

Transcript of Zoom Meeting at 5.00 pm on December 10, 2025

This transcript is mostly uncorrected and has machine-made errors. For example, the Hindi word बहुजन (Bahujan) is rendered variously! But much of it is understandable. Request all to go through their own parts and send me corrections. The docx file is available in the shared Google Drive sub-folder 2025-12-10 in the shared folder [Lokavidya Debates](#). – Girish

Girish Sahasrabudhe:

Oh, hello, Avinash! You are back.

Avinash Jha

Oh, I'm back, yeah.

Girish Sahasrabudhe

You have seen these notes, 2-3 notes, which were... Last, uh, few... meetings ... our last two, three... since we changed to, uh... fortnightly meetings. I think this is the third, I think. Avinash?

Avinash Jha

I have seen these two notes. The others I had glanced through, but uh... earlier notes, I didn't... Yeah, not properly, I didn't see. GSR is coming today?

Girish Sahasrabudhe

GSRK wrote that he may not be able to join, although he will try. He has some work, at home, I suppose. So we... let us hope he comes.

Avinash Jha

Yeah.

Girish Sahasrabudhe

Uh, Suresh may not come, because Suresh is also in... Atlanta. Ah, so that's early morning. 6.30 or something, just now, so... Not likely. But, uh... Gandhi is expected, Abhijit. Also... Naresh, I'm not sure.

Avinash Jha

I'll have to leave at 6 today to go somewhere.

Girish Sahasrabudhe

That Krish also said... He wants to leave early. Let's just wait for... Uh... It is just 4 minutes past 5. Maybe start in a couple of minutes. Gandhi should be joining. That ... Sunil's note you have seen?

Avinash Jha

Oh the latest one I've seen, yeah. ON Bahujan Darshan ... Yeah, I've seen GSRK's response too.

Girish Sahasrabudhe

Okay, fine. I think, uh, let us start talking... And... let us hope that Gandhi, Abhijit join ... And also, maybe, Naresh. And GSRK in particular, because he said he may be able to...

So, uh... I don't know where to start, but we can start with, uh... some... reactions to what GSRK wrote... Last time we talked a bit about Sunil's note. But not much, I mean. So, uh... I mean, Avinash, maybe you can, um... Uh, Gandhi is also here.

Maybe you can give your reactions after a while to Sunil's note. I mean, GSRK has, uh... many criticisms to make about that Note. And, uh, I suppose all of you have seen that, so... Basically... saying that it's not very clear what is meant by Bahujan Darshan. And nowhere is it, uh... is anything said about it except in the beginning that... the statements made... sort of lead one in that direction. Then he has talked of, uh... kind of circularity, where ... many people said last time that the note is quite cryptic ... Uh, the circularity problem is, uh... it may be felt because of that. But there are a couple of things, for example, the 5 or 6 notions, which we have been, uh... talking of relating to each other... Out of them... Some are... those which we have actually started talking about quite recently. So, for example, there are statements like this ... This is the fifth pair of statements in the Hindi statement in the, uh, version says बहुजन की सारी गतिविधियाँ कला/भाव गर्भित होती हैं... And, uh, then the 12th one says, सामान्य जीवन की हर गतिविधि भाव पूर्ण और नीति सापेक्ष होती है. कला सामान्य जीवन के हर अवयव में व्याप्त होती है. Maybe that this... Um... impression of circularity is a result of, uh... comparing this... this type of you know, statements. Bahujan Samaj is ... I mean, of course it is... something distinct. We have not included Lokavidyadhar Samaj there, because Lokavidya is there. And at times, we have said that Bahujan Samaj is the same as Lokvidya Samaj. But we have said many other things about Bahujan and Bhujan Samaj too. So, I mean, part of this feeling of circularity is probably (due to) not expanding, not having... Any expansion of those, uh, I mean, their being cryptic... Many people commented about the cryptic nature of the... And it does need, uh, explanation, explanatory sort of expansions in various places, because... One of the things which Sunil said was, that the idea is to, uh... place all these notions at the same level. meaning that, uh... denying any primacy to any one of them. You don't, uh... talk in terms of deriving things from each other, or... relating things to each other in that... in any direct causative kind of, or any such... sense which implies some kind of a hierarchy. And that kind of thinking is necessary, uh, if we want to avoid system building kind of thing. Now, that to me makes a lot of sense. But since one of these... Uh, well, I mean, a couple of these terms are quite new... We have been, for example, talking about Lokavidya, and सामान्य जीवन – Ordinary Life, for quite a while now. But not about these other terms. I mean, Panchayat also. Panchayat... Uh, uh, relating panchayat to Lokavidya. Uh... is not... may not be very obvious. I mean, talking about this pair. So, one needs to... think about these things, and um... And, uh... GSRK seems to be saying that these appear... circular. Basically, I think pointing out... but there are other things

