

Unit - 10

Chapter - 22

Major Personalty of the National movement and Their Contribution to Political Thought in India

1. Swami Dayanand Saraswati



Maharishi Swami Dayanand Saraswati

Return to the Vedas

“Good governance can never replace self-government, no matter how good it is”.

Swami Dayanand Saraswati was born in Vikram Samvat, 1881 in tenth (12 February 1824 AD) of the Krishna flank of Falgun month in the family of Lord Shiva disciples and Jagirdar family in Tankara Nagar of Mourani family of Kathiyavad of Gujarat. His childhood of Moolshankar.

In his childhood he became detected when he sawn idol of Lord Shiva jumping of a rat on the

Shivaratri festival and eating the food of fered to that idol.

By the death of his dear sister and uncle, the sense of selflessness prevailed in his mind. In

1845 AD, after leaving the house in pursuit of knowledge, truth and salvation, became a monk put his name Dayanand Saraswati. He made extensive study of the Vedas in the perpetuity of the visually impaired Saint Swami Birjnand of Mathura and visited the whole of India to eradicate old traditions hypocrisy and superstition and propagate the Vedas with the order of the Guru and established the Arya Samaj in Bombay on 10 April 1875. After this, he spread the Arya Samaj in whole India through travel Rajasthan, Punjab, Uttar Pradesh, Madhya Pradesh and many places in the states flourished in the spread of Aryu samay But after being a victim of the conspiracy of the opponents, on 30 October 1883, he died.

He was outspoken, well-educated and courageous and considered his discretion as a solution to the problems of religious problems. He rendered Tretavad through intensive study of the Vedas, Upanishads and Philosophies. According to this principle, God, life (soul) and nature are eternal, they had been always and will remain forever. Among them God and Spirit are the spiritual consciousness element. At that time he strongly opposed the illiteracy of Hindu

society, inequalities and atrocities with women, child marriage, unmatched marriage, polytheism, polyandry, dowry, intoxication, blind faith, untouchability religious hypocrisy.

The world is confused with a series of ignorance and superstition and he came to break that chain and free the slaves. His purpose was to follow the truth through mind, word and action. Satyarth Prakash, Rigveda Bhashya Bhumi etc. are his main epic works

Contribution to Political Thought

As a political thinker, he did not interpret any specific principles, but interpreted it only in the form of Ved scriptures. Being aware of India's immediate political conditions, slavery and dissolution, in his teachings, speeches and compositions, the revival of this Aryavarta and the goal of unity freedom and progress was set.

He wanted to communicate Arya element in the entire Hindu society. In this Arya element, all the religions, castes and communities were involved. The meaning of the Arya element was freedom, equality, nationality, brotherhood, religious and social awakening. Their major political views are: -

(1) The state is an institution in public interest – The state is a developed and common welfare institution, and is the means of obtaining the four things religion, money work and salvation in the fulfillment of human life. Here, religion is not related to religion, but to the cosmic and pragmatic welfare of man.

(2) State: Community of communities - The state is not only a social institution, but a combination of political community, art and science-related community, community of religion and ethics etc. According to Rigveda, they have been called Rajarth Sabha, Vidyarth Sabha and Dharmarth Sabha respectively. For them, talented, intelligent and holy

persons will be elected without separate appointment. Thus, it will be a blend of the Republic and Democracy. Support of these sabhas will be mandatory for all the state's work.

(3) The importance of the Republic - In Vedic time, the monarchy was accepted as a valid government system. Swami Dayanand tried to establish the importance of the Republic in place of the monarchy. The last power was given to the public in the operation of governance with the help of the Trisabha by the king. If the government machinery behaved against the Vedas, then the public disobedience was justified. This is the realization of the political revolution. These thoughts of Swami Dayanand are considered as a guide to Civil Disobedience Movement and Non-Cooperation Movement.

(4) Rejection of the divine form of governance - He did not accept the king with divine authority but the elected president. Law and punishment were prominent. Not being a state of self-rule, not only the chief carrier of the government machinery but also the King himself will be punished. The punishment of the same crime will be higher for the rich and for the lower class lesser.

(5) Support of decentralization of governance - While supporting Manu Smriti, Raja and Rajya Sabha should be appointed as a superintendent between two, three, five and a hundred villages to prove their work. For the operation, a village officer will inform the officer of the ten villages, an officer of ten villages to officer of twenty villages an officer of twenty villages, to the officers of the hundred villages, and an officer of 100 villages to the officers of one thousands villages about regular faults, crimes, distress, mischief etc secretly. Information posts will to reach higher from low level. The spies will be arranged for their cooperation. Their works will continue to be investigated. Thus, Swami Dayanand was in favor of Republican government and also in favor of the control of governance with the

coordination between the executive and judiciary including judges.

(6) The emphasis on the need for a well organized military - According to him the security of the country and the growth of the national religion, both the works were given highest priority. For this he mentioned the necessary military training to all the civilians along with a well organized army, navy and army.

(7) Support of diplomacy - According to him ethics and truth are the criteria of politics and governance system, diplomacy is also necessary for protection from evil spirits, terrorists and foreign invasions. According to him the enemy could destroy the food items, reservoirs etc of the enemy if considered appropriate. Being a monk his realistic behavior to protect the nation was the best example of national ideology and patriotism.

Overall Evaluation

Firstly Swami Dayanand Saraswati provided national and indigenous nationalism to India. When Christian civilization was dominating the Indian culture in the clutches of the British State, he conjectured his Vedic culture and the superiority of the Vedas, aiming at the goal of the Aryans, the independent, independent and integrated India. Indigenous things and thoughts are the religious duty of a person, and a foreign state could be comfortable, but it can not take the place of Swaraj. By saying this, the youth had awakened the feeling of self pride in then Founded by him , the Arya Samaj was a movement of religious, social and national renaissance. There was communication of new adventure in national language with the traditional work of teaching tradition, Gurukul education system, promotion of women education, social reform program, relief of dalits, inhalation, character formation and caste system prohibition. Being a supporter of Vedic religion, he was a supporter of the Varana system, but giving it

a scientific form, he did not consider birth the basis of this system but karma. To make Varanashram re-rationalized, he also recognized inter-caste marriages, resulting in social mobility. The consciousness that he created on these four pillars of indigenosity self-religion, self-nation and self language is still relevant today While the whole world is eager to assimilate Indian culture, the changing life values of our young generation can be brought to the right path by the direction given by him. It can take the initiative in establishing India as the world guru again.

2. Swami Vivekananda



(Birth 12 January 1863 – death 4 July 1902)

‘Arise, awake and stop not till the goal is reached’

“I have the honor of being such a being being has taught the world to tolerate and recognize all religions.”

Narendra Nath was born in the prestigious Dutt family of Calcutta.

While travelling throughout India for spiritual knowledge, Swami Ramkrishna received education from Swami Ram Krishna Paramhansa and made him a spiritual teacher. After this, by the order of the Guru,

He spread the Hindu culture throughout India. For this, the Ramkrishna Mission was established in Ballur on May 1, 1897, which is still spreading social service, religion and universal culture throughout India.

Giving the concept of service of the poor considering them Narayana instead of solitariness in the mountain peak or Samadhi or for the attainment of God, he told that when we serve miserable, poor, helpless, feeling them Narayana our soul will become so pure that we will be able to seek God. This is the spiritual basis of his humanism. He was in favor of giving equal opportunities to all the sections of the society for their advancement in life; therefore, he criticized the evils of untouchability. Like Swami Dayanand Saraswati, he also preferred social order but on the basis of karma.

The contribution of highly educated youth to Dalit's progress was considered by him important. At the same time, instead of struggle or violence for the end of the stereotypes, the logical point of view was more prominent for him.

In the matter of equality and respect, he accepted a women women used to accept them s "power". Without power, there is no resurrection of the world. They also have the right to accept ancient spiritual culture, to acquire Sanskrit education and to have practical experience of all spiritual ideals of the sages.

