

Eerie Resemblances Between Ambedkar And Iyothee Thass Pandithar – A Study

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Abstract

Some of few persons have think wise to find the problem and gave a tremendous solution to rectify the issues by utilising smart ideas, whom were called as intellectuals. During the nineteenth –century India, two reformers were born from downtrodden society , one belonged from Northern part of India another from Southern India, they are Ambedkar and Iyothee Thass Pandithar respectively. Surprisingly, these two multifaceted personalities ideas, thoughts, vision and skill were similar. Moreover , at the time education was forbidden and discriminated to the downtrodden community. On the crucial period they established their ability and survived and achieved a lot. Particularly, they are not only enhance their personal development also to enhance a great path for their community and being a role model for the oppressed people. Both Ambedkar and Iyothee Thass Nick names history, writing skill, Marriage, polyglot , adoption of Buddhism, Founding of Journals, Policy of Social change was almost similar. These eerie resemblances achieved a great think that was to aware the people who had survived on the hierarchical society.

Keywords : intellectuals, Ambedkar, Iyothee Thass pandithar, eerie resemblances , Social change

Introduction

In Nineteenth-century , the two dynamic personalities was born in Indian sub-continent, surprisingly think similarly and they attained the same thoughts, ideas ,views and skill. However they were born on different places from India. But thinking same is eerie and unbelievable. Both Ambedkar and Iyothee Thass Pandithar multifaceted personalities who have changed the life of the people of downtrodden society in India. They are adopted same

ideas and utilize to annihilate the social evils on the crucial era . These two legends to establish the great path for suppressed people ,also enhance their social status into high ,while it was forbidden for them. Not only they made a way to change the life style also they lead and being a role model for those who survived and suppressed in the society. Perhaps, they were born in different places in India, one from North India another from South India. But their thought was similar, and their goal was to annihilate social evils by their writings, books and exhibit their own life for those who want to change their life style. Moreover they want to abolish the social evils in the crucial period and create a new path to establish a great way to oppressed people. At the time, education was prohibited and not to get easy for downtrodden people. In the critical period these reformers , eminent thinkers believed literacy is the major tool to aware the people . Not only they think , also succeeded by own life and being a model for oppressed people. This study mainly focused on how Ambedkar and Iyothee Thass pandithar think wise to improve the position of downtrodden society on similar way. Also it exhibit lot of coincidence in their Personal life and their views on social transformation.

Objective of the study

- i. To know the eerie resemblances between the two intellectuals Iyothee Thass and Ambedkar
- ii. To highlight the coincidences for their life and their thoughts almost similar.
- iii. To analyse the personal and general views of both leaders help to enhance the downtrodden society.

Methodology

The present study “ Eerie resemblances between Ambedkar and Iyothee Thass Pandithar” is based on historical method. This research is based on good deal of primary and

secondary sources which is available. Both Ambedkar and Iyothee Thass pandithar own writings and diverse collection of secondary sources for the study were consulted.

Nick Name

The Great personalities, leaders, eminent scholars remained in the peoples heart by their nick names only. By the way, these two intellectuals remembered by their nick names instead of their original names. The first leader Bhimrao Ramji Ambedkar widely known as Babhasaheb Ambedkar. Ambedkar was born in Ambavade near Mandangad , a small town in the Rathnagiri District , Maharashtra in 15th April, 1891ⁱ. Generally, Maharashtra village names suffixed with the word 'kar' indicate a place. The Village Ambedkar was born Ambavade , to given the name as Ambavadekar.ⁱⁱ Ambedkar birth name was Bhim ,but he attained his nickname Ambevadagar from his native village Ambavade, later it was renamed as Ambedkar in school records by his school teacher.

Same manner, the Second leader Iyothee Thass Pandithar who is a known by his nick name instead of his original name Kathavarayan. He was born on 20 May 1845 in Coimbatore district from Tamil Nadu. He adopted his teacher's name Iyothee Thass Pandithar to honour and admire his teacher. So the teachers contribute the two leaders life to change their names indirectly for their selfless service. So, a teacher played a significant role in their life was an coincidence.

Books

Books are the great tool to expose the ideas and reach to the people an easy way. At the time of Ambedkar and Iyothee Thass Pandithar the only way to express their views to the people . So they are wrote several books to expose social evils and abolish from the society .

