



**SURESH  
GYAN VIHAR  
UNIVERSITY**  
Accredited by NAAC with 'A+' Grade

**Master of Arts  
(History)**

**EVOLUTION OF INDIAN SOCIETY AND  
THOUGHT, PART - 2**

**Semester-II**

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**SURESH GYAN VIHAR UNIVERSITY  
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## **LEARNING OUTCOMES**

**The students will be able to understand:**

### **UNIT -1**

- Mastery of the colonial perspective on women's status in India.
- Synthesis of knowledge regarding the major philosophical and religious movements in ancient and medieval India.
- Development of critical thinking skills to analyze the teachings and contributions of key figures.
- Recognition of the historical and cultural contexts that shaped religious and philosophical developments.

### **UNIT -2**

- Mastery of the philosophical concepts of Upanishadic Monism.
- Recognition of the key ideas and teachings of the Upanishads.
- In-depth understanding of the teachings and philosophy of the Bhagavad Gita

### **UNIT -3**

- Comprehensive knowledge of the origin and teachings of Buddhism.
- Understanding the historical development and impact of Buddhism.
- Understanding the principles and practices of Jainism.

### **UNIT-4**

- Mastery of the concepts and practices of Vaishnavism.
- Recognition of key Vaishnavite beliefs and deities.
- Engagement with scholarly discussions surrounding the original home and identity of the Aryans.

### **UNIT-5**

- Understanding the principles and rituals associated with Saivism.
- Recognition of key Saivite beliefs and practices.
- Recognition of the challenges and experiences faced by women during the partition..

# **EVOLUTION OF INDIAN SOCIETY AND THOUGHT PART – 2 SYLLABUS**

## **UNIT I**

### **RELIGION, BELIEFS AND PRACTICES**

Introduction, Upanishad, Monism, Bhagavad Gita, Buddhism, Jainism, Vaishnavism, Saivism

## **UNIT II**

### **TEACHINGS IN DIFFERENT ERAS**

Introduction, Adi Shankaracharya, Sufism - Main Tenets and Silsila, Bhakti Movement-Genesis, Development Teachings of Kabir, Development Teachings of Meera

## **UNIT III**

### **REFORMS AND DEVELOPMENT DURING INDIAN RENAISSANCE**

Introduction, Origin and growth of Sikhism, Indian Renaissance, Raja Ram Mohan Roy, Swami Dayanand

## **UNIT IV**

### **PHILOSOPHICAL REFORMERS**

Introduction, Swami Vivekanand, Sri Aurobindo, J. Krishnamurti, Sir Syed Ahmad Khan, Ramakrishna Paramhansa

## **UNIT V**

### **SOCIAL AND POLITICAL REFORMERS**

Introduction, Keshab Chandra Sen, Henry Louis Vivian Derozio, Annie Besant, Mahadev Govind Ranade

**UNIT**

**I**

# **RELIGION, BELIEFS AND PRACTICES**

## **STRUCTURE**

- 1.1 Learning Objective
- 1.2 Introduction
- 1.3 Upanishad
- 1.4 Monism
- 1.5 Bhagavad Gita
- 1.6 Buddhism
- 1.7 Jainism
- 1.8 Vaishnavism
- 1.9 Saivism
- 1.10 Chapter Summary
- 1.11 Review Questions
- 1.12 Multiple Choice Questions



## 1.1 LEARNING OBJECTIVE

**After completing this unit, students will be able to:**

- Learn about the depth of Upanishads
- Know what Monism is and its different types
- Learn the knowledge which Bhagavad Gita provides
- Learn about Buddhism and Jainism

## 1.2 INTRODUCTION

The Upanishads are the philosophical-religious texts of Hinduism (also known as Sanatan Dharma meaning “Eternal Order” or “Eternal Path”) which develop and explain the fundamental tenets of the religion. The name is translated as to “sit down closely” as one would listen attentively to instruction by a teacher or other authority figure.

At the same time, Upanishad has also been interpreted to mean “secret teaching” or “revealing underlying truth”. The truths addressed are the concepts expressed in the religious texts known as the Vedas which orthodox Hindus consider the revealed knowledge of creation and the operation of the universe.

The word Veda means “knowledge” and the four Vedas are thought to express the fundamental knowledge of human existence. These works are considered Shruti in Hinduism meaning “what is heard” as they are thought to have emanated from the vibrations of the universe and were heard by the sages who composed them orally before they were written down between c. 1500 - c. 500 BCE. The Upanishads are considered the “end of the Vedas” (Vedanta) in that they expand upon, explain, and develop the Vedic concepts through narrative dialogues and, in so doing, encourage one to engage with said concepts on a personal, spiritual level.

There are between 180-200 Upanishads but the best known are the 13 which are embedded in the four Vedas known as:

- Rig Veda
- Sama Veda
- Yajur Veda
- Atharva Veda

Their origin and dating are considered unknown by some schools of thought but, generally, their composition is dated to between c. 800 - c. 500 BCE for the first six (Brhadaranyaka to Kena) with later dates for the last seven (Katha to Mandukya). Some are attributed to a given sage while others are anonymous. Many orthodox Hindus, however, regard the Upanishads, like the Vedas, as Shruti and believe they have always existed. In this view, the works were not so much composed as received and recorded.

The Upanishads deal with ritual observance and the individual’s place in the universe and, in doing so, develop the fundamental concepts of the Supreme Over Soul (God) known as Brahman (who both created and is the universe) and that of the Atman, the individual’s

higher self, whose goal in life is union with Brahman. These works defined, and continue to define, the essential tenets of Hinduism but the earliest of them would also influence the development of Buddhism, Jainism, Sikhism, and, after their translation to European languages in the 19th century CE, philosophical thought around the world.

### Early Development

There are two different claims regarding the origin of Vedic thought. One claims that it was developed in the Indus Valley by the people of the Harappan Civilization (c. 7000-600 BCE). Their religious concepts were then exported to Central Asia and returned later (c. 3000 BCE) during the so-called Indo-Aryan Migration. The second school of thought, more commonly accepted, is that the religious concepts were developed in Central Asia by the people who referred to themselves as Aryans (meaning “noble” or “free” and having nothing to do with race) who then migrated to the Indus Valley, merged their beliefs and culture with the indigenous people, and developed the religion which would become Sanatan Dharma. The term ‘Hinduism’ is an exonym (a name given by others to a concept, practice, people, or place) from the Persians who referred to the peoples living across the Indus River as Sindus.

The second claim has wider scholarly support because proponents can cite similarities between the early religious beliefs of the Indo-Iranians (who settled in the region of modern-day Iran) and the Indo-Aryans who migrated to the Indus Valley. These two groups are thought to have initially been part of a larger nomadic group which then separated toward different destinations.

Whichever claim one supports, the religious concepts expressed by the Vedas were maintained by oral tradition until they were written down during the so-called Vedic Period of c. 1500 - c. 500 BCE in the Indo-Aryan language of Sanskrit. The central texts of the Vedas themselves, as noted, are understood to be the received messages of the Universe, but embedded in them are practical measures for living a life in harmony with the order the Universe revealed.

The texts which deal with this aspect, which are also considered Shruti by orthodox Hindus, are:

- Aranyakas – rituals and observances
- Brahmanas – commentaries on the rituals
- Samhitas – benedictions, mantras, prayers
- Upanishads – philosophical dialogues in narrative form

Taken together, the Vedas present a unified vision of the Eternal Order revealed by the Universe and how one is supposed to live in it. This vision was developed through the school of thought known as Brahmanism which recognized the many gods of the Hindu pantheon as aspects of a single God – Brahman – who both caused and was the Universe. Brahmanism would eventually develop into what is known as Classical Hinduism, and the Upanishads are the written record of the development of Hindu philosophical thought.





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### Central Concepts of Upanishads

Brahman was recognized as incomprehensible to a human being, which is why It could only be apprehended even somewhat through the avatars of the Hindu gods, but was also understood as the Source of Life which had given birth to humanity (essentially each person's father and mother). It was recognized as impossible for a mere human to come close to the enormity which was Brahman but seemed equally impossible for Brahman to have created people to suffer this kind of separation from the Divine.

The Vedic sages solved the problem by shifting their focus from Brahman to an individual human being. People moved and ate food and felt emotions and saw sights but, the sages asked, what was it that enabled them to do these things? People had minds, which caused them to think, and souls, which caused them to feel, but this did not seem to explain what made a human being a human being. The sages' solution was the recognition of a higher self within the self – the Atman – which was a part of Brahman each individual carried within. The mind and soul of an individual could not grasp Brahman intellectually or emotionally but the Atman could do both because the Atman was Brahman; everyone carried a spark of the Divine within them and one's goal in life was to reunite that spark with the source from which it had come.

The realization of the Atman led to the obvious conclusion that duality was an illusion. There was no separation between human beings and God – there was only the illusion of separation – and, in this same way, there was no separation between individuals. Everyone had this same divine essence within them, and everyone was on the same path, in the same ordered universe, toward the same destination. There is, therefore, no need to look for God because God is already dwelling within. This concept is best expressed in the Chandogya Upanishad by the phrase *Tat Tvam Asi* – “Thou Art That” – one is already what one wants to become; one only has to realize it.

The goal of life, then, is self-actualization – to become completely aware of and in touch with one's higher self – so that one could live as closely as possible by the Eternal Order of the Universe and, after death, return home to complete union with Brahman. Each individual was thought to have been placed on earth for a specific purpose which was their duty (dharma) which they needed to perform with the right action (karma) to achieve self-actualization. Evil was caused by ignorance of the good and the resulting failure to perform one's dharma through the proper karma.

### Brahma, Aihole

#### Jean-Pierre Dalbera (CCBY)



Karma, if not discharged correctly, resulted in suffering – whether in this life or one's next – and so suffering was ultimately the individual's fault. The concept of karma was never intended as a universal deterministic rule which fated an individual to a set course; it always meant that one's actions had consequences which led to certain

predictable results. The individual's management of his or her karma led one to success or failure, satisfaction or sorrow, not any divine decree.

The transmigration of souls (reincarnation) was considered a given in that, if a person failed to perform their dharma in one life, their karma (past actions) would require them to return to try again. This cycle of rebirth and death was known as samsara and one found liberation (moksha) from samsara through the self-actualization which united the Atman with Brahman.

### **Monism**

Monism is a term applied to a group of thinkers or to philosophical systems that emphasize the oneness or unity of reality. Thinkers ordinarily regarded as monists do not themselves use this label and do not refer to an agreed-upon monistic model. Unlike philosophical systems such as Platonism or Daoism, however, examples of monism cannot be identified through an accepted source or criterion.

Moreover, in contrast to philosophical schools of thought such as pragmatism or existentialism, monism lacks an identifiable point of origin and a historical framework. In this respect, monism is a conceptual label, like idealism, realism, or determinism. It might be more appropriate to use only the adjectival form: thus, rather than regard a philosophical system as an example of monism, we should understand that in a variety of ways, philosophical and religious systems are more or less monistic.

Because of the arguable character of monism, perhaps the most useful task of the present essay would be to establish one or more definite examples of a monistic system and to abstract from such examples the specific features that render them monistic.

## **1.3 UPANISHAD**

The Upanishads are ancient texts from India that were composed orally in Sanskrit between about 700 B.C.E. and 300 B.C.E. There are thirteen major Upanishads, many of which were likely composed by multiple authors and are comprised of a variety of styles. As part of a larger group of texts, known as the Vedas, the Upanishads were composed in a ritual context, yet they mark the beginning of a reasoned enquiry into many perennial philosophical questions concerning the nature of being, the nature of the self, the foundation of life, what happens to the self at the time of death, the good life, and ways of interacting with others.

As such, the Upanishads are often considered to be the fountainhead of the subsequent rich and varied philosophical tradition in India. The Upanishads contain some of the oldest discussions about key philosophical terms such as ātman (the self), brahman (ultimate reality), karma, and yoga, as well as saṃsāra (worldly existence), moksha (enlightenment), puruṣa (person), and prakṛti (nature)—all of which would continue to be central to the philosophical vocabulary of later traditions. In addition to contributing to the development of a discursive language, the Upanishads further frame later philosophical debates by their exploration of many means of attaining knowledge, including deduction, comparison, introspection, and debate.





## The Upanishads and the Vedas

### a. Main Upanishads

The Upanishads are the fourth and final section of a larger group of texts called the Vedas. There are four different collections of Vedic texts, the Rigveda, Yajurveda, Samaveda, and Atharvaveda, with each of these collections containing four different layers of textual material: the Samhitas, Brahmanas, Aranyaka's, and Upanishads. Although each of these textual layers has a variety of orientations, the Samhitas are known to be largely comprised of hymns praising gods and the Brahmanas are mostly concerned with describing and explaining Vedic rituals. The Aranyaka and Upanishads are also firmly rooted in ritual, but with both groups of texts, there is an increasing emphasis on understanding the meaning of ritual, while some sections of the Upanishads seem to move completely away from the ritual setting into a naturalistic and philosophical inquiry about the processes of life and death, the workings of the body, and the nature of reality.

The Vedic Upanishads are widely recognized as being composed of two chronological stages. The texts of the first period, which would include the Bṛhadāraṇyaka (BU), Chāndogya (CU), Taittirīya (TU), Athreya (AU) and Kapustka, are generally dated between 700 and 500 B.C.E. and are considered to predate the emergence of the so-called heterodox traditions, such as the Buddhists, Jains, and Ajivas. Scholarly consensus dates to the second stage of Vedic Upanishads, which includes the Kena, Kaṭha, Īśā, Śvetāśvatara (SU), Praśna (PU), Muṇḍaka, Mandaya, and Māitre, between 300-100 B.C.E. The older Upanishads are primarily composed in prose, while the later ones tend to be in metrical form, but any individual text may contain a diversity of compositional styles. Additionally, many individual Upanishads consist of various types of material, including creation myths, interpretations of ritual actions, lineages of teachers and students, magical formulae, procreation rites, and narratives and dialogues about famous teachers, students, and kings.

The so-called Hindu dharnas—Nyāya, Vaiśeṣika, Mīmāṃsā, and Vedānta—do not adhere to the chronology above, as they regard all the Vedic Upanishads as śruti, meaning a timeless revealed knowledge. The remaining two Hindu dharnas—Samkhya and Yoga—are usually read as supporting the Vedas. However, when tracing the historical development of philosophical ideas, it is helpful to note some differences in orientation between the two stages of Upanishadic material. While all the Upanishads devote considerable attention to topics such as the self (ātman) and ultimate reality (brahman), as well as assume some version of the karma doctrine, the earlier texts tend to characterize ultimate reality in abstract and impersonal ways, while the later Upanishads, particularly the Īśā and Śvetāśvatara, are more theistic in orientation. Meanwhile, the later Upanishads explicitly address several key topics such as yoga, moksha, and samsara, all of which would continue to be central aspects of subsequent Indian philosophy.

### b. Minor Upanishads

In addition to those affiliated with the Vedas, there are hundreds of other texts bearing the name "Upanishad." These texts have been grouped by scholars according to common themes, such as the Yoga Upanishads (Upanishads on Yoga), the Sannyasa Upanishads (Upanishads on Renunciation), the Śaiva Upanishads (Upanishads on the Hindu God Śiva), and the Vaiṣṇava Upanishads (Upanishads

on the Hindu God Viṣṇu). The majority of these texts were composed between the 2nd and 15th centuries CE, although texts referred to as “upaniṣad” have continued to be composed up to the present day. Many of the post-Vedic Upanishads further develop core concepts from the Vedic Upanishads, such as ātman, brahman, karma, and moksha. In addition to a shared conceptual world, the post-Vedic Upanishads often quote extensively from the earlier texts and feature many of the same teachers and students, such as Yājñavalkya, Janaka, and Śaunaka.

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### The Principal Upanishads

These concepts are explored throughout the Upanishads which develop and explain them through narrative dialogues which Western scholars often equate to the philosophical dialogues of Plato. Some scholars have criticized the interpretation of the Upanishads as philosophy, however, arguing that they do not present a cohesive train of thought, vary in focus from one to the next, and never arrive at a conclusion. This criticism completely misses the point of the Upanishads (and, actually, Plato’s work as well) as they were not created to provide answers but to provoke questions.

The interlocutors in the dialogues are sometimes between teacher and student, sometimes husband and wife, and in the case of Nachiketa in the Katha Upanishad, between a youth and a god. In every case, there is someone who knows the truth and someone who needs to learn it. An audience is encouraged to identify with the seeker who wants to learn from the master and, in doing so, is forced to ask the seeker’s same questions of themselves: Who am I? Where did I come from? Why am I here? Where am I going?

The Upanishads have already answered these questions in the phrase Tat TvamAsi, but one cannot realize that one already is what one wants to become without doing the personal work to discover who one is as opposed to who one thinks one is. The Upanishads encourage an audience to explore their inner landscape through interaction with the characters who are doing the same thing.

There is no narrative continuity between the different Upanishads, though each one has its own to greater or lesser degrees. They are given here in the order in which they were composed with a brief description of their central focus.



**Brhadaranyaka Upanishad:** Embedded in the Yajur Veda and the oldest Upanishad. Deals with the Atman as the Higher Self, the immortality of the soul, the illusion of duality, and the essential unity of all reality.

**Chandogya Upanishad:** Embedded in the Sama Veda, it repeats some of the content of the Brhadaranyaka but in the metrical form which gives this Upanishad its name from Chanda (poetry/meter). The narratives further develop the concept of Atman-Brahman, Tat TvamAsi,

and dharma.

**Taittiriya Upanishad:** Embedded in the Yajur Veda, the work continues on the theme of unity and proper ritual until its conclusion in praise of the realization that duality is an illusion and everyone is a part of God and each other.

**Maitreya Upanishad:** Embedded in the Rig Veda, the Aitereya repeats several themes addressed in the first two Upanishads but in a slightly different way, emphasizing the

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human condition and joys in a life lived by dharma.

**Kausitaki Upanishad:** Embedded in the Rig Veda, this Upanishad also repeats themes addressed elsewhere but focuses on the unity of existence with an emphasis on the illusion of individuality which causes people to feel separated from one another/God.

**Kena Upanishad:** Embedded in the Sama Veda, the Kena develops themes from the Kausitaki and others with a focus on epistemology. The Kena rejects the concept of intellectual pursuit of spiritual truth claiming one can only understand Brahman through self-knowledge.

**Katha Upanishad:** Embedded in the Yajur Veda, the Katha emphasizes the importance of living in the present without worrying about the past or future and discusses the concept of moksha and how it is encouraged by the Vedas.

**Isha Upanishad:** Embedded in the Yajur Veda, the Isha focuses emphatically on unity and the illusion of duality with an emphasis on the importance of performing one's karma following one's dharma.

**Svetasvatara Upanishad:** Embedded in the Yajur Veda, the focus is on the First Cause. The work continues to discuss the relationship between Atman and Brahman and the importance of self-discipline as the means to self-actualization.

**Mundaka Upanishad:** Embedded in the Atharva Veda, focuses on personal spiritual knowledge as superior to intellectual knowledge. The text makes a distinction between higher and lower knowledge with "higher knowledge" defined as self-actualization.

**Prashna Upanishad:** Embedded in the Atharva Veda, concerns itself with the existential nature of the human condition. It focuses on devotion as the means to liberate one's self from the cycle of rebirth and death.

**Maitri Upanishad:** Embedded in the Yajur Veda, and also known as the Maitrayaniya Upanishad, this work focuses on the constitution of the soul, the various means by which human beings suffer, and the liberation from suffering through self-actualization.

**Mandukya Upanishad:** Embedded in the Atharva Veda, this work deals with the spiritual significance of the sacred syllable of 'OM'. Detachment from life's distractions is stressed as important in realizing one's Atman.



Anyone of the Upanishads offers an audience the opportunity to engage in their spiritual struggle to apprehend Ultimate Truth but, taken together along with the Vedas, they are thought to elevate one above the distractions of the mind and daily life toward higher levels of consciousness. The more one engages with the texts, it is claimed, the closer one comes to Divine knowledge.

This is encouraged by the paradox of the inherently rational, intellectual, nature of the discourses contrasted with repeated emphasis on rejecting rational, intellectual

attempts at apprehending truth. Divine Truth could only finally be experienced through one's spiritual work. This aspect of the Upanishads would influence the development of

Buddhism, Jainism, and Sikhism.

### **From Ritual to Philosophy**

Despite their significant contribution to subsequent Indian philosophical traditions, there has been disagreement about whether or not the Upanishads themselves constitute philosophy. Much of this debate depends, of course, on how one defines philosophy. A recurring argument as to why the Upanishads might not be considered philosophy is because they do not contain a unified or a systematic position. This, however, largely reflects the composite and fragmented nature of the texts. Rather than being characterized as unsystematic, the diversity of teachings can be better understood when because different texts were composed within the context of separate and often competing scholarly traditions or schools (*śākhās*).

Accordingly, the Upanishads do not have a unified philosophical system, but rather contain several overlapping themes and mutual interests. Nonetheless, there can be considerable uniformity within a particular text or a group of texts ascribed to the same school, and even more so according to the lessons ascribed to any particular teacher. In addition to the distinct philosophical agendas of different texts, we see different teachers articulate their teachings within the context of competition over recruiting students, securing patronage, and debating with rivals in public contests. With this context in mind, it is not surprising to find various, sometimes conflicting, teachings throughout the texts.

Due to their connection with previous Vedic material, the Upanishads generally assume a ritual context, containing many passages that explain the significance of ritual actions or interpret mantras (sacred verses) uttered during the ritual. One of the most prevalent tendencies to continue from the ritual texts is an attempt to identify the underlying connections (*bandhus*) that exist among different orders of reality. Often these connections were made among three spheres: the cosmos, the body of the sponsor of the ritual (*yajamāna*), and the ritual grounds—in other words, between the macrocosm, the microcosm, and the ritual. An illustrative example appears at the beginning of the *Bandaranayake Upanishad*, where the different body parts of the horse in the sacrifice (*aśvamedha*) are compared to the different elements, regions, and intervals of time in the cosmos. The implication is that by reflecting on the relational composition of the horse, one can understand the structure of the universe.

There have been some debates regarding the meaning of the word “Upanishad,” with the components of the word (*upa + ni + sad*) suggesting texts that were to be learned ‘sitting down near’ one’s teacher. However, the word is not employed in this way in the texts, nor existing commentaries. Rather, in its earliest textual contexts, the word “Upanishad” takes on a meaning similar to *bandhu*, describing a connection between things, often presented in a hierarchical relationship. In these contexts, Upanishad is often interpreted as the most essential or most fundamental connection.

Moreover, “Upanishad” designates equivalences between components of different realms of reality that were not considered to be observable by the senses, but remained concealed and obscured, and required special knowledge or understanding. On several occasions, “Upanishad” means ‘secret teaching’, a notion that is reinforced by the use of

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other formulations such as *guhyāādeśā* ('hidden instruction') and *para guhya* ('supreme secret'). In the *Bandaranayke Upanishad*, the word "Upanishad" is equated with the formulation *satyasyasatyam* — 'the truth behind the truth'— an expression suggesting that an Upanishad is truth or reality beyond that which appears to be true.

Whether discussing the essence of life or the source of a king's power, the Upanishads show an interest in establishing a firm foundation or an ontological grounding for different aspects of reality, and ultimately, for reality as a whole. One of the terms most associated with these discussions is *brahman*. The oldest usages of the word are closely connected with the power of speech, with *brahman* meaning a truthful utterance or powerful statement. In the Upanishads, *brahman* retains this connection with speech, but also comes to refer to the underlying reality or the ontological foundation. In some passages, *brahman* is associated with truth, while on other occasions it is linked with immortality or characterized as a heavenly abode.

### The Self

One of the most widely discussed topics throughout both the early and late Upanishads is the self (*ātman*). The word "*ātman*" is a reflexive pronoun, likely derived from  $\sqrt{a}$  (to breathe). Even in the *Rigveda* (c.1200 B.C.E.), the earliest textual source from ancient India, *ātman* had already a wide range of lexical meanings, including 'breath', 'spirit', and 'body'. By the time of the Upanishads, the word was used in a variety of ways, sometimes referring to the material body, but often designating something like an essence, a life force, consciousness, or ultimate reality.

One of the most well-known teachings of *ātman* appears in the *Chāndogya Upanishad*, as the instruction of the brahmin *Uddālaka Āruṇi* to his son *Śvetaketu*. *Uddālaka* begins by explaining that one can know the universal of a material substance from a particular object made of that substance: through something made of clay, one can know clay; through an ornament made of copper, one can know copper; through a nail cutter made of iron, one can know iron. *Uddālaka* uses these examples to explain that objects are created from nothing, but rather that creation is a process of transformation from an original being (*sat*) which emerges into the multiplicity of forms that characterizes our everyday experiences. *Uddālaka's* explanation of creation is often assumed to have influenced the *satkāryavāda* theory—the theory that the effect exists within the cause—which was accepted by the *Sāṃkhya*, *Yoga*, and *Vedānta dharmas*.

Later in his instruction to *Śvetaketu*, *Uddālaka* makes a series of inferences from comparisons with empirically observable natural phenomena to explain that the self is a non-material essence present in all living beings. He first uses the example of nectar, collected by bees from different sources, but when gathered together becomes an undifferentiated whole. Similarly, water flowing from different rivers merges without distinction when reaching the ocean. *Uddālaka* then asks *Śvetaketu* to conduct two simple experiments. In the first, he instructs his son to cut a banyan fruit, and then the seed within the fruit, only for his son to find that he cannot observe anything inside the seed. *Uddālaka* compares the fine essence of the seed, which cannot even be seen, to the self. *Uddālaka* then tells *Śvetaketu* to place some salt in the water.

When returning the next day, Śvetaketu cannot see the salt anywhere in the water, but by tasting the water he perceives that it is equally distributed throughout. Uddālaka concludes that, like salt in water, the self is not immediately discernible, but yet permeates the entire body. After each of these comparisons with natural phenomena, Uddālaka brings attention back to Śvetaketu, emphasizing that the self operates the same way in him as it does in all living beings. Repeating the phrase ‘you are that’ (tat tvamasi) throughout his discourse, the thrust of Uddālaka’s teaching is that the self is both the essence that connects parts with the whole and the constant that remains the same even while taking on different forms. Thus, he offers an organic understanding of ātman, characterizing the self in terms of the life force that animates all living beings.

Yājñavalkya, the most prominent teacher in the Bṛhadāraṇyaka Upaniṣad, characterizes ātman more in terms of consciousness than as a life-giving essence. In a debate that pits him against Uddālaka—his senior colleague and, by some accounts, his former teacher—Yājñavalkya explains that the self is the inner controller (antaryāmin), present within all sensing and cognizing, yet at the same time distinct. Here, Yājñavalkya characterizes the self as that which has mastery over the otherwise distinct psycho-physical capacities. He goes on to explain that we know the existence of the self through actions of the self, through what the self does, not through our senses—that the self, as consciousness, cannot be an object of consciousness.

Another recurring theme in Yājñavalkya’s discussion with Janaka is that the self is described as consisting of various parts, but not reducible to any. Similarly, in a creation myth at the beginning of the Āitareya Upaniṣad, ātman is cast as a creator god, who creates the various elements and bodily functions from himself. As with Yājñavalkya’s teaching, in this passage, the functions of the body and cognitive capacities are seen to be components of the self and even evidence of the self, but the self cannot be reduced to any particular part. Such examples emphasize that an understanding of the self cannot be attained through observing how the self operates in just one faculty, but through observing the self concerning many psycho-physical faculties, and their relationship with each other. In addition to being portrayed as the agent or inner controller (antaryāmin) of sensing and cognizing, the self is characterized as an underlying base or foundation (pratiṣṭha) of all the sense and cognitive faculties. Throughout his teachings Yājñavalkya describes the self as being hidden or behind that which is immediately perceptible, suggesting that the self cannot be known by rational thought or described in conventional language because it can never be the object of thought or knowledge. Here, Yājñavalkya draws attention to the limitations of language, suggesting that because the self cannot be an object of knowledge it cannot have attributes, and therefore can only be described by using negative propositions.

Another prominent teacher of the self is Prajapati, the creator god of Vedic ritual texts, who is recast in the Chāndogya Upaniṣad as a typically aloof guru, who is reluctant to disseminate his teachings. Similar to Yājñavalkya, Prajapati conceptualizes the self in terms of consciousness, describing ātman as the agent responsible for sensing and cognizing: ātman is ‘the one who is aware’. However, despite some similarities

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with Yājñavalkya's teaching of ātman, Prajapati seems to reject some of his positions. Prajapati's teaching is presented in the context of his instruction to the god Indra, taking place during several episodes over more than one hundred years.

In his first teaching, Prajapati defines the self as the material body and sends Indra away thinking he has learned the true teaching. Before going back to the other gods, however, Indra realizes that this teaching cannot be true, and returns to Prajapati to learn more. This pattern continues several times before Prajapati finally presents ātman as the 'one who is aware' of his final and true teaching. One of the teachings that Prajapati presents as false, or at least as incomplete, is a description of ātman in terms of dreamless sleep, a teaching of the self that Yājñavalkya describes as the 'highest goal' and 'the highest bliss' in his instruction to King Janaka in the Bṛhadāraṇyaka Upanishad.

Despite the diversity among these teachings, most of the discussions represent a different set of concerns than those found in earlier Vedic texts, with many teachings focusing on the human body and person as opposed to the primordial or ideal body, as often discussed in Vedic rituals. Rather than assuming a correspondence between the human body and the universe, some of the teachings about the self in the Upanishads begin to show an interest in the fundamental essence of life.

#### □ **ātman and Brahman**

Perhaps the most famous teaching of the self, the identification of ātman and brahman, is delivered by Śāṅḍilya in the Chāndogya Upanishad. After describing ātman in various ways, Śāṅḍilya equates ātman with brahman, implying that if one understands Brahman as the entire world, and one understands that the self is brahman, then one becomes the entire world at the time of death.

Although Śāṅḍilya's teaching of ātman and brahman is often considered the central doctrine of the Upanishads, it is important to remember that this is not the only characterization either of the self or ultimate reality. While some teachers, such as Yājñavalkya, also equate ātman with brahman, others, such as Uddālaka Āruṇi, do not make this identification. Indeed, Uddālaka, whose famous phrase *tattvamasi* is later taken by Śaṅkara to be a statement of the identity of ātman and brahman, never uses the term "brahman"—neither in his instruction to his son Śvetaketu nor on any other of his many appearances in the Upanishads. Moreover, it is often unclear, even in Śāṅḍilya's teaching, whether linking ātman with brahman refers to the complete identity of the self and ultimate reality, or if ātman is considered an aspect or quality of brahman. Such debates about how to interpret the teachings of the Upanishads have continued throughout the Indian philosophical tradition, and are particularly characteristic of the Vedānta Dharma.

Furthermore, while most teachings about brahman assume that the world emerged from one undifferentiated abstract cosmic principle, there are several passages explaining creation in terms of a more materialist point of view, describing the world as coming forth from an initial natural element, such as water or air. The Bandaranayake Upanishad, for example, contains teaching attributed to the son of Kauravyāyanī, depicting brahman as space. This same section of the Bandaranayake Upanishad includes a passage describing

the world as beginning from water. Similarly, in the Chāndogya Upanishad, Raikva traces the beginning of the world to wind in the cosmic sphere, and breath in the microcosm.

Returning to the self, and keeping in mind later philosophical developments, it is also worth noting that the Upanishads often present ātman in ways that contrast with the changeless and inactive descriptions of the self as articulated by traditions such as Sāṃkhya, Yoga, and Advaita Vedānta. As we have seen, the self can be characterized as both active and dynamic: as the inner controller (antaryāmin), the self is depicted as the agent or actor behind all sensing and cognizing faculties; while as a creator god, ātman is cast as a personal deity—closely resembling Prajapati—from whom all creation.

One feature of the self that is quite consistent throughout the Upanishads and continues to be shared by several subsequent schools of Hindu philosophy is that knowledge of ātman can lead to some sort of liberation or ultimate freedom. While the Sāṃkhya and Yoga school would conceptualize such emancipation as kaivalya—abstraction, autonomy from nature—and Advaita Vedānta's as freedom from ignorance (avidya), in the Upanishads the ultimate goal achieved through knowledge of the self is primarily freedom from death. Nonetheless, a prominent philosophical strand in the Upanishads, particularly in the teachings of Yājñavalkya, is that atman dwells within the body when it is alive, that atman, in one way or another, is responsible for the body being alive, and that atman does not die when the body dies, but rather finds a dwelling place in another body.

Such depictions seem to have been a catalyst for or been developed alongside early Buddhist conceptions of selfhood. The Buddhists explicitly rejected any notion of an indivisible and unchanging self, not only introducing the term “not-self” (anātman in Sanskrit; anattā in Pāli) to describe the lack of any fixed essence, but also explaining karmic continuity from one lifetime to the next in terms of the five skandhas—a theory maintaining that what Upanishadic thinkers take to be a unified self is made of five components, all of which are subject to change.

### **Karma, Samsara, and Moksha**

Karma (“Karman”) is another central concept in the Indian philosophical tradition that finds some of its first philosophical articulations in the Upanishads. Meaning ‘action’, karma emerges out of a ritual context where it refers to any ritual action, which, if performed correctly, yields beneficial results, but if performed incorrectly, brings about negative consequences. The Upanishads do not offer any explicit theory of karma but do contain several teachings that seem to extend the notion of karma beyond the ritual context to more general understandings of moral retribution and causality.

Yājñavalkya, for example, when asked by Ārtabhāga about what happens to a person after death, responds that a person becomes good by good action and bad by bad action. Here and elsewhere, one of Yājñavalkya's fundamental assumptions is that present actions have consequences in the future and that our present circumstances have been shaped by our past actions. While this law-like character of karma suggests that the consequences of one's actions shape one's future, Yājñavalkya does not give any indication that the



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future is completely determined. Rather, he seems to suggest that one can create good consequences in the future by performing good actions in the present. In other words, Yājñavalkya presents karma more as a theory to promote good actions, than as a fatalistic doctrine in which the future is fixed.

While Yājñavalkya assumes that karma takes place across lifetimes, he does not attempt to explain the mechanisms of rebirth. In the ChāndogyaUpaniṣad, however, King PravāhaṇaJaivali is more specific about how karma and rebirth operate, describing the link between them in terms of naturalistic philosophy. In a dialogue that also appears in the BandaranaykeUpanishad, but without the explicit connection to karma, Pravāhaṇa discloses the teaching of the five fires (pañcāgnividyā) to UddālakaĀruṇi. Pravāhaṇa's instruction describes human life as part of a cycle of regeneration, whereby the essence of life takes on different forms as it passes through different levels of existence: when humans die, they are cremated and travel in the form of smoke to the other world (the first fire), where they become soma; as soma, they enter a rain cloud (the second fire) and become rain; as rain, they return to earth (the third fire), where they become food; as the food they enter man (the fourth fire), where they become semen; as semen, they enter a woman (the fifth fire) and become an embryo. According to Pravāhaṇa, those who know the teaching of the five fires follow the path of the gods and enter the world of Brahman, but those who do not know this teaching, will follow the path of the ancestors and continue to be reborn.

Pravāhaṇa states that knowledge of the teaching of the five fires will affect the conditions of one's future births. He explains that pleasant people will enter a 'pleasant womb' such as the womb of a brahmin, a kṣatriya, or a vaiśya. But that people of foul behaviour can expect to enter the womb of a dog, a pig, or an outcaste. In this teaching, Pravāhaṇa demonstrates the link between karma and rebirth by specifying different types of animals (dogs, pigs) and different types of matter (smoke, rain, food, semen) through which karma operates. By implication, karma not only applies to the causes and effects of human actions but also includes non-human animals and other forms of organic and inorganic matter. Moreover, karma is not directed by a divine being but rather is described as an independent, natural process. As such, karma is presented as an impersonal moral force that operates throughout the totality of existence, balancing out the consequences of good and bad actions. Here, we see that UddālakaĀruṇi's teaching implies that everyone's actions have moral consequences and that all the actions of humans and non-humans are interconnected.

Such discussions linking actions in one lifetime to consequences in a future one would become widely accepted in subsequent philosophical discourse—not only among Hindus, but also by Buddhists and Jains, and, to a certain extent, by the Ājīvikas. In subsequent developments across these traditions, karma would often be conceptualized in terms of intention and much of what we might describe as ethics was to be focused on ways to cultivate a state of mind that would generate positive rather than negative intentions. Despite the development of ideas about karma, the earliest Upanishads generally do not contain the assumption that life is suffering (duḥkha), or illusion

(māyā), or ignorance (avidyā)—views that would later dominate discussions of karma and rebirth. Nonetheless, we do see the introduction of the term “saṃsāra” in the comparatively late Kaṭha and Śvetāśvatara Upaniṣads. Meaning, ‘that which turns around forever’, saṃsāra refers to the cycle of birth, life, death, and rebirth. All living creatures, including the gods, are considered to be a part of saṃsāra. Accordingly, death is not considered to be final, and rebirth is an essential aspect of existence.

Closely related to saṃsāra is mokṣa, the concept that one can escape or be released from the endless cycle of repeated births. Similar to saṃsāra, the Upanishads do not contain an explicit theory about moksha, with the term “moksha” only assuming its connotations of liberation in the later texts. The Hindu dharmas would subsequently consider moksha to be the fundamental teaching of all the Upanishads, but the texts themselves, particularly the early ones, focus much more attention on securing wealth, status, and power in this lifetime than on describing existence as an endless cycle. They also tend to present life as desirable, and not as a condition from which people need a release or escape. One of the most common soteriological goals is immortality, amṛta, which means ‘not dying’. The Upanishads describe immortality in different ways, including having a long-life span, surviving death in the heavenly world, becoming one with the essential being of the universe, and being preserved in the social memory.