said that, uh, about Bahujan Samaj, which, uh, in some sense, are in continuation to... what he said earlier, some of them. Pointing out the diversity of, uh, what, uh, Maybe Bahujan Samaj... In India, I mean, what may... one may... address as Bhujan Samaj in India, and that it's not being a community man is, uh... in his understanding. But there are other things, right? Like, uh... Uh, the concept of Bahujan Samaj seems ahistorical. Which also is related to his further contention that, uh, There seems to be no idea of progress. in the whole, uh, uh... set of, uh... So, there are some things that... and then there is a suggestion that many of these statements, if they are taken They come up diamond. If they are taken to, uh... sort of raise questions. then maybe it'll make much more sense. I thought that... When one said that I mean, I'm regarding this in some sense as an expansion of, uh... What was laid down as hypothesis, In the, uh, in... the Shodh Karyakram, which was... discussed at length. In our meetings. And it does seem to me to be an expansion on... But then, the hypothesis to be investigated So in that sense, they are questions, alright, they can be considered as questions. And, uh, but then there are various ways of looking at how to answer questions, and so on. I think... The main difference was in... That, when the short program was discussed. Um... and... The idea of progress... Which, uh... I mean, he points out, points to an idea of progress, which is... a part of, uh... The conception of modernity. Now, I don't know whether that really is, uh... really addresses the basic question about containing an idea of progress or not containing an idea of progress. For example, one could claim that Marxists' idea of progress was... progress toward or move... movement toward an unalienated life, rather than ... dictatorship of proletariat, or... Or maybe, uh... high-technology society or scientific society, or whatever. Uh, so in that sense, I won't really, uh, say that there is no idea of progress here. But probably one needs to talk about it. Because, uh... I remember earlier this question was raised in one of the meetings, whether, uh... Ordinary life carries an idea of progress. And I also remember that I had, uh, sort of said that it does not. And it cannot, because that will sort of, uh... Make it conditional. And I still think that, with the idea of progress maybe is attached to Bhojan so much. Not really with someone, you know, G1 as such. Anyway, that... that... all that is really for discussion. I don't know whether what I'm saying is relevant to, uh, what, GSRK has said, or what the note says, but, uh... But it does need a lot of thinking, Before, one can come up with, uh... More such things. Uh, keeping to this, uh... the condition, you may call it, or whatever. Where one should not, uh... record any primacy to any one of the concepts. That, to me makes a lot of sense. I mean, it is... because it is something which guards against making systems of thought. That is certain. That is, that you... Anyway, so I think I'll stop there. I don't know if, uh... Sunil might like to respond to GSRK's note, or maybe we can have Avinash giving his, uh... response to the note. Or if anyone else wants to talk about...

Sunil Sahasrabudhey:

Well, I can give a systematic response, but not now. I had done some preparation, not sufficient preparation, though... But since GSRK is not there, a comprehensive response. I... I don't... I don't think I will, attempt ... But certain things, I must say. One thing that GSR has chosen to use the word progress and not change.

Girish Sahasrabudhe:

He has used that also. He has used that also.

Sunil Sahasrabudhey:

That also, but he has expanded on the idea of progress.

Girish Sahasrabudhe:

Yeah, yeah.

Sunil Sahasrabudhey:

Yeah, he has expanded on the idea of progress, as he sees it. And says that... that... that means that in the SRK's critique. There is a concept of progress which is assumed Ehh.

Girish Sahasrabudhe:

No, no, I think... I don't know. I mean, I'm just interrupting, but he's talking about idea of progress in modernity, and maybe in... not really his... I think so, I mean, I...

Sunil Sahasrabudhey:

No, no, but... but that is... that is what, is meant by progress. Today, for long enough now, 100 years, maybe, maybe more. There is a prevalent concept of progress, which... GSRK has uncritically used.

