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Editorial

Themes, patterns and processes make thought progress. Seven years to establish a thought is resulted after continual efforts. Things which are termed as indigenous, knowledge systems or traditions shape psyche of a country. in India, though various indigenous systems are prevalent still most of them have been constantly ignored. They are handed over conveniently to the preachers, hence establishing cords with religion. Academic world has been deprived of Indian knowledge traditions as serious fields of study. Bharatiya Manyaprad has been marching ahead with this enigmatic field as part of research articles so that institutions reach out pragmatically to the themes essentially hidden in ancient scriptures, practices and belief systems.

Theories from scriptures have been avoided forging excuses in the name of Sanskrit. One example is enough to project how composite knowledge is imbibed in scriptures. *Saundarya Lahari* by Adi Shankaracharya contains one shloka which narrates all rasa in one place while describing Shiva and Parvati 's innate nature:

शिवे शङ्गाराद्रा तदितरजने कुत्सनपरा
सरोषा गङ्गायां गिरिशचरिते विस्मयवती ।
हराहिभ्यो भीता सरसिरुह सौभाग्य-जननी
सखीषु स्मेरा ते मयि जननि दृष्टिः सकरुणा ॥

(Verse 51)

Moved by sentimental love for Shiva, resentful to any other person,
With anger of jealousy toward Ganga, with transportations of
wonder at Shiva 's story,

With fearful surprise at the snakes of Hara and for friends a
jestful smile

As a source of lotus-red grace, your regard, oh Mother, for me
will remain one of kindness.

This is an ideal example how we miss essential study of substantial
Knowledge convention of India. For example Indian aesthetics defines
rhetorical literature as being based upon certain classes of interest
Rhetoric in the Western world usually refers to classifications such
as lyric, heroic, tragic and romantic and so on.

Same is the case of Polity, Governance, medicine, geometry,
Arithmetic, Astronomy and many such fields of study which have
not attained due attention.

With each edition of Bharatiya Manyaprad the team exerts to bring
forth ancient study with contemporary relevance.

This issue is in your hands up keeping the same intent.

प्रत्यहं प्रत्यवेक्षेत नरश्चरितमात्मनः |
किन्नु मे पशुभिस्तुल्यं किन्नु सत्पुरुषैरिति ||



Sanjeev Kumar Sharma

Virtual Banking Practices as the Stepping Stone for the Employees of Banks

Ashish Mathur & Renu Jatana

ABSTRACT

Virtual banking is a bank existing without branch and even they are the one who offers its services using individual computers or electronic tools, ATM, and telephone and they are easily accessible. As virtual banks can't put up or can't bear the cost of the cost of branch opening, they offer such savings which have been made by not opening the branch and hence such costing are made available to their customers as high saving interest. This research paper has laid down emphasized employee's perception or thought towards the virtual banking practices being accepted or obtained by the customers on various parameters. For data collection 50 questionnaires have been distributed among the employees of various banks.

VIRTUAL BANKING

Virtual banking is a type of today's banking where online banking is done and in which their facilities like their products and services being provided by them can be performed through the electronic distribution channels sitting anywhere in the world at any time. These types of banks are performing such activities with cost reduction and hence easy to be accessed by all and banking efficient services which is the utmost requirement of today's time that is benefited

from indirect costs which is usually paid by the higher saving rate when comparison made against the national average benefits which are made to be paid to the customers.

“Internet-based or where online working is being done in financial institution that offers facilities of banking like deposit and withdrawal facilities, and many more other banking services required for daily purpose, through automated teller machines being implanted even at far places or other devices, and hence there is no need to physically be present or (brick and mortar) walk-in premises for their work.”

With the invention of advanced technology like Internet and web technology because of which many new concepts in business have arisen; one of them is the emergence or the arrival of virtual banking or can be said online banking. Virtual banking is among one of the latest or newest emerging trends or system in the Indian banking scenario for the beneficial of the customer. If we talk about the usage of virtual banking, though it is present in India it is restricted to some of the foreign banks only. If we talk about today’s scenario it is seen that in most of the public sectors banks branches are having computerized front office operations and all work are done on computer (customer transaction) and even their back office operation or back work and information management system related to banking system are also increasingly day by day getting computerized and integrated.

REVIEW OF LITERATURE

According to **Dictionary of Financial Terms**, “Today all the virtual bank are offering some or mostly every type of accounts and services which are being provided by the bank to their customer that traditional bricks-and-mortar banks are almost providing to their customers, but the only limitation of virtual banks is that it exists only online. They are typically charging very lower fees from the customer and instead of these are paying higher interest reason behind this is because of low overheads”.

“Virtual banking day to day transactions can be checked in real time at any point of time, as they happen anytime, which usually occur in the traditional method at the end of the banking day or the end of the month — through all those services are also available through the online branches existing for traditional banks.”

“Virtual banks like the traditional banks don’t have branches or own ATMs, so the people are depositing electronically or by mail. Our virtual bank which is existing may reimburse the ATM fees for using other banks’ machines. However, there is seen such a kind of a limit for these virtual banks to the number of transactions a virtual bank will cover each month.”

Investor Words says “A direct-banking entity or works that provides its services for the customer primarily through Internet-based online infrastructure which is very easy. Customer services, such as depositing any type of deposits, withdrawals, and money transfers from one customer to another being facilitated through a network services of bank by compatible technologies such as automated teller machines which are the technology advance in this field, computer, and mobile phone check scanning, and online account management all these are easily accessible by customer.”

Mehta (2015) Today different types of new channels are existing which are used to offer to keep money administrations which will drive or generate the development of saving money industry exponentially which later on increases or expands profitability and helps in getting new clients for these banks. Amid the most recent decade, saving money through ATMs and web has demonstrated a huge development, which is still in the development stage. Internet saving money enables clients of a monetary organization to direct budgetary credit union or building society. It might incorporate of any exchanges identified with online utilization. With the rise of innovation, the bank has begun confronting more trouble to stay one of a kind. With the expanded utilization of web clients, Internet Banking Services are another basic administration offered by each bank. The administration is going about as a platform that has quickened the development in those banks that have distinguished the significance of administration quality.

Virtual banking is a system which provides banking services over the internet without any need of place and time (**Urpit, 2012**). “Virtual banking” has appeared towards the end of especially 1990s. And, banks started to provide their customers the chance of accessing their accounts in the internet environment by making use of various systems of security in the process of development.

Virtual managing an account is comprehensively defined by his **Liao, Shao, Wang, Chen (2014)** in their paper as the arrangement of saving money administrations through means other than conventional physical branches. Right now, virtual saving money exists in the types of ATM, telephone managing an account, home keeping money and Internet saving money. Understanding individuals' selection expectation of virtual saving money can cause financial organizations to detail fitting promoting procedures for new types of managing an account. The hypothesis of arranged conduct (TPB) and advancement discussion were utilized to think about the reception expectation of virtual managing an account in an all-around created global financial city.

Virtual banking is broadly defined in this paper as the provision of banking services via means other than traditional physical branches. Currently, virtual banking exists in the forms of ATM, phone banking, home banking and Internet banking. Understanding people's adoption intention of virtual banking can help financial institutions to formulate appropriate marketing strategies for new forms of banking. Theory of planned behavior (TPB) and innovation diffusion were used to study the adoption intention of virtual banking in a well-developed international financial city.

A bank's customer can access to his accounts in a secure manner using the security systems available and carry out almost all of the required operations by himself in a secure internet environment established between him and the bank (**Urpit, 2012**). "Virtual banking" is a term that suggests the ultimate state of technological equilibrium in banking. That is the point at which banking as an industry transcends mere physical presence and home-office size as a measure of capability—the art and science of being everywhere at the same time. As banks get bigger and more virtual, their markets will get more diffuse, harder to pin down, and less well identified with neighborhoods or communities".

Kaseke, Charira, Muzondo (2012)the proliferation of Virtual Banking as saving money demonstrates in Zimbabwe has conveyed another measurement to the saving money industry. It has helped with offering minimal effort, and advantageous keeping money answers for the customarily unbanked bring down the end of the market through utilization of web innovation and Information Communication Technologies (ICTs). Writing has demonstrated that

levels of consumer loyalty have changed because of various saving money administrations offered through Virtual Banking. The examination utilized irregular inspecting concentrating on business banks clients with an example size of 250. Research discoveries uncovered that clients are happy with Virtual Banking.

TRADITIONAL BANKING V/S MODERN BANKING

In the traditional banking system which was previously existing, a customer can open any bank account in banks in which he wishes; get the facility of saving his money by depositing money in the local bank according to their requirement. He can withdraw his money for his uses by cheque, counter payment and through bank draft. He can meet or see the bank manager and ask his problem and difficulty regarding the issue. He usually takes the physical help to get rid out of their problem and to get a loan from the bank.

E-banking signifies Internet banking or modern banking or online bill or the one which is becoming popular day by day. In this particular technique, the customer gets his bank account ID and password as well as he can easily check his account, pay out his bill as well as print his receipt from his home place computer, a laptop which is linked with the internet. E-banking is the development of presently banking system. Quite simply, e-banking is an electronic banking whose facility, which can take through broadband Internet connection.

Traditional banking V/s modern banking

Traditional banking	Modern banking
<p>In the traditional banking, it performs the basic and initial function required for a customer that includes depository institutions, keeps up deposits, makes loans, and control the checkable deposits portion of the economy's money.</p> <p>Traditional banks are truly the original or the old banks that were existing from the starting time, the original financial intermediaries in offering checking accounts.</p>	<p>Modern banking has come out an idea to facilitate more services and easy services with a wide variety of services which fulfill the unsatisfactory existing in traditional banking.</p> <p>In recent times, it is very widely seen that deposits become a significant source of funds for any of the existing financial institutions to exist at this platform. For this reason, there is</p>

Additionally, it also plays a significant role in the financial markets which helps to manage the circular flow of the finance among the users.

Nonetheless, there are a few limitations which have bounded the user and also exist various restrictions on the traditional banking and in consequence, this has led to the innovation or the generation of modern banking. Traditional banking has some or many limited ease of access where in people or users have found difficulty and only can conduct business at their brick-and-mortar locations. It simply makes customers or users unhappy and creating inconvenience in doing their business. Additionally, it grants or provides not as efficient or demandable services to customers because customers can only do their transactions when they are present in the bank. Consequently, customers need to waste or spend more and more of their precious time to finalize the transaction by heading or being into the banks physically.

a number of ways to attract depositing which are considered necessary for the financial institution in getting funds.

.....So, many strategies or policies have been implied for the benefits of the customers such as adjust saving's interest rate or in providing or getting different types of financial instruments to collect funds so that a load of customers is reduced to great extent. Also, with the technology development and the modern technology being among the users, modern banking has brought a great positive and strong impact on the customers. With the development of Automatic Teller Machine (ATM), Credit and Debit Cards, Phone Banking and Online Banking, it has reduce the cost to very extent which is under ever person, save time of each and every customer for payment and also increase the competitive advantage among the various institutions which will further improve the facility in the financial service industry.

ROLE OF ICT (INFORMATION AND COMMUNICATION TECHNOLOGIES) IN VIRTUAL BANKING

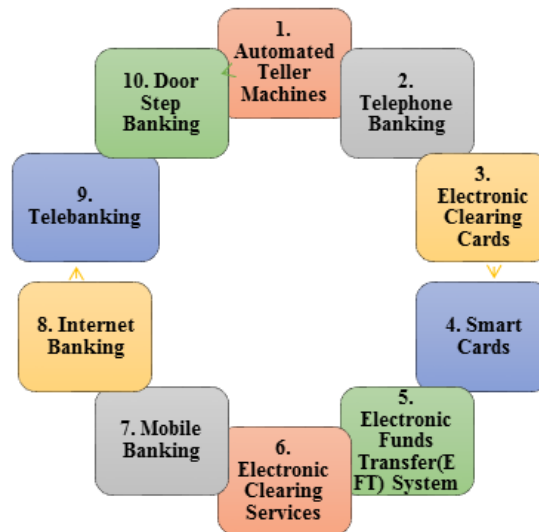
“Information and communication technologies which have advanced feature has made this to develop very vastly and are playing a very important role in the advancements in banking and providing help to customers. In fact, information and communication technologies (ICT) which are the advanced technology are even enabling banks to make radical changes according to the user to the way they operate. According to **Consoli (2003)**, the historical

paradigm of about the development of IT has provided it's useful insights into the 'learning opportunities' for the users and that has opened or started a channel of the way to radical changes in the banking industry among many some are such as the reconfiguration of its organizational structure and the diversification of the product line among the various customers.

A focus on ROI reveals that ICTs with advanced technology has provided a very limited return unless accompanied by a lot of changes in organizational structures and business processes. These changes are very much liked by users and also need to be followed by a diversification of service offerings and they are attracted to their offerings hence can be said clearly that with many banks introducing new product lines such as credit cards, stock brokerage, and investment management services for their users benefit. Thus ICT has mostly enhanced productivity and their result has been enhanced as well as increased the choice for customers according to their demand both regarding a variety of services available at present and how they can conduct their financial activities during their normal life.

Virtual banking is the type of E-banking

Popular Services Covered Under E-Banking Indian banks offer to their customers are mentioned below.



RESEARCH METHODOLOGY

Following research, the methodology has been used for this research.

Scope of the study	Banks
Data Used	Primary and Secondary data
Secondary Data Sources	Secondary data collected from published sources like reports, websites, research papers, books, research institutes, libraries, databases of journals, online research communities databases, etc.
Primary Data Collection Tool	Self-administered questionnaires for employees
Research Design	Descriptive Research Design
Sample Size	50 employees of the banks
Sampling Method	Convenient sampling, non random techniques
Techniques Used for Data Analysis	Descriptive statistics and frequency distribution, One sample test.

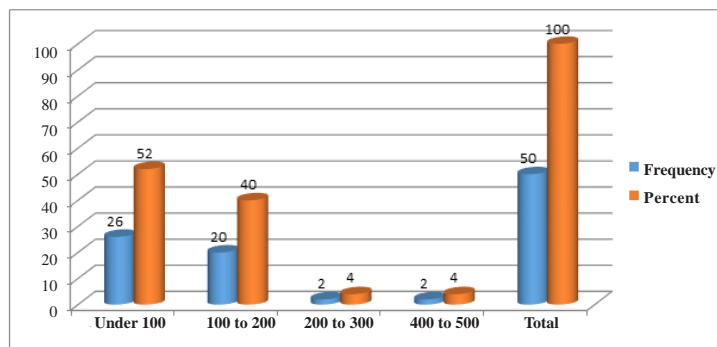
ANALYSIS

This research analyzes the questions which have been asked to the employees on various parameters such as visits of customers, the extent to which banks are providing virtual banking, how often their banks update their websites, the introduction of virtual banking, how do they make their potential customer mindful or knowledgeable about their area on the net, etc. Here virtual banking is evaluated by the employee).

Table 1.1: Frequency table of customers visit bank site everyday

Number of Customers	Frequency	Percent	Cumulative Percent
Under 100	26	52	52
100 to 200	20	40	92
200 to 300	2	4	96
400 to 500	2	4	100
Total	50	100	

Source: Primary Data

Graph 1.1: Frequency graph of customers visit bank site everyday

Source: Primary Data

According to **table 1.1 and graph 1.1**, when enquired or studied about the number of customers who visits banks sites every day, it was observed or seen that according to 26(52%) under 100 visits per day, for 20(40%) 100-200 visits per day, for 2(4%) 200-300 visits per day and for remaining 2(4%) 400-500 visits per day.

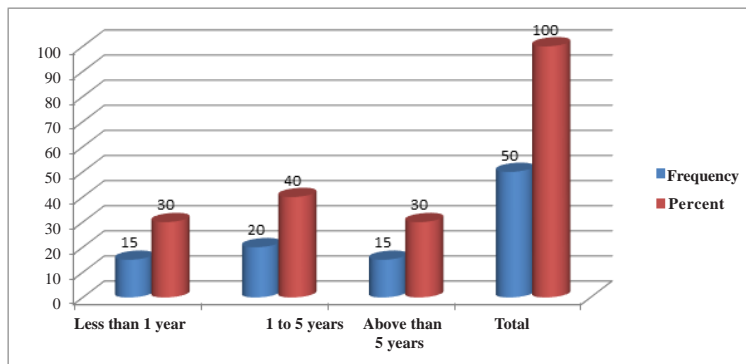
Table 1.2: Frequency table of virtual banking

Years using Virtual Banking	Frequency	Percent	Cumulative Percent
Less than a year	15	30	30
1 For 5 years	20	40	70
Above than five years	15	30	100
Total	50	100	

Source: Primary Data

According to **table 1.2 and graph 1.2**, when asked about that from how many years banks are providing virtual banking services to their customers, it was found that for 15(30%) banks are providing VBS for less than one year, for 20(40%) 1-5 years and for remaining 15(30%) above 5 years. Thus, data here clearly shows that banks are providing VBS as latest as five years or less.

Graph 1.2: Frequency graph of virtual banking



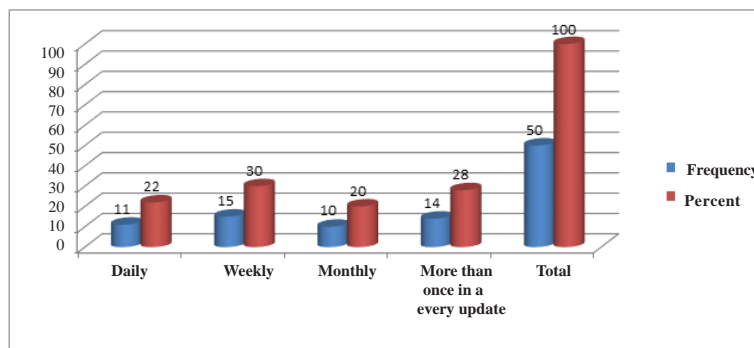
Source: Primary Data

Table 1.3: Frequency table of updating website

Site Updatations	Frequency	Percent	Cumulative Percent
Daily	11	22	22
Weekly	15	30	52
Monthly	10	20	72
More than once in a month for every update	14	28	100
Total	50	100	

Source: Primary Data

Graph 1.3: Frequency graph of updating website



Source: Primary Data

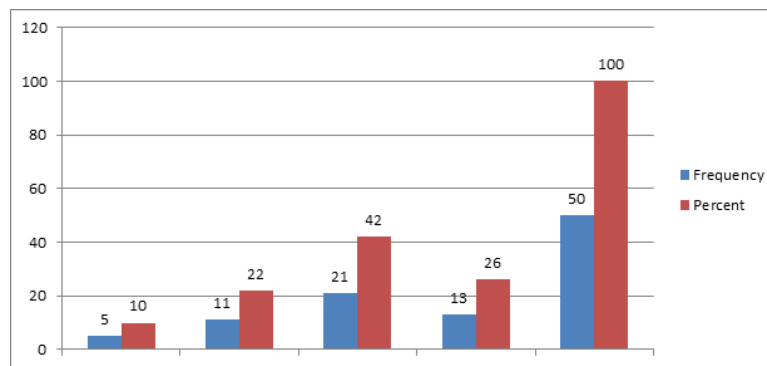
According to **table 1.3 and graph 1.3**, when enquired about how often their banks update their websites, it was found that out of total 50 respondents 11(22%) says daily, 15(30%) says weekly, 10(20%) reverted with monthly and remaining 14(28%) said more than once in a month for every update. Thus, usually the banks update their websites weekly.

Table 1.4: Frequency table of reason behind introduction of virtual banking

Why need Virtual Banking	Frequency	Percent	Cumulative Percent
Manpower shortage	5	10	10
Qualitative customer service	11	22	32
Faster transactions & time saving	21	42	74
Competition with foreign banks	13	26	100
Total	50	100	

Source: Primary Data

Graph 1.4: Frequency table of reason behind introduction of virtual banking



Source: Primary Data

According to **table 1.4 and 1.4**, reason behind introduction of virtual banking was found out, it was observed that out of total 50

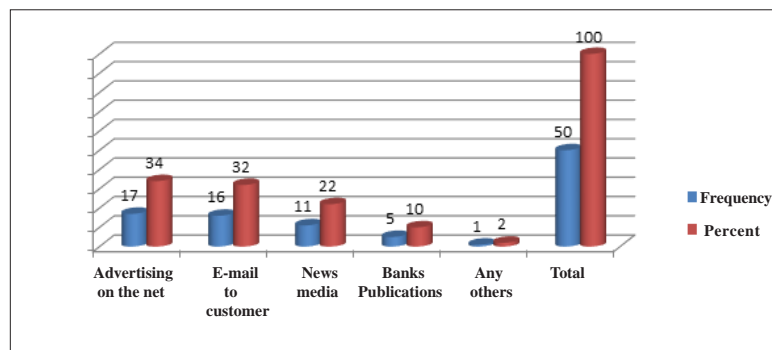
respondents, for 5(10%) the reason is manpower shortage, for 11 (22%) reason is qualitative customer services, 21(42%) said it is faster transactions and time to save and for remaining 13(26%) the reason is competition with foreign banks. Thus, main reason comes out as customer service and time-saving.

Table 1.5: Frequency table of potential customer

Potential Customer	Frequency	Percent	Cumulative Percent
Advertising on the net	17	34	34
Email to customers	16	32	66
News media	11	22	88
Banks publications	5	10	98
Any other	1	2	100
Total	50	100	

Source: Primary Data

Graph 1.5: Frequency Graph of potential customer mindful of your area on the NET



Source: Primary Data

According to **table 1.5 and graph 1.5** when enquired about how do they make their potential customer mindful or knowledgeable about their area on net it was found that 17(34%) will use advertising on the net, 16(32%) will use email to customers, 11(22%) will use news media, and 5(10%) will use banks publications. Thus data clearly

reveals that employees will try to use almost all the modes of customer awareness about the net.

Following hypothesis has been formulated to evaluate the relationship between VBS and satisfaction of customers;

H₀₁:- Virtual banking related practices are not making a positive impact on the satisfaction of customers.

H₁₁:- Virtual banking related practices are making an a positive impact on the satisfaction of customers.

Table 1.6: One-Sample Test of satisfaction of customers

One-Sample Test					
Test Value = 0					
t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
				Lower	Upper
19.236	49	0	1.25	1.15	1.64
21.52	49	0	1.23	1.52	1.4
22.418	49	0	1.48	1.36	1.23
19.521	49	0	1.54	1.24	1.52
22.214	49	0	1.23	1.15	1.25
20.895	49	0	1.15	1.29	1.36
19.425	49	0	1.28	1.19	1.45
19.523	49	0	1.23	1.21	1.85
22.256	49	0	1.52	1.14	1.24
19.235	49	0	1.53	1.25	1.23

Source: Primary Data

Table 1.6, shows that the mean difference in the population means for **satisfaction of customers** are 1.25, 1.23, 1.48, 1.54, 1.23, 1.15, 1.28, 1.23, 1.52 and 1.53 (“**Mean Difference**” column) and the 95% confidence intervals (95% CI) of the difference are 1.64, 1.4, 1.23, 1.52, 1.25, 1.36, 1.45, 1.85 and 1.24. Lower limit 1.15, 1.52, 1.36, 1.24, 1.15, 1.29, 1.19, 1.21, 1.14 and 1.25 (“**Upper**” to “**Lower**” columns). For the measures used, it will be sufficient to report the values to 2 decimal places.

The significant value of parameters such as Reduction in customer visit to the bank due to VBS, patronization of VBS by customers, increase in customer base, improvement in service delivery of bank, Security concern, a record of Virtual Banking fraud, monthly fee, trained Staff, the commitment of management and, encourage Virtual Banking. For all these parameters in **table 1.6** shows that all significance values are 0.000, which is less than 0.05 (p-value). This means we have to reject the null hypothesis and accept the alternative hypothesis that **Virtual banking related practices are making a positive impact on the satisfaction of customers**. This could also be interpreted that the implementation of VBS and related practices leads to higher level of customer satisfaction according to manager's opinion.

CONCLUSION

By the examination or studied made for the bank and their services for the customer, it was likewise distinguished or identified that the employees are very conscious and very serious about the Virtual Banking pattern and also about the upcoming or new type of Virtual Banking design, so they need is eager to know each and everything identified with the procedure, nature, and execution of Virtual Banking Practices so that their working becomes easier and better for them. These whole factors are exceptionally critical in term of influence.

SUGGESTIONS

The employees should administer or carefully consider the following issues for successful implementation of VBS and its development activities.

1. Employees should be interested or must get involve themselves in making him more instructed for the new patterns of coming to VBS.
2. Employees should request for any kind of help whenever required so as and when they confront any issue to have their work continues in any VBS hones.
3. Employees should present or present their input or requirement according to their work demand to enhance the nature of VBS and its practices.
4. Employees should take into the rules which are given by the bank which provide or give them the satisfaction for their

work completion by the establishment for fruitful execution of VBS hones.