He was a supporter of idol worship, but he considered it as a means to concentrate on meditation not as an end.

Resisting child marriage, he attract drew attention of the society on its adverse consequences. God is in finite, omnipresent, and invincible. In his philosophical works, Karmayog commentary of yoga sutra Patanjali are particularly remarkable. On the problems of Indian society, his "India and its problems", Modern India, Our duty towards janta Janardanadan, the evils of authority, chakra of jativad are the main ones.

Contribution in Political Thought - Swami Vivekananda was a messenger of humanist and mono theism. Neither did he have any faith in politics nor did

he participate in political activities or movements. Swamiji made the spiritual thoughts the driving force of national independence. He did not give a direct challenge to the British rule but by establishing the domination of Indian culture, proved foreign rule to be futile and gave a sense of pride to the Indian youth in respect to hir culture.

(1) Internationalist- Swami Vivekananda was an internationalist. His speech in Chicago World Religion Convention beginning with the words 'Brothers and Sisters...' is a symbol of world brotherhood. It was his belief that one and the same spirit dwells in all the human beings.

(2) Socialist- Swamiji told that everyone should get equal opportunities. It is necessary that the exploitation of the lower classes financially and politically by upper castes and classes should be eliminated.

Invoking the youth he asked the people to say proudly themselves Indian I am an Indian and every Indian is their brother sister, and life. God and Goddesses of India are Almighty for India's society is the hunch every Indian's of childhood, flower of an Indian and Kashi of old age of Indian.

India's soil is Indian's highest point. It is an Indian's welfare in the welfare of India. It is he behavior of equality is necessary with everyone, for this, in this regard, he made practie to perform the Upanishad of fifty Shudra members in the first death anniversary of his master. He wanted to uplift the lower classes of society but for achieving this goal, he did not believe in a violent revolution but in complete peace.

Recognition relating to Ideal state - According to a letter written to one of his disciples regarding the order of historical development of the state, knowledge science state for Brahmins, bravery and power for Kshatriyas, availability of wealth physical materials to Shudras and equal distribution and general education will the state be a huge extension. The ideal state will be in which the knowledge of Brahmin era, the power of the Kshatriyya era, the balance of

Vaishyayuga's prosperity and the equality of Shudrauga can be maintained and its defects can be eliminated .

Political salvation is possible only through the upliftment of all

According to him, weakness is a sin and death where fear is the biggest disease. Political salvation is not possible without reforming the condition of everyone in the society. The principle of power and far sightedness based on his theology is an important contribution in the field of politics. We are neither capable of protecting the rights nor can we maintain personal existence. Without power That is why he wanted to teach the vast power and power of the soul to the Indian people.

Faith in the dignity of a person - The nation is formed by people. Swamiji used to think in the universal human concept and considered humans to be the best persons. Unless the person is healthy, moral and kind, it is useless to hope for the prosperity of the nation. Thus the basis of national unity is the ethics.

Theory of freedom - The entire world is searching for freedom at its constant speed. Apart from physical, mental and spiritual independence, there should also be social and economic independence, so that each individual can develop his entire personality. In this way, the concept of freedom is more comprehensive than western thought.

The spiritual theory of nationalism – There is one principle in every nation's life and all other elements are contained in it.

India's main principle is religion. He rendered the spiritual principles of nationalism. The future greatness of the nation can be built on the foundation of the importance of its past. Vivekananda, through education of Indian religion and culture, transmitted ethical unity and patriotism to the country. Vipin Chandra Pal, Tilak and Arvind Ghosh, influenced by the views of these, paved the way for innovative nationalism.

Overall Evaluation- In 1893, Swamiji as an Indian representative in the World Religions Conference

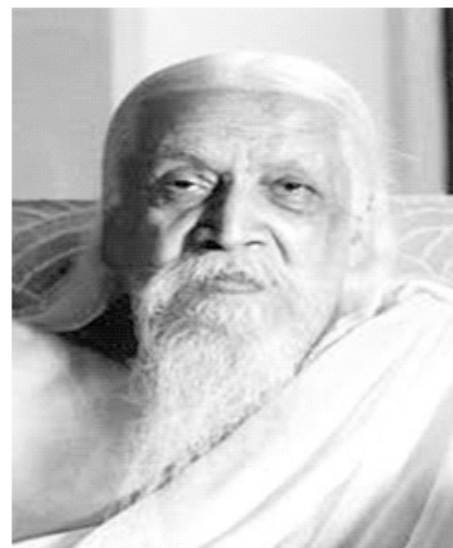
of Chicago, as an informant and as a unique social reformer, identified himself in the world, Swami Vivekananda was such a philosophical monk who himself did not participate in politics, but up the light of love with its intense voice and thoughts for Indian independence in he county . At the same time. Those who considered India as a poor country, showed a glimpse of Indian culture, and filled their mind the reverence for it.

From his ideas, it seems that Vivekananda wanted to build the foundation of a religious doctrine of Indian nationalism. Taking the side of the immortality and reincarnation of the soul, he told that death is of a man not of the life soul.

The service of the motherland is the true Karma yoga. Inspiring the youth he told that - the announcement of the nation is that I am an active India, all India is my body, the Himalaya is my head, the east and the west are my arms and by spreading them I embrace my Indian brothers.

Due to wake of self-pride and a sense of patriotism among the youth, the whole India celebrates as his birthday, Youth Day.

3. Maharishi Arvind Ghosh



(Born 15 August 1872 -

Death December 9, 1950)

Maharishi Arvind Ghosh was born in a prosperous family of Calcutta. After obtaining higher education in the UK, he came to India in 1893 and got employment in the state of Baroda. Later, he also worked as a teacher in the college.

He Participated in active politics from 1905 to 1910, in the meantime one year's imprisonment was also taken. In prison he bent towards spiritualism, and in 1910 he went to Pondicherry. On November 24, 1936, his long devotion got fruit and realized in the supreme.

The spiritual beliefs of Indian spiritual texts had a profound effect on Arvind's contemplation. Whatever event occurs in history, he considered the divine power as the main reason for all of them. According to him, the exploitation and harassment of the Indian people by the British is also part of the divine plan. He rendered the principle of nationalism based on spirituality. According to him, the main objective of national and political struggle is to achieve complete independence.

There is a source of spirituality in due to the real living and spiritual power the scriptures of ancient Vedas, Upanishads, Geeta etc. of India. Therefore, India is capable of making spiritual leadership of the whole human race After leaving Pondicherry, he abandoned politics, but the idea of nationalism remained irreversible.

When the leaders of the National Congress in India sent petitions for colonial independence, Arvind made a plan for political action in the form of inactive or peaceful resistance to complete self-sufficiency. Detailed explanation of this policy was made in Vande Mataram's editorial articles. Later, Mahatma Gandhi accepted this policy as the principle of Satyagraha.

Passive resistance means the non-cooperation in the work that is helpful in the business or administration of the Britishers in India. Along with

academic, judicial, administrative and social exclusion, the exclusion of foreign goods were also added. The entire plan was edited in a revolutionary way.

Maharishi Arvind also supported nonviolence and violence in inevitable circumstances for achieving Swarajya.

According to him, the struggle for national independence is as sacred as the Kshatriya religion of Geeta. The annihilation of national enemies is a crusade. Armed revolt and non-cooperation is the right policy for this.

Maharishi Arvind's Concept of Nationalism

Arvind has a significant and high place in Indian nationalism. Initially, he became the pioneer of extremism. Later, after his departure to Pondicherry, his nationalism was completely replaced by the spiritual realm, but both remained closely interrelated to each other.

In a speeches given in 1908, nationalism is not limited to the agitation, but it is the faith and religion of a man. It is a religion which is God's gift Nationalism is the power of an Indian. If you are a supporter of nationalism then every Indian will have to worship the nation with religious faith. An Indian is the only part of God's plan. India is not only a geographical or ancestral land, it is also not a intellectual concept but India is a self-righteous Bhagwati, which has been blessing her children with love and affection. But today she is moaning with foreign rule. Her self-esteem became shattered, her pride fell. "It is the duty of every child to get rid of chains of Bharat Mata's feel or to get exile from foreign rule."