Girish Sahasrabudhe:

Yeah, yes, yes.

Sunil Sahasrabudhey:

This is what I'm saying. He could have used the word change in place of progress, which he has also used, but not sufficiently, this thing. not with sufficient frequency. He has just mentioned change somewhere, but not, As directly as he's used the concept of progress being absent. The larger comment is that DSRK talks more about what is not there. And... and therefore, what ought to be there, by implication? But, more, I mean, there is no direct Critical evaluation of the statements. Given there. That he doesn't choose any particular statements, he says, say, this says this. Which it must not be saying for the following reasons. There is no such criticism. That is a more substantive criticism is not there. It is, well, a kind of meta-view When you say that, There is repetition, there may be repetition, some repetition Which is inevitable if you, attempt, A statement pairs of... with 6 different, ideas. And relationships between them. there is... Perhaps some repetition because of that, but repetition and circularity. both may be judged. I have not done that exercise, but I'll do that exercise later. It occurred to me later that an exercise is required. What verbs are used? like Lokvidia recites in ordinary life, it... is impregnated with art... Or has... has an interface with... so, to have an interface with being impregnated with, being embodied with. ease, presence, in, etc. These verbs, one need to check what verbs I have not. In

fact, this would be a very interesting thing to do, and very effective thing to do. I will do that. The words that have... the verbs that have been used to relate Two concepts in each one of these statements, 30 of them. Each one contains a verb because, well, it's a long enough phrase or almost a sentence, each one of them. So, contains a verb. And, so it needs... one needs to check what verbs have been used. And therefore, what kind of relationships have been explored or stated between these, these concepts? I will do that. And that will clarify whether there is circularity of any kind. Strictly speaking, because there is apparent circularity, as... he says that there is circularity, so there is... the minimum is that there is apparent circularity. But whether there is actually there is circularity or not will have to be checked. In more detail, by giving actual statements, that this statement, these three statements go circular in this fashion, assume what they state. Because it is stated somewhere else, which is assumed is this particular statement, when we allowed to show that. Circularity means that you beg the question... you beg the question, step by step. That is, you assume what you set out to say or approve. That is what is. So the assumption must be exhibited in some other statement. Among these. So, some of these must become assumptions to the... to some others. That would become circularity or hierarchy, it would show. I am not too sure whether an actual exercise of this kind would lead us to the conclusion of circularity. I have not checked. I should check. And anybody can check. I mean, this is not just my personal, this thing. But, but some of these concrete exercises need to be done to see what verbs have been used. And therefore, whether... A charge of repetition makes sense, or to see, what kind of assumptions are involved in each statement. In relation to other statements. or what kind of, well, assumptions, presuppositions, or entailments. These are the logical relationships which will... which will kind of, give us space to think about whether there is, circularity or not. But all this is of one type. There is no comment on the exact... on the... on the content of the statements. That... suppose you say... yeah, yeah. So that is that. Yeah. Sorry.

Girish Sahasrabudhe:

No, see, I think what has happened is, that's why I said that in the beginning, there, I think JSRK does not accept this notion of Bahujan and Bahujan Samarj. That is, that, I think even earlier, his comments on Bahujan. sort of right to, I mean, said something like that. But then, there is another thing you said, talked about words and verbs. No, I... I mean, that will apply if the translation is all right. I think you... you need to look at... look at that, because I was not myself very sure that the translation captures the... it properly. Not everywhere, I mean, at places it does, like this, recites. Alright, there it captures what has been said in Hindi. So, that is one thing, but... They... there is... this circularity thing is coming, because... Unless one perceives slight shifts of meaning. And then... and, need to expand vocabulary See, the... for example, if one says, Bhojan Samaj is the Samaj, living Saman najivan, ordinary life. And that, the knowledge in ordinary life is Lokvidya. And then one says Bhojan Samaj, the knowledge of Bhojan Samaj is Lokvidya. Then it will appear like, you know, replacement of, unless, unless. Samanya Jivan is seen in a different sense than just the life of Virgin Samaj. in, in a shifted, I mean, as seen as, adding something. more than... when you say Bhojan Samaj, the life of Bhojan Samaj is Saman Najivan, it doesn't mean an identity, you see? So... so that is why it needs expansions. Otherwise, it, it... one is not adding to the vocabulary. One is, sort of making synonyms. If it appears like that to someone, then... and to people outside, it'll

definitely appear, like, that's what I tried to say last time. So, in that sense, they are cryptic and need expansion. Otherwise, it will seem to most... I mean, we are familiar with many of these things, but to people outside, it may seem like adding synonyms, almost. Something like that. I think that is what he's trying to say. I mean, if I... I maybe... may not be entirely correct in that, but I don't know. Yeah, I don't need me. Yeah, Aminos, you...