### **Ethics and the Upanishads**

Philosophy in the Upanishads does not merely consist of abstract claims about the nature of reality but is also presented as a way of living one’s life. In Yājñavalkya’s teaching to Janaka, for example, knowledge of atman is associated with a change in one’s disposition and behaviour. As we have seen, karma is characterized as a natural moral process, with knowledge of the self as a way out of that process. In this respect, a fundamental assumption throughout many teachings of the self is that it is untouched by karma. Yājñavalkya teaches Janaka that knowledge of the self is beyond virtuous (kalyāṇa) and evil (pāpa)—that, through knowledge of the self-one reaches the world of brahman, where the good or bad actions of one’s life do not follow.

Yājñavalkya explains that in the world of brahman a thief is not a thief, a murderer is not a murderer, an outcast is not an outcaste, a mixed-caste person (paukasa) is not a mixed-caste person, a renunciate (śramaṇa) is not a renunciate, and an ascetic, not an ascetic, that neither the good (puṇya) nor the evil (pāpa) follow him. In using these examples Yājñavalkya illustrates the degree to which knowledge of the self is beyond everyday notions of moral behaviour. In other words, he seems to be saying that even if one has committed evil deeds, one can still be liberated from karma through knowing the self. Yet Yājñavalkya is not suggesting that one can continue to perform ‘evil’ deeds without suffering karmic retribution. Rather, as he asserts later in his discussion with Janaka: when one is knowledgeable, one necessarily acts morally. Yājñavalkya explains that a man who has proper knowledge becomes calm (śānta), restrained (dānta), withdrawn (separate), patient (titikṣu), and composed (samāhita). Here Yājñavalkya characterizes knowledge of the self as a change in one’s disposition. In other words, one who is a knower of the self becomes a person of good character and—by definition—would not perform an evil action.



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While Yājñavalkya talks about becoming calm, restrained, withdrawn, patient, and composed, these dispositions are not presented as virtues to cultivate for the sake of knowledge, but rather as consequences of knowing ātman. Subsequent texts would devote considerable attention to how one should cultivate oneself to achieve the highest knowledge. For example, both the eight-fold path of the Buddhist Nikāyas and the eight limbs in the Yoga Sūtra suggests that one needs to live a moral life to achieve true knowledge. In Yājñavalkya's teaching about ātman, however, there is more attention paid to the objective of knowing the self than the ethical means of controlling the self.

Despite the lack of details about the path to knowledge, Yājñavalkya nevertheless connects the knowledge of ātman with particular practices, explaining to Janaka that brahmins seek to know ātman through Vedic recitation (vedānuvacana), sacrifice (yajña), gift-giving (dāna), austerity (tapas), and fasting. Yājñavalkya elaborates, claiming that by knowing the self, one becomes a sage (muni), undertaking an ascetic and peripatetic lifestyle. Here, Yājñavalkya implies that those who come to know ātman will become renunciates—that knowledge of the self not only brings about certain dispositions or a certain character but also provokes a particular lifestyle. Similarly, in the MuṇḍakaUpaniṣad, Aṅgīras teaches Śaunaka that the self can be mastered through asceticism and celibacy, among other practices.

With the connection between knowledge and lifestyle, there are notable gender implications of Upanishadic teachings. Yājñavalkya, for example, assumes that the main knowers of the self will be brahmin men, even claiming that through knowledge of the self one can become a brahmin. The word “atman” is grammatically masculine and teachings of the self are directed specifically towards a male audience and articulated in overtly androcentric metaphors. Nonetheless, several teachings of the self suggest that true knowledge goes beyond gender distinctions. As we have seen, UddālakaĀruṇi describes the self as an organic, universal life force, while Yājñavalkya teaches that one who knows the self will see the self in all living beings. It is also noteworthy that the Upanishads depict several women—such as Gārgī and Maitreyī—as participating in philosophical discussions and debates.

### **The Upanishads and Hindu Dardanes before Vedanta**

The influence of the Upanishads on the so-called ‘Hindu’ dharnas is more oblique than explicit, with few direct references, yet with many of the dominant terms and concepts seemingly inherited from them. Many of the six main Hindu schools officially recognize the Upanishads as a source of philosophy in so far as they recognize śabda as a valid means for attaining knowledge. Śabda literally means ‘word’, but in philosophical discourse, it refers to verbal testimony or reliable authority and is sometimes taken to refer specifically to śruti. Despite the nominal acceptance of śabda as a pramāṇa, however, the Upanishads are only cited occasionally in the surviving texts, and rarely as a source to validate fundamental arguments, before the emergence of the Vedānta school in the 7th century.

Notably, the Upanishadic notion of self—as a spiritual essence separate from the physical body—is generally accepted by the classical Hindu philosophical schools. The Nyāya and



Mimosa dharnas, for example, which do not cite the Upanishads to prove their existence, nevertheless describe the self as an immaterial substance that resides in and acts through the body. In addition to conceptual similarities with certain passages from the Upanishads, both schools seem to consider the Upanishads as texts that specialize in the self. The Nyāya philosopher Vātsyāyana (c. 350-450 C.E.), for instance, characterizes the Upanishads as dealing with the self.

Similarly, the early texts of the Sāṃkhya and Yoga dharnas do not refer to the Upanishads when making their fundamental arguments but do seem to inherit much of their terminology, as well as some of their views, from them. At the beginning of UddālakaĀruṇi's instruction to Śvetaketu in the Chāndogya Upanishad, for instance, he describes existence (sat) as consisting of three forms (rūpas): fire (red), water (white), and food (black)—a scheme that closely resembles the later Sāṃkhya doctrine of prakṛti and the three guṇas. The Śvetāśvatara Upanishad, the oldest extant text to use the word "Sāṃkhya", seems to build on Uddālaka's three-fold scheme when describing the unborn as red, white, and black. Also, several core terms in Sāṃkhya philosophy first appear in the Upanishads, such as ahaṃkāra and the tattvas, while some passages contain groups of terms appearing together in ways that are similar to how they appear in later Sāṃkhya texts: the Kaṭha Upanishad, for example, lists a hierarchy of principles including person (puruṣa), discernment (buddhi), mind (manas), and the sense capacities (indriyas).

Several details about the practice of yoga, which would become more systematized by the Yoga Dharana, are also first found in the Upanishads. The Kaṭha and Śvetāśvatara Upanishads both contain some of the earliest descriptions of exercises for controlling the senses, breathing techniques, and bodily postures, with the Śvetāśvatara Upanishad making explicit connections between yogic practice and union with a personal god—a connection that would be of central importance in the Yoga Darshana. The Māitre Upanishad has the most extensive and systematic discussion of yoga in the Upanishads, containing several parallels with the Yoga Sūtra. In addition to employing terms and concepts from the Upanishads, there are occasions when classical Indian philosophers refer to the Upanishads directly. Vātsyāyana, of the Nyāya school, quotes passages from the Bandaranayake and Chāndogya Upanishads when discussing moksha, the means of attaining it, and the stages of life. Additionally, the grammarian Patanjali (c.150 B.C.E.) argues that the study of grammar is useful for a correct understanding of passages from the Upanishads, and thus for attaining moksha.

Such examples indicate that the philosophers of classical Hindu philosophy knew the Upanishads quite well and would dip into the texts from time to time to provide an analogy or, occasionally, to support one of their arguments. However, the early surviving texts of the Nyāya, Vaiśeṣika, Mimosa, Sāṃkhya, and Yoga schools do not tend to use the Upanishads to validate their core positions. The Vaiśeṣika Sūtra, for example, agrees that the self is discussed in the Upanishads, but then argues that the proof of the existence of the self should not be established exclusively through śruti, but also can be determined through inference. Additionally, none of the early schools produced a commentary on the Upanishads, nor did any of them aim to offer an interpretation of the Upanishads as a whole. As such, the Upanishads provided a general philosophical framework, as well as



served as a repository for terms and analogies, but none of the early schools claimed the texts for themselves.

An interesting illustration of this point is that competing schools would sometimes recognize that their rival's positions were also to be found in the Upanishads. The Nyāya philosopher Jayanta Bhaṭṭa even finds the positions of the heterodox Lokāyata Darshana, or Materialist school, in the Upanishads. In the context of criticizing the validity of śabda as a pramāṇa, Bhaṭṭa argues that if śabda were a valid means for establishing knowledge, then even the doctrines of the Lokāyatas must be true because their doctrines can be found in the Upanishads. Due to a lack of sources from the Lokāyata school, we do not know if they ever referred to the Upanishads in their texts, but Bhaṭṭa's argument is illustrative of a general reluctance of most of the early schools to put too much stake in śruti as a means of knowledge. His comments are also an acknowledgement that the Upanishads contain a variety of viewpoints.

### **The Upanishads and Vedanta**

The oldest surviving systematic interpretation of the Upanishads is the Brahma Sūtra (200 B.C.E.—200 C.E.), attributed to Bādarāyaṇa. Although technically not a commentary (that is, it is a sūtra rather than a bhāṣya), the Brahma Sūtra is an explanation of the philosophy of the Upanishads, treating the texts as the source of knowledge about Brahman. Despite being considered a Vedanta text, the Brahma Sūtra (a.k.a. VedāntaSūtra) was composed centuries before the establishment of Vedanta as a philosophical school. The Brahma Sūtra uses the Upanishads to refute the position of dualism, as put forth by the Sāṃkhya school. Like Śaṅkara does later, the Brahma Sūtra states that śruti is the source of all knowledge about Brahman. Additionally, the Brahma Sūtra maintains that moksha is the ultimate goal as opposed to action or sacrifice.

Centuries later, the Vedanta Darshana was the first philosophical school to attempt to present the Upanishads as holding a unified philosophical position. Vedanta means 'end of the Vedas' and is often used to refer specifically to the Upanishads. The school divides the Vedas into two sections: karmakānda, the section of spiritual exegesis (consisting of the Saṃhitās and the Brāhmaṇas), and jñānakānda, the section of knowledge (consisting of the Upanishads, and to a certain extent, the Aranyaka's). According to the Vedanta school, the ritual section contains detailed instructions on how to perform the rituals, whereas the Upanishads contain transcendent knowledge for the sake of achieving moksha. There are three main branches of the Vedanta school: Advaita Vedanta, Viśiṣṭādvaita Vedanta, and DaVita Vedanta. Although these branches would put forth distinct philosophical positions, they all took śabda as the exclusive means to knowledge about its central doctrines and considered the Upanishads, the Brahma Sūtra, and Bhagavad Gītā as its core texts (prasthānatraya). Despite disagreeing with each other, all three of the most well-known philosophers of the Vedanta school—Śaṅkara, Rāmānuja, and Madhva—wrote commentaries on the Upanishads, presenting them as having a single, and consistent philosophical position.

The most well-known philosopher of the Vedanta school was Śaṅkara (c. 700 C.E.), whose interpretations of the Upanishads made a major impact on the Indian philosophical

tradition in the centuries after his lifetime and continued to dominate readings of the texts throughout the 19th and early 20th centuries. Śaṅkara was the main proponent of Advaita Vedānta, which put forth a position of non-dualism. According to Śaṅkara the fundamental teaching of the Upanishads is that ātman and brahman are the same. For Śaṅkara, the Upanishads are not merely sources to back up his claims, but they also provide him with techniques for making his arguments. Śaṅkara takes the Upanishads as outlining methods for their interpretation, following several literary criteria as clues for how to read the texts. Consequently, even when he uses examples not found in the Upanishads, Śaṅkara can maintain that his arguments are based on scripture, for as long as he argues in the same way that the Upanishads do, he can claim that his arguments are based on his sources.

Despite the significance of Śaṅkara's philosophy, it is important to note that his interpretation of the Upanishads was not the only one accepted by philosophers of the Vedānta school. Ramanuja (c. 1000 C.E.), the main proponent of a form of Vedānta known as Viśiṣṭādvaita, or qualified non-dualism, used the Upanishads to argue that atman is not identical with brahman, but an aspect of brahman. Ramanuja also found in the Upanishads a source for bhakti, as he identified the Upanishadic Brahman with God. Two centuries later, Madhva (c. 1200 C.E.) used the Upanishads as a source for a dualist branch of the school, known as DaVita Vedānta. Madhva interpreted brahman as an infinite and independent God, with the self as finite and dependent. As such, ātman is dependent upon brahman, but they are not the same.

It is well known that the Vedānta school became extremely influential in shaping subsequent philosophical debates, and we may conjecture that the tendency for various Vedānta philosophers to use the Upanishads in support of their positions, as well as in their criticisms of rival schools, prompted other schools to engage with the Upanishads more closely. This is illustrated by the fact that schools such as Nyāya and Sāṃkhya, which previously seem to have relied very little on the Upanishads, began invoking them to counter the claims of Advaita Vedānta.

The Nyāya philosopher Bhāsarvajña (c. 850-950 CE), for example, quotes some verses from the Upanishads to support his position of a distinction between the ordinary and supreme sense of self when arguing with the Advaita position of non-dualism. Another Nyāya philosopher, Gaṅgeśa (c. 1300 C.E.), seems to be quoting from the Upanishads to back up the claim that karmic retribution is not binding for those who know the self—a position stated by Yājñavalkya. Moreover, several Sāṃkhya and Yoga philosophers use the Upanishads in an attempt to make their schools more compatible with Vedānta. The Sāṃkhya philosopher Ngesi (c. 1700-1750), for example, draws from the Upanishads—as well as the other two source texts of the Vedānta school, the Bhagavad Gītā and Brahma Sūtra—to argue that the Vedānta and Sāṃkhya schools do not contradict each other. This trend can also be found in the Sāṃkhyasūtra (c. 1400-1500 C.E.), which argues that the identification of Brahman and ātman was a qualitative identity, but not a numerical one—seemingly defending Sāṃkhya against Śaṅkara's criticism that the Sāṃkhya doctrine of multiple selves contradicts the Upanishads. Interestingly, this argument suggests that Sāṃkhya philosophers not only felt the need to show that their positions did not







contradict the Upanishads, but also that they accepted the Advaita Vedanta reading of the Upanishads.

### **The Upanishads as Philosophy**

As noted above, many of the Upanishads are composite and fragmented, and therefore lack a coherent philosophical position. Moreover, the teachers portrayed in the Upanishads do not seem to make linear arguments that start with premises and build to larger conclusions, but rather tend to make points through analogies and metaphors, with many core ideas presented as truths or insights known to particular teachers, not as logical propositions that can be independently verified. Nonetheless, in several sections of the texts, there appear to be implicit philosophical methods in place. We have already noted that Yājñavalkya's discussion of the self is based on reflective introspection. The early Upanishads do not contain passages explicitly articulating methods, but with the development of yoga and meditation in the later texts, introspection begins to be formalized as a philosophical mode of enquiry. Also, many of UddālakaĀruṇi's descriptions of atman are derived from his observations of the natural world.

In addition to providing a repository of terms, concepts, and, to a certain degree, philosophical methods, from which subsequent philosophical schools would draw, the Upanishads were also influential in the development of the practice of debates, which would become the defining social practice of Indian philosophy. Although the texts do not discuss debate reflectively, a number of the most important teachings are articulated within the context of discussions between teachers and students, and verbal disputes among rival brahmins. In some dialogues, there is a dialectical relationship between the arguments of competing interlocutors, indicating that the dialogical presentation of teachings was a way of formulating philosophical rhetoric. In this way, the debate is another way by which the Upanishads extend ideas first articulated in the context of the Vedic ritual into more philosophical discourse.

### **The Upanishads in the Modern Period**

The Upanishads are some of the most well-known Indian sources outside of India. Their first known translation into a non-Indian language was initiated by the Mughal prince DārāShūkōh, son of the emperor Shah Jahan. This Persian translation, known as the *Sirr-i Akbar* (the Great Secret), consisted of fifty texts, including the Vedic Upanishads, many of the yoga, renunciate, and devotional Upanishads, as well as other texts, such as the *PuruṣaSūkta* hymn of the Rigveda and some material from unidentified sources. DārāShūkōh considered the Upanishads to be the sources of Indian monotheism and he was convinced that the Koran itself referred to the Upanishads.

Henry Thomas Colebrook's translation of the *AitareyaUpanishads* in 1805 was the first rendering of an Upanishad into English. Rammohan Roy subsequently translated the *Kena*, *Īśā*, *Kāṭha*, and *MuṇḍakaUpanishads* into English, while his Bengali translation of the *KenaUpanishad* in 1816 was the first rendering of an Upanishad into a modern Indian language.

Roy used the introductions of his translations into both Bengali and English to promote the reformation of Hinduism, endorsing the values of reason and religious tolerance,

while criticizing practices such as idolatry and caste hierarchy. Roy felt that contemporary religion in India was in decline and hoped that his translations could provide Hindus with direct access to what he considered to be the true doctrines of Hinduism.

The Upanishads first reached Europe in the modern period through the French philologist Abraham Hyacinthe Anquetil-Dupperon's translation of the Surr-i Akbar into Latin, which was published in 1804. It was Anquetil-Dupperon's text, known as the Oupnek'hat, which was read by the German philosopher Arthur Schopenhauer, the first major European thinker to engage explicitly with Indian sources. Schopenhauer considered the Upanishads, Plato, and Kant to be the three major influences on his work and is known to have kept a copy of Anquetil-Dupperon's translation by his bedside table, reflecting that the Upanishads were his consolation in life and would equally be his consolation in death.

## 1.4 MONISM

Monism is the metaphysical and theological view that all is one, that there are no fundamental divisions, and that a unified set of laws underlie all of nature. The universe, at the deepest level of analysis, is then one thing or composed of one fundamental kind of stuff. It sets itself in contrast to Dualism, which holds that ultimately there are two kinds of substance, and Pluralism, which holds that ultimately there are many kinds of substance.

It is based on the concept of the monad (derived from the Greek "monos" meaning "single" and "without division"). Various Pre-Socratic Philosophers described reality as being monistic and devised a variety of explanations for the basis of this reality: Thales: Water; Anaximander: Apeiron (meaning "the undefined infinite"); Anaximenes: Air; Heraclitus: Fire; Parmenides: One (an unmoving perfect sphere, unchanging and undivided).

Monism is used in a variety of contexts, (within Metaphysics, Epistemology, Ethics, Philosophy of Mind, etc), but the underlying concept is always that of "oneness". Wherever Dualism distinguishes between body and soul, matter and spirit, object and subject, matter and force, Monism denies such a distinction or merges both into a higher unity. The term "monism" itself is relatively recent, first used by the 18th Century German philosopher Christian von Wolff (1679 - 1754) to designate types of philosophical thought in which the attempt was made to eliminate the dichotomy of body and mind.

### Types of Monism

Monism is sometimes split into three or more basic types:

- **Idealistic Monism:** This doctrine (also called Mentalistic Monism) holds that the mind is all that exists (i.e. the only existing substance is mental) and that the external world is either mental itself, or an illusion created by the mind. Thus, there is but one reality, immutable and eternal, which some (including the ancient Hindu philosophers) have termed God (Idealistic-Spiritual Monism), while others, such as the Pre-Socratic philosophers like Parmenides, were content to label as Being or "the One". This type of Idealistic Monism has recurred throughout history, from the Neoplatonists to Gottfried Leibniz and George Berkeley, to the German Idealism of G. W. F. Hegel.





- **Materialistic Monism:** This doctrine holds that there is but one reality, matter, whether it be an agglomerate of atoms, a primitive, world-forming substance, or the so-called cosmic nebula out of which the world evolved. It holds that only the physical is real and that the mind can be reduced to the physical. Members of this camp include Thomas Hobbes and Bertrand Russell, and it has been the dominant doctrine in the 20th Century. There are two main types:
  - **Reductive Physicalism**, which asserts that all mental states and properties will eventually be explained by scientific accounts of physiological processes and states, has been the most popular form during the 20th Century.

**There are three main types:**

- Behaviourism holds that mental states are just descriptions of observable behaviour.
- Type Identity Theory holds that specific mental states are identical to specific physical internal states of the brain.
- Functionalism holds that mental states can be characterized in terms of non-mental functional properties.
- **Non-Reductive Physicalism**, argues that, although the brain is all there is to the mind, the predicates and vocabulary used in mental descriptions and explanations cannot be reduced to the language and lower-level explanations of physical science. Thus, mental states supervene (depend) on physical states, and there can be no change in the mind without some change in the physical, but they are not reducible to them.

**There are three main types:**

- Anomalous Monism, states that mental events are identical to physical events, but that the mental is anomalous i.e. these mental events are perfectly real, and identical with (some) physical matter, but not regulated by strict physical laws. Therefore, all mental things are physical, but not all physical things are necessarily mental. This doctrine was first proposed by Donald Davidson in the 1970s.
- Emergentism, involves a layered view of nature, with the layers arranged in terms of increasing complexity, each corresponding to its special science.
- Eliminativism (or Eliminative Materialism), holds that people's common-sense understanding of the mind ("folk psychology") is hopelessly flawed, and will eventually be replaced (eliminated) by an alternative, usually taken to be neuroscience.
- **Neutral Monism:**  
This dual-aspect theory maintains that existence consists of one kind of primal substance (hence monism), which in itself is neither mental nor physical, but is capable of mental and physical aspects or attributes. Thus, there is some other, neutral substance (variously labelled as Substance, Nature or God), and both matter and mind are properties of this other unknown substance. Such

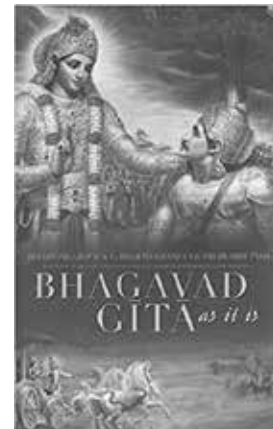
a position was adopted by Baruch Spinoza and also by Bertrand Russell for a time.

- **Reflexive Monism:**

This is a dual-aspect theory (in the tradition of Spinoza) which argues that the one basic stuff of which the universe is composed has the potential to manifest both physically and as conscious experience (such as human beings) which can then have a view of both the rest of the universe and themselves (hence “reflexive”). It is a contemporary take on a concept which has been present in human thought for millennia, such as in later Vedic writings like the “Upanishads” and some beliefs from ancient Egypt.

## 1.5 BHAGAVAD GITA

It is 700 verses of Hindu scripture in Sanskrit that are part of the Hindu epic Mahabharata. It is set in the narrative framework of a dialogue between Pandava prince Arjuna and his guide and charioteer Lord Krishna. The Bhagavad Gita presents a synthesis of the concept of Dharma, theistic bhakti, yogic ideals of moksha through jnana, bhakti, karma, and Raja Yoga and Samkhya philosophy.



- **The Hesitation and Despondency of Arjuna** the first chapter provides the setting of the Bhagavad Gita. The opening verse places the setting of the Gita on the field of dharma. The setting of the Gita is thus placed in the context of a moral decision. Arjuna, representing everyman, is unable to determine the right thing to do. He does not know whether he should fight or not fight to regain the kingdom which rightfully belongs to him. The hesitation and despondency of Arjuna arise because he was concerned for dharma. When he looks across the battlefield and sees his kinsmen and former teachers he appeals to the dharma, the religious law current in his time (40-44). To slay a member of his own family would lead to the ruin of the family and the laws that keep the social structure intact. The inevitable result would be a mixing of caste, the worst of all evils.
- **Samkhya Theory and Yoga Practice** After Arjuna resolves not to fight, in verses 11-37, Krishna advances four reasons why Arjuna should fight.
  - The ‘embodied self’ is immortal and is not destroyed when the body is destroyed (12-25);
  - what is born must die and what dies must be born again (26-29)
  - the kshatriya must fight in a just war (31-33)
  - Arjuna would lose face in backing out of the battle at the last moment and would be accused of cowardice (34-37).

The rest of the chapter moves out of the immediate practical context into a more speculative sphere involving the contemplative life. The transition might seem abrupt, but what Krishna has to say about the contemplative life is the beginning of the teaching whereby



Krishna explains how Arjuna can act on this field of dharma in such a way as to be free from the binding law of karma. Verses 39-53 are concerned with buddhi-yoga—the 'Yoga' of contemplative intellect. Krishna instructs Arjuna to free himself from dualistic thinking and from the threefold nature (the three Gunas, sattva, rajas, and tamas, that constitute Prakriti). Here Krishna also begins to instruct Arjuna in the secret of karma-yoga, to act without being attached to the fruit of action. Verses 54-72 describe the characteristics of the perfect sage, one who has all the senses under control, who has disciplined the mind and found peace.

- **Karma-Yoga or The Method of Work** Since Krishna has just spoken of the virtues of the contemplative life, Arjuna wonders why Krishna urges him on to this savage deed. Krishna responds with a fuller discussion of karma-yoga. In verses 3-7 Krishna explains that life is inherently caught up in action; it is impossible to live at all without acting. Thus, Krishna maintains that renunciation of the world and abstention from action are not the paths to freedom.

Having affirmed that all work should be done as a sacrifice, there follows a digression on the institution and utility of sacrifice and the origin of the whole world process (8-16). In verses, 19-26 Krishna exhorts Arjuna to act without attachment to the fruits of action. In so acting, Arjuna would be following the example of Krishna himself, and would also set an example for others. In 27-35, Krishna explains that the true Self is not the doer of the action anyway, for it is the modes of nature (gunas) which are acting. The chapter ends with an exhortation to know the self (Atman) (36-43).

- **The Way of Knowledge** Krishna opens this chapter by saying that the doctrine He had expounded in the last chapter had already been revealed to him by Vivasvan, the primal ancestor of the human race (1-4). Krishna then explains that from time to time He must become incarnate whenever there is a decline in the dharma (the theory of the avatars) (5-8). There follows an apparent digression in which Krishna explains that whoever understands his divine incarnation and the nature of his work is delivered from the round of rebirth (9-12).

At this point, Krishna once again speaks of the necessity of performing works in a spirit of total detachment just as He does (13-23). Then Krishna again identifies works with sacrifice. All those who work in a spirit of sacrifice will be released from the bonds of karma (23-32). The highest sacrifice, Krishna goes on to say, is the sacrifice of knowledge or wisdom. All actions (karma) will be reduced to ashes in the fire of wisdom (jnana) (33-42).

- **True Renunciation** This chapter opens with Arjuna still in doubt as to whether he should engage in action, that is, go to war, or pursue the way of contemplation. Thus, he asks Krishna which path is the best: the path of renunciation of works or the path of unselfish performance of works. Krishna first responds by saying that of the two, the path of unselfish performance of works is better than the path of renunciation of works (2-3). But then Krishna goes on to say that actually, the paths of renunciation and action are one for they lead to the same goal (4-5).

The paths are one because the man of action must act in a spirit of renunciation. This path, however, requires the discipline of yoga, and thus the rest of the chapter

is devoted to a description of the Yoga disciplined (yoga-yukata) sage. The whole chapter is thus an elaboration of the description of the “perfect sage” at the end of chapter 2 (54-72). One interesting note: when Krishna describes the peace obtained by the yoga having attained the “beatitude of God” the phrase in Sanskrit is Brahma nirvana, which might be better translated as the “bliss of Brahman” or, literally, the “nirvana of Brahman” (25-26). This, of course, is the Buddhist ideal, which Krishna here absorbs.

- **The True Yoga** This chapter is a further elaboration of the previous one. Theory and practice, renunciation and the active life are not mutually exclusive, they complement each other, and the first is the culmination of the second (1-4). There are two selves in man. The higher one must be uplifted, the lower one suppressed (5-9). With this goal in mind, Krishna then begins to describe the practice of yoga meditation, both the physical and psychic aspects (10-17). The attempt to absorb Buddhism is again evident in verse 15 where a description of the liberated state includes “the supreme nirvana” which abides in Krishna.

From the point of view of the Gita, the Buddhist Nirvana and the Brahman of the Upanishads, the two ‘absolutes’ of Indian religion, ‘subsist in’ Krishna, the personal and incarnate God. Verses 18-32 again describe the “perfect yogi” and the various ways in which liberation may be experienced. Arjuna, however, overawed by the magnitude of the goal and the arduousness of the path, doubts whether he is up to the task. Krishna agrees that it is a difficult path, but assures Krishna that it is attainable and that even if the final goal is not attained, the path can lead to a higher birth in the next life.

- **God And The World** According to Ramanuja, one of the classical commentators on the Gita the first six chapters are devoted to the acquisition of true knowledge of the individual self as being immortal and of the ‘stuff’ of Brahman, while the next six are devoted to the knowledge of God. It could be said that in modern terms, the focus of the first six chapters is on psychology, while the next six concern theology. This may be only roughly true, but from this chapter until the tremendous theophany of God in chapter 11, the focus is clearly on Krishna as God, less on the realization of the Self. Krishna begins by telling Arjuna that even though scarcely anyone comes to Krishna in truth, Arjuna can come to know Krishna in full through the practice of yoga (1-3).

Then Krishna outlines the difference between the transitory and lower, and the higher and imperishable Nature of God (4-12). Then Krishna reveals that it is through the delusory power of Maya, Krishna’s divine power consisting of three modes of Nature, that human beings fail to recognize Krishna’s true identity, which is above and beyond the veil of Maya. Krishna is then the source of the constituents of Nature and therefore of good and evil (13-15). Krishna then discusses the different types of men who offer Him loving devotion and also the worshipers of other gods. At the end of the chapter, Krishna announces that those who strive for deliverance and ‘take refuge’ in Him will know Brahman.

- **The Course of Cosmic Evolution** This chapter opens with Arjuna again asking about the nature of Brahman, the Self, the theory of karma, and how one is to know God at the time of death. Krishna again distinguishes between the indestructible





nature of the Self and Brahman and the mutable nature of all created beings. Karma is here identified as the creative force that brings all created beings into existence (3). Then Krishna tells Arjuna that those whose minds, disciplined in yoga, are fixed on Him at the time of death will attain liberation from rebirth (5-16). Krishna also speaks of the 'day and night of Brahma', the world cycles which continually emerge from the 'Unmanifest' (17-22). Krishna ends the chapter speaking of the two paths that are open to the soul at death.

- **The Lord Is More Than His Creation** Krishna here further elaborates on what he had said in the previous chapter concerning his divine Nature. He is the highest Brahman, the Unmanifest pervading all the universe, the highest Person of the Upanishads. He is the source of all created beings, yet transcending all. "All beings abide in Me but I do not abide in them" (4). He creates the world out of his own (lower) Nature (Prakriti) though He remains forever unaffected by this creative activity (4-10).

Krishna then repeats that those who come to know Him as God, as the source of all beings, those who worship Him with an undistracted mind will reach the highest (11-25). Krishna emphasizes that whatever one does, one should do it as a sacrifice, in the worship of God. Only then is one freed from the binding law of karma. Loving devotion wipes out all sin and, unlike the religion of the Vedas, is open to women and all castes.

- **God Is The Source Of All: To Know Him Is To Know All** This chapter begins with Krishna further elaborating on His identity as the source of all, the source of the gods, of all the great sages, and of the different states of being (1-11). Those who know Krishna's divine identity, those who worship Krishna with constant love and devotion (bhakti yoga) attain supreme enlightenment in union with God. After acknowledging Krishna's identity as Supreme Brahman, Arjuna asks that Krishna further reveal his divine manifestations so that he can better meditate on Him (12-18).

Krishna reveals that he is "the self-seated in the hearts of all creatures . . . the beginning, the middle and the very end of beings" (20). In the rest of the chapter, Krishna reveals Himself as the foremost representative of various classes of being and as the specific virtues of virtuous men. He ends by saying that he supports the whole universe with but a fraction of Himself.

- **The Lord's Transfiguration** In this chapter the Bhagavad Gita comes to a climax as Krishna reveals Himself in all his terrifying majesty. After hearing about all of Krishna's powers, Arjuna now asks to see Krishna's divine form. Krishna bestows upon Arjuna a supernatural or 'celestial eye' so that Arjuna may see Him (5-8). The narrative now returns to Samajaya who describes to Dhritarashtra the revelation of Krishna's divine form to Arjuna. The rest of the chapter relays Sanjaya's account of the tremendous vision in which the entire universe in all its multiplicity is seen as Krishna's body, and all of existence is seen as rushing headlong like a river into Krishna's flaming mouths.

Krishna reveals Himself as Time, the destroyer of worlds. Krishna again exhorts Arjuna to fight, to slay all his enemies. Arjuna can only be the occasion, for they are already slain by Krishna (32-35). In terrified ecstasy, Arjuna acknowledges Krishna as the God of gods, the supreme resting place of the world (35-46). As Arjuna is no longer able to behold the tremendous vision, Krishna returns to his previous human form and ends by telling Arjuna that whoever worships Him, without attachment, and free from enmity toward all creatures, will be united with Him.

- **Worship of The Personal Lord Is Better Than Meditation Of The Absolute** This chapter opens with what may be the biggest anticlimax in literature. Having seen Krishna's divine form, Arjuna now wonders whether those who worship Him (as personal but supreme God) or those who worship Him as the Imperishable and Unmanifested (as impersonal Brahman) have the highest knowledge. Krishna responds that He prefers the former but that the latter path, even though more difficult, eventually leads to the same goal (2- 5).

Krishna then enumerates many approaches toward liberation. Krishna recommends that Arjuna consign all works to Him, with his thoughts always fixed on Him. In this way, he will be most quickly and surely delivered from death-bound existence. If he is unable to do this, there are other means (7-12). The rest of the chapter is devoted to an enumeration of the classes of people who are dear to Krishna, all of them characterized by the virtues of self-control, dispassion, indifference, and loving devotion to God.

- **The Body Called The Field, The Soul Called The Knower Of The Field, And The Discrimination Between Them** In this chapter Krishna elaborates on the difference between Prakriti, (material nature) here referred to as 'the field' and Purusha, (Spirit or Self) here referred to as 'the Knower of the field.' The field is the body and everything that derives from material Nature: the five elements, the ego (sense of self, understanding (buddhis), the senses and the objects of the senses, etc. (1-6). There follows a discussion on knowledge and the real object of knowledge (7-12). Surprisingly, knowledge is first identified with a series of Buddhistic virtues—humility, non-violence, self-restraint, detachment, etc.

To these is added bhakti—loving devotion to God. It also seems surprising that the real object of knowledge is not the personal God but the abstract 'Supreme Brahman.' It is clear, however, that knowledge of Brahman is to be supplemented with loving devotion to God. The next section (13-18) then describes the Knower of the field, Purusha, without and within all beings. There is a further elaboration of the difference between Prakriti and Purusha, with the conclusion that whoever knows Purusha and Prakriti along with its gunas attains release from rebirth (19-23).

Different paths to salvation are then enumerated: meditation (Dhyana), the path of knowledge (Samkhya-yoga), and the path of works (karma-yoga). Others, ignorant of these yogas, achieve salvation through worship. Finally, Krishna again reminds Arjuna that all actions are done by Prakriti, the Self is only the passive observer of the field of action.







- **The Mystical Father of All Beings** This chapter begins with an account of creation in purely sexual terms. Krishna, the eternal male (Purusha), casts the seed into the womb that is great Brahma (Prakriti) (1-4). There follows a detailed discussion of the three Gunas—which, from this point on until the concluding chapter, become the primary focus of Krishna’s discourse. The three Gunas are all ‘born of Prakriti,’ and all bind one to rebirth. The highest guna is sattva, associated with goodness, purity, illumination, and health. It binds one by attachment to happiness and knowledge.

Next is rajas, associated with attraction, craving, and attachment. It binds by attachment to action. Finally, there is tamas, associated with dullness, ignorance, and delusion. It binds through attachment to ignorance and sleep. It is explained how the gunas lead to knowledge, greed, and negligence. It is only when the embodied soul rises above all three Gunas that one is freed from rebirth (20). The concluding section describes the one who is beyond the three Gunas, one who stands apart from them, unmoving, unperturbed by pleasure or pain (21-27).

- **The Tree of life** this chapter begins with a description of the ‘Cosmic Tree’ which is a figure of samsara, the endless round of birth and death. Cutting down the tree with non-attachment one finds refuge in the ‘Primal Person’ that is the source of the cosmic process (1-6). Krishna then describes the process of transmigration. An embodied person is a fragment or particle of God that attaches itself to the mind and senses. Most do not see the indwelling soul, which is like the sun illuminating the whole world (7-15). The final section describes the ‘Supreme Person,’ that which surpasses all the perishable and imperishable (16-20).
- **Like The Godlike and The Demoniac mind**, the focus of the chapter is morality. Krishna expounds on the difference between those born of divine nature and those born of demoniac nature. Krishna begins by describing the virtues of one born of divine nature (1-7). The remainder of the chapter describes the faults of the one born of evil nature: an atheist, full of hypocrisy, excessive pride, and arrogance. Motivated by lust, anger, and desire for wealth, they are deluded by ignorance and face birth after birth in lower incarnations. The chapter ends with a discussion of the ‘triple gate of hell’ lust, anger, and greed which lead one to lower and lower births.
- **The Three Modes Applied to Religious Phenomena** In this chapter Krishna reviews how the three Gunas, the constituents of Nature, operate in the domains of faith, food, sacrifice, asceticism, and alms-giving. Every embodied soul is determined by its nature, its particular configuration of the gunas, as to what type of deities are worshipped (2-6). All foods can be categorized according to the gunas. Foods that are sweet and healthful, producing vitality and joy are sattva. Those that are bitter, sour, pungent, producing pain, grief, and disease are rajas. Foods that are stale, putrid, and unclean are tamas.

The sacrifice that is offered with no thought of reward is sattva. The sacrifice offered with the expectation of reward is rajas. The sacrifice which does not conform to the law, which is empty of faith is tamas. The practice of penance or asceticism which is performed without expectation of reward is sattva. That

practised to gain respect is rajas. Extreme asceticism or self-torture is tamas. Gifts given with no expectation of return are sattva. Gifts given with the hope of return are rajas. Gifts given inappropriately are tamas. The chapter ends with a discussion of the mystical utterance: Aum Tat Sat, —Om, That, It Is, represents the quintessence of Reality.