He had written 32 books , 10 are the incomplete. Ambedkar wrote the first article “Castes in India : Mechanism , Genesis And Development(1917)Analyse the caste system in India. Also he wrote the books namely Small Holdings in India and their Remedies(1918), The problem of the Rupees: Its Origin and It’s solution(1923), The Evolution of the Rupee,(1925),Annihilation of Caste(1936), Which way to Emancipation ?(1936), Federation versus Freedom(1936), Pakistan or the partition of India(1940), Remade, Gandhi and Jinnah(1943), Mr. Gandhi and the Emancipation of the Untouchables(1943), What Congress and Gandhi have done to the Untouchables (1945), Communal Deadlock and a way to solve it(1946), Who were the Shifts(1946),Status and Minorities(1947),History of Indian Currency and Banking(1947), The Untouchables(1948), Thoughts on Linguistic State(1955), Buddhism and Communism(1956), The Buddha and his Dharma(1957) and etc.,

Equally, Iyothee Thass Padithar also wrote the books to against social evils like Ambedkar. He had written 25 books , 30 articles to express social evils. He wrote books in Tamil language namely *Aathivedam*, *IndirarThesasarithiram*, *Thiruvalluvarvaralaru* , *sakiyamunivar*, *Bhuddhamarkavinavidai* and etc .,ⁱⁱⁱNowadays , printing a book is easy job, but at the time was not so. On the condition they wrote several books to aware the people was stupendous.

Print Media

In a crucial period, which dominated by the hierarchical leaders, while Ambedkar and Iyothee Thass pandithar thought that the only way to awakening and empowered the people, to establish publications and print media by own. On 31 January 1920, a Marathi fortnightly Mook Nayak had begun to publishing by Ambedkar . Moon Nayak means the Leader of the

Thumb^{iv} which awake the people on Ambedkar era. Ambedkar not a editor on this magazine, but hr gave a moral support the editor Panduram Mandram Bharat. After break off Mook Nayak publication, Ambedkar started one more Marathi fortnightly Bahishkrit Bharat in 3 April 1937 which was published from Bombay. Ambedkar editor this news paper and wrote several critics, would awake the Untouchables. Also he begun a news paper called Santa on 29 June 1928, Vishnu Nayeek acted as editor on this newspaper. After Santa called off , Ambedkar launched Janata on 24 November 1930 which had been continued publication for more than 26 years. On 14 October Ambedkar decide to adopt Buddha, he changed the of magazine Janata into Prabuddha Bharat.

Onsimilar view, Iyothee Thass pandithar believed the best way to awake the downtrodden people by establishing journals. Earlier , he started a magazine named *Dravidapandiyan* along with Rev.JohnRathinam in 1885. Later, hehad starred the weekly magazine called *oru paisa tamizhan* , a tamil weekly on 26th June 1907.He named it in a democratic sense, but some of the scholars want to change the magazine name. So he agree with the viewers and change the name *Tamilan* instead of *Oru paisa Tamizhan* on 26th august 1908^v . On this magazine Iyothee Thass wrote several articles to expose social issues.Surprisingly, both intellectuals use the medium of regional language , Ambedkar select Marathi and Iyothee Thass pandithar choose Tamil. Because , at the time peoplehave a knowledge only in regional language not in English.

Embrace Buddhism

The two leaders thought same perception to annihilate castes and attain social status , to embrace Buddhism . Iyothee Thaas pandithar embraced Buddhism in 1898 while he met YentruSterl Olcott, founder of the theosophical society. More over he accompanied with Olcott to Sri Lanka where he got diksha from Bikkhusumangalinayake. When he arrived.

India , he founded the society called as “Sakya Buddhist Society”^{vi} which was the first modern social revolutionary movement for downtrodden. Like Ambedkar, Iyothee Thass also gave a new definition Buddhism and called as Tamil Buddhism. Perhaps he was not accept or convert and adopt Buddhism blindly , he learned pali language clarified all ideologies of Buddhism and embrace the same.

Similarly, Ambedkar prefer Buddhism was not an impulsive decision, he studied all religions more than 35 years , finally he concluded that “ Buddha’s dharma is the best” and that it is the “ most scientific religion”. On 14 October Ambedkar 1956, Ambedkar decided to quit Hinduism and embrace Buddhism, along with 3,65,000 of his followers at Nagpur^{vii}. Also said a strong statement that “ The Movement to leave the Hindu religion was taken in hand by us in 1955, when a resolution was made in yeola. Even though I was born in the Hindu religion , I will not die in the Hindu religion. This oath i made earlier ; yesterday, I proved it true. I am happy; I am ecstatic! I have left hell this is how I feel . I do not want any blind followers . Those who come into the Buddhist religion should come with an understanding ; they should consciously accept that religion.” Perhaps, his bitter experience of caste system in Hindus changed his mind to embrace Buddhism as a solution.^{viii} Ambedkar named his Buddhism called as Navayana or Neo- Buddhism. ^{ix}Ambedkar called his version of Buddhism Narayana or Neo-Buddhism. He visited two times to Burma before embrace Buddhism . After his visit he formed the society “Buddhist society of India” in 1954. Both intellectuals find a same path , that was embrace Buddhism was eerie resemblances between them.