No country can maintain its egoistic personality and independent existence by living under a foreign slavery. Foreign culture is a passion, Indian culture is spiritualism.

Only true feelings of nationalism can protect the Indian glorious traditions and governments. By imitating others, we cannot uplift the nation. We can show the path of salvation for whole humanity only on the strength of our spiritual consciousness and it is our duty too.

A subordinate nation can open the gates by progress only through independence and sacrifice is required for it. Foreign power can not be shaken by sitting on the comfortable chair of politics. India can oppose foreign rule only by its power and bravery.

Nationalism is a stepping stone for human progress, its goal is to establish a one world family based on human unity. It is also an auxiliary principle of achieving this goal. Nationalism is in integral relationship with religion, but it is not only Hindu nationalism but it is a collective form of all religions. In the advancement of Indian nationalism, active cooperation of both Hindu and Muslim religions is necessary.

Overall Evaluation-

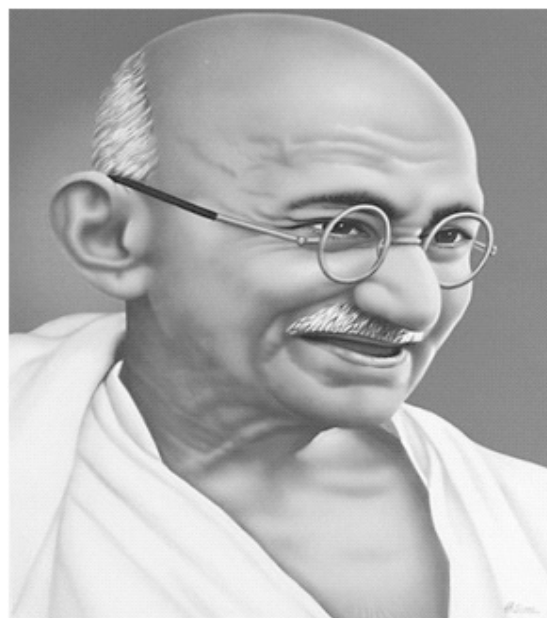
Maharishi Arvind glorified the dignity of Indian civilization and culture while giving a comprehensive concept of nationalism. He did not consider the nation merely a land but gave the form of nationalism and it continued to fill its heart with reverence and respect for the motherland. His works, thoughts, articles removed the indifference and inferiority of feelings in the Indian laggards and the new enthusiasm was communicated. By his spiritual thoughts, the whole world saw a new light, and nationalism was linked to the eternal values of human unity, calling for human freedom by challenging imperialism, fascism, totalitarianism and dictatorship.

4. Mohandas Karamchand Gandhi (Mahatma Gandhi)

India's Father of the Nation Mahatma Gandhi was born at Porbandar of Kathiawar in Gujarat. In his childhood. He was shy sparingly spoken, reticent, determined personality, but by struggling later on he

became the world's superheroes. Not only in India but also in the whole world.

After visiting South Africa (1893), he not only struggled by looking at the atrocities of the Britishers on the Indians and the black people but



(Born 2 October 1869, Died 30 January 1948)

resolved to protect the self-respect of the people there. Gandhiji started the political activities in India in 1917 from Champaran of North Bihar.

After the death of Bal Gangadhar Tilak in 1920, he contributed significantly in the transformation of both the state and direction of the freedom movement. Gopal Krishna Gokhale was his political mentor. Organized and awakened the public under his guidance played an important role in bringing freedom to India through non-violence and truth in the freedom movement. Indian religious texts such as Vedas, Upanishads, Ramayana and Shrimad Bhagwat Geeta had a profound influence on Gandhiji's views. Reading the verse of the Gita his suspicions and grief turned into delight. Many foreign writers John Ruskin, Henry David Thoreau, Leo Tolstoy, Socrates etc. had a profound influence on his mind.

According to Nehru the first Prime Minister of India in his book, *Discovery of India*, Gandhiji was like a stream of fresh air that made possible for us to spread and breathe deeply, he was like a ray of light which penetrated into darkness and removed the screen from our eyes.

Gandhiji was a supporter of moral and spiritual humanist ideology. He not only gave pre-eminent assumptions to challenges but made them consistent with their specific style of functioning. His work style became exemplary in the world. Gandhi was not political, philosophical in traditional sense. Gandhi's political thought strives to coordinate the purpose and the means through the philosophy of karma. He emphasized the purity of both means and ends. The ideal of truth and non-violence were the original mantra of his life and deeds on the basis of them he developed ways of his political action. His non-violence was the *Mansa, Vacha, Karmena*. That is he used to resist the violence of thought, speech and action through all three ways.

He had set some specific ideals, moral values and philosophical beliefs against which he remained a lifelong loyalist.

My experiments With Truth his autobiography, *Hind Swaraj*, *Sarvodaya*, *Geetaboth* etc. are important books written by Gandhiji.

Gandhi's Key political views

Concepts relating to state- There is a great controversy among writers and critics regarding the concept of state of Gandhi ji. Due to his love for studies, he analysed a thorough study of history of the various countries and problems of political system, and he was influenced by the good things related to them. Since he was a spiritual Politician, so through self-discipline and self-control, he wanted to carry the conduct of man to the extent where there is no need of any external pressure. Every interpretation of state reveals it as a

centre of power and an efficiency of giving command, which has all the weapons of making the people obey its expectations, such as, military, police administration etc. Alongwith it, state is constantly increasing its powers. Gandhiji was not against the state nor a supporter of its end. He was against every voice of opposition and very powerful suppressive power of the government. According to him- 'To support the uncontrollable, unlimited and unbreakable authority of the state is an open attack on the ethical basis of the human civilization.

Concept of Ramrajya- After a thorough study of the formation, development, decline and prospects of the various governance systems, Gandhiji accepted the ideals of Ramrajya. In one of his articles published in *Navjeevan* on March 20, 1930, he himself writes, 'Even if several meanings of self rule are given, and even if I myself give several meanings of self rule, I find 'Ramrajya' as the only absolute truth of self rule. If anyone disagrees to Ramrajya, I would like to call it Dharmrajya. The actual meaning of Ramrajya is that there will be a complete protection of the poor, all the works will be accomplished patiently and the public opinion will always be respected.' In this statement of Gandhiji there lies the liability of the state for the upliftment of the deprived. In the same article he further writes that it should be borne in mind that we do not need any special intellectual for the establishment of Ramrajya- The qualities needed for the Ramrajya are found in all the people of all the sections of the society. Could none of us reflect truth, non-violence, discipline, dignity, bravery, forgiveness, patience etc.? In this way, his concept of Ramrajya is not a symbol of any religious convictions or method of worship. It is a declaration of natural human instincts that can enjoin the entire society and humanity, and not related to any ideology. The authority will be decentralized in it.

There will be cottage industries in every village in which all the people will be self-sufficient and produce

them according to their needs. In such a society, there will also be justice with the last person.

Gandhiji related politics to religion and ethics. In his state religionless politics is like death. But here the religion is in a broad sense. Inspired by the Gita, he saw the religion in the sense of duty, and understood the skill in karma itself as yoga. He himself was a Karmayogi.

From the perspective of Gandhiji, the nature of the state is-

(1) Religious view- Divine state.

(2) Economic view - On the limited needs of human beings, decentralized arrangements of simplicity and simplicity of life. The basis of humanitarian needs in place of profit.

(3) Social view- The society of a family-form without discrimination.

(4) Political view: All restrictions in this decentralized power are ethical and self-governing. There is no inequality of caste religion, language, region, color, wealth etc. in any of them. Justice is easily accessible. All persons use the freedom in a pure manner.