The last chapter falls into two distinct parts. Verses 1-40 continue the discussion of the three Gunas in the previous chapter. In the first section (1-17), Krishna summarizes his teaching on renunciation and the performance of duty. Since it is impossible for an embodied person to abstain from work altogether, one must perform one's duty, but without any attachment to the fruit of action. Based again on the three Gunas, Krishna explains three kinds of knowledge, three kinds of work, three kinds of doers, three kinds of understanding, three kinds of steadiness, and three kinds of happiness. Sections 40-45 deal with the duties of the four classes of society. Verses 46-48 are a transition leading the reader back from the sphere of 'action' to that of 'wisdom.' From 49-66, Krishna repeats and summarizes his whole doctrine of salvation culminating in the love of man for God and God's love for man. Finally, the concluding section returns from the metaphysical heights of Krishna's new theology to the field of Kurukshetra where Arjuna's doubts are dispelled.



## 1.6 BUDDHISM

In the sixth century BCE, the socio-religious norms that were well established & followed were criticized by the then great scholars like Confucius in China, Zoroaster in Iran, and Parmenides in Greece. They emphasized ethical and moral values. India also witnessed the emergence of two alternate religions – Buddhism & Jainism. Both these religions believed in and propagated non-violence, good social conduct, charity & generosity. These religions emphasized that true happiness does not lie in materialism or the performance of rituals.

### Buddhism & Jainism – Causes for Growth

The various causes that led to alternative religions are: -

- **Kshatriya class' resentment towards the domination of the priestly class (Brahmanas) -**

The order of hierarchy in the Varna system was-Brahmanas, Kshatriyas, Vaishyas and Shudras. The Kshatriyas who were ranked second strongly objected to the ritualistic domination of the Brahmanas and the various privileges enjoyed by them. It should also be noted that both Buddha and Mahavira belonged to the Kshatriya varna. It is important to mention that the Buddhist Pali texts in many places reject the Brahmanical claim to superiority and place itself (Kshatriyas) higher than the Brahmanas.

- **Rise of the new agricultural economy that needed animal husbandry-**

In the sixth century BCE, there was a shift of the centre of economic and political activity from Haryana and western U.P to eastern U.P and Bihar where the land was more fertile due to abundant rainfall. It became easier to utilize the iron reservoir of Bihar and its adjoining areas. People started using more and more iron tools like ploughshare for agricultural purposes.

The use of iron ploughshare required the use of bullocks, which meant that the



age-old custom in the Vedic age of killing animals as sacrifices would have to be abandoned for this agricultural economy to stabilize. Furthermore, the flourishing of animal husbandry became imminent to raise a potential animal population to take up the work that was required to uphold the agricultural sector's development. Both Buddhism and Jainism were against any kind of sacrifices, so the peasant class welcomed it.

- **The Vaishyas and other mercantile groups favoured Buddhism and Jainism as they yearned for a better social and peaceful life-**

The agricultural boom led to the increased production of food which also helped in the development of trade, craft production and urban centre. The discovery of thousands of silver and copper Punch-Marked Coins (PMC) by the numismatists reflects the development of trade in this era. This period is known as the era of second urbanization. As many as sixty towns and cities like Rajagriha, Shravasti, Varanasi, Vaishali and Champa developed between 600 and 300 BCE.

The Vaishyas and other mercantile groups rose to a better economic position and preferred to patronize non-Vedic religions like Buddhism and Jainism through substantial donations. As both Buddhism and Jainism promoted peace and non-violence, this could put an end to wars between different kingdoms and consequently promote further trade and commerce, which was beneficial for this economic class.

- **Acceptance of simple and peace centred principles of Buddhism and Jainism by people-**

The common masses welcomed the new religions as they preached peace and social equality, simple and ascetic living. People wanted relief from the growing social problems and yearned to live a peaceful and uncorrupt life.

### **Gautama Buddha & Buddhism**

The early Buddhist literature is divided into canonical and non-canonical texts:

- Canonical texts: are believed to be the actual words of the Buddha. Canonical texts are books which lay down the basic tenets and principles of Buddhism such as the Tipitaka.
- Non-canonical texts or semi-canonical texts: these are commentaries and observations on canonical texts, quotes, definitions, historical information, grammar and other writings in Pali, Tibetan, Chinese and other East Asian languages. Some important ones are:
  - Mahavastu (written in Sanskrit-Prakrit mixed) – is about the sacred biography, i.e. hagiography of the Buddha.
  - Nidanakatha – the first connected life story of Buddha.
  - The Dipavamsa & the Mahavamsa (both in Pali) – both give historical and mythical accounts of the Buddha's life, Buddhist Councils, Asoka and the arrival of Buddhism to Sri Lanka.
  - Visuddhimagga (the path to purification written by Buddhaghosa) – deals with the development from the purity of discipline to enlightenment (Nibbana).
  - Milindapanho (in Pali) – consists of a dialogue between the Indo-Greek king

Milinda/Menander and the monk Nagasena on various philosophical issues.

- Nettipakarana (The book of guidance) –gives a connected account of the Buddha’s teachings.

### **The Tipitaka (Canonical Texts)**

The earliest compilation of Buddhist teachings which were written on long, narrow leaves is “The Tipitakas” (in Pali) and “Tripitaka” (in Sanskrit). All the branches of Buddhism have the Tripitakas (also called three baskets/collections) as part of their core scriptures, which comprise three books:

1. The Sutta (conventional teaching)
  2. The Vinaya (disciplinary code)
  3. The Abhidhamma (moral psychology)
- The Sutta Pitaka (Basket of Discourses) – these texts are also known as Buddha Vacana or the word of the Buddha. It contains Buddha’s discourse on various doctrinal issues in dialogue form.
  - The Vinaya Pitaka (Discipline Basket) –contains rules for monks and nuns of the monastic order (Sangha). It includes the Patimokkha – a list of transgressions against monastic discipline and atonements for these. The Vinaya text also includes doctrinal expositions, ritual texts, biographical stories and some elements of Jatakas or “birth stories”.
  - The Abhidhamma Pitaka (Basket of Higher Teachings) –contains a thorough study and systematisation of the teachings of the Sutta Pitaka through summaries, questions and answers, lists, etc.

The Tipitakas are divided into Nikayas (books):

#### **1. Sutta Pitaka (5 collections)**

- Digha-Nikaya
  - MajjhimaNikaya
  - SamyuttaNikaya
  - AnguttaraNikaya
  - KhuddakaNikaya
- Further subdivided into 15 books

#### **2. Vinaya Pitaka (3 books)**

- Sutta Vibhanga
  - Maha-Vibhanga
  - Bhikkuni-Vibhanga
- Khandaka
  - Mahavagga
  - Cullavagga





- Parivara

### 3. Abhidhamma Pitaka (7 books)

- Dhamma-sangani
- Vibhanga
- Dhatu-katha
- Puggala-pannati
- Kayha-vatthu
- Yamaka
- Patthana

### The Buddha – Biography

#### Hagiography

The Gautama Buddha was born to Suddhodana (chief of the republican Sakya clan) as Siddhartha in 563 BCE on Vaishakha Poornima day at Lumbini (Nepal). He lost his mother (Mahamaya) just a few days after his birth and was brought up by his stepmother Gautami. There were 32 birthmarks on his body and Brahmanas predicted that either he would be a world conqueror or a world renouncer. He lived a life of luxury and comfort in his early years.

- He was married to Yashodhara at the early age of 16 and had a son named Rahula. At the age of 29, he left his palace and decided to become a wanderer. He along with Channa, his charioteer and his horse, Kanthaka, wandered for six long years in search of truth (Mahabhinishkramana/Great Renunciation).
- He first meditated with Alara Kalama and then UddakaRamaputta. They were considered to be the established teachers of that era but he was not convinced by their teachings that liberation from sorrow can be obtained by mental discipline and knowledge only.
- The Buddha later joined five wandering ascetics – Assaji, Mahanama, Vappa, Bhaddiya and Kondanna. He practised severe austerities until his body was almost emaciated and realising that austerities could not lead to realisation, he left them. He then moved towards the village of Senani and took a seat under a peepal tree facing east. He then resolved not to rise until enlightenment was achieved.
- As Gautama sat in deep meditation – Mara, the Lord of illusions, recognising that his power was about to be broken, tried to distract him. The Buddha touched the earth, calling it to bear witness to the countless lifetimes of virtue that had led him to this place of enlightenment. The earth shook, on hearing the truth of Gautama's words. Mara then unleashed his army of demons. In the epic battle that ensued, Gautama's wisdom broke through the illusions and the power of his compassion transformed the demon's weapons into flowers.
- Mara and his army fled in disarray. Thus, at the age of 35, he ultimately attained

Nirvana/enlightenment at Gaya, Magadha (Bihar) under a peepal tree (Bodhi tree), on the banks of river Niranjana and came to be known as the Buddha – the Enlightened One. It is believed that Ashoka's queen was envious of the Bodhi tree and tried to kill it but it grew again. The tree was cut down many times, but it grew again in the same place and is still revered by Buddhists.

- The Buddha delivered his first sermon on deliverance from sufferings to his five former companions at Sarnath. This event is known as Dhamma Chakka-Pavattana, which means turning the wheel of dharma. The Buddha wandered about for over four decades and established an order of monks and nuns known as Sangha. He attained Parinirvana at the age of 80 at Kusinara (of the Mallas). His last words were “All composite things decay, strive diligently”.
- The five forms that represent Buddha are:
  - Lotus and Bull – Birth
  - Horse – Renunciation
  - Bodhi Tree – Mahabodhi
  - DhammachakraPravartana – First sermon
  - Footprints – Nirvana

### Doctrines of Buddhism

The core of Buddha's doctrine is expressed in the Ariya-Sacchani (four noble truths), Ashtangika-Marga (**Eight-Fold Path**), Middle Path, Social Code of Conduct, and Attainment of Nibbana/Nirvana.

Buddha urges that one should not cling to anything (including his teachings). The teachings are only Upaya (skilful means or expedient tools) and are not dogma. It is fingers pointing at the moon and one should not confuse the finger for the moon.

The three pillars of his teachings are:

- Buddha – Founder/Teacher
- Dhamma – Teachings
- Sangha – Order of Buddhist Monks and Nuns (Upasakas)

The **four noble truths** form the core of the teachings of Buddhism, which are:

- Dukha (The truth of suffering) – As per Buddhism, everything is suffering (SabbamDukham). It refers to the potential to experience pain and not only the actual pain and sorrow experienced by an individual.
- Samudaya (The truth of the cause of suffering) – Trishna (desire) is the main cause of suffering. Every suffering has a reason and it is a part and parcel of living.
- Nirodha (The truth of the end of suffering) – the pain/sorrow can be ended by the attainment of Nibbana/Nirvana.
- Ashtangika-Marga (The truth of the path leading to the end of suffering) – the end to the suffering is contained in the eightfold path.





### Eight-Fold Paths

The Eight-Fold Path is more about unlearning rather than learning, i.e., to learn to unlearn and uncover. The path consists of eight interconnected activities and is a process that helps one to move beyond the conditioned responses that obscure one's nature.

The Ashtangika-Marga consists of the following:

- Right Vision (Samma-Ditthi) –is about understanding the nature of reality and the path of transformation.
- Right Thought or Attitude (Samma-Sankappa) –signifies having emotional intelligence and acting with love and compassion.
- Right or Whole Speech (Samma-Vacca) – it signifies truthful, clear, uplifting and unharmed communications.
- Right or Integral Action (Samma-Kammanta) –signifies an ethical foundation of life, on the principles of non-exploitation of oneself and others. It consists of five rules, which form the ethical code of conduct for the members of the monastic order and the laity. These are:
  - Do not commit violence.
  - Do not covet the property of others.
  - Do not indulge in corrupt practices or sensual behaviour.
  - Do not speak a lie.
  - Do not use intoxicants.

In addition to these, monks and nuns were strictly instructed to observe the following three additional precepts-

- To avoid eating after mid-day.
- To refrain from any sort of entertainment and use of ornaments to adorn oneself.
- To refrain from using high or luxurious beds, and from handling gold and silver (including money).
- Right or Proper Livelihood (Samma-Ajiva) –emphasizes livelihood based on correct action and the ethical principles of non-exploitation. It is believed that this forms the basis of an ideal society.
- Right Effort or Energy (Samma-Vayama) –signifies consciously directing our life energy to the transformative path of creative and healing action that fosters wholeness thus moving towards conscious evolution.
- Right Mindfulness or Thorough Awareness (Samma-Sati) –means knowing one's self and watching self-behaviour. There is a saying by the Buddha, "If you hold yourself, dear, watch yourself well".
- Right Concentration or Meditation (Samma-Samadhi) – samadhi means to be fixed, absorbed in. It means getting one's whole being absorbed in various levels or modes of consciousness and awareness.

and extreme asceticism). Buddha has emphasised that if a person follows the eightfold path, then he will reach his destination (Nirvana) without the involvement of the monks/nuns. In the above-eightfold path, the word “right” signifies “whole”, “integral”, “complete”, and “perfect”.

The ultimate aim of the Buddha’s teachings is the attainment of Nibbana/Nirvana. The Nibbana is a Pali word formed of ‘Ni’ and ‘Vanna’, ni means negative and Vanna refers to lust or craving. So, Nirvana means a departure from cravings and lust. It signifies the dying out or extinction of desire, greed, hatred, ignorance, attachment and the sense of ego. In Nibbana, nothing is eternalised nor is anything annihilated, other than the suffering. It is a supramundane state and attainment (Dhamma) which is within the reach of all, even in this present life.

The main difference between the Buddhist conception of Nibbana and the non-Buddhist concept is that Nibbana can be attained during life also. In the non-Buddhist concept, eternal heaven is realised only after death or union with God. When Nibbana is achieved in this life, it is called Sopadisesa Nibbana-dhatu. When an Arhat attains parinibbana (used for the death of enlightened beings such as Buddha), after the dissolution of his body, it is called Anupadisesa Nibbana-dhatu.

The philosophy of Buddha accepts impermanence and transmigration but denies the existence of God and believes that the soul is a myth. Buddhism teaches the existence of ten realms of being and one can be born as any one of them. At the top is Buddha followed by Bodhisattva (an enlightened being destined to be a Buddha but purposely remains on earth to propagate teachings), Pratyeka Buddha (a Buddha on their own), Sravaka (disciple of Buddha), heavenly beings (superhumans, angels), human beings, Asura (fighting spirits), beasts, Preta (hungry ghosts) and depraved men (hellish beings).

These ten realms of existence are “mutually immanent and mutually inclusive”, each one having in it the remaining nine realms, e.g., the realm of human beings has all other nine states – from hell to Buddhahood in it. A man can be selfish or can rise to the enlightened state of Buddha. In Buddhism, karma is the result of actions depending on the intentions more than the action itself. Rebirth is the result of the karma of the previous life. Though Buddhism emphasizes non-violence, it doesn’t forbid the masses from eating meat.

### **Other Important Aspects of Buddhism**

Some other important aspects of Buddhism include:

- The Five Aggregates (Pancha-khanda or Panchskandha).
- The Law of Dependent Origination (Paticca- samuppada).

### **The Five Aggregates**

The Buddha believed that a human being is a collection of Five Aggregates and a proper understanding of these is an essential step toward the attainment of freedom from suffering:

- Material Form (Rupa) – It includes the five physical organs (ear, eye, tongue, nose





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& body) and the corresponding objects of the sense organs (sound, sight, taste, smell and tangible objects).

- Feeling or Sensation (Vedana) – The aggregate of feelings arising out of contact with the objects of the senses is of three kinds-pleasant, unpleasant and indifferent.
- Perception (Sanna) – This aggregate is the capacity to recognise & conceptualize things by associating them with other things.
- Mental formation (Santharas) – This aggregate may be described as a conditioned response to the object of experience. In this sense, it partakes the meaning of habit as well. However, it not only has a static value but a dynamic value as well.
- Consciousness (vinnana) – The aggregate of consciousness is an indispensable element in the prediction of experience. It is essential to understand that consciousness depends on the other aggregates and does not exist independently.

All the Five Aggregates of experience are impermanent and constantly changing, as our perceptions change over time. Buddha stresses that the utility of the five aggregates is to make people understand them in terms of impersonal processes and through this understanding, they can get rid of the idea of self and can overcome hope and fear. They can regard happiness and pain, praise and blame and everything with equanimity, with even-mindedness and thus will then no longer be subject to the imbalance of alternating between hope and fear.

### **The Law of Dependent Origination (Paticca- Samuppada)**

The Law of Dependent Origination explains the reason for suffering (Dukkha), as well as the key to its liberation. The law is associated with twelve links (Nidanas)-all arranged in a wheel and one leading to the next. This principle can be given in a short formula of four lines-

“When this is, that is  
This arising, that arises  
When this is not, that is not  
This ceasing, that ceases.”

This law emphasizes an important principle that all phenomena in this universe are relative, conditioned states and do not arise independently of supportive conditions. The twelve links of the Dependent Origination are:

- Ignorance (Avija)
- Mental formation (Sankhara)
- Consciousness (vinnana)
- Name & Form (Nama-Rupa)
- The six senses (Salayatana)
- Contact (Phase)

- Feeling (Vedana)
- Craving (Tanha)
- Clinging (upadana)
- Becoming (Bhava)
- Birth (Jati)
- Aging & death (Jara-marana)

All the links are interrelated and dependent on each other, thus there is no starting point nor end point—a cyclic phenomenon. Dividing the 12 links into three groups—

- Defilement (Klesha)— ignorance, craving and clinging. Defilement is the impurities of the mind resulting in actions.
- Action (Karma)— mental formation and becoming.
- Suffering (Dukkha)— consciousness, name & form, the six senses, feeling, birth, ageing and death.

Together, the defilements and actions explain the origin of suffering and particular circumstances in which each one of us finds ourselves, or in which we are born. The Buddha emphasizes that he who sees Dependent Origination sees the Dharma and he who sees the Dharma sees the Buddha. If one can see and understand the functioning of dependent origination, he can then set about breaking this vicious circle of dependent origination by removing the impurities of the mind – ignorance, craving and clinging. Once these impurities are eliminated, actions will not be performed, and habit energy will not be produced. Once actions cease, rebirth and suffering will also cease.

### **Reasons for Spread & Popularity of Buddhism**

Buddhism gained wide acceptance and popularity and spread like a wildfire throughout India. With the support of emperor Ashoka, it spread its wings to central Asia, west Asia and Sri Lanka. Various causes for the rise and spread of Buddhism are:

- Liberal & democratic – Unlike Brahmanism, it was far more liberal & democratic. It won the hearts of the lower class as it attacked the varna system. It welcomed people of all castes and even women were admitted to the Sangha. The people of Magadha readily accepted Buddhism as they were looked down upon by the orthodox Brahmanas.
- Simple language – The Buddha spread his message in the simple language of the masses. The Pali language which Buddha used was the spoken language of the masses. The Vedic religion was understood only with the help of the Sanskrit language which was the monopoly of the Brahmins.
- The personality of the Buddha – The personality of the Buddha endeared him and his religion to the masses. He was kind and ego-less. His calm composure, sweet words of simple philosophy and his life of renunciation drew the masses to him. He had ready moral solutions for the problems of the people.
- Royal patronage – Royal patronage of Buddhism also accounted for its rapid





rise. Kings like Prasenjit, Bimbisara, Ashoka, and Kanishka patronized Buddhism and helped its spread throughout India and outside as well. Ashoka deputed his children to Sri Lanka for the spread of Buddhism.

- **Inexpensive**– Buddhism was inexpensive, without the expensive rituals that characterized the Vedic religion. It advocated a spiritual path without any material obligation of satisfying gods and Brahmins through gifts and rituals.

Buddhism tried to mitigate the evils resulting from the new material life of the sixth century BCE. Since the Buddhists had a keen awareness of the problems (social & economic disparities), they presented innovative solutions to these concerns. Buddhism asked people NOT to accumulate wealth, or indulge in cruelty or violence – ideas that were welcomed by the people.

### **Buddhism – Reasons for Decline**

From the early 12th century, Buddhism began to disappear from the land of its birth. Various causes that led to the decline of Buddhism are:

- **Corruption in Buddhist Sangha**– Over time, the Buddhist Sangha became corrupt. Receiving valuable gifts drew them towards luxury and enjoyment. The principles prescribed by Buddha were conveniently forgotten and thus started the degradation of the Buddhist monks and their preaching.
- **Division among Buddhists**– Buddhism faced divisions from time to time. The division into various splinter groups like Hinayana, Mahayana, Vajrayana, Tantrayana and Sahajayana led Buddhism to lose its originality. The simplicity of Buddhism was lost and it was becoming complex.
- **Use of Sanskrit language**– Pali, the spoken language of most people of India, was the medium for the spread of the message of Buddhism. But Sanskrit replaced these at the Fourth Buddhist Council during the reign of Kanishka. Sanskrit was the language of a few intellectuals, hardly understood by the masses and therefore became one of the many reasons for the fall of Buddhism.
- **Buddha worship**– Image worship was started in Buddhism by the Mahayana Buddhists. They started worshipping the image of the Buddha. This mode of worship was a violation of the Buddhist principles of opposing complex rites and rituals of Brahmanical worship. This paradox led people to believe that Buddhism was tending towards the fold of Hinduism.
- **Persecution of Buddhists**– In course of time there was the rise of the Brahmanical faith again. Some Brahmana rulers, such as Pushyamitra Shunga, the Huna king, Mihirakula (worshiper of Shiva) and Shaivite Shashank of Gauda persecuted the Buddhists on a large scale. The liberal donations to the monasteries gradually declined. Also, some rich monasteries were specifically targeted by the Turkish and other invaders.
- **Muslim invasion**– The Muslim invasion of India almost wiped out Buddhism. Their invasions of India became regular, and repeated invasions forced the Buddhist

monks to seek asylum and shelter in Nepal and Tibet. In the end, Buddhism died away in India, the land of its birth.

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Key Terms	Meaning
<b>Pavarana</b>	A Buddhist holy day celebrated on the full moon (Aashvin) of the lunar month, at the end of the rainy season (Vassa)
<b>Upasakas</b>	Male followers of Buddhism
<b>Upasikas</b>	Female followers of Buddhism
<b>Pavrajya</b>	“Going forth” from home, the determination to renounce the world and undertake an ascetic path
<b>Chaityas</b>	The prayer hall of monks
<b>Viharas</b>	Monasteries
<b>Parajika</b>	It includes four serious offences which result in expulsion from Sangha – sexual intercourse, taking what is not given, killing someone and making false claims of spiritual realisation
<b>Upasampada</b>	Ordination ceremony when the novice becomes a full-fledged member of the monastic community
<b>Bodhisattva</b>	An enlightened being who compassionately refrains from entering nirvana to save others and is worshipped as a deity
<b>Bikkhu Sangha</b>	Sangha of monks
<b>Bhikkhuni Sangha</b>	Sangha of nuns
<b>Paribbajaka/ Parivrajaka</b>	Wanderer
<b>Shakra</b>	God Indra
<b>Sarvastivadin</b>	One of the popular schools of Theravada relies on the dictum that “everything whether internal or external exists continuously in all the three phases of time”
<b>Sautrantika</b>	Sautrantikas consider only the Sutras as valid (Teachings of Buddha) and not commercial literature

**Buddhist Councils**

Buddhist Council	Time	Place	Ruler	President	Specificity
First	483 BCE	Rajgriha	Ajatashatru	Mahakassappa	Buddha’s teachings were divided into 3 categories or baskets (Pitakas)

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Second	383 BCE	Vaishali	Kalasoka	Sabbakami	Division: Sthaviravadins – they felt they were keeping the original spirit of the Buddha's teachings.  Mahasanghikas (The Great Community) – Interpreted Buddha's teachings more liberally.
Third	250 BCE	Pataliputra	Ashoka	Mogaliputta Tissa	The main aim was to purify the Buddhist movement from opportunistic factions.  Sent Buddhist missionaries to other countries.
Fourth	1 <sup>st</sup> Century CE	Kashmir	Kanishka	Vasumitra	Buddhism is divided into Mahayana and Hinayana sects.

**Important Buddhist Writers**

- **Asvaghosha** – Author of the 'Buddhacharita' (Acts of the Buddha) in Sanskrit. Contemporary of Kanishka. He was a scholar, poet, dramatist, musician and debater.
- **Nagarjuna** – He is the founder of the Madhyamaka school of Mahayana Buddhism.
- **Asanga & Vasubandhu (brothers)** – Vasubandhu's greatest work, Abhidharmakosa, is known as an Encyclopaedia of Buddhism. Asanga was an important teacher of Yogachara or Vijnanavada school founded by his guru, Maitreyanatha. Both the brothers spread Buddhism in Punjab in the fourth century CE.
- **Buddhaghosa** – the Visuddhimagga- the path of purification, a comprehensive summary and analysis of the Theravada understanding of the Buddha's path to liberation, is considered to be his best work. He was a great Pali scholar.

- **Dinnaga** – He is known as the founder of Buddhist logic, and the least intellectual of the fifth century.
- **Dharmakirti** -He lived in the seventh century AD, and was a great Buddhist logician, a philosophical thinker and dialectician.

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### Schools of Buddhism

- **Hinayana (Theravada)**
  - It means “The Lesser path” and Theravada signifies “Doctrine of the Elders”.
  - Hinayana is true to the teachings of The Buddha.
  - Theravada was the original school of Buddhist philosophy.
  - Its scriptures are in Pali.
  - Doesn’t believe in idol worship.
  - Believes an individual can attain salvation through self-discipline & meditation.
  - At present, it is found in Sri Lanka, Myanmar, Thailand and other parts of South-East Asia.
  - Ashoka patronized Hinayana.
- **Mahayana**
  - It means “The Greater Path”.
  - The terms Hinayana & Mahayana were given by the Mahayana school.
  - Mahayana has two main philosophical schools – the Madhyamika & Yogachara.
  - Its scriptures are in Sanskrit.
  - This school of Buddhism considers Buddha as God and worships idols of Buddhas & Bodhisattvas.
  - It believes in universal liberation from sufferings for all beings, and spiritual upliftment.
  - Salvation can also be attained through faith and devotion to the mindfulness of the Buddha. It believes in mantras.
- **Vajrayana**
  - It means “Vehicle of Thunderbolt”.
  - The Vajrayana or “Diamond Vehicle” is also called Mantrayana, Tantrayana or Esoteric Buddhism.
  - It was established in Tibet in the 11th century.
  - The “Two Truth Doctrine” is the central concept of Vajrayana. The two truths are identified as ‘conventional’ & ‘ultimate’ truths. Conventional truth is the truth of consensus, reality and common-sense notions of what does exist and does not exist. Ultimate truth is the reality as perceived by an enlightened mind.

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- Vajrayana texts use a highly symbolic language “sandhya-bhasa” or “twilight language”. It aims to evoke experiences considered to be most valuable, in its followers.
- Vajrayana believes that salvation can be attained by acquiring magical powers called vajra.
- It also lays importance on the role of Buddhistavas but favours fierce deities known as Taras.
- The rituals and devotion employ mantras (esoteric verbal formulas), mandalas (diagrams & painting for visualisation practices) and a complex array of other rituals.
- Much importance is given to the role of the guru called Lama who has mastered the philosophical and ritual traditions. There is a long lineage of lamas. The Dalai Lama is a well-known Tibetan Lama.
- It is predominant in Tibet, Nepal, Bhutan and Mongolia.

### **Buddhism & Brahmanism**

Brahmanism is the religion that developed out of the historical Vedic religion, based on Vedas and Upanishads and an outcome of the ritualistic system led by brahmin priests in the Hindu society. Buddhism has developed from the teachings and philosophy of the life of The Buddha.

Brahmanism strongly advocates rituals to lead a good life whereas Buddhism denies all rituals & emphasizes self-development, and self-exploration through dhamma, the precepts, the practice, the Four Truths, and the Eight-Fold Path. The main difference between Buddhism & Brahmanism is the notion of belief in there being a soul (Brahmanism) and no soul/non-self (Buddhism).

Brahmanism believes that one is born into a caste system (varna system), however, Buddhism does not practise the caste system. The Sangha had members from all castes such as Upali (who was a barber), Chunda (a blacksmith who fed Buddha his last meal), and Anirudha (a prominent Kshatriya monk). The Pali canon also reverses the order of rank and places the Kshatriya varna higher than the Brahmanas.

Even though Buddhism was more inclusive than the Brahmanical tradition, it supported social order based on classes and did not aim at abolishing social differences. Buddhists maintained the status quo in certain traditions e.g., there were restrictions on the entry of debtors, slaves and soldiers without permission from their respective masters. Both (Brahmanism & Buddhism) did not participate directly in production and lived on alms given by society.

### **Eight Great Boddhisatvas**

- **Manjushri**
  - Manjushri embodies wisdom.
  - Depiction – In his right hand, Manjushri holds a flaming sword which symbolises the wisdom that cuts through ignorance. In his left hand, he holds

the Prajnaparamita sutra, a scripture that signifies his mastery of prajna. Often, he appears sitting on a lion or lion skin which symbolises the wild mind, which can be tamed through wisdom.

- **Avalokiteshvara/Padmapani/Lokeshvara**
  - The Bodhisattva represents infinite compassion. He is regarded as the manifestation of Amitabha – The Buddha of infinite light.
  - Usually depicted as holding a lotus and is white.
- **Vajrapani**
  - The Bodhisattva of power and great energy.
  - He is usually depicted as standing in a warrior pose and surrounded by fire, which represents the power of transformation. Vajrapani is wreathed in flame with a fierce pose and fiercer face. Vajrapani is blue and can be seen holding a lightning bolt (Vajra).
- **Kshitigarbha**
  - Kshitigarbha is known for saving the souls of all beings, between Buddha's death and the age of Maitreya (future Buddha), including the souls of children who died young and those in hell.
  - Kshitigarbha wears simple monk's clothes and holds a staff in one hand to open the gates of hell, and in another, he holds a jewel (cintamani) that has the strength to light up the darkness and fulfil wishes.
- **Akashagarbha**
  - Akashagarbha is known for wisdom and the ability to purify transgressions. He is the twin brother of Kshitigarbha.
  - He appears in a serene meditation pose sitting cross-legged on a flower of lotus or standing peacefully on a fish in the middle of the ocean carrying a sword to cut through negative emotions.
- **Samantabhadra**
  - He is famous for his ten vows. He is a part of the Shakyamuni Trinity with Shakyamuni Buddha (Gautama Buddha) and Bodhisattva Manjushri.
  - He is seen riding an elephant with six tusks which represent the Paramitas (six perfections) – patience, diligence, morality, charity, contemplation and wisdom.
- **Sarvanivarana – Vishkambhin**
  - The Bodhisattva purifies both internal and external wrongdoings and obstructions, that are faced by the people on their path to enlightenment.
  - Usually depicted as seated on a lotus and holding a wheel of jewels with deep blue skin that represents royalty. The Bodhisattva may also appear yellow when he has to provide sufficient provisions, or white when his role is to relieve calamities.

NOTES







- **Maitreya**
  - Also known as a future Buddha who has not lived yet but is predicted to arrive as a saviour in the future to bring true Buddhist teachings back into the world after its decline.
  - He is usually depicted as sitting and waiting painted orange or light yellow wearing a traditional scarf made of silk (khata) and holding an orange bush, symbolising his strength to clear all the distractions and destructive emotions.

## 1.7 JAINISM

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### Vardhamana Mahavira – Life

Vardhamana Mahavira was born in 599 BCE in a village near Vaishali (Capital of Videha). He is considered to be a contemporary of the Buddha. His father was the head of a famous Kshatriya clan and his mother, was a Lichchhavi princess. They were connected with the royal family of Magadha; high connections made it easy for Mahavira to approach princes and nobles in the course of his mission.

In the beginning, Mahavira led the life of a householder but in search of the truth, he abandoned the world at the age of 30 and became an ascetic. He wandered for 12 years practising severe austerities, fasting and meditation. At the age of 42, he attained perfect/infinite knowledge (kevalajnana), on the banks of the Rijupalika river. He propagated his religion for 30 years. Through kevalajnana, he conquered misery and happiness. Because of this conquest, he is known as ‘Mahavira’ or The Great Hero or ‘Jina’ i.e, the conqueror and his followers as ‘Jainas’. He passed away and became a Siddha (fully liberated) at the age of 72 in 527 BCE at Pavapuri near Patna.

### Doctrines of Jainism

The Jaina doctrine is much older than Buddhism. In Jainism, ‘Tirthankara’ refers to 24 enlightened spiritual masters who are believed to have achieved perfect knowledge through asceticism. Jainas don’t see Mahavira as the founder of their religion but as the 24<sup>th</sup> Tirthankara in a long history of spiritual masters. The first Tirthankara Rishabhadeva (symbol-bull) is believed to be the first founder and has references in Rig Vega and Vayu Purana. Neminantha belonging to Saurashtra (Gujarat) is believed to be the 22<sup>nd</sup> Tirthankara, and the 23<sup>rd</sup> Tirthankara is believed to be Parshvanatha (or Banaras).

The core of the Jaina doctrine is expressed in the principles given in the image below:



- **Anekantavada** – According to this doctrine, the objects have infinite modes of existence and qualities so they cannot be completely grasped in all aspects and manifestations by finite human perception. Only the Kevalins- the omniscient beings can comprehend objects in all aspects and manifestations; others are capable of only partial knowledge. Anekantavada is the doctrine of “non-onesidedness” or “manifoldness”, it is often translated as “non-absolutism”.
- **Syadavada**– According to this doctrine, all judgements are conditional, holding good only in certain conditions, circumstances, or senses. As reality is complex no single proposition can express the nature of reality fully. Thus, the term “syat” (meaning – may be) should be prefixed before each proposition giving it a conditional point of view and thus removing any dogmatism.
- **Nayavada**– Nayavada is the theory of partial standpoints or viewpoints. The doctrine of Nayavada signifies the system of describing reality from different points of view. “Naya” can be understood as partially true statements but they cannot lay claim to absolute validity. It can also be defined as a particular opinion framed with a viewpoint, a viewpoint which does not rule out other viewpoints and is, therefore, an expression of a partial truth about an object.
- **Triratna** – The three jewels of Jaina ethics must be followed to achieve the liberation of the soul. These are:
  - **Samyag Darshana (Right faith)** – This means seeing (hearing, feeling, etc.) things properly, avoiding preconceptions and superstitions that get in the way of seeing clearly.
  - **Samyag Jnana (Right knowledge)** – This means having an accurate and sufficient knowledge of the real universe. This requires a true knowledge of the five substances and nine truths of the universe with the right mental attitude.



- **SamyagCharitra (Right conduct)** – This means avoiding harming living beings and freeing oneself from attachment and other impure thoughts and attitudes.
- **PanchaMahavrata (five great vows)** – To attain Triratna, one has to observe PanchaMahavrata (five great vows).
  - **Ahimsa (Non-violence)** – Ahimsa parmo dharma – Non-violence is the supreme religion. Non-violence is the cornerstone of Jainism, no living being has the right to injure, harm or kill any other living being including animals, plants and even insects. There are four forms of existence in Jainism – gods (deva), humans (manushya), hell beings (naraki), and animals and plants (tiryancha).
  - **Tiryancha** is further divided into Kendriya (having only one sense) and nigodas (having an only sense of touch, they occur in clusters). The general laity following Jainism should avoid harming organisms with two or more senses while monks/renunciants are supposed to refrain from harming even ekendriyas and sthavara (element bodies), who are slightly higher than nigodas. Jainism strictly preaches vegetarianism as it prohibits harming/killing animals with two or more senses. In Jainism, it is the intention to harm, the absence of compassion, unawareness and ignorance that makes a person violent. Non-violence is to be observed in action, speech as well as thought.
  - **Satya (Truth)** – There is no place for lies in Jainism, one should always speak up the truth and only those who have conquered greed, fear, jealousy, anger, ego and frivolity can speak the truth.
  - **Acharya or Asteya (Non-stealing)** – Jainism is against stealing/grabbing property by unjust/immoral methods. Even while accepting help, aid, and alms one should not take more than what is required.
  - **Brahmacharya (Celibacy, Chastity)** – this vow was added by Mahavira) – Celibacy refers to the total refraining from sensual pleasures. Even the thought of sensual pleasure is prohibited in Jainism. Monks are required to observe this vow completely while the general laity following Jainism should not indulge in any physical relationship other than with one's spouse and that too of limited nature.
  - **Aparigraha (Non-attachment/Non-possession)** – One who seeks spiritual liberation should withdraw from all attachments to objects that please any of the five senses. Mahavira has said that “wants and desires have no end, and only the sky is the limit for them”. The wealth that a common man desires to attain creates an attachment which will continuously result in greed, jealousy, selfishness, ego, hatred, violence, etc.

For a common man, to observe all the above five vows are difficult and they can practise them as far as their condition permits. The vows or “vratas” partially observed are called “Anuvratas” i.e, small or partial vows.



### **Buddhism and Jainism**

Among Indian religions, Jainism and Buddhism are most related to each other. Jainism and Buddhism are alike in many aspects and have common features. Some of the similarities are:

- Both Buddhism and Jainism are atheistic, though Jainism believes in the existence of gods but places them lower than Jina (the conqueror).
- Both the religions revolted against the prevalent varna system and emphasized renunciation and human efforts as a means to attain salvation. The people of all castes and social backgrounds were welcomed in Buddhism and Jainism. There are frequent mentions of a learned Jaina monk named Harikeshiya who belonged to a Chandala family.
- Buddha and Mahavira both belonged to the Kshatriya clan and gave it superiority over all other varnas including Brahmanas. They used the word “brahmana” in the sense of acknowledging a wise person who possesses true knowledge and lives an exemplary life.

Both the religions share so many similarities from the outside, yet they are different upon deeper investigation into their details and teachings.