5. Employees should take some pains while to read all the assistance which is to be handled by them for headings legitimately so that they could make themselves comfortable and is exceptionally very much aware about the functioning of VBS framework.
6. Employees should be customer friendly with their way of work and must provide any kind of feedback required for successful implementation of VBS.

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Museums and Heritage Sights: Promotion and Preservation for Societal Dialogue

Pande Rahul & Neerja A. Gupta

Museums have a long history from the 3rd century B.C., when the first known museum was opened in the University of Alexandria in Egypt (Arinze, 1999). Cultural heritage often brings to mind artefacts (paintings, drawings, prints, mosaics, sculptures), historical monuments and buildings, as well as archaeological sites cultural heritage is not only limited to material objects that we can see and touch. It also consists of immaterial elements: traditions, oral history, performing arts, social practices, traditional craftsmanship, representations, rituals, knowledge and skills transmitted from generation to generation within a community. All these things blend into a one important aspect of society which plays a very important role in the society. A society always becomes a whole by its historical, cultural, traditional and monumental assets. These things are necessary for the formation of a society as it gives the intellectual and spiritual meaning to the people. British Council India has rightly said “Museums have always been able to contribute to society by enabling visitors to understand society and culture, but as our world is moving faster than ever, museums are increasingly important spaces to foster cohesion and understanding (India, 2014).

Role of historical monuments are very important in the formation of culture and traditions in the society and to maintain it. Museums and heritage sights or cultural sites are wealth to a society. They transmit knowledge, tradition, belief and hesitage to of that ancient culture from generation to generation. Thus, cultural heritage does not only increase the tourism of a city or just make it ancient in nature, but it creates the unique identity of a city in the whole world. Its preservation and keep people visiting them, keep people's interest alive in them is very important and more than important it is necessity. If one society wants to remain alive for long it must keep their culture alive and museums and heritage sites are the tool to keep the culture alive.

The Role of the Museum in Society

Museums have a long history going back to the 3rd century B.C., when the first known museum was opened in the University of Alexandria in Egypt. Over the years, however, the museum culture has spread to nearly every part of the world and today it has become uncommon to find any country that does not have a museum, no matter how small it may be. This implies that the concept of the museum has become a global concept that has survived the 20th century. The traditional role of museums is to collect objects and materials of cultural, religious and historical importance, preserve them, research into them and present them to the public for the purpose of education and enjoyment. (Arinze, 1999).

India is the only country with the largest and most diverse mixture of tradition and culture. The fascinating nation is so enticing where the exotic monuments and enchanting destinations speak volumes about the tradition and culture of Indian people. India is home to many of the finest cultural symbols of the world which includes temples, churches, mosques, forts, performing arts, classical dances, sculptures, paintings, architecture, literature etc. Some of the prestigious and spectacular World Heritage Sites in India are the Hampi, Khajuraho, caves of Ajanta and Ellora, Konark Sun Temple, Taj Mahal, and Brihadeswara Temple in Tanjore. The face of a crisis about the value of culture, cultural education has been represented by some of its supporters as a new way of legitimising the cultural sector. It enables museums, for example, to appear more wide-ranging

and autonomous, more relevant to young people and others who do not normally visit museum, and more approachable to the needs of the society. However, defining the value of culture through an prominence on cultural education, paradoxically, has the potential to undermine the basis of the museum's experience as a public institution (Earle, 2013).

The English word "Culture" is derived from the Latin term cult or culture, meaning tilling, or cultivating or refining and worship. In sum it means cultivating and refining a thing to such an extent that its end product evokes our admiration and respect. This is practically the same as Sanskriti of the Sanskrit language. Culture is a way of life. The food you eat, the clothes you wear, the language you speak in and the God you worship all are aspects of culture. In very simple terms, we can say that culture is the embodiment of the way in which we think and do things. It is also the things that we have inherited as members of society. All the achievements of human beings as members of social groups can be called culture. Art, music, literature, architecture, sculpture, philosophy, religion and science can be seen as aspects of culture. However, culture also includes the customs, traditions, festivals, ways of living and one's outlook on various issues of life.

Importance of Culture in Human life

Culture is closely linked with life. It is not an add-on, an ornament that we as human beings can use. It is not merely a touch of colour. It is what makes us human. Without culture, there would be no humans. Culture is made up of traditions, beliefs, and way of life, from the most spiritual to the most material. It gives us meaning, a way of leading our lives. Human beings are creators of culture and, at the same time, culture is what makes us human. A fundamental element of culture is the issue of religious belief and its symbolic expression. We must value religious identity and be aware of current efforts to make progress in terms of interfaith dialogue, which is actually an intercultural dialogue.

As the world is becoming more and more global and we coexist on a more global level we cannot just think there is only one right way of living or that any one is valid. The need for co-existence makes the co-existence of cultures and beliefs necessary. In order to

not make such mistakes, the best thing we can do is get to know other cultures, while also getting to know our own. How can we dialogue with other cultures, if we don't really know what our own culture is? The three eternal and universal values of Truth, Beauty and Goodness are closely linked with culture.

It is culture that brings us closer to truth through philosophy and religion; it brings beauty in our lives through the Arts and makes us aesthetic beings; and it is culture that makes us ethical beings by bringing us closer to other human beings and teaching us the values of love, tolerance and peace. Historical monuments are always educational by their nature. And as education is one of the most important factors of society we, as one must accept the responsibilities inherent in the kind of education we value and in our convictions about the purpose of education – and therefore the purpose of museums. (Hein, 2010)

Importance of Heritage as Community Asset

Heritage sites and buildings can have a very positive influence on many aspects of the way a community develops. Regeneration, housing, education, economic growth and community engagement are examples of the ways in which heritage can make a very positive contribution to community life. People are very proud of their local history, but don't always express how much they value a place until it's threatened. Because it adds character and distinctiveness to an area, heritage is a fundamental in creating a 'sense of place' for a community. Heritage buildings add value to regeneration projects, both in terms the economic and environmental advantage of reuse over new build and in adding character to a precinct. The heritage places are an excellent local educational resource for people of all ages. Learning about the history of a place is a good way of bringing communities together through a shared understanding of the unique cultural identity heritage places give to an area. (Heritage Perth).

Culture in its Different Hues in Society

Culture is the Treasury of Knowledge

Culture preserves knowledge and helps its transmission from generation to generation through its means that is language helps not

only the transmission of knowledge but also its preservation, accumulation and diffusion. On the contrary, animals do not have this advantage. Because culture does not exist at such human level.

Culture Defines Situations

Culture defines social situations for us. It not only defines but also conditions and determines what we eat and drink, we wear, when to laugh, weep, sleep, love to like friends with, what work we do, what god we worship, what knowledge we rely upon, what poetry we recite and so on.

Culture Defines Attitudes, Values and Goods

Our goals of winning the race, understanding others, attaining salvation, being obedient to elders and teachers, being loyal to husband, being patriotic etc. are all set forth by our culture. We are being socialized on these models.

Culture Provides Behaviour Pattern

Culture directs and confines the behaviour of an individual. Culture assigns goals and provides means for achieving them. It rewards noble works and punishes the ignoble ones. It assigns him status. We see dream, aspire, work, strive to marry, enjoy according to the cultural expectation. Culture not only contains but also liberates human energy and activities; Man indeed is a prisoner of his culture.

Culture Provides Personality

Culture prepares man for group life and provides him the design of living. It is the culture that provides opportunities for the development of personality and sets limits on its growth. It is culture that makes the human, a man, regulates his conduct and prepares him for group life. It provides to him a complete design for living. It teaches him what type of food he should take and in what manner, how he should cover himself and behave with his fellows, how he should speak with the people and how he should co-operate or compete with others.

Conclusion

In a society in which the access to information has become accessible to everybody, especially in urban areas, the cultural institutions which preserve and promote heritage have to improve the way to send the message due to the fact that the unidirectional

transfer of information is no longer preferred by the visitors. Furthermore, due to the complexity of the public and the impact of technology on our daily lives, time has become the most valued resource for everyone, regardless of age, income, position, and other characteristics. The major change in which free time is perceived nowadays has had a direct consequence towards the choices people make on how to spend it. The long working hours together with the ones spent commuting, running the errands, etc. have recently led to a deeper understanding and appreciation of free time and, consequently, to a more difficult decision-making process regarding the choice of activities (Gheorghila', Daniela, Anca, & Ana, 2017).

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Carrier of Culture in Perspective of Languages of Jammu and Kashmir

Neerja Arun Gupta

Cultures gave birth to languages. In the course of time, languages become most powerful mode as carrier of culture. Through languages cultural values get spread. Cultures transmit their identities through languages. Thus, languages are the vehicles of preserving identities of groups and societies. Language has thus become a primary character of culture. It's beyond argument that language and culture are intertwined.

“It is believed, and quite generally so, that the Vedic language had no dialects. One usually admits that the archaic poetic language of the *Zgveda* is a mixture of many dialects which had influenced each other. On the other hand, the educated speech of post-*Zgvedic* times, found in the prose texts, the so-called *BrâhmaGas*, is regarded as the contemporary, the living language of the priests and other well-educated men, while the rest of the population spoke various degrees of early Middle-Indian, i.e., archaic *Prâkrts*. But this is as far as one will go. My contention will be that even this standard North Indian Koine, “Vedic,” which does not seem to have regional variations at all, shows traces of the local dialects— if only one looks carefully enough. Actually, this does not, if one reads the texts carefully, agree

with the testimony of the Vedic texts themselves; there are a number of very clear statements indicating that the Vedic people noticed and thought about regional differences in speech.”(Edgerton, p 25.)

Languages do contact homogeneity of culture and share historic journey of civilizations through its folklore, literature and scriptures. Group identities form societies are defined through cultural symbols, religion, race, language, traditions, customs and bio-geographic philosophies and existences. Thus, language and culture both function at physical and metaphysical levels. Societies are formed from these ethnic proximities. The ethnographic entries define the spread of language in a given cultural space. Many a times it's only language which defines one community or society.

Ethno nationalism is an important phenomenon. Sometimes it becomes the only factor to challenge the nation-state. India is living example of ethno nationalism where states are formed on the basis of linguistic characteristics and priorities. Though this can't be termed as universal, still it can't be ignored at the same time. Many a times identities move further than languages and other factors like religion thus culture becomes significant enough to form separate identity. Indian sub-continent is an interesting example. India as a nation has living example how language is the strongest motif for culture. Formation of Pakistan in 1947 was on the basis of religion, ignoring linguistic proximities. But formation of Bangladesh in 1971 was on the basis of language-variable. Bengali proved to be stronger factor than Muslim uniformity. Pak occupied Kashmir and other regions of Pakistan are in constant power struggle among the people of Sindhi, Punjabi, Saraiki, Baltii, Urdu, Shina, Balti and Pashto. The same Pakistan regime though interferes in Kashmir- matters,high lighting the religion, as a primary factor. Culture in J & K has played a major role as 'Kashmiriyat' and not 'Islam' has dominant binding force which intellectual elite and common man of Kashmir region has realized. Similar example is set in Ladakh region where Tibetan title for language is rejected in favour of Boti. Same Boti for its script is rejected by Balti speaking people in Kargil. Thus language has overriding impact in society and creates long lasting affinity to civilizational traits than other attributes of culture viz. religion, geography, ethnicity or caste.

One may argue what is 'Kashmiriyat'. Language is one of the major factors which relate best with 'Kashmiriyat' which is relatively

a new term. Mother tongue has its own dynamics and politics has to function to reply back to the call of mother tongue. What is the region which can be called 'Kashmir' in strategic terms? Jammu, Kashmir, Ladakh, Baltistan and areas in Aksai-Chin regions are largely bound with common mother tongue factor which have same cultural umbilical knot underlying through all of them so as to term as 'Kashmir'. One may argue what binds them? The region has undergone the panes of shared history, bearing common destiny in same geographic region and are linked together by classical presence of same linguistic conscience of ethno-religious diversity. When language changes its form or text it's the culture that comes to uniformity of beliefs and where culture shifts, its language which plays the binding force. Hence, one can actually find Kashmiriyat binding whole region with uni-force of belief and psyche. The best of sparks of mysticism and philosophies coming from this region is no accident. *Shaiv, Shakti*, Sufi and philosophical strains have inter twinned with each other with such string in Kashmir that led to unprecedented unification of human sensibilities with highest submission of thought, raising philosophies up-to mystic realities. It's no wonder that highest order of thought was set in this region since pre-historic age. Sanskrit, Brahmi, Pali, Buddhism and Kashmiri texts are un-parallel in their wisdom and intellect, not missing the soul comforting pleasure.

Ancient Sanskrit texts, scholars of mystic philosophies, poetics, grammar and mystic songs of Kashmir have been produced by ageless tradition of wisdom and genius. The pre-historic evidences of Kashmir are well established and explored. There are megalithic sites. In fact traces of settlement are found around 2500-2200 B.C. The socio-cultural-philosophical geography of Kashmir is not restricted to the modern geographical area. It is stretched from Kandahar to Sringneri in South and spreads up to Sri-Lanka, Indonesia and Cambodia and beyond. It is said that the coronation of Abhinavgupta was attended by scholars coming from Indonesia, Cambodia and Sri Lanka, not to mention many from all parts of India.

The Kashmiri and its various dialects have rich traces of Sanskrit and vocabulary generating out of Sanskrit has evolved into an assimilative form deriving words from Dardic, Sanskrit, Punjabi and Persian. The history of Kashmiri language is rooted in the changing strategic political

positions and realities. The pure Kashmiri language is a direct derivative from Sanskrit, as is evident from its lexical elements, diction and phonetics. So it forms the foundation of the Kashmiri language spoken today. When round 200 B.C., Samrat Asoka chose Kashmir to spread Buddhism, Pali made its way into Kashmiri. It reached out to West and East with the spread of Buddhism. Missionaries like Kumarjiva took it to China.

Canons of languages have to be understood and policy must be formed at larger platform for this multi-lingual, multi-cultural and multi-religious society. Layers of belief systems run across eastern and western frontiers of J & K. No region in India is as diverse as J & K having intensified reach to cross border with same strength. Three main religions settle in three main domains of J & K. Jammu and surroundings are dominated by Hindus, Kashmir by Muslims and Ladakh by Buddhists.

Three main religions in one state of India is definitely a unique aspect. Each practicing their cultural existence to the core and retaining other's cultural heritage belonging to ancient civilization with same passion is rarely found in any land. Disturbance among them is quite evident when one tries to dominate other by means of religion, language or politics. Exodus of Kashmiri Pandits was a result of one such feat. Neglecting one at the cost of other has cost quite damage to local society. Otherwise, quite peaceful, J & K faces turmoil due to proximity in languages with the neighbouring countries. On the other hand language is a tool to connect culturally across the border since much is shared in history and growth of civilization. This is the reason that Balti, Shina, Pahari or Gojri languages, spoken on both sides of borders in J & K as well as POJK have retained 30% to 63 % Sanskrit words. Inscriptions are found in many regions bearing Brahmi or Pali words and Sharda Pith is still a catchment for Indian identity.

A comparative study of census in the country starting from 1941, 1951, 1961, 1971, 1981, till 2011 a common trend is established. Till 1951, in Punjab, Punjabi speaking person shall register Hindi as their mother tongue and Muslims living in other states like Uttar Pradesh, Madhya Pradesh, Bihar, Rajasthan, registered Hindustani' as their mother tongue. However after 1951, a rise of 'Urdu' as mother tongue of Muslims has become common factor across the country. While before that Kashmiri speaking Muslim only registered 'Urdu' as their mother tongue. Thus a shift from 'Hindustani' to 'Urdu' has taken place in Muslim community as a common pattern. Among Hindus on the other hand regional languages took primary seat hence Hindu of

Kashmir registered 'Kashmiri' as their mother tongue. Similarly Hindus from Maharashtra, Tamil Nadu, Karnataka, Bengal etc. registered regional languages as their mother tongue. 'Hindustani' which has less political connotation is losing its position as a collective group in mother tongue registration. Clearly Muslims are moving away from regional to religious identity.

Many western linguists have put Lahanda, Punjabi, Gojri, Pahari and such languages under Tone Languages. That means these are not differentiated. There are traces that many languages are unique at different places though they may seem to belong to one family. Hence they are placed under broad categories like Hindi, Hindustani, Punjabi, ignoring the fact that Pahari may be further categorized to create identity. Or else if it's to be combined then why to stop at LOC and not combine counting total speakers looking beyond into the territories where Pahari is spoken. This political shift has brought lot of delusion.

A number of political intentions have led Kashmiri languages to re-grouping in census. Till 1951 Hindi and Urdu were dubbed as 'Hindustani' in census in Kashmir. Subsequently, it resulted into mass number of speakers of 'Hindustani' irrespective of religion. However 1961, 1971 and 1981 the separate enumeration was established for Hindus and Muslims and 'Hindi' and 'Urdu' were provided as separate sources. On the other hand the number of dialects were merged with Hindi for example 'Gujari', which also drifted Muslim speakers towards Urdu. Thus census showed very small number of speaker communities for particular dialects. Diminishing linguistic identities today has brought the state to bilingual or trilingual condition. The native speaker speaks in mother tongue in their private spaces but public spaces are reduced to Urdu, Ladakhi and Hindi, jeopardizing growth of dialects in the state. As a result, a number of dialects which actually register large number of speakers, sometimes more than 3,00,000 in number, actually fail to appear in schedule or non-schedule lists of state and then of country.

Promotional activities carried out for the growth of languages has enriched 'Urdu' in Kashmir. Reason is dual faced; not only Urdu is preferred than Hindustani or Kashmir, but it also made official language. As a result, people living in Ladakh, Kargil, Poonch, Jammu and border area also study Urdu as a compulsory language at the cost of their mother tongue, even at the cost of 'Kashmiri'.

Many dialects have been put under umbrella of other languages as has been said earlier. Gujari and Bakarwali (now ST) are declared

as dialects of Rajasthani- which in turn itself is a major dialect of Hindi. But Pahari remain separate entity which actually retains similar entity like Gujari. Again Pahari is termed to limited area of Himachal Pradesh and Uttaranchal. While technically speaking Pahari can be defined as language spoken by all those who live in mountain region. This 'Pahari' is called as Western Pahari, which includes Bhadarwahi, Gaddi, Padari, Sarori. The regions which speak Gojri and Western Pahari spread over Reasi, Jammu, Poonch, Kaveli, Mandhar, Baramulla, Anantnag and Muzaffarabad Districts.

Later in 1981, Gujari, Bhadarwali, Padi are clubbed under Hindi. This resulted in raising numbers of Hindi speakers but again drifted Muslims to Urdu, bringing disenchantment and divide among tribal communities.

Sikhs, it is obvious have maintained their linguistic status in Srinagar, Badgam, Tral, Baramulla, Udampur and Jammu. The Ladakhi and Zanskari remained mother tongue of the region as 'Bodhi' or Boti- this again led Shina Muslims of Kargil claim 'Balti' which is a dialect of Boti as their mother tongue. Balti has spread across LOC till Baltistan. Near Baramulla in some pockets of Gurez, in Dras and in Da Hanu of Ladakh some Dardic dialects are spoken in Pak occupied Kashmir and near Hari Parbat in Srinagar which is known as 'Burushaski'.

If we want a descending order of spoken languages the following list would provide an interesting glimpse:

- | | | |
|--------------|-------------|----------------|
| 1.) Kashmiri | 2.) Pahari | 3.) Dogri |
| 4.) Gujri | 5.) Punjabi | 6.) Bodhi/Boti |
| 7.) Balti | 8.) Shina | 9.) Hindustani |

Interestingly 'Urdu' is the official language of Jammu and Kashmir, which doesn't even find place in the list due to lack of speakers in the State. Even POJK doesn't list urdu as main languages or dialect. Shina, Balti, Pahari, Gojri and Burushaki are the primary languages spoken along POJK. That Kashmiri and Dogri are scheduled languages of India is a known fact, none of these are much promoted by government and Ladakhi, Balti, Pahari and Boti are as regional languages and are counted in dialects of one major language or the other.

The embodiments of civilization are spread all over. These are found in abundance in rituals, in festivals, in traditions and in writings. That's the reason culture centric linguistics needs to be formed which shall cater to confidence, affinity and correct positioning of India in the region.

Hybrid atmosphere and multicultural tones are clearly perceivable laden with ancient traits of civilization. Present study shall be helpful in improving upon follies which are more political than social and would match expectations of people of J & K by embalming with people centric policies which are not over-ridden by selfish goals of the governments.

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Downstream of Hinduism

A.K. Srivastava

Why the need? May read the following slogans:-

1. Of the Communists in India- Destroy Hindus, destroy India;
2. Of the Christians- Choose Jesus or burn;
3. Of the Muslims- Death to infidels;
4. Of the Press- Right wing Hindu fanatics must be stamped out.

The above slogans may not break Hinduism or 80% Hindus living in India but the disturbing factor is that some born to Hindu parents do not know Hinduism. Due to ignorance of Hinduism such persons only appear to convert to Islam or Christianity or adopt Buddhism and become Communists. We have many such Hindus in the social and print media who falsely publicize Hindu fanaticism only to prove that they are secular. The term 'Hindu terrorism' was not coined by any Muslim, Christian or Communist but by those who were born to Hindu parents. Such so called Hindus are not loyal even to their nation. Many such have been found selling secret information of the country to enemy countries or secretly interacting with enemy countries for their personal gains.

The present scenario of no knowledge of Hinduism among some young Hindus is due to westernization among the well to do Hindus, less resources with poor Hindus and the middle class Hindu parents too busy to find time to teach Hinduism to their children. Though throughout the country, some enthusiasts organize *shivirs* in which huge gathering gets collected to hear *pravachan* of Hindu *dharmgurus*, but the experience

tells that either the gathering soon after the *pravachan* forgets as to what it listened or has no time to pass on the text of the *pravachan* to their children or to others. Mostly, Hinduism is limited to *darshans* in temples and *puja havans* in homes.

Down streaming Hinduism is the purpose of this paper.

Hinduism, since thousands of years, is the most tolerant religion of the world because its philosophy is that all religions lead to the same and one God. In the World Parliament of Religions in Chicago in the year 1893, Swami Vivekanand had most effectively canvassed it. He had said "I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnants of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: 'As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked a straight, all lead to Thee'. With that philosophy he had proposed that upon the banner of every religion should be written "Help and not Fight", "Assimilation and not Destruction" and "Harmony and peace and not Dissention".

Hinduism is a way of life. It has neither a founder nor a principal sacred text like Holy Bible or Quran. The ritual and spiritual knowledge of Hinduism are derived from three sources, namely; teacher traditions, ascetic teachings, sectarian works and literary sources. The literary sources are Vedas, Puranas and the epics Ramayana and Mahabharat. Then there are the Upanishads, Bhagwatgita and the Brahmasutras. The Ramayan and Mahabharat have been the cherished heritage of the whole Hindu world for the last several thousand years and form the basis of their thoughts and of their morals and ethics. In fact, Ramayan, in simple Hindi language, was the first down streaming source of Hinduism among the common masses and it continues to be so. In religion lies the vitality of India. Hinduism nobody can break from outside if Hindus study the past. The more, therefore, the Hindus study the past, the more glorious

will be their future, and whoever tries to bring the past to the door of everyone, is a great benefactor to his nation.

My suggestion, therefore, is that summarise all the literary sources of Hinduism in simple Hindi language and circulate them in every Hindu family. The parents will have the duty to read such literary sources and then induce their children to read the same. My father used to circulate summary of a literary source to his grandchildren and then after a week used to take test and distribute three prizes. That is way he was inducing inclination among his grandchildren to read literary sources of Hinduism and to know it. Regular exposure of the Hindu religious philosophy to young Hindus is a must for the sake of Hinduism. If they know Hinduism their children onwards will know it from birth. Hindu parents should insist upon their children to hear the discourses of our true religious leaders. Now they are readily available on internet. In this way our children will know Hinduism and will not remain ignorant. The NGOs should establish schools where Hinduism may be taught to children and the parents should ensure that their children attend such schools regularly in their off the studies time.

Hindus should follow example of Christianity and Islam where going to Church is must at least once a week where the Priest recites the Holy Bible, Quran is read religiously daily in every house of Muslim, Namaz five times a day is a must with them and Madrasas are there where Quran is taught to young Muslim children. That is how they know their respective religions and they seldom convert.