Avinash Jha:

Yes, you can create...

Girish Sahasrabudhe:

It's about both, I mean, Sunil's note as well as... GSR, whatever you want.

Avinash Jha:

It's the notice trying to, articulate a social philosophy of life. In a certain sense, meaning not social life, not individual life as such. And, all these various dimensions. That, this Bhujan look with Dyas, Amanjiman Panchayat, Suraj, Kala. I'm... And, they are interrelated, so... They always come in... each one comes in relation to the other. So, the impression of circularity comes from there. Because circularity thing, I think, applies... When we are looking for an explanation, then, like, you're trying to explain something. By something else which presumes that Thing that we are trying to explain. So, that is not being attempted here. So, As such, circularity is not something very problematic. Oh. in what the note is trying to do. It's just trying to interrelate all these various dimensions of, Society, and, And progress, yeah, I think, GSR is... Taking a very, kind of a philosophy of universal progress. Of mankind type, that kind of a progress, idea of progress, which is the modern idea of progress. And... but the idea is modern, but it's about the whole history of humanity. It's not about, just modernity. I... I... I don't think that's a very sound idea. I think progress should be seen in a more localized, contextualized ways. So, progressive can be a meaningful thing. But only, in specific contexts and a specific, geographical, cultural, whatever context. There are... progress is made in physical sense also, in otherwise also. But, something that, GSR seems to say that there is a progress which has happened as the... with the It's like, it characterizes the whole historical process. So that, I think, is a... It's a problematic thing to take. As far as the... he has also raised a question about Darshan. What do we mean by Darshan here? Yes, sir. So, like, whether all... the whole Bhojan Samas shares... one lesson. Or... he has also emphasized that how, various components of society. They are not, like. It's... it's divided, society is divided in various things. So, that is one dimension. the divided point is right, that we have talked many times, actually. This objection keeps coming. And, Bausian identity is not something that exists Among all people, as such. So, it can be, but one is trying to construct a Bhojan identity in a certain sense. And, that is val- that's a valid approach. Sweet. So that's not problematic. But as far as the meaning of Darshan itself, what do we mean? So I feel what is being, put in this note, Sunilji's note. is some kind of samajdarsha. It's not, and there is a certain... I think there are... there is a plurality of... if we take Darshan in a very comprehensive sense. then there will be various Dashans among Bhojan, among people also. There won't be just a single Dashan. Suppose

Comprehensive, I mean that the idea of, what is liberation? What is, the meaning of life, what is liberation, and so on and so forth, what is the ultimate nature of our existence, and so on. So there may be various dashhans and various, this thing in Baojan Samarj itself. And, we have tried to imagine Samaj as... made of... Samadj, various other Samarj. Samaj is not, just made of individuals. So, society is made of many societies. That's how we have been trying to think about, this thing. So... So they're... It is maybe divided, and it may be divided in terms of certain... certain things. But the society may not be divided in terms of certain other things. And that's what... where it is not divided, that's what, we are trying to capture. Okay, that is... what is the... and that... part comes from... stems from this, Samanjivar. Because once you have Shamanage even, Shamanj even assumes all these other things. Liquidia, seraj, Kala, all these are... you take one, then you will need the others. I agree. So... It's a kind of a samaj version, we can say that, That we are trying to articulate. And, But, another thing when we're talking now is that As such, here, there is no idea of change as such. That has not come in, Sunilji's note. Not progress, but This... this... this is a... this is a... what this note is articulating is a dynamic of social life, which is... which has always been there, and which is there now also, and... Which will be there in future also. But, there is no, specific in this note. There is no, idea of change. social change, meaning how... how that is understood. There's a... Rendersion of, social change. A philosophy of social change. Or... or that... or, in other words, you can say, political imagination. So even though we are speaking of Suraj and all. But, political imagination has to, Have some idea of how we move from here to something else. So that is not there in this note. Right now, I think I'll just stop here.

Girish Sahasrabudhe:

Mish?