### **Spread of Jainism**

To spread the teachings of Jainism, Mahavira organized an order of his followers which admitted both men and women. Jainism gradually spread to western India where the Brahmanical religion was weak. Jainas adopted the Prakrit language of the masses to preach their doctrines and discarded the Sanskrit language which was patronized by the Brahmanas. The spread of Jainism in Karnataka is attributed to Chandragupta Maurya who became a Jaina and gave up his throne and spent the last years of his life in Karnataka as a Jaina ascetic.

The second cause of the spread of Jainism in Southern India is said to be the great famine that took place in Magadha, 200 years after the death of Mahavira. The famine lasted for 12 years and to protect themselves many Jainas went to the south under the leadership of Bhadrabahu, but the rest stayed back in Magadha under the leadership of Sthulabahu. When the immigrants came back to Magadha, they developed differences with the local Jainas. The southerners began to be called Digambaras and the Magadhas Shvetambaras.

Jainism spread to Kalinga in Odisha in the 4th century BCE and the first century it enjoyed the patronage of the Kalinga King, Kharavela who had defeated the princes of Andhra & Magadha. In the 2nd and 1st centuries BCE, it reached the southern districts of Tamil Nadu. In later centuries, Jainism penetrated Malwa, Gujarat, and Rajasthan and even now, these areas have a good number of Jainas, mainly engaged in trade and commerce. Although Jainism didn't win as much state patronage as Buddhism and did not spread very fast in early times, it still retains its hold in the areas where it spread. On the other hand, Buddhism has practically disappeared from the Indian subcontinent.



### Different Schools of Jainism

The different schools of Jainism are discussed below.

- **Digambara**
  - Major sub-sects:
    - Bisapantha
    - Terapanth
    - Taranapantha/Samaiyapantha
- **Shvetambara**
  - Major sub-sects:
    - Murtipujaka
    - Sthanakvasi
    - Terapanthi
- **Minor sub-sects:**
  - Gumanapantha
  - Totapantha

DIGAMBARA	SHVETAMBARA
Means sky-clad. Digambaras emphasize nudity, as it is the absolute prerequisite to attain salvation.	Means "white clad". Shvetambaras assert that complete nudity is not important for salvation.
They represent the Jainas who moved to the south under the leadership of Bhadrabahu when the great famine took place in Magadha (200 years after the death of Mahavira).	They represent the Jainas who stayed back in Magadha under the leadership of Sthulabahu when the famine struck.
According to Digambara tradition, in attaining enlightenment, an omniscient does not experience hunger, thirst, sleep, disease or fear.	According to Shvetambara tradition, an omniscient does require food.
According to Digambara, a woman lacks the kind of body and willpower required to attain liberation (moksha), she has to be reborn as a man before such an attainment is possible. This school of Jainism does not accept the 19th Tirthankara as a female, but rather as a male named Mallinatha.	Women are capable of attaining the same spiritual accomplishments as men. In Shvetambara tradition, the 19th Tirthankara is a female named Mali (the only female Tirthankara).

Digambara tradition holds that Mahavira did not marry and renounced the world while his parents were still alive.	Mahavira did marry and led a normal householder's life till the age of 30. It was only after his parents' death that he became an ascetic.
Digambara tradition represents the idols of Tirthankara as nude, unadorned and with downcast eyes in a contemplative mood.	Shvetambara tradition depicts the idols of Tirthankara wearing a loin-cloth, adorned with jewels and with glass eyes inserted in the marble.
For the hagiographies, the Digambaras make use of the term "Purana".	The Shvetambaras use the term "Charita".
The Digambara ascetic must give up all his possessions including clothes and is allowed to have Rajoharana (peacock feather broom to brush away insects) and a Kamandalu (a wooden water pot for toilet hygiene).	The Shvetambara ascetic is allowed to have fourteen belongings including loin-cloth, shoulder cloth, etc.
Digambaras hold that the original and genuine texts were lost long ago. They refused to accept the achievements of the first council which met under the leadership of Acharya Sthulibhadra and consequently the recasting of the angas.	The Shvetambaras believe in the validity and sacredness of canonical literature, i.e, th



### Jainism Sub-sects

The division of the Jaina religion into two sects (Digambara&Shvetambara) was only the beginning of splitting the religious order into various sub-sects. Each of the two sects got divided into different major and minor sub-sects according to the differences in acknowledging or interpreting the religious texts and in the observance of religious practices.

#### Digambara Sub-sects

##### Major sub-sects

- **Bisapantha**

- The followers of Bisapantha support the religious authorities known as Bhattarakas, the head of Jaina Mathas (Dharma Gurus).
- The followers of this sect worship the idols of Tirthankaras and also the idols of Ksetrapala, Padmavati and other deities in their temples.
- The idols are worshipped with saffron, flowers, sweets, fruits, agarbattis (scented incense sticks), etc. They remain standing while worshipping and perform "arati" i.e, waving lights over the idol and distributing prasada (sweets offered to idols).



- The Bisapantha, according to some, is the original form of the Digambara sect and today practically all DigambaraJainas from Maharashtra, Karnataka and South India, and a large number of DigambaraJainas from Rajasthan and Gujarat are followers of Bisapantha.
- **Terapantha**
  - Terapantha arose in India as a revolt against the domination and conduct of the Bhattarakas and consequently lost its importance in North India.
  - The followers of this sect worship the idols of Tirthankaras and not any other deity.
  - They worship the idols not with “sacchita” things which include flowers, fruits, and other green vegetables but with sacred rice called Aksata, cloves, sandals, almonds, dates, etc. Arati is not performed nor the Prasada is distributed in the temples.
  - The followers of Terapantha are more in Uttar Pradesh, Madhya Pradesh and Rajasthan.
- **Taranapantha or Samaiyapantha**
  - The followers worship Samayai.e., sacred books and not idols.
  - The three main traits of the Taranapantha sect are:
    - The aversion to idol worship
    - The absence of outward religious practices
    - The ban on caste distinctions
  - The followers worship sacred books in their temples and are against idolatry.
  - The followers do not offer articles like fruits and flowers at the time of worship. More importance is given to spiritual values and the study of sacred literature.
  - The Taranapanthis are few and are mostly confined to Bundelkhand, Malwa area of Madhya Pradesh, and Khandesh area of Maharashtra.

#### Minor Sub-sects

- **Gumanapantha**
  - This sub-sect was started by Pandit Gumani Rai (son of Pandit Todarmal), a resident of Jaipur, Rajasthan.
  - Its followers stress the purity of conduct, self-discipline, and strict adherence to the precepts. The followers are against the lighting of candles or lamps in the temples.
  - They only visit and view the image in the temples and do not make any offerings. The followers are mostly in the Jaipur district of Rajasthan.
- **Totapantha**
  - The Totapantha came into existence as a result of differences between the Bisapantha and Terapantha sects. Many efforts were made to strike a

compromise between Bisa (twenty) Pantha and Tera (thirteen) Pantha and the outcome was Tota (sixteen and a half) Pantha. That is why the followers of Totapantha believe to some extent in the doctrines of Bisapantha and to some extent in those of Terapantha.

- The followers are extremely few and are found in some pockets in Madhya Pradesh.

### **Shvetambara Sub-sects**

- **Murtipujaka**

- The followers are thorough worshipers of idols, offer flowers, fruits, etc. and adorn them with rich clothes and jewels.
- They stay in temples or in the specially reserved buildings called “upasrayas”. They collect food in their bowls from householder’s houses and eat at their place of stay.
- The Murtipujaka sub-sect is also known by terms like
  - Pujari (worshippers)
  - Deravasi (temple residents)
  - Chaityavasi (temple residents)
  - Mandira Margi (temple goers)
- They are largely found in Gujrat.

- **Sthanakvasi**

- The Sthanakvasi do not believe in idol worship and do not have temples at all, instead, they have “Sthanakas”- prayer halls, where they carry on their religious fasts, festivals, prayers and discourses.
- They have no faith in the places of pilgrimage and do not participate in the religious festivals of MurtipujakaSvetambaras.
- They are also called by terms like
  - Dhundhiya (searchers)
  - Sadhumargi (followers of sadhus, ie, ascetics)
- The followers are found mainly in Gujarat, Punjab, Haryana and Rajasthan.

- **Terapanthi**

- The followers are completely organised under the complete directions of one Acharya – the religious head, one code of conduct and one line of thought. All the monks and nuns follow the orders of their Acharya and carry out all the religious activities following his instructions. They also attach importance to the practice of meditation.
- The Svetambara Terapanthis are considered reformists as they emphasise simplicity in religion. They do not even construct monasteries.
- They are found in the Bikaner, Jodhpur, and Mewar areas of Rajasthan.





## NOTES



The Terapantha sub-sects appear both among the Digambara and the Svetambara sub-sects, but the two are entirely different from each other. The Digambara Terapanthis believe in nudity and idol worship while Svetambara Terapanthis are quite the opposite.

### Jain Councils

Council	First	Second
Period	310 BCE	453 or 466 CE
Chairman	Sthulabhadra	Derridhiganj
Place	Pataliputra (Bihar)	Vallabhi (Gujarat)
Outcome	Compilation of 12 angas to replace 14 purvas	Compilation of 12 angas and 12 upangas.

### Some Important Terms in Jainism

KEY TERMS	MEANINGS
Ganadharas	Chief disciples of Mahavira
Siddha	Fully liberated
Jiva	Soul
Chaitanya	Consciousness
Virya	Energy
Nirjara	Wearing out
Gunasthanas	Stages of purification
Arhat	One who has entered the stage of kevalajnana
Tirthankara	Arhat who has acquired the capability of teaching the doctrine
Basadis	Jaina monastic establishment

## 1.8 VAISHNAVISM

Sources of origin of Vaishnava religious tradition are varied. Some scholars trace it to the Vedic tradition itself. The diverse concept of Supreme Vishnu as found in various concepts of God in different Vaishnava sects is relied upon in speaking of its origin. They are from the concept of Visnu (god with three strides) as found in the Veda; the concept of Narayana (the cosmic and philosophic god); the concept of Vasudeva (the historical god); and the concept of Krishna (the pastoral god). While some view that Vaishnavism had its origin from Visnu as mentioned in Vedas, others consider that it appeared after Bhagavatam arose. About South Indian Vaishnavism, some consider that the Krishna cult in the south started with Yadavas in Madurai who were said to be a section of the Vrsni people that colonized the Pandya country.

Yet another view holds that the Vishnu cult from the ancient Tamil period would have been from the mullah region whose god is said to be Perumal. Vaishnavism is also known by the name bhāgavata, meaning the cult of Bhagavata, the lord. It draws inspiration for its

beliefs from bhāgavatapurāṇa, gīta and nārayaṇīya a section of Mahabharata. Pāñcarātra and Vaikānasaāgamas are certain religious literature that is regarded as canonical in Vaishnavism. Pāñcarātra are texts of ritual worship, which deal with, the knowledge of God, the method of mental concentration, yoga, the construction of temples and the installation of images there in, kriya, and the observance of daily rites and the celebration of festivals, Carya. In vaikānasaāgamas, detailed instructions are given for the construction of temples and the moulding of images.

Vishnu resides in His abode is called vaikunṭha. There He sits enthroned beside his consort, the goddess lakṣmi or śrī. She is considered a patroness of good fortune and temporal blessing. Five forms of Visnu are the transcendent (para), the grouped (vuṃha), the incarnated (bhava), the immanent (antaryāmin) and the idol (arcā). God as the transcendent possesses six attributes, namely knowledge, lordship, potency, strength, virility, and splendour. The grouped forms of god are four; they are vāsudeva, saṃkarṣaṇa, pradyumna, and Aniruddha. There is a distinctive function assigned to each of those vyuhas in cosmic creation as well as in the act of redeeming souls. The incarnated forms are avatāras. Out of His concern for the world, He descends from time to time in the form of an incarnation, avatāra. According to Vaishnavite tradition, there have been only nine such incarnations; there is one yet to come.

God descended to earth when the world was in danger of chaos or of perishing by wickedness. The incarnations of fish, tortoise, boar, etc. are popular legends, yet have very little religious value in the present day. In these forms, God appeared in the form of an animal to save the world from floods. Narasimha (man-lion), and Vamana (the dwarf) are the incarnations in which he saved the world from 4 destructions by demons. Parasurama is His incarnation as a human hero to destroy the aggressive and arrogant warrior class and establish the supremacy of the Brāhmanas. Rama and Krishna's incarnations are more important ones as Vishnu is worshipped in these forms chiefly in North India. Two great Epics describe the legends in detail. The ninth form is added only in the middle ages, Buddha, which is a surprising one.

Different notions are said about the purpose of this incarnation such as, to put an end to animal sacrifice, but later as to lead wicked men to deny the Vedas and thus ensure their destruction. The final incarnation known as Kalki is yet to come. At the end of this dark age, Visnu is believed to descend once more to destroy the wicked and restore the age of gold, the kṛtayuga. The idol, arcā is the most concrete of God's forms. Vaishnavism regards the image of Vishnu, arcā, as one of the real forms of the Lord. The belief is that God descends into the idol and makes it divinely alive, so that he may be easily accessible to his devotees. More stress is laid on service to the arcā as the primary duty of the devotee.

### **Philosophers of Vaishnavism**

Driven by the bhakti movements of various saints and sages, Vaishnavism flourished both in religious and philosophical spheres. We have a separate unit on these movements in our study. Here we shall enumerate salient features of some prominent Vaishnava philosophers. Among them of course, on Ramanuja and Madva we have separate lessons as well. We shall quickly brief on these two philosophers and go to deal with others.



## NOTES



The greatest among the Vaishna philosophers was Ramanuja, a theistic philosopher. He proclaimed that the way of devotion, bhakti-mārga, leads to a state of bliss. It is only to be gained by intense devotion to God. The worshipper fully realizes in devotion that one is a fragment of God and wholly dependent on Him.

Liberation is to be attained by completely abandoning oneself in the hands of God and humbly waiting for his Grace. Absolute has a personality. Creation is an expression of the personality of God, of His primaeval need to love and be loved. The individual soul is made out of God's essence. Yet it is never completely identical with Him. Even in the highest state of bliss the soul is permanently joined to God but is ever wholly one with Him. It retains a certain degree of individual self-consciousness. If the soul loses its self-consciousness, it would cease to exist as an individual soul. It can never perish as it is a part of the divine essence and shares the eternity of the divine.

Hence the liberated soul is one with Him, yet separate. Hence the philosophical system of Ramanuja is known as qualified monism. Madhva proclaimed the doctrine of dualism. According to him, God, souls and matter are eternally distinct. Liberation is not the union with God but being drawn closer to God and dwelling forever with God in the contemplation of His glory. Liberation is granted entirely by God's grace. Deep devotion and strict morality on the part of the soul are not that helpful. God's grace is bestowed on the righteous and on deserved. In the twelfth century, after Ramanuja came to Nimbarka. He was likely to have preceded Madhva. Nimbarka was a devotee of Krsna and he spent his time mostly in Mathura the birth place of Krsna.

For him, Brahman is Gopala-Krsna accompanied by Radha. He wrote a brief commentary on Brahmasutra. The doctrine expounded by him is known as Dvaitādvaita, duality in unity. He adapted the Bhedābheda doctrine of Bhāskara, difference-in-non-difference. As the Upanisads have many passages which speak of the Supreme Being as one without a second and without any attributes, there is a difficulty in interpreting the number of passages that describe Him as possessed of countless attributes. The Advaitins support the theory of attributeless non-duality by bringing in the doctrine of Maya and the theory of two tiers of Reality, the real and the real. Bhedābheda doctrine of Bhāskara presents a Brahman who has innumerable attributes but without any particular form.

Brahman transforms Himself into the world of duality and change, without losing His entity as the Absolute. For Nimbarka, the three realities, Brahman, souls (cit) and matter (act) are equally eternal. Brahman is the controller (yantra), the soul is the experiencer (bhoktr) while the matter is the object experienced (bhogya). Brahman is an independent being, whereas the soul and matter are dependent realities. The relation between them is a relation of natural difference and non-difference 10 (svābhāvika-bhedābheda). The souls and matter are different from Brahman as they have dependent and distinct existence (paratantrasattābhāva). They are non-different as they have no independent existence (svatantrasattābhāva).

The relation of identity-in-difference is understood from the cause-effect relation and whole-part relation. As the pot is both different and non-different from clay, the souls and matter are related to Brahman. The souls do not lose their individuality in the state of

liberation. In this state, the soul only realises its essential similarity to God. Liberation is attained through work (karma), knowledge (jnana), meditation (Upasana), self-surrender (prapatti) and devotion to the preceptor (gurūpasatti). Love of God is the means to liberation. Love of God is not based on just recognition of God's greatness (aiśvarya-pradhānabhakti) but His infinite sweetness (mādhurya-pradhāna-bhakti).

According to Nimbarka, souls can attain liberation only at the end of life and not while living in the body. Vallabha (1479 -1531), born at Banaras, was another saint and philosopher who made the Vaishnava bhakti movement very popular. He popularized the worship of Sri Krishna and preached that salvation could be achieved by bhakti towards Krishna. Among his many religious works, two books, namely subheadings and siddantarahasya become very popular. Krsna-Gopala is the supreme Brahman in his system. The relationship between Brahman and the world is one of pure nondifference (suddhādvaita). His system is qualified as pure non-dualism, suddha-Advaita, different from that of Sankara's kevalādvaita.

For him, Sankara's system is impure as it has to depend on māyā as the principle of illusion to explain the world. The highest reality is known as Brahman in the Upanishads and as Paramatma in the Gita. He is the Supreme Person, puruṣottama. He is sat-cit-ananda-rasa. He possesses all qualities. He is eternal and unchanging, yet becomes all things through his māyāśakti. Hence, he is not different from the world and the souls as the former are created by him and the latter emanate from him. For Vallabha the Supreme Brahman appears as the antaryāmin and akṣara Brahman. He dwells in the souls as antaryāmin, limiting its bliss. The jñānīs meditate upon the akṣara to reach their goal. The soul is an aspect (amśa) of Brahman and is eternal. The souls emanate from the akṣara Brahman as sparks from the fire.

The souls are cognizers, agents and experiencers. In them the sat and cit are manifest and ānanda remains latent. There are three types of souls, pravāha (those who wallow in the streams of saṁsāra), maryāda (those who follow the Vedic path), and puṣṭi (those that worship God out of pure love with His Grace). The world is not unreal or illusory. It is non-different from the Brahman. The world is a transformation of Brahman where the element of sat is manifested, while the other elements of cit and ānanda are latent. Jīva's notion of 'I' and 'mine' is unreal which is to be destroyed by knowledge. The most celebrated and popular Vaishnava reformer of Bengal is Chaitanya who was a contemporary of Vallabha.

He preached Krishna bhakti through kirtans or devotional songs. He popularized devotional songs extolling the love of Radha and Krishna. For Caitanya, Brahman as sat-cit-ānanda is not a bare distinctions identity. He has an infinite number of powers, śaktis. The main powers are svarūpaśakti, māyāśakti and jīva-śakti. The self-power, svarūpaśakti exists in him eternally and is responsible for all his sports, līlās. Māyāśakti is the Lord's power which is responsible for the material world. It is God's external power having two aspects, cosmic (guṇa-māyā) and individual (jīva-māyā). By the cosmic power, he creates the universe out of sattva, rajas and tamas. By individual power he makes the jīva forget its self-nature and taste the sweets and bitters of life.

Jīvaśakti forms the essence of the finite souls and stands between the other two powers. God is rasa, (aesthetic sentiment) as well as Rasika (enjoyer of sentiment). His śakti



## NOTES



is Radha with whom he is united in love. They are two-in-one, inseparably bound together. The antaryāmin Brahman is the immanent aspect of God and is pervasive in the universe. The nirviśeṣa Brahman is the lower aspect of the Supreme which is distinctions being. For Caitanya, the path of bhakti is better than jñāna or yoga. The culmination of bhakti is a complete self-giving, as unconditional self-surrender to God.

Kevala-bhakti is not merely a means, it is the final human end as well, the fifth puruṣārtha. It goes beyond even mokṣa. One who realizes it desires nothing but exclusive service of Kṛṣṇa. The relation between the soul and the world with that of God is acintya-bhedābhedā (incomprehensible difference and nondifference). It is the relationship between cause and effect, whole and part, possessor of power and the power. This relation is one of simultaneous difference and non-difference and is inexplicable or incomprehensible.

### 1.9 SAIVISM

Saivism is said to be the oldest and pre-historic religion in India, perhaps in the world. Saivism is commendable not because it is the oldest religion, but because it is still a living religion practised by multitudes. It is a religion which holds Siva as the supreme Lord. Scholars try to trace the origin of Saivism to the pre-Vedic period. From the excavations in Mohenjadarō-Harappa sites, Sir John Marshall says: "Side by side with this Earth or Mother Goddess, there appears at Mohenjadarō a male god, who is recognizable at once as a prototype of the historic Siva."

He further goes on to state that Saivism has a history going back to Chalcolithic Age and is the most ancient living faith in the world. There is a difference of opinions among scholars on whether Saivism is Vedic or non-Vedic. Scholars like Sir John Marshall, G.U. Pope, G. Slater, and Maraimalai Adigal think that Saivism is pre-Aryan and pre-Vedic. They try to trace its origin to the indigenous Dravidian tradition, as opposed to Vedic tradition. Scholars like K.A. Nilakanta Sastri have a counter-opinion and they advocate the Vedic origin of Saivism.'

One of the minor deities of the Vedic period, Rudra is said to be associated with Siva. The qualities of Rudra, as in Rgveda, reveal that he was an atmospheric god, quite fierce, destructive and physically attractive. He is the lord of animal sacrifices and is associated with the destructive powers of nature such as storms, lightning and forest fires. The evolution of Siva is found in Yajurveda where one hundred names are attributed to him. Among these names, paśupati (God of animals), Nilagrīva (blue-necked), and Sitikaṇṭha (white-throated) are notable.

The omnipotent and omniscient aspects of Siva are also mentioned here. Further in Śvetāśvatara Upaniṣad, Siva is referred to as Hara, Mahādeva, Īśa, Īśāna, Maheśvara and Bhagavat. He is mentioned as 'dweller in the mountains,' 'Lord of the mountains,' 'the thousand-eyed and 'one who stands alone, steadfast.' The Epic Mahābhārata refers to one thousand and eight names of Siva and gives the mythical account of the marriage of Siva with Uma, the daughter of the Himalayan mountain king, Himavān. In Rāmāyaṇa, Siva is associated with the origin of Gaṅgā.

The celestial Gaṅgā was made to descend from heaven by Bhagīratha and Siva trapped her in His matted locks to control her turbulence and force, before allowing her to flow on the



earth. Later in puranic literature such as Siva, Linga and Padma Puranas, Siva is described as Ardhanārīśvara, the mixture of male and female principles. Siva is also presented as a teacher of truth and as a silent yogic who meditates in peace. In this position facing south, he is known as Dakṣiṇāmūrti. It has been claimed that the origin of such form could be from the Proto-historic period, from the Indus valley civilization.

Siva is also known by the names of mahāyogin, mahātapah, yati, taponitya and yogīśvara. The epics and Puranas contain a multitude of anecdotes about the annihilation of evil persons like asuras. Siva is thus coming to be understood as the God of destruction or annihilation and is known as saṁhāramūrti. The purāṇic literature contains a reference to several other epithets of Śiva. His description found in the Mahābhārata as a God clad in animal skin (deer or tiger), with matted hair and a crescent on His head, bearing serpents, carrying a trident (triśūla) and having a bull for His ensign, becomes a distinguishing feature of Siva.

The third eye of Siva on his forehead symbolizes his wisdom. Siva's arms hold the fire, the axe and the drum. The crematorium is said to be his dwelling place and his body is smeared with ash. Siva as a Dancing Lord is another powerful representation. Siva has been referred to and described in great detail in Tamil literature. The reference to Siva in ancient Sangam literature onwards is a witness to his prowess and popularity in Tamil country. Siva performed sixty-four divine sports which are well described in Tamil devotional literature. Various epithets, forms, deeds, assets, weapons, 3 ornamentation, episodes, and metaphors describing His persona and qualities are very much seen in the devotional literature.

As noted above, Siva was known even in the epoch of the Indus Valley civilization. A fusion came about when the Vedic Rudra became identified with the indigenous Siva. By the time of Svetesvataraupanisad Siva was absorbed in the Vedic pantheon and was given a lofty position as Mahadeva. The earliest specific mention of Siva by a foreigner is traceable to Megasthenes. In the age of the Guptas, the worship of Siva assumed considerable importance. But a bhakti movement of Saivism is only traceable to south India and reached a great height.

### **Philosophical Schools of Saivism**

General Concept of God: Siva has a dark and grim side to his nature besides being beneficent. From the concept of Vedic Rudra, the nature of Siva is often described as fierce, lurking in horrible places like cremation grounds, wearing a garland of skulls and dancing the rudrathandava with which he destroys the world at the end of the Kalpa. Yet, Siva is also thought of as the great ascetic, wrapped in continual meditation on the slopes of Mount Kailash in the Himalayas, his head covered with matted hair, in which the crescent moon is fixed and from which the sacred river the Ganges flows.

The characteristics of an agricultural and pastoral fertility god have been merged in the Siva. He is often known as the lord of beasts, paśupati, the patron of procreation in men and animals. He is commonly worshipped in his emblem, the liṅga. 5 Some Siva cults have developed some unpleasant features, such as animal sacrifice, and psychopathic self-mortification. Most of the sects consider Siva as God of love and grace.

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The literature of Tamil Saivism describes him in very exalted terms and with strong moral emphasis. In this Saivism, all harsh elements of the Siva have practically disappeared. He is considered to be the compassionate father of all things living, who cares for them in his love and justice and defends them from evil. There are many forms of Saivite religious and philosophical traditions in Saivism. Let us deal with them in brief.

### **The Paśupata-S or Kapalika-S**

The paśupatas are the oldest Saivite tradition in the north. In them, ascetic tendencies were much in evidence. Although their doctrines express closeness to doctrines of Samkhya and yoga philosophy, they distinguish themselves from these schools and emphasize their Saiva monotheism. For them, Siva is independent and the instrumental cause of the world. Nature and souls are effects and are rooted in God's will.

The liberated souls become eternally associated with Siva. Their yogic practice consists of constant meditative contact with Siva in solitude. That is the reason they go frequently to burial places. Their ritual practices were often regarded as revolting. More extreme groups, called kapālikas, believed in an ostentatious indifference to anything worldly. They hold firmly that it is the best method of freeing oneself from saṃsāra. They carried human skulls, kapāla, and a bowl of liquor. Due to this factor, they are worshipped as the skull bearer, kapālika or the frightful one, bhairava.

### **Kashmiri Saivism**

In the ninth century, a monistic form of Saivism developed in Kashmir. The sect is known as trikasastra or simply trika Saivism. The basic texts of the Trika are Siddhatantra, Mālnītantra and the Vamakatantra. These texts are revelatory, containing certain theological rather than philosophical thoughts. It was Vasugupta who first explained systematically trika philosophy in his Sivasūtra. Later, it was developed by Śaivite thinkers like Somānanda, Utpaladeva, Bhaskaracarya, Abhinavagupta and Ksemaraja and so on.

Kashmir Saivism treats the absolute under the three principles of God, soul and matter. Being influenced by Advaita, Kashmiri Śaivism teaches that Siva is the absolute reality from which all else has emanated. For Trika the Absolute is both Śiva and Sakti, from a theological, theistic perspective. The absolute is not only God but also Godhead. Although the reality is single and one, it is understood from two perspectives. Synthesising the Saiva and Sakta aspects of the Trika, Abinavagupta gave a philosophy that is both non-dualistic and theistic as well.

Non-dual Absolute is the sole reality, transcendent and beyond mind, intellect and speech. Śiva is the Absolute as pure consciousness in the static aspect. Through dynamic aspects, the Absolute manifests itself as the universe as Sakti. The manifest universe is not due to māyā or avidyā, as they are considered to be the result of Divine Energy, Sakti. The phenomenal manifestation is not an illusion but is true as it is the Absolute that appears as the universe. Hence from an Absolute point of view, the world is no different from the Absolute.

Absolute does not undergo any kind of change, transformation or division while manifesting itself as the universe. The process of manifestation is by the reflection of the



Absolute's self-consciousness within it, like that of reflection in a mirror. God himself appears as a limited and finite universe and individual. Kashmiri Saivism attempts to give important status to matter more than the Advaita school of monism. It rejects outright the negative view of life in the world.

Having deep roots in Tantrism, it does not believe in the renunciation of the world but affirms the world. Bondage is that activity of God whereby He obscures His essential nature. Liberation is nothing by the revelation of the essential nature of the Lord. It stresses the importance of knowledge for liberation. Liberation is the intellectual realization that the absolute and individual selves are the same. The goal of liberation can be attained through the enjoyment of life in the world. In Trika Saivism various ways to salvation are prescribed keeping in view the temperament as well as the intellectual ability of the individual.

There is also scope for bhakti in this Saivism. It rejects the yogic view that one can by effort gain liberation. Self-effort plays as much role in liberation as does divine grace, *krpā*, *Anugraha*, and *prasāda*. The school believes that no form of self-effort will succeed unless grace is granted. The grace of Siva is necessary and sufficient for the realization of the self as identical to the Absolute. Grace is a gift of God and is not dependent upon or the result of one's good deeds. It is an unasked and motiveless gift flowing forth freely and spontaneously from God. The individual self-surrender and Grace go together, one intensifying and fortifying the other.

### **Vīra Saivism**

Vīra Saivism or Liṅgayatism as a Saivite religious movement gained momentum during the beginning of the 12th century in the North-Western parts of Karnataka. The Liṅgayat cult was also based on the twenty-eight Saiva Āgamas. Tradition believes that it is very old and was founded by five ascetics namely, Ekorama, Panditaradhya, Revana, Marula and Visvaradhya who were considered to be springing from the head of Śiva.

However, Sri Basavesvara was considered to be the founder. He broke from traditional Hinduism and vehemently protested against meaningless rituals by refusing to undergo the sacred thread ceremony. His followers believe he was an incarnation of Nandī. This tradition regards Śiva as supreme and people must worship only Him. The term 'Vīra-Saiva' comes from being such stalwart Saivas. The liṅgayats are distinguished by a small linga enclosed in a metal box which they wear around the neck.

They theoretically abandon all caste distinctions and grant women equal status with men. They are strict vegetarians, and they are opposed to all forms of magic and sorcery. The linga is not necessarily a phallic symbol for the liṅgayats, rather it is regarded as a concentration of fire and light which purifies the body and mind of the individual. Fire is regarded as so pure that it is not to be used for creative purposes; consequently, the liṅgayats bury rather than burn their dead. The inner power of Siva is in every person that enables one to view all as the manifestations of the divine.

### **Śaiva Siddhānta**

Śaiva Siddhānta is a system of philosophy developed in Tamil Śaivites, based on the Saiva agamas, Upanishads, 12 Tirumurais and 14 Meikanta Sastras. Siddhanta means



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the established conclusion. ŚaivaSiddhānta is claimed to be a conclusive philosophy of all those who worship Lord Siva. This philosophical system has been very popular in South India. ŚaivaSiddhānta is called Agamanta, the conclusion of the agamas.

Though it is the outcome of the Agamic tradition, it never rejects the Vedic tradition. The Vedas are held to be the general source. The Agamas from the special source for this system. ŚaivaSiddhānta is a theistic philosophy, containing both philosophy and religion. As a pluralistic realism, it accepts three 7 eternal realities. Like any other philosophical system, it sought to determine the relations of God, matter and the soul. It declared that matter and souls were, like God, eternal.

The Absolute through its 'grace-form' is forever engaged in the rescue of souls from the bondage of matter and the three stains (malas) which defile their purity. God is not identical to the soul of the universe. He is not their substance but dwells in them and they in Him. Advaita is not Oneness, but inseparability. Guru or the teacher let the light of enlightenment, although Śiva is the source of all enlightenment, sole embodiment of intelligence and grace.

#### **Nature of God and Soul**

According to ŚaivaSiddhānta, God in his essential nature is static, immutable and immeasurable by the limits of time and space. He transcends all empirical knowledge. He has no name or form. The following eight divine qualities are said to be God's essential characteristics. These are Self-dependence, Immaculate Body, Natural understanding, Omniscience, Eternally free, Infinite grace, Infinite potency, and Infinite bliss.

God in his essential nature is called Paraśivam and His inseparable energy is called Parāsakt. God transcends description as he is beyond the word and its content. Though God transcends everything, He pervades all of them and is immanent in all beings as their indweller and inner ruler. God assumes various forms and names for the benefit of the souls, out of His boundless compassion. Siva and Sakti are inseparable like the sun and its rays. The static state of the Absolute is Siva and its dynamic state is Sakti.

There is no Siva without Sakti and no Sakti without Siva. The Lord's grace is personified in theistic terms as His consort Sakti. The Lord discharges the cosmic functions, namely, creation, protection, destruction, obscuration and bestowal of grace. through His Sakti. The purpose of these functions is to bestow on the souls all the earthly and celestial happiness and grant everlasting bliss. The creation of the world is to enable the souls to engage in activities and to get experiences so that the root evil, Āṇava would be exhausted. Protection is exercised for making the souls experience the fruits of karma.

Destruction takes place to give the souls rest after experiencing the fruits. Obscuration works through Āṇava to enchant the soul to earthly pursuits and enjoyment till its power is completely emptied. The purpose of obscuration is meant for the maturation of anava. God bestows grace on the souls observing the ripening of Āṇava and the spiritual progress. The Lord appears as a Guru purifying them and imparting wisdom. God is termed as Pati, meaning the Lord. He is called Paśupati, the lord of the individual selves. The souls are infinite in number and from the beginning, they are in contact with āṇavamala.



These souls came to existence by the grace of God. According to the intensity of the malas, the souls are divided into three groups; the vijñānakalas, pralayakalas and sakalas. Vijnanakalas are the souls which possess only āṇavamala. The souls with all the three malas, the āṇava, karma and māyā are the sakalas. When the soul is in contact with the physical body the organs of knowledge and action, the objective world and objects of enjoyment, it experiences worldly knowledge, pleasure and pain. It also passes through five different conditions; jagra, waking, svapna, dream, susupti, dreamless, turiya, deep sleep and turiyatita, beyond deep sleep.

Through various births and deaths, the soul exhausts its karmas and by god's grace, it attains moksha, liberation. The soul is considered to be an eminent, glorious and spiritual being, next only to God. Siddhanta believes in the capacity of the soul. It has certain qualities in common with God. It is an intelligent being but not omniscient. It has willpower and inner intuition. It only grasps the grace of God. Since it has divinity within, it can know God.

Having the willpower to eschew evil and pursue good, it can with the help of God, elevate itself from being mala-ridden to becoming a jivanmukti. Several schools deny the existence of the soul. Some schools locate different things as the locus of the soul. Siddhantins refute all of them and establish the nature of the soul. The value of promoting the soul is the purpose of creation. In ŚaivaSiddhānta, the soul is the agent and experiencer of the actions and their fruits.

### **Bondage and Liberation**

Paśu means one that is bound. The bond is pāsa, the defects or impurities. They are āṇava, karma and māyā. Āṇava is a basic defect in man. The spiritual darkness is the natural dirt attached to a man. Maya and karma, are used only to counteract the bad influence of spiritual darkness. Āṇava hides the consciousness of the individual self even as the verdigris hides the bright lustre of a copper plate. The nature of Āṇava is to prevent the soul from being active. There is a beginningless connection between Āṇava and the soul.

It is as old as the individual self itself. The second bondage is māyā. It is the material cause of the elements. Maya is the material cause of the universe, the substratum of all, primordial cause, real and eternal. The nature of māyā is subtle, imperceptible, formless and perceived. Māyā is 'mā' and 'yā', resolution and evolution. Māyā is in subtle form. Tattvas are the result of the evolution of māyā in manifested forms. By God's will they evolve to save the souls. It is by God's intervention. Karma is the third bondage. It is in the form of merits and demerits, dharma and adharma.

ŚaivaSiddhāntaemphasises that service and worship, the paths of cariyai and kriyas, are means to liberation. Service is stressed to be the powerful means to secure the grace of God. Yoga and jnana are the other means. By the constant practice of the means, sadhanas, the soul attains a state of balanced outlook, iruvinaippu, where it is neither annoyed nor elated in adversity or prosperity. The soul in its engagement with the world through various activities exhausts its Āṇava and karma when it reaches a state called malaparipagam.

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In the journey of perfection, the Lord himself appears in the form of a Guru, preceptor and instructs the nature of reality. Anugrahaśakti, the grace of God is bestowed on the soul. Thus, illumined by God, the soul is released from the bondage and attains blissful nature, liberation or Mukti.

### 1.10 CHAPTER SUMMARY

The Upanishads are the fourth and final section of a larger group of texts called the Vedas. There are four different collections of Vedic texts, the Rigveda, Yajurveda, Samaveda, and Atharvaveda, with each of these collections containing four different layers of textual material: the Samhitas, Brahmanas, Aranyaka's, and Upanishads. Although each of these textual layers has a variety of orientations, the Samhitas are known to be largely comprised of hymns praising gods and the Brahmanas are mostly concerned with describing and explaining Vedic rituals.

The Vedic Upanishads are widely recognized as being composed of two chronological stages. The texts of the first period, which would include the Bṛhadāraṇyaka (BU), Chāndogya (CU), Taittirīya (TU), Athreya (AU) and Kapustka, are generally dated between 700 and 500 B.C.E. and are considered to predate the emergence of the so-called heterodox traditions, such as the Buddhists, Jains, and Ajivas. Scholarly consensus dates to the second stage of Vedic Upanishads, which includes the Kena, Kaṭha, Īśā, Śvetāśvatara (SU), Praśna (PU), Muṇḍaka, Mandaya, and Maître, between 300-100 B.C.E. The older Upanishads are primarily composed in prose, while the later ones tend to be in metrical form, but any individual text may contain a diversity of compositional styles.