Justice (Retd.) A.K.Srivastava

27.5.2018

‘The Extasie’ as a Poem of ‘*arᅅgâra*’

Richa Biswal

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Indian Aestheticians of *Rasa*-School consider *arᅅgâra* to be the most prominent *Rasa*. According to Bharata, *Rasa* is the product of the combination of the determinants (*vibhâvas*), consequents (*anubhâvas*) and the transitory feelings (*vyabhichâribhâvas*). *Arᅅgâra* is based on the permanent dominant emotion (*sthâyibhâva*) of sexual love (*rati*). The hero and the heroine deeply attached to each other are its supporting causes (*âlambanavibhâvas*). The exciting situations (*uddipanavibhâvas*) of this sentiment are fourfold – the merits, gestures, the ornaments of the supporting causes and independent factors of the time and place. Consequents (*anubhâvas*) of erotic sentiment (*arᅅgâra-rasa*) in the case of a young lady are the various embellishments: physical, natural and unborn, which are the expressions of romantic love. Besides these, all the psycho-physical consequents (*sâttvikabhâvas*) act as the physical expression of the emotion of love. All the transitory feelings except indolence (*âlasya*), fierceness (*ugratâ*) and disgust (*jugupsâ*) feed and nourish the erotic sentiment. Bharata speaks of two types of erotic sentiment (*arᅅgâra-rasa*) i.e. love in union (*sambhoga* or *samyoga arᅅgâra*) and love in separation (*vipralambha* or *viyoga arᅅgâra*). All other theorists

recognize the two states of the erotic sentiment (*aṅgāra-rasa*) except Dhananjaya, who classifies the erotic sentiment (*aṅgāra-rasa*) into three kinds: *āyoga*, *viprayoga* and *sambhoga*. The love in union and the love in separation are not the varieties or diversions of erotic sentiment (*aṅgāra-rasa*) but its two states only. Even in the state of union of lovers, there may be the feeling of separation and in the state of separation there may prevail a hope of reunion. The erotic sentiment (*aṅgāra-rasa*) is, therefore, characterized by the combination of both the states of union as well as separation. Its colour is light green (*syāma*) and deity is Lord Vishnu.

The erotic sentiment in union (*samyoga aṅgāra*) is rich in pleasure, connected with desired objects, enjoyment of seasons, garlands and similar other things and it relates to the union of man and woman. The sentiment of love in union (*samyoga aṅgāra*) is based on the dominant emotion (*sthāyibhava*) of love (*rati*). Determinant (*vibhāva*) of this type are the pleasures of the favourable season, the enjoyment of garlands, ornaments, enjoying the company of beloved persons, objects (of senses), splendid mansions, going to a garden and enjoying and roaming there, seeing the beloved one, hearing his or her words, playing and dallying with the beloved, flowers, music, poetry, graceful movement of the limbs, gentle breeze, and call of night birds, anything beautiful or desirable. Consequents (*anubhāvas*) of this kind of sentiment are clever movement of eyes, serenity of the eyes and the eyebrows, glances, soft, delicate and graceful movement of limbs, sweet and smiling words, kissing, embracing, holding hands, looking sideways, coy glance, satisfaction, delight and similar other things. Transitory psychological states (*vyabhichārins*) of this sentiment are bashfulness, infatuation, agitation, eagerness, pride, cogitation, vacillation, gladness, recollection (*smṛiti*), joy (*harsha*), dreaming (*supta*), lassitude, suspicion, and jealousy. When the lover enjoys the company of his or her mate, their nearness gives them excessive pleasure. These do not include indolence, cruelty and disgust. In *samyoga aṅgāra*, lovers are the objects (*ālambans*) of the sentiment of love. Moonlight, beauty of the beloved, verbal or spring season and gardens are the exciting situations (*uddīpanavibhāvas*). Moving of the eyebrows, sideways, glances and kisses are the consequents (*anubhāvas*) of the sentiment. The transitory feelings (*vyabhichāribhāvas*) are rashness, indolence and fright etc. It is divided into two types: *Nāyakarābdh* and *Nāyikārabdh*.

The erotic sentiment in separation (*viyoga aṅgâra*) has consequents (*anubhâvas*) of indifference, languor, fear, jealousy (*irshyâ*), fatigue, anxiety, yearning, drowsiness, sleep, dreaming, awakening, illness, insanity, epilepsy, inactivity, fainting, death, tiffs (*kalah*), pride (*mâna*), journey (*pravâsa*) and other conditions. When lovers are separated from each other, they become worried and long for each other. This intense longing to meet each other becomes more acute in separation. Memories of the past play the role of exciting situations (*uddipanavibhâvas*). Detachment, tears, anxiety, jealousy, sleep, dream, awakening, disease, attachment, self-deprecation, doubt, fatigue, brooding, drowsiness, dreaming, fits, feelings of discouragement (*nirveda*), apprehension (*shankâ*), envy (*asuya*), depression (*dainya*) and impatience (*autsukya*) etc. are the transitory feelings (*vyabhichâribhâvas*) of the pangs of separation (*viyoga aṅgâra*). Some critics have divided it as predisposition and curse (*purvarâga* and *shâpa*), pride and jealousy (*mâna* and *irshyâ*), journey (*pravâsa*), separation (*virahâtmaka*), (grief) *karunâtmaka*.

John Donne is considered one of the major love poets of 17th century because his love poem expresses diverse experiences of love. He has described many moods of love from brutally cynical to most idealistic one. There is hardly any aspect of love between man and woman which has not been described by Donne in his love poems. His descriptions of the joys of union as well as separation, in love are delightful. While some of his poems describe tortures, agonies and torments of unreciprocated love the other deals with reciprocated love between the lovers. Donne's attitude towards love is totally different from that of the Elizabethan love poet and his own contemporaries.

His poetry can be analysed from the perspective of *Rasa*-theory. The theory of *Rasa* is an Indian concept but it cannot be escaped from the pen of any writer of any language. John Donne is one of the most prominent writers who were influenced by the *Rasa*-theory or basically the erotic sentiment (*aṅgâra rasa*) as love is the most common theme he has talked about. Here in this paper his poem *The Extasie* is analysed below in the light of Bharata's *Rasa*-theory. In the set of eight *rasas*, the *aṅgâra-rasa* is treated first because love is the most sensitive emotion of universal experience. Acharya Vishvanatha, says that 'the term *aṅgâra* denotes the awakening of the God of love

or emotion of sexual love. Love (*rati*) is considered as the king of emotions (*bhāvas*). It is love that makes the world go round. It rules the courts, the camps, the hills, the valleys, the dales, the fields, the men below and the gods above. According to *Atharvaveda*, 'Desire came into being in the beginning'. Desire is the primal seed and germ of spirit. The literature of the whole world is eloquent on its supremacy and universality. The Erotic Sentiment has been traditionally exalted as the monarch of all *rasas*, the greatest, the sweetest and the most delectable. It stands supreme among the eight sentiments like the sweet flavour among the six tastes. It consists of bright and pure attire. Whatever is seen pure, bright and beautiful in this world is compared to *aṅgāra*.

To understand John Donne truly one has to turn back to Indian Poetics. Else many aspects of Donne as a love poet remain hidden. According to Grierson, only three strains of love are present in Donne's poetry. But in Indian Poetics the erotic sentiment (*aṅgāra rasa*) is divided into two types: love in union (*samyoga aṅgāra*) and love in separation (*viyoga aṅgāra*) and that too are further sub-divided. The first one is divided into two types and the second one is divided into five types which have been discussed earlier. And all the above types of erotic sentiment are present in John Donne's poetry. So through the lens of Indian Poetics one can see a wider aspect of Donne as a poet of love or *aṅgāra*. The word '*aṅgāra*' is equivalent to love in English. They both have the same meaning. The only difference between *aṅgāra* and love is that, *aṅgāra* gives a wider aspect and sphere to Donne's love poetry. That's why Donne should be read in the light of Indian aesthetics and not Western aesthetics.

II

1. Western View

Grierson declared that *The Extasie* blends the material and the spiritual elements, i.e. the realistic and platonic strains; He further adds that it is a subtle and highly wrought poem and its reconciliation is more metaphysical than satisfying. Later, he says that *The Extasie* is a poem that only Donne could write. In this poem the interdependence of soul and body is shown. *The Extasie* is a narrative,

which relates to the experience that took place in the past but by the means of hypothetical listener Donne turns the poem to present i.e. usually Donne's habitual tense, which he often uses in the long 'speech' of the lovers, and this long speech occupies almost two-thirds of this poem. It is the essence of *The Extasie* that while it lasts, the normal powers of soul and body are suspended; the soul learns and communicates with itself by means that are different from the natural. According to Ezra Pound, *The Extasie* is a great metaphysical poem in truest sense. Coleridge says that he would never find fault with metaphysical poems if they were even half excellent as *The Extasie* is (Gardner 349-50).

The Extasie is one of Donne's greatest poems. It becomes impressive when the exhaustiveness is combined with logical perspicuity (Sanders 99). A C Partridge says that *The Extasie* is often mistaken as a poem on sexual morality. It is also discussed as a plea for seduction. In this poem Donne refers to the state of mind in which the soul escapes from the body and communicates directly with God. In this poem Donne refers to the thematically state of trance. *The Extasie* perplexes the strand that binds soul and body (Partridge 95).

Merritt Hughes is of the view that the main point of the poem *The Extasie* is the justification of physical love that is compatible with the highest form of ideal love. Hughes in his article 'Donne's Religious Metaphors in his early Love Poetry' says, according to sceptic *The Extasie* reveals nothing more mystical than the carnal mystery of the boldest (Hughes 26). Merritt Y Hughes in his article 'Kidnapping Donne' says that *The Extasie* has been variously interpreted as a frank plea for the flesh – a plea springing from the poet's deepest philosophy and as a revolt against Platonism (Hughes 53). In *The Extasie*, the Donne talks about a desire that could transcend notions of gendered hierarchy grounded in the 'facts' of the sexed body, rendering men and women that are not just complementary beings (Desiring 143).

Leo Spitzer in his article '*The Extasie* (1949)' says that *The Extasie* begins with a description of the outward situation of two lovers, reclining on the grassy, violet, scented mound near a river bank; against this background they experience mystic union (Spitzer 116). The author evidently intends to offer, an intellectual definition of the

ecstatic state of two souls, which emerge from two different bodies but blend so completely that they become one (Spitzer 118). The lovers in *The Extasie* experience perfect love that is born out of reason and not out of appetite or desire. According to Phillip Mallet, *The Extasie* is one of the most discussed poems of John Donne. The poem talks about the relation between body and soul (Mallet 51). In *The Extasie* Donne speaks of love as a mystery. In *The Extasie* love is not pure but elemental, meaning mind and body are equally necessary for love. Thus in *The Extasie* body plays an important role in performing love (Mallet 74).

In 'The Argument about *The Extasie*' Helen Gardner has given a full account of the poem *The Extasie*. She has critically debated on the poem *The Extasie*. She has given a thorough analysis of the poem. In *The Extasie* Donne is guilty of lecturing about love's philosophy that cuts him off from the depths of passion (Gardner 22). In *The Extasie* Donne is too tied to his source. Helen Gardner says that the discussion of ecstasy does not arise out of the experience of an ecstatic union of the lovers, but from the lover's experience of an ecstatic union with the idea of the beauty of the beloved. In *The Extasie* two souls are mixed by love or desire for union. The union of the lovers is the union of their intellectual souls, or spiritual minds. *The Extasie* is remarkable for its length and for its lack of metrical interest and variety. Though it has fine lines and fine passages, it lacks as a whole. It is remarkable for an excessive use of connectives such as 'as' and 'so'. Gardner says Donne's lovers seem to be very far from the blissful quiet. Their minds are as active as fleas, hopping from one idea to the next. The defect of *The Extasie* is that it is not sufficiently ecstatic. It is rather too much of an argument about the ecstasy. It suffers from a surfeit of ideas (Gardner 256). The epithet 'pregnant' though not voluptuous, is sexual and the 'drooping violets' suggest languor. In *The Extasie* Donne is writing about the mutual and equal love (Gardner 251). M Legoiuis is regarded as the only critic who thought that the ecstasy was a dramatization of seduction (Gardner 8).

George Saintsbury is of the view that in *The Extasie*, Donne has gone nearer to the adumbration of the infinite quality of passion, and the relapses and reactions from passion (Saintsbury 22). Grierson says that in *The Extasie*, Donne emphasises on the interdependence

of soul and body while Lewis remarks that *The Extasie* is one of the best nastier poems that deals with ostentatiously virtuous love and it is nasty. C S Lewis says as the title suggests the subject of the poem is ecstasy only (Lewis 103).

Donne in *The Extasie* explains that the union of spirit with spirit expresses itself in the flesh, just as the soul lives in the body and, in this world, cannot exist without it (Bennet 121). Through the poem *The Extasie*, Donne wants to say that a man and woman united by love may approach perfection more nearly than they could do alone (Bennet 122). Theodore Redpath is of the view that in *The Extasie* Donne deals with a special thought. According to which love is a mystery in which Donne and his lady are adepts. In *The Extasie* there is an uncertainty as to how far the lovers are really united by their love (Redpath xv-xvi).

Arthur L Clements, in 'Poetry of Contemplation: John Donne, George Herbert, Henry Vaughan and the Modern Period' says, lovers in *The Extasie* turn to their bodies. Their ecstatic soul becomes incarnate and their bodies become ecstatically united. *The Extasie* displays many of the distinctive characteristics of contemplative experience as a vision of Eros (Clements 45-57). Camille Wells says in *The Extasie* instead of dissecting the female body into eyes, lips and hands. Donne presents images of wholeness and mutuality. Achshah Guibory in 'Oh, Let Me not Serve So: The Politics of Love in Donne's Elegies' says that *The Extasie* celebrates a mutual love that attributes to the mistress special importance and value (Guibory 261).

Pierre Legouis entirely has a different opinion because according to him *The Extasie* had no philosophic intention and he said that *The Extasie* is a very skilful piece of seduction. According to Pierre Legouis, *The Extasie* is a poem of seduction though it attracted more attention than any other poem by Donne (Legouis 132). The debate in *The Extasie* is between body and soul rather than of two lovers. Donne introduces the convention of physical love into a convention of physical love to investigate the true nature of love (Keast 143).

2. Eastern View

According to Naresh Chandra, *The Extasie* is one of the best love poems of John Donne. In *The Extasie* the entire philosophy of the relationship between the body and the soul had been kept up with

great ingenuity and originality only to end up in turning the argument into the plea to the beloved to grant him his physical bliss (Chandra 128). Iqbal Ahmad in his article 'Woman in Donne's Love Poetry' says *The Extasie* has been variously interpreted. It is said to arrive at a synthesis. But the emphasis is never merely on transcendence. What ultimately emerges is the importance of all the three components of experience i.e. the man, the woman and that which emerges from the union. The element of wonder attaches to whatever is natural, and earthly, to both the body and the spirit (Ahmad 52).

The Extasie expresses a longing for intimacy with the beloved, a union that remedies the 'defects of loneliness' (Ramdev 187). *The Extasie* relies on paradox and indirection to mystify love (Ramdev 193). According to Brijadish Singh, *The Extasie* has been read as a poem of seduction in which Donne uses heavy philosophical concepts to make the girlfriend acquiesce in the act of love making. Though the poem does not negate the importance of sex in love but it would be a mistake to think that the philosophical concepts are meant only to impress the woman. Rather through those philosophical concepts Donne is only trying to explore and define the true nature of the spiritual union (Singh 86).

III

John Donne has written various love poems. Though many of his poems are written on the theme of love we will here talk about one poem i.e. *The Extasie* because it contains all the elements of *rasa* i.e. causes (*vibhāvas*), consequents (*anubhāvas*) and the transitory feelings (*vyabhichāribhāvas*) as mentioned by Bharata. According to Abhinavagupta, *śrāṅāra* primarily means love as aesthetically experienced. For a person who has immense liking for the aesthetic experience of love is spoken of as *śrāṅāri* by those who are capable of having the aesthetic experience of love.

The Extasie is one of the most important poems of John Donne. The first thing that strikes the reader is the open air setting. In most of the love poems of Donne the setting scene is centred in a room or in a graveyard. In *The Extasie*, the setting is swelled up bank of a river with violets resting upon it. In this poem description of burgeoning of nature, description of lovers and their emotions, their absorption

in the rapture of love, their relationship all these features are described beautifully.

One day the poet and his beloved sat side by side on the river bank. Each held the hands of other affectionately and tightly. Each looked into the eyes of the other. Their physical union of that posture first produced the images in each other's eyes and then they began to converse with each other.

Where, like a pillow on a bed,
A Pregnant banke well'd up, to rest
The violets reclining head,
Sat we two, one anothers best. (Lines 1-4)

Each of them was holding each other's hand tightly. Their hands seemed as if they were glued together by the strong fragrance which was emanated from the violets. They were looking into each other's eyes.

Here the narrator describes the place where he and his sweetheart sat one day. He says that they sat on a raised spot situated on the bank of river Thames. The portion of the river bank was fertile so there stood around them wild violets. They were in full bloom. Their sweet smelling flowers were tossing their heads. And the poet and his beloved sat among them, looking on each other as the most charming person in the world.

The first stanza provides the physical setting of the two lovers. On the bank of a river overgrown with violet flowers, the lovers sat quiet, looking into each other's eyes and holding hands firmly. The physical closeness offers a romantic and pastoral setting, their hands cemented in mutual confidence and the eyes as if strung on a thread. This sensually exciting scene is a fore-runner to the actual physical union.

Evidently the two lovers sat on a romantic spot. The river glided nearby. The fragrant violets were dancing about them. And they were lost in the world of romance. In it, she and he were the only important beings. The magic of love hovered over them.

Our hands were firmly cimented
With a fast balme, which thence did spring,
Our eye-beames twisted, and did thred
Our eyes, upon one double string;

So to' entergraft our hands, as yet
 Was all the meanes to make us one,
 And pictures in our eyes to get
 Was all our propagation. (Lines 5-12)

Here, the narrator describes the posture in which he and his beloved sat on the flowery river bank one day. He says that each of them held the other's hand closely and tightly, out of the passion of love. Sweet smelling violets tossed their heads around them. Their strong fragrance had cemented the hands of one to those of the other. The two lovers sat looking into the eyes of each other passionately. The poet and his beloved looked into the eyes of each other, as if they had been hypnotized.

In the set of eight *rasas*, the erotic sentiment (*aṅgāra rasa*) is treated first, because love is the most sensitive emotion of universal experience. When the lover enjoys the company of his or her mate, their nearness gives them excessive pleasure and this only is love in union i.e. *samyoga aṅgāra*. And in the poem, *The Extasie*, all the features of love in union i.e. *samyoga aṅgāra* are found.

Here, the beloved is endowed with an unusual purity and magnanimity of soul. She is the abode of passion, the treasure house of merchandise of beauty and she is the embodiment of love. Here in this poem the permanent dominant emotion (*sthyāyibhava*) is love. Here the Lovers (the poet and the beloved) are the object or (*ālabhana-vibhāva*) i.e. the supporting causes of this sentiment. Beauty of the beloved, company of the beloved, bank of the river, violet flowers, seeing the beloved one, hearing his/her words, playing/dallying with the beloved, fragrance of the violet etc. act as the exciting situations (*uddipana vibhāva*). Movement of the eyes and eyebrows, glances, side-ways, soft and delicate movement of limbs, sweet words and similar other things, holding each other's hands tightly and closely act as the consequents (*ānubhavas*) and the transitory feelings (*vyabhichāribhāvas*) are the rashness, indolence and fright etc. experienced by the lovers.

And through the depiction of causes, consequents and transitory feelings, the love of the responsive readers is evoked, reinforced, manifested and generalised and it culminates in their experience of the erotic sentiment (*aṅgāra rasa*).

Conclusion

The evaluation of Donne's *The Extasie* from the perspective of Bharata's *Rasa*-theory can make the reading highly interesting and illuminative. The theory of *Rasa* is an Indian concept but it cannot be escaped from the pen of any writer of any language. Not only the Indian English writers were influenced by the *Rasa*-theory but even some of the British writers too were influenced by this *Rasa*-theory. For example, we may take the name of John Donne. Through this paper an attempt has been made to do a critical assessment of the reflections of Bharata's *aṅgâra-rasa* in John Donne's *The Extasie*. Donne was a versatile writer. During his long creative career he wrote several poems, prose pieces as well as essays. His poem *The Extasie* contains all the features mentioned by Bharata in his *Nātyashâstra*. Thus, it is clear that Donne's *The Extasie* can be analysed through the lens of *aṅgâra rasa*. Thus, the evaluation of Donne's poetry from the perspective of Bharata's *Rasa*-theory can make the reading of his poems highly interesting and illuminating. Usually *rasa* is a fountain of joy and recreation, immeasurable delight and refreshment. But it is significant to note that *rasa* is not only associated with pleasurable things but also with contempt, grievance and dread.

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Hinduism and Legacy of Casteism

Patoliya Virali & Vidya Rao

Introduction

Religion is for divine governance. The objective of it is to make the social order in which men live in a moral and ethical order. Morality is different from religion. The main objective of religion is to preserve humankind. In the savage of society and mankind religion serves without God. There is morality but it is independent of religion. In contrary in a civilized society, God comes in the scheme of religion and morality becomes sanctified by religion (S.N.Mandal, 2004, p. 24). Religious practises become so rigid that they forgot the morality. It all has been going in wrong direction.

According to Encyclopaedia Britannica Hinduism is a “major world religion originating on the Indian subcontinent and comprising several and varied systems of philosophy, belief, and ritual. Although the name Hinduism is relatively new, having been coined by British writers in the first decades of 19th century, it refers to a rich cumulative tradition of texts and practices, some of which date to the 2nd millennium BCE or possibly earlier” (Basham, Edward, Ann, & Vasudha, 2019). Hinduism is mostly practised in India and Nepal however, it has its foot in every corner of the world with more or less followers and has over 900 million adherents worldwide. Unlike the other religions, Hinduism has no single founder, no single scripture, and no commonly agreed set of teachings (BBC, 2009).

Critique of Caste System

Caste system is the product of Hindu religion. It came from the Varna system. There are four Varnas: Brahmins (Scholars and Learned class), Kshatriyas (Rulers and Warriors), Vaishyas (Business class), and Shudras (Labour class). These varnas in Vedic period existed but in a very much different manner than today's state. These four divisions of society equally participate in all the matters without discrimination of any class. They all respect each other and that is the real meaning of religion-brotherhood. In short, this system of varna was horizontal in nature. They put all the classes on the same scale, they got all the equal rights and freedom and top of that, respect.

In Mahabharata, Karna faced challenges in getting education because he belonged to the Shudra family and the consequences were so hard for him later on which affect even the society. Krishna in Bhagawad Geeta, a religious text of Hinduism, told that human being can be known by his karmas and not by his birth.

**चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः |
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् || 13||**

(The four categories of occupations were created by me according to people's qualities and activities. Although I am the creator of this system, know me to be the non-doer and eternal. Chapter 4:13).

God provides the souls with the energy to act and rational mind to think so they are free in determining what to do with it; God is not responsible for their actions. If a rigid Hindu believe in Lord Krishna then how he can deny from this statement and practise untouchability. Isn't it hypocrisy? Here, people need to open up their rational ability and just need to think that this horizontal system made vertical by some Brahmins who want their superiority over other classes. Fear of God and some superstitions made people believe in those Brahmins who are more "learned" than them.

This caste system is unnatural as its division of labour is not voluntary. It is not based on individual's choice. A person's sentiments and his/her preferences are not considerable at all in this. It is based on the belief of destiny. And thus, social flexibility of occupation is prevented thereby making it impossible for a Hindu to gain his/her livelihood in changing circumstances. The system does not permit the readjustment of occupations among caste and this makes caste a

direct cause of much of unemployment in the country. Though being a religious matter, it touches the economic aspect of the society. And thus, the whole system proved itself a destructive foundation, as much as it involves the demotion of man's natural powers and inclinations to the necessities of social rules (Deutsch, 1986, pp. 161-175).

Some Hindus argued that the motive of caste was to preserve the purity of blood. Nevertheless, Ambedkar answered this that such a 'racial purity' among Hindus is not existent. Caste system came into existence after the races of India had commingled in blood and culture. Thus, caste system does not demarcate racial division. In contrast, Caste is a social system which embodies the arrogance and selfishness of a perverse section of the Hindus who were superior enough in social status to set it in fashion and who had authority to force it on their inferiors (Kumar, 2008).