Gandhiji's contribution to political thought

Gandhiji favored the modern world of the age-old, spiritual, and morally uplifting, neglected, and dalit folk and communal unity. The main **contribution given by him in the field of politics are:**

1. Satyagraha - Satyagraha literally means true insistence stand on the truth. Here it is a sound of its pure inner intent. It insists on changing its heart, rather than defeating the anti-satyagraha by the force of violence. so that demands can be fulfilled without causing any harm to opponent.

2. The concept of Sarvodaya- It means the rise of all the people ie the welfare or uplift ment of all. It is a life pattern in which the society based on truth and non-

violence will remain without any discrimination. which will culminate in Ramrajya.

3. The principle of trusteeship - Gandhiji was in favor of ending heavy industries and big markets because they paved the way for capitalism. in which the poor are exploited. But, in practical terms, he recommend large industry, businesses only in public interest. He also talks about the change of heart of the capitalists, so that the capitalists not regard their property as their own and be considered as the heritage of the society. They consider themselves as trustees of their property and use it for the welfare of the entire society.

4. World's main idea- According to the time period, their his views on different issues were named Gandhiji. Today, research centers of his ideology in major countries of the world have been established.

5. The ideology of totality- The ideas given by him about social, economic, religious, ethical, political, academic, state, Ramrajya etc still come true in the present context. In his ideology, there is unprecedented reconciliation of socialism, communism, capitalism, anarchism, liberalism, utility etc.

6. Ideal creation of society - Its basis is friendship, love, tolerance, communal harmony, universal brotherhood etc.

7. Upliftment of Dalits - Working indiscriminately for all kinds of high caste, poor , anti-untouchability.

8. Supporter of humanism - Due to the new mimansa of truth, non-violence and religion, he is recognized as humanist thinker.

9. As a mass leader - Achieving the goal through different movements, taking the common Indians together to bring freedom to the country.

10. Means and ends - Gandhiji emphasized the sanctity of both and said that the goal achieved by improper means can never be sacred. Therefore, Gandhiji struggled for independence with holy means like Ahimsa and Satyagraha.

Totality

The principle of Mahatma Gandhi is not only relevant today but also the need of the present time. On the initiative of our Prime Minister, the cleanliness campaign in India is a simulation of his ideas. Now the awareness in the common man has also increased, not only has the change in the quality of life has improved but health has also been improved.

Today the whole world is suffering from terrorism. Its root cause is to resort to immoral and violence to conform to the demands of individuals or groups, If these people adopt the path of non-violence in human way and imitate the satyagraha of Gandhiji, they will not only be sympathized with their demands, but in the world There will be peace and brotherhood Today's young man wants to lead a higher life with our labor or hard work, If according to the policies of Gandhiji anyone who does not run after government or other jobs, and use technical knowledge in him village city through self employment, new industries business, etc., then there will be no unemployment in the country. On the other hand, other people will also get employment and it will also be the medium of development of villages by which there will be a sense of self-confidence and self-esteem. The world is indebted to him for Gandhi's ideology.

5. Vinayak Damodar Savarkar



(Born on May 1883,
Died on 26 February 1966)

Vinayak Damodar Savarkar served as a successful revolutionary activist for Indian freedom struggle with his elder Ganesh Saykar and younger Narayan Savarkar. In his student in the year 1905, he formed a “Abhinav Bharat” organization in order to propagate the revolutionary feelings and the whole nation jumped into the Swadeshi Movement under the inspiration of Tilak. He called upon the youth that-

“With the spirit you wear these foreign clothes, burn them with the same spirit and witnessing the fire take vow to wear swadeshi clothes and promise to serve the motherland.” He was expelled from the college due to running revolutionary activities in the college but the Bombay University admitted him in BA. In order to get support the wealthy and competent students of England to the mainstream of revolution, he went to England on getting Chhatrapati Shivaji scholarship (stipend). There he camped in India House and this house became a fort of Indian revolutionaries in London. In 1907, the Britishers organized a ceremony in the failure of the Indian Revolution of 1857. At the same time he celebrated “Independence Day of 1857” at India House on May 8, 1908, and wrote “1857 freedom struggle book” on it.

His Innovative India Organization promoted the demands of Indian freedom in England, France, Germany and Russia with LalalaDayal, Shyamji Krishna Verma, Madam Cama, Madanlal Dhigara etc. In India, many activists of his organization started killing atrocious British officers.

The government blamed Savarkar for all those incidents The British government arrested him on March 13, 1910 and sentenced to fifty years of rigorous imprisonment and sent to Andaman's prison (black water punishment). There he was taken a work a crusher bull. Even after having hardships in the jail, his mind ran for patriotism. He wrote many poems by the coal on the walls of the prison and remembered him and prepared poetry collection. It is mentioning that

his brother Ganesh Savarkar was also in this jail. In 1924, the Savarkar captives were brought from Andaman to Calcutta. Both brothers were imprisoned together in prison for 4 days. Later, Savarkar was sent to Ratnagiri and Ganesh Savarkar in Alipur jail.

It is clear that the conception of Hindu element is not related to any particular caste, creed, religion, culture, worship style etc. but it involves 'All castes, religions, sub cultures, civilizations from the river Sindhu to the coastal areas of India. Such a concept makes Indian culture.

When the new cabinet was formed in Bombay in 1937, he was released from prison on 10 May 1937 by the efforts of the Minister Jamnadas. After being released from jail, he was elected the chief of the Mahasabha, after that he did commendable and creative works. His famous books are Hindutva (1923), 1857's freedom struggle (originally in Marathi) etc.

Contribution to Political Thought

Concept of Nationhood

His idea of nationhood is the center point of politics philosophy. According to him the geographical expression of material nationalism is a reflection of its Hindu nationalistic culture.

"The person who considers India from the river Sindhu to the beach of the ocean as its virtuous land and fatherland. He is Hindu. "That is the basic mantra of nationalism.

This idea lives in the mind and conscience of every citizen of the country of what soever the religion he belongs and that is the basis of our belief

Seeing the history of millions of people of Sikhs, Jains, Lingayats and different communities, and their last ten generations, they will know that their ancestors were Hindus. And in their arteries there is also ran the blood of Hindus. All these cultures and ideology have flourished in Hindu culture. So all of us became so

concentrated that this land became our auspicious land and father land. Savarkar asked the people of other sections to work with the majority of Hindus and adopt Indian social economic and political life like mixture of milk and sugar the Indian culture should be made more better.

The whole country has to play a main role in the freedom struggle of Indian. He told that those who consider this holy land as their fatherland, could take active part in politics and that too emotionally.

Minority class should be given opportunities based in public appointments and proportional representation and equitable distribution in political and civil life. They will also be allowed to participate in all areas on the basis of merit.

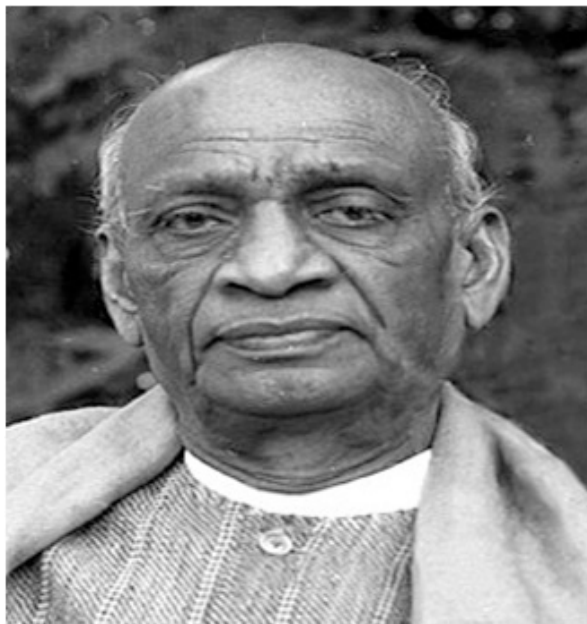
To strengthen the unity of Hindus, he emphasized the end of divisive trend like caste system and supported the intercaste marriage. In this arrangement, he also considered the Jains, Sikhs, Arya Samajis and Brahma Samajis as Hindus.

Overall evaluation

The of linking scholars and wealthy youth with freedom struggle goes to Savarkar. For the independence of the country, when he was making public opinion abroad and in Paris, he was asked to stay in England for some days seeing the adverse conditions of England and meeting with threats of his life, he told that he came to this path from his inspiration and he was worried if he kept them crisis and he in safety.

His sacrifice is an example for today's youth. As a revolutionary, he remained unquestioned leader but his political views were always in disputes. He did not agree with the Muslim appeasement made by Gandhiji. That's why he always opposed Gandhiji To overcome opponents taking inspiration from Shivraj he also emphasized the need for Hindu Muslim unity.

6. Sardar Vallabhbhai Patel



(Born 31 October 1875 -

Died December 15, 1950)

Sardar Vallabhbhai Patel was born in a patriotic family in Karamsd village of Gujarat. His student life was bright and bold. Due to being proficient in studies, he went to England to study law. Soon after coming back to India, he was established as a famous lawyer. At that time the freedom movement was going on throughout the country. The taxes were increased on land. The farmers resisted it and the movement went on all over the country. The movement in Bardoli tehsil (District Surat) in Gujarat caught the speed led by Ballabh Bhai Patel. By his success, the people of the area and Mahatma Gandhi addressed him with the decoration of the Sardar, and they became for Sardar Vallabh Bhai Patel for ever.

In 1931, he became the President of the Congress. He introduced Mahatma Gandhi with his non-cooperation movement and other movements and showed his strength and good connectivity. In the first cabinet made after independence in India, he gave leadership in the form of Deputy Prime Minister and Home Minister. Under the Divide India scheme of the

Britishers and his foresighted mess plan of independence of the princely states together with Memon, he spoke to the chiefs of all the states and prepared them for merger in India and only three princely states, including Junagadh, Hyderabad and J & K, did not accept this proposal.

When the plan was used forcefully, then the Nawab of Junagadh ran away to Pakistan the Nizam of Hyderabad surrendered. But Nehru ji's statement to Kashmir that it is an international matter, he kept it with himself. As a result, this dispute is a headache for India till today a major hindrance in India-Pakistan relations. He unified 562 princely states and due to his great work, he is known as Iron Man.

The work that Bismarck did for Germany's integration, Mikado did it to strengthen Japan, Sardar Patel did the task of unifying India divided into even more challenging small-scale princely states. The population of Germany and Japan was approximately 4-5 crores, while in India it has ten times more and it has hundreds of adversities times diversities but in spite of his strong will power he made these small states an integral part of India.

After partition of India, in 1947, when he went on a tour of Saurashtra, he also saw the Somnath temple which was demolished by Mohammed Gajnavi. He was hard-hit by this scene. At the same time, he resolved to rebuild it. On 11th May, 1951, on this appeal of the whole country, the economic support was given for it. They were a strong supporter of Hinduelement. But he gave respect and equal importance to all the religions and were against the policy of appeasement.

Political views

Sardar Patel had no organized political views. He was not a political philosopher. He did not even define any particular ideology and principles. But analyzing the impossible works done by him, it seems

that he believed in the Karmayogi ideas of the Gita. Keeping spiritual view, he was a true follower of Mahatma Gandhi and had special political foresight and understanding.

His work of merging of the princely states in India reflects his political views. After seeing the colorful border lines of different princely states in the map made on the plan to be liberated by the British Government, he planned to join India. All the States were contact in regard to Defence, Foreign and Traffic matters related to the Central Government.

On July 5, 1947, the decision of establishing a State Department under the leadership of Sardar Patel by the Minister of Interim Government was his long-standing vision. Although the leader of the Muslim League Jinnah strongly opposed it but due to his strong will, he succeeded in this troublesome work.

Some of the important ideas of Sardar Patel

(1) Emotionalism for the nation - Sardar Patel had a sense of complete devotion and intimacy towards the nation. According to him, there is something unique in this soil which has always been inhabited by great souls in spite of many obstacles. It is the responsibility of every citizen to realize that his country is independent. It is his duty to protect his freedom, he must forget that he is a Rajput, a Jat, a Sikh, or of any other caste. He should only remember that he is Indian.

(2) Ideas about Swadeshi and Culture - Sardar Patel was in favor of Indian culture. He used to wear plain costumes too. His home environment was also of general and ancient style. He urged that if any person is a big leader, an officer, or a general or an unusual person, he should use the indigenous language. India is a good productive country. There should not be any hunger in this country no tears and the grains of the region will not be exported. The farmer and craftsman should be prosperous and every person should be engaged in employment.

(3) Ideas About Non-Violence - Sardar Patel, as a disciple of Gandhiji, was a supporter of his policies, but he had different views about non-violence. He told that goodness, should not become an obstacle in the way obstacles. One should show anger on time and fight injustice with strength. Make yourself strong. Faith is not of any use in the absence of power. Both 'trust and strength' are necessary to achieve a big goal. Unity is necessary for power.

(4) Ideas about Indo-Pak partition - Sardar Patel was in opposition from the very beginning of Indo-Pak partition. But the direct action taken by the Muslim League created an atmosphere of violence throughout the country. Considering that there should be a lasting peace in both the countries in present and future He accepted the division with bitter mind.

(5) Ideas about life style - Sardar Patel, who was hard-to-see, was very comfortable and simple from inside. According to him, work is worship, but humor is life. We showed welcome happiness and sorrow equally. this is the best life which keeps the childhood alive inside us Humor is also important in life. We should keep smiling. We should be happy to believe in God and Truth.

Regarding Sardar Patel's personality and work, Jawaharlal Nehru expressed his views, saying that –

“He is firm in desire and purpose, he is a great organizer. He has been engaged in the cause of independence of India and has created the necessary powerful resistance. Some people could not like them, because they could not be agreed with him. But most of the countrymen have found him a leader of their interest. By working with them or under him a permanent seed for the independence of India. Was sowed For those who have the privilege of working with him proved a pillar of strength. “

In this way he was recognized as the creator and integrator of modern India.

Overall evaluation

Iron Man Sardar Vallabh Bhai Patel, being a sincere, rigorous disciplined and candidist, gave success to all his schemes. Although many of his qualities came in disarray, he was continued to be opposed till the end. In some cases, he had differences with Nehru, especially in the affairs of Jammu and Kashmir. But he everyone put a strong foundation of modern India. Former President R. Vankartanan (1980) even told that Sardar Patel had combinations of steel power and purity of gold In the captains of modern India, Sardar Vallabhbhai Patel and Nehru have contributed a great deal to the national unity and its formation. Mr. Nehru named Sardar Patel the architect of National Integration.

He was also honored with Bharat Ratna in 1991.

7. Dr. Bhimrao Ambedkar



(Born 14 April 1891 - Died 6 December 1956)

Dr. Bhimrao Ambedkar was born on the place of Mahu Cantonment in Madhya Pradesh. Father Ramji Sakpal mother Mata Bhima gave birth to their child and faced discrimination from the so-called high caste class.

He was the first child to pass matriculation examination. In the student life his mind and heart were

hurt by the hatred and untouchable behavior of his associates and other people of the society. At the same time Brahmin teacher Pandit Ramchandra Bhagwat, Pendse, and Krishnaji Arjun Keluskar etc. encouraged him to compete firmly and move forward. A teacher, Pt. Ramchandra, had so much affection for him that he chose his surname in place of the name of Bhimrao, and it remained his name throughout his life. On the other hand, due to his father's poetry and poetry like Kabir and Saint Tukaram singing the stanza of Gita, spiritual feelings also developed. During the acquisition of higher education in America and the United Kingdom, there was an impact of democratic traditions and constitutionalism, as well as the effect of liberalism with the influence of their political environment.

Gautam Buddha's teachings and theories, the prudent and secular views of Sant Kabir, the education and cooperation of Jyotibahfule's people had a profound effect on him. At the same time, the atrocities committed by the people of upper caste classmates, the so-called high castes of Hindu society, created a sense of heartedness in his minds.