The oldest surviving systematic interpretation of the Upanishads is the Brahma Sūtra (200 B.C.E.—200 C.E.), attributed to Bādarāyaṇa. Although technically not a commentary (that is, it is a sūtra rather than a bhāṣya), the Brahma Sūtra is an explanation of the philosophy of the Upanishads, treating the texts as the source of knowledge about Brahman.

Monism is the metaphysical and theological view that all is one, that there are no fundamental divisions, and that a unified set of laws underlie all of nature. The universe, at the deepest level of analysis, is then one thing or composed of one fundamental kind of stuff. It sets itself in contrast to Dualism, which holds that ultimately there are two kinds of substance, and Pluralism, which holds that ultimately there are many kinds of substance.

Bhagavad Gita is 700 verses of Hindu scripture in Sanskrit that is part of the Hindu epic Mahabharata. It is set in the narrative framework of a dialogue between Pandava prince Arjuna and his guide and charioteer Lord Krishna. The Bhagavad Gita presents a synthesis of the concept of Dharma, theistic bhakti, yogic ideals of moksha through jnana, bhakti, karma, and Raja Yoga and Samkhya philosophy.

In the sixth century BCE, the socio-religious norms that were well established & followed were criticized by the then great scholars like Confucius in China, Zoroaster in Iran, and Parmenides in Greece. They emphasized ethical and moral values. India also witnessed the emergence of two alternate religions – Buddhism & Jainism. Both these religions believed in and propagated non-violence, good social conduct, charity & generosity. These

religions emphasized that true happiness does not lie in materialism or the performance of rituals.

Śaivism and Vaishnavism are popular religious and philosophical traditions that have become very strong in India since the middle ages. They have a blend of practical living with philosophical thinking. Each tradition has its God, Śiva and Vishnu as their Supreme Being. As spread over all regions of India, they have various sects of religious beliefs and practices with varied philosophical concepts of God, Soul and World.

Yet in all of them, a common thread of philosophy of devotion and love is found. Coming to the question of the origin of these two religious traditions, one can say that they are ancient. Śaivism is said to be the oldest living tradition, even as pre-Vedic and pre-Aryan. Some argue that the Vedic god Rudra was later developed into a Supreme Being, Śiva. Śaivism developed over time, in ritual practices and philosophical concepts of God, Soul and World. Prominent sects of Śaivite religion are Pasupatas, Kashmiri Śaivism, ViraŚaivism and ŚaivaSiddhanta. Similarly, Vaishnavite religious tradition to has very ancient, vague and diversified sources for its origin. Vishnu is considered to be the Supreme Being. There are five important forms of Vishnu by which he reveals himself to his devotees. There are various bhakti sects of Vaishnavism. Devotional practices are found with many anthropomorphic elements and emotionalism in Vaishnavism. The philosophy of bhakti is well developed in many Vaishnava sects.

There are many prominent Vaishnava Saints and philosophers. Among them Ramanuja, Madva, Vallaba, Nimbarka and Caitanya are worth noting. We have elaborated to some extent the recurring themes of these thinkers. In summing up our deliberation on these two traditions we could say that they are religious philosophies with concreteness for practical human existence.

## 1.11 REVIEW QUESTIONS

### SHORT ANSWER TYPE QUESTIONS

1. Briefly describe the origin of Saivism. How do you understand different sects of Saivism?
2. Could you explain the different forms of Vishnu?
3. What is the main idea of Jainism?
4. What are the four noble truths of Buddhism teachings? What led to the spread of Buddhism?
5. How old are the Upanishads? Please specify the number of Upanishads.

### LONG ANSWER TYPE QUESTIONS

1. What is the basic teaching of the Upanishads?
2. What are the different sects in Jainism? Why they can't unite?
3. What is samsara or relative existence? How to be free from samsara?
4. What does Buddhism teach? Explain the same in detail.
5. What is Monism? Explain the types of Monism in detail.





## 1.12 MULTIPLE CHOICE QUESTIONS

1. **Which of the following is correctly matched?**
  - a. Rigveda- Hotra or Hotri
  - b. Samaveda - Udgatri
  - c. Yajurveda - Adhvaryu
  - d. All the above
2. **Which of the following statement (s) is/are related to the Aranyakas?**
  - a. Written in forests for the hermits and students of the Vedas.
  - b. Initiated a changeover from materialistic religion to spiritual religion. Hence, they formed a tradition that culminates in the Upanishads.
  - c. Both A and B
  - d. Neither A nor B
3. **Which of the following Vedic literature refers to the 'to sit near the feet of'?**
  - a. Vedangas
  - b. Upanishads
  - c. Aranyakas
  - d. Brahamanas
4. **Which of the following Vedic literature contains details about the meanings of Vedic hymns, their applications, and stories of their origins?**
  - a. Vedangas
  - b. Upanishads
  - c. Aranyakas
  - d. Brahamanas
5. **Who was the author of Buddha Charita?**
  - a. Nagarjuna
  - b. Asvaghosha
  - c. Vasumitra
  - d. Nagasen
6. **Buddha attained Mahaparinirvana in the republic of**
  - a. Lichhavis
  - b. Mallas
  - c. Palas
  - d. Shakyas
7. **Lumbini was the birth place of Gautam Buddha is attested by an inscription of**
  - a. Pushyamitra Shunga
  - b. Ashoka
  - c. Harsha
  - d. Kanishka

8. **Bhagavad Gita is a \_\_\_\_\_.**
- a. Sruti
  - b. Smruti
  - c. Nyaya Sastra
  - d. Stotram
9. **Lord Mahavir was the \_\_\_\_\_ th Tirthankara of Jainism.**
- a. 24
  - b. 18
  - c. 12
  - d. 6
10. **Which of the following does not belong to the “Tri Ratna” of Jainism?**
- a. Right faith
  - b. Right knowledge
  - c. Right view
  - d. Right conduct

◆◆◆◆

NOTES



# **TEACHINGS IN DIFFERENT ERAS**

**STRUCTURE**

- 2.1 Learning Objective
- 2.2 Introduction
- 2.3 Adi Shankaracharya
- 2.4 Sufism - Main Tenets and Silsila
- 2.5 Bhakti Movement-Genesis
- 2.6 Development Teachings of Kabir
- 2.7 Development Teachings of Meera
- 2.8 Chapter Summary
- 2.9 Review Questions
- 2.10 Multiple Choice Questions

## 2.1 LEARNING OBJECTIVE

After completing this unit, students will be able to:

- Learn about Adi Shankaracharya
- Know about Sufism and its origin
- Learn about Bhakti Movement
- Learn about the teachings of Kabir and Meera

## 2.2 INTRODUCTION

In this unit, you'll learn about Adi Shankara, an Indian philosopher and theologian who expounded the doctrine of Advaita Vedanta. He renounced worldly pleasures at a very young age. Shankaracharya amalgamated the ideologies of ancient 'Advaita Vedanta' and also explained the basic ideas of Upanishads. He advocated the oldest concept of Hinduism which explains the unification of the soul (atman) with the Supreme Soul (Nirguna Brahman). Though he is best known for popularizing 'Advaita Vedanta', one of Shankaracharya's most important works is his efforts to synthesize the six sub-sects, known as 'Shanmata.' 'Shanmata', which translates to 'six religions,' is the worship of six supreme deities.

Shankaracharya explained the existence of one Supreme Being (Brahman) and that the six supreme deities are part of one divine power. He also founded 'Dashanami Sampradaya,' which talks about leading a monastic life. While Shankaracharya was a firm believer in ancient Hinduism, he condemned the 'Mimamsa school of Hinduism' which was purely based on ritual practices. Throughout his journey, Shankaracharya discussed his ideas with various other philosophers and fine-tuned his teachings from time to time. Shankaracharya founded four monasteries (maths) that continue to spread his teachings.

Afterwards, you'll know about Sufism. Sufism may be best described as Islamic mysticism or asceticism, which through belief and practice helps Muslims attain nearness to Allah by way of direct personal experience of God. While there are other suggested origins of the term Sufi, the word is largely believed to stem from the Arabic word suf, which refers to the wool that was traditionally worn by mystics and ascetics.

Belief in pursuing a path that leads to closeness with God, ultimately through encountering the divine in the hereafter, is a fundamental component of Islamic belief. However, in Sufi thought, this proximity can be realised in this life. Far from being a minority articulation, Sufi orders and Sufi-inspired organisations can be found throughout the Muslim world and beyond, from Marrakech to Manila, London to Lagos, and everywhere in-between.

Then the Bhakti Movement and the teachings of Kabir and Meera. So, let's learn in the unit ahead!

## 2.3 ADI SHANKARACHARYA

The very fact that Hinduism is still a dynamic and all-encompassing religion stands as ample testimony to the deeds of Adi Shankaracharya. Apart from being the champion of Advaita philosophy, one of his invaluable contributions to Hinduism was the reordering and restructuring of the ancient Sannyasa order. These Sannyasis help the eternal code





of life contained in the Vedas, still flows as the dynamic force underlying and unifying all humanity reaches the masses.

Bhagavan Adi Shankaracharya is considered to be the ideal Sannyasi. It is commonly accepted that he lived about thousand two hundred years ago though historical sources indicate that he lived in an earlier period. He was born in Kalady, Kerala and in his short

life span of 32 years, his accomplishments seem a marvel even today, with our modern conveyances and other facilities. At the tender age of eight, burning with the desire for Liberation, he left home in search of his Guru.

From the southern state of Kerala, the young Shankara walked about 2000 kilometres— to the banks of the river Narmada, in the central plains of India, to his Guru— Govindapada. He stayed there serving his Guru for four years. Under his teacher's compassionate guidance, the young Shankaracharya mastered all the Vedic scriptures.

At the age of twelve, his Guru deemed that Shankara was ready to write commentaries on major scriptural texts. At his Guru's command, Shankara wrote commentaries elucidating the subtle meanings hidden in the teachings of the scriptures. At the age of sixteen, he dropped his pen having completed writing all the major treatises. There is a legend about the young disciple during this period of his stay with the Guru.

From the age of sixteen to thirty-two, Shankaracharya went forth, travelling across the length and breadth of ancient India bringing to the hearts of the masses the life-giving message of the Vedas. "Brahman, Pure Consciousness, is the Absolute Reality. The world is unreal. This is the correct understanding of the Sastra is the thundering declaration of Vedanta"

ब्रह्मसत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः।

अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः॥ (ब्रह्मज्ञानावलीमाला)



In essence, the individual is not different from Brahman. Thus, by the statement "Brahma Satyam JaganMithya, JeevoBrahmaiva Na Para" he condensed the essence of the voluminous scriptures.

In those days ancient India was sunk in a quagmire of superstitions and scriptural misinterpretations. Degraded ritualism flourished. The essence of Sanatana Dharma, with its all-embracing message of

Love, Compassion and the Universality of Humankind was completely lost in the blind performance of these rituals.

Shankaracharya challenged various eminent scholars and leaders of various religious sects in vigorous disputes. They championed their interpretations of the scriptures but the prodigious boy sage was easily able to overcome all of them and make them understand the wisdom of his teachings. These men of stature then accepted Shankaracharya as their guru.

They started to practice following his guidance, and this change in their lives also wrought a change in the lives of their innumerable followers, who came from all strata of society.

### Disciples

Shankara came to be known as Shankaracharya among his disciples. Though he had several disciples, four of them would go on to achieve great heights to be later considered Shankaracharya's main disciples. They were also entrusted with the responsibility of heading the four monasteries (maths) founded by Shankaracharya. Here are Shankara's four disciples:

- **Padmapada**

Padmapada was born in Sanandana and later went on to become one of the most ardent followers of Adi Shankaracharya. According to the ancient texts, Sanandana was once drying his master's clothes on the banks of the Ganges. When Shankaracharya asked for his clothes from the other side of the river, Sanandana started crossing the mighty Ganges, holding his master's clothes close to his chest. To the amazement of the onlookers, many lotuses emerged from the river and supported Sanandana's weight, saving him from drowning. After crossing the river, Sanandana handed the clothes over to Shankaracharya who then bestowed him with the name 'Padmapada' which means 'the one with lotus feet.' Padmapada founded 'ThekkeMatham', a monastery in Thrissur, Kerala.

- **Totakacharya**

Totakacharya was born in Giri and became a disciple of Adi Shankaracharya at a very young age. Giri was considered a fool by Shankaracharya's other disciples. He was hardly interested in learning but was completely devoted to his master. Once, when Shankaracharya held on to his teachings as he waited patiently for Giri to join the rest of his disciples, Padmapada urged his master to go ahead as he thought teaching anything to Giri was a sheer waste of time. Shankaracharya then decided to reward Giri for his devotion and mentally transferred all his knowledge to Giri. Giri then went on to compose a poem named 'Totakashtakam' and came to be known as Totakacharya. Totakacharya founded a monastery named 'VadakkeModam' in Thrissur.

- **Hasta Malaka**

When Shankaracharya visited a village near Kollur (Karnataka), a Brahmin named Prabhakara came forward, along with his son, to meet him. Prabhakara told him that his son is a lunatic and that he is good for nothing. Shankaracharya looked at his son and asked him a few questions. The boy then replied in verses which explained Advaita's philosophy. Amazed by his knowledge, Shankaracharya named him Hasta Malaka and accepted him as his disciple. Hasta Malaka founded 'IdayilMatham' in Thrissur.

- **Sureshvara**

Sureshvara was born MandanaMisra and was leading the life of an average





householder. Misra was a brilliant exponent of 'Karma Mimamsa' and was considered Shankaracharya's contemporary. When Shankaracharya finally met the famous MandanaMisra, he challenged him to a debate. After a furious debate which went on for months, MandanaMisra finally accepted defeat and agreed to become Shankaracharya's disciple. He came to be known as Sureshvara and founded 'NaduvilMatham' in Thrissur.

### Maths

Adi Shankaracharya founded four monasteries (maths) - one each at the four cardinal points in India. Here are the four mathas founded by Shankara:

- **Sringeri Sharada Peetham** - This was the first monastery founded by Adi Shankaracharya. It is located in the southern part of India, along the banks of Tunga. Sureshvara was made the head of this matha as Shankaracharya moved on to establish other mathas. Sringeri Sharada Peetham advocates 'AhamBrahmasmi' (I am Brahman) and was formed based on Yajur Veda.
- **DvarakaPitha** - DvarakaPitha is located in the western part of India. Hasta Malaka, who came to be known as Hastamalakacharya, was made the head of this matha. DvarakaPitha advocates 'Tattvamasi' (That thou art) and was formed based on Sama Veda.
- **JyotirmathaPeetham** - This monastery is located in the northern part of India. Totakacharya was made the head of this matha which advocates 'Ayamatma Brahma' (This Atman is Brahman). JyotirmathaPeetham was formed based on Atharva Veda.
- **Govardhanamatha** - Govardhanamatha is located in the eastern part of India. The matha is a part of the famous Jagannath temple. Padmapada was made the head of this monastery which advocates 'Prajnanam Brahma' (Consciousness is Brahman). It was formed based on Rig Veda.

### Philosophy

Adi Shankaracharya's philosophy was straightforward. He advocated the existence of the soul and the Supreme Soul. He believed that the Supreme Soul alone is real and unchanging while the soul is a changing entity and that it does not have absolute existence.

In Shankara's time, there were innumerable sects following their narrow philosophies and systems of worship. People were blind to the underlying common basis of the One God. For their benefit, Shankaracharya formulated the six-sect system of worship which brought to the fore the main godheads - Vishnu, Siva, Shakti, Muruka, Ganesha and Surya. He also formulated the rituals and rites to be followed in most of the major temples in India.

Apart from his immense intellectual and organizational abilities, Shankaracharya was an exquisite poet, with a heart brimming with Love of the Divine.

He composed 72 devotional and meditative hymns like Soundarya Lahari, Sivananda Lahari, Nirvana Shalkam, and ManeeshaPanchakam. He also wrote 18 commentaries on the major scriptural texts including the Brahma Sutras, the Bhagavad Gita and 12 major

Upanishads. He also authored 23 books on the fundamentals of the Advaita Vedanta philosophy which expound on the principles of the non-dual Brahman. These include VivekaChudamani, AtmaBodha, VaakyaVritti, and UpadesaSahasri, among others.

#### Influence on Hinduism

Adi Shankaracharya became a key figure in restoring belief in the Vedas and Upanishads. Smartism, a subsect of Hinduism, was formed based on his teachings. He is also credited with making Hindus understand the existence of one Supreme Being. He explained that all other deities are just different forms of the Supreme Being. The monasteries founded by Shankaracharya had a great influence on reforming Hinduism.

Considered to be an incarnation of Lord Siva, Sri Shankara lived only a short life span of 32 years. There are many inspiring legends about him.

Historical and literary evidence also exist which proves that the KanchiKamakoti Mutt at Kancheepuram, in Tamil Nadu, was also founded by Shankaracharya.

## **2.4 SUFISM - MAIN TENETS AND SILSILAHS**

Sufism is a mystical form of Islam, a school of practice that focuses on the spiritual search for God and shuns materialism. It is a form of Islamic mysticism which stresses asceticism. There is a lot of emphasis on love and devotion toward God. There are many schools of Sufism all over the world and in India too. Most of them trace their lineage to early Islamic history, from the time of Prophet Muhammad himself.

The term 'Sufi' is probably derived from the Arabic word 'suf' which means 'one who wears wool'. This is because woollen clothes were generally associated with ascetics. Another possible origin of the word is 'safa' which means purity in Arabic. The other terms for the Sufi are Wali, Faqir and Darwesh.

### **Main principles of Sufism**

- **God**

According to Sufism, God is one. The world is a reflection of God. Everything in the world is given by God. According to them, God is the only real being. Its form is eternal and everywhere. According to Sufi seekers, God is unique, absolute, imperceptible, infinite, and the ultimate truth. Apart from the ultimate truth, he is the ultimate welfare and supremely beautiful. Thus, the Sufi doctrine can be said to be based on Satyam Shivam Sundaram.

- **Soul**

Sufi saints consider the soul to be a part of God. According to Sufis, the soul used to rule before it got imprisoned in the human body. That's why Sufi seekers welcome death and thus the liberation of the soul. In the view of Sufi seekers, two qualities are predominant in the soul, Nafs and Rooh. Nafs are the source of all vices, pride, ignorance, anger, lust, and fear. The Rooh of the spirit is the abode of God. The Nafs and Rooh are in a constant conflict.

- **Light (Noor)**

According to the Sufis, when God had the desire to create the universe, he created light. The light is referred to as Noor e Muhammad (the light of Muhammad). God created the universe with this light.





- **Humans**

Humans and helping fellow human beings are given the utmost importance in Sufism. According to Sufism, human beings are the best creation of God in the universe. According to Sufi seekers, man manifests all the qualities of God's soul. Every human being should do good deeds. Good deeds bring man closer to God. Due to bad deeds, he turns away from God. A man can rise above the human condition and attain divinity. In this stage, he can listen to the teachings of God and put forth good ideas in front of the public.

- **Importance of teacher (Pir)**

Pir has great importance in Sufism. Pir is the one who takes the seeker to God. A Sufi seeker cannot achieve anything without a spiritual master. Seeker always sees his Pir like God. Before being initiated into this religion, a person has to make certain vows in front of the Pir. The disciple had to do all the work like staying in the ashram, filling water, cleaning, etc. It is necessary to have a Pir to cross the difficult paths. With the help of Pir, a person achieves his real objective. Malik Muhammad Jayasi has written in this regard, "Don't walk without your Pir, else you'll do mistakes".

- **Love**

Love has great importance in the practice of Sufis. Love in the physical, mental, and spiritual sense is the driving force and the basis of Sufism is love. According to this God is uniquely beautiful and can be attained through love. The pleasure and benefit that comes from attachment to something is love.

### **Sufism in India**

Islam entered India in the 7<sup>th</sup> century CE in the form of merchants from Saudi Arabia who traded with the western coastal regions of India. After that in the north, the religion entered Multan and Sind when the regions were captured by Muhammad Bin Qasim in the 8<sup>th</sup> century CE. Sufism, however, gained prominence in the 10<sup>th</sup> and 11<sup>th</sup> centuries during the reign of the Delhi Sultanate.

In India, Sufism adopted many native Indian concepts such as yogic postures, music and dance. Sufism found adherents among both Muslims and Hindus.

There were two broad Sufi orders:

- Bashara – Those who obeyed Islamic laws.
- Beshara – Those who were more liberal.

The Beshara was also called 'mast kalandar'. They comprised wandering monks who were also called Baba. They did not leave any written accounts.

- Sufism was a liberal reform movement within Islam. It had its origin in Persia and spread into India in the 11<sup>th</sup> century. Most of the Sufis (mystics) were persons of deep devotion who disliked the display of wealth and degeneration of morals following the establishment of the Islamic empire. They laid great emphasis on love as the bond between God and the individual soul. Love of God meant love of humanity and therefore, Sufis believed service to humanity was tantamount to service to God. In Sufism, self-discipline was considered an essential condition to gain knowledge of God by a sense of perception. While the orthodox Muslims

emphasise external conduct, the Sufis lay stress on inner purity. The orthodox Muslims believe in the blind observance of rituals, the Sufis consider love and devotion as the only means of attaining salvation. Sufism also laid stress on meditation, good actions, repentance for sins, prayers, pilgrimage, fasting, charity and controlling of passion by ascetic practices.

- By the 12<sup>th</sup> century, the Sufis were organised in 12 orders or Silsilas. A Silsila was generally led by a prominent mystic who lived in a Khanqah or hospice along with his disciples. The link between the teacher or pir or murshid and his disciples or murids was a vital part of the Sufi system. Every pir nominated a successor or wali to carry on his work. Gradually, the Khanqahs emerged as important centres of learning and preaching. Many Sufis enjoyed the sama or musical congregation in their Khanqahs. Qawwali developed during this period.
- The four most popular Silsilas were the Chistis, Suhrawardis, Qadriyas and Naqshbandis.

### The Chisti Silsila

- The Chisti order was established in India by Khwaja Muin-ud-din Chisti (also known as Gharib Nawaz) around c.1192 CE. After staying in Lahore and Delhi, he finally shifted to Ajmer which was an important political centre and already had a sizeable Muslim population.
- His fame grew more after his death in c. 1235 CE, when his grave was visited by the then Sultan Muhammad Tughlaq, after which the mosque and dome were erected by Mahmud Khalji of Malwa in the 15<sup>th</sup> century. After the support of the Mughal Emperor Akbar, the patronage of the dargah reached unprecedented heights. Qutub ud din Bhakhtiyar Kaki established the Chisti presence in Delhi under the patronage of Sultanate ruler Iltutmish.
- Apart from Muin-ud din Chisti, the other important Chisti's were:
  - Farid-ud-din Ganj-i-Shakar (c.1175 – 1265 CE) – also known as Baba Farid. He confined his activities to Hansi and Ajodhan (in modern Haryana and the Punjab respectively). His outlook was so broad and humane that some of his verses are later found quoted in the Adi Granth of the Sikhs.
  - Nizamuddin Auliya (c. 1238 – 1325 CE).
  - Nasiruddin Chiragh – i – Dehlavi.
  - Sheikh Burhanuddin Gharib – He established the Chisti order in the 13<sup>th</sup> century in the Deccan.
  - Muhammad Banda Nawaz (Deccan city of Bijapur region).
- The Chistis led a simple, austere life and conversed with people in Hindawi, their local dialect. They were hardly interested in effecting conversions, though later on, many families and groups attributed their conversions to the “good wishes” of these saints. These Sufi saints made themselves popular by adopting musical recitations called sama, to create a mood of nearness to God. Nizamuddin





Auliya adopted yogic breathing exercises, so much so that the yogis called him a Sidh or “perfect”. The Christians preferred to remain aloof from state politics and shunned the company of rulers and nobles.

### The Suhrawardi Silsila

- The Suhrawardi order entered India at about the same time as Chistis but its activities were confined largely to the Punjab and Multan.
- This Silsila was founded by Shihabuddin Suhrawardi in Baghdad and was established in India by Bahauddin Zakariya.
- Unlike the Chistis, the Suhrawardis accepted maintenance grants from the Sultans and took an active part in politics.
- Suhrawardis believed that a Sufi should possess the three attributes of property, knowledge and hal (mystical enlightenment). They, however, did not support excessive austerities and self-mortification. They advocated a combination of ilm (scholarship) with mysticism.

### The Naqshbandi Silsila

- This Silsila was established in India by Khwaja Bahauddin Naqshbandi. It was later propagated by his successors, Shiekh Baqi Billah and Sheikh Ahmad Sirhindi (1563 – 1624). They practised silent meditation of the heart, so were called “silent Sufis”.
- The Sufis of this silsila believed that the relationship between man and God was that of the slave and the master, unlike Chistis who believed it to be a relation between a lover and beloved.
- Sufis observed the Shariah law in its purest form and denounced all biddats (innovations in religion). They were against the liberal policies of Akbar like granting high status to many non-Muslims, abolishment of jizya and the ban on cow slaughter. They also were against sama (religious music) and the practice of pilgrimage to the tombs of saints.
- After the death of Sirhindi, the order was represented by two important mystics, each having a different approach. Conservative approach under the leadership of Shah Waliullah and liberal approach under the leadership of Mirza Mazhar Jan-i-Jahan.

### The Qadri Silsila

- Sheikh Abdul Qadir and his sons, Sheikh Niamatullah, Mukhdum Muhammad Jilani and Miyan Mir established the Qadri silsila during the Mughal rule and this order was popular in Punjab. Another famous saint of this order was Shah Badakhshan. The Mughal princess Jahanara and her brother Dara were disciples of this silsila.
- Qadri's believed in the concept of Wahdat-al-Wajood meaning “Unity of Existence” or “Unity of Being”, i.e. God and his creation are one and similar. The saints of this silsila dismissed orthodox elements.



### Impact of Sufism

The liberal and unorthodox elements of Sufism had a profound impact on medieval Bhakti saints. In the later period, the Sufi doctrines influenced the religious perspective of the rulers by reminding them of their moral obligations. For example, the Mughal Emperor, Akbar's religious outlook and religious policies were shaped a lot under Sufism.

- Sufism influenced both rural and urban regions and had a deep political, cultural and social influence on the masses. Spiritual bliss became the ultimate aim and the people could raise their voices against all forms of orthodoxy, falsehood, religious formalism and hypocrisy. In a world torn by strife and conflict, the Sufis tried to bring peace and harmony.
- The most important contribution of Sufism is that it helped to develop a bond of solidarity and brotherhood between Hindu and Muslim communities. The Sufi saints are revered not only by Muslims but also by a huge number of Hindus and their tombs have become a common place of pilgrimage for both communities.

### Important Sufi Terms in India

- Sufi, Pir, Murshid – Saint
- Murid – Followers
- Khanqah – Place where Sufis lived, hospices
- Khalifa – Disciples
- Zikr – Recitation of God's name
- Tauba – Repentance
- Fanaa – Spiritual merging with the Almighty
- Urs – Death
- Sama – Musical gathering

## 2.5 BHAKTI MOVEMENT-GENESIS

### Origin

- The Bhakti movement began in the southern portions of India, particularly Tamil Nadu, between the 7<sup>th</sup> and 12<sup>th</sup> centuries, and gradually spread to the northern belt by the end of the 15<sup>th</sup> century.
- In South India, there were two major groups of Bhakti saints: Nayanars (Shiva Devotees) and Alvars (Vishnu Devotees), who preached devotion to God as a way of salvation while rejecting the austerities preached by Buddhism and Jainism. The majority of their poems were on the devotional relationship between the devotee and God.
- They spoke and wrote in vernaculars such as Tamil and Telugu so that ordinary people could read and recite them.
- In Bhakti tradition, the presence of a priest was not essential. This greatly increased the popularity of their movement.



## NOTES



- The term 'Bhakti' is derived from the Sanskrit word "bhaj," which means to share, participate in, or be a part of. Unlike sensual love, Bhakti is spiritual and refers to total devotion.
- Bhakti arose as a result of several reasons. Hinduism had grown exceedingly ceremonial, and the caste system had taken hold.
- Both Jainism and Buddhism advocated rigorous asceticism and were plagued by a lack of support.
- The Sufi movement, on the other hand, was gaining popularity due to its egalitarian beliefs and ease of prayer. People were looking for a way to satisfy their emotional and spiritual requirements.
- These reasons contributed to the rise and expansion of the Bhakti tradition within Hinduism. Bhakti saints opposed established religion and advocated for several changes.

### The two Schools of Bhakti

- The Bhakti saints were separated into two schools based on how they perceived God. One school of thought envisioned God as formless, devoid of traits or qualities. The Nirguna School of Philosophy is the name of this school of thought.
- The Saguna School, on the other hand, believed that God had a particular form, character, and positive attributes and that the god shows himself in incarnations such as Rama and Krishna.

NIRGUNA SCHOOL	SAGUNA SCHOOL
Nirguna symbolised the poet-saints who exalted God apart from all qualities or forms. They're also referred to as Monotheistic Bhakti saints.	Saguna represented poet-saints who wrote poetry glorifying a god based on qualities or form.
Nirguna's main proponents were Nanak and Kabir.	The prominent proponents of Saguna were Tulsidas, Chaitanya, Surdas, and Meera.
The Nirguna poet-saints condemned Brahmin supremacy and all caste-based traditions, as well as the practice of idolatry.	The Saguna poets favoured Brahmin domination and defended the caste system.
They valued personal encounters with god, and although calling their deity by various names and titles, their god was formless, everlasting, non-incarnate, and ineffable.	They preached a religion of submission and simple confidence in a personal god, while also encouraging the worship of idols.

<p>Their views appeared to be a fusion of three traditions: the Vaishnava concept of Bhakti, the Nanpanthi movement, and Sufism.</p> <p>Thus, despite adopting the concept of Bhakti from Vaishnavism, they gave it a Nirguna emphasis.</p>	<p>They recognise the spiritual validity of the Vedas as well as the need for a human Guru to act as a bridge between God and his devotees.</p>
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### Reasons for the rise of the Bhakti movement

- Evils in Hindu Culture: Hindu society was riddled with social oddities such as caste rigidity, irrelevant rituals and religious practises, blind faiths, and social dogmas.
- Common men, in general, had formed an aversion to these societal problems and needed a liberal form of religion in which they could identify with basic religious rituals.
- Religion's complexity: The great philosophy of the Vedas and Upanishads was extremely difficult for the common people to understand.
- They desired a simple form of worship, as well as simple religious, practices and social conventions.
- Bhakti marga was an alternative—a simple way of devotion to obtain redemption from worldly existence.

### Significance

- The Bhakti movement was founded on monotheistic ideas and largely condemned idol worship.
- The Bhakti movement was founded on the belief that the best way to connect with God is through love and worship, rather than through rituals or religious rites.
- The Bhakti reformers advocated escape from the cycle of life and death, and that salvation could only be obtained through intense devotion and confidence in God.
- They emphasised the significance of self-surrender in gaining God's happiness and grace, as well as the value of Gurus who served as mentors and preceptors.
- They taught the Universal brotherhood principle.
- They were opposed to ceremonies, pilgrimages, and fasting. They were vehemently opposed to the caste system, which segregated people based on their birth.
- They also emphasised the singing of hymns with profound devotion, and without regard for any language as sacred, they created lyrics in common people's languages.

### Textual Influences of the Bhakti Movement

- Bhakti is mentioned in ancient Indian scriptures dating back to the first millennium BCE, including the Shvetashvatara Upanishad, the Katha Upanishad, and the Bhagavad Gita.



- Apart from 'GyanMarg' and 'Karma Marg,' the Bhagavad Gita discusses 'Bhakti' as a means of attaining salvation.
- 'Bhakti' is also mentioned in the sutras. It is stated especially in the Narada Sutra and the Sandilya Sutra.

### South India

#### Bhakti Movement in South India

- Between the seventh and twelfth centuries CE, the popular Bhakti movement grew throughout south India.
- It was founded on religious equality as well as broad social engagement.
- The ShivaiteNayannars and Vaishnavaites Alvars, who propagated the Bhakti cult under the Pallavas, Pandyas, and Cholas, ignored the Jains' and Buddhists' austerities.
- They proclaimed that personal commitment to God was the only way to salvation.
- They ignored the rigidities of the caste system and used local languages to spread the message of love and personal devotion to God throughout South India.

#### Alvars

- The Alvars, which means "those steeped in God," were Vaishnava poet-saints who travelled around singing praises to Vishnu or his avatar Krishna.
- They were Vaishnavists who worshipped Vishnu or Krishna as the Supreme Being.
- There were 12 Alvars in total.
- They wrote hymns in honour of Vishnu and his avatars, which were collected in the DivyaPrabandha.
- They also lauded the 'DivyaDeshams,' which allude to the 108 Vaishnavite deities' abodes.
- Andal is the only female Alvar saint known as the 'Meera of the South.'

#### Nayannars

- They began as a congregation of 63 Tamil saints dedicated to Lord Shiva. The specifics of the saints' life are documented in the text 'Tevaram,' commonly known as the Dravida Veda.
- At the request of Chola ruler Raja Raja I, his priest began compiling the Nayyanar hymns into a series of volumes known as 'Tirumurai.' The Nayyanars come from a wide range of backgrounds.
- Brahmins and nobility were among them, but so were oil merchants and Vellalas.
- The Alvars and Nayyanars fought Brahmanical dominance as well as Jainism and Buddhism. They collaborated to provide the groundwork for India's Bhakti movement.



## North India

### Bhakti Movement in North India

- During the 12th-17th centuries CE, the Bhakti movement gained prominence in the northern portions of the country.
- The Bhakti movement in north India is sometimes thought to be a continuation of the movement that began in the south.
- Despite the parallels in the two regions' traditions, the concept of Bhakti differed according to the teachings of each of the saints.
- The expansion of Islam in India affected the northern mediaeval Bhakti movement.
- The main aspects of Islam, such as belief in one God (monotheism), equality and fraternity, and rejection of rituals and class divisions, all had a significant influence on the Bhakti movement of this age.
- The campaign also brought about some social reforms.

### Contributions of the Bhakti Movement

- The Bhakti movement was critical in bringing about much-needed religious, social, and cultural reforms.
- They advocated for an equal social order by speaking out against caste and gender prejudice.
- They espoused religious concord and universal fraternity. Some saints drew Hindus and Muslims closer together and worked to reconcile their competing interests.
- They instilled in their students the importance of purity of mind and action.
- Religion was brought to the public through the use of vernacular languages in their teachings.
- This resulted in the expansion and development of vernacular languages and literature.
- A lot of works, for example, were created in Hindi, Marathi, and Gujarati. The Bhakti saints were passionately opposed to the priests' prescribing of intricate ceremonies.
- Rather than rituals, a personal connection with God through bhajans and kirtans became the most popular form of devotion.

The Bhakti movement was a historical religious movement in medieval Hinduism that sought to bring religious reforms to all strata of society by using a devotion to achieve salvation. The Bhakti movement evolved regionally around various gods and goddesses, with some sub-sects including Vaishnavism (Vishnu), Shaivism (Shiva), and Shaktism (Shakti goddesses), and Smartism. The Bhakti movement preached in local languages for the message to reach the masses. Many poet-saints inspired the movement, championing a wide range of philosophical positions ranging from theistic to agnostic. The Bhakti movement empowered the underprivileged and engendered the growth of vernacular literature in India.



## 2.6 DEVELOPMENT TEACHINGS OF KABIR

It was sometime in the mid-15th century that the poet-saint Kabir Das was born in Kashi (Varanasi, Uttar Pradesh). The details about the life of Kabir are shrouded in uncertainty. There are differing opinions, contrasting facts and multiple legends about his life. Even sources discussing his life are scanty. The earliest sources include the Bijak and Adi Granth. Others are Nabhaji by Bhakta Mal, Dabistan-i-Tawarikh by Mohsin Fani and Khajinat al-Asafiya.

It is said that Kabir was conceived miraculously. His mother was a devout Brahmin widow who had accompanied her father on a pilgrimage to a famous ascetic. Impressed by their dedication, the ascetic blessed her and told her she would soon bear a son. After the son was born, to escape dishonour (as she was not married), Kabir's mother abandoned him. Young Kabir was adopted by Nima, the wife of a Muslim weaver. In another version of the legend, the ascetic assured the mother that the birth would be in an unusual manner and so it was, Kabir was born out of the palm of his mother! In this version of the story too, he was later adopted by the same Nima.

When people started doubting and questioning Nima about the child, the newly born miraculously proclaimed in a firm voice, "I was not born of a woman but manifested as a boy...I have neither bones, nor blood, nor skin. I reveal to men the Shabda (Word). I am the highest being..."

One can see similarities between the story of Kabir and biblical legends. Questioning the veracity of these legends would be a futile task. We would need to explore the idea of legends themselves. Fantasies and myths are not characteristic of ordinary life. The fate of the ordinary man is oblivion. Flowery legends and supernatural acts are associated with extraordinary lives. Even if Kabir was not a virgin birth, these legends reveal that he was an extraordinary human being and hence an important person.

By the standard of the times he was living in, 'Kabir' was an unusual name. It is said he was named by a Qazi who opened the Qur'an several times to find a suitable name for the child and each time ended up on Kabir, meaning 'Great,' used for none other than the God, Allah Himself.

"Kabiratu hi kabirutu tore naam Kabir  
Ram ratan tab paiyejadpahiletajahisarir

Thou art great, you are the same, your name is Kabir  
The jewel Ram is found only when the bodily attachment is renounced.

In his poems, Kabir calls himself a julaha and kori. Both mean weavers, belonging to a lower caste. He did not associate himself completely with either Hindus or Muslims.

Jogi gorakhgorakhkarai, Hind ram nauccharai  
Musalmankaheekkhudai, kabira ko swami ghatghatrahiyosamai."

Kabir did not undertake any formal education. He was not even trained as a weaver. While his poems abound with weaving metaphors, his heart was not fully into this profession. He was on a spiritual journey to seek the Truth which is manifested in his poetry.

“Tanana bunanaSabhutajyohai Kabir  
Hari ka naam likhiliyosarir

Kabir has renounced all spinning and weaving  
The name Hari is imprinted all over his body.”

To satiate his spiritual quest, he wanted to become the chela (disciple) of Ramananda, a famed saint in Varanasi. Kabir felt that if he could somehow know the secret mantra of his teacher, his initiation would follow. Saint Ramananda used to visit a certain ghat regularly in Varanasi. When Kabir saw him approaching, he lay down on the stairs of the ghat and was struck by Ramananda who out of shock gasped the word ‘Ram.’ Kabir found the mantra and he was later accepted as a disciple by the saint.

From Khajinat al-Asafiya, we find that a Sufi pir, Shaikh Taqqi was also the teacher of Kabir. Sufi influence is also quite apparent in Kabir’s teaching and philosophy. There is a locality named Kabir Chaura in Varanasi which is believed to be the place where he grew up.

Kabir eventually married a woman named Loi and had two children, a son, Kamal and a daughter Kamali. Some sources suggest that he married twice or he did not marry at all. While we do not have the luxury of establishing these facts about his life, we do have insights into the philosophy propagated by him through his poems.

Kabir was deeply concerned with the spiritual. In the Dabistan of Mohsin Fani and Ain-i-Akbari of Abul Fazl, he is mentioned as a muwahid or believer in one God. Prof. Hazari Prasad Dwivedi in the foreword of the book, ‘Kabir,’ by Prabhakar Machwe informed that Kabir was a devotee of Ram but not as an incarnation of Vishnu. For him, Ram is beyond any personal form or attributes. Kabir’s ultimate goal was one absolute God who is formless, without attributes, who is beyond time and space, beyond causation. Kabir’s God is knowledge and bliss. His God is the Shabda or the Word.

“Jake munhmathanahin  
Nahinrupak rap  
Phup vas tepatla  
Aisa tat anup.”

Who is without face or head or symbolic form, subtler than the flower’s fragrance, such an essence is He?

Kabir seems to be deeply influenced by Upanishadic non-dualism and Islamic monism. He was also guided by the Vaishnava Bhakti tradition which stressed complete surrender toward God.

He did not acknowledge distinctions based on caste.

A story goes that one day while some Brahmin men were taking a dip in the holy water of Ganga to expiate their sins, Kabir filled his wooden cup with its water and offered it to the men to drink. The men were quite offended at being offered water from a lower caste man to which he replied, “If the Ganges water cannot purify my cup, how can I believe that it can wash away my sins.”



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Not just caste, Kabir spoke against idol worship and criticised both Hindus and Muslims for their rites, rituals and customs which he thought were futile. God can be achieved only through complete devotion, he preached.

“Log aisebavare, pahanpujan jai  
Gharkichakiyakahenapujejehi ka peesakhai

People are such fools that they go to worship the stones  
Why don't they worship the stone which grinds for them the flour to eat.”

All these ideas emerge in his poetry. One cannot separate his spiritual experience and his poems. He was not a conscious poet. It is his spiritual quest, his ecstasy and agony which he conveyed in his poems. Kabir is an unusual poet by all means. In the 15th century, when Persian and Sanskrit were predominant North Indian languages, he chose to write in colloquial, the regional language. Not just one, his poetry is a mixture of Hindi, Khari Boli, Punjabi, Bhojpuri, Urdu, Persian and Marwari.

Even though details about Kabir's life are scanty, his verses have survived. He is a man known for and by his poems. An ordinary man whose poems have survived over centuries is a testimony to the greatness of his poetry. Even though orally transmitted, Kabir's poetry is known today because of its simple language and the depth of spiritual thought and experience it is imbued with. Many years later after his death, his poems were committed to writing. He wrote two lined Doha (couplet) and longer pads (songs) which were set to music. Kabir's poems are written in a simple language yet they are difficult to interpret as they are interspersed with complicated symbolism. We find no commitment to any standardised form or metre in his poems.

“Maatikahekumhar se tukyunraundemohe  
Ek din aisaaayega main raundungitohe

Clay says to the potter, why do you stamp on me  
One day will come when I will trample you (after death)”

Kabir's teachings influenced many individuals and groups spiritually. Guru Nanak Ji, Dadu of Ahmedabad who founded the DaduPanth, and Jiwan Das of Awadh who started the Satnami sect are some of those who quote Kabir Das in their spiritual guidance. The largest group of followers are the people of Kabir Panth ('the Path of Kabir') who consider him a guru guiding them towards salvation. Kabir Panth is not a separate religion but a spiritual philosophy.



Kabir had travelled widely in his life. He lived a long life. Sources reveal that his body had become so infirm that he could no longer play music in praise of Ram. During the last moments of his life, he had gone to the city of Maghar (Uttar Pradesh). The Bhakti movement began in the southern portions of India, particularly Tamil Nadu, between the 7th and 12th centuries, and gradually spread to the northern belt by the end of the 15th century.

- In South India, there were two major groups of Bhakti saints: Nayanars (Shiva Devotees) and Alvars (Vishnu Devotees), who preached devotion to God as a way of salvation while rejecting the austerities preached by Buddhism and Jainism. The majority of their poems were on the devotional relationship between the devotee and God.

The Bhakti movement was a historical religious movement in medieval Hinduism that sought to bring religious reforms to all strata of society by using a devotion to achieve salvation. The Bhakti movement evolved regionally around various gods and goddesses, with some sub-sects including Vaishnavism (Vishnu), Shaivism (Shiva), Shaktism (Shakti goddesses), and Smartism

It was sometime in the mid-15<sup>th</sup> century that the poet-saint Kabir Das was born in Kashi (Varanasi, Uttar Pradesh). The details about the life of Kabir are shrouded in uncertainty. There are differing opinions, contrasting facts and multiple legends about his life. Even sources discussing his life are

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As per a legend, after his death, there arose a conflict between Hindus who wanted to cremate his body and Muslims who wanted to bury it. In a moment of miracle, flowers appeared beneath his shroud, half of which were cremated at Kashi and half buried at Maghar. Certainly, Kabir Das died in Maghar where his grave is located.

“Benares has been left by me and my intellect has become little  
My whole life was lost in Shivpuri, at the time of death I have arisen and come to Maghar.

Oh my, King, I am a Bairagi and Yogi.

when dying, I am not grieved, nor separated from Thee.

The mind and breath are made by the drinking gourd, the fiddle is constantly prepared

The string has become firm, it does not break, unbeaten the fiddle sounds.

Sing, sing, O bride, a beautiful song of blessing

King Ram, my husband, has come to my house.”

**(Adi Granth: Translation from ‘Kabir and Kabir Panth’ by G.H. Westcott)**

## **2.7 DEVELOPMENT TEACHINGS OF MEERA**

Mirabai was a 16th century Rajasthani princess, a devotional songwriter, poet and a mystic who stood against the conventions of her times to voice her spiritual devotion to Krishna. As is the case with most ascetic figures, there are several versions of who Mira



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was and it is thus difficult to ascertain what parts of the legend are historically accurate and which are exaggerations and folklore.

Her influence on Bhakti poetry has been profound and innumerable devotional poems and songs (Padas & Bhajans) are attributed to Mirabai/Meerabai. She is popularly called and often regarded as the incarnation of Radha, the Hindu deity.



Her biography is also very fluid historically but it is generally believed that she was born in 1496 A.D. in the village Kurkhi, near Merta in Rajasthan. Her father was Ratan Singh Rathore and her grandfather was the famous Dudaji of Merta. The Rathores were devotees of Vishnu and Mira grew up amidst Vaishnava influence.

A famous anecdote often cited is that when Mira was just four years old, she witnessed a marriage procession. She saw the bridegroom and asked her mother, "Who is my bridegroom?" Mira's mother in jest pointed towards the image of Lord Krishna and said, "Mira, Krishna, the most handsome, is your bridegroom".

Mira, however, did not think of this as a mere joke and began to love the idol of Krishna as her consort and spent most of her time with the idol. When she was a teenager, as per custom, Mira's marriage was arranged with Rana Kumbha/Bhoj Raj of Chittorgarh. Mira's mother-in-law tried to impose on her to worship Durga as was the custom in their family, but she was completely devoted to Krishna.

Once Rana Kumbha's sister Udabai told him that Mira was in love with someone else. She added that Mira went to meet him in the guise of serving Krishna at the temple. Enraged, Rana Kumbha broke open the door and rushed inside the temple one night, only to find Mira alone talking to the idol.



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Mirabai was persecuted in various ways by Rana and his relatives, more so after he died in battle and she became a widow. Folklore has it that once a cobra was sent in a basket to her wrapped in a garland of flowers. But when she opened the basket there lay an idol of Krishna with the garland. She was sent a cup of poison as an offering. She offered it to Lord Krishna first as was her habit and then drank it; it didn't harm her at all.

Popular folklore also has it that tortured continuously by her husband's relatives, she wrote a letter to another great devotional poet of her time, Tulsidas, for advice. Tulsidas is said to have suggested that she must abandon those who do not understand her belief even though they might be her dearest relatives and that she must put her relationship with God above all other relationships.

It is also believed that after hearing about her spreading fame as a special devotee, Akbar and Tansen visited Chittor in disguise to hear Mira's devotional songs. Akbar was so moved that he gave a precious necklace as an offering. The secret visit didn't remain a secret for long and when Rana came to know about it, Mira was told to drown herself in the river for revealing herself to a Mughal and thus bringing a huge disgrace to their family.

Mira soon left for Vrindavan, the destination for widows. The erstwhile princess and royal wife happily led the life of a hermit – writing poems, engaging in religious discourse and interacting with devotees. Her popularity as a singer and preacher is believed to have peaked during this period.

She spent her last days at Dwarka. In 1547, Mirabai was said to have died. According to folklore, she merged into the idol of Krishna and became one with him, as there is a huge lack of information about her actual physical death. A Meera Memorial Trust known as Meera Smrithi Sansathan in the Chittorgarh district administration organises an Annual Meera Mahotsav or Sharad Purnima, celebrating the birth anniversary of this great woman saint.



### Subversion in poetry and life

Mirabai's devotional poetry was only one of the most evident ways of her subversion. During the early 17th century, women were considered subordinate to men in spiritual worth and were meant to assist men in their world as well as religious pursuits.

Women were not even considered an individual in their own right and were bound to exist only to serve men. All the other prominent Bhakti movement poets were men. Mirabai defied not only the creative canon but showed open disregard for popular contemporary customs of Rajput clans. She refused to commit Sati to the death of her husband, insisting that her true spouse was forever Krishna. In one of her poems, she wrote:

“Sati nahosyangirdhargansyamhara man mohoghanasami”  
(I will not commit Sati; my heart and soul belong to Ghanshyam)

She did not follow any of the other customs that Rajputs valued. She visited the temple and danced and sang in public, contrary to purdah/ghoonghat practised by other royal ladies. Overstepping the upper caste exclusiveness expected from a Rajput princess, she also freely mixed with other worshipers regardless of their gender or caste.

It is also believed that she accepted Saint Ravidas as her guru, who was part of the then 'untouchable' caste of leather workers. Some scholars believe that Mirabai herself wrote about two hundred songs and poems. But most of these were preserved through oral tradition, leading to the ambiguity about which were her original compositions and which were adaptations and additions by her followers.



Mirabai was unique among the poet-saints of the Bhakti movement owing to her socio-economic background as well as her gender. Born a princess, she opted for the life of a mendicant and wanderer living a life of austerity and poverty to be spiritual.

### Mirabai and canon

Mirabai belongs to a long, rich tradition of song poems dedicated to Krishna, founded by the famous thirteenth-century poet Jayadeva. His epic Gita Govinda was the model for writing Bhakti poetry.

In the book *Songs of the Saints of India*, John Stratton Hawley says about Mirabai: "... she fired the imagination with her fearless defiance... the only one of her gender to have earned a place on the honour roll of north India Bhakti saints, she exerts a fascination that none of her male counterparts can match".

In another song, she addresses the Rana:

“Tharadesamein Rana saadhnahinchhe, log base sab kudo  
(in your kingdom Rana, the people are all garbage)

Gehnagaanthi Rana hum sab tyaga, tyagakarrochuudo  
(I have renounced all jewellery and finery, even my wedding bangles)

Kajal teeki hum sab tyagya, tyagyahaibandhan judo  
(I have renounced all makeup and stopped dying my hair too)”

This defiant image of a woman saint who openly walks the street with no shame or fear of authority is one of the most subversive images of royal women in those times. “Mirabai accomplished the impossible in her poetry; by making it an instrument of rebellion through a perfect blend of asceticism and aesthetics”.

Her life has immense relevance today because her courageous story can find parallels in the lives of contemporary women who still have to fight opposition from families and society to live an independent and creative public life. Even today, we put a lot of pressure on single women to marry and devote their lives to domestic duties. Widows and divorcees are still not considered at par with “saubhagyavati” married women. Mirabai is the beacon for those who want to make their own choices and stick to them, whatever the social consequences.

## **2.8 CHAPTER SUMMARY**

Bhagavan Adi Shankaracharya is considered to be the ideal Sannyasi. It is commonly accepted that he lived about thousand two hundred years ago though historical sources indicate that he lived in an earlier period. In essence, the individual is not different from Brahman. Thus, by the statement “Brahma Satyam JaganMithya, JeevoBrahmaiva Na Para” he condensed the essence of the voluminous scriptures. Shankaracharya challenged various eminent scholars and leaders of various religious sects in vigorous disputes.

They championed their interpretations of the scriptures but the prodigious boy sage was easily able to overcome all of them and make them understand the wisdom of his teachings. These men of stature then accepted Shankaracharya as their guru. He composed 72 devotional and meditative hymns like Soundarya Lahari, Sivananda Lahari, Nirvana Shalkam, and ManeeshaPanchakam.

Sufism is a mystical form of Islam, a school of practice that focuses on the spiritual search for God and shuns materialism. It is a form of Islamic mysticism which stresses asceticism. There is a lot of emphasis on love and devotion toward God.



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Pir has great importance in Sufism. Pir is the one who takes the seeker to God. A Sufi seeker cannot achieve anything without a spiritual master. Seeker always sees his Pir like God. Before being initiated into this religion, a person has to make certain vows in front of the Pir. Sufism was a liberal reform movement within Islam. It had its origin in Persia and spread into India in the 11th century. Most of the Sufis (mystics) were persons of deep devotion who disliked the display of wealth and degeneration of morals following the establishment of the Islamic empire. The Chisti order was established in India by Khwaja Muin-ud-din Chisti (also known as Gharib Nawaz) around c.1192 CE.

The Bhakti movement began in the southern portions of India, particularly Tamil Nadu, between the 7<sup>th</sup> and 12<sup>th</sup> centuries, and gradually spread to the northern belt by the end of the 15<sup>th</sup> century.

The Bhakti movement was a historical religious movement in medieval Hinduism that sought to bring religious reforms to all strata of society by using a devotion to achieve salvation.

The Bhakti movement evolved regionally around various gods and goddesses, with some sub-sects including Vaishnavism (Vishnu), Shaivism (Shiva), and Shaktism (Shakti goddesses), and Smartism. The Bhakti movement preached in local languages for the message to reach the masses. Many poet-saints inspired the movement, championing a wide range of philosophical positions ranging from theistic to agnostic. The Bhakti movement empowered the underprivileged and engendered the growth of vernacular literature in India.

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Mirabai was a 16<sup>th</sup> century Rajasthani princess, a devotional songwriter, poet and a mystic who stood against the conventions of her times to voice her spiritual devotion to Krishna. As is the case with most ascetic figures, there are several versions of who Mira was and it is thus difficult to ascertain what parts of the legend are historically accurate and which are exaggerations and folklore. She did not follow any of the other customs that Rajputs valued. She visited the temple and danced and sang in public, contrary to purdah/ghoonghat practised by other royal ladies. Overstepping the upper caste exclusiveness expected from a Rajput princess, she also freely mixed with other worshipers regardless of their gender or caste.

Mirabai was unique among the poet-saints of the Bhakti movement owing to her socio-economic background as well as her gender. Born a princess, she opted for the life of a mendicant and wanderer living a life of austerity and poverty to be spiritual. This defiant image of a woman saint who openly walks the street with no shame or fear of authority is one of the most subversive images of royal women in those times. "Mirabai accomplished the impossible in her poetry; by making it an instrument of rebellion through a perfect

blend of asceticism and aesthetics". Mirabai is the beacon for those who want to make their own choices and stick to them, whatever the social consequences.

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## 2.9 REVIEW QUESTIONS

### SHORT ANSWER TYPE QUESTIONS

1. Briefly describe the Main principles of Sufism.
2. List the contributions of the Bhakti Movement in brief.
3. Who is 'Pir' in Sufism? What is the importance of Pir in Sufism?
4. Who was Meerabai? Give her contributions to the Bhakti Movement.
5. Give some insights into Kabir's teachings and influence on people.

### LONG ANSWER TYPE QUESTIONS

1. State the reasons for the rise of the Bhakti Movement in detail.
2. Differentiate between the two schools of bhakti in detail.
3. What do you understand by Sufism? What was the impact of Sufism?
4. List the four most popular Silsilas of Sufism in detail.
5. Give some insights into the life of Bhagavan Adi Shankaracharya.

## 2.10 MULTIPLE CHOICE QUESTIONS

1. **Who founded the four maths (i.e. monasteries') in the four corners of India?**
  - a. Shankaracharya
  - b. Ramanujan
  - c. Bhaskaracharya
  - d. Madhavacharya
2. **Which philosophy is called Advaita?**
  - a. Shankaracharya
  - b. Ramanujan
  - c. Bhaskaracharya
  - d. Madhavacharya
3. **The mystic poet Mirabai was?**
  - a. A Rajput noble woman who never married
  - b. From a Gujrati royal family married to a Rajput
  - c. The daughter of a priest from Madhya Pradesh
  - d. One of the wives of the Rajput rulers
4. **Which one of the following terms were used by the Sufis for the successor nominated by the teacher of a particular order or Silsila?**
  - a. Pir
  - b. Murid
  - c. Khalifah
  - d. Khanqah



5. **The famous bhakti saint who belonged to the royal family of Mewar was?**
  - a. Chaitanya
  - b. Meerabai
  - c. Andal
  - d. Ramabai
6. **Kabir was a disciple of**
  - a. Nanak
  - b. Ramanuj
  - c. Shankaracharya
  - d. Ramananda
7. **The Sufi philosophy is primarily based on the concept of which the following?**
  - a. Unity with beloved
  - b. Unity with god
  - c. Unity with universe
  - d. None of the above
8. **In Sufi philosophy, the term Wali' refers to one of the following?**
  - a. Teacher
  - b. Beloved
  - c. Friend
  - d. Servant
9. **What is silsilahs of the Sufis?**
  - a. Religious order
  - b. Spiritual genealogy
  - c. Chain, link, and connection often used in various senses of lineage
  - d. All of the above
10. **Who among the following Sufi Saint was the disciple of Baba Farid and was responsible for making Delhi an important centre of the Chishti silsilah?**
  - a. Moinuddin Chishti
  - b. Abu IshaqShami
  - c. Nizamuddin Aulia
  - d. ÁmirKhusru

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# **REFORMS AND DEVELOPMENT DURING INDIAN RENAISSANCE**

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**STRUCTURE**

- 3.1 Learning Objective
- 3.2 Introduction
- 3.3 Origin and Growth of Sikhism
- 3.4 Indian Renaissance
- 3.5 Raja Ram Mohan Roy
- 3.6 Swami Dayanand
- 3.7 Chapter Summary
- 3.8 Review Questions
- 3.9 Multiple Choice Questions





### 3.1 LEARNING OBJECTIVE

**After completing this unit, students will be able to:**

- Know about the origin and development of Sikhism
- Learn about Raja Rammohan Roy
- Know about Swami Dayanand

### 3.2 INTRODUCTION

Sikh religion has its origin in the land of Punjab. It is the youngest of the major religions in the world. This religion was an attempt to reform Hinduism and Islam. It believes in the idea of monotheism and its roots can be traced back to the tradition of Sant and Sufis. Encyclopedia of religion defines it as a religion of Sikhs who live in Punjab and adjoining areas. Its prominent character is the concept of brotherhood based on religion, not on race or ethnicity. The word 'Sikh' is derived from Sanskrit 'Shishya' means 'disciple'. A.S. Sethi claims that the word is 'Sekho' which means a person who is dedicated to truth.

Sikhs follow ten Gurus beginning with Guru Nanak and ending with Guru Gobind Singh. In 1708, after the death of Guru Gobind Singh, personal Guruship ended. From there onward, the Sikhs revered the Adi Granth (Holy Book of the Sikhs) as their Guru. Sikh uses two words interchangeably; one is Sikh and the other is Singh. Loehlin observes that "Sikh means learner and Singh means Lion. He believes that these two terms aptly describe the difference between them. The Unity of God, the brotherhood of man, rejection of caste and the futility of idol worship were the main tenants of the preaching of Nanak. Nanak tried to unite both Hindus and Muslims into one brotherhood. Nanak's main claim/utterance was "There is no Hindu; there is no Mussalman."

Then you'll learn about the Indian Renaissance which is generally marked as the pre-political phase of the anti-colonial struggle, a period when Indians were mainly engaged in social and cultural preparation for participation in the more "progressive" and "radical", political programme. The social and religious movements, popularly termed the renaissance, which preceded the political struggles, are considered a necessary precursor to the coming of nationalism. Hence, nationalism is conceptualized as a natural outcome of the renaissance.

#### **Indian Renaissance:**

The beginning of modernity was heralded by the onset of the social and religious reforms, which is popularly called the renaissance, following the European experience. Its beginning is traced to the efforts of Raja Ram Mohan Roy in Bengal to ameliorate the conditions of the life of women and reform religious practices. In north India, it took root in the activities of Dayananda Saraswati and Maharashtra in the PrarthanaSamaj founded by M.G. Ranade and in Andhra Pradesh the movement was initiated by Viresalingam. A defining feature of all these movements was that they were all upper caste-class phenomena and catered to meet the social and spiritual demands of the newly emerging middle class.

Raja Ram Mohan Roy the founder of the Brahma Samaj (one of the first Indian socio-religious reform movements) was a great scholar and an independent thinker. He was a

religious and social reformer and is known as the ‘Father of Modern India’ or ‘Father of the Bengal Renaissance.

Afterwards, you’ll learn about Dayanand Saraswati who was the first person in Modern India to give the slogan of Swarajya as “India for Indians.” The slogan, “India for Indians” was given in the year in 1876. During the freedom struggle, Bal Gangadhar Tilak popularly known as Lokmanya Tilak had also given a similar slogan- “Swarajya is my birthright and I shall have it!”



Dayanand Saraswati wrote a book titled, Satyarth Prakash. The meaning of Satyarth Prakash is- The Light of Meaning of the Truth. The book Satyarth Prakash was subsequently revised by Swami Dayanand Saraswathy in 1882. The major portion of the book is related to his reformist views and the last three chapters make a case for a comparative study of different religious faiths.

Dayanand Saraswati founded a movement Arya Samaj on April 7, 1875, in Bombay (now Mumbai). The Arya Samaj, which means “Noble Society” was an Indian religious movement. It has a great contribution to social and religious changes in 19th century India as well as a positive effect on the Indian general conscience. The movement was to promote the values and practices based on the infallibility of the Vedas.

### 3.3 ORIGIN AND GROWTH OF SIKHISM

Sikhism was born in the Punjab area of South Asia, which now falls into the present-day states of India and Pakistan. The main religions of the area at the time were Hinduism and Islam. The Sikh faith began around 1500 CE when Guru Nanak began teaching a faith that was quite distinct from Hinduism and Islam. Nine Gurus followed Nanak and developed the Sikh faith and community over the next centuries.

#### Who was Guru Nanak?



Guru Nanak was born in 1469 in Talwandi, a place now renamed Nankana Sahib, in the state of Punjab in present-day Pakistan. His parents were Hindus and they were Khatri by caste, which meant that they had a family tradition of account-keeping. The name ‘Nanak’, like Nanaki, his sister’s name, may indicate that they were born in their mother’s parents’ home, known in Punjabi as their nanake. Guru Nanak’s wife was called Sulakhani and she bore two



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sons. Until a life-changing religious experience, Nanak was employed as a storekeeper for the local Muslim governor.

One day, when he was about thirty, he experienced being swept into God's presence, while he was having his daily bath in the river. The result was that he gave away his possessions and began his life's work of communicating his spiritual insights. This he did by composing poetic compositions which he sang to the accompaniment of a rabab, the stringed instrument that his Muslim travelling companion, Mardana, played. After travelling extensively Guru Nanak settled down, gathering a community of disciples (Sikhs) around him, in a place known as Kartarpur ('Creator Town').

A portrait of Guru Nanak (1469–1539), the first Sikh Guru, Durgashankar Pathak, Sarvasiddhāntattvacūḍāmaṇi (Crest-jewel of the Essence of all Systems of Astronomy), 19th century, traditional gouache and gold on paper (The British Library).

Guru Nanak's poems (or shabads) in the Guru Granth Sahib (scripture) give a clear sense of his awareness of there being one supreme reality (ikoankar) behind the world's many phenomena. His shabads emphasise the need for integrity rather than outward displays of being religious, plus the importance of being mindful of God's name (nam) and being generous to others through dan (pronounced like the English word 'darn') i.e. giving to others. His poems are rich in word pictures of animals and birds and human activities such as farming and commerce.

The British Library holds several lithographs and manuscripts of much-loved stories of Guru Nanak's life; these include the Vilaitvali Janam-Sakhi and the more famous, beautifully illustrated B40 Janam-Sakhi. (The word 'Janam' means birth and 'Sakhi' means testimony or evidence.) Some of the events recounted in the Janam-Sakhi are miracles, even though Guru Nanak and his successors criticised miracle-working. The stories are written in such a way as to glorify the Guru; the anecdotes often convey a deeper message: for instance, when Nanak asked a rich man to take a needle to heaven for him, so showing the futility of accumulating wealth.

Guru Nanak is seated under a tree with his travelling companion Mardana; standing before them is a rich money-lender whom the Guru had entrusted with a needle, requesting that it be returned to him in heaven. Having understood the futility of amassing wealth, the money-lender is shown with hands joined in supplication as he begs for the Guru's forgiveness. Janam-sākhī, 1733 C.E.

Guru Nanak's importance results not just from his inspirational teaching but also from the practical basis he provided for a new religious movement: he established a community of his followers in Kartarpur and he appointed a successor, Guru Angad, based on his devoted service. Guru Nanak is respected as 'Baba Nanak' by Punjabi Muslims as well as by Sikhs and Punjabi Hindus.

Each year Sikhs celebrate their birthday on the day of the full moon in November. Like other gurpurabs (festivals commemorating a Guru) it is marked by an Akhand path (pronounced like 'part'), a 48-hour, continuous, complete reading of the Guru Granth Sahib which ends on the festival morning. Commemorative events in 2019 celebrated the 550th anniversary of Guru Nanak's birth.

### Politics of the time of Nanak

During the time of Nanak's birth, the reigning dynasty was the Lodis and Sultan Bahlul Lodi (1451-89) who reigned that time. The Encyclopedia Americana states "When Nanak began teaching in 1499 there was almost complete lawlessness under the weak Lodi dynasty and the government was taking active measures to repress Hinduism. Nanak's doctrines in large part were a response to these chaotic conditions". Therefore, Guru Nanak appeared at the juncture when both Hinduism and Islam were being corrupted by their religious authorities.

And at this juncture, Guru Nanak propounded the Sikh religion. Development of Sikh religion Regarding the development of Sikhism, McLeod states that the beginning period of Sikhism started with Guru Nanak and ended with the death of the tenth Guru Gobind Singh in 1708. This period was of fundamental importance because three important events happened during this period. First The first one was the formal engagement of a successor by Guru Nanak to the leadership of the community.

Second: The second important event of the period was the compilation of the authentic canonical Scripture, **Adi Granth**(First Book) by the fifth Guru Arjan Dev. Third: The third one was the founding of the Khalsa (Pure) in 1699 by Guru Gobind Singh. Phases of Sikh Religion: Dhillon divided the development of Sikhism into two phases. The "first in the sixteenth century when the faith originated; second in the seventeenth century when it blossomed and finally became the third entity among the Hindus and Muslims.

Guru Nanak was succeeded by nine Guru:	
Angad	1504 - 52 (Guru 1539 - 52)
Amar Das	1479-1574 (Guru 1552 - 74)
Ram Das	1534 -1581 (Guru 1574 - 81)
Arjun Dev	1563 - 1606 (Guru 1581-1606)
Hargobind	1595 - 1644 (Guru 1606 - 1644)
Har Rai	1630 - 1661 (Guru 1644 - 1661)
Har Krishan	1656 - 64 (Guru 1661 - 1664)
Tegh Bahadur	1621 - 1675 (Guru 1664 - 1675)
Govind Singh	1666 - 1708 (Guru 1675 - 1708)

### What is the concept of Guru in Sikhism?

At first, Nanak was called 'Baba Nanak', with 'Baba' being an affectionate term, like 'grandfather', for an older man. These days he is better known as Guru Nanak. Just as the word 'Sikh' means learner, so 'Guru' means teacher. Sikhs explain 'Guru' as meaning 'remover of darkness. The Gurmukhi script that is used for the Punjabi language has no capital letters, but in English, the correct practice is to use a capital 'G' for Guru in the Sikh sense.

There have been just ten human Gurus. Their lives spanned the period from Nanak's birth in 1469 to the passing away of Guru Gobind Singh in 1708. Since then the Sikhs' living Guru has been the Guru Granth Sahib, the sacred volume of scripture. The Guru Granth Sahib is much more than a book: it is believed to embody the Guru as well as contain



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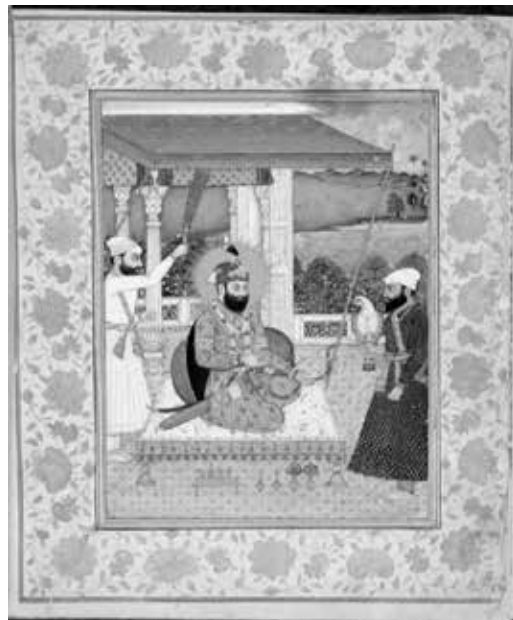


compositions by six of the ten Gurus. The preeminent Guru (Nanak's Guru) is God, whose many names include 'Satguru' (the true Guru) and 'Waheguru' (a name which began as an exclamation of praise).

Sikhs believe that all ten human Gurus embodied the same spirit of Guruship and that their different styles were appropriate to the differing circumstances in which they lived. Guru Nanak's first four successors, Guru Angad Dev, Guru Amar Das, Guru Ram Das and Guru Arjan Dev, were also poets. Their compositions, together with Guru Nanak's, became the basis of the Guru Granth Sahib. While their spiritual emphasis seamlessly continued Guru Nanak's, each made a distinctive contribution to Sikh community life. Guru Angad formalised the Gurmukhi script in which the scripture is written. It was almost certainly developed from the shorthand that accountants used for keeping their accounts, as a simpler version of the script that is still used for the older language of Sanskrit.

Guru Amar Das made the langar a key feature of Sikh life: a shared vegetarian meal eaten by people of all ranks sitting together regardless of their social status. His other innovations included setting up a Sikh place of pilgrimage and appointing preachers to lead local Sikh congregations. His son-in-law and successor, Guru Ram Das appointed stewards-cum-missionaries to organise worship and collect offerings and he started the settlement which in due course was renamed Amritsar. Its name, meaning the pool of immortality, referred to the pool associated with the temple, Harmandir Sahib, that was completed in the time of the fifth Guru, Guru Arjan Dev. In 1604 Guru Arjan Dev installed in Harmandir Sahib the volume of scripture, his compilation of the poems of the first five Gurus plus works by other spiritual poets such as Kabir.

Guru Arjan Dev is also remembered as the first Sikh martyr. Following his death, the sixth Guru, his son Har Gobind, became a military leader. Similarly, the tenth Guru, Guru Gobind Rai, whose father Guru TeghBahadar is also remembered as a martyr, assumed a high military profile. The seventh, eighth and ninth Gurus, Guru Har Rai, Guru Har Krishan and Guru TeghBahadar, were not military leaders – in fact, Guru Har Krishan passed away as a child. Guru TeghBahadar championed the brahmins of Kashmir who had appealed to him for help. He was put to death when he refused to become a Muslim.



According to tradition, Guru Gobind Rai became Guru Gobind Singh in 1699, when he called his followers together and initiated five men who volunteered their lives for him. These five (known as panjpiare or five beloved ones), and all Sikhs who have been initiated similarly in the years since, make up the Khalsa, the community that owes its allegiance to the Guru. Guru Gobind Singh received the Amrit (holy water of initiation) from the panjpiare and, like them, took the name 'Singh' (lion) in place of his earlier name.

A portrait of Guru Gobind Singh (1666–1708), the last in a lineage of ten human Gurus under which Sikhism flourished. Durgashankar Pathak, *Sarvasiddhāntattvacūḍāmaṇi* (Crest-jewel of the Essence of all Systems of Astronomy), 19<sup>th</sup> century (The British Library)

Khalsa initiates (known as amritdhari Sikhs) accept a daily discipline which includes having five identifying marks (the 'five Ks'): kes (hair i.e. not allowing hair or beard to be shortened or removed), kirpan (sword), kachha (shorts – usually nowadays worn under one's outer clothing), kangha (comb) and kara (iron or steel bangle). Female initiates take the name 'Kaur' (literally 'prince'). In practice, many Sikh parents give their children the names 'Singh' and 'Kaur', so these names do not mean that someone has been initiated.

Guru Gobind Singh incorporated his father, Tegh Bahadar's, hymns into the Sikh scripture. Shortly before his death, he instructed Sikhs to regard the Granth (volume) as their Guru – hence its respectful title, Guru Granth Sahib. Guru Gobind Singh himself was a poet and his compositions are in another volume, the Dasam Granth.

### **Militarization of the Sikhs**

Sikhism was well established by the time of Guru Arjan, the fifth Guru. Guru Arjan completed the establishment of Amritsar as the capital of the Sikh world and compiled the first authorized book of Sikh scripture, the Adi Granth. However, during Arjan's time Sikhism was seen as a threat by the state and Guru Arjan was eventually executed for his faith in 1606.

The sixth Guru, Hargobind, started to militarise the community so that they would be able to resist any oppression. The Sikhs fought several battles to preserve their faith. The Sikhs then lived in relative peace with the political rulers until the time of the Moghal Emperor, Aurangzeb, who used force to make his subjects accept Islam. Aurangzeb had the ninth Guru, Tegh Bahadur, arrested and executed in 1675.

### **The Khalsa**

The tenth Guru, Gobind Singh, recreated the Sikhs as a military group of men and women called the Khalsa in 1699, with the intention that the Sikhs should forever be able to defend their faith. Gobind Singh established the Sikh rite of initiation (called khandey di pahul) and the 5 Ks which give Sikhs their unique appearance. Gobind Singh was the last human Guru. Sikhs now treat their scriptures as their Guru.

### **After the Gurus**

The first military leader of the Sikhs to follow the Gurus was Banda Singh Bahadur. He led a successful campaign against the Mughals until he was captured and executed in 1716. In the middle of the century the Sikhs rose again, and over the next 50 years took over more and more territory.

In 1799 Ranjit Singh captured Lahore, and in 1801 established Punjab as an independent state, with himself as Maharaja. He proved an adept ruler of a state in which Sikhs were still in a minority. Although a devout Sikh, he took part in religious acts with Muslims and Hindus as well.

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### **Defeated by the British**

After Ranjit Singh died in 1839 the Sikh state crumbled, damaged by vicious internal battles for the leadership. In 1845-6 troops of the British Empire defeated the Sikh armies and took over much of Sikh territory. The Sikhs rebelled again in 1849 and were defeated by the British, this time conclusively.

### **The Sikhs and the British Raj**

After this final battle, the Sikhs and the British discovered they had much in common and built a good relationship. The tradition began of Sikhs serving with great distinction in the British Army. The Sikhs got on well with the British partly because they came to think of themselves less as subjects of the Raj than as partners of the British.

The British helped themselves get a favourable religious spin when they took control of the Sikh religious establishment by putting their own choices in control of the Gurdwaras. Good relations between Sikhs and the British came to an end in 1919 with the Amritsar massacre.

### **1919 - the Amritsar massacre**

This was a shameful event in the history of British India. In April 1919 British troops commanded by General E H Dyer opened fire without warning on 10,000 people who were holding a protest meeting. The troops killed about 400 people and wounded 1,000. Dyer felt that he had been obliged to teach a moral lesson to Punjab.

Realizing the damage that had been done, the British rapidly retired Dyer, but not without promoting him first. Some historians regard the Amritsar Massacre as the event that began the decline of the British Raj, by adding enormous strength to the movement for Indian independence.

In October 1997, Queen Elizabeth II made the gesture of laying a wreath at the site of the massacre.

### **Background to Amritsar - the partition of India**

When British India gained its independence in 1947; it was divided between India and the Islamic State of Pakistan. The Sikhs felt badly treated and reluctantly chose to join India. The Sikhs were unable to demand their state because there were too few of them to resist Pakistan's claim to Punjab. Only by siding with India were they able to keep part of Punjab, although not before appalling loss of life in communal massacres. Sikhs lost many of their privileges, and much of their land, and were deeply discontented.