In his book "Annihilation of Caste" Ambedkar declared, "It is not possible to break caste without annihilating the religious notions on which it, the caste system, is founded." (Premkumar, 2016). To change the orthodox Hindu thoughts about caste is next to impossible and this is how the only solution of annihilation of casteism is the reformation of the oldest religion from its root. Caste system prevents the growth of society carrying the nuisances like untouchability, rigidity in inter-caste marriages, caste-based profession, prevention from education due to belongingness with a particular caste. No rational Hindu can believe or practice this system but surprisingly they do, just because from years people follow this system without questioning it or without think about it. The real Brahminism according to Katha Upanishad is 2:6:14-15 "When all desires (for sense objects and fruits of action) that dwell in his cease. Then (he does not earn Karmaphalam [fruit of the action] and thus) the mortal becomes immortal (one ends the cycle of birth and death as per the Law of Karma), and obtains Brahman. When all the ties of the heart are severed here on earth, then the mortal becomes immortal, here ends the teaching of Yoga of Mind" (Kamath, 2010).

Some said that the first step in the reformation of caste was the abolition of sub-castes and inter-caste dining. However, Ambedkar seemed that it would not work effectively in the reformation of caste system. According to him the real remedy is the inter-marriage. As

Ambedkar stated “Fusion of blood can alone create the feeling of being kith and kin and unless this feeling of kinship, of being kindred, becomes paramount the separatist feeling – the feeling of being aliens – created by caste will not vanish.” Thus, according to Babasaheb only inter-marriages can bring some effective change in casteism (Premkumar, 2016).

The class system or the Varna Dharma, the four major professional classes came into existence between 1500 and 1000 B.C. while Jati Dharma, the caste system in which people identified themselves as belonging to a distinct group with shared values, hereditary professions, eating habits, food and marital alliances, came into being somewhat later (Kamath, 2010). The whole system was formed vertically (Brahmins at the top and Sudras at the bottom) but functioning horizontally. Caste system became increasingly rigid after 12th century due to resurgence of Brahminism as well as rise of Islamic rule in India.

Casteism is not a physical thing which can be removed easily. It is a notion, a mindset of the whole Hindu community. Extinction of caste system is not to remove tags of castes and remove the physical barrier but it means lot more than that. The idea about the caste they got from the Shastras, so people are not wrong in their faith which tell them to believe in casteism. The tumour is not people but the Shastras which teach them the religion of caste. Then, the real remedy is to destroy the belief in the sanctity of the Shastras. Ambedkar said, “It seems to me that the question is not whether a community lives or dies; the question is on what plane does it live. There are different modes of survival. But all are not equally honourable. For an individual as well as for a society, there is a gulf between merely living and living worthily. To fight in a battle and to live in glory is one mode. To beat a retreat, to surrender and to live the life of a captive is also a mode of survival. It is useless for a Hindu to take comfort in the fact that he and his people have survived. What he must consider is what is the quality of their survival. If he does that, I am sure he will cease to take pride in the mere fact of survival. A Hindu’s life has been a life of continuous defeat and what appears to him to be life everlasting is not living everlastingly but is really a life which is perishing everlastingly. It is a mode of survival of which every right-minded Hindu, who is not afraid to own up the truth, will feel ashamed.” (Ghatak, 1997, p. 11).

The caste system has not proper historical or scientific origin, it is totally baseless and immoral. Religion has misinterpreted in its conception. No religion ever consider itself superior than other nor it compromise with the humanity. Nothing can be built on the foundation of caste. Neither a nation nor a morality. Anything built on the foundation of caste will crack and will never be a whole. The notion of caste is very much rigid in Hindu society and which became that frame of thoughts. They cannot go beyond the frame which is so narrow for a society to grow. It prevents the growth, equality and uniformity. It plays the role in paling national and patriotic feeling of people of a nation.

Conclusion

Heritage is always a great thing to have for a society and a nation. A society should always be free to welcome good and new things and thoughts from all over the world. Casteism is not allowing the growth because of its rigidity. The notion of casteism is not only harming some groups of people who considered as a backward classes or downtrodden class but it is harming the whole nation. The foundation of casteism is not based on any thoughtful process. Casteism became the part of the Indian culture. No doubt it is loosening its strings over its rigidity, but it is a long way to go for the complete eradication of caste system from the culture. Ambedkar's thoughts are really thought provoking which help the young India to go broadly along with the other developed countries. Such notions like casteism cannot drive nowhere such a big nation like India.

Even in 21st century untouchability is still existed only because of Brahminic loyalist refused to change the Satus quo during the entire 3500 years of its existence. There was not even a single Brahminic leader during the entire period who has either the courage to criticize or the capacity to reform, this demoniac system. The system which came into being 3500 years ago to bring order in a chaotic society has been the cause of incalculable damage and suffering to millions upon millions of people during this long period in India's history (Kamath, 2010).

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CAPTIAL FOUNDATION OF INDIA, NEW DELHI

India's Vision for the 21st Century

M.N. Venkatachaliah

I

IDEA OF INDIA

No other country in the world can be compared with India for the sheer grandeur of its legacy - both cultural and political. The whole world looked with wide eyed wonder as to what kind of civilization could have produced such enormous achievements in Art, Architecture, Music and expressions of those finer sentiments to which life itself owe its savor. From Emperor Ashoka to Mahatma Ghandhi, the recurrent theme of society and politics was this celebration of humanity and of the conscience of mankind and the finest expressions of the spirit.

But then the country's great diversity and problems typical of plural societies have made the sustenance of these great values and achievements and even of the task of governance difficult. Long ago Gunnar Myrdal and Gallbraith described India as 'a functioning anarchy'. Recently an internationalist described India "as a highly developed country in an advance stage of decay".

The Global Competitiveness Report would say that India is third in the world in the matter of availability of scientific talent; fourth in the world in the matter of size of its domestic market and fifth in the world in its potential to access international markets. But India's overall competitiveness is placed at the 50th position ! Men in India have grown rich in dubious ways, so much so, that it came to be remarked cynically that behind every great fortune there is a great crime! But it is still a truism that India is the first developing nation in the world which achieved economic progress not by exhausting its natural resources or by the use of the raw muscle of the factory-labor; but by its brain power.

Idea of India was a sublime synthesis of different cultures, religions and ways of life woven into a great mosaic of national harmony. We may contrast with what the American sentiment was in the early days before the days great liberal thinkers who erected the high wall between the State and the Church. Earlier, in 1842 the American Supreme Court declared ' we are a Christian country and Christianity is part of The Common Law' This was repeated in 1882 till the great 'monkey trial' cut the umbilical chord between Law and Religion.

The great Idea of India is under stress. Power exaggerates every weakness in Man. Power is also addictive. The very definition of power is that it is something that has an innate tendency to run to excess. Noted Lawyer Nariman quotes Madame Nhu who said " Power is delightful. Absolute power is absolutely delightful."

People look at their rulers today with cynicis. Pavan Varma, in his book "The Great Indian Middle Class" refers to the critical implications of corruption on social sentience. He said "corruption at the highest levels is was assumed to be normal. Its existence was taken for taken for granted. Allegations sprouted quick and fast from what was undoubtedly a fertile field of evidence. Suspicions matured overnight into beliefs, and beliefs in turn, mature into new suspicions. India is trapped today in a state of growing anarchy. Events are over taking us with a rapidity which is bewildering . Leaders are not in command of the situation. Their actions have unintended grave side effects."

After the assassination of Abraham Lincoln, a political commentator said "The era of giants was over. The political scenario is peopled

with charlatans , quick-buck artists and from the muddled mediocre to the dangerously deranged” One wonder if the analogy is embarrassing relevant after the assassination of Gandhi.

St. Augustine described our contemporary attitudes aptly: “ Oh Lord, make me holy, but not today”. That is the expedience of men and institutions . If men were angels, said Madison , no Government would be necessary. Men are no angels, nor women. Neither are they from Mars or Venus.” Confucious said: “It is a curse to live in interesting times”. We undoubtedly live in interesting times, interesting in the queerest of ways.

We in India can really be proud that never before and nowhere else has such a large section of the human race lived as one political entity under conditions of freedom and successfully brought about changes of government through the ballot. But a lot more is left to be desired.

II

DEMOCRACY AND CONSTITUTIONAL MORALITY

What do men organize themselves into society for? Asks Plato and answers “ to give the members , every member, the best chance of realizing their best selves.”

The need for social organization of man stems from the fact that human beings, incomplete in themselves, seek their ordainment and fulfillment in and through their social and political institutions. Democracy provides the richest and most profound opportunities for this mutual enrichment. It is intended to provide the best opportunity for each member of the political society to achieve and bring out the best in him.

While all human beings are born free and equal in dignity, they are gnawed by various pitfalls and problems; Freedom from hunger and fear have been proclaimed as the highest aspirations of the people. The realization of this ideal is best possible under a system of democracy. Democracy may be defined as the dwelling place which man has built for the spirit of liberty. Man’s capacity for justice, says Reinhold Neibuhr, makes democracy possible, but man’s inclination to injustice makes democracy necessary.

The choice of democracy as a system of government is set with its own repercussions. Democracy may not be the best form of government. But it is the least harmful. And therefore, wisdom lies in making it work effectively for the larger common good. But our system has shot up rabble-rousers, manipulators, votaries of caste, the corrupt and the profane into prominence in Indian democracy.

But the same democratic system produced a Hitler in the heart of cultured Europe even in the midst of the 20th century. Alan Bullock speaking of Hitler's Germany said: "Street gangs came into the possession of the resources of a great modern state; gutter came to power, but Hitler never ceased to boast that it was by popular democratic vote".

Democracy is not a self effectuating system. It requires constant participation and eternal vigilance on the part of the citizenry. John Stuart Mill points out "The first element of good Government, therefore, being the virtue and intelligence which any form of government can possess is to promote the virtue of intelligence of the people themselves."

Democracy is not hewn out of granite. It is delicate to the point of easy destructibility. It is fragile. A democracy by mere numerical strength is only a statistical interpretation of democracy. It has wider moral implications than mere majoritarianism. Democracy is founded on the principle that each individual has equal value. Pluralism is the soul of democracy. Constitutional democracy is one where the majority will and rule is controlled and directed by constitutional principles. Democracy has to be imbued with constitutionalism. For otherwise, it will sooner or later degenerate into elective despotism and then to mobocracy. Without constitutionalism only the husk of democracy – the one man, one vote rite may survive.

Dr. Ambedkar referred to what Grote, the Greek historian said: The diffusion of constitutional morality, not merely among the majority of the community but throughout the whole, is the indispensable condition of a Government at once free and peaceable. By constitutional morality, Grote meant, a paramount reverence for the forms of the Constitution, enforcing obedience to authority, acting under and within these forms yet combined with the habit of open speech, of action subject only to definite legal control.

III.

COLLAPSE OF ENLIGHTENED ADMINISTRATION

Ambedkar went on to say that the form of administration has a close connection with the form of Constitution and it is perfectly possible to pervert the constitution without changing its form by merely changing the form of the administration and to make it inconsistent and opposed to the spirit of the Constitution. People, he said, have to be saturated with constitutional morality which is not a natural sentiment. It has to be cultivated. Democracy in India “is only a top dressing on an Indian soil which is essentially undemocratic.”

Implicit in the idea of a representative democracy are the notions of a filter and a microcosm. In a mass society it is regarded as not only a necessary but also a positive benefit that the volatile nature of raw public opinion should be refined through an electoral process that gives representatives the opportunity to deliberate and exercise their judgements free from factional interests or majority intolerance. By the same token, “a representative democracy has to approximate closely to the society it seeks to represent, in order to maintain its legitimacy as a system of government.”

IV

ELECTORAL SYSTEM

Over the years the great ideal of democracy has suffered both ideological and practical effacement of its values. The most adverse effect on the idea of constitutional democracy is the electoral system. There is a fundamental failure and total lack of democratic representational legitimacy. The methods employed for getting votes are, by and large, unethical; there is a pervasive demoralization of the populace. Disenchantment with the institutions of democracy produces cynicism which kills ideas and makes people too sharp for loyalty to values. The worst result is that society is demoralized. Constitutional democracy can work only under institutional safeguards. At such times it is unreasonable to be disappointed at the results which in a low energy democracy can be disastrous .

When institutional safeguards are thrown away or weakened, constitutional democracy degenerates into a populist democracy and soon thereafter into mobocracy or mob rule which ‘gives the crown to the mob with the loudest voices, the biggest sticks and the readiest fists’. When such a situation occurs in a low energy democracy it is unlikely to return to constitutional democracy any time soon.

There is the famous case of an African Potentate who erected his own statue in front of the High Court Building, and in contemptuous distortion of a biblical exhortation, etched in granite under it, these words “ Seek ye the Kingdom of politics , All else shall be added unto you.” The world was shocked, but understood the harsh political realities of our times.

V

ECONOMIC DEVELOPMENT : TWO VIEWS

Amartya Sen Speaks of two philosophies of economic development - one that is hard headed which brushes every social factor inconsistent with its own single-minded means of growth and the other which takes a friendly view and accommodates social interests. Accordingly to the second view social progress is not the result of economic reforms but, rather, social reform lead to economic progress. There is an enlightened debate on this is the Sarkozy initiated commission on measurement of economic performance and social progress. The policies of governance are interwoven with the economic philosophy of the State.

Will Hutton illustrates the dramatic differences in social results that emerge from the differences in the economic philosophies of USA and Europe. In Catholic Feudal Europe, he points out, wealth and property were associated with profound reciprocal social obligations, and it was this ethical view which partly inspired socialism when it advocated common ownership of the means of production and proper respect for the rights of workers. He says although both Christianity – or the organized church – and socialism are in eclipse as vital, dominant philosophies, the ethic that underpinned them both survives. No population in any single European country shares the American majority view that the government should not re-distribute

income: 63% of British are in favor of income redistribution compared to just about 28% of Americans .

Europe for long, say Hutton, accepted that reason and science are the twin underpinnings and driving forces of Western society; that religious faith cannot trump or obstruct science but must seek reconciliation with it. No European country would accept that the teachings of Darwin for example, could not be taught because they challenged the precepts of the Bible. The Bible may be taught; but so must science. Contrast this with the great ‘ Monkey trial’ in the US in the twenties of the last century .

But the philosophy of private ownership [p sanctified by religious sanctions in America had a different emphasis. As Hutton points out,

“From the start then, the autonomy of private property rights in the US has been seen as the legitimate consequence of man’s interaction with nature. Civil society naturally respects property and sees government as its protector. Any notion that property rights were a concession granted by the state in the name of common interest ...had been dispelled by the revolution. As for re-distribution , that was an even greater offence against nature. The acquisition and holding of property was a private initiative, and what was required of the federal state was that it is policed and arbitrated between the resulting private contracts between property holders”

The sanctity of ownership and rights of property were being spread from the settler farmer to the company.

The result is the enormous disparities – social and economic – that we see in man’s worldly possessions in the international economic order. In US alone 43 million live without health insurance. Most southern states dis-enfranchise persons convicted of certain crimes. There are about 4.2 million disenfranchised voters – almost 2% of the electorate. Between 1993-98 some 200,000 persons died from guns in the US. USA has just 5% of the world’s population but has 25% of the world’s prison population while India has 17% of world’s populations and has only 4.5% of world’s prison population.

VI

SCIENCE AND TECHNOLOGY OF THE 21ST CENTURY

In an astonishing forecast, Aubrey de Grey, one of the world’s well known life extension researchers and the founder of an institution

called “Centre for Strategies for Engineered Negligible Senescence” said that by the end of this century human life span would be in the neighborhood of 5000 years!. This might be an exaggeration but the idea is itself something which is really mindboggling. The Time Magazine(February 21, 2011) has this lead article by Lev Grossman – “2045 would be the year when man would become immortal”. He refers to the work of Raymond Kurzweil who believes that a moment will arise within 35 years , when computers will become intelligent and not just intelligent but more intelligent than humans. When that happens, our bodies, our minds, our civilization will be completely and irreversibly transformed. He believes that this moment is not only inevitable but is imminent. Vernor Vinge in his “The Coming of Technological Singularity” predicts that “within 30 years we will have the means to create superhuman intelligence. Shortly after that, human era will be ended. The era of artificial organs will take over.”

Raymond Kurzweil says “as we peer even further into the 21st century, Nano-Technology will enable us to build and extend our bodies and create virtually any product from mere information resulting in remarkable gains and prosperity. We will develop, he says, the means vastly to expand our physical and mental capacities by directly interfacing our biological systems with human-created-technology. Because of this exponential growth, the 21st century will equal 20000 years of progress at today’s rate of progress, a thousand times greater than what we witnessed in the 20th century which itself was no slouch for change.”

Most astonishing developments bordering on the fantastic are on the cards. Human society will not be the same again. Managing the great ethical issues at the interface of the stupendous technological explosions on the one side and ethical and moral issues of survival of the society on the other will be awesome. This will be particularly emphasized in the practice of the art of administration.

As a scholar Jefferey Sachs, said “the world is no longer divided by ideology; it is divided by technology. Only 15% of the world is technologically innovative, 50% of the world is capable of adopting these innovations; 35% of the world is technologically disconnected”.

These innovations might themselves pale into insignificance compared with the future mind boggling breaks-through in genetics, space-research and artificial intelligence. They will border on the

fantastic. Newer concepts and kinds of property and privileges will emerge. Newer forms of intellectual property and mechanisms for their control and exploitation will follow. There will, correspondingly, be newer forms of human poverty and deprivations. The ethic-neutrality of science will tend to erode objective moral standards.

VII

CHALLENGES OF THE INSTITUTIONS OF GOVERNANCE

The challenges of the future are many dimensional. First of course is the impact of fast changing industrial technologies and the corresponding obsolescence of those in the third world. The key element in management is innovation and the competitive ability to handle a 'knowledge economy'. The second dimension is the effect of demographic changes on market jobs and consumption patterns. The third is the increasing phenomenon of urbanization. The fourth is the vision of the nature of the 'Next Society' and its demands.

But the most impressive and significant is on the patterns of public administration. A system appropriate to the Hobbesian Leviathan – which carries two swords, one of war and the other of justice - is not appropriate to the tasks of a welfare state. All benevolent social security measures, otherwise ideological and meritorious, suffer and lend themselves to corrupt manipulations, because the processes of implementation do not take into account the notorious administrative inertias and bureaucratic lethargies.

In medicine and genetics, we will see the culture of cloned organs, designer babies and of course computerized health care. Transportation with hypersonic airplanes, intelligent and automated highways and fuel-cell cars. Human reproduction technologies will reach mind boggling levels.

In 1800 AD the world's population was about one billion. Demographers say that it took 131 years to add the second billion. The sixth billion was added in just 11 years. Knowledge, becomes increasingly the energy source. Every civilisational cross-over point in history has occurred when new sources of energy are accompanied by demographic explosions.

VIII

THE WAY FORWARD

A 1910 OXFORD-UNDP Publication says that 8 states in North India have more poorest of the poor (421 million) than 23 African countries put together. The implications of these figures are dangerous. It signifies a systemic failure in national governance.

A clearer understanding of the correspondence between and inter-relationship of economic and legal changes becomes necessary. Developments in corporate size and governance require matching legal institutions. For this purpose law would necessarily represent a complex set of rules and institutions, both formal and non formal. Both their allocative and procedural aspects need adequate attention. The current static nature of the legal institutions generate and aid an inertia in the formulation of adequate responses. Bureaucratic systems will prove to be an exhausted apparatus. Gen Michael Ryan mentions the enduring power of inertia of administrative systems. He refers that the to a British had created a civil service job in 1803 which called for a man to stand on the Cliffs of Dover with a spyglass. He was supposed to ring a bell if he saw Napoleon coming. The job, Gen Ryan says, was abolished only in 1945.

The enormous growth of the economic power and the influence of the corporate world and its multinational operations will leave the domestic regulatory systems gasping for breath. International Intellectual Property Regimes need much smarter responses from third world countries. All regulatory measures tend to become more global in character.

The inadequacies in and the failure of legal systems are responsible for the burgeoning of extra-legal systems. Many governments in the developing countries today are unable to combat these extra-legal systems. The causes and cures of these ills are set out in the excellent analysis by Hernando De Soto. He demonstrates how the unimaginative and rigid legal systems, particularly in regard to land ownership, hinder enterprise and how the assets of the poor in the developing countries are unable to be turned into live capital. He says that in the developing countries the value of savings among the poor is enormous. He gives a comparative estimate that even the USA's foreign aid of 0.7% of its national income – “would take the richest country on

earth more than 150 years to transfer to the world's poor the resources equal to that they already possess." Speaking of the savings of the poor in the third world countries, which he estimates at 9.3 trillion dollars, he says that it is very nearly as much as the total value of all the companies listed on the main stock exchanges of the world's twenty most developed countries: New York, Tokyo, London, Frankfurt, Toronto, Paris, Milan, the NASDAQ and a dozen others. It is more than twenty times the total direct foreign investment into all the third world and former communist countries in the ten years after 1989: forty six times as much as all the World Bank Loans of the past three decades; and ninety three times as much as all development assistance from all advanced countries to the Third World in the same period."

This century, a Report of the Carnegie Commission emphasizes, will be markedly more crowded, interdependent economically; closely linked technologically; increasingly vulnerable ecologically; and progressively more interconnected culturally. Trends in this direction have long been apparent, but what has only recently come into sharper focus is the importance of managing the pace of change and its widespread repercussions."

IX

EPILOGUE

The next seven years will be most telling period of economic developments for both China and India. Today, out of 69 Trillion of the Global GDP; USA has 15 trillion; China 7.3 and India 2. By 2020, according to estimates, China will be 20 trillion, USA's 19 and India's 7.

Perhaps the most crucial, but most neglected, area of administration of justice, more particularly administration of criminal justice which has become a reproach. Public cynicism is dangerous. It creates a negative social critical mass and unleashes a power of destruction. Public disconnect with the institutions of governance is a pervasive phenomenon. Disillusionment kills ideas and makes people too sharp for loyalties.

What seems clear is that civilization progresses up a hierarchical order towards 'non physical technologies that offer increasingly greater power. Social interaction and information are abstract phenomena that behave very differently than the physical world. Co-operative relationships can harness energy within the social system and knowledge increases when shared. (Halal 1998) Mental Spiritual technology is more powerful still because beliefs motivate behavior. The vast power of this domain was illustrated nicely when politicians attended a rally held by Revered Billy Graham: "we think of ourselves as being in the business of trying to motivate people. But That! That was power."

I might recall the words of Lord Hailsham uttered in a different context:

"In this life of pilgrimage we cannot hope attain it. But we can come for ever closer in the constantly refined but always provisional, hypothesis we have to make, whether in our understanding of the physical world, our appreciation of beauty or in the constant reciprocities and responsibilities of human intercourse. To say that we shall never within the confines of this life achieve finality is neither to surrender to agnosticism, nor to worship doubt."

We shall not surrender to agnosticism or worship doubts. But after all is said and done humanity can retain its pretensions to be human only if it understands that all wealth, power, status and authority are mere way-side stops in the exciting journey of the exploration of the spiritual dimensions of human personality. It is only the wisdom of goodness that can save man individually and collectively.

What then is India's destiny in the fast transforming world of Technology and Commerce? India is grimly struggling to transform itself from a feudal society into a modern equalitarian industrial society. The transformation entails suffering and volatility. When new sources of energy inform the economy coupled with demographic explosions many distortions occur in society and polity. It requires great wisdom to handle these forces of change.

South Asia can progress and maintain peace only through co-operation - political and economic. There are lessons to be learnt from the European Union. Europe saw 1000 wars during the 400 years of its past. The European Union ensured peace and prosperity. When the two Germanys were united the economists foresaw great imbalance. But Helmut Kohl desired an European roof over Germany

and not a German roof over Europe. When he retired in 1998 it was said that his retirement was as though the Alps had announced their departure.

The future lies in a united South Asian Geo-political entity. This requires imagination and great statesmanship which, owing to great distracting domestic problems leaders in South Asian Countries are not able to contemplate.

For the immediate present, India has this great crisis of leadership. Confucius said that the greatest and only stabilizing single factor in a country is the faith of the people in their rulers. In the chapter on "Confucian Politics" in Will Durant's *Story of Civilisation* there is a reference to the telling conversation between Confucius and his disciple Tze-Kung on this. A scholar said that if 30% of the people in a country lose faith in the justice of their neighborhood and their of their government there develops a negative social critical mass which unleashes a chain reaction of cynicism which becomes a tool of destruction and not of reconstruction. Today, one lives on the fragile hope that those wise men who rule listen to this not so distant a rumbling.

Thank you for your patience and courtesy !

Rewriting Strategies in Postcolonial Literature

Abha Shukla Kaushik

The introduction of English language in the Indian literary scene has changed the face of almost every genre, ranging from drama, thriller, romance, tragedy to non-fiction and poetry. Indian writing in English has developed into a plethora of interconnecting genres which carry with them the simplicity of Indian lifestyle and the complexity of Indian beliefs in an adopted language, i.e., English. The language had been introduced to the country by the British after they settled here and declared India as one of its colonies.

