

কৃষ্ণকান্ত সন্দিকৈ ৰাজ্যিক মুক্ত বিশ্ববিদ্যালয়
খাৰুপেটীয়া অধ্যয়ন কেন্দ্ৰ (ডি.এল.এড.) আলোচনী

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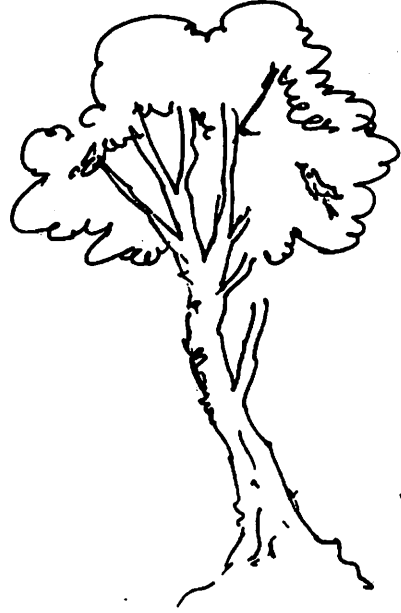
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মুখ্য সম্পাদক
লক্ষীৰাম নাথ

নিঃসংগ

জেহেৰুল ইছলাম

নিঃসংগ... .. তুমি
মোৰ গছ
তোমাৰ পাতেৰে
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দুই পাৰে
তোমাৰ
জীয়াই থকালৈকে
আদৰ সাদৰে
নিঃসংগ তুমি যেন
গছ কবিতাৰ
কিয় নোহোৱা;
কবিতাৰ পাত
গাঁঠিম কবিতা মালা
পৰিব শাঁত ॥
পাঠকৰ নিঃসংগতা,
পাতৰ চাৰনিৰে
গঢ়িম মিলন সেতু,
সংস্কৃতিৰ ডোলেৰে
নাপাহৰো তোমাক
পাঠকে ল'ব কোলাত
হোৱা মোৰ
পাত চিৰদিনৰ ॥❖



Fighting Communalism in India in the light of the principles of the philosophy of the Veda.

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Meaning of Communalism :

Communalism means a sentiment of enmity towards other religions and communities. It is generally associated with a narrow, selfish, divisive and aggressive attitude on the part of a religious group.

Background of Communalism in India :

India never witnessed violent communal clashes before the British rule. Communalism has its origin in the British rule. The British followed the system of "divide and rule" and fomented communal hatred to serve their own interest. The scorpion of communalism nurtured by them is stinging still the vitals of Indian national life. This is well exploited by different political parties to serve their selfish ends.

Factors of Communalism During the British Rule :

The root of communalism has connected with many factors. Some of the important causes are mentioned here. During the period of the British rule Hindu-Muslim communalism was due to deep diversities in respect of places of worship, holy books, method of worships, religious festivals, social customs and ways of daily life, language and standard of living.

Factor of Communalism after independence :

Economic Background :

Underdeveloped rural economy, wretched condition in

slum areas, poverty, wrong economic policy, illiteracy and lack of industries give birth of frustration and this, on occasions, burst forth in the form of violent and lawless activities and turns into communal clashes in some cases. The unemployed youth is easily drawn by the politico-religious leaders towards religious fundamentalism and fanaticism.

Social Cause :

Conversions from one religion to other religion are much publicized. Reactions from the community whose members get converted give birth to communalism.

Presence of some communalist Political Parties and Groups :

Some communal political parties and a few fundamentally religious organizations pollute the whole environment. They raise communal issues. They issue fatewahs instigating their communities to take weapons against other communities. They do not hesitate to play the communal card. Some parties play the dual role during elections only for votes. Even some so-called secularist, pseudo-secularist and over-secularist political parties make alliances with the communalist parties and organizations only for acquiring the political power and forming governments.

Religious Orthodoxy and Fanaticism :

Some Muslim leaders foster anti-modern ideas, the supremacy and significance of religion in individual life and the basic and fundamental differences between the Hindu and the Muslim cultures, personal laws and ways of living and thinking. On the other hand, some Hindu organizations emphasize Hindu culture, stress Hindutva and Hindu rashtra. Thus communalism is kept alive in India.

Compulsions of Electoral Politics :

During elections in India, an unhealthy competition is observed among the different political parties. They try to appease the different sections of population and groups by

granting concessions and giving promises. They create communal tensions to secure more votes.

Governments' Inertia :

Hindu-Muslim communalism persisted and persists in India due to the failure of the union Government and the state governments. These governments fail to tackle the problem firmly. The tendency of the rulers is to treat the Hindu-Muslim riots as a law and order problem. The Union Government could not ban the communal parties on the ground that it would be unconstitutional.

Role of Pakistan :

Pakistan always sends their agents to create communal tensions in India. Moreover, the Pakistan leaders, radio, television and the government controlled press, blurt out imaginary stories of communal violence, whenever there is a Hindu-Muslim flare up.

Other Factors :

Besides these factors, the evils of political parties, the strains on Indian federal system, the failure of the grass root level political institutions to work properly and the fall in the credibility of the machinery of government are also the factors of communalism in India.

Vedic Philosophy and principles to be applied to fight communalism :

The permanent solution to communalism can be found in the basic principles and the highest philosophy of the Vedas. The Vedic scriptures comprise four great works, viz. Rg-Veda, Yajur-veda, Sama-veda and Atharva-Veda. According to Winternitz, the Vedic literature is classified into (a) Mantra (b) Brahmana (c) Aranyaka and Upanisad. The Vedic literature gives the description of the social, the cultural, the economic, the political and the spiritual life of an advanced society. The Upanisadic philosophy proves itself as the panacea of all socio-political-cultural ills. If we apply the upnisadic theme

to uproot communalism from India, we are sure to do it permanently. Let us know the basic principles of Upanisads which are the inseparable parts of the Vedas.