### **A state of their own**

The Sikh ambition for a state of their own was something that India would not concede. To do so would have allowed communalism (i.e. religious groupings) an unbreakable foothold in the politics of what was supposed to be a secular state. However, in 1966, after years of Sikh demands, India divided Punjab into three, recreating Punjab as a state with a Sikh majority!

### 3.4 INDIAN RENAISSANCE

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Indian Renaissance is the concept here that took place in the nineteenth century. During this time a socio-intellectual revolution took place in the field of literature and many more. This aspect is known as the Indian Renaissance. The study is going to provide the concept of renaissance, the idea of Indian renaissance. The matter of discussion here is also the father of the Indian renaissance and his contribution and many other aspects like leaders of Indian Renaissance.

Renaissance is a French word and it means 'rebirth'. It is a concept of European civilisation and is held to have been characterised by a surge of interest. This process also means the exploration and discovery of new continents. The growth of commerce, the decline in the feudal system, and the potentiality of powerful innovations are the concepts in this study. It means the rise of humanism because it was expressed earliest by the intellectual movement called humanism. It gives a new dimension to culture and art and creates awareness among people. The origin of this process is from Italy and can be found in the period from the 14<sup>th</sup> to 17<sup>th</sup> century.

#### The Idea of the Indian Renaissance

In the 19<sup>th</sup> century society of India faced a lot of trouble regarding religious superstitions. This became very complex and many rituals related to it like animal sacrifice became a part of worshipping god. This feels an unhealthy impact on human life and social conditions have also become very depressing. The situation became very pathetic and to remove this a new set of ideas came into existence. This is also a socio intellectual revolution in the field of science, literature, philosophy, and political and social reforms and this is known as the Indian Renaissance.

#### Father of Indian Renaissance and Contribution

Raja Ram Mohan Roy, the founder of Brahma Samaj is called the father of the Indian Renaissance. This man tirelessly fought against the social evils that are prevailing in Indian society. He was the person who broke many traditions for the sake of society. Child marriage and sati pratha are the social barriers that are removed by the man. The effort of this person in these matters helps him to be introduced as the father of the Indian Renaissance. Reformist religious associations are conceived by this person as instruments of political and social transformations. Brahma Samaj was also established by this famous person and it played a crucial role in establishing a modern Indian Society. It also helps in suppressing the dowry system, and caste system, and improving the educational system.

#### Leaders of the Indian Renaissance

Indian renaissance is the way to stem the declining values in society and rethink the relationship between politics and culture. Indian renaissance is also called the socio intellectual revolution that took place in the 19<sup>th</sup> century. The change is happening in different fields like science and an important part of this renaissance was reforming Hinduism. The leaders of the Indian renaissance are Annie Besant, Swami Vivekananda, Raja Ram Mohan Roy, Swami Dayananda Saraswati, Virchand Gandhi, Baba Amte and many more. Among them, Raja Ram Mohan Roy is called the father of the Indian renaissance.

*REFORMS AND  
DEVELOPMENT  
DURING INDIAN  
RENAISSANCE*





### What Is the Reason Behind the Indian Renaissance?

Social culture and its degradation are the main cause of the Indian Renaissance. It has been noticed that over the year undesirable customs and different social evils like idol worship have captured Indian society. These practices create a negative social effect and for removing this Indian Renaissance came into existence. It is the end of these activities and a socio-cultural revolution in many fields like science, and literature.

### What Are the Main Features of the Indian Renaissance?

Indian renaissance is a concept of rethinking and it is also a rebirth for many aspects of India. Indian renaissance contains some features like:

- It is a new movement toward socio-religious reforms
- This process is influenced by western thinkers
- It gave birth to the study of English literature
- A new way of studying

The above-mentioned points are the features of the Indian Renaissance. This process also has some influence on political movements. Roy and other intellectuals were the leaders of this movement. It emerged in the 19<sup>th</sup> century with some features.

Renaissance is a concept that means the revival of something. The Indian renaissance is the revolution of various fields like literature, and science. This study discussed the leaders of the Indian renaissance. It also shows their contribution to different matters. The reason behind the Indian renaissance is very clear in this study and it also provides features of the Indian renaissance. The study is important because it gives a clear description of the Indian renaissance and readers can get help.

## 3.5 RAJA RAM MOHAN ROY



Ram Mohan Roy, the father of the Indian Renaissance was a versatile genius, who opposed idolatry, denounced Sati, polygamy and abuses of the caste system, and favoured remarriage of Hindu widows. He started the 'Atmiya Sabha' in 1815 and carried a consistent struggle against the religious and social malpractices. In his first philosophical work "Tuhfat-ul-Muwahiddin" he analysed major religions of the world in light of reason and social comfort as a reformist ideologue, Roy believed in the modern scientific approach and principles of human dignity and social equality.

He put his faith in monotheism. He wrote Gift to Monotheists and translated the Vedas and the five Upanishads into Bengali to prove his conviction that ancient Hindu texts support monotheism. In percepts of Jesus(1820), he tried to separate the moral and philosophical message of the New Testament, which he praised, from its miracle stories. Sambad Kaumudi (founded in 1821) was a Bengali weekly newspaper published in Kolkata in the first half of the 19<sup>th</sup> century by Raja Ram Mohan Roy. Sambad Kaumudi regularly editorialized against Sati, denouncing it as barbaric and unHindu.



It was the main vehicle of Ram Mohan Roy's campaign against Sati. In August 1828, Roy founded the Brahmo Sabha which was later renamed 'Brahmo Samaj' (The society of God). The object of the Brahmo Samaj was the worship and adoration of the eternal, unsearchable, Immutable God. It opposed idol worship and stayed away from the practice of priesthood and sacrifice. The worship was performed through prayers, meditation, and readings from the Upanishads. Great emphasis was laid on the "promotion of charity, morality, benevolence, and strengthening of the bonds of union between men of all religious persuasions and creeds".

It should be clearly understood that Ram Mohan Roy never intended to establish a new religion. He only wanted to purge Hinduism of the evil practices that have crept into it. Roy remained a devout Hindu till the end of his life and always wore the sacred thread. From the beginning, the appeal of Brahmo Samaj had remained limited to the intellectuals and educationally enlightened Bengalis living in the towns. The orthodox Hindus led by Raja Radhakant Deb organised the 'Dharma Sabha' with the object of countering the propaganda of Brahmo Samaj. The early death of Ram Mohan Roy in 1833 left the Brahmo Samaj without the guiding soul and a steady decline set in.

Debendranath Tagore, father of Rabindranath Tagore founded the Tatvabodhini Sabha in 1839 to propagate Rammohun Roy's ideas. The Tatvabodhini Sabha and its organ the Tatvabodhini Patrika promoted a systematic study of India's past in the Bengali language and helped spread a rational outlook. Tagore was a product of the best in traditional Indian learning and western thought and gave a new life to Brahmo Samaj and a definite form and shape to the theist movement when he joined the samaj in 1842. He worked on two fronts: Within Hinduism, the Brahmo Samaj was a reformist movement; outside, it resolutely opposed the Christian Missionaries for their criticism of Hinduism and their conversion attempt.

Under his leadership branches of the Samaj were established in various towns and the Brahmo message spread in the countryside of the Bengal. The Brahmo Samaj experienced another phase of energy and vigour when Keshub Chandra Sen was made the acharya by Debendranath Tagore soon after the former joined the Samaj in 1858. Keshub was instrumental in popularizing the movement, and branches of the samaj were opened outside Bengal in the United Provinces, Punjab, Bombay, Madras and other towns. Unfortunately, Debendranath did not like some of Sen's ideas which he found too radical, such as cosmopolitanizing of the samaj's meetings by the inclusion of teaching from all religions and his strong views against the caste system, even open support to inter caste marriages.

Thus, under his position, Debendranath Tagore dismissed Keshub Chandra Sen from the office of Acharya in 1865. Keshub Sen and his followers broke away from Brahmo Samaj in 1866 and established what was called the 'Brahmo Samaj of India'. Debendranath's more orthodox group came to be known as the 'Adi Brahmo Samaj'. There was a second schism in the Brahmo Samaj on the issue of radical social reforms being preached by Keshub Chandra Sen. The schism, after the marriage of Keshub's 13-year-old daughter to the minor prince of Cooch Behar with all the orthodox Hindu rituals caused another split

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in Keshub's Brahmo Samaj of India, resulting in the formation of Sadharan Brahmo Samaj in 1878, organized on more democratic lines.

The role of the Brahmo Samaj as the 'first intellectual movement which spread the ideas of rationalism and enlightenment in modern India' cannot be over-emphasized. Its liberal approach to social and religious questions won the approbation of Europeans and Indians alike. Its educational and social reform activities instilled new confidence which, in turn, contributed to the growth of the national movement. Several Brahmo Samajists were later prominent in the struggle for Independence.

### Contribution of Brahmo Samaj

The overall contribution of Brahmo Samaj may be summed thus-

- It denounced polytheism and idol worship.
- It discarded faith in divine incarnation.
- It denied that any scripture could enjoy the status of ultimate authority transcending human reason and conscience.
- It took no definite stand on the doctrine of karma and transmigration of the soul and left it to individual Brahmos to believe either way.
- It criticized the caste system.

### Economic and Political Contributions by Raja Ram Mohan Roy

- Raja Ram Mohan Roy was impressed and admired the civil liberties given to people under the British System of Constitutional Government. He wanted to extend the benefits of that system of government to the Indian people.
- Reforms for Taxes:
  - He condemned the oppressive practices of Bengali zamindars.
  - He demanded the fixation of minimum rents.
  - He called for a reduction of export duties on Indian goods abroad and demanded the abolition of taxes on tax-free lands.
  - He raised his voice for the abolition of the East India Company's trading rights.
- Press freedom: he spoke against the unjust policies of the British government especially the restrictions on press freedom. Through his writings and activities, he supported the movement for a free press in India.
  - When press censorship was relaxed by Lord Hastings in 1819, Ram Mohan found three journals- The Brahmanical Magazine (1821); The Bengali weekly, Samvad Kaumudi (1821); and the Persian weekly, Mirat-ul-Akbar.
- Administrative reforms: He demanded equality between Indians and Europeans. He wanted the Indianisation of superior services and the separation of the executive from the judiciary.



### Social Contributions by Raja Ram Mohan Roy

- He conceived reformist religious associations as instruments of social and political transformation
- In 1814 he formed Atmiya Sabha, the Calcutta Unitarian Association in 1821, and 1828 the Brahmo Sabha or Brahmo Samaj 1828.
- He campaigned for rights for women, including the right for widows to remarry, and the right for women to hold property.
- His efforts led to the abolition of Sati in 1829 by Lord William Bentinck, the then Governor-General of India who opposed the practice of polygamy.
- Raja Ram Mohan Roy campaigned against the caste system, untouchability, superstitions and use of intoxicants.
- He attacked child marriage, polygamy, illiteracy of women and the degraded state of widows. He stressed rationalism and a modern scientific approach
- He fought against the perceived ills of Hindu society at that time.
- He started the SambadKaumudi, a Bengali weekly newspaper that regularly denounced Sati as barbaric and against the tenets of Hinduism.

### Educational Contribution by Raja Ram Mohan Roy

- He started many schools to educate Indians in Western scientific education in English.
- He believed that English-language education was superior to the traditional Indian education system.
- He supported David Hare's efforts to find the Hindu College in 1817, while Roy's English school taught mechanics and Voltaire's philosophy.
- In 1822, he founded a school based on English education.
- In 1825, he established Vedanta college where courses in both Indian learning and Western social and physical sciences were offered.

### Religious Contribution by Raja Ram Mohan Roy

- Raja Ram Mohan Roy's first published work Tuhfat-ul-Muwahhiddin (a gift to deists) published in 1803 exposed irrational religious beliefs.
- He opposed idolatry, and corrupt practices of the Hindus as the belief in revelations, prophets, miracles etc.
- He was against the perceived polytheism of Hinduism. He advocated monotheism as given in the scriptures.
- In 1814, he founded Atmiya Sabha in Calcutta to campaign against idolatry, caste rigidities, meaningless rituals and other social ills.
- He criticized the ritualism of Christianity and rejected Christ as the incarnation of God. In Precepts of Jesus (1820), he tried to separate the moral and philosophical message of the New Testament, which he praised, from its miracle stories.

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- He translated the Vedas and five of the Upanishads into Bengali.

It is because of his contributions to Social, Religious, Political, Economic and educational spheres that Raja Ram Mohan Roy is known as the 'Father of Modern India' and 'Father of Indian Renaissance'.

### Ideologies of Raja Ram Mohan Roy

- Influenced by western modern thought Ram Mohan Roy stressed rationalism and the modern scientific approach.
- He believed that religious orthodoxies instead of tending to the amelioration of the condition of society have become causes of injury, a source of trouble and detrimental to social life and bewilderment to the people.
- He believed that sacrifices and rituals cannot retribute the sins of people; it can be done through self-purification and repentance. He also believed that religious reform is both social reform and political modernization.
- His immediate problem was the degeneration of the religious and social conditions of his native Bengal.
- He was a strong opposer of the caste system and believed in the social equality of all human beings.
- Ram Mohan was attracted to Islamic monotheism and believed that monotheism supported one universal model for humanity. He said that monotheism is also the fundamental message of Vedanta.
- His idea of a single, unitarian god was a corrective to the polytheism of orthodox Hinduism and Christian trinitarianism.
- He stressed that Hindu society cannot progress unless women were freed from unhuman forms of oppression like illiteracy, Sati, purdah, child marriage, etc.
- He characterized sati as the violation of every humane and social feeling and as symptomatic of the moral debasement of a race.

### 3.6 SWAMI DAYANAND



Swami Dayananda Saraswati, a social and religious reformer, was born on February 12, 1824. He was born in the Gujarat town of Tankara. On April 7, 1875, he established the Arya Samaj. Dayananda, born Mul Shankar Tiwari, was a prominent Hindu religious reformer. After his sister and uncle died, he began to explore the purpose of life. Mul Shankar, who was engaged to be married when he was in his teens, decided he wanted to live an ascetic life and ran away from home.

During this period, he began to practice Yoga. Virajanand Dandeesha was his spiritual instructor.

Dayananda saw that Hinduism has deviated from its roots. He promised his Guru that he

would work hard to restore the Vedas to their due place in the Hindu faith and way of life. He warned against the practice of making contributions to priests. He emphasized One God and condemned idol worship via this reform effort. He also spoke out against the revered role of priests in Hinduism.

He was hostile to the diversity of castes. Furthermore, he believed that the conversion of lower castes to Christianity and Islam was mostly due to caste multiplicity. He also founded Vedic schools to educate females and boys of all castes. Students at these schools were provided with free literature, clothes, shelter, and food, as well as instruction in the Vedas and other ancient writings.

Arya Samaj conducted a long-running campaign against untouchability and pushed for the abolition of caste inequalities. The establishment of the Dayanand Anglo Vedic Trust and Management Society in Lahore in 1886 was an attempt to unify the samaj and its operations.

They also campaigned for the protection of widows and other social causes such as assisting victims of natural or man-made disasters. He wrote a lot of novels. Satyagraha Prakash is his most notable contribution. Other books include the Sanskarvidhi, the Rig Veda Bhashyam, and many more.

Arya Samaj is a monotheistic Hindu reform movement in India that supports principles and practices based on the Vedas' irrefutable authority. On 10 April 1875, the sannyasi (ascetic) Dayanand Saraswati created the samaj. Arya Samaj was the first Hindu group to practice proselytization. Since 1800, the group has also campaigned to advance the civil rights struggle in India.

### **Arya Samaj**

Swami Dayananda Saraswati (1824-83) founded the Arya Samaj in 1875. He was a Sanskrit expert who had never studied English. He issued the slogan, "Back to the Vedas." He was unconcerned with the Puranas. Swami learned Vedanta from a blind instructor named Swami Virajananda in Mathura. His viewpoints were similar to Ram Mohan Roy's. The Arya Samaj's social values include, among other things, God's fatherhood and Man's fraternity, gender equality, total justice, and fair play between man and man and country and nation.

Inter-caste marriages were also promoted, as were widow remarriages. Disbelief in polytheism and image worship, hostility to caste-based limitations, child marriage, opposition to the ban of sea journeys, and advocacy for female education and widow remarriage were all key programs shared by Brahmo Samaj and Arya Samaj members. Swami Dayananda Saraswati, like other reformers of his day, held the Vedas to be everlasting and infallible.

### **Features**

Believes in the infallibility of the Vedas and regards them as the ultimate source of all truth and knowledge. It was believed that post-Vedic books such as Puranas were to blame for the contamination of the Vedic religion. Opposes God's idolatry and reincarnation idea, but supports the notion of 'Karma' and soul transmigration.



## NOTES



Dayanand also rejected the doctrine of fate/destiny Niyati. Believes in a single God who does not have a physical existence. Rejects Brahmanical domination over Hindu spiritual and social life. Brahmins' claim to be conduits between man and God is condemned. Supported the Four Varna System, however, it should be based on merit rather than birth.

Everyone has an equal position in the spiritual and social lives of Hindus. Advocated for women's equality in society. There is no place for any type of gender discrimination against women. Supported widow remarriage and female education while opposing polygamy, child marriage, Sati, and other practices. Supported the spread of Hindi and Sanskrit. Considered good education to be the foundation of a decent and robust social order.

It conducted outstanding work in the realm of education, particularly for women. Animal sacrifices, religious pilgrimages, feeding the dead through sraddhas, sorcery and charms, and other socio-religious sins are condemned. According to Swami Dayanand, these sins occur in society owing to a lack of understanding of the Vedic teachings.

### Ten Guiding Principles of the Arya Samaj

- God is the originator of all real knowledge.
- God alone is deserving of worship as the all-truth, all-knowledge, omnipotent, immortal, creator of the Universe.
- The Vedas are the genuine scriptures of wisdom.
- Arya should always be willing to embrace the truth and reject the lie.
- The guiding concept of all activities should be dharma or careful consideration of right and evil.
- The Samaj's primary goal is to promote global well-being in material, spiritual, and social terms.
- Everyone deserves to be treated with compassion and justice.
- Ignorance must be removed, and knowledge must be expanded.
- One's advancement should be dependent on the advancement of all others.
- The collective well-being of humanity is to take precedence over an individual's well-being.

### Significance

The Arya Samaj set the minimum marriageable age for guys at 25 years old and girls at 16 years old. Swami Dayananda reportedly derisively referred to the Hindu race as "the offspring of children." The Arya Samaj became well-known for its humanitarian work after natural disasters such as earthquakes, famines, and floods. It also took the lead in promoting education. After Dayananda died in 1883, the samaj's work was carried on by prominent members. Education was a critical area for the samaj. The Dayanand Anglo-Vedic (D.A.V.) The college was founded in Lahore in 1886.

The Arya Samaj was able to instil self-esteem and confidence in Hindus, which aided in dispelling the illusion of white supremacy and Western civilization. To safeguard Hindu

civilization from the invasion of Christianity and Islam, the Samaj launched the shuddhi (purification) movement, which sought to reintegrate converts to Christianity and Islam into Hindu society. During the 1920s, an active shuddhi movement resulted in increased communication of social life, which eventually snowballed into communal political consciousness. The shuddhi movement also tried to convert persons considered untouchables and outside the Hindu caste system into pure caste Hindus.

Arya Samaj created a network of DAV educational institutions for both boys and girls. It represented a type of Indian national awakening and brought hundreds of nationalist Indians into its fold. It played a particularly progressive role in the early phases of national awakening when it challenged religious superstitions, brahmin domination, polytheism, and untouchability, and when it later accepted the policy of mass education, sub-caste eradication, and equality of men and women.

### 3.7 CHAPTER SUMMARY

Sikhism is a progressive religion well ahead of its time when it was founded over 500 years ago, The Sikh religion today has a following of over 20 million people worldwide and is ranked as the 5<sup>th</sup> largest religion in the world. Sikhism preaches a message of devotion and remembrance of God at all times, truthful living, and equality of mankind and denounces superstitions and blind rituals. Sikhism is open to all through the teachings of its 10 Gurus enshrined in the Sikh Holy Book and Living Guru, Sri Guru Granth Sahib.

Indian Renaissance is the concept here that took place in the nineteenth century. During this time a socio-intellectual revolution took place in the field of literature and many more. This aspect is known as the Indian Renaissance. The study is going to provide the concept of renaissance, the idea of Indian renaissance. In the 19<sup>th</sup> century society of India faced a lot of trouble regarding religious superstitions. This became very complex and many rituals related to it like animal sacrifice became a part of worshipping god.

Raja Ram Mohan Roy, the founder of Brahma Samaj is called the father of the Indian Renaissance. This man tirelessly fought against the social evils that are prevailing in Indian society. He was the person who broke many traditions for the sake of society. Child marriage and sati pratha are the social barriers that are removed by the man. Renaissance is a concept that means the revival of something. The Indian renaissance is the revolution of various fields like literature, and science.

Ram Mohan Roy, the father of the Indian Renaissance was a versatile genius, who opposed idolatry, denounced Sati, polygamy and abuses of the caste system, and favoured remarriage of Hindu widows.

Raja Ram Mohan Roy was impressed and admired the civil liberties given to people under the British System of Constitutional Government. He wanted to extend the benefits of that system of government to the Indian people. He opposed idolatry, and corrupt practices of the Hindus as the belief in revelations, prophets, miracles etc.

It is because of his contributions to Social, Religious, Political, Economic and educational spheres that Raja Ram Mohan Roy is known as the 'Father of Modern India' and 'Father of Indian Renaissance.'





## NOTES



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Dayanand also rejected the doctrine of fate/destiny Niyati. Believes in a single God who does not have a physical existence. Rejects Brahmanical domination over Hindu spiritual and social life. Brahmins’ claim to be conduits between man and God is condemned. Supported the Four Varna System, however, it should be based on merit rather than birth.

The Arya Samaj was able to instil self-esteem and confidence in Hindus, which aided in dispelling the illusion of white supremacy and Western civilization. To safeguard Hindu civilization from the invasion of Christianity and Islam, the Samaj launched the shuddhi (purification) movement, which sought to reintegrate converts to Christianity and Islam into Hindu society

### 3.8 REVIEW QUESTIONS

#### SHORT ANSWER TYPE QUESTIONS

1. Name the works by Swami Dayanand Saraswati?
2. What is the contribution of Raja Ram Mohan Roy?
3. Who was the first guru, who started Sikhism?
4. What did Guru Gobind Singh create? Briefly give insights on the same.
5. Name the ten Gurus of the Sikhs in the right order

#### LONG ANSWER TYPE QUESTIONS

1. What were the social reforms of Raja Rammohan Roy?
2. Which organization did Dayanand Saraswati persuade to join and why?
3. Who is the founder of Arya Samaj? What are the ten guiding principles of Arya Samaj?
4. What do you understand about Indian Renaissance? What Is the Reason Behind the Indian Renaissance?
5. State the Ideologies of Raja Ram Mohan Roy in detail.

### 3.9 MULTIPLE CHOICE QUESTIONS

1. Which was the birthplace of Guru Nanak?
  - a. Gurdaspur
  - b. Amritsar
  - c. Lahore
  - d. Talwandi
2. Which is the holy book of the Sikh religion?
  - a. Bhagwad Gita
  - b. Baani

- c. Gurmukhi  
d. Guru Granth Sahib
3. **Who among the following codifies the composition of the Gurus into an authorized version i.e. Adi Granth?**  
a. Guru Govind Singh  
b. Guru Amardas  
c. Guru Arjun  
d. Guru Nanak
4. **Who was the real founder of the Sikh military power?**  
a. Guru Ramdas  
b. Guru Arjun Singh  
c. Guru Govind Singh  
d. Guru Hara Govind
5. **What was the name of the most popular journal of Raja Ram Mohan Roy?**  
a. SambadKaumudi  
b. Brahma Samaj  
c. Indian Mirror  
d. Sudharak
6. **When was Raja Ram Mohan Roy born?**  
a. 2nd September 1772  
b. 28th July 1772  
c. 25th June 1775  
d. 22nd May 1772
7. **The Sikh military sect 'the Khalsa' was introduced by**  
a. Har Rai  
b. Harkishan  
c. Gobind Singh  
d. Tegh Bahadur
8. **What was the name of the movement started by Raja Ram Mohan Roy in 1828?**  
a. Dev Samaj  
b. PrarthanaSamaj  
c. Arya Samaj  
d. Brahma Sabha movement
9. **Who is known as the father of the Indian Renaissance?**  
a. Swami Dayananda Saraswati  
b. Raja Ram Mohan Roy  
c. Guru Amardas  
d. Ramanujan



NOTES



10. \_\_\_\_\_ was the last human Guru.

- a. Gobind Singh
- b. Guru Amardas
- c. Guru Arjun
- d. Guru Nanak

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**UNIT**

**IV**

# **PHILOSOPHICAL REFORMERS**

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## **STRUCTURE**

- 4.1 Learning Objective
- 4.2 Introduction
- 4.3 Swami Vivekanand
- 4.4 Sri Aurobindo
- 4.5 J. Krishnamurti
- 4.6 Sir Syed Ahmad Khan
- 4.7 Ramakrishna Paramhansa
- 4.8 Chapter Summary
- 4.9 Review Questions
- 4.10 Multiple Choice Questions



## 4.1 LEARNING OBJECTIVE

**After completing this unit, students will be able to:**

- Learn about Swami Vivekananda
- Know about Sri Aurobindo
- Learn about J. Krishnamurti
- Know about Sir Syed Ahmad Khan
- Learn about the Ramakrishna Paramhansa

## 4.2 INTRODUCTION

In this unit, you'll learn about various spiritual leaders and philosophers such as Swami Vivekananda, Sri Aurobindo, J. Krishnamurti, Sir Syed Ahmad Khan, and Ramakrishna Paramhansa.

Let's read ahead and know more about them!

## 4.3 SWAMI VIVEKANAND



Born on Jan. 12, 1863, Narendra Nath was one of those few divinely inspired souls who tried to revive the lost glory, values & traditions of ancient India. First, they were suppressed by the Muslim rulers & then British masters. In almost one thousand years of slavery Indians had lost esteem and self-respect. It is no exaggeration to say that he emerged as a pole star to guide the stranded Indians to their destiny.

As a founder of the Rama Krishna Mission, Narendra Nath was christened Swami Vivekananda, one of the greatest religious reformers of India. Charisma reflected on his face spoke of his inner strength and purity of his soul. As a humanist, reformist and harbinger of the Vedantic revolution, his place in the history of our country is irreplaceable.

Swami Vivekananda acquired initiation into the spiritual world at the feet of Swami Ram Krishan Parmahans. He was for the youth. He inspired the youth with a positive outlook and taught them to have iron muscles and nerves of steel. It is possible only by following the ideals of the Upanishads. The positive outlook can be developed only through the native wisdom of ancient India. However, his speeches and writings can inspire the youth of the country that has fallen prey to wily politicians. Most of them in the garb of freedom fighters have climbed up the zenith of their political careers by spilling the blood of innocent citizens and by exploiting their credulity.

In the modern context, charismatic & sagacious leaders like Swami Vivekananda can mould the destiny of India. Under his leadership and guidance, the youth can redeem their honour. Emancipation from the shackles of communalist and casteist leaders can be achieved by exposing their ulterior motives. The relevance of Swamiji today is greater

than what it would have been a few years ago. He made us realize, what kind of India we need Swami Vivekananda brought out the validity of Vedantic philosophy in application to life. He worshipped God not for his Moksha in parochial terms of Hindu Religion. The realization of divinity within oneself makes one Karma Yogi, a lover of humanity & compassionate to every living human being. His thundering words 'Brother & sisters' at Parliament of Religions at Chicago on 11th Sept. 1893 resounded & spread all over America. Their echo does not seem to have died down nor will it ever die down. It is the voice that every human being ever longs to listen to. Tagore rightly said about Swamiji. "to know Vivekananda is to know India". He was a great awakener of India at a time when the spirit of every Indian was at the lowest ebb.

As a champion of women's cause, his unforgettable words should never be lost on those who think them inferior human beings "If you do not raise the women who are the living embodiment of Divine Mother, do not think you have any other way to rise."

His teachings and valuable ideas are India's greatest philosophical assets. His philosophies of modern Vedanta and Raj Yoga are a great inspiration to the youth. He founded Belur Math, Ramakrishna Math and Ramakrishna Mission, which disseminates the religious and spiritual teachings of Vivekananda and also engages in educational and social work.

#### 4.4 SRI AUROBINDO



Aurobindo was born on 15th August 1872 in Konnagar, West Bengal. He extensively wrote about journalistic and creative writings, drama, epic romances, long narrative or short philosophical poetry and political essays. Aurobindo considered that philosophy is a quest for the truth of things by the human intellect, the endeavour to realize the truth in the inner self and outer life as 'Dharma'. Instead of seeing conflict or finding inconsistencies between the East and the West, he evolved a synthesis of both. He also evolved a synthesis of spirit and matter, of science and Vedanta.

According to Sri Aurobindo, everyone has inside him something divine, something his own, a chance of perfection and strength in however small a measure. The task is to find it, develop it and use it. Aurobindo considers all forms in the universe as multiple cells of One Consciousness and Yoga as the means through which one can come in contact with the true self and unite the separate parts of oneself and also see the same divine in others. His Yoga is of the ordinary man, not that of 'Sanyasi' who turns away from life to turn towards God. The seeker must experience the 'Ananda', love, consciousness and energy of the 'Supreme'.

He also said that work done in full concentration and the Spirit of surrender takes one's consciousness nearer to the Divine. The most important thing is to have an inner urge for the Divine. As Sri Aurobindo says one who chooses the Divine is chosen by the Divine. As the call for the Divine grows more intense, so does his help come more readily. Aurobindo says that we must aim not only at an inner realization but an outer realization also- the





establishment of the kingdom of God not only within the heart but also in the world of human affairs – in economics and politics. He assures us that this is possible.

Sri Aurobindo was concerned with total education, the full development of man. His educational thoughts and his system were imbued with his life philosophy. The man was his supreme consideration. His life philosophy was humanistic, whereby man was perfected through the mind and growth in human psychology. He said that there are three things that education must take into account:

- The man
- The nation and
- Universal Humanity.

A true and living education ‘helps to bring out to full advantage, makes ready for the full purpose and scope of human life all that is in the individual man, which at the same time helps him to enter into his right relation with the life, mind and soul of the people to which he belongs and with the great total life, mind and soul of the humanity of which he is a unit and his people or nation a living, a separate and yet inseparable member’.

Sri Aurobindo enumerated three principles of teaching:

- The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or task master; he is a helper and guide. The teacher’s work is to suggest and not to impose on the mind of the students. He does not train the mind of his student but helps him to perfect his mind, the instrument of knowledge and encourages him in every way in this process.
- Thus, he does not impart knowledge but shows the way how knowledge can be acquired. Knowledge is within the pupil and the pupil has to help himself to bring it out, but he needs help. Teachers must tell them where it is and how it can be ‘habituated to rise to the surface.
- The second principle is that the mind has to be consulted in its growth. The idea of hammering the child into the shape desired by the parent or teacher is barbarous and ignorant
- superstition.
- The third principle of teaching is to work from the near to the far, from the known to the unknown. Man’s nature is moulded by his soul’s past, his heredity and his environment. The past is the foundation, the present is the material and the future is the aim – and each must find its due and natural place in any national system of education.

#### **4.5 J. KRISHNAMURTI**

Jiddu Krishnamurti endearingly called Krishnaji in his inner circle and J.K. by the wider public was an original thinker, renowned philosopher and the greatest world teacher of the twentieth century. He was born on 11th May 1895 in a Brahmin family in Madanapalle town, in Andhra Pradesh. Education had been closer to Krishnamurti than anything else. His concept of education was different from the generally accepted ones. The role



of education in any society has been to transmit its culture, which includes the rituals, knowledge and values from one generation to another and thus perpetuate tradition.

He said, 'the function of education is not to help the young conform to this rotten society, but to be free of its influences so that they may create a new society, a different world. Thus, in his view education has nothing to do with the information but rather with transformation. He points out, 'schools exist primarily to bring about a profound transformation in human beings. The education system now exists, teaches the students to answer and not how to question. Knowledge is given to the student but not a method for adding to it or

revising it. Thus, each generation more or less conform to the past generation. He observes that to be educated means not to conform, not to imitate, and not to do what millions and millions are doing.

He expresses this idea in these words, 'This fear of life, this fear of struggle and new experience kills in us the spirit of adventure, our whole upbringing and education have made us afraid to be different from our neighbour, afraid to think contrary to the established pattern of society, falsely respectful of authority and tradition. 'As long as education is based on cut and dried principles, it can turn out men and women who are efficient, but it cannot produce creative human beings.'

Thus, by emphasizing knowledge and information we merely instruct the student to become a businessman, an engineer, a lawyer or a politician. This is just one aspect of education and education according to Krishnamurti is concerned with the total development of human beings and not just accumulating knowledge. Thus, for him, education is not limited to academic excellence. It is more than that. He does admit that career and profession are important. But at the same time, he worries that we lay too much emphasis on careers and have completely neglected the total cultivation of human beings. He preferred the word 'flowering' to mean the cultivation of the total human being. By flowering, he meant the total enfoldment and cultivation of our minds, our hearts and our physical well-being.

Thus, according to Krishnamurti, 'Education is not merely the acquisition of technical knowledge but the understanding, with sensitivity and intelligence, of the whole problem of living-in which is included death, love, sex, meditation, relationship and also conflict, anger, brutality and all the rest of it – that is the whole structure of human existence.' Education is not only learning from books, and memorizing some facts, but also learning how to look, how to listen to what the books are saying, whether they are saying something true or false. All that is part of education. Education is not just to pass examinations, take a degree and a job, get married and settle down, but also to be able to listen to the birds, to see the sky, to see the extraordinary beauty of a tree and the shape of the hills and to feel with them, to be directly in touch with them.

Krishnamurti also talked about the balanced development of children. He said we will cultivate not only the technological side but also uncover the deeper layers, the deeper







fields of the human mind. Because technology alone cannot produce a perfect society. It may produce a great society, where there is no poverty, where there is material equality, luxury and so on. A great society is not necessarily a good society. A good society implies order. Order means order within himself. So, 'Education in the true sense is the understanding of oneself, for it is within each one of us that the whole of existence is gathered. Finally, we can depict Krishnamurti's concept of education in these words: 'Education is not merely acquiring knowledge, gathering and correlating facts, it is to see the significance of life as a whole.'

The aims of education given by Krishnamurti are;

- **Education for the Flowering of an Individual:** By flowering, he meant the total unfoldment and cultivation of our minds, our hearts and physical well-being. That is, to live in complete harmony in which there is no opposition or contradiction between them. He said, 'When the mind, the heart, and the body are in complete harmony, then the flowering comes naturally, easily and in excellence.' Thus, the flowering of goodness does not lie in knowing mathematics and biology or in passing examinations and having a successful career. It exists outside these and when there is flowering, career and other necessary activities are touched by its beauty.
- **Education for Physical Development:** Almost all the educationist, from Plato to Russell has accepted that sound health is the first step towards a successful education. Krishnamurti rightly pointed out, 'We are concerned not only with the mind and emotional sensitivities but also with the wellbeing of the body and must give considerate thought to it.' 'To have a harmonious personality, the body must be highly sensitive, not gross, not overindulging in eating and drinking, the body should be healthy, taking the right food and having sufficient sleep.'
- **Education for the Awakening of Intelligence:** He considered the awakening of intelligence as the beginning and end of education. 'Education is not only the acquisition of knowledge but what is far more important – the awakening of intelligence which will then utilize knowledge. It is never the other way round. The awakening of intelligence is our concern.' Krishnamurti had a different perception of intelligence. According to him, 'Intelligence is the capacity to think, objectively, sanely, healthily. It is a state in which, there is no personal emotion involved, no personal opinion, prejudice or inclination. Intelligence is the quality of the mind that is very sensitive, very alert, and very aware.'
- **Education for Self-Knowledge:** According to him, true education is the understanding of oneself, for it is within each one of us that the whole of existence is gathered. He says, 'Self-Knowledge alone can bring tranquillity and happiness to many, self-knowledge is the beginning of intelligence and integration.'
- **Education for Cultivation of Responsibility:** He felt that education is not merely the teaching of various academic subjects, but the cultivation of total responsibility and this total responsibility is love for all mankind. Responsibility to the earth, to nature and to each other, is thus an important part of education.

He also talks about other aims of education such as unravelling the conditioned mind, eliminating fear, inculcating love for nature, creating a global outlook, and creation of a new generation.

NOTES



#### 4.6 SIR SYED AHMAD KHAN



The birth of Syed Ahmad Khan occurred in the well-known city of Delhi on 17th October 1817. Born as the son of Muttaqi and the grandson of an emigrant from Afghanistan, this renowned personage was a 'Syed', the word suggesting that he was Prophet Mohamed's descendant in the 36th generation. Syed Ahmad's family members migrated to India during the reign of Emperor Akbar (1556-1605) and were patronized by the royal Mughal court.

Mir Muttaqi, the father of Syed Ahmad was a pious man highly devoted to the court of Akbar II (1806-1837). As he believed in Sufism, he refused the offer of Emperor Akbar II to become his prime minister. He was among the closest associates of Emperor Akbar II and was even permitted to sit in the royal presence. Syed Ahmad was taught archery and swimming by his father. The patronage enjoyed by his family enabled him access to the Mughal Court. During the royal celebrations at the court, he could even represent his father when he was not able to be present.

His father died when he was just twenty-one years old. After the death of his father, Syed Ahmad went under the care of his mother. As Dr Arshad Islam quoted: "Sir Syed Ahmed Khan began his primary education under the guidance of his mother AzizunNisa Begum. She hailed from an elite family in Delhi and was highly educated. She shared a revolutionary temperament and questioned and opposed all kinds of superstitions shared by the Muslim society of her times.