Krishnarajulu:

Yeah, I have to leave in about 5 minutes, so I'll just make... two comments. See, this... This idea of progress comes because to... People who are looking at Indian society, Bahujan Samaj, the society Human society in the subcontinent. I've always characterized it as stagnant. Whatever parameters they've used. Okay, so... If it is characterized stagnant, then The concept of progress Will not be seen. But it, for the past, say, 10,000 years. Ever since agriculture came into being. But we didn't so much. Has... Progressed in the sense that... Deproductive capacity The sustenance of society, human society, the way it's organized, and so on and so forth. the relationships... All that have continuously changed. And change for the better, because It was sustainably changed. So, the concept of progress that must have been prevalent, or has been prevalent in Bohoja and Samadja, as far as I can see. Is this... unconscious, Idea of progress. That is, involving Every member... of this Bahujan Samaj, a diverse collection of... it's a collective now, a diverse collection of communities. Okay, and there is a thing going on there. So, you see, unless you say there's no concept of progress in the formulation, then it depends on what do you mean by progress. Okay. So, I mean, I think all of, sort of, us have sort of agreed, basically, on that. It doesn't matter. I think, maybe when, GSR is around, maybe he can try to spell it a little bit. The other thing that I want to say, which I think is... I'm not talking more about the note as such, but There is something fundamentally in all the assertions that have been put down in the note. That

is... And this has also some context to Avinash's posting on the group. You see, It is only Baoj and Samadj, at least in my view. That can come up with a... a new an alternate. political imagination. Of the way human society should move, In order to... you know. Sustainably progress. That is, continuously increase the productive and capacities of the society, of the Samaj, and the individual, and the involvement of different individuals in this constructive productive activity, and so on. All these kinds of things. In every sense. You see, When we say Lokvidyaz, we've seen the components that... Color, and... And so on. There is a scope. for all... every... community, every section of the community within Bahuja and Sumatra, to contribute fresh ideas, to change. Every aspect of life and living. Now, this potential is what we are seeing in Bahuj and Samaj. And... The potential, that is seen is because... One, the strength. that it possesses in Lokvitya. Which has been the sustaining knowledge base over the centuries. Over whatever happened. to the society, you know, foreign invasion, the rule of people who are aliens, so to speak. In spite of all that, there has been The structure has not... Broken down or disappeared. The relationships have not broken down and disappeared. Main thing, the... we talked about the moral values in the sense, you know, the note also refers to that. And this is what I've been saying. that what characterizes Bhawjan Samaj more than any other thing outside of Bahujan Samaj, or any other part of the globe, and so on, is that they... I've called it a Dharmic society, in the sense that That what drives, and this... There is nothing uniform about this Dharma as such. Except that... you know, we chose to define it in terms of Nyajag and Baicharag. I found those three categories, descriptive categories, a very powerful and very And I tried to show in one of the things that I put out. that these ideas of Nyay Chag and Rajara are pan-Indian. And the interpretation of, these, interpretation of these concepts, these ideas, have been continuously changing from time to time, and this has been carried out by what we call the Santaparampara. And they have been the guide. to the constituents of Bahuj and Samarj, of how to go about it. How to meet some, maybe, new challenges. In terms of production, social organization, relationships, and so on and so forth. the sort of morality that we... I mean, everyone talks about. social morality. I mean, there's not been fixed Ten Commandments or something like that. There's never been. It's always been, Chenyani, contemporary interpretations. I mean... leave people... I mean, we have referred to Guru Gobhan Singhob Basveeshwara, and so on, or even Khabib and all that. Yeah, more recently, you have Mahmah Gandhi trying to do that in his own way. It is not that... you can't pick, flaws or some... say that this is defective, it doesn't cover this or not. All that... It's a matter of... I mean, it's not a... It's not a scholarly pursuit or anything. It's something that Ascent. In a particular region, In a particular time. Has, put forth. And... The important thing is that These things have been guidelines for a vast majority of the Bahujan Samaj, in different places. The... the number of people who still want to or try to live by Basveeshwara's teachings, or Guru Gobind's teachings, or even Mahatma Gandhi's teachings, is very large. It's bigger than the population of some of these small countries. So you see, These are... This is what constitutes the Darshan. I mean... you can put this in very pedagogical terms and all that for the sake of something, but I think, It's all there. We have been discussing all these points in our batteries. Okay, now, if you want to, put out a document For debate outside our group. Then, maybe Krishnan says... thinks that... I mean, he can say it better, but he thinks that there requires more elaboration on various things, etc, etc. That's it. So... I think, We should, wait for him. To come and make some comments. Before we see. Because, you know,