1. Unity in Diversity

The central theme of the Upanisads is to seek unity in the midst of diversity. The Mundaka Upanisad asks "कस्मिन् तु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति" "What is that by knowing which everything in this universe is known?" The answer is to be found in the conception of God or Brahma. Taittiriya Upanisad answers "यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत् प्रयन्त्यभिसंविशन्ति"

"From whom indeed these things are born through whom they live, and unto whom the return and merge in."

2. Eternal Verity :

The Upanisads always speak of Atman as an eternal verity. Katha Upanisad says

न जायते म्रियते वा विपश्चित्रायं कुतश्चिज्ज वभुव कश्चित्
अजो नित्यः शाश्वजोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

"The intelligent one is never born nor dies, it is neither produced from anything nor itself produces anything, it is birthless, eternal, undecaying, and ancient. It does not die with the death of the body."

3. Advaitic Approach :

The Vedas advocate advaitic philosophy. No amount of casuistry is of any avail against the unmistakable advaitic import of such texts as आहं ब्रह्मास्मि- I am Brahman तत्त्वमसि- tattvamasi -Thou art that अयमात्मा ब्रह्म - This self is Brahman सर्वं खल्विदं ब्रह्म- All this verily is Brahman.

4. Universal Approach

Swami Vivekananda proudly declares in his august speech in the Chicago Address on 11th September, 1893.

"I am proud to belong to a religion which has taught the world both tolerance and universal acceptance." His voice

echoed the message of the Vedas.

ॐ सह ताववतु / सह नो भुतवतु। सह वीर्यं करवावहै / तेजस्विनावधीतमस्तु
मा विद्विषावहै। ॐ शान्तिः शान्तिः शान्तिः

"May He protect us both together. May He nourish us both together. May we both acquire strength together. Let our study be brilliant. May we not cavil at each other. Om! Peace! Peace! Peace!"

The Rgveda reminds all of universal brotherhood.

अज्योष्ठासो अकनिस्तास एते संभ्रातरो वावृधुः सोगगयाय ॥

"No one is superior and no one is inferior. All are brothers. All should strive for the interest of all and progress collectively."

Equality for all human beings is proclaimed in the Vedas

समानी प्रपा सह वोऽत्रभागः समानो योक्त्रो वो वुनज्मि, सम्यज्चोऽग्निं
समर्यतारा नाभिमिवारितः

"All have equal rights over the article of water and food. The yoke of the chariot of life is placed equally on the shoulders of all. And all should worship God together, living in harmony with and supporting one another like spokes of wheel of the chariot connecting its rim and hub." The Yajurveda echoes the world state or global village where all are equal.

वेतस्तत् पश्यत्रिहितं गुहा सद्यत्र विश्वं भवत्येकनीडम्

तस्मिन्निदं सं च वि चैति सर्वं स ओतःप्रोतश्च विभुः प्रजासु ॥

"The learned persons know Him. His identity is hidden. The whole world has been turned into an abode of all. All creatures unite with Him at the period of destruction and emerge out from Him during creation. He pervades everywhere and exists in all."

5. Socialist Approach :

Socialism advocates equal distribution of wealth. This approach helps in solving economic problems which are causes of many problems like communalism etc. In the Rgveda the seer prays to Indra.

यो आर्यो मर्तमोजनं पराददानि दाशुषे

ईन्द्रो अस्मभ्यं शिक्षतु वि भजा भूरि ते वसु भक्षीय तव राधसः

“Oh! Indra ! the nourisher! May you give us food as you give food to the yajamana. Oh! Indra! Distribute wealth among us as you possess immense wealth.”

The Isa Upanisad sowed the seed of socialism.

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यचिद् धनम्।

“Protect yourself through detachment. Do not covet anybody's wealth.”

How to apply the Vedic principles and philosophy to solve the problem of communalism in India.

No measures for uprooting communalism from the soil of India will be successful until and unless the basic principles of the Vedas are injected into the veins of the people of India.

Mass campaigning, the introduction of the proper education system, scientific explanations of the Sstras, active participation of the ideal religious teachers and the involvement of the dedicated nationalist youth community can fight communalism in the light of the Vedas.

Conclusion :

If all the measures mentioned above are taken properly and specially the messages of the Vedas reach every corner, we are sure that communalism must be uprooted from the soil of India for ever. We have enough theories. Now the right time is knocking at the door of everyone and reminding us of the immortal message

उत्तिष्ठ जाग्रत प्राप्य वरान्निबोधत

“Arise, awake and learn by approaching the excellent ones.”

The messages and lessons of tolerance, oneness, universal brotherhood, equality, unity and integrity which are enshrined in the philosophy of the Vedas must be infused into the masses of India irrespective of caste, religion, creed, community, tribe and clan. Forgetting the messages of the Vedas, ignoring the basic

principle of the constitution of India, paying no attention to the rich cultural tradition and heritage of India, the divisive forces are trying to destabilize the position of India. We, the Indians, must fight communalism with the lessons and the messages of the Vedas. The message of Swami Vivekananda, Vedantic seer, still echoes everywhere. “Upon the banner of every religion will soon be written, in spite of resistance: “Help and not Fight”, “Assimilation and not Destruction.” Harmony and Peace and not Dissension.”

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