At that time, the castes serving human society by physical labor were kept in the lower category under the varna system. They were treated with untouchability and inequality. In addition, by keeping the impression of customs, folk beliefs and religious beliefs on these inhuman practices, large sections of society have been kept away from educational and vocational training opportunities for centuries. Being distressed by all these, he took the initiatives to deliver the Dalits.

First of all, he gave a slogan to 'Become educated, organized and struggled' to society, and told that those who struggle, achieve success. He initiated the movement of high class Hindus in Hindu religion and equality in the lower caste within. In his book, "Who were the Shudras" he even wrote that Shudra was Kshatriya of Surya vansh. Firstly only the Kshatriyas, Brahmins and Vaishyas were in existence. The fourth

Shudra class emerged during the struggle of Brahmins and Kshatriyas. The varna system of Hinduism is the root cause of all in humanity. Explaining the prevalence of blood through an inter-caste marriage, he advocated strongly. He disagreed with Gandhiji's ideas of changing the heart of the sovereign Hindus and eradicating untouchability. According to Ambedkar, the plight can be hidden by placing the house dyeing, but can not be reformed. In such a situation, it would be appropriate to make a new house after its fall. It is necessary to remove the untouchables of untouchability. He also organized programs like 'Pooja', 'Celebration and 'Collective Festivals' during the Equality movement. Expressing the prospect of the salvation of the lower castes in Hindu society through its programs, while expressing the echo of his heart, he said that it was not in his hand that he was born in Hindu religion, but he would not die by staying in Hindu religion and on 14 November 1956, adopted of Buddhism with his followers. He also made significant framing of constitution in the construction. He composed many books during his lifetime, including *Cast In India* (1917), *Who were the Shudra* (1946), *Gandhi and Gandhism*, *The Rise and Fall of Hindu Women and Parliamentary Democracy* (1952) *Emancipation of the Untouchables* (1943) etc. is.

Ambedkar's political views

Dr. Ambedkar be struggled to get social justice for dalit, exploited and untouchable society. Social justice means that there should be no discrimination in all sections of society and should prevail respect and dignity of everyone. He also analyzed political concepts, institutions and problems on this basis. His political views are as follows.

1. The Importance of State and Democracy-

Dr. Ambedkar considers democracy as a medium of revolutionary change in the social and economic life of the common man without violence. He acknowledged the importance of freedom of the person, but opposed

the self will . Humans also have some basic brutal tendencies, so control of the state is also necessary.

This state should be philanthropic and moderate, but the state should also be given limited. The basis of the state should be to bring social justice to all and to make financial prosperity. That is, the state is a powerful medium of public service.

2. Support of Parliamentary Government System- Dr. Ambedkar considered a parliamentary system like Britain suitable for India. Under this, the executive is responsive and sensitive. Opinion also had a direct impact on this. The executive could not misuse the powers so its stabilities to be ensured and the efficiency be riaentured.

Unitary governance system is very suitable for the unity and integrity of the country, because the importance of local interest in the villages of India is given. It is useless to think about decentralization of power.

The executive should have control over legislature so that it can not disregard the instructions and decisions. In all departments of governance, this kind of balance and co-ordination can be used to control each other in spite of independent of each other There should be No encroachment on the interests and rights of all minorities.

For parliamentary democracy it is necessary that there is no serious disparities in social and economic life, otherwise the difference will increase social rift and the chances of bloodshed or revolution will be born. If there is no democracy in our social life, then the democracy of our political life will not be effective. Caste system in India is the biggest enemy of democracy.

The second condition for the success of the parliamentary system is the multi-party system and effective opposition. "The majority should always

respect the minority. The sense of security in the minority is the pillar of democracy. “

The spirit of hero worship in India is the biggest threat to democracy. In parliamentary democracy, party democracy should be given priority and not to special man.

3. Adult franchise - Every child or adult person should have the right to vote for the responsible government in the country without any discrimination. It means one person-one vote-one value

4. Opposition of Communism and Alliance of Islamic countries - According to Ambedkar, communism is a fire for the democracy of India which can consume democracy including the country's politics. Communist countries such as China can attack us any time on being invaders. Nehru ji's Panchsheel doctrines have no meaning in politics, especially with Communist countries not at all. India should only be in close contact with democratic countries. (His prediction was proved by invasion of China in 1962.)

Ambedkar also asked to be cautious with the alliance of Muslim countries. It also expresses his far-reaching thinking power in the direction of rising terrorism.

5. National Language and Linguistic State - According to Dr. Ambedkar, Hindi is the national language of India for integration and integrity of India. Hindi language is capable of tying the whole country in unity.

Despite having complete Marathi language and a full command on English language, he had opposed to accept regional languages as official language. At the same time, the formation of states on the basis of language can lead to linguistic nationalism. This is also another form of communalism. If we love our culture and our country, then we all have the duty to accept Hindi as a national language of your country.

6. Views on the partition of the country -

According to his book thoughts in Pakistan (1940), Hindus in India should have two parts of India Hindustan and Pakistan to live peacefully. Before partition, the Muslims of Hindustan and Hindus Pakistan should also be exchanged. so that both countries can live peacefully. If the partition of the country is a compulsion of the Congress, then there should not be a single Muslim in India or another partition of the country.

7. Relationship with the Commonwealth - In view of our need in industrial development and defense matters in India, it will be useful for us to maintain relations with the Commonwealth.

8. Ideas about the Constitution - The Constituent Assembly constituted the Draft Committee of 7 members under his chairmanship to prepare the draft of constitution on 29 August 1947. The most important role in it was played by Ambedkar.

He told at the time of its formation that this constitution being practical and flexible, it is able to maintain the unity of the country in both war and peace. This is a sacred document, no amendment should be made in hasty on the basis of majority.

Overall evaluation

The Dalit's Messiah Dr. Ambedkar was rich in multi-faceted personality. Despite being lacking in facilities, and from the dalit family, he obtained high education in the London School of Economics and Political Science of Columbia University, New York (United Kingdom) and England on the basis of his merit and strengthened the Dalit society through education and rituals. had worked. In his time he told to removed the prevailing prejudices of these societies, stay away from the defects, teach daughters and allow them to create ambition in their mind. He also invoked not to take alcohol or beef intake etc.

Like him to remove untouchability, Dayanand Saraswati, Vivekananda, Mahatma Gandhi, Dr. Heedgewar etc. also made attempts, but because of lower class he got more priority in the Dalit society. Their efforts for the fair and adequate representation of the Dalit class in the institutions of governance were also successful. Ambedkar's contribution can not be forgotten along reservations related provisions in our Constitution.

By enduring the sufferings of lifetime disdain and humiliation, he struggled with conservative society and religious contractors by making torches in his own fire. On the other hand, the untouchables and the neglected society for the neglected social and social justice for centuries, provided .

This torch of struggle and justice has become an example for the coming generation which will be unforgettable for many coming centuries.

8. Pt. Jawaharlal Nehru



(Born 14 November 1889, Died 27 May 1964)

Pandit Jawaharlal Nehru was born in the family of famous advocate Pt Motilal Nehru of Allahabad. His early education was done at home by English teachers. In 1905 he took school education in Harrow's famous public school in England and after

that the education of Cambridge and Law was completed in London in 1912 from the Inner Temple. During his student days, he was contacted by various socialist thinkers and writers and also traveled with his father to many European countries.

In 1916, after coming in contact with Mahatma Gandhi in the Lucknow session of the Congress, relations with him became increasingly intensified. He continued working with the Congress's plan in the entire independence movement and in 1929, at the Lahore session, he as the president congress denounced absolute independence. In 1946, as the head of the interim government he became as the first Prime Minister of India in free India and gave leadership to the country. He also played an important role in constitution formation. His interest in the study was awakened by the influence of his early teacher TF Brooks. At the same time he travelled widely and strengthened his democratic . His democratic socialist views scattered in his numerous writings, compositions, letters and speeches.