Avinash's posting clearly said that the West thinks there is no alternative. There's no alternative to capitalism as far as they're concerned. Capitalism is taken for granted, that is the capitalist method of development, or progress, or whatever it involves. In terms of knowledge, science, culture, art, any damn thing. Social organization, relationships between people, Nope. they don't see an auditory, because there's no... there has... I mean... Even the so-called socialist, I mean, Marxist philosophy is based in capitalism. See, if there's no capitalism, there is no labor movement, and there is no proletariat, and nothing. You see, so... In the absence of an alternative paradigm of Development, I mean, whatever they call development. Buh. It's a... there is no absolute... there's no political philosophy, there is no vision, I mean, political imagination that comes, but we are saying that Bahuja and Samarj, if we look at Rick's history over the thing, that it's imbued with certain ideas, like ideas of Swaraj. the ideas of, Bajara. I mean, these, we've tried to do that. Now, these things... Are the things that need to be built upon. Elaborated upon in the contemporary context. What doesn't go... need to go back even 50 years, it doesn't... things have changed. What will you do? I mean, in the modern car, what will biogen surge do? It will change. It'll adapt to that change. And it has its own concept of progress when the adaption to the change is a sustainable, sustainable adaptation. Okay, so these, things can be elaborated upon. To the extent that they can. This is what I want to say. And, I have to leave now. Okay, so, to you on.

Girish Sahasrabudhe:

Okay. Yeah. I don't think. Okay. Gandhi?

Krishna Gandhi:

Audible.

Girish Sahasrabudhe:

Yeah, yes, yes.

Krishna Gandhi:

Hopefully, the connectivity here... I'm now in Pune, so connectivity here is not, very good, even in transit was not good, but, there may be some problems. Anyway, I will... Start. The thing about, Buddhist note was about a framework of, looking at things. Okay, some basic, ideas are there. And as far as, I think, those ideas So 5, 6, ideas, they are not... derivable from one another. They are independent, so in that sense, I agree with Avinash that we should be talking about them as the dimensions of ordinary life. So, one cannot be reducible or reduced to another thing. So, there is no question of circularity there. It's only because there is a... there is a mapping of a... Onward and backward. So, there may be an impression of circularity, because Bhojan and Suraj, Suraj and Bhojan kind of combinations. So, that is all I think, about circularity, so that's not a very serious, criticism, I think, as far as I'm concerned. Second thing is that, about, Idea of community. For example, he has, said that there should be some... feeling of... we feeling, okay. And, that we feeling... comes from some sharedness, okay? And, as... according to GSRK, that, community... we cannot call Burjan Samarjay community. We never said that it was one community, it was a...

And a symbol of communities. Many communities within Pojan Samaj. But, even when we are talking about a community as Per se. A community need not be a homogeneous entity. Because, there may be different, Components of that community who are coming into some mutually beneficial relationship. with each other, some complementary relationship. For example, in the Indian village. Many kinds of activities were there, and many kinds of professions were there. All of them were, needed for each other's... for the, continuance of the village community. So, we cannot say that, because those, different, divisions of labor within the village society, there was no community feeling. I doubt whether we can... Claim that a community feeling... community arises only when there is homogeneity. I think it is a... I don't agree with the idea that the community has to be homogeneous. Okay, then... There is the idea of a progress. And I think, we shouldn't be talking about... Yes, as such, I think we should be talking about static or dynamic societies. So, I don't think Indian society was a static society in any sense. Changes were continuously taking place. And, even the... I don't think any stretch in any... period of Indian society, there was no change. So, I think, we can... I don't think that this criticism that, progress... I don't know what is the meaning of progress. Because, you can interpret, Many things as a progress, and other things as a regress. But there is always, change. And a dynamic societies, are there, and they have been there in India also, and we... I don't think any period in Indian society you cannot call it a static period. So, other than that, I don't think we need to give a particular direction of, evaluation as something good, and something, the other direction bad, or some sort of thing. So, those, evaluations of What is progress and what is not? I think we should not... go into it, other than we should limit ourselves to the discussion whether Indian society was, or Bohan Samaji, is static or dynamic. And anyway, I don't think we never discussed that, locomidia was static. Lokvitya was continuously evolving. There was no such thing as a traditional knowledge. We have repudiated the idea that Lokvitya is a traditional knowledge. So... I don't think that there is, any assertion in, anywhere that... Things are static in Bosnia and Sumatra, or in Rogue with India. So, these are some of the observations. And I think, basically, JSRK has gone about in a very... It is a scholarly approach. from a sociology point of view, I don't know whether... Such a scholarly, sociological approach. Is actually, a good thing, or... Should be, attempted or not. Because, many of these, Ideas of sociology, etc, or of, Western origin. And, they may not be amenable to, describing what is happening in Indian society. So, these are some... and about the Darshan thing, and about, this also, I think we have to be... very, this thing, conscious of the fact that there is no such thing as one Indian darshan. The Darshan, there are many Indian darshans also, and, like Krish said, I think we should be talking about the Santa... Param, para. When we discussed about the Darshan of Bahujan so much. So, I think these are the points that I want to make. Thank you.