In the latter half of the eighteenth century, European scholars became interested in India and its ancient past and began studying and writing on Indian culture and history. On the one hand, the reasons behind this were practical: soon after the East India Company's conquest of Bengal in 1757, the British administrators started learning Sanskrit and Persian to gain knowledge about the conquered people, their history, habits and laws, in order to better govern the acquired territories. On the other hand, there were also scholars with genuine interest in Indian culture, who expanded their study beyond mere administrative requirements and into classical Indian literature/s, philosophy and religion thus developing the scholarly fields known as Indology and Orientalism.

In the nineteenth century, this interest in Orientalism spread across the universities of Europe, and scholars with no direct contact with India were also attracted to this field of study. Colonial masters also engaged imperial historians who attempted recreations of India's past and narrated several accounts of India's past with a specific object of justifying British rule in India.

As a result, Indians became passive objects of study, to be spoken for and represented in Western texts written mainly for Western audiences. The separation of the Orientalist Western knower-decision-maker and the Indian subject resulted in creation of a binary with masculine, rational, pragmatic and materialistic west at one end and the feminine-sentimental and mystical-spiritual India at the other.

This writing with a specific agenda resulted in a change in attitude towards the hitherto revered sources of knowledge, Sanskrit texts and Brahmins, losing their attraction and in the era of liberal ideas and politics in Europe, these texts were seen by liberal critics and reformers to explain India's lack of historical change, civilization and good government. Compared to modern Europe, India's culture was presented and viewed as stagnant, its political institutions undemocratic, and it was conveyed that rational thought and individualism were not valued in India as they were in Europe. Knowledge and theories based on assumptions formed by the imperial forces were actually designed to support and justify the propriety of colonial subjugation.

The Indians under imperialism were forced to learn their history written by their masters as metanarratives to suit the requirements of the colonizers. The colonial historians wrote the history of the colonized people in a manner that could serve the interests of the colonial masters. The best example is the much publicized notion of 'Whiteman's burden'. As an answer to this claim, in colonies the local fiction writers especially novelists started to use history in fiction to rouse the nationalistic feelings among their brothers and to revive the glory of their own history, culture and heritage which obviously according to them was far better than the colonial masters' and thus pleading their countrymen to realize the truth and strive for independence.

As the pressure increased, it became difficult for the British to maintain the colonies and they decided to unburden themselves. Hence,

decolonization began, three phases of which can easily be identified. First phase started with the declaration of American Independence in 1776 followed by the second phase consisting of the creation of dominions of nations of Canada, Australia, New Zealand and South Africa (the settler nations) in 1867 and lastly the third phase which happened in the decades immediately following the end of second world war (the settled colonies).

Overturing colonialism, however, is not just about handing back the land to the dispossessed people or returning political power or signing of declaration of Independence and lowering and raising of flags. The change has to be in the minds and it is the mind that needs to be decolonized.

This started with the emergence of new forms of textual analysis notable for their interdisciplinarity including insights from feminism, philosophy, psychology, politics, anthropology, and literary theory which has made post colonialism multidisciplinary. One approach of textual analysis is a re-reading of canonical literary texts to examine if past texts perpetuated or questioned the latent assumptions of colonialism, like *'Heart of Darkness'* by Joseph Conrad. Second approach enquired into the representation of colonized by 'reading against the grain' in the words of Said, to discover moments of resistance. (*The Tempest*, Shakespeare) Third approach is perhaps engendered by the new theory which is the result of reading of the new literatures from countries with a history of colonialism. These texts are primarily concerned with the margins writing back to the center. (*The Empire Writes Back: Theory and Practice in Post-Colonial Literatures*, Bill Ashcroft, Gareth Griffiths and Helen Tiffin)

According to Nilufer E. Bharucha "most decolonized societies go through two stages – in the first, the focus is on the assertion of political sovereignty. In the second stage, with political sovereignty having become a 'given' and established fact, decolonized societies generally turn to "the charting of cultural territory" (357). The charting of cultural territory involves a repossession of history and its politicization, a remapping at the level of the art, culture and literature. This involves offering resistance to the dominating class.

Thus, novels written in the second stage of decolonization in India generally offer resistance to the hegemony of master narratives or grand narratives produced either by the colonial masters or by the dominant classes of native society.

The postmodern/postcolonial Indian English writers are the generations, whether in India or in the diaspora, born under an Indian sun and they speak with a confident individualistic voice which is no more imitative of the British model or apologetic about writing in English, borrowing from tradition and history and rewriting the epics, fables, and legends from the Indian tradition. They attempt to capture the ethos and sensibilities of India as they go back to the rich heritage of India contemplating over their ancient past to nourish the literary art. Authors today are striving to interpret and rewrite old stories so that they can become more conceivable and relevant for the current audiences. They employ strategies and tradition in their portrayal of India and foreground the country by showcasing her literary heritage, philosophy, myths, tradition and culture to an international English-speaking audience. This urge of rewriting in the Postcolonial/postmodern Indian English novelists, demands an analysis of those complex psychological forces that drive them to flout their separate identity i.e. 'otherness'.

The first reason is that even after achieving their independence the native writers feel the urge to glorify their native culture "as the incongruity of the superimposed structures comes home to the colonial mind, the need for re-opening a dialogue with the forgotten past assumes a compelling urgency" (Roy, 384).

Secondly, in order to avoid the threat of being swallowed by the forces of faceless globalization the present writer has to be both local as well as global at the same time. Thus postcolonial Indian English novelist essentially needs to be cosmopolitan and eclectic, globally popular and multicultural, yet drawing strongly on native sources. Be it Salman Rushdie's tales of fabulous mansions where uncles, aunts, father, mother, nephews, nieces, co-exist or Amitav Ghosh's ramblings on the lineage of great grandmothers – they are not merely authentic touches of local history but the need of the hour. The documentation of details of eastern existence from chutney and pickle making in *Midnight's Children* or jamdani weaving in *The Circle of Reason* or to Parsi food habits in *Such A Long Journey* stems from the liberated colonial consciousness.

The first thing that was noticeable in the literature from these once colonized countries was the challenging and refashioning of the language of the colonizer through strategies like inserting untranslatable words, not following standard syntax, using structures

derived from other languages, incorporating creolized versions, etc., challenging the old order and world view in the process .

The Postmodern/Postcolonial Indian English writings deal with rewriting under the following three distinct heads – (1) Political / Ideological Discourse, (2) Feminist Discourse and (3) Ethno-Religious/ Minority / Dalit Discourse

II

“[o]ne of the most striking trends in the Indian novel in English has been its tendency to reclaim the nation’s histories.” (Walder, 103) In the colonial past, Orientalist knowledge and the assumed superiority of the British or Western culture were used to justify British conquest and rule of India, and they were also evident in British histories of India, which were, in fact, premised on the assumption of the superiority of the British administration. In late nineteenth and early twentieth century, many historians were British administrators affected by notions of India as a land of unchanging, static society, despotic rulers and supine villages, which led them to believe that the British administration was changing Indian society for the better.

In this imperial history-writing, the British were credited with “bringing to the subcontinent political unity, modern educational institutions, modern industries, modern nationalism, a rule of law, and so forth.” (Chakrabarty, 11)

In addition to democracy, even Indian nationhood and nationalism were seen to be achievements of the British conquest and administration of India in British colonial historiography. India was seen to be fragmented, her people divided and in the consequent absence of a real Indian nation, nationalism to be the work of small elite minorities and any unity in India an achievement of the British.

Indian nationalist historians rose to contest British interpretations of India’s historical development in the late nineteenth century and opined that an entity articulated in terms of Indian nationhood had existed for centuries and their task was to write its history. They strove to assert “that the Golden Age in India had existed prior to the coming of the British and that the ancient past of India was a particularly glorious period of her history.” (Thapar, 17) Nationalist historians also sought to stress the political unity of India since ancient times and saw the origins of a modern nation in the ancient India.

An attempt to analyze the relationship between history and fiction in postmodern era can be seen in the literature of this period. In the process of establishing the right of the novelist to present his version of history through fiction, there has been a forging of history – fiction nexus as an innate quality of the postmodern novels. Historical fiction became an important tool in the hands of these writers who strove to reform and recreate cultural memory through literature. “In the hands of novelists the past takes different shapes and for different reasons. History can be romanticized, sensationalized, interrogated, and problematized” (Dhar, 27).

Basically Indian English writers found the necessity to rewrite their past against the grand narratives of historians where certain events and classes were neither given enough importance nor were mentioned. To them rewriting history is also a way of dissenting all forms of oppression and marginalization of the common man. It is an act of questioning the hegemony of the so called superior classes and a corrective measure by erasing the manipulated and distorted versions of the privileged classes.

Indian novelists in English have done some questioning and contesting of their own in the realm of historical fiction. They have the advantage that history-writing in novels is not bound by the same restricting Western conventions as in historiographical discourse. Many of the Indian English novels are concerned with national politics and history, with which the protagonists’ individual lives are intertwined. (*Midnight’s Children, Shadow Lines and Family Matters*). The novel in English seemed to offer an arena in which the conventions of historiography – and perhaps also Europe’s dominant status as the subject of all histories – could be questioned and challenged and offered a possibility of foregrounding India and offering an Indian alternative to European discourses in the process. Shashi Tharoor’s *The Great Indian Novel* is part of this postmodern questioning of the verities and conventions of representing history in fiction and historiography. Primarily, *The Great Indian Novel* is a story of a nation and a nation-state, an articulation of an idea of India, presented in this fictional form to an audience of English-speaking readers inside and out of India’s borders.

III

In India, myths have traditionally been seen to be more important and have more explanatory power than history, “because they faithfully contain history, because they are contemporary and, unlike history, are amenable to intervention, myths are the essence of a culture” (Nandy, 59). Therefore Indians were traditionally preoccupied with myths, philosophy and literary and religious writing rather than history. Mythology has been an inevitable source and subject of study in literature down the ages. Regardless of the criticisms and accusations directed towards myths questioning their authenticity and validity, writers have been practicing reinterpretation of mythical stories. The main reason for this unquenchable interest of the writers in mythology is to figure out the meaning of their present in relation to their ancient past. In this context it is interesting to note that the contemporary, history and mythology blend together becoming a sequential chain of events where in it becomes difficult to distinguish one from the other, especially with reference to India. Hence one can discern similar patterns of social structuring along caste lines, rituals, festivals, attitudes and architectural patterns over areas spread over vast geographical landscape. The ancient Indian epics are a case in example, stories from which can be found to be popular cutting across various cultural and geographical boundaries. Mythical characters from these epics have become archetypes and serve as reference points even in contemporary literature. As Sunil Khilnani says there are “shared narrative structures embodied in epics, myths and folk stories, and the family resemblance in styles of art, architecture and religious motifs – if not ritual practices – testify to a civilizational bond”. (155)

The Great Indian Novel by Shashi Tharoor demonstrates, that while the events of the *Mahabharata* took place in the remote past, they still have a contemporary relevance. The figures of the epic are archetypes that can be rediscovered in twentieth-century Indian history. It is almost as if history repeats itself, for even though the historical contexts change, the basic structures remain the same or at least occur repeatedly.

By using the *Mahabharata* as a vehicle for telling the (hi)story of the Indian nation in the twentieth century, Tharoor reaches for a

cultural form and content that are shared and that thus unify “almost the whole of Bharat”.

Tharoor does not accept the mythology as such either, but questions it: for example, Tharoor himself says that “the Ekalavya story (where the boy cuts off his thumb at Drona’s request) *had* to be changed to make a twentieth century point.” (Tharoor, 7) In *The Great Indian Novel*, Ekalavya refuses to cut off his thumb since this would endanger his own and his mother’s future. Another enlightening example of rewriting tradition is the watered-down version of the sati of Madri as an inoffensive coincidence. Thus, “through a multilayered treatment, he questions the ethics of tradition” thereby retaining the relevant parts and questioning those parts of the great text that seem outdated or otherwise out of place in the twentieth-century context. Thus, both Indian tradition and Western modernity are contested.

For the past few decades, the practice of retelling of mythology in literature, especially in Indian Writing in English has undergone remarkable changes catering to the expectations of the modern readers. There have been novel attempts to write stories that re-read a long-established set of codes, unlocking it with a new cryptographic-historical key, unearthing the “truth” from a cobweb of lies. This process has been given the name of demythologization and re-mythologization. Amish Tripathi, has deconstructed the old-age myth of Shiva and provided it a new perspective in his Shiva Trilogy. In a way Amish has broken the conventional treatment of the myths by the early Indian writers. Amish states that he wants to imagine Shiva as a human being who walked on this earth eventually rising into a God. It is based on the construction of the existence of Indian mythical God Shiva as the legendary figure in 1900 BC. That is the premise of the Shiva Trilogy, which interprets the rich mythological heritage of ancient India, blending fiction with historical fact. He has also taken Vedic concepts from the scripture and presented in this novel in the form of science. His narrative strategy mixes linear and cyclical, so there is a sense of continuity and discontinuity of the previous mythical narrative.

IV

Re-presenting and reinterpretation of history implies deconstruction and decolonization of ‘the mind’ in terms of de-learning

and re-learning of the past events. It provides a scope for looking at the older texts with fresh understanding and for appreciating 'silenced perspectives' such as the stories of the subaltern and the marginalized. For the women writers rewriting history means substantiating their growing status in twenty first century by deconstructing all the old scriptures of patriarchal dominance which were the source of their inferior status. Adrienne Rich's powerful pronouncement about women's writing describing it as Re-vision fits the very cause of Indian women writers of postmodern period and their need to retell history in their works. Re-vision "the act of looking back, of seeing with fresh eyes, of entering an old text from a new critical direction – is for us [women] more than a chapter in critical history: it is an act of survival (Rich, 18)

This 're-visioning' of old stories especially the mythological tales has resulted in their being retold from the gynocentric perspectives and the traditional figures of patriarchal mythology have been re-invented demolishing the cultural stereotypes popularized and patronized by the patriarchal set up. Such re-visionist mythmaking has been one of the strategies of emancipation employed effectively in the cause of women's liberation. Interestingly these women writers do not reject tradition; they simply tweak it by looking at the other side of the coin. These women writers who are indulging in this act of re-writing and re-interpreting have given a refreshing twist to the old stories.

Gita Hariharan attempts to rewrite myth in her novel *When Dreams Travel*, in which she subverts the western versions of *The Arabian Nights*. By re-writing Shahrzad's story from a feminist angle, Hariharan imposes on the reader a sort of re-thinking of the hatred for women so blatantly evident in the translations of the medieval Arab anthologies. By re-writing these stories from a different perspective, Hariharan is not only "answering back" to a misogynous literary tradition but she is also deconstructing and eroding the sexist impact of the original. One can discern a similar tendency of revisionist myth making in her first novel *The Thousand Faces of Night* wherein the grandmother's discourse glorifies the strong rebellious and angry women like Amba and Draupadi in the epic *Mahabharata*. Irawati Karve also provides the readers with new insights into the *Mahabharata* by delving into the human aspect of the epic. She

dissects the various characters of the epic keeping in mind their much celebrated strengths but focuses instead on their weaknesses thus exposing a human side of these deified characters.

Chitra Banerjee Divakaruni's *The Palace of Illusions* is a retelling of *Mahabharata* from the point of view of Draupadi enabling the reader to enter the old text from a new critical direction resulting in a 'transcreation' of sorts by presenting a totally new perspective on the age old narrative. Shashi Deshpande too tries to give a new flesh and blood personality to the hitherto silent and supposedly minor characters of Amba in *Mahabharata* and Sita in *Ramayana* in her short stories by giving them a voice to talk about their feelings. Kavita Kane is another writer who has given life to the barely present characters like *Sita's Sister* and *Karna's Wife* in her novels by these names. The very fact that she chooses to call them not by their names but as someone related to other more important characters in the epics are indicative of the treatment meted out to them in the grand narratives.

V

The postmodern Indian English Novelists were not totally blind to the subaltern issues and there is a long line of writers starting from Mulk Raj Anand to Bhabani Bhattacharya, Arundhati Roy, and Aravind Adiga who use the dalit minority as their main characters. These characters do question and oppose the hegemony of the upper classes and dogmatic traditions and make an effort to rewrite the myth and history. Ekalavya, the tribal youth in the *Mahabharata*, has emerged as a poignant metaphor for the injustice meted out to the downtrodden by the savarnas. In Shashi Tharoor's *The Great Indian Novel* Ekalavya is portrayed as a defiant and aggressive character. After proving his worth to the Guru and the princes, Ekalavya is asked by Drona to chop off his right thumb and offer it to him as his guru-dakshina. In the *Mahabharata*, Ekalavya complies with the guru's demand, but Tharoor's Ekalavya does not do so. He raises his voice against discrimination and power politics and refuses to concede to the irrational and prejudiced demand of his Brahmin guru. In Hindi literature Acharya Chaturseen attempts to give the point of view of Ravana the villain of *Ramayana*, and makes him a hero in '*Vayam Rakshami*'.

Dalit writers had a forceful attempt in constructing the social history of “ahistorical” people, whose struggles were not recorded in the so-called history texts. In words of dalit writers, they have to dig more to unravel the past as well as to bury the constructed history of the dominant social groups. In the process of writing their own history, they thoroughly interrogated the existing histories of dominant caste/class groups in their literary writings. Their novels are much more realistic and political in nature to overturn the hierarchy. Their literature focuses on the questions of otherness, difference, marginality, canon and the categories of aesthetics. If long entrenched social discrimination separates history from its original twin, fiction, Dalit literature seeks to revert to the primal unity between fiction and history. In order to voice the protest of the marginalized, the Dalit literature often follows the subversive historiographic path of personalizing history.

One such powerful autobiography has been written by Narendra Jadhav for the Dalits’ urge to rewrite the Indian history and myth. Narendra Jadhav’s *Untouchables: My Family’s Triumphant Escape from India’s Caste System* offers a powerful narration of the plight of the untouchables in free India. It is a worthwhile chronicle of a historic battle against oppression. Jadhav’s *Untouchables* is a manifold personalized saga of the social transformation of Dalits in India. At one level, it is a loving tribute from a son to his father, at another, it gives an intelligent appraisal of the caste system in India and traces the story of the awakening of Dalits. At yet another level, it is reflective of the aspirations of millions of Dalits in India.

Damu’s story differs from those Indian Dalit autobiographies which revisit and relate the horrors of untouchability without going beyond, whereas Narendra Jadhav represents a part of an awakened and educated Dalit community, focusing on his community’s past, which is not found in written histories. In the process of unearthing the hidden histories of a Dalit community, *Untouchables* focuses on the Dalit people’s struggle to find a way out of their suffocated lives under the caste ridden social system.

One can say that as long as rewriting strategies in postmodern and postcolonial literature draw our attention to the potential of debunking the hegemonies of privileged classes, they do have a value and continue to attract the attention of the critics and the readers

alike. These rewritings not only tickle the imagination of the writer but are also instrumental in forcing the readers to examine and bring about certain paradigm shifts.

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Mutiny 1857: Coherence of Nationalism and Anti-Colonialism

Sowmit Chandra Chanda & Neerja A. Gupta

Introduction

1857 is a historical year and one of the most significant year in the history of Indian Sub-Continent. India witnessed its first ever great insurgence against the British on May 10 — an event, which marched from a small town called Meerut, 40 km away from Delhi. Indian Soldiers, mainly the Bengal Army, who were basically from the peasant background, along with farmers and the feudal fathers of the North India, declared vividly that — oppressed cannot be oppressed anymore and there is a limit of that.

In a particular era of 19th century, if nationalism is said to be the reversed, protested and confronted process of colonialism, if nationalism lightens the candle of anti-colonial program, then the ‘Sepoy Mutiny’ or as it has been said, ‘Great Indian Rebellion’ of 1857 and its spirit would be regarded as the first footstep for Indians towards that point of nationalism. Although, we know, the issue and debate of ‘nation’ in that time was always a cup of tea; but the concept of modern ‘nation-state’ was far away to think about from that particular time; but ‘nationalism’ was taking preparation to be the embryo from that time.

Negate the ‘Modernity Project’

It was that time, when the phenomenon of nationalism was only aged 50-60 years globally and wasn't get culminated in the western world, apparently where it was born. (Kohn, 1950, p. 32). Coincidentally, just after this mutiny, ‘Indian modernity’ became a ‘western project’ in a real sense. Arguably, that project began with establishing three modern type of universities in three major port-cities of India — Calcutta, Bombay and Madras (now respectively Kolkata, Mumbai and Chennai). If university is regarded as one of the pillar of modernity, the Indian ship was on that journey from the year of 1857.

The modernity project in India by the British from 1857 is not much debatable as much as the ‘nationalism through mutiny’ does. Though, it has to be questioned and scholars now questioning that, modernity has no ideal situation and it can vary place to place. So, West cannot guide Indians to accept there modernity project. Over all, it was a project, not grand narrative. So negating it is not so a tough task.

Debates on Indian Nationalism

One would argue, Sepoy Mutiny of 1857 was not the ultimate beginning of Indian nationalism. One may disagree, in that sense, ‘political nation’ wasn't mounting and counting in that particular time rather in the later part of the 19th century. Till date, Pundits have been debating, whether 1857 was the starting point of Indian nationalism or not. They consider so many aspects. But if one would consider modernity, nationalism and university all together in a critical way, we surely have an answer!

In all these aspects, most important thing is the relation between each of these with the rise and activities of middle class. Because, the fact remains that, middle class is the main patron of nationalism.

Nationalism itself has been a modern concept in academia. Pundits have been giving their opinions and theorizing the term. But, one cannot define the term in a definite manner, since nothing is absolute; And regarding ‘nationalism’, there are no certain definition whatsoever.

For example, if we can call the mutiny of 1857 as the ‘Great Indian Rebellion’ or ‘First Indian war of Independence’, then nationalistic approach is must be an essence in that sense. It has

helped to grow up the consciousness of Indian people against the company rule, in fact against the colonial ruler. So, what should we call it? 'Nationalist movement' or 'National consciousness' or both or anything else except these? These are the common complexity to define the term 'nationalism' in Sub-Continental perspective.

Meanwhile, considering and confining between 'century' and 'nationalism', there could be two types of complexity we may see. Regarding second half of the 19th century, the debate is — from where and when Indian nationalism get originated. We have discussed just a bit introductory about it early on. On the other hand, about the first half of the 20th century, initially till the partition of 1947, the main argument belongs to — what types of nationalism had been practiced and imposed until 1947.

Sekhar Bandyopadhyay writes on the first broader debate, 'India has been a plural society, everyone agrees, with various forms of diversity, such as region, language, religion, caste, ethnicity and so on. It was from this diversity that, 'a nation [was] in making' (sic), to use the phrase of Surendrannath Banerjee [10 November 1848–6 August 1925], one of the earliest architects of this modern Indian nation. Agreement among historians, however, stops here. How did the Indians actually "imagine" their nation is a matter of intense controversy and ongoing debate.' (Bandyopadhyay, January 2004)

Prabhu Bapu hints about the Second broader debate, 'Nationalism in India was an acutely contested and contradictory terrain, with divergent religious and communitarian exerting pressure on the incipient nation in the early twentieth century. The crucial dichotomy which shaped the debate on Indian nationalism was that of secular versus cultural nationalism, both of which claimed sovereignty and formed the background against which the process of imagining of the Indian nation as a historical entity had occurred.' (Bapu, 2013)

Let's get back to the first debate and starts with the question of 'revolt 1857' again.

Metcalf couple, in their book on modern India, say that, the revolt is the marching point to modernity of India. The Authors write, "The revolt of 1857-8, which swept across much of north India in opposition to British rule, has conventionally been taken as the dividing point that marks the beginning of modern India. Historical periodization is, however, always somewhat arbitrary. With greater distance from

the colonial period, when the searing chaos of the uprising was understood either as ‘Mutiny’ to colonial rulers or the ‘First war of Independence’ to many nationalists, it is possible to focus on substantial, long-term transformations rather than on a single event.” (Metcalf B. D., 2008, p. 92)

They extend their views: such an emphasis, moreover, places India in the context of changes taking place in the larger world, not just in terms of events and personalities in India itself. Far from modernity ‘happening’ in Europe and then being transplanted to a country like India, many of these changes took place in relation to each other. (Metcalf B. D., 2008)

We see, there are lots of different views and voices from many political spectrums since the rebellion. Benjamin Disraeli, in the House of Commons on 27 July 1857 asked one question, ‘it is a military munity, or is it a national revolt?’