His major works are Discovery of India, (1946), An Autobiography (1936) and Glimpse of World History (1939)

Contribution to Political Thoughts

Jawaharlal Nehru was a political thinker and not a saint or philosopher. He was skeptical of the ideas. He himself said "I often look towards this world, which gives me the impression of unknown depths and secrets, but what is that mysterious thing I do not know. This I can not call God because there is a lot of meaning in God which I do not believe in. In intellectual terms, I support the monotheism ideology and my view is towards Vedanta's monotheism is also. "

Nationalism of Nehru- Jawaharlal was a supporter of moderate nationalism. He inspired the country to follow a balanced, moderate and idealistic path. According to him, the emotional attachment with

the motherland is nationalism. Nationalism is the collective memory of unity and variety of traditions, duties and experiences of the past. Nehru's nationalism can be understood as follows.

(1) Support of the liberal and balanced form of the nation- Nationalism provides the country's history the path of life and development, but when a person feels different from other countries of the world, the rage begins to flourish. It is unfair from the international perspective.

(2) Support of the emotional side of nationalism - According to Nehru, nationalism is a collective memory of achievements, traditions and experiences of the past. Nationalism is as powerful today. Which has never been before Whenever there was a crisis, nationalist sentiment became as strong as possible. People have tried to get strength and determination from their traditions. The renaissance of the past and the nation is astonishing progress of the present era.

(3) Protests against narrow nationalism and imperialism – Narrowness is an evil for both internationality. It is a heinous crime if imperialists harm another nation for selfish interests.

(4) Support of the principles of national independence - National independence is the mandatory condition of nationalism. Each country should have its own control over its internal and external policies.

(5) Coordination in the past, present and future – We should leave the evils of the past take pride in the good, and make golden future and accept it as the inspiring power and become capable of knowledge.

(6) Secular nationalism- Not only disagreed with the notion of religious nationalism of Dayanand, Maharishi Arvind, Bal Gangadhar Tilak etc., but also

he strongly opposed it. He was a true religious absolutist and he did not accept any kind of communalism, so his nationalism was truly creative nationalism.

(7) Nationalism based on public power - According to Nehru ji, the land, hill, forest, river here may be dear to us, but the element that should be recognized is that millions of people are here. Jai of Bharat Mata means the glory of the people. You are a part of India's mother and in a way, "the organized nature of all of you" is the Mother India.

Nehru's Internationalism and World Peace

The basis of Nehru's internationalism is the glorious tradition of India, "Vasudhaiva Kutumbakam". According to Nehru -

^ Nationalism and internationalism are complement and supportive each other.

^ All countries in the world are free and should be treated equal and not exploit each other. Colonialism should ended.

^ Globalization of the world has taken place, production is international. The market is international. No nation is self-reliant. Everyone is dependent on each other.

^ Nehru fully supported the United Nations in the field of world peace and disarmament.

^ He strived continuously for independence of Asian and African countries.

^ After World War II, the whole world was divided into two poles (United States and Soviet Union, Russia). Then Nehru ji talked the Colonial Nasir Egypt and Teto of Yugoslavia, and paved the non-alignment path and showed the direction of newly independent nations to ensure their independence. It is a policy of opposing exploitation of freedom, justice, truth and world imperialism, aggression and exploitation in the world.

Formulation of the principles of Panchsheel is a key component of his internationalism.

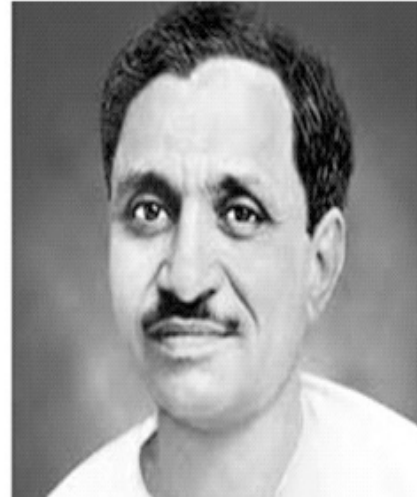
Over all Evaluation

Nehru's early life began with luxury, but with great progress, he adopted a struggling path of service for the country. Gandhiji as his friend, mentor and ideal, his struggled not only to become the main pillar for the freedom movement, but his scholarship and policies gave a direction to make India multi-faceted. There were imposed allegations of appeasement and secularism on him. But as a whole, the format of the five-year plans, according to the immediate needs of India, from the creation of the Constitution to the immediate needs of the country was the yield of him.

At the international level, India led the whole world because of his non-allignment policy. Today, with a narrow mindset of communalism, racism, regionalism, languageism predating world wide India is not only in the enosis but the world. It is possible to resolve this with his policies. In particular, the nature of world terrorism that is being seen today is due to the interference made by some countries in other countries. These terrorists are now spreading violence in the same countries as Bhasmasur, which had once given them strength and shelter. The path of human welfare is still in the path suggested by him. Although his policy was criticized by many countries and analysts, but its importance has groan over time.

9. Pandit Deendayal Upadhyay

Pandit Deendayal Upadhyay was born in the village Chandrabhan of district Mathura. Two and a half years after his birth, father Shri Bhagwat Prasad and after six years, mother, Smt. Rampiari Devi died. In such a situation, he was nurtured in the house of his maternal grand father (Rajasthan). He came in contact with the RSS in his student life, he also passed the administrative examination. But after sacrificing all the facilities and considering the country service, abandoned the house and become the campaigner of the Sangh.



(Born September 25, 1916 -

Died 11 February 1968)

He also worked in the nation's religion, Panchjanya and swadesh patrika. Later in 1952, he was given the leadership of the All India Jan Sangh Party's General Secretary and the President in 1968.

He had deep faith in India's eternal culture. The philosophy of his integral humanism, is the unique coordination of spirituality, action and politics in the present perspective.

Ekatma Manavwad of Pandit Deendayal Upadhyay -

In today's materialistic era, his ideology is relevant to the whole world.

Indian tradition considers humans to be integral. The non-divisible unit is an integral part of society as a human being. A man is the unit of the family of the village or city of nation and nation of the world. A man is part of this collectivism. He is not free. Assuming the individualistic ideology as a bondage the person's independence is the basis of human happiness, while socialist ideology considers the person as greedy and wants to control the society. It thinks of equality for happiness. At the same time, according to Pandit

Deendayal's egalitarianism, both humanity and freedom are equally important. They should not be considered contradictory but supplementary. Where both ideologies have wished for victory over nature, by uncontrolling consumption, it has created a crisis on human civilization at the same time their thoughts will prove to be welfare for the entire human world.

According to Ekatma Manavwad – According to the judgment of Yat pinde Tadbrahmande 'center of mass should be a human. The physical instruments are the means of the pleasures of a human being and not ends. In this arrangement, the body and the mind and intellectual and spirit-minded Chatustysheel is the base of a man. Those who understand the immaturity of Indian culture as immobility, support the traditions of the past or the status. In the society, the evils of the Indian culture and society, such as untouchables, caste differences, dowry, death ceremonies, women's contempt, etc. are bad. Those great men who had loyalty to the culture, also fought with them. Enrich the human force according to the unitariness of human thought, and be prepared for the upbringing, which could result in the world welfare.

All the people are working with the organization with the aim of making the society happy, prosperous and progressive. It is also known to all that without the power the respected status is not possible. This power can not come without the organization.

Living or non living, power in of all without organization is not possible. The scattered particles of soil are not called brick stones, but when these particles are combined to get integrality, then bricks can be formed. The particles can be crushed or blown up but when the organized form unfolds, its existence can not be denied. Rather important work can be taken from them.

All is one, It can not be known unless we don't have knowledge is the object behind it to attach them. The idea of unity is not emotional but negative when

someone attacks us, then the feeling of nationalism flourishes. If Pakistan and China attacks the feeling of nationalism becomes even more intense, but what is our situation in normal circumstances? Why do not we always consider the continuity of positive unity?