Girish Sahasrabudhe:

Okay. Abbijit?

Abhijit Mitra:

Yeah, I ain't... I thought that I'm going to show you some tools. Basketball fun, yes, I think that, the translation that has been made, we have made. So, they, bhde should re-examine them, because

in some places, very clearly. The way it has been translated, I think some aspects in what comes out of the Hindi law is being lost. One example is, for example, your point number 3, Where, Bhut says. So, your transition says... Panchayat is allocation of margin disputes and resolve, or decision making. The ideal of consensus guides the process of funky. I think it is better stated that a consensus-based profit of the Panchayat is ideal for decision-making procedure in the Bahujan Samaj. So, so, so that is Bahujan. Samaj decision-making process, for them, the ideal is the Panchayat process, so that is one aspect of it. Budhe's, note I have gone through, and, the initial thing that, where, GSRK's, critique starts with. I think, a basic point is being made. Because... the relationship between Bahujan, Lokvidya, Samanya Jivan, Panchat, Swaraj, Pala, aka. So, you don't start with a definition. We need to understand what is Virgin, and that is being, also being said in different ways by, various people, here today also. And, when we examine these relationships, then that is a way of getting into and understanding the Hajandra So, that initial entry point, thing, I think that, in some way or other, GSRK has missed the point. That... other... point that I would like to, I was not really understanding. The... the second paragraph of GSRK's critique, So, is it, sort of... the way it is, you know, worded. It is... it is very fragile. Their knowledge gives them swiraj, and this knowledge is infused with emotions, values, and morals. Yeah, that is... Their life is ordinary life. An unconditional life, and life which is the foundation of all life, Yes. They express themselves through Pulchayas, Now, they don't express themselves through Panchayat in Panchayat. They have the decision-making and the discourse which are done in Panchay. So, it's not just they express themselves through Panchay, they express themselves in many other ways. Anyway, so that is one statement. Then these functions are more democratic. Now, where does democracy come from? Very clearly, democracy is different from consensus. And that point, is being, said in a way that almost, you know, says that it's a sarcastic statement. No, but I don't know, I'm sure that he's not making a sarcastic statement, but it appears to. These functions are more democratic and representatives of the Mahujan. They are knowledge, emotions, aesthetics, and spirituality. Yes. The actions of Mahujans are logical, emotional, artistic, and spiritual, all at once. Now... Is this, said, in a tongue-in-the-cheek form, or is it just, trying to articulate or say what, Sunil is saying? Because then he says that, put differently, there is no separation of the material and the spiritual, nor the mechanical and the aesthetic, nor even the logical and the emotional. The social formations are all auto... okay, okay, I'll come to that later. Now, here. I think that is the poll. I mean... See, there is knowledge. There is understanding, and there is wisdom. Live them with the context. Where that knowledge needs to be applied, what knowledge is to be built up. How that knowledge is going to be used, in what context, what are the consequences, and is it in conformity with the values? And values means not just moral values. Values means an understanding of what is valuable to the society, what is valuable for the people. Those are the values, and wisdom encompasses all these, and therefore emotions and other things are obviously going to be a part of the things, and you don't distinguish. In Bahujan thinking, therefore, these things come together, but the way it has been put here, that it... I mean, it's, it's, I, I, I didn't understand why he has written it like this. put differently, there is no separation of the material and the spiritual, not the mechanical and the aesthetic. No, these differentiations are not to be made. Why should they make... we make these differences? The social formations are all autonomous and hence imbued with Saraj. This is the phone. This is the third point that I would

like to state. In my perception, at the present moment. Swaraj is not there, and our progress has to be progressed towards Swaraj. That is the activity that has to be taken up, that is the... that is the process which, one has to see how it appears. So that autonomy we are talking about. That autonomy, is it complete? Is the army really there? Is the autonomy functional? Is it unhindered? So, so these are the questions that I think we have to ask. So these are just some of the points. There are many other points, but then, I think, an understanding of the type of change that, people have been talking about, and when we talk about change. Then, on that watch, it's not conditioned, but there are some naturally acceptable boundaries. which are part of Luka Vida, which, which, if you talk about Noah Vida Darshan, there are certain things which is about the, I mean, good for all, or, or, or whatever it is, that, that way. So that, perhaps we need to articulate, understand, exact Maybe take examples... And, those things have to be done. If, the Budwe's note, can be elaborated a little bit, that would be nice. The translation, however, I think has to be examined properly by Budweis. And some of the points that I had thought about, I can't... I don't want to skip through all of these, because many of these things need to be discussed when GSRK is also there, so we understand exactly what he meant when he was writing this, and why was he written it in a particular way. What are the exceptions that he wants to make? He asks this question, And then, N1 is left wondering what then is the problem. Or, to be put differently, one piece like artilla. Are we full Mahujan worldview or Darshan is superior to other Dhasan? Does this vessel make them better human beings, happy, noble? I mean, I don't understand why these statements are being made. Is there any relationship between the knowledge of the Mahujan Samaj, which is located there, and the... The abduction? This is a question. There has to be some dependence, so one has to look into those questions. Anyway, I think I made the major points that I wanted to make. And more can come after, we all reflect to this, further. That sucks.

Girish Sahasrabudhe:

Okay. Yeah. Thank you. Okay, let us... we expect GSRK to come back on all this next time, I mean, apart from Anything else we might have. So, of course, the transcript will be available to him, and but there was this, Idea that all of us should attempt to... Produce our own statements. Regarding these 5 ideas. May not be in the same format, maybe in a... More limited manner, whatever, but yeah. And I think, come on. We should move in that direction, at least some of us should... Avinash can... maybe come... with, something. We can stop now, unless चित्रा जी आपको कुछ कहना है तो आप बोलें...

Chitra Sahasrabudhey:

दो बातें हैं जिन पर हम लोग बात कर रहे हैं उस पर कमेंट लगा। जब भी डिस्कशन हुआ है जीएसआर की ओर से इस तरह के कमेंट्स आए हैं वो स्टैटिक है सब और अगर इतनी ही उसमें ताकत है तो वह खुद के बल पर क्यों नहीं परिवर्तन ले आते हैं इस टाइप का टोन है तो हमें लगता है कि इस पूरे देश में कहीं कभी संदर्भ और प्रोग्रेस का जो ये है उस पर जो है उस पर अल्पसंख्यक की बात लिखनी चाहिए। अगर न्याय, त्याग, भाईचारा। तीन मूल्य है तो यह मूल्य समाज में किस तरह से पनप सकते हैं? उसके लिए किस तरह की व्यवस्थाएं चाहिए? किस तरह का ज्ञान चाहिए? किस तरह की जीवनशैली चाहिए? इसके बाद भी साथ में होनी चाहिए क्योंकि आज जो जीवनशैली और जमानत है वही ये सारी तबाही लेके आया है। लोगों को बहुजन समाज पार्टी, तो यह संदर्भ नहीं आता है। तो

चेंज दिखाई नहीं देता। ट्रेन्स तो दिखाई देती है, परिवर्तन नहीं दिखाई देता। किसमें क्षमता है? तो ये थोड़ा सा अगर हम लोग इस पर ज्यादा लिख सके तो। अच्छा।

Girish Sahasrabudhe:

Okay, so... So maybe we can stop for today? And... Avinash, आप अगली बार इसके बारे में कुछ लिखें तो... , what I am saying is work toward similar kind of Note but entirely... your own thinking (on these five-six notions) ... Okay, so let us stop for today, and... come back, uh, in two weeks from now.