In shaping the personality of Sir Syed Ahmad, she played a predominant role". Dr Arshad Islam further stated: "As Syed Ahmed was enjoying his schooling, he too was being trained to recite Quran under the tutelage of Shah Ghulam Ali. Later Syed Ahmed was admitted to a maktab to learn Arabic, Persian and mathematics. In addition, other tutors taught him the other regular subjects. His family physician Hakim Ghulam Haider khan gave him some lessons in medicines too".

The death of his father struck him like a thunderbolt and brought about a completely new turn in his life. Earlier his father had entered some differences of opinion with a court person called Raja Sohan Lal, which resulted in the dwindling of pensions given to his family by the royal court. Even this had completely stopped after his father's death. To support his family, Syed Ahmad Khan decided to join the services of East India Company.

Though Syed Ahmad was closely associated with the Mughal Court, he did not like the idea of approaching the Red Fort and seeking its support. From this, it was evident that he approached life with a realistic attitude being sceptical about the stability of the government under the decadent power. Syed Ahmad shared the liberal views toward the

## NOTES



West encouraged by the predominant trends characteristic of the European dominated regions like Egypt, Lebanon, Syria and Iraq. At such a young age, how Syed Ahmad could have farsightedness and a firm grasp of the international trend is a matter of wonder and appreciation.

During his early life, access to knowledge was denied to Syed Ahmad. Therefore, he pursued it with great fervour as he grew up. Especially, he was drawn toward science. The advancement of science is what attracted him more to the West as he felt the development of scientific temperament was highly essential to bring about the future that he visualized. The depraved nature of the Mughal Court had dragged it farther from the days of peace and enlightenment that it enjoyed once.

The Mughal Emperor had become a puppet in the hands of the perpetrators. He was only enjoying a royal life of pomp and show and doing nothing more that is due to a responsible ruler. Observing all these signs of a weakening empire, Syed Ahmad decided it was not his place and took up jobs with the English. He got his first appointment in the court of justice through the reference given by his maternal uncle Khalillullah khan, who was then a sub-Judge.

#### **Advancement of Education, Science and Technology:**

Syed Ahmad had a strong belief that any national or religious cause can be promoted only on a strong foundation of education centred on a scientific temperament. So far, he had succeeded in making the slumbering people rise with a resurgent spirit that they could now fearlessly face the situations of their times and hope for a promising future. Syed Ahmad's views were farsighted and logical.

During the aftermath of the revolt, he was subscribing to the views of the British that the language spoken by the masses is the best vehicle for educational instruction. However, the practical problem was the volume of scientific literature that had to be translated into Urdu. Even there was a dearth of translators who could do this. Therefore, Syed Ahmad thought English Education was a better and more practicable option. Syed Ahmad had succeeded in establishing several schools and colleges by then.

In the school founded by him in Gazipur, English was given importance on par with other languages that were taught including Urdu, Persian, Arabic and Sanskrit. Even Hindus came forward to contribute to this laudable mission of Syed Ahmad. So, to say, the very first patron of the school in Gazipur was Raja Herdev Narayan Singh. For quite some time, Syed Ahmad wanted his educational initiatives to address the interests of Hindus as well.

The middle of the nineteenth century witnessed a series of movements around the world. The main impetus to many such movements was given by the Industrial Revolution in England which had completely modernized the thinking of people in all spheres of life. Most people realized that the old models and ways of life were no more effective and a new paradigm and standards must be evolved for life during the times ahead. Motivated to advance the cause of educating the Muslims, Syed Ahmad visited Cambridge and took up an intensive study of the University and the educational system prevailing there.

Syed Ahmed always wanted Muslims to play an active part in politics. However, he deemed that the time was not appropriate. While many others directly spoke of patriotic

and nationalist impulses raising their voice against slavery, Syed Ahmad wanted to be practical and realistic in his expression and approach.

NOTES



#### 4.7 RAMAKRISHNA PARAMHANSA

Ramakrishna Paramhansa is perceived to be one of the most popular and important saints of India during the nineteenth century. He was also one of the great persons who inspired and shaped the life of Swami Vivekananda, another great monk of India.



##### Early life

Sri Ramakrishna was born on 18 February 1836 as Gadadhar Chattopadhyay in Kamarpukur, in the Hooghly district of West Bengal. His parents, Khudiram Chattopadhyay and Chandramani Devi were orthodox Brahmins. Sri Ramakrishna was not good at academics, but he had the god-gifted talent of creating clay models and painting. He was an excellent learner and a good storyteller. Ramakrishna Paramhansa loved nature and used to spend long hours along the river banks and in orchards.

Around the age of six or seven, Ramakrishna experienced his first moment of spiritual trance. One morning, while walking along the narrow ridges of a paddy field, eating some puffed rice from a small basket, he came across the sight of a flock of milky white cranes, flying against the background of heavy rain laden black clouds, which soon covered the entire sky. The ensuing sight was so beautiful that he got absorbed into it and lost all his outer consciousness, before falling with the rice scattered all over. People nearby who saw this came to his rescue and carried him home. He reportedly had experiences of a similar nature a few other times in his childhood—while worshipping the Goddess Vishalakshi, and portraying the God Shiva in a drama during the Shivaratri festival.

After the demise of his father, Ramkumar, Sri Ramakrishna's elder brother, took up the responsibilities of the family. Ramkumar used to teach Sanskrit in a local school in Kolkata and also served as a priest at several socio-religious events. During this period Sri Ramakrishna started to regularly worship their family deity.

##### Religious life

Rani Rasmoni, a widow and the founder of the Dakshineswar Kali temple, invited Ramkumar to serve as a priest in the temple. He later became the chief priest of the temple. After the death of Ramkumar in 1852, Sri Ramakrishna was appointed the chief priest of the Dakshineswar Kali temple. It was during this time that he was conferred the name "Ramakrishna" by the son-in-law of Rani Rasmoni.

After becoming the temple chief-priest, Ramakrishna Paramhansa used to spend most of his time in the "Thakur-Ghar" (abode of the deity). He believed that Goddess Kali was the mother of all and desired to witness the divine being. The saint used to go into the jungle and spend the whole night adoring goddess Kali. It is believed that the goddess revealed herself to Ramakrishna when he was on the verge of annihilating himself to get a glimpse of the supernatural being. Ramakrishna's parents got him married to a five-year-old girl,

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named Sarada, to restore him to normal life. Sarada joined her husband at Dakshineswar temple at the age of eighteen. Sarada Devi is regarded as the first disciple of Ramakrishna. Ramakrishna met Vivekananda in November 1881 when the latter visited the Kali temple to find out whether God existed or not. After meeting Ramakrishna, Vivekananda started to believe in the existence of God and also accepted Ramakrishna as his “Guru” or master. Ramakrishna Paramhansa was suffering from throat cancer and finally breathed his last on 16 August 1886 at the Cossipore garden house, West Bengal. After he died his wife continued with the works of Ramakrishna. The monastic disciples of Ramakrishna, under the leadership of Vivekananda, formed a fellowship at a partially ruined house at Baranagar. This was the starting point of the Ramakrishna Mission which later gained worldwide recognition.

In Kolkata, then lived the famous Rani Rasmani, a feisty, wealthy, widowed mother of four daughters. Inheriting property from her husband, she managed to endear herself to the people of the city, through her exceptional managerial skills of the estate, and through her various philanthropic works. Well known for her kindness, benevolence to the poor, and also for her religious devotion, she was much loved and revered by all and proved herself to be worthy of the title, “Rani” despite being born into a Cāsikaivarta family, which was considered a low birth in the society of that time.

Being an ardent devotee of the Goddess Kali, she had the words, “Sri RasmaniDasi, longing for the Feet of Kali”, inscribed in her estate’s official seal. After having a vision of the Goddess Kali, in a dream on the night before her departure for a pilgrimage to the Hindu holy city of Kashi, she founded the now famous Dakshineswar Kali Temple. Reportedly in the dream, the goddess instructed her that instead of visiting Kashi, she had better set up a stone idol of the Goddess at a beautiful place on the banks of the Bhagirathi River, and make arrangements for the daily worship and Prasada offering there; then she would manifest in the deity and receive her worship.

With great delight, the Rani started the construction of the temple, but as days passed by she began to worry about a prevalent custom in the society of that time which prevented people of low birth from offering Prasada to deities in temples. Her heart desired to offer Prasada to the deity of Kali, and if she did so go against the norms of society, then no devotees would visit that temple, nor would Brahmin priest officiate there. To find a scriptural solution to her problem, the Rani sought the written opinions of various pandits from different parts of the country, however, none of them was in her favour. After searching for seven or eight years, with the construction of the temple and deity completed, she still had not found a solution to her problem.

When all hope was lost, she received a letter from Ramkumar, who assured her that scriptural principles would be observed intact if she made a gift of the property to a Brahmin, who could then install the deity and make arrangements for food offerings. No blemish would then be incurred by anyone who partook of the Prasada there. With her hopes revived, the Rani informed the other Pandits about this solution from Ramkumar, but they rejected it, saying it would be going against the prevailing customs, and even

though it was scripturally justified, they would not partake of the Prasada there if she went ahead with her plans.

The Rani nevertheless decided to consecrate the temple and proceeded with her plans, only to find that no priest was willing to officiate or serve in the temple as she was regarded as being low caste Shudra. She did not give up, and instead started a search for a virtuous Brahmin who would serve as a priest in her temple. While the search was on, a Brahmin named Mahesh Chandra Chattopadhyay, who worked on the estate of the Rani, and her secretary Ramdhan Ghosh, both of whom were well acquainted with Ramkumar, requested him to officiate as a priest at Rani's temple, albeit temporarily. The devout Ramkumar agreed, and later at the request of the Rani herself, served there as a priest for the rest of his life. When Ramakrishna first came to know about his brother's decision to officiate as a priest, he tried to deter him from doing so by reminding him how their father never officiated in the ceremonies of the Shudras, but the will of Ramkumar prevailed in this matter.

#### 4.8 CHAPTER SUMMARY

Swami Vivekananda acquired initiation into the spiritual world at the feet of Swami Ram Krishan Parmahans. He was for the youth. He inspired the youth with a positive outlook and taught them to have iron muscles and nerves of steel. It is possible only by following the ideals of the Upanishads. The positive outlook can be developed only through the native wisdom of ancient India.

Swami Vivekananda brought out the validity of Vedantic philosophy in application to life. He worshipped God not for his Moksha in parochial terms of Hindu Religion. The realization of divinity within oneself makes one Karma Yogi, a lover of humanity & compassionate to every living human being. His thundering words 'Brother & sisters' at Parliament of Religions at Chicago on 11th Sept. 1893 resounded & spread all over America. Their echo does not seem to have died down nor will it ever die down. It is the voice that every human being ever longs to listen to. Tagore rightly said about Swamiji. "to know Vivekananda is to know India". He was a great awakener of India at a time when the spirit of every Indian was at the lowest ebb.

Sri Aurobindo was concerned with total education, the full development of man. His educational thoughts and his system were imbibed with his life philosophy. The man was his supreme consideration. His life philosophy was humanistic, whereby man was perfected through the mind and growth in human psychology.

A true and living education 'helps to bring out to full advantage, makes ready for the full purpose and scope of human life all that is in the individual man, which at the same time helps him to enter into his right relation with the life, mind and soul of the people to which he belongs and with the great total life, mind and soul of the humanity of which he is a unit and his people or nation a living, a separate and yet inseparable member'.

Jiddu Krishnamurti endearingly called Krishnaji in his inner circle and J.K. by the wider public was an original thinker, renowned philosopher and the greatest world teacher of the twentieth century. He was born on 11th May 1895 in a Brahmin family in Madanapalle



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town, in Andhra Pradesh. Education had been closer to Krishnamurti than anything else. His concept of education was different from the generally accepted ones. The role of education in any society has been to transmit its culture, which includes the rituals, knowledge and values from one generation to another and thus perpetuate tradition.

Syed Ahmad had a strong belief that any national or religious cause can be promoted only on a strong foundation of education centred on a scientific temperament. So far he had succeeded in making the slumbering people rise with a resurgent spirit that they could now fearlessly face the situations of their times and hope for a promising future. Syed Ahmad's views were farsighted and logical.

Motivated to advance the cause of educating the Muslims, Syed Ahmad visited Cambridge and took up an intensive study of the University and the educational system prevailing there. While many others directly spoke of patriotic and nationalist impulses raising their voice against slavery, Syed Ahmad wanted to be practical and realistic in his expression and approach. Ramakrishna Paramhansa is perceived to be one of the most popular and important saints of India during the nineteenth century. He was also one of the great persons who inspired and shaped the life of Swami Vivekananda, another great monk of India.

#### 4.9 REVIEW QUESTIONS

##### SHORT ANSWER TYPE QUESTIONS

1. Briefly describe the early life of Ramakrishna Paramhansa.
2. What were the beliefs of Syed Ahmad Khan?
3. Who was Swami Vivekananda?
4. What helped Narendra earn respect and appreciation from the people of America?
5. Give some insight into the life and contribution of Syed Ahmad Khan to society.

##### LONG ANSWER TYPE QUESTIONS

1. What was the aim of education as per J. Krishnamurti?
2. Why was the Ramakrishna mission established? Give a detailed explanation of the same.
3. Describe the three principles of teaching in detail as stated by Sri Aurobindo.
4. What qualities of Narendra made him one of the greatest spiritual leaders of mankind?
5. Describe in detail the kind of life that led by Sri Ramakrishna live as a temple priest?

#### 4.10. MULTIPLE CHOICE QUESTIONS

1. Swami Vivekananda was born on
  - a. September 11, 1893
  - b. January 12, 1863

- c. September 11, 1863  
d. January 12, 1893
2. **Swami Vivekananda established Belur Math to**  
a. Make people remember his speech in the parliament of Religions.  
b. Spread the principles of Sri Rama Krishna Paratnahamsa.  
c. Develop human values.  
d. Promote social divisions
3. **What was the real name of Swami Vivekananda?**  
a. Narendra Nath  
b. Ramanujan  
c. Jiddu Nath  
d. Adi Shankaracharya
4. **Ramakrishna Paramhans died due to \_\_\_\_\_.**  
a. Brain Tumor  
b. Paralysis  
c. Throat Cancer  
d. Corona
5. **Sri Aurobindo was born on**  
a. 12th September 1808  
b. 9th May 1859  
c. 16th August 1872  
d. 15th August 1872
6. **Vivekananda started to believe in the existence of God and also accepted \_\_\_\_\_ as his “Guru” or master.**  
a. Ramakrishna  
b. Ramanujan  
c. Jiddu Nath  
d. Adi Shankaracharya
7. **Who was the founder of Dakshineswar Kali Temple?**  
a. Rani Rasmoni  
b. Swami Vivekananda  
c. Sri Aurobindo  
d. Adi Shankaracharya
8. **Who was the founder of Belur Math?**  
a. Rani Rasmoni  
b. Swami Vivekananda  
c. Sri Aurobindo  
d. Adi Shankaracharya
9. **Syed Ahmad Khan was born in \_\_\_\_\_.**  
a. Mumbai  
b. Pakistan





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- c. Hyderabad
- d. Delhi

**10. Swami Vivekananda acquired the knowledge of human values from?**

- a. His parents
- b. Through his spiritual experience
- c. Visiting countries
- d. All of the above

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# **SOCIAL AND POLITICAL REFORMERS**

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**STRUCTURE**

- 5.1 Learning Objective
- 5.2 Introduction
- 5.3 Keshab Chandra Sen
- 5.4 Henry Louis Vivian Derozio
- 5.5 Annie Besant
- 5.6 Mahadev Govind Ranade
- 5.7 Chapter Summary
- 5.8 Review Questions
- 5.9 Multiple Choice Questions



## 5.1 LEARNING OBJECTIVE

**After completing this unit, students will be able to:**

- Learn about Keshab Chandra Sen
- Know about Henry Louis Vivian Derozio
- Learn about Annie Besant
- Know about Mahadev Govind Ranade

## 5.2 INTRODUCTION

In this unit, you'll learn about various spiritual leaders and philosophers such as Keshab Chandra Sen, Henry Louis Vivian Derozio, Annie Besant and Mahadev Govind Ranade.

## 5.3 KESHAB CHANDRA SEN



Keshab Chandra Sen (born November 19, 1838, Calcutta [now Kolkata], India—died January 8, 1884, Calcutta) was a Hindu philosopher and social reformer who attempted to incorporate Christian theology within the framework of Hindu thought.

Although not of the Brahman class (varna), Sen's family was prominent in Calcutta (Kolkata), and he was well educated. At age 19 he joined the Brahmo Samaj (Sanskrit: "Society of Brahma" or "Society of God"), founded in 1828 by the Hindu religious and social reformer Ram Mohun Ray. The Brahmo Samaj was intended to revitalize the Hindu religion through the use of ancient Hindu sources and the authority of the

Vedas. Sen was convinced, however, that Christian doctrine could bring new life to a stratified Hindu society, which he perceived as ossified.

By the use of dynamic and practical Christian missionary methods, Sen effected many social reforms in India. He organized relief campaigns for the poor, promoted literacy by founding schools for children and adults, and issued several inexpensive publications to bring the reading matter within the reach of all. He condemned child marriage and was instrumental in having the marriage rites of his society recognized by law in 1872. He also advocated widow remarriage and intercaste marriage.

Whereas his contemporaries Debendranath Tagore and Ramakrishna remained thoroughly Hindu in outlook, Sen very nearly converted completely to Christianity. The deterrent proved to be his belief that Jesus Christ, however admirable and worthy of emulation, was not unique. An open break with Tagore followed, and Sen formed a new society in 1866 called the Bharatvarshiya Brahmo Samaj ("Brahmo Samaj of India"). The original society was renamed the Adi Samaj ("Original Society") and was quickly purged of Christian teaching.

In 1870 Sen lectured widely in England and was granted an audience with Queen Victoria. He was impressed with Christianity as a force in English life. Back in India, however, he

allowed his 14-year-old daughter to marry the son of the maharaja of Cooch Behar, thus publicly repudiating his avowed opposition to child marriage. As a result, some of his followers broke away, and he organized a new society—NabaBidhan, or Nava Vidhana (“New Dispensation”)—continuing to preach a mixture of Hindu philosophy and Christian theology. He revived many ancient Vedic practices and sent 12 disciples to preach under a flag bearing a crescent, a cross, and a trident, the respective symbols of Islam, Christianity, and Shaivism (the branch of Hinduism that worships Shiva as the ultimate reality).

Keshub Chandra Sen (also spelt Keshab Chunder Sen) was born in an affluent family in Calcutta on 19 November 1838. He lost his father Peary Mohan when he was ten and was then brought up by his uncle. In 1854, he became the secretary of the Asiatic Society. He also worked as a clerk in a bank but monotonous clerical work did not interest him. In 1855, at the age of 17, he established the British India Society. In 1857, he joined the Brahmo Samaj and took up studying philosophy.

Heread the works of and was influenced by Theodore Parker, an American Transcendentalist and delivered speeches on religion and morality. He also set up the ‘Goodwill Fraternity’ in his house. He developed a great rapport with Debendranath Tagore, the head of the Samaj. Sen was inspired by Christian teachings and sought to fuse Christian teachings into the Hindu framework. He thought that only the Christian doctrine would help instil new life into Hindu society. He was also impressed with the discipline of Christian missionary work and started following it himself.

In 1865, this lean towards Christianity caused a rift between him and Tagore and he broke away from the Samaj and formed the Bharat Barshiya Brahmo Samaj (Brahmo Samaj of India). The old Brahmo Samaj was now called the Adi Brahmo Samaj. Sen preached against child marriage and advocated widow remarriage and inter-caste marriages. He was also instrumental in getting native marriages legalised. In 1870, he met the British monarch Queen Victoria and expressed acceptance of the British rule which angered people at home. His acceptance of British rule was from a theological perspective, nevertheless, he was criticised severely in India.

Sen founded the Indian Reform Association in 1870 after returning from a Europe visit. The chief areas of activity of this association were a female improvement, inexpensive literature, education, temperance and charity. In his later years, he delivered lectures that were against the Europeanising of Asia and also against western sectarianism. He was criticised when he got his daughter married to the Prince of Cooch Behar. His daughter was then under 14 and the prince was about 15 years of age.

His associates ridiculed him for his supposed stance against child marriage and his actual actions. He formed the NaboBidhan (New Dispensation) in 1881 which intended to incorporate the best principles of Christianity and western spirituality with Hinduism. While many members of Brahmo Samaj rejected it, many appreciated it as well. His critics thought that Sen had strayed away from the core ideologies of the Samaj whereas his supporters opined that he was realising Raja Ram Mohan Roy’s philosophy of a universal religion. Sen died in Calcutta on 8 January 1884 aged 45.





There were many important contributions to the Brahmo movement by Keshub Chandra Sen. These can be briefly stated as follows. The first noteworthy contribution is the enunciation and accentuation of the doctrine of God in conscience. The second great Nava Devalaya contribution was bringing man's social life within the domain of his religious duty. The third was imbibing into the spiritual life of the Brahmo Samaj - the spirit of repentance and prayer. Next was his infusion of the bhakti or devotional fervour into the movement. Another was his sense of universalism of theism - he found that all the religious teachers were bound together by a common bond. Next was his faith in the Divine mission of the Brahmo Samaj. Another important contribution was the emphasis on the principle laid down by Rammohun Roy - the service of man was the service of God.

#### 5.4 HENRY LOUIS VIVIAN DEROZIO



Henry Louis Vivian Derozio, (born April 18, 1809, Calcutta, India—died Dec. 26, 1831, Calcutta), poet and assistant headmaster of Hindu College, Calcutta, a radical thinker and one of the first Indian educators to disseminate Western learning and science among the young men of Bengal.

The son of an Indian father and an English mother, Derozio was influenced by the English Romantic poets. He began publishing patriotic verses when he was 17, which brought him to the attention of the intellectual elite of Calcutta. In 1826 he was appointed instructor at Hindu College, where he's reportedly brilliant teaching influenced his students and won him their loyalty. In

1828 his students organized the Academic Association, a debating society that drew both Britons and Indians to discussions of religion and philosophy.

In the spirit of English rationalism, Derozio criticized the social practices and religious beliefs of orthodox Hinduism. Accused of irreverence by his students' orthodox Hindu parents, he was forced to resign by the directors of Hindu College in 1831. Long after Derozio's death (of cholera), his influence lived on among his former students, who came to be known as Young Bengal and many of whom became prominent in social reform, law, and journalism.

He attended David Drummond's Dhurrantallah Academy school. He acquired the following understanding of life in Drummond's Academy. India is his motherland Everyone in this country is his kindred soul Community living is nobler than isolated life Rationalism is a much greater treasure than the old custom. Drummond taught that "compared to literature and philosophy of the old and middle ages modern ones are richer". Drummond taught these ideas to his students. Derozio acquired these values by the age of 14.

In 1826, Derozio was appointed teacher in English literature and history in the new Hindu College at the age of 17. His brilliant lectures presented closely-reasoned arguments based on his wide reading. He encouraged students to read Thomas Paine's Rights of Man

and other free-thinking texts. Derozio promoted radical ideas through his teaching and by organizing an association for debate and discussions on literature, philosophy, history and science. He inspired his followers and students to question all authority. Derozio and his famous followers, known as the Derozians and Young Bengal, were fiery patriots. They cherished the ideals of the French Revolution (1789 A.D.) and the liberal thinking of Britain.

### **Ideas and Teachings of Henry Vivian Derozio:**

The teachings of Henry Vivian Derozio inspired many students and led to the development of the spirit of liberty, equality and freedom. He promoted radical ideas by organizing an association for debates and discussions on Literature, History, Philosophy and Science. He was a great propounder of liberal thinking and a supporter of 'Freedom of Speech. His views opposed the burning of widows on the funeral pyres of their dead husbands or the killing of children to appease angry gods.

### **Derozio and Young Bengal Movement:**

Derozio wanted to spread intellectual revolution among young students. This brought an intellectual revolution in Bengal called the Young Bengal Movement. His followers were also known as Derozians. Derozians attacked old traditions and decadent customs. They also advocated women's rights and their education. They founded associations and organized debates against idol worship, casteism and superstitions. After the death of Derozio, the members of this group continued preaching radical views through teaching and journalism. Derozio died of cholera in 1833. The Young Bengal Movement continued even after Derozio's sudden death.

## **5.5 ANNIE BESANT**



Besant was a British social reformer, campaigner for women's rights and a supporter of Indian nationalism.

Annie Woods was born in London on 1 October 1847. She had an unhappy childhood, undoubtedly partly due to her father's death when she was five. Annie's mother persuaded her friend Ellen Marryat, sister of the writer Frederick Marryat, to take responsibility for her daughter and Ellen ensured that Annie received a good education.

In 1867, Annie married Frank Besant, a clergyman, and they had two children. But Annie's increasingly anti-religious views led to a legal separation in 1873. Besant became a member of the National Secular Society, which preached 'free thought', and also of the Fabian Society, the noted socialist organization.

In the 1870s, Annie Besant and Charles Bradlaugh edited the weekly *National Reformer*, which advocated advanced ideas for the time on topics such as trade unions, national education, women's right to vote, and birth control. For their pamphlet on birth control, the pair were brought to trial for obscenity but were subsequently acquitted.



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Besant supported several workers' demonstrations for better working conditions. In 1888 she helped organize a strike of the female workers at the Bryant and May match factory in east London. The women complained of starvation wages and the terrible effects on their health of phosphorus fumes in the factory. The strike eventually led to their bosses significantly improving their working situation.

Social and political reform seems not to have satisfied Besant's hunger for some all-embracing truth to replace the religion of her youth. She became interested in Theosophy, a religious movement founded in 1875 and based on Hindu ideas of karma and reincarnation. As a member and later leader of the Theosophical Society, Besant helped to spread Theosophical beliefs around the world, notably in India.

Besant first visited India in 1893 and later settled there, becoming involved in the Indian nationalist movement. In 1916 she established the Indian Home Rule League, of which she became president. She was also a leading member of the Indian National Congress.

In the late 1920s, Besant travelled to the United States with her protégé and adopted son Jiddu Krishnamurti, whom she claimed was the new Messiah and incarnation of Buddha. Krishnamurti rejected these claims in 1929. Besant died in India on 20 September 1933.

## 5.6 MAHADEV GOVIND RANADE



Mahadev Govind Ranade, (born Jan. 18, 1842, Niphad [India]—died Jan. 16, 1901, Poona [now Pune], India), one of India's Citpavan Brahmins of Maharashtra who was a judge of the High Court of Bombay, a noted historian, and an active participant in social and economic reform movements. During his seven years as a judge in Bombay (now Mumbai), Ranade worked for social reform in the areas of child marriage, widow remarriage, and women's rights. After he was appointed instructor of history at Elphinstone College, Bombay (1866), he became interested in the history of the Marathas, a militaristic Hindu ethnic group that established the independent

kingdom of Maharashtra (1674–1818). The publication of his *Rise of the Maratha Power* followed in 1900.

Ranade has been called the father of Indian economics for urging (unsuccessfully) the British government to initiate industrialization and state welfare programs. He was an early member of the PrarthanaSamaj ("Prayer Society"), which sought to reform the social customs of orthodox Hinduism. He regularly voiced views on social and economic reform at the annual sessions of the Indian National Social Conference, which he founded in 1887. Ranade inspired many other Indian social reformers, most notably the educator and legislator Gopal Krishna Gokhale, who carried on Ranade's reform work after his death.

**Ideology:**

Ranade was a social activist whose work was heavily influenced by Western culture and the colonial state. His activities ranged from religious reform to public education to reform within the Indian family, and in each case, he was prone to see little virtue in Indian custom and tradition and to strive to reform the subject into the mould of what was prevalent in the west. His efforts to “Spiritualize” Indian society stemmed from his reading that the Hindu religion placed too much emphasis on rituals and the performance of family and social duties, rather than on what he referred to as “Spiritualism.” He saw the reformed Christian religion of the British as more spiritually oriented. Ranade was a supporter of Swadeshi and advocated for the use of indigenous products.

**Contributions:**

He was a founding member of the PrarthanaSamaj and advocated for the abolition of prevalent social evils. He would also edit the Induprakash, a Bombay Anglo-Marathi daily paper founded on his ideology of social and religious reform. He educated his wife Ramabai, who later became a doctor, and was also one of the founders of SevaSadan, a women’s rights organization that helped pioneer women’s rights movements. He was also an excellent educator who established several schools. Ranade was a founder of the Social Conference movement, which he supported until his death, directing his social reform efforts against child marriage, widow remarriage, the high cost of marriages and other social functions, and caste restrictions on travelling abroad. In 1861, he was one of the founders of the Widow Marriage Association.

He founded the Poona Sarvajanik Sabha, a sociopolitical organization, and was later one of the founders of the Indian National Congress. He wrote books about Indian economics and Maratha history. He recognized the importance of heavy industry in economic progress and saw Western education as a critical component in the formation of an Indian nation. He influenced several Congress leaders, the most prominent of whom was Gopal Krishna Gokhale.

**Work on Women Empowerment:**

His efforts to “Humanize and Equalize” Indian society centred on women. He ran an ‘anti-purdah system’ campaign. Ranade co-founded the ‘Widow Marriage Association in 1861’, when he was still a teenager, to promote marriage for Hindu widows and to act as native compradors for the colonial government’s project of passing a law allowing such marriages, which were forbidden in Hinduism.

**5.7 CHAPTER SUMMARY**

Keshab Chandra Sen (born November 19, 1838, Calcutta [now Kolkata], India—died January 8, 1884, Calcutta) was a Hindu philosopher and social reformer who attempted to incorporate Christian theology within the framework of Hindu thought. By the use of dynamic and practical Christian missionary methods, Sen effected many social reforms in India. He organized relief campaigns for the poor, promoted literacy by founding schools for children and adults, and issued several inexpensive publications to bring the reading matter within the reach of all. He condemned child marriage and was instrumental in



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having the marriage rites of his society recognized by law in 1872. He also advocated widow remarriage and inter-caste marriage.

He read the works of and was influenced by Theodore Parker, an American Transcendentalist and delivered speeches on religion and morality. He also set up the 'Goodwill Fraternity' in his house.

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Henry Louis Vivian Derozio, (born April 18, 1809, Calcutta, India—died Dec. 26, 1831, Calcutta), poet and assistant headmaster of Hindu College, Calcutta, a radical thinker and one of the first Indian educators to disseminate Western learning and science among the young men of Bengal. The teachings of Henry Vivian Derozio inspired many students and led to the development of the spirit of liberty, equality and freedom. He promoted radical ideas by organizing an association for debates and discussions on Literature, History, Philosophy and Science. He was a great propounded of liberal thinking and a supporter of 'Freedom of Speech.

In the 1870s, Annie Besant and Charles Bradlaugh edited the weekly National Reformer, which advocated advanced ideas for the time on topics such as trade unions, national education, women's right to vote, and birth control. Social and political reform seems not to have satisfied Besant's hunger for some all-embracing truth to replace the religion of her youth.

She became interested in Theosophy, a religious movement founded in 1875 and based on Hindu ideas of karma and reincarnation. As a member and later leader of the Theosophical Society, Besant helped to spread Theosophical beliefs around the world, notably in India. In 1916 she established the Indian Home Rule League, of which she became president. She was also a leading member of the Indian National Congress.

Mahadev Govind Ranade, (born Jan. 18, 1842, Niphad [India]—died Jan. 16, 1901, Poona [now Pune], India), one of India's Citpavan Brahmans of Maharashtra who was a judge of the High Court of Bombay, a noted historian, and an active participant in social and economic reform movements. Ranade has been called the father of Indian economics for urging (unsuccessfully) the British government to initiate industrialization and state welfare programs. He was an early member of the PrarthanaSamaj ("Prayer Society"), which sought to reform the social customs of orthodox Hinduism.

He was a founding member of the PrarthanaSamaj and advocated for the abolition of prevalent social evils. He would also edit the Induprakash, a Bombay Anglo-Marathi daily paper founded on his ideology of social and religious reform. Keshav Chandra Sen influenced Mahadev Govind Ranade to establish PrathanaSamaj in Bombay. He educated his wife Ramabai, who later became a doctor, and was also one of the founders of SevaSadan, a women's rights organization that helped pioneer women's rights movements.

## 5.8 REVIEW QUESTIONS

NOTES



### SHORT ANSWER TYPE QUESTIONS

1. Give insights into the life led by Annie Besant in brief.
2. Discuss Mahadev Govind Ranade's contribution to social reforms.
3. How was Henry Louis Vivian Derozio able to develop the spirit of liberty, equality and freedom?
4. Briefly discuss the important contributions to the Brahma movement by Keshab Chandra Sen.
5. What was the way that led Annie Besant to become a part of the Indian National Congress?

### LONG ANSWER TYPE QUESTIONS

1. Who was Keshab Chandra Sen? What was his role in Brahma Samaj Movement?
2. Describe Derozio and Young Bengal Movement.
3. Who was the founder of PrarthanaSamaj? Give some insights of the same.
4. Discuss the social ideology and its impact on Mahadev Govind Ranade in detail.
5. Discuss the Ideas and Teachings of Henry Vivian Derozio in detail.

## 5.9 MULTIPLE CHOICE QUESTIONS

1. Consider the following
  1. Calcutta Unitarian Committee
  2. Tabernacle of New Dispensation
  3. Indian Reform Association

Keshab Chandra Sen is associated with the establishment of which of the above?

- a. 1 and 3
  - b. 2 and 3
  - c. Only 3
  - d. 1, 2 and 3
2. Henry Louis Vivian Derozio was born on?
    - a. 18th April 1809
    - b. 29th May 1819
    - c. 17th Dec 1806
    - d. 6th Jan 1919
  3. In \_\_\_\_\_ Annie Besant founded the Home Rule League.
    - a. 1923
    - b. 1945
    - c. 1916
    - d. 1910

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4. **On \_\_\_\_\_, Annie Besant first visited India and adopted Hinduism as her new faith**
  - a. 16 November 1900
  - b. 16 November 1921
  - c. 16 November 1891
  - d. 16 November 1893
5. **M. G. Ranade assisted in establishing \_\_\_\_\_ in 1867 in Bombay.**
  - a. PrarthanaSamaj
  - b. Arya Samaj
  - c. Brahmo Samaj
  - d. Ramkrishna Mission
6. **Who influenced Mahadev Govind Ranade to establish PrathanaSamaj in Bombay?**
  - a. Keshav Chandra Sen
  - b. Raja Ram Mohan Roy
  - c. Devendra Nath Tagore
  - d. Tek Chand Mitra
7. **Who became the leader of the Theosophical Society, notably in India?**
  - a. Keshav Chandra Sen
  - b. Raja Ram Mohan Roy
  - c. Devendra Nath Tagore
  - d. Annie Besant
8. **Who established the Indian Home Rule League in 1916?**
  - a. Raja Ram Mohan Roy
  - b. Devendra Nath Tagore
  - c. Annie Besant
  - d. Keshav Chandra Sen
9. **Who set up 'Goodwill Fraternity'?**
  - a. Raja Ram Mohan Roy
  - b. Devendra Nath Tagore
  - c. Annie Besant
  - d. Keshav Chandra Sen
10. **Mahadev Govind Ranade was the judge of High Court of \_\_\_\_\_.**
  - a. Delhi
  - b. Kolkata
  - c. Bombay
  - d. Tamil Nadu

♦♦♦♦

# ANSWER KEY

## UNIT I

QUESTION	ANSWER	QUESTION	ANSWER
1	d.	6	b.
2	c.	7	b.
3	b.	8	b.
4	d.	9	a.
5	b.	10	c.

## UNIT II

QUESTION	ANSWER	QUESTION	ANSWER
1	a.	6	d.
2	a.	7	b.
3	d.	8	c.
4	c.	9	d.
5	b.	10	c.

## UNIT III

QUESTION	ANSWER	QUESTION	ANSWER
1	d.	6	d.
2	d.	7	c.
3	c.	8	d.
4	c.	9	b.
5	a.	10	a.

## UNIT IV

QUESTION	ANSWER	QUESTION	ANSWER
1	a.	6	a.
2	b.	7	a.
3	a.	8	b.
4	c.	9	d.
5	d.	10	b.

## UNIT V

QUESTION	ANSWER	QUESTION	ANSWER
1	b.	6	a.
2	a.	7	d.
3	c.	8	c.
4	d.	9	d.
5	a.	10	c.

# NOTE

## Suggestive Reading

### Books

- Cities and States (with contributions from G.Erdosy, R.A.E. Conningham, D.K.
- Fredrik Barth: Nomads of South Persia: The Basseri Tribe of the Khamseh Confederacy. Oslo. 1964.
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- Lynn Meskell: Archeologies of Social Life,(1999).
- Michael D.Coe: The Maya (1980).
- Nigel Davies: The Aztecs. (1968)
- Robert Ross: A Concise History of South Africa, (1999).
- M.Wilson & L.Thompson (Ed), The Oxford History of South Africa, Vol-1
- Warwick Bray: Everyday Life of the Aztecs. (1968)

## **Web Resources**

- [en.wikipedia.org/wiki/Geoffrey\\_Chaucer](http://en.wikipedia.org/wiki/Geoffrey_Chaucer)
- [www.angelfire.com/m3/Chaucer](http://www.angelfire.com/m3/Chaucer)
- [www.luminarium.org/medlit/chaucer.htm-catched](http://www.luminarium.org/medlit/chaucer.htm-catched)
- [classiclit.about.com/cs/profileswriters/p/aa](http://classiclit.about.com/cs/profileswriters/p/aa)
- [en.wikipedia.org/wiki/Edmund\\_Spenser](http://en.wikipedia.org/wiki/Edmund_Spenser)
- [www.tnellen.com/cybereng/lit\\_terms-\\_allegory.html/](http://www.tnellen.com/cybereng/lit_terms-_allegory.html/)