Today, in whole world, every person believes in capitalist, communist or socialist ideas, whereas our culture opposes both of them. There is a struggle for personal upliftment in capitalism that is, only the powerful will survive, while communism does not have equality but class struggle. Communism accepts the existence of the power of the laborers but not the society. This is also a form of dictatorship. Today's socialism also creates a sense of jealousy. In Western culture where ideas are divided into pieces, there is the idea of perfection in Indian culture.

Not only the powerful lives in the world but the weak also survives. The necessity of medical science is needed for the weak but the powerful can survive on their own. Justice means that large fish devours small fish. It is not so therefore the able or weak should not be eliminated so the state forms the laws.

Not struggle, co-operation is the of life or society. There is also a cycle of nature. Vegetation and animal are made for each other. If we need oxygen then the carbon dioxide is needed to the trees. For this reason both complement each other. The nature of both lame and blind is different. Both can not walk but both can run by cooperation. This is the meaning of nature. Combine in and supplementation the both is a divine expression.

Western Duality and Indian Monism

Struggle in Nature is not right, where there is conflict, there too has been a glorious tradition of building unity. Both husband and wife were different before marriage, but after marriage they two become one. In western culture, they consider it as a compromise, while at the same time we take a

resolution to play it till death. We have adopted unity. According to Saint Ramananda without considering the caste, who worship God, become of God.

Selfishness and charity

We believe not in capitalism and socialism but in unitariness. Unitariness believes in unionism. We all have a soul, and make progress with this divine sense as the main basis. While the West consider selfishness as the chief, we give paramount importance to the charity, because this spirit is the main. It is a divine imagination. There is also selfishness in Paramarth in the west. Political science, Sociology and Economics all have is selfishness in them because they are organized by looking after their own interests or self due to being helpless alone. Our paramarth is based on service and benevolence.

Western farmer uses more food grains to get material happiness. Here in Indian before every deed whether it is the production of food or preparation of food, we pray God to make all happy, give food a shelter to every one worship the God allow the government to take care of its citizen care for children women, old, animal etc. and it saved something it should be used for his children.

We lead our lives with a unitary and perfectionist approach. Duties are the basis of life creation. Some people consider body everything and feel if stomach is full, then it is all full. Roti is everything and when the physical desires are fulfilled then everything is found. But is that enough? If mind is not properly used then all is wasted. If the mind is not happy, the body can not be happy. With the happiness mind happiness of the intellect is also necessary In the same way the happiness of the soul is also necessary.

A man is the combination of body, mind, intellect, and soul only then this happiness gives the pleasure body, mind and intellect. It is necessary for advancement if we lead our life with these a force and the idea of only one force could never give us progress.

Overall evaluation

Due to the long period of slavery our political and intellectual world was completely covered with Western ideas. After the independence not only the common man, but politicians were also leaving the ideas of the Indian tradition, Mahatma Gandhi, Lokmanya Tilak, Maharishi Arvind Swami Vivekananda etc. In such anarchist fog, Pandit Deendayal Upadhyay came out of the way as the sun and called for the Indians to find out the source of the idea of independent India.

After independence, it was also argued that capitalism should be adopted or socialism, whereas the father of both ideologies were Europeans. These ideas developed there according to the contemporary conditions of their country. Then Pandit Deendayal asked that we should learn from the culture and history of our country and develop ideas based on the needs of our country and of the world. We should not imitate anyone. Deendayal challenged the views of individualism (capitalism) and socialism, while declaring Ekatma Manavwad.

At present, this idea is called zero or plurality of ideas, but there is a tendency in understanding and assimilating integral humanism in the people of the country and the world.

Important points

1. Swami Dayanand Saraswati was born in Tankara village of the glorious kingdom of Kathiwar in Gujarat.
2. Swami Dayanand Saraswati founded the Arya Samaj in Bombay on 10 April 1875.
3. Swami Dayanand was a strong supporter of Swadeshi, Swadharma, Swabhasa, Swarajya.
4. Swami Vivekananda, the disciple of Swami Ramkrishna Paramahansa, was born on January 12, 1863. In India, it is celebrated as a Youth Day.

5. Swami Vivekananda propagated the Hindu religion in 1893 by participating in World Religions Conference in Chicago.

6. Swami Vivekananda was an advocate of humanism and Hindu culture.

7. Maharishi Arvind Ghosh was born on 15 August 1872 in Calcutta. He interpreted nationalism on the basis of Hindutva.

8. Vinayak Damodar Savarkar was born on May 28, 1883. With his elder and younger brother he adopted the path of nationalism.

9. Vinayak Damodar Savarkar established an Abhinav Bharat organization during his student days which trained the revolutionaries.

10. Sardar Patel did an important work of merger of the native princely states of India. He was the first Deputy Prime Minister and Home Minister of Independent India.

11. Sardar Patel organized the Bardoli movement for farmers.

12. Jawaharlal Nehru wrote The Discovery of India.

13. Jawaharlal Nehru did important work for internationalism and world peace. He became the first Prime Minister of India.

14. Deendayal Upadhyaya was the founder member of the Jana Sangh.

15. Deendayal Upadhyaya rendered the principle of unitariness humanism.

16. Dr. Bhimrao Ambedkar played an important role in the formation of constitution while doing important work in the upliftment of Dalits..

17. Mahatma Gandhi explained the principles of trusteeship, while emphasizing the spirit of village self rule in India.

18. Mahatma Gandhi rendered the formulas of Mahatma and non-violence.

Important Questions

Objective questions

1. The slogan Return to Vedas was given by -

- (A) Dayanand Saraswati
- (B) Mahatma Gandhi
- (C) Vivekananda
- (D) Veer Savarkar

2. The representation of India in the World Religion Conference of Chicago was made by-

- (A) Dayanand Saraswati
- (B) Swami Vivekananda
- (C) Swami Ramitirtha
- (D) Arvind Ghosh

3. A hermitage in Pondicherry was made by-

- (A) Maharishi Arvind
- (B) Vivekananda
- (C) Mahatma Gandhi
- (D) Swami Virajananda

4. The leader of the Bardoli movement was -

- (A) Sardar Patel (B) Nehru
- (C) Gandhiji (D) Vivekananda

5. The theory of Ekatma Manavwad was propounded by -

- (A) Dayanand Saraswati
- (B) Sardar Patel
- (C) P. Deendayal Upadhyay
- (D) Vivekananda

6. Quit India Movement was run by -

- (A) Mahatma Gandhi

(B) Swami Vivekananda

(C) Arvind Ghosh

(D) Veer Savarkar

7. The President of the Drafting committee of the Constitutions was

(A) Sardar Patel (B) Nehru

(C) Dr. Ambedkar (D) Gandhi

Very short questions-

1. Match the following -

Author book

(1) Mahatma Gandhi

(A) An Autobiography

(2) Jawaharlal Nehru

(B) Satyarth Prakash

(3) Swami Dayanand Saraswati

(C) Hindutva

(4) Veer Savarkar

(D) Karmayog

(5) Swami Vivekananda

(E) Experiments with Truth

Short questions

1. Explain the Nehru's theory of nationalism?

2. What are the expectations of Swami Vivekananda from youth?

3. Mention the works of Sardar Patel?

4. Explain the spiritual nationalism of Maharishi Arvind.

5. What efforts did Nehru make for world peace?

6. Evaluate the views of Swami Dayanand Saraswati.

7. What is the contribution of Swami Vivekananda in the field of political thought?

Essay type questions

1. Write in detail the views of Pandit Deendayal Upadhyay.

2. Interpret Veer Savarkar's nationalism.

3. Explain the Gandhiji's concept of Ramrajya.

4. Explain the relevance of Dr. Bhimrao Ambedkar's views in the present times.

Answer (Objective Questions) :-

1. (A) 2. (B) 3. (A) 4. (A)

5. (C) 6. (A) 7. (C)