indian races than there are between the European and Eastern races, according to Vivekananda. However, "our holy tradition, our faith," is "one shared ground." So, above ethnic and linguistic diversity, religion in this country (by which he means no sectarian faith) is the essential substratum that unifies Indians.

Swami Vivekananda believed that India's "national unification" must "be a gathering up of its scattered spiritual powers." "In India, a country must be the unity of individuals whose hearts beat to the same spiritual song," he remarked.

Dr. Ambedkar reached the same conclusion separately. He examined the nature of Indian national unity in depth in a study he gave at Columbia University. In contrast to the West's one-race, one-language unity, India has "a deeper and far more basic oneness," according to him:

It is true that the numerous stocks that make up India's population have not been thoroughly amalgamated, and a tourist from inside the country would see a distinct difference in physique and even color between the East and the

West, as well as the South and the North. However, amalgamation cannot be used as the only factor for determining a person's homogeneity.

Every person is ethnically diverse. The foundation of homogeneity is the oneness of culture. Taking this for granted, I'd hazard to state that no country in the world compares to the Indian Peninsula in terms of cultural cohesiveness. It possesses not just physical unity, but also a deeper and more basic oneness—the undeniable cultural unity that runs the length and breadth of the continent.

Ambedkar, unlike the Indian Left today, did not believe that geographical nationalism was a viable foundation for defining nationhood. In his key book, "Thoughts on Pakistan," he addressed the spiritual fibers that link a nation together: If (national) unity is to be long-lasting, it must be based on a sense of kinship, on a sense of being related. In a nutshell, it has to be spiritual.

2. The Aryan Race Theory

The thorny topic of the Aryan race and the invasion idea is intimately tied to the question of national unity in India and her civilization (now revised to "migration" theory by Marxist historians). It's worth remembering that throughout the days of Swami Vivekananda and B. R. Ambedkar, race conceptions in general and Aryan race theories in particular were considered as axiomatic. Nobody doubts the validity of these views based on indigenous interpretations of Indian literature. Despite his bluster about "scientific temper," Jawaharlal Nehru embraced the Aryan racial hypothesis as the revealed reality. Swami Vivekananda and Bhimrao Ambedkar, on the other hand, fought vigorously against the Aryan race/invasion idea. There are sections in both where they appear to have acknowledged the Aryans as a race from the start. However, when they learned more about the issue, they came to reject both the Aryan race and the invasion thesis. With mocking sarcasm, the Swami dismisses the Aryan racial notion.

They originated from central Tibet, according to some, while others believe they came from Central Asia. Some patriotic Englishmen believe that all Aryans were red-headed. The Aryans were all black-haired, if the writer is a black-haired guy. There has recently been an attempt to establish that the Aryans formerly inhabited the Swiss lakes. Some claim to have relocated to the North Pole.

The Aryans and their homes will be blessed by the Lord. In terms of the veracity of these hypotheses, there isn't a single word in the Bible to suggest that the Aryans originated from somewhere other than India, which includes Afghanistan in ancient times. That's all there is to it. The claim that the Shudra caste was made up entirely of non-Aryans and that they were numerous is similarly erroneous and nonsensical.

Vivekananda referred to "the mighty Tamilians" as "one of the Aryan race's great forebears" in a stunning statement. He went on to question the proponents of the Aryan invasion thesis where they found out that "the Aryans

came to India from a foreign land" and where they "got the concept that they murdered wild aborigines" in "what Veda, what Sukta."

To understand why the caste system arose, Ambedkar read the Vedas. He examined every known framework of ancient Indian society with the objectivity of a qualified social scientist. He had to cope with racial interpretations of the caste system's inception, of course. And now his widely publicized findings are very similar to Swami Vivekananda's:

- There is no such race as the Aryan race in the Vedas.
- The Vedas contain no evidence of an Aryan invasion of India or of the Aryan race conquering the Dasas and Dasyus, who were said to be Indian indigenous.
- There is no indication that the difference between Aryans, Dasas, and Dasyus was based on race.
- The Vedas refute the claim that the Aryans were of a different color than the Dasas and Dasyus.

Apart from Purusha Suktha, Ambedkar considered the Rig Veda as having "a feeling of togetherness and a consciousness" of combining different tribes to establish an Indo-Aryan nation. He was essentially looking for a "feeling of togetherness and consciousness" for the whole Hindu society. He viewed the whole India to be occupied by Tamil or proto-Tamil speakers who diversified into multiple cultural groupings rather than separate races in his interpretation of the emergence of untouchability (Untouchables: Who were they?). He didn't even make the connection between this and the origins of untouchability or caste: The untouchables are Aryans, just as the Brahmins are. The untouchables are Dravidians, just as the Brahmins are. The untouchables are also from Nagas, much like the Brahmins. Given these facts, it is reasonable to conclude that the (race) explanation (of the origin of untouchability) is founded on sand.

3. The Importance and Utility of Sanskrit:

First and foremost, I want to extract the spiritual diamonds... from the even more impenetrable chest of the language in which they are stored, the incrustation of millennia of Sanskrit words. In a nutshell, I wish to popularize them... The Sanskrit language, our wonderful language, stands in the way, and this hindrance will not be eliminated until — if feasible — the entire nation is well-versed in Sanskrit. Sanskrit education must continue alongside it, since the sound of Sanskrit words confers status, power, and vigor onto the race. The great Ramanuja's, Chaitanya's, and Kabir's endeavors to improve India's lower classes reveal that magnificent outcomes were achieved throughout the lifetimes of those great prophets.