Karl Marx, from 15th July to 14th November of 1857, wrote 15 articles in the pages of New York Daily Tribune on this mutiny. In a reply to John Bull, Marx also wrote in support of ‘national revolt’, ‘What he considers a military Mutiny, is in truth a national revolt.’ (Marx, 1857)

V.D. Savarkar describing it as the ‘Indian War of Independence’, a war fought for ‘*swadeshdharma and Swaraj*’. He wrote in a 1909 publication. He was the first person to draft the revolt of 1857 directly into the historiography of Indian nationalism. (Bandyopadhyay, January 2004)

After 100 years, in 1957 S.B. Chaudhuri, had given mammoth academic existence to the revolution as stated ‘combined attempted of many classes’ and the path bearer of Indian freedom against the British rule. He wrote, ‘...the first combined attempt of many classes of people to challenge a foreign power. This is a real, if remote, approach to the freedom movement of India of a later age.’ (Chaudhuri, 1957, p.297)

These are in a true sense, Marxist approach towards the Mutiny. Marxists, till today, use to mention this rebellion a national revolt. Orthodox nationalist historians have been denying, though. In fact, the pro-colonial thinkers also deny this statements. They would rather say, that, the revolt had merely an impact on a small region. Declining the Mutiny as the emergence of Indian Nationalism is also a type of

nationalist agenda! Likes of Eric Stokes, Thomas Metcalf, Judith Brown and Christopher Alan Bayly think other way of nationalist approach. Their stand point is pro-dynasty and that has to have an expression of nationalistic flavor. Alike them, the pro-Congress intellectuals of India also denied 1857 as the emergence point of Indian nationalism. Instead, people like to say, 1885, the founding year of National Congress, may be the starting point of the nationalistic approach in India.

Thomas Metcalf doesn't think that, it was a 'national revolt', since there was no premeditated plan of the rebels to empower any national force as an alternate body to replace the company rules. In 1965 He wrote: 'There is a widespread agreement that it was something more than a sepoy mutiny, but something less than a national revolt. ... [I]n their vision of the future the rebel leaders were hopelessly at odds, some of them owed allegiance to the Mughal emperor Bahadur Shah, others to various regional princes. United in defeat, the rebel leaders would have fallen at each other's throats in victory.' (Metcalf T. R., 1965)

Judith Brown writes, 'It was not "national" because the popular character of the revolt was limited to Upper India alone, while the regions and groups that experienced the benefits of British rule remained loyal. There were also important groups of collaborators. The Bengali middle classes remained loyal as they had, "material interests in the new order, and often a deep, ideological commitment to new ideas"' (Brown, 1994)

C. A. Bayly argued, "Those who rebelled, had various motives, which were not always connected to any specific grievance against the British; often they fought against each other and this "Indian disunity played into British hands." (Bayly, 1986)

Prasenjit Duara critiques this type of thinking as 'teleological model of Enlightenment History' that gives the 'contested and contingent nation' a false sense of unity. (Duara, 1995)

'Colonial Nationalism' and the Anti-Colonial Aspects

Well, 'It can hardly be denied that among the rebels of 1857 there was no concept of an Indian nation in the modern sense of the term.' Though, 'There is, however, as of now, little disagreement that the Indian nationalism that confronted British imperialism in the nineteenth

century, and celebrated its victory in the formation of the Indian nation-state in 1947, was a product of colonial modernity. (Bandyopadhyay, January 2004)

This Rebellion was failed; but, before ended up in 1859, it did make a huge change to the power of India. The British Crown took the charge of the sub-continent, except the princely states, from the company in 1858. That was the biggest impact it had on that time. But, for a long run, it remains as the most remarkable inspiration for the upcoming anti-colonial fight to the Indians and certainly, arguably, it shown the whole nation a nationalist monumental. As of now, most scholars agree, Indian nationalism was a product of colonial modernity project, produced in the nineteenth century and in many ways, it confronted its producing father British Imperialism till the tragic arbitration of 1947.

Whenever nationalism was introduced in 19th century in this land, doesn't matter though. Because at the beginning Indian nationalism was meant to be the only force against the colony, which didn't have intent to be diversified in many ways like— cast, class, community, religion, race, sex, ethnicity, language etc. These different cultural identities of human being came across at the 20th century in India as the political agenda. Thus, thoughts of nation and nation-state as the political identity of the Indians derived, but in many ways. Everything was changing very rapidly in every decade. Nineteenth century was like an ocean in terms of changes and reformations it introduced to India. But, in 20th century, so many things was happening not only in India, but all over the world. The century witnessed two world war, the Russian revolution in the first half. India was not an alien land, so what was happening in the world, certainly those had impact on India also. India was changing. Bengal divided in 1905, Rabindranath Tagore reacted on that as an activist and Bengal reunited in 1911; Mohandas Gandhi arrived in 1915; Swadeshi Movement came in the scenario. These are examples, these are indications that, Indian politics, leaders, middle class were getting in act. Indian nationalism became wide spread. Anti-colonial role was vividly out blast. Everything was going in a manner which could possibly framing Indian nationalism in a positive aspects; and some would argue, those aspects got its fuel from the colonial education.

And once in a sudden, communal riots, partition getting into a big picture. Indian nationalism in the 20th century, no more remained a unified

matter. India was divided, before, Indian nationalism was divided! British Colonialism also played its part, took revenge and took it such a way which was notorious. To be precise, they got help of the native also and this is what T.B. Macaulay wanted 112 years ago from the colonial ruler's perspective. This is what colonized education and mindset can do.

Sekhar Bandyopadhyay differs after taking the reference of one of the pioneer thinkers of modern nationalism, Benedict Anderson, that, 'As B. Anderson thought, the impact of western resulted into Indian nationalism, may not be the true statement. Though, it's correct that, the western education had played an important role. Because, the critical mindset was developing between the Indians due to this. If the motto of western education was to create colonized mentality of the Indian intellectuals and make them feel obedience to the colony, then the reverse thing happened also. The Indians snatch and use that impactful knowledge to organize the critics of the colony.' (Bandyopadhyay, January 2004)

In contrary, there were certainly British nationalist approaches to do so many things in the whole of India for the sake of the safety of their power. One portion has to be the 'other', when it turns into a master-servant relation. And, who would be the 'other', that is been always decided by the ruler, the master, the power structure. Therefore, in the age of colonial rule in Indian Sub-Continent, power structure narrowed the natives as 'others' in their own land! This thinking pattern always came across to dominate the Indians and enhanced the national interest of Great Britain.

It is not that much tough to understand, why colony has to be formed. It may cacophonous, but simple answer should be to spread the dynasty, impose the law and order of their own rule and thoroughly consume the wealth of that particular land like leeches. In return, they make some development in transportation and service sector etc. Inject their own system of education and instruction, which would be a burden for the natives. In a sum up, they would say, they come to emancipate the natives from the barbarian life they are leading. Nevertheless, they would say, grabbing one's land and wealth is a nature and culture of imperialism and that is contraband in any sense. Over all, if we thoroughly follow the activities of the British imperialism, we could envisage that — certainly there was a role of nationalism.

Conclusion

Perhaps, it's showing an in depth example, how nationalism was acting for both the side. Both side, the natives and the British, they had their goal to own Indian land. So nationalism was acting in double way around. In one side, it was very colonial and in other side, it was very anti-colonial. What mutiny of 1857 did from the colonial aspects, that it 'invited' the institutional colonial power in India, hence power shifted directly to British Empire from the East-India Company. On the other hand, it worked alike a renaissance for the natives. It showed them the pathway of embracing nationalistic approach. There may be debate on the issue of its nature, but no doubt 1857 was a very prominent event to ride on the boat of nationalism and anti-colonialism.

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Kashmir in Sanskrit Literature

Rajneesh Mishra

In the traditional Indian system of knowledge, Sanskrit language holds a special place due to its scientific character. The literature available in this language is enormous and on the basis of the parameter of content, this literature can be divided into two classes, Vaidika (that pertains to the Vedas) and Laukika (that pertains to the world or loka). The Vaidika literature available in Sanskrit language includes the SaChitā, the Brāhmaṇa, the Āraṇyaka, the Upaniṣad and the Sutra literature. While the Laukika literature written in Sanskrit language includes the Purāṇa, the Smṛti, the Dharmaśāstra, the Kāvya literature and the like. If viewed from a historical perspective, the exhaustive literature cited above finds its land of birth and development to be the geographical area of Sindhu and Kashmir. It is to be noted that the intellectual systems of traditional India, the ancient civilization that flourished around the river Sindhu have developed in the land of Kashmir. An Indian poet has the following to say about Kashmir:

*Saṁsāre Bhāratam sāram tatrāpi ca Himālayam
Tatrāpi ca Kaśmīram*¹

which can be translated as “Bhārata is supreme-most in the world, Himālaya is the supreme-most in Bhārata and Kash/mir the supreme-most in Himālaya”. The poet further says,

*Dhani dhani srī Kaśmīra dharani manaharani suhāvani
Yaha amarana ko loka yahim kahim basata purandara²*

The land of Kashmir has contributed substantially to the traditional intellectual systems of India as many thinkers of various systems such as, *Jayanta–bhamma*, *Mammatta*, *Kallatta*, *Abhinavagupta*, *Anandavardhana*, *Utapaladeva*, *Ksemendra* have found their birthplace here and have developed their systems on this land. The writers of the works cited above have established their works in Sanskrit language and added voluminously to the Sanskrit literature. This paper has as its aim to explore the status and perspective with which the region of Jammu-Kashmir and the Himalaya find their place in the literature of Sanskrit. Taking note of the aim, this paper will cover the subjects of linguistics, history, culture, art, sculpture and architecture.

The etymology of the name 'Kaśmīra'

Linguists and lexicographers have derived the word Kaśmīra in a peculiar way. Some of these ways are being discussed below:-

1. In the first derivation, it has been stated in the Vācaspatyam Kośa, the name Kaśmīra has been thus derived: by joining the masculine form of the root 'Kaśa' and adding the 'Iraṇa muma' suffix to it. This derivation is an exception to the grammar of Asmādhyāyi of Pāṇini, rather this can be explained by the grammar of Uṇādi Kosa. Such a derivation of the word, lends to it a meaning of being understood as a country in itself, which is the country of Kaśmīra.
2. In the second derivation of the word Kaśmīra, Kaśmīra has been used in the sense of a country whose northern extent has been defined up-to the geographical region of Takṣaśilā

*Kāśmīro abhijano asya Takṣaśilā,
Atra Kaśmīra pitrādikrameṇa tadyeśavāsini
Strīyāmubhayatra dīpa
Tasya rājanyāpi tathā
Bahucu tu tasya luk Kāśmīrah
Strīyām bhargādi na luk Kaśmīrī
Ata uṇa janpadān nibodha gadato mam ityupakrame³*

This is to say that the settlers of the land of Kaśmīra extended upto the northern end of Takṣaśilā. And these residents of Takṣaśilā had

been residing in the land since many a generation. The rulers of this land also were a part of being known by the same name, as that of being a resident of Kaśmīra. This entire land which comprised of many settlers was collectively known by the name – Kaśmīrah. If the luG suffix is conjoined with kaśa root, then the word would lend a meaning of being a janapada in itself.

3. According to the grammar (*vyākaraṇa*) of Panini the meaning of the word Kaśmīra comes to be that which cleanses one of all the sins

Kaśmalamīrayati iti Kaśmīrah
Ityapi vyutpattimāhuh sādhayanti ca p[codarādītīvāt tadrūpaC⁴

4. On the basis of *UGādikośa*, the meaning of the word *Kaśmīra* is derived as follows:

Whose meaning is derived as *Kaśmīra* being a particular nation.

5. Similarly in the *Śabdakalpadruma Kosa*, the mention of *Kaśmīra*, from the perspective of linguistics and geography, can be found:

Kaśerūh jambūdvipasya khaG
aviśecah iti śabda mālā⁵

Furthermore, the distinct features of *Kaśmīra* have been highlighted in the *Vācaspatyam Koca* as follows:

Kaśmīrajanman na Kaśmīra deśe janma yasya
Kumkumabhede, Kaśmīrajādyo apyatra⁶

In the *Vācaspatyam Koca*, *Kaśmīra* has been described as a *Kumkuma deśa*. It is to be noted that *Kaśmīra* has been known by this name since ancient times.

6. The mention of King *Kaśyapa*⁷ can be found in the *Nirukta* of *Yāska*

Kaśyapah kasmāta paśyako bhavatīti niruktyā
paśyatīti paśyah sarvajñatayā sakalam jagavijānāti sa paśyah
paśya eva nirbharmatayāti sūckmāpivastu yathārtham jānātyevātah
paśyaka iti

This is to say, according to *Yāska*, king *Kaśyapa* is he who can give a true description of the subtlest of subtle thing.

7. The word *Kaśmīra* also finds its place in the texts of *Rāmāyaṇa* and *Mahābhārata*:

Kasati prakāśate vividhavidyā sadācāra sam[ddhayādibhiriti Kaśmīrah
Kaśmīra is derived from the word *Kasati* whereby this means: that knowledge which illuminates good conduct, exuberance, prosperity and the like virtues, that is *Kaśmīra*.

8. In the *Nīlamata Purāṇa*, king *Kaśyapa*'s name finds mention in the following way. The son of *Prajāpati Brahmā* is believed to be *Marīci*, whose son is believed to be *Kaśyapa*, who is considered to be the king of the settlement of *Kaśmīra*:

kah Prajāpatirudyimah kaśyapaśca Prajāpatih
Tenāsau nirmīto deśah Kaśmīrākhyo bhavicyati
kam vāri hariGā yasmāda deśādasādapākṣtam
Kaśmīrākhyam tatah paśya nāma loke bhavicyati⁸

In common parlance the word *Kaśmīra* is used in the following way, *Kaśmīra* is that land of penance of king *Kaśyapa* where the *Mihirāmandira*, also known as the *Mārtaṇḍa Mandira*, was established. The deviant form of the names *Kaśyapa-Mihira*, by which this land was known, forms into the word *Kaśmīra*.

Some others attribute the etymology of the word *Kaśmīra* to being a deviant form of the name of the Muslim ruler *Śāhmīra*.

This is how there can be found the various etymological origins of the name *Kaśmīra*.

An analysis of the geographical positioning of Jammu- Kaśmīra

With regard to this subject, it has been said in the *Mahābhārata*, the settlement of the land of *Kaśmīra* is as old as being a contemporary to the civilization that settled around the river *Sindhu* and the civilization of *Gāndhāra*⁹. This land is also known by various names such as *Jambūkhāṇa* and *Jambūdīvīpa*. The subject of the geographical length and breadth of this land, finds its mention in various important texts. The land extending from *Sāradā-matha* and going up-to the land of Kasmira, which is believed to occupy the space of about fifty *yojana* and known by the name of *Kumkama*, is today popularly known by the name of Kasmira. It has been earlier noted that this areas has been referred to by the name *Kumkama* since ancient times.

Sāradā mathamārabhya kumkumādi tatāntakah
Tāvatkasmiradesah syāt pancāsad yojanātmakah¹⁰

Associated with the land of Kasmira is the often talked about tale of king *Kasyapa*, who is believed to have the *mānasa-putra* of the omniscient *Brahmā*.

To be specific, Marici being the son of *Brahmā* and risi Kasyapa being the son of Marici, it is widely held that under the prudent rule of the same risi Kasyapa, the settlement of Kasmira first flourished¹¹. This intends to say that it was the sons and grandsons and further lineage of risi Kasyapa who flourished in the early settlement of Kasmira, the fact of which is established by the *kārika* found in the *Mārkaneya Purāna*. Furthermore, in the *Vācaspatyam Kosa*, the lineage of risi Kasyapa has been described in the following way

*Brahmano mānasāh putrā viditā ṣaṇmaharcayah
MarīcirGyaṅgarsau pulastyah pulahah k[stuh
Marīceh Kaśyapah putrah Kaśyapāttu imāh prajāh*¹²

With regard to king *Kaśyapa*, it has been said in the *Vācaspatyam Kosa*, that *Kaśyapa* is he who savours the nectar (somasara), this epithet was used for the *devas*, at that time. In many texts, *devas* such as *Indra* and others have been addressed by the epithet of *Somapā*, meaning one who savours nectar. This risi who was as great as the *devas*, is known as Kasyapa, as has been said in the *Śabdakalpadruma*:

*Kaśyam Somarasādijanitam madyam pibatīti kaśyapah*¹³

This subject has been widely discussed in the *Mārkaneya Purāna*. The number of wives of king Kasyapa is believed to have been about thirty, going by the *Purāna*. Commenting on the character of this important historical personality – king Kasyapa, Swami *Dayānanda Saraswati* writes in his *bhāṣya* on the *Rg Veda*:

Kaśyapam ajnānam avidyāmityārthah

That is to say, Kasyapa is he who can dispel the darkness of ignorance.

Speaking about the geography of Kasmira, the peaks and mountains that find their mention in the *Rāmāyana* of *Valmiki*, can be found today by the same name and as it is they were described by the ancient text of *Rāmāyana*

*Kasmira mandalam sarvam samipiluvanani ca
purāni ca sasailāni vicinvantu vanaukasah*¹⁴

this is to say, the land of *Kaśmīra* comprised of the forests of *śamī*, *pīlu* and the like and also consisted of peaks and mountain ranges,

that have been discussed here. This discussion of *Kaśmīra* finds its mention in the epic *Mahābhārata* in the context of the following historical situation of *Sitā Apaharana* (the abduction of *Sitā*, by *Rāvana*) when *Hanumāna*'s pack of *vānara sena* was deployed in the task of looking for *Sitā*. In this context of the epic, the above-mentioned *śloka* is discussed, which throws light upon the ancient existence of the land of Kasmira. It is yet another proof of the olden character of the land, which has been a significant and integral part of the land of *Bhārata*.

The following *sloka* aptly reflects the sheer enormity of the settlement of Kasmira,

Sactigrāmasahatrāṇi cactigrāma śātāni ca
Sactigrāmastrayo grāmā hyetatkaśmīramapaalam

This is to say, the settlement comprised of a total of six lakh six hundred and sixty-three villages, which makes it upto a land spread across two lakh twenty two thousand two hundred and thirty-six square kilometers. Taking a panoramic view of the time through which Kasmir has sustained itself, that is from the ancient times up-to the modern time, it can be so inferred that the land and settlement has been attacked and many a times, owing to which the population of the land dispersed and rehabilitated somewhere else. From this it can be concluded that the original population of the settlement diminished.

The origin of the world has been discussed in the *Mārkaneya Purāna*, where it has been said that in olden times, this world comprised of seven islands (*dvīpa*) and seven colossal mountains (*parvata*), among which the island of *Jambūdvīpa* held a significant place.¹⁵ The king who ruled over *Jambūdvīpa* is believed to have been *Agnīdhra*¹⁶. The land of Kasmira, which is believed to have existed within the boundaries of *Jambūdvīpa*, is described as the following in the *Mārkaneya Purāna*:

Ye te dvīpā mayā proktā jambūdvīpādayo dvīja
Pucakarāntā mahābhāga craGvecām vistaram punah
Dvīpāttu dviguGo dvīpah jambūh plakco 'tha śālmālī
Kuśah krauncastathā śākah puckaradvīpa eva ca

In the Markaneya Purana where the island of Jambūdvīpa finds discussion, the following seven mountain ranges have been mentioned: *Himvān*, *Hemakuta*, *Ricabha*, *Meru*, *Nīla*, *Śveta* and *Srngī*. It is

believed that to the south of range is the *Himālaya* and *Kailāśa* mountain ranges which prove to be crucial junctures in the narrative of Kasmira. In the discussion of the island of Jambūdvīpa, there is also the mention of river Jambūnadī, that can be located to the present-day river Tavī. It is said:

*Tecām strāvāṭprabhavati khyātā jambūnadīti vai
Yatra jāmbūnadam nāma kanakam samprajāyate*

It has also been described in the Purāṇa that around this river Jambūnadī there could be found. It has been further said in the *pucpikā* to *Mārkaṇeya Purāṇa*:

*Iti śrīmārkaṇḍeyapurāṇe bhuvanakośe jambūdvīpavarṇanam
nāmaikapancāśattamo 'dhyāyah*

By means of the textual sources cited above it can be proved that the land of Kasmira has been an integral part of *Bhārata* ever since.

Not only has the ancient island of *Jambūdvīpa* been discussed in the *Mārkaṇeya Purāṇa*, but it has also been discussed in the *Vāyu Purāṇa*. In the latter text it has been discussed in the following context: when the ṛsis inquisitively ask *Sūta Maharāja* about the magnanimity of Pṛthvi and the lands and oceans, seas and rivers it is composed of. It is said in the *Vāyu Purāṇa*:

*Evam prajā sanniveśam śrutvā ca ṛṣipuṅgavah
Papraccha nipuGah sūtam pṛthivyāyām vistarau¹⁷*

So says *Sūta Maharaja* that it is indeed a difficult task to explicate on the magnanimity of the land of Pṛthvi and further the landmasses and water bodies it consists of.

*Dvīpa bheda sahastrāṇi vai
Na śakyante pramāṇevavaktum varca śatairapi¹⁸*

For this reason, a description of only a few landmasses is being given here. These chosen landmasses that were described by *Sūta Maharaja* were nine in number, amongst which one such landmass is the island of Jambūdvīpa.

*Navavarcam pravaśyāmi jambudvīpam yathā tathā
VistarāmaGalāccaiva yojanaistannabodhata¹⁹*

The size of this Jambūdvīpa is said to have been one thousand one hundred and one yojana²⁰. And within the land of this Jambūdvīpa are believed to have been located a number of mountains, peaks, forests and other flora and fauna, which can be seen as an asset of natural resources that this land enjoyed²¹. It is reflective of how richly life in all forms flourished here, and the prosperity of natural resources that it consequently amounted to. It is believed that this island was surrounded by the waters of the ocean of *Lavana*. Being a repository of natural resources the land of Jambūdvīpa is believed to have possessed a variety of rare medicinal plants, rich precious stones and jewels and precious metals like gold and silver.²²

As has been outlined earlier, the land is believed to have consisted of a number of mountain ranges, such as Himālaya, Himavana, Hemakuta, Hairaṇya, Tarunāditya, VirGābh and more such ranges. Amongst these some ranges were colossal in size, so it appears from the following sloka of *Vāyu Purāṇa*:

Yojanānāma sahastrāGi śate dvai madhyamau giri²³

So as to provide a complete description of the land of Jambūdvīpa, it has been said in the Vayu Purana that an entire *adhya* (section) has been devoted to match the description of the land.

Iti śrī mahāpurāṇe vāyuprokte jambūdvīpavarGanam nāma catustrimśo
'adhāyah

To the north of this is believed to have been situated the mountain of Kailāśa, where the lord of wealth, Kubera is believed to reside, along with the demons:

Satye Himavatah pāśarve kailāśo nāma parvatah
Tasmīnnavasati śrīmāna kubera sah rākśasaih
apsarogaṇa samyukto modate hyalkādhipah²⁴

Within the boundaries of the land of Jambūdvīpa, there are believed to have been many *dvīpas* of which there were four major ones (*mahādvīpa*). The magnanimity of the land of Jambūdvīpa has been described in the Purāṇa in the following way:

Evancaturmahādīpah sāntaradvīpamanditah
Sānudīpah samākhyāto jambūdīpasya vistarah²⁵

In the LiGga Purana as well the island of Jambudvīpa has been described on similar lines as has been done in the Markandeya Purana. Rather, the Linga Purana further describes the island when it says that the Sumeru mountain range is believed to have existed at the centre of the island of Jambudvīpa, whose height is believed to have been about seventy-four thousand yojanas and spread of about sixteen yojanas. This mountain range is believed to have natural resources in abundance. It is also believed that on the mere touch of Lord Siva, this mountain turned to gold. It is also held to be the abode of the Vedas.

In the Adi Purana as well, we can find the discussion of the island of Jambudvīpa:

*Madhyamadyāsyā lokasya jambūdvīpo 'sti madhyagah
Merunābhīh svrttātāmā lavaGāmbhodhīh vecmitah²⁶*

The Adi Purana tells us that the Jambudvīpa is believed to have been divided into seven geographical areas within whose boundaries there are believed to have been a total of six mountain ranges, spread through an area of about one lakh yojana, with many rivers, forests and medicinal herbs:

*Saptabhih kcetravinyāsaiḥ ca
bhiṣca kulaparvatāih
Pravibhaktah saridibhiṣca lakcayojanavistṛtāh
Sa merumaulirābhāti lavaṇodadhimekhalah
sarvadīpasamudrāṇām jambūdvīpo 'dhirājavat
iha jambūmatidvīpo merah pratyag diśāṣṭtāh
vicayo gandhilābhikhyo bhāti svargaikhaṇavat²⁷*

In the *Viṣṇudharmottara Purāṇa* also can be found a discussion of the island of *Jambūdvīpa*, where it is said that the island was divided into nine geographical regions. Whereby the geographical area covered was starting from the Himalaya in the north stretching upto the ocean in the south. This stretch of the land was designated by the name *Bhārata-varca*. So has been conveyed in the following verses:

*Bhāratasyāsyā varcasya nava bhedāḥ prakīrtitāḥ
acmabhirgiribhiṣchannā yetvagamyāḥ parasparam
himācalādāsamudram gīryaste vyavasthitāḥ
yāmyottareṇa rājendra nāmatastānnibodhah me²⁸*

Out of all the mountain ranges mentioned here, Himālaya indeed is the most important. This colossal range has many sub-ranges such as Vairūhya, *Kāncana*, etc. The latter is important because of the fact that it was believed to have been replete with natural resources. The following is the verse that conveys this,

*Svamālī Hemāmalī ca śambhuh kārtasvarākarah Vairū
hyaparvataścaiva rājato mañibāndhavah Vairū
hyaparvatah pūrvamuttareṇa himācalāt
Paścārdhekāncanagirerudageva ca lāvaṇāta²⁹*

This excerpt also speaks of the river Ganga which is an inseparable part of the Indian culture and tradition. Lord *VicGu* is also believed to have dwelled in the *Himālayās*, while Lord *Sivā* is believed to have the *Kailāśa mountains as His abode. In such a naturally resplendent geographical area of Kaśmira, people are believed to have resided since centuries:*

*Himācalasya madhye tu kailāso nāma parvatah
Nirāmayā vītabhayā manucyā varcecu sarvecu tathaiva cuktā
Vivarjayitvā bharatasya sarve varcecu sarvecu narendrasimha³⁰*

It is believed that residents of Kaśmira have resided peacefully over ages, unlike other areas where many problems pertaining to everyday social life were prevalent. In this section we have tried to prove with the help of citing ancient Sanskrit sources that Kaśmira has been an invaluable part of *Bhārata varca* for centuries together.

Kaśmīra as the centre where intellectual systems of knowledge flourished

Since ancient times the land of Kasmira is credited with having given birth to many intellectual traditions, we find an instance of the same in the *Adi Purana*:

*Himavatyeva vikhyāto naranārāya Gāśramah 1 yatra sā badari ramyā nānā
śuka nisevitāucṇatoyavahāgangā śvetatoyavyahāparā 1 suvarnasikatā
rājamstāvasairupaśobhitā³¹*

It is believed that there was a king by the name of Bharat who went to *Acārya Rsabhdeva* with the hope of getting many of his wishes fulfilled. Further, it is held that *Acarya Rsabhdeva* attained knowledge here in the land of Kasmira. The historical event of the congregation

of Samvasaraṇa is also supposed to have been held here. On seeing the sight of Acarya Rsabhdeva, this is what King Bharat had to say:

*Madhyesabhamathothāpya bharato racitāmjalih
Vyajigyapamidam vākyam praśreyo mūrtimāniva³²*

In such a manner, king Bharat praises Acarya Rsabhdeva and Lord Kailāsa, after which the Acarya begins to quell the inquiries of king Bharat, when Bharat asks:

*Bhagavāna srotukāmo 'smi visvabhugdharma sangraham
Purānam mahatām pusām prasida me kuru dayām
Tvatsamāh kati sarvagyā matsamāh kati cakriGah
Keśavah kati vā deva sarāmā kati tadvicah³³*

King Bharat asks, in this world, how many people are omniscient beings and how many are devoid of wisdom? And how many people are the followers of the path of Dharma? In this way, king Bharat puts up many enquiries to Rsabhadeva in the following ten slokas. As a result, the Devas including Rsabhadeva were very impressed with the logical acumen of king Bharat. Being impressed with the inquirer Rsabhadeva now begins to quell the queries and give an example of his wisdom.

*Yat pramāditastena tat sarvamanupūrvaśah
Vācaspatiranāyāsād bharatam pratyabūbudhat*

In this manner Rsabhadeva quelled the doubts of Bharata to his satisfaction.

In the Karma Purana we find a detailed discussion of the Yoga system and other systems of Kasmira. The Jambudvipa is of utmost importance when the system of Yoga is discussed, for it is believed that Patanjali was born here. So says the Purana :

*Upāsyamānā vividhaih śaktibhedairitastatah
Pītvā yogāmrataṁ labdhvā sākcādamramaiśvaram³⁴*

This land of Jambudvipa is also considered to be the abode of Sarasvati:

*Tatra sā vasate devi nityam yogaparāyanā
Supāśvasyottare bhāge sarasvatyāh purottamam³⁵
The Vayu Purana discusses the discoveries made by the Rsis:
Kūmāgāraivinirakcīptai anekaiḥ bhavanottamaiḥ
Mahāvīmānam grathitam bhāskaram jātavedasam³⁶*

It is believed that in the ancient times, many mountains of the Jambudvīpa were replete with medicinal herbs and so were they in use. This provides an insight into the advanced system of herbal medicine. In this way, Kasmira can be said to be the birth place of medicine as well. Due to this reason Kasmira was known as the centre of knowledge in ancient India. It is believed that ancient India had two important centres of Vedic study or Vedādhyaṃyana, the two being: one, Kasmira and the second as Varanasi, as it was said : if you have to undertake the study of the Vedas either “Kasmiran gacchami” or “Varanasim gacchami”, that is, either go to Kasmira or to Varanasi. However, after some ages in the rule of king Yavana, many centres of study in Kasmira came to be destroyed. Because of this reason, Kasi alone came to be known as the centre of learning in modern-day India. We find a discussion of the same in Kalhana’s Rajatarangini:

*Vidyāveśamani tuṅgāni kumkumam sahimam payah
Drākṣeti yatra sāmānyamasti tridivadurlabham³⁷*

A number of gurukulas flourished in Kasmira, where the art of sāstrārtha was taught. At this point, Sanskrit was the lingua franca of the land of Kasmira. The great poet Vilhaṇa says in his work *Vikramāṅkadēvacarita*:

Gṛhe gṛhe sabhyapurandhrivargā vyavāharan samskratabhācaṇena

By this it is proved that Kasmira has been a centre of learning since ancient times. In the same context the great poet *Srīharca* says in his *Naicadhīyacaritam* that Kasmira was thought to be the land of fourteen systems, which include the four Vedas and the six parts of the Vedas, which are – Purāna, Mimāmsā, Nyāya and Dharmasāstra. *Mādhavācārya* in his Sankaradigvijaya writes that Kasmira was the main centre of learning and many Acāryas used to reside here:

*Dvārairyuktam māṇapaistaccaturbhideryyā gehe yatrasarvajña pīmham
Yatrā ‘rohesarvāitsajjanānām nānye sarve yatpravecmum kcamante³⁸*

Among other Acāryas, the *Saiva* Acāryas also used to reside here. In the *Liṅ Purāṇa* it has been said that nine sons of king *Agnīdhra* were all followers of Kasmira Saivism and king *Prīyavrat* is believed to have renounced his kingdom for performing penance for Lord Siva. Indeed Kasmira is considered to be the birth place of Siva and also

the place where it flourished. There are many branches of Saivism such as – Saivavedānta, Virasaiva, *Liṅāyat*, Trika, Pratyabhijñā. The ninth century thinker, Vasugupta has discussed about this subject in his work, the *Spandakārikā*. Furthermore, the Trika philosophy is considered as Kasmira's invaluable discovery. All texts of Kasmira Saivism have been originally written in Sanskrit. It is believed that before Saivism originated, Buddhism was prevalent in the land of Kasmira. According to popular belief, a Mahapurusa is believed to have foretold that after the Parinibbana of the Buddha, Buddhism will take to Kasmira as it's land. It is Acarya Surendra who is credited with this work of establishing Buddhism in Kasmira. Great historian of ancient times, Kalhana has spoken of Acarya Surendra as being a man possessed of all the good qualities and devoid of all the bad traits. By this we come to know that Buddhism was established here before Ashoka. But it was king Asoka who laid the foundation of Buddhists places of worship and named it as *Srinagari*.

In the seventh century Chinese traveler and chronicler Huen Tsang came to Kasmira and saw four great stupas from his own eyes. By this time, king Asoka had constructed five hundred rest places for the Buddhist sangha. After Asoka the Kushana rulers did much to propagate Buddhism as a system of knowledge. The fourth Buddhist council is believed to have been held in the time of Kaniska at Kasmira. And there were many participants who came to attend the council from far away lands. Tibetan historian Taranath records that about five hundred priests, five hundred Arhats and about five hundred Boddhisatvas participated in this Council. The fourth Buddhist Council was organized on the advice of master Parsva, an elderly teacher of the Sangha. The great poet Asvaghosa has written a lot about this in his work, the *Buddhacarita*. According to Chinese sources it is believed that part of Kasmira where the Council was organized was gifted to king Kaniska. At that time there were three cities which were situated to the west of Kasmira – Suhrkapu, Jusfapura and Kaniskapura. However, the period of Buddhism under the rule of the Kushana rulers is considered to be the golden period of Buddhism. Ancient historian Kalhana praises Acarya Nagarjuna when he calls him the God of this world. In the rule of Abhimanyu, Buddhism saw a decline. However at this time, two prominent Acaryas – Kumara Jiva and Vasubandhu, emerged. Acaryas such as Nagarjuna, Buddhayasa,

Vimalaksa, Gunavarmana took the teachings of Buddhism to far away lands, such as Java, China, Japan, etc. It is believed that the Hindus started worshipping the idol of Buddha, at this point in historical time. Indeed it is commonly held that Buddhism helped in maintaining peace in Kasmira. However, later in the sixth century, under the rule of “Hunaraja Harkala”, Buddhism started to decline. After this, Meghavahana became the king, who preached Buddhism in large numbers even to the point that in his rule, even killing of animals, birds, fishes, etc came to be considered as a sin. He is believed to have established a big Buddhist city and is also credited with having built many Buddhist viharas. He is believed to have five queens, where the prominent queen was Amrta Prabha on whose name was used in naming a vihara by the name of Amrta Bhawana, which is believed to be located near Srinagar’s Vicaranaga. The hermits coming from Maidani area lived here. According to historians, king Meghavahana proved to be the best ruler if considered from the point of view of propagation of Buddhism. However, this is not to say that Buddhism did not flourish after the death of king Meghavahana. In the end of the seventh century, king Pravarsena’s uncle facilitated the construction of the Jondra Vihara, where Huen Tsang is believed to have resided. This structure is colloquially known as the Jama Masjid of Kasmira. Huen Tsang has written in his travelogue that on his first visit to India, king Durlabh Vardhana was the ruler of Kasmira, who hosted Huen Tsang and provided him with about twenty calligraphers and about four personal helpers. During the rule of king Durlabh Vardhana, one important Buddhist master came to India, whose name was – Thonmi Sanota. He was the minister to the first ruler of Tibet, Sarvan Tsangpo. The Buddhist master stayed back for many years in the land of Kasmira and even developed a script which matched Kasmiri language and Sanskrit. In those days, kasmira used to collect revenue from Taksasila (Rawala), Usara (Hazara), Simhapura (Kohistana), Rajouri and Punch. In these areas Buddhism was the prevalent religion. In the rule of Lalitaditya, 776 AD, Buddhism flourished. Lalitaditya was a powerful ruler, whose empire extended from Bengal in the east to Saurashtra in the west and from the Deccan in the south to central Asia in the north. The capital of his kingdom was Parihasapura, where many architectural marvels were built. This can be traced to about twelve miles from present-day Srinagar, where Vitasta (Jhelum) merged with the Sindhu. There was also one big

caitya, where important idols of the Buddha were placed. After the decline of the Karakuta rulers, Buddhism also began to decline. Chinese traveler Okan writes that there were about three hundred Buddha Caityas at this time, in the land of Kasmira.

The writings that are found from early Muslim rulers of Kasmira talk a lot about Buddhism. At the early stage of their rule, the ministers were generally Buddhist or Hindu. In 1420, in the rule of Jain Ul Aab Dina, the prime minister was Tilakacarya. It should be noted that at the time when Buddhism was prevalent in Kasmira, so was Saivism and Hinduism. These religions are credited for maintaining peace in the region. For instance king Asoka established two Saiva places of worship. Jain ul Aab Dina is also credited with having built two Buddha Viharas on the banks of the river of Vitasta (Jhelum). We find instance of idol worship in the history of space and time. We find a discussion of this in the Nilamata Purana, which provides an insight into the places of worship and festivals of Kasmira. The Mahayana sect of Buddhism praised female deities and this had an influential effect on idol worship in Hinduism. However, some principles were common to all religions such as, worship of nature, religious symbolism, prohibition of cutting of the Cinara, etc. In this manner, Kasmira was seen as the birth place of many religions and sects which is true of the land even today.

Jammu-Kasmira as a cultural unit

There are many places of worship in Kasmira whose praises have been sung since ancient times, among which are popular the Saradapitha, the Vitasta and the Sindhu. Among many rivers that flow in the region, the Vistasta (Jhelum) is considered to be the purest:

*Prthivyām yāni tirthāni tāni kāsmiramandale
Kāsmira yāni tirthāni tāni vaitastike jale³⁹*

Out of all the sacred places of the Earth, the places of worship in Kasmira have always been kept at a higher pedestal. In the *Māhābhārata* it has been said that the waters of the river Vitastā washes one clean of all his sins:

*Kasmiresveva nāgasya bhavanam taksakasya ca
Vitastā 'khyamiti khyātam sarvapāpa pramocanam
Tatra snātvā naro nunam vājpeyamavāpnuyāt*

*Sarvapāpa visuddhātmā gacchecca paramām gatim*⁴⁰

The pathways of Jammu are attributed a special importance. These places attributed the power of fulfilling the Asvamedha Yajna and other desires of the manasa. The rulers of this kingdom have been told to be strong and great, so has been said in the *Mahābhārata* and the *Harivamsa Purāna*:

*Kasmirarājo gornadodaradāhipatirn[pah
Duryodhanādayascaiva dhārtarāstrā mahābalāh
Ete cānye ca rājāno balavanto mahārathah
Tamanvayurjarāsandha vidvicanto janārdanam*⁴¹

By the means of such textual sources, the greatness of the sacred places of Kasmira is established. In the space and time when *Mahābhārata* was written, 'Jambu Nagar' was a special place of worship. In the day to day *nityapujan* of the hindus, this finds a mention as "Jambudvipe Bharatkhande" and other names of the sacred rivers, such as the Sindhu, the Ganga, the Yamuna, the Saraswati also find a mention in the day to day worship of the Hindus. Indeed they hold a special importance in the Hindu fold:

*Gange ca Yamune caiva Godāvari Saraswati
Narmade Sindhu Kāveri jale 'smin sannidho bhava*⁴²

It can be observed that the names of these sacred places and rivers figure in the daily worship of the Hindus. The ancient historian Kalhana has discussed about the river Godavari with an undertone of sacrosanctness:

*Godāvari Saridivottumulaistarairvaktrah sphutam sapadisaptibhirāpatanti
Srikāntarājāvīpulābhijanābdhimadhyam visrāntaye visatirājataranganīyam*⁴³

Sarada Pitha

The Sarada Pitha has been a significant part of the Indian Civilization since time immemorial. The land of Kasmira is demarcated as being the area within the village of *Sirdi* situated in the *Varitta* area and constituting the *Kistavara* area. In this very area is situated the Sarada Pitha. The main presiding deity of this santum sanctorum is considered to be the Sarada Devi, who is also known as Saraswati, the epitome of Knowledge. Saraswati is also taken to be one of the ancient-flowing rivers in what is now, India.

In the Rg Veda, Saraswati has been described as a sacrosanct river,

*Pāvakāh nah saraswatī vājebhirjinīvatī | yajnam vastu dhiyāvasuh
Codayitrī sūnrtānām cetantī sumatīnām | yajnam dadhe saraswatī |⁴⁴*

And the following *sūkta* also gives a description of Saraswati as a river:

*Maho arnah saraswastī pra cetayati ketunā
dhiyo visvā vi rajati⁴⁵*

In the *Vājasneyī Samhitā*, there can be found a description of the relation between *Saraswatī* and *Vāk*, where *Saraswatī* is taken in the form of *vānī*:

Vācā Saraswatī bhisagindrāyenigrayāni dadhatah⁴⁶

Acarya *Yāska* elaborates on this in his *Nirukta*, the essence of the word *Saraswatī* is the sacrosanct water that has the flow. In the *Brāhmaṇa* time period, the eternal, sacrosanct, ever-flowing character of the river *Saraswatī*, lends it the meaning of *Vāk*⁴⁷.

Historically speaking, the origin of Sarada Pitha came about due to the falling of the right arm of the dead body of *Devi Sati*. This is the reason, why this place is so significant. Many centuries ago, this was the seat of higher learning. It is also believed that *Sankaracarya* had spent some of his time at the Sarada Pitha. The Sarada Pitha is said to have four *dvāras*, through which three great persons entered the Pitha, except the *dvāra* in the South. It is held that *Sankaracarya* entered the Pitha through this *dvāra* in the South, as is given in the *Sankaradigvijaya*⁴⁸.

Kalhana also elaborates on the significance of the Sarada Pitha in his *Rajatarangini*. He says that earlier this Pitha was known by the name of *Bhedagiri*, meaning a small mountain, which was situated at the confluence of four important rivers, namely, Kisanganga, Madhumati, Cilasa and Saraswati:

*Devi bhedagireh srnge gangobhdedasucau svayam | sarontardrsyate yatra
hamsarupā saraswati
Ālokya sārdām devam yatra samprāpyate ksanāt | tarangini madhumati vāni
ca kavisevitā |⁴⁹*

The manuscript of *Saradamahatmya* recovered recently that has been kept at the Bodelian Library of University of Oxford, speaks about

the Sarada Pitha in detail. It tells us that the *Sarada Vana*, located adjacent to Sarada Pitha, is the place where the hermit *Sandilya* first had the *darsana* of the Devi *Sarada*. The Devi is referred to by different names, such as, *Nagda*, *Vagdevi*, etc.:

*Yasmāt raktā ca syāmā ca svetā ca varnavarnini
tatah proktā purāvidbhīh sārādānāmanāmatah
Saribhutvā yato devi drsta te nātra samsayah
tatah proktā purāvidbhīh sārādeti mahesvari
Saratkāle yato devi pujitā sarva jantubhīh
tatah proktā purāvidbhīh sārādānāmanāmatah*

We find that many ancient scholars have researched on the cultural peculiarities of the Sarada Pitha. In his well-known travelogues, Huen Tsang narrates to the reader his experiences of this sacred place. Another traveler of medieval period who traveled from the Arab world, Al Baruni, also recollects his experiences of the sacrosanct place in the following words:

In inner Kashmir about two or three days journey from the capital in the direction of Bolor Mts. there is a wooden idol called Sarada which is much venerated and frequented by pilgrims.⁵⁰

Abul Fazal has also written about the Pitha in his *Aine-Akbari*, where he presents a detail of what he witnessed on the day of *sukla astami*, every *paksa* (15 days a month):

At two days distance from Haehamun is the River Padmati which flows from the Dardu country. Gold is also found in this river.

On it's banks is a stone temple called Sarada dedicated to Durga and regarded with great veneration. On every 8th of *Sukla Paksa*, it begins to shake and produces the most extraordinary effect⁵¹

Such first-hand experiences of these well-known travelers-cum-scholars are an authentic source for establishing the inherent importance of the Sarada Pitha. In the Modern India as well, it's significance stands.

Conclusion

In this way it is shown how significant is the Sarada Pitha in the civilization of Jammu and Kasmira. And also how sources in Sanskrit literature have spoken at length about the landmass, the kings, the

people, the monuments of *Kasmira*, thus proving *Kasmira* to be an integral part of Indian Civilization.

Notes

- 1 Pathak, Sridhar, "Kaśmīre Sucmā".
- 2 Ibid.
- 3 *Vācaspatyam*, p. 1736
- 4 Reference has not been given by Vivek.
- 5 *Śabdakalpadruma*, second chapter, p. 69
- 6 Reference has not been given by Vivek.
- 7 *who is believed to have established Kaśmīra*
- 8 Reference has not been given by Vivek.
- 9 "Kaśmīrah sindhu sauvīrā gāndhārah darśakastathā", *Mahabharata*, v.p.
- 10 Śaktisangamatantre saptam pamale
- 11 "BrahmaGastanayo yo 'bhūta marīciritivicrutah I Kaśyapasya putro 'bhūta kaśyapānāt sa kaśyapah", *Mārkaṇḍeya Purāṇa*
- 12 *Vācaspatyam Kosa*, p. 1834.
- 13 *Śabdakalpadruma*, p. 69.
- 14 *Rāmāyana*, 4.43.22
- 15 "Manoh svambhuvasyāndaśa putrāstu tatsamāh I yairiyam p/thivī sarvā saptadvīpā saparvatā", *Mārkaṇḍeya Purāṇa* 50.11
- 16 Jambūdvīpe tathāgnīdhram rājānam krtānvitā
- 17 *Vāyu Purana*, 34.1
- 18 *Vāyu Purana*, 34.6
- 19 *Vāyu Purana*, 34.9
- 20 What is yojana ?
- 21 "śatamekam sahastrāṇāma yojanānām pramāṇatah I nānjānapadākīrGaiḥ puraiścavividhah śubhaiḥ I siddhācaraGagandharva parvatairūpasobhitam I sarvadhātunicaiddhaśca śilājālasambudbhavaiḥ", *Vāyu Purāṇa*, 34.10-11
- 22 "Jambūdvīpāh p/thuh śrīmān sarvatah parivāritah I navabhiścāvṛtah satvai/bhuvanai/bhūtabhāvanaiḥ I lāvaena samudreṇa satvatah parivāritah I jambūdvīpasya vistārāt samena tu samantatah I pragāyātah suparvāṇah dāime varcaparvatā I avagā hā ubhayatah samudrau pīrvapaścimau", *Vāyu Purāṇa*, 34.12-13
- 23 *Vāyu Purana*, 34.24
- 24 *Vāyu Purana*, 47.1
- 25 *Vāyu Purana*, 34.43
- 26 *Adipurana*, 4.7
- 27 *Adipurana*, 4.49, 50, 51
- 28 *Visnudharmottara Purana*, 7.3
- 29 *Visnudharmottara Purana*, 7.4, 5
- 30 *Viṣṇudharmottara Purāṅga*, 7.12

- 31 Viṣṇudharmottara Purāṇa, 7.13, 14
 32 Ādi Purana, sloka 155
 33 Ādi Purana, 169-70.
 34 Karma Purana 47.27
 35 Karma Purana 47.42, 44
 36 Vayu Purana, 34.89
 37 *Rajatarangini*, 9.42
 38 Sankaradigvijaya, 16.56
 39 *Kāsmiretiḥāsah*, p. 55
 40 *Mahābhārata*, 82.90-91
 41 Harivamsa Purana, 91, 99
 42 *Nitya Karma Pujā Prakāsa*, Gorakhpur: Gita Press
 43 Kalhana, *Rajatarangini*
 44 Rg Veda, 1.3.10-11
 45 Rg Veda, 1.3.10-12
 46 Vā. Samhita, 19.12
 47 “Sarasvatī, sar itī udakanama | sarteḥ | tadvatī |, *Nirukta*, 9.26
 48 Sankaradigvijaya, 16.44-45
 49 Rājatarangini, 1.36-7
 50 Sachau, Edward C. , *Al-Beruni's India: an account of the religion, philosophy, literature, geography, chronology, astrology of India about 1030 AD*, Vol. I, p. 117
 51 Aine-Akbari, Vol. 2, p.365

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The Stream of Indian Culture

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The culture of India is a great attempt of the human race to translate the highest ideals into pulsating life. It was an effort to capture immortality in the folds of mortal life. It has there for a message for the entire human race, not only the Indians. Yet it is a paradox that we have not inherited the character which should have accompanied such a culture. Obviously either it was a noble plan born in the vision of great seers which the common folks could not properly imbibe; or the quiet flow of this stream was defined and poisoned. This stream left its original bed and deviated from truth to hypocrisy. If we look at the caste system, the dowry system, the status of women we find they are not what they were intended to be. They have become cancerous spots in the body of Indian culture. It is not a natural effect of time. It is the result of our fears, cowardice, and unwillingness to face the burning issue of the day then and there coupled with the ill-will and manoeuvring of the invaders who made efforts to turn thus culture into an instrument in their hand to inject superstitions, servility and indolence in our character.

The time has come then we could examine this stream carefully to root out this poisonous weed so that the original impetus may be restored. We have to cleanse the psychical dirt of centuries, to straighten the archetypal whirlpools and to divert the poisonous tributaries what is the bacteria which bring disease, deformation conceit and exploitation to it.

One finds there are two Indian cultures. One is theoretical and its outline can be drawn from scriptures. The other is the practical on living culture or which is the force behind our racial character. The difference between these two cultures is very vast so much so that the latter in many ways has become the opposite of the former. This difference has to be removed. These two streams have to be brought together so that these two extremes of our character, the pure and the corrupted, the satvic and the tamasic may get neutralized. From within them a third force will be born which will preserve the good of both. If we take recourse to the suppression of the latter by the former the result will be an endless inner strife. They are like the two halves, day and night, and life is like dawn where both silently enter into each other creating the finest shades out of darkness and light.

The modern western culture is based on a belief that life-force is a blind, amoral and aimless energy—‘the elan vital’. The researchers of the psycho-analysts and the existential philosophy have added depths and wing to this belief. Man now figures in that system of thought hardly a shade different from what they considered to be his ancestor—the ape. The ancient Indians were too aware of this blind force but they never identified it with the life-force, even as the scientists do not identify the dark thick rainy clouds with the sky. The fact that this blind force has overcast our existence does not mean that it is our existence itself. They called it a black fog – ‘the tamisra’. Unmoved by its blinding force they pierced sagaciously this dark fog and came to the conclusion that it was not alone. It has three associates. Next to it was under ‘andha-tamisra’, i.e. planned wickedness. What the evolutionists called ‘the elan-vital’ i.e. a blind, aimless, wayward force not alone. There was elan-vital No 2 to support it and the border line between the two was very thin. The one smoothly glided into the other. The evolutionists committed a mistake by believing that this force was uniform and its character did not change as it advanced. The very belief on which they based their theory could have helped them to this discovery.

The ways human mind plays tricks on itself are too many and subtle. Along with these too was a third form of the elan-vita which man experiences no lesser than these two. It is a feeling of total boredom or void – a natural product of wickedness. The Indian seers discerned it and give it the name ‘Moha’, i.e. a state of listlessness

and indolence. The fourth life-force that over-powers man is 'Maha-Moha', the urge to destroy oneself, to commit a complete suicide; i.e. not only to die physically, but also spiritually, mentally, morally, aesthetically and emotionally. It is an urge beyond self-blinding. It is total negation of the soul and its values.

The ancient Indians did not believe that there were certain inherent values in life which ought to be given free expression. Life was to them but a medium. It was like clay in the hands of the potter, i.e. the soul. The joy of evolutionists at the forming, sparkling, gushing elan-vital was a dangerous intimation to valuelessness and immorality. Values are not inlaid in the bed of life. Their seeds have to be planted by the soul. The mind and the heart work to prepare the soil of life so that the divine seed born of the soul multiplies in it. These seeds are known as 'Samskaras'. The process by which these seeds are embedded in life is known as 'Samskrti', i.e. culture.

Our culture, with all its good and bad points, is a part of our soul. Unless we take a rebirth from it, we cannot act freely in the present. It is for such freedom that we all are carving. It is this freedom alone which can let us build a new India in vigour and vitality, in spiritual might and sacrifices, greater than the old.

The Indian Culture is not only a force which binds us in obsolete archetypes. It is the divine mother too, who has been ever invigorating and illuminating us. It is a force which has saved us from doom. It is the mother who has fought for us when we lost strength. We can pay her due homage by using her gifts intelligently and boldly.

I am sure that one would enter into the depths. Of his souls will discover the kind hand of the mother of cultures within. He will not find her struggling with him. Students of Jung, Freud and sociologists will make new discoveries here. They will see a body of old archetypes, not binding, but struggling for the release of their victim.

We cannot run away from ourselves. Our culture is a spiritual force which has given us life as well as death. It encircles us like a serpent, and at the same time it gives us hope and a longing for evolution. We have to manage our rebirth from our culture where it has taken the role of the terrible mother by locking us in the embrace of obsolete archetypes. This task cannot be achieved by breaking from the past and linking ourselves to the Western Culture. All that we have been, all that our ancestors have done, shall not leave us so

easily. If we want to live and do something great we have to come out of the racial forces. This task is not accomplished by cancelling the past but by reliving it. Only this time the approach will be to neutralize it, so that it neither holds us back in a beautiful wayside house nor destroys our new dreams because they are different.

The ancient way to overcome I think is tapas which means a spontaneous overflow. We have neither to fight our old Samskaras, born of our culture, nor to stick to them. We have neither to hate them nor to be distributed by their tremendous force. We have to awaken our soul and its sleeping faith that nothing remains except truth. If the Indian culture has certain regressive elements in it and certain destructive archetypes, they will destroy each other only if the soul takes out the tapas attitude, i.e. showers nectar on all alike. Those who have the courage to die know all the secrets of immortality.

The escape that the modern Indian finds in the western culture is a false moonshine. Whatever we have inherited lives in us. Unless we neutralize its forces, it will remain an ever increasing burden all our life. It will drag our life force in the reverse direction. It has become already the devouring racial libido, which is lulling our soul to a deep sleep.

It is the single element of soul which shatters due to ignorance, multiplies and binds its own residue. One who uncoils the rope gradually learns the art of burning it in the soul from which it sprang. One who does so retains all good of his ancestors and still burns the rope.

It will not be possible to express the depth I owe to other thinkers. Their contribution lies in a span of several years. Beside the big ones, there are several others and I cannot assess their contribution. Sometimes it is one line or a single phase which enriches our entire outlook mostly unknowingly, and more profoundly, like the deep waters touched by a faint kissing blue. Yet I feel an inner necessity to express my gratitude to Bhagawan Veda Vyasa, that ancient monument of our racial genius, one of the finest products of the Indian race and certainly the richest reservoir of our culture. I also feel indebted profoundly to the seers of the Upanishads, Mahavira and the Buddha. Among the modern ones perhaps none has helped me to understand India more than Ananda Coomaraswamy and C.G. Jung. To Nietzsche, Freud, Goethe and Tolstoy also I feel indebted in many ways.

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TRUTH AND CULTURE

The culture of India grew on a firm faith that nothing remains except truth. It prepared the people to face brutal foreign invasions with calm and composure. The Greeks, the Huns, the Sakas and the Mongols came and went leaving no memory in the racial consciousness of the Indians. Whatever they did was not true. It was too brutal to be true. Truth is also good and beautiful. The mere fact that something happened does not make it true. If it is not beautiful and good it is a mere fact. The Indians in their spiritual journey kept facts and dreams at the same level for both our untrue.

The wild orgies and ruthless tyranny of a conqueror are facts. The Indian were taught not to be shocked by them. Truth is never cruel. If somebody enlarged facts so as to pass them for truths, the race ignored him. Only truth lasts. Facts that do not mature into trust destined to destroy each other. It was believed that all creation devoid of truth is four faced. Brahma, the Creator, is four faced. Even so the untrue world is four-faced. One should not get excited at the cruel fact, but rather actively search in the three remaining facts. The moment we correctly find them out they start neutralizing each other. They are destined to destroy each other for they are not truth and nothing lasts except truth.

The number four thus has a very special significance in Indian culture. It signifies the unreal.

It is in the context that the desire for the whole of truth becomes meaningful. The common man does not distinguish between fact and truth. He was advised to know the whole of what he calls truth, which in fact is only a body of facts. When he does so, fact neutralize each other. Truth alone remains in his soul.

Here is a human situation to illustrate this idea. I take the example of disciplining the younger ones. The forerunners of Indian Culture never thought discipline to be a 'yea' to everything taught by the elders. It was only a means to know the soul. The younger ones were, however, expected to obey their elders even if the latter

demanded total submission. This was to be done knowingly with a belief that the excesses of the elders would automatically breed their opposites. A forefold working of the unreal is bound to set in when an ideal become larger than the truth. Our soul is not supposed to fight it. The exaggeration of a fact is its corruption. It is a shadow. It is a *asat*. Three more forms of *asat* are bound to appear to wash it even as six more colours appear along with violet in the rainbow to neutralize all colour into one white ray of light.

The Indian tradition believes that nothing except truth remains. It also says that truth has a tendency to conquer. It is not passive.

If some zealous teachers teach an excess of 'yea' to the student, it is no cause for worry. The freedom to say 'no' is bound to develop in the student as a reaction to it. The process will not stop here. A third face of *Maya* will emerge. It is angry criticism on the part of the teacher. He cries out: the twisted tail of a dog does not become straight even if we keep it in a pipe for twelve years. This violent anger will break the personality of the student. On this debris will emerge a fourth face of *Maya*. It is the loss of all self confidence on the part of the student. He has been torn away from his route he is ready now to be in the indoctrinated.

Indian Culture teaches us not to be alarmed even at this. Such is its implicit faith in truth. It teaches us to take all these four faces as mere appearances, without any reality. The student should not be misled by the fact that the fourth face looks to be his own face. He should not forget his original and true face. The faith that truth and the soul never die alone helps him here. If he were to take refuge in this faith he would see the four faces as the faces of the unreal. This knowledge will suffice to set all the four on the task of eradicating each other. Thus have the wise in India made the dictum that truth alone survives a practical reality.

Indian Culture is a way of transforming abstract truths into practical experiences. Einstein said that you get from truth only what you dare. The Indians dared the whole of truth. They have been paying a very heavy price for it. But it is also true that you find no other people on earth in whose life so many abstract truths live. Generally, nations have accepted a total division between theory and practice for the sake of success. They do not hesitate to say that idealism is theoretical. It is not meant to be practised. Practical life is entirely different.

This is not so in Indian Culture. There is a way to grow the most sensitive heavenly flowers on the body of the rugged earth. Indian Culture aims at teaching the way to do it.

Life has to be an expression of the highest truth. All powers of affirmation, negation, condemnation and total surrender play a shadowy drama on the stage of life. And we have to survive the storm. While we do so we learn how to keep the flame of the soul burning steady and undisturbed even while hurricanes are assailing it.

In India today it appears that we have gradually lost our love for truth—a love which formed such an integral part of our life. Even under the yoke of foreigners and suppression, this love was a flame all through our history. It is in fact this love which helped us above all to appreciate the value of Dharma and light and to live by it with passion and trust. The relationship between truth and culture is profound, for culture is mainly a social and individual reflection of truth. It is the image of truth in the daily business of man. It is a vow to reach the highest light through the very turmoils and oddities of life. In our day culture has lost its appeal to the masses, since its intrinsic relationship with truth has often been ignored by its adherents. They have exhibited a tendency to isolate it as a system of fineries and make it a specialised function. The true touches of life have been denied to it. With this basic denial it has drifted so far that in the cultural achievements of our age one rarely finds anything more than the new, the amusing or the baffling. It is under these fresh conditions that the forces of ruin operate.

The seed of ruin for man is in his removal from the road of life. Culture would be of little use and meaning, if its ground is not life, and if its aim is not the full flowering life. Culture carries within it its own seed of cancellation. When all the circular and lost roads have been linked with the highway, when all that could be attained by turning everything to light has been attained, culture becomes superfluous. An inner urge emerges to grow out of discipline, for life becomes self-illuminated. It is here that culture itself becomes a veil, and for a higher emancipation even this has to be removed. “Remove it O Pushan,” one cries like the Rishi in the *Isopanishad*, “so that I may look at the face of Truth.” Culture is the last golden disc which we refine from all mixture and finally this itself seeks removal for full realization of the inner significance.

When the aim is to search out the highest happiness and not to subjugate life to any lust, culture appears and grows. It is an incessant search for light and happiness. An isolated search merely for spiritual riches might confuse a people and make them one-sided. True culture does not isolate any part of our being. It is a continuous re-birth from the forces of negation. It is not a straight race towards light. It is the art of returning to the dark womb.

CULTURE AND THE FREEDOM OF THE MIND

There is much talk of certain coldness on the cliffs. It is said that the winds on the heights are too cold and not bracing. The higher ones often fall prey to depression and gloom and realize too soon the sad scheme of things. The zest goes and life retains nothing interesting. This is a solace to the non-aspiring and a reward to his muddled life. He claims superiority on the grounds of these results and often it is thought that elevations are but moonshine. Man is an earthy creature. He fulfils his life best if he chooses to remain within his confines. The passions that derange his reason - the little reason that keeps him company amidst all pursuits - his desires and psychological conflicts, all are considered to be inevitable parts of his destiny. It should be wise, they infer, if he remains what nature made him; if he does not challenge her scheme by aspiring too high. The call of the beyond and the twilight is said to be a mirage - the work of delusions and too much dreaming.

The ruin and decay of many superior souls on elevations is cited. It is maintained that the human vessel is too limited to discover Truth. Man is condemned to a life of confines and incompleteness. He can work it out best by accepting these cruel facts of Nature.

There is no doubt that the best of men have betrayed chilly sensations and unhappy associations on the heights. Heights brought to them gloomy isolation and an exciting yet arid dry company of thoughts and visions. The inner urge of life is to share life. This first and primary urge gets denied on elevations. One gets doomed to incurable loneliness. Fulfilment does not come. The inner self remains as much thirsty, full of yearnings. It gets thirsty even for the common joys of earthly life which no more belong to it. Like a queer stranger to both the worlds-of stocks and of dreams - the higher spirit soars and yet reaches nowhere. It becomes a bird with open wings

condemned to fly eternally but never to reach. It should certainly be no gain if we were to relinquish our earthly joys and sufferings for something higher, and the higher should be inaccessible since our nature is incurably limited.

Neitzsche got tired of his heights. For all his persistence he only achieved a shattering of that rare brain of his. In the end he too was prepared for the “Gutter-philosophy”, as he cried, to be guttered and levelled with all. The urge to feel again as an ordinary living human being came in pathetic exclamations when the mind had broken and he had no proud check left. If the elevations were fulfilling the question would be, why should there be so much yearning for sharing life, for the sheer joy of participating in the simple chorus of creation, to live and reciprocate the love and feelings of others?

Byron and Shakespeare and Tolstoy had all come to the same wisdom which was a version of profound disillusionment. Everything in life was fleeting, unsubstantial. All was enveloped in clouds and dreams. It was a show in which we participated but could never know the play. We were actors who did not know their roles. Like puppets, though with brains, yet powerless to comprehend, we were in the hands of something. It played us as it willed, systematically sometimes, with reason, compassion and a sense of beauty; sometimes simply with vengeance and mockery. We are helpless and at its pleasure. We know nothing and are denied the very bases on which to stage our opposition or build our own roles. With such dark existence it is in vain to strive for heights. Even the heights are not known. Little do we know, it is said, what height is, what Truth is? The struggle for elevation is merely wastage like wanderings for love of a ghost.

True, much in life is shrouded in mist and the mysterious. The urge to know never gets satisfied. It seems to be insatiable. But this certainly is no argument against search for elevations. We may not know the origin and end of life. Yet we know something. The little that we know is not little and is perhaps the very clue to knowledge, freedom and light. We know that life has certain inlaid definite distinctions. It has an innate distinction between the beautiful and the ugly, the true and the false the good and the evil. It is this gift which we always ignore in our dumbness and despair before eternal questions. We never properly assess this gift. We beat the rocks and

never touch the only stone-gate. It seems to be a long filtering superstition that the clue and cure to all our miseries is in knowing the 'whence' and the 'where-fore', the age of the planets, and the process of creation. This knowledge should give us enormous clarity. But this too should be little for the realization of our happiness. Our happiness rests with a feeling of inner flowering. The road to happiness is not to be found in search of knowledge, but in rising to a level of spiritual freedom. In this state knowledge becomes self-revealed. Knowledge is no addition to us. It is a removal of all darkness that colours and shades the inner lamp. It is this lamp which is knowledge. The secret of everything is known to it since it is this which alone is close to the heart of nature.

Lao-Tze was right when he said that man has to learn nothing. He has only to remove the coating that wrong desire-directed thinking has left in his soul. Knowledge is first a matter of moral and spiritual freedom. Our mind acts with its stock notions and directions given by desires. Mind never acts itself. It is always some desire or other that sets it working. All desires misguide and lead us to their limited ends. When desires are conquered and do not guide the mind, another power awakens in us. It is the true power, the power of the soul. This power may not be very clear. Long suppression and persisting clouds may not let us feel it. It rises slowly when mind becomes free of the dictates of desires. This power is the light within, the source and explanation of all creation. When mind recognizes its function to be mere submission to this inner light, waywardness ceases. The freedom of mind does not consist in trackless thinking, refusing all forms of formal thinking and logic. This results in chaos. Freedom of mind consists in making it free of the dictates of desires and passions. It may be said that this would mean inactivity and a state of lifelessness. It is true, but it is so only as long as the inner self has not come out of the clouds and of bondage. When mind, thus freed and calmed, surrenders itself only as an instrument of this inner light, true flowering begins. Gradually the inner-self becomes revealed. All our senses and faculties become its instruments. By our unflinching adherence to it, by our total trust and repose in it, it comes to greater and still greater manifestations. It is not our trust or repose that brings it to manifestation. It is self-manifest and self-illuminated. Our trust and repose only calm down our faculties and prepare them

to recognize this light. It is in our ability to recognize that the light exists for us. To develop this ability we need moral and intellectual discipline and true culture. By our submission to these disciplines we train our mind to refrain from false habits of thinking. When it comes to manifestation, all discipline becomes needless. Culture, religion, philosophy and moral discipline no longer mean anything since we have reached their very source.

The road to liberation and true knowledge is laid within. one who dissociates his mind from submission to the inner soul and attaches it to outer objects with a view to knowing them, derives only the empty satisfaction of half and coloured information. It is not knowledge since all knowledge is a flowering of the inner self.

The confusion and darkness that we find around us is nothing but a projection of the inner state. It is inner darkness which we never think of dispelling. It is the inner call which we always subdue and throttle for petty outer gains. It is the subtle bondage of desires and lust that have fastened the inner self on all sides, denying its freedom and flights. How vain it is to cry for outer freedom under such conditions!

The tragedy with man is in his often being gripped by the hunger to live by lofty standards without attaining them spiritually. The distinction between good and evil is one such illustration. Often men prefer to call this distinction a mere man-made creation, with no sanctity about it. It is said that much thinking through the ages under religious and moral prejudices have given this. A finer urge is expressed to be above and free of this distinction. The distinction is ignored mentally and forcibly forgotten. All inner protests are forced down as mere cries for a racial consciousness.

It is true that good and evil are man-made distinctions and ultimately on the higher regions they disappear like other distinctions. The higher flight would not be complete if this distinction remains clinging. But it is important to know that this distinction has not come to be so strong in us simply from a vacuum or owing to the racial consciousness. Why should these distinctions alone be the strongest elements in our racial consciousness? The distinction is an immediate reaction of the inner self to the mixed, clever and vile state of affairs in the world. This distinction was not known to man in his pure and original state. But with the development of evil, fear, distrust

and selfishness, it came as a reaction to the inner light. Those who would desire to be free of this distinction have a tedious and brave journey to perform. To force it down as a remnant of the racial consciousness or a state of the superstitious self is to confound oneself and deny all doors to light. Such aspirants have to rise, rise in their inner journey above vileness and greed, above the bondage of lust and desire, to a state of innocence where such distinction may mean nothing to their inner self. It remains there outside but it has lost all its significance to the inner soul. For only as long as the inner self is bound to things and is clouded by dark designs does it feel this distinction. When it has risen in the light of its lamp and has shattered the bondage of desires and passions, then only does it realize pure illumination and elevation from the discursive state.

As for coldness on the summits, the summits are indeed cold. But true elevation is always warmth of the heart. It is the inner self which alone is to be the refuge. Our dependence on the outer warmth has to be overcome. It is only in total self-restoration, in faith only in the inner self, that our journey for self-perfection has its goal.

There is another scaling of heights, the scaling by mind alone. The mind has a power to dissociate itself from the rest of our being and to soar. It is this soaring of the mind alone which causes despair. The higher winds are not for weaker souls. It is a strong self, awakened, that alone can feel at home on such cliffs. Those intellectuals who try to reach heights by mental effort alone are bound to face frustration and to get frightened. Elevation is not a matter of meditation, or mental yoga. It is a spiritual, not an intellectual, journey.

Mental concentration can give us enormous powers and access into super-human regions. It would be a delusion to consider such access as elevation. This danger was envisaged long back and the Buddha warned against such degrading attempts to attain powers. They are positive obstructions in our self-flowering. All desire for power corrupts, even the desire for yogic powers. It has repeatedly been said that man has to walk on his road with no external support, with only one support, that of his inner light.

Sufferings and darkness have thus two causes: one an attachment to the impermanent, i.e. to worldly things, and the other attachment to spiritual things. "Those who confine themselves to the worldly objects suffer darkness," says the Isopanishad, "but those who

confine themselves to the other-worldly objects are in a still greater darkness.”

The inner self knows no such attachment or confinement. Even though it aspires for the higher regions of light, for ultimate union, its aspiration is not the same as attachment. It is mind that attaches itself till it learns to be an instrument of the inner self. Often it is the higher attachment which people mistake for elevations, and come to distrust them, since it brings them a new darkness.

In aspiring for the higher, the fully luminous and the perfectly beautiful, the self does not attach itself to anything outer. It only aspires to realize its own stage of perfection. It is a future of the self itself for which it aspires. This is the road to true culture. The road is tedious. There has never been any crowd on it. Persons whom no earthly or heavenly gain chains, walk on it. It is renunciation not only of the world but also of the heavens. This renunciation is not the same experience that the ascetic knows. The true seeker loses nothing by it, nor does he close himself to earthly joys and heavenly gifts. Rather, with the awakened light within he feels them more keenly and shares them freely. Only he has learnt not to betray the inner light. This saves him from carrying dust on him.

It is in the freedom of the inner self that repose and joy rest. This freedom is the same as self-realization. To make the self free of all desires, outer checks would not suffice. For freedom, the self has to rise to heights. It is only when it freely manifests itself and realizes itself that freedom comes to it.

The desire to share life with others is a misleading one. We do not share life with others by remaining socially and personally attached to them. We may live with people through a whole lifetime and still remain perfectly lonely within. This experience is a common one and needs no illustration. Sharing is not a matter of living in close mutual understanding even. We may be understanding someone with sympathy and clarity and yet sharing may be distant. Attachment never brings the feeling of sharing. It is only an outer, inconvenient union.

All sharing is a matter of the inner self. As long as we keep it reduced to an ego by several subtle bondages it remains lonely since it is narrow and finds little like it. When by an uncompromising urge for full flowering and realization we elevate it to the very region of

light, it loses the narrow folds and becomes love itself the same love that is the essence of all life. It does not recognize itself as distinct. The very condition of total self-realization includes oneness with all. This oneness is not realized by intensified desire for it. It is a natural outcome of the journey to light.

CULTURE AND FREEDOM OF THE HEART

Self-perfection does not mean only a search for the perfection of mind and body. The freedom of the mind as the Buddha said, is half freedom and by itself a dangerous freedom. There is another freedom without which the freedom of the mind remains a misnomer. It is freedom of the heart, which is love. Pursued on its own as in this scientific age of ours where anything that is not scientific is considered primitive and unworthy of human attention the freedom of the mind is bound to deny man the human warmth and light in which alone, truth, justice and reason work spontaneously. Reason is destined to be debased, dry, ironical, sadistic and self-destructive without the freedom of the heart. The human mind has a tendency to work in abstraction and isolation, to deny the truth of real life in its false love of flights and free thinking. How thin, un-supporting and uncertain reason is without the almost feminine warmth of heart, without the rise of the whole self to it and not only of mind, is known to all who have followed its lines sincerely. The whole of our being has to make the passage towards light, so that when actions and thoughts spring they are not only the outcome of mind, which is half an instrument of truth, but the outcome of an interplay of mind and heart, of the inner self itself, and thus of the synthesis of opposites, of the very truth of Nature and Life.

As children of light and truth we have to be active in our whole being. To steel one against the hard requirements of the other may help in gaining our immediate ends, but the losses incurred will be immeasurable. The loss, ultimately, will be in a total inability to enjoy the very gift of existence. None can express his nature by emphasizing certain fractions in it and denying others. When deluded by the powers and arrogance of mind, we lose sight of this truth and follow the alien and narrow lines imposed by mind in the development of our personality; we do not develop, nor express our nature. We only play with ourselves cruelly in planting ideas, forces and half-truths on

ourselves. For the spontaneous expression of ourselves and for the fulfilment of our nature the whole is to be taken into account and the whole is an epitome of Nature. Many opposites come to form it. It is not the realization of man against nature or against opposites. It is realization of man and nature in the same process, for in essence the two are not different.

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