Marriage

Accidentally, the two reformers married twice on their lifetime . Unfortunately , their first wife died by illness. Also they never expected to marry second time after sudden

incident. However, they married later for their overcome loneliness. Surprisingly both have marry inter caste at the time of castes followed in high esteem. Ambedkar was married first wife Parvathi, later renames as Ramabai in 1908, when he was sixteen. Unfortunately she died due to her prolonged illness in 1935. Perhaps, Ambedkar never think about his second marriage for more than 12 years . While, 56 years old Ambedkar felt isolation .Finally he decided to marry Dr. Savitha Kabir, a saraswat Brahmin by caste , at his residence at No.1 , Harding Avenue, New Delhi. ^xwhom to tested for his illness. Iyothee Thass Pandithar married a tribal women in Nilgiris district after his education. She died for her illness. Few years later , he married another woman called Dhanalakshmi, ^{xi}sister of the great leader Rettaimalai Srinivasan to overcome his loneliness.

Polyglot

Ambedkar was a versatile leader, learn more than ten language and speak seven languages fluently. Apart from his mother tongue Marathi, he knew English, Sanskrit, Gujarati, Bengali, Persian, French and German. More over he wrote Pali Dictionary proved his intelligence. Iyothee Thass pandithar was a Siddha doctor by profession, he possessed enormous knowledge of Classical literary Tamil. Also ha had a great skill to read palm leaf manuscript too. Moreover he had knowledge of English, Sanskrit and Pali language which resembles to Ambedkar.

Social change

Both leaders achievements are their great ideas ,politics and social change that shaped the character of country would change the social status for the downtrodden people.They are hailing the downtrodden society , they are faced several discrimination on the name of caste. So they decide to fight against hierarchical policy and dream to reach social equality and status . Ambedkar , while studying a school he was treated as an ‘untouchable’ His

classmates would not eat beside him, his teachers also has not touch his copies came from a family that was considered 'unclean' by the Orthodox Hindus. Moreover Ambedkar dedicated his entire life into uplift the downtrodden community . Also he was opposed the theory of caste based society and social discrimination. But he made a path for legal fight to enact the laws in connection with progress of downtrodden people. It other Thass also fight against Brahmanism hierarchy and adopted Dravidian ideology to fight against Brahmanism and establish social equality. He believed Tamil people lived castles society before Aryan invasion. So he called Dalit's as *Aadhi Tamizhar* (original Tamils)^{xii}.He dreamed like Ambedkar of a castles society with utilizing Buddhism philosophy.

Solution

Education is a only tool to enhance the society and country ever. So the two leader thought that utilizing the education to the downtrodden community and provide opportunity to the people. Moreover they are founded a organizations and provide the basic facilities to support for their study. Ambedkar vision on education was very deep also he was role model to get the highest degree in India. Also he said that “ Education is what makes a person fearless, teachers him the lesson of unity, makes him aware of his rights and inspires him struggle for his rights” . He founded the charismatic organization “Hitarini Sabha” in 1924. Ensuring the education was the number one priority of the Sabhaof Ambedkar. This organisation established the colleges, hostels, libraries and the reading centres . In 1935 this Sabha started a hostels in Sholapur and Belgian. Further it established a free reading centre in Bombay and hockey club in Bombay. Another organization he founded named Lok Shaikshik Samaj in 1945 to ensure the backward people to get higher education. It stared a number of middle schools and colleges . Moreover it also extended financial assistance to hostels.

Iyothee Thass pandithar also think a futuristic vision like Ambedkar , education was the only tool to enhance the downtrodden society. He supported a modern education and English education. At the time , he was against the native language education and mythological education syllabus. He believes it leads to superstition and conservatism beliefs on the society. Also he supported the western type of Tamil Education. With the support of Colonel Olcott , he started schools in Tamil Nadu for upliftment of the downtrodden peoples education. In 1891 , Iyothee Thass organised the conference for propagated his cognitive ideas like upliftment of downtrodden. He drafted a ten great ideas and recommended the same for social change , including generate the school's for furnish the matriculation education for downtrodden society, because that period education refused for them . Next he propagated , a criminal law to punish the untouchables by calling them pariahs, and important recommendation, untouchables should be represented in District Boards and Municipal boards. Also he wants untouchables should get employment, so he suggested this idea too. With the support of Madam Blavatsky and Henry Olcott Iyothee Thass Pandithar acted as a driving force for establishing several panjamar school ^{xiii} in Chennai in 1894, through he proved , pioneer of education development for downtrodden.

Conclusion

Ambedkar called as “Architect of Indian Constitution” , Iyothee Thass named as “ Father of South Indian Revolution”. During Nineteenth century so many intellectuals was born and fight against social evils . But these two were the forerunners to the all, because nobody identifies or think it is the problems. Indeed they were identified the problems and make a successful formula and utilize their life and being role model for the survivors. Perhaps, several resemblances between them in both personal and general concept. Thus, Ambedkar became a very popular both India and abroad, but Iyothee Thass was forgotten by

the contemporary authors. However, Iyothee Thass was the forerunner of Ideologies and Ambedkar too.

Notes And References

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^{xi}Ka. Gowthama Panna, Iyothee Thassa Pandiyar(Tamil), Sakithya Academy, 2018,p.30.

^{xii} Tamilan, magazine dated 14 Oct 1908

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