Swami Vivekananda seemed to have influenced Ambedkar. According to Babasaheb, Persian is no match for Sanskrit, which he describes as "the golden treasure of epics, the cradle of grammar, politics, and philosophy, and

the home of logic, theatre, and critique." According to author Makarand Paranjape, the notion of making Sanskrit...

Dr. B.R Ambedkar, India's first law minister, is responsible for not just the country's national language but also its official language. The Constituent Assembly of India examined the language issue extensively after India's independence in August 1947. After months of debate, Hindi in Devanagari script emerged as the obvious winner. There was a drafting to this effect, with the caveat that English would be used for official purposes for another fifteen years. In this background, the then-law minister, Dr. B.R. Ambedkar, submitted an amendment in September 1949 to replace Hindi with Sanskrit and establish Sanskrit the official language of India.

4. Conversions:

Conversions of religion have long been a source of contention in India. While representatives of proselytizing Abrahamic religions assert that conversions occur because people seek to escape the caste system's oppression, Ambedkar confronted the issue hard on. If Hindu civilization wants to be free of the ills of untouchability and casteism, it will have to resort to conversions. However, Ambedkar cautioned that national security should take primacy in the transition to social equality. To quote him,

It's important to consider the long-term consequences of conversion for the country as a whole. The downtrodden classes will be denationalized if they convert to Islam or Christianity. If they convert to Islam, the number of Muslims will more than double, posing a serious threat of Muslim dominance. The number of Christians would rise to between 5 and 6 crores if they convert to Christianity. It will aid in the strengthening of Britain's grip over the country.

Ambedkar's enigmatic remark that "any man passing out of the Hindu pale is not only a man less, but an adversary the more" can only be read as a criticism on Swami Vivekananda's cryptic remark. Both Swami Vivekananda and Bhimrao Ambedkar believed that Hinduism should be a missionary religion rather than a socially stagnant one. "Born foreigners have been converted in the past," Swami Vivekananda also told his pupils.

5. An Indian Spiritual Basis for Freedom and Equality:

Swami Vivekananda observed the spirit of Advanta, or the natural human spiritual desire for togetherness, in all democratic movements:

This is Indian philosophy's commandment. All ethics and spirituality are founded on this oneness. Today, Europe wants it just as much as our oppressed people, and this great ideal is unwittingly becoming the foundation of all the newest political and social ambitions that are arising in England, Germany, France, and America. And take note, my friends, that the Indian Vedantic values emerge strongly in and through all of the literature expressing man's desire for freedom, global freedom.

And he believed that all ethical theories are founded on atavistic experience:

Every man, whether he realises it or not, has times when he feels at one with the cosmos and goes forth to express it. Love and sympathy are expressions of oneness, and they are the foundation of all ethics and morals. The classic aphorism, Tat Tvam Asi, summarises this in Vedantic philosophy (Thou art That).

The ethical and social implications of the Brahman being the essence of every human being—and all mankind as part of the same Brahman—did not escape Babasaheb Ambedkar's notice, who saw it as the spiritual foundation for social democracy. Brahmaism is his term for the notion of Brahman. (Edward Washburn Hopkins' book *The Great Epic of India: Character and Origin of the Mahabharata* gave him the name.) Rejecting Christian theologians' claims that the Mahavakya's "Aham Brahmasmi" was haughty and impudent, Ambedkar argues vehemently for the Mahavakya

Every individual must have the chance to recognize his or her own worth in a democratic society. It also necessitates that each person recognizes that he is on par with the rest of the group. Those who dismiss Aham Brahmasmi (I am Brahma) as a sneering remark overlook the Mahavakya's other section, Tat tvamasi (Thou art also Brahma). It could have been easy to mock at Aham Brahmasmi if it had existed without the conjunct of Tat tvamasi. From the standpoint of fluency Ambedkar, on the other hand, adds caustically to this:

This is a fantastic puzzle. It's not that the Brahmins were unaware of Brahmanism's teaching. They were successful. They did not, however, inquire as to how they could accept inequity between Brahmin and Shudra, males and women, or caste man and outcaste. They did not, though. As a result, we have castes, sub castes, outcastes, primitive tribes, and criminal tribes on the one hand, and castes, sub castes, outcastes, primitive tribes, and criminal tribes on the other. Is there a more perplexing situation than this?

Back in time, Swami Vivekananda repeats Ambedkar in a way that allows us to cite each other:

No religion on the planet teaches the dignity of mankind in such a high manner as Hinduism, yet no religion on the planet treads on the necks of the poor and downtrodden in such a way as Hinduism. The Lord has taught me that religion is not to blame; rather, it is the Pharisees and Sadducees of Hinduism who develop all kinds of tyrannical engines in the form of the Pâramârthika and Vyâvahârika teachings.

Thus, Swami Vivekananda's practical Vedanta and Ambedkar's Navyana Buddhism converge on the cardinal points of nation building: the spiritual basis of national unity, the rejection of racial interpretations of Indian social structure, the importance of Sanskrit in empowering Indians, the rejection of religious conversion to Abrahamic religions for the sake of social emancipation, and, most importantly, the creation and implementation of a social life based on the teen Swami Vivekananda issued the rallying cry, while Babasaheb Bhimrao Ramji Ambedkar established the framework. The Indians—that is, us—must bear the brunt of the blame.

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