

Bharatiya Manyaprad

International Journal of Indian Studies

Vol. 5 No.1

Annual

July 2017

Executive Editor

Sanjeev Kumar Sharma

FORM-IV

1. Place of Publication : Bharatiya Vidya Bhavan,
Ahmedabad Kendra
2. Periodicity : Annual
3. Printer's Name : Dr Neerja A Gupta
Nationality : Indian
Address : II Floor Rituraj Apartment
Opp. Rupal Flats, Nr St.
Xavier's Loyola Hall
Navrangpura, Ahmedabad
4. Publishers' Name : Dr Neerja A Gupta
Nationality : Indian
Address : II Floor Rituraj Apartment
Opp. Rupal Flats, Nr St.
Xavier's Loyola Hall
Navrangpura, Ahmedabad
5. Editor's Name : Dr Neerja A Gupta
Nationality : Indian
Address : II Floor Rituraj Apartment
Opp. Rupal Flats, Nr St.
Xavier's Loyola Hall
Navrangpura, Ahmedabad
6. Name and Address of the:
Individuals who own the
Newspaper and partners/
Shareholders holding more
than one percent of the
Capital Nil

I, Neerja A Gupta, hereby declare that the particulars are true to my knowledge and belief.

Sd.
(Neerja A Gupta)

Bharatiya Manyaprad
International Journal of Indian Studies

Vol. 5 No.1

Annual

2017

Contents

Editorial v

Invited Articles

1. Indian Ness
A.K. Srivastava 9
2. Art and Aesthetics: A Global Perspective
of Swami Vivekananda
Santi Nath Chattopadhyay 14
3. Yoga: Answer to All Ailments
Jagat Motwani 31

Research Articles

1. Revisiting Portuguese Colonization in India
Susheel Kumar Sharma 43
2. Why Transcendentalism Failed in the West:
Hinduism and the Obliteration of the Self
KBS Krishna 735

3.	Native Modernity in Literature: A Socio-Cultural Perspective Kavita Tyagi	857
4.	Indian Mind in Mythology Virali Patoliya	100
5.	Doctrines of Good Governance from <i>Shukraniti</i> and Contemporary Relevance Pawan Kumar Sharma	106
6.	Primary Role of Bhakti in Indian Politics in Fight for Freedom Sanjeev Kumar Sharma	115
7.	Contextual Presence of English in India Paavan Pandit	129
8.	Reconceptualizing of Domestic Violence in India: with Special Reference to Domestic Violence Against Men and Their Victimization by Law Satyavan Kumar Naik	142
9.	Status of Women in Vishnav Texts Neerja A Gupta	163
10.	Mapping The Ganges: A Comparative Study of the Poetry Of Keki N. Daruwalla, Arvind K. Mehrotra and Susheel K. Sharma Nikunja Kishore Das	173
11.	Indian Philosophy and Spiritual Management System Dilip Charan	193

Book Review

1.	Indian Struggle for Freedom: Three Strategists Chittaranjan Dadubhai Desai	206
2.	Chanakya in You: Adventures of a Modern Kingmaker, Radhakrishnan Pillai Hiral Ravia	207
3.	The Encyclopedia of the Indian Diaspora, Editor Brij V. Lal Bhavesh S. Sharma	208

Editorial

Meaningfully completing this volume of journal *Bharatiya Manyaprad*, it becomes mandatory to monitor the transaction of knowledge on Indian wisdom and knowledge systems it has contributed. In last five years *Bharatiya Manyaprad* has reached far and wide to almost all the major countries of the world and also to major institutes and individuals in India. To a young attempt this outreach implies strength in a competitive world. The journal still publishes articles by invitation. *Bharatiya Manyaprad* is now enlisted in University Grants Commission's list of research journals and can be accessed at <http://www.bharatiyamanyaprad.com>.

After the factual deliberations, I move to some pragmatic dialogue. Should I begin with same question as being posed in Rigveda X. 121:

कस्मै देवाय हविषा विधेम ॥

To which god shall we offer oblations? The doubt is intellectual! This refrain occurs nine times. The famous Nâsadîya sûkta, Rigveda, X. 129 brings forth many questions prior to creation. A dilemma which many have to face while struggling to bring vacuum to some design is perpetual. How do vacuums come to images, images to shapes, shapes to cultures, cultures to countries and countries to civilizations? How nothingness is the origin of life? How we all are left with the same question:

नासदासीन्नो सदासीत्तदानीं नासीद्रज्जा नो व्योमा परो यत् ।

किमावरीवः कुह कस्य शर्मन्मम्सः किमासीद्गहनं गभीरम् ॥ Rigveda X.129.III

Then even nothingness was not, nor was existence, There no air then, nor the heavens beyond it. What covered it? Where was it? In who's keeping? Was there then cosmic water, in depths

unfathomed? Shastras try to answer, but intellect seeks further. Revisiting and rereading lead to research. Same question is approached in many ways and we still end confessing : he, who surveys it all from highest heaven,he knows - or maybe even he does not know

इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।

यो अस्याध्यक्षः परमं व्योमन्त्सो अङ्ग वेद यदि वा न वेद Rigveda X. 129. 7||

Whence all creation had its origin, he, whether he fashioned it or whether he did not. How do we fashion our thoughts is the problem. A spark of this flame, it was believed, is to be found in the conversation of Yājñavalkya with his philosophical wife Maitreyī; and the beggar Raikva, who sitting under his cart scraped off the scab of leprosy, had likewise become the mouthpiece of the supernatural.

According to the Vedas, the Saptarishis were favored and protected by the Gods. Amongst these seven sages were two known Ayurvedic founders; Bharadwaj and Kashyapa. According to the Charaka Samhita, these are the same rishis of the Vedas who went to the Himalayan Mountains to attain the knowledge of Ayurveda. The Atharva Veda does mention a council of rishis assembled with Indra as noted in the following verse:

“Let me receive the brilliance
and the wisdom of those seated here together;
and among these people assembled here
may me the most illustrious, Indra!”
-Atharva Veda (7.12.3)

Today I repeat this for each one who designs the vacuum into shape and let each one becomes illustrious because shastra gives the Mahavâkyas:

तत्त्वमसि, अहं ब्रह्मास्मि,
प्रज्ञानं ब्रह्म, खल्विदं ब्रह्म ॥

Sanjeev Kumar Sharma

Invited Articles

Indian Ness

A.K. Srivastava

India, having a beautiful Indus valley, had been the most ancient civilization with great thinkers, great culture, spiritual knowledge, high moral values and innovations. India had the credit of having the most ancient University, named; *Takshila*, perhaps the first in the entire world. Respect for women was such that this country had thousands of *Devis* whom even males worshiped. Nobody ever heard of any rape, as there was the concept of mother, daughter and sister. The cultural heritage, knowledge, spirituality, innovation, moral values and meditation were India's Indian Ness.

In 18th and 19th century, when the ancient Indian knowledge of Vedas first reached western Universities, the intellectual elite there were deeply impressed and wanted more of it. Prominent personalities like Voltaire, Mark Twain, Schopenhauer, the Schlegel brothers, Paul Daussen and many others spoke in glowing terms about India's heritage.

In early 20th century, scientists like Heisenberg, Schroeslinger, Pauli, Oppenheimer and Einstein, in their research work, were inspired by Vedanta. India was a country of innovations. Indians had thorough knowledge of philosophy and of all other sciences. Great *Rishis* were there. Their inventions have been recognized by the entire world. In

many fields of science they were the pioneers. I mention here few of them. Rishi Aryabhata, a master astronomer and mathematician, gave Zero to the world without which there would not have been mathematics. Albert Einstein fully recognized it. At the age of 23, Rishi Aryabhata had written a book on Astronomy. He found Earth as round, rotating on air axis, orbiting the Sun and in suspension in the air. Rishi Bhaskaracharya gave Algebra and he was the first to discover gravitational force of Earth, 500 years before Newton found so. Acharya Charak invented Ayurveda which is now becoming very popular. Acharya Sushruta was pioneer in micro-surgery. Acharya Patanjali gave Yoga which is now growing in the entire world in one or the other form. We now have the World Yoga Day. Acharya Bharadwaj gave Aviation science. Acharya Kapil is the father of Cosmology. Space knowledge to Indian Rishis was perfect. If one reads Hanuman Chalisa there is mention of exact distance between Sun and Earth. It says *Yug Sahastra Yojan Par Bhanu*. That means, to reach Sun from Earth one will have to cover $yug \times sahastra \times yojan$. Yug is 12000 miles, Sahastra is 1000 and Yojan is 8 miles. That multiplication comes to 7,60,00000 miles equal to 15,36,000000 km. NASA has not disputed it.

Even Lord Macaulay of Britain, who widely travelled India before framing laws for it, had, in his address to British Parliament on 2.2.1835, recognized the great Indian culture, great moral values and caliber of Indians, but he had said that if India was to be conquered, its spiritual and cultural heritage had to be broken, its old educational system had to be replaced and their self esteem had to be demolished.

It is a matter of fact that India started losing its Indian Ness from the time of invasion of the Moguls. Then the British rule did the greater damage. We started thinking that all that was foreign and English was good and greater than our own which gradually affected our self esteem. Foreign education and foreign goods became very attractive. Being a 'foreign return' used to be a matter of pride. To belittle or to impress upon the natives, the foreign returns started using British slang in their conversations. With western influence, money chase became our dharma and we forgot karma theory. We

started losing our moral values even in day-to-day dealings and the families started breaking. Our cultural degradation has gone down so much that now there is no concept of mother-daughter-sister, no courtesy while driving, no commitment in marriages, no responsibility towards parents, no respect for elders, no refinement in language, no dedication in employment, no prudence in spending, no patience and no tolerance. We feel proud in telling others that our children are doing very well in foreign countries. National pride is missing. Many of us have literally adopted the ancient Charvaka philosophy (which was not then accepted) that there is no God or Ideal and no goal to be achieved in life other than a so-called happy living in complete sensuousness, unrestrained even by any sentimental scruples, ethical or moral. They think that the only bliss of living in this world is the joy of eating and indulging- and this is the only goal that needs to be considered and endeavored for in life. They, with ego of 'I', have become self imposed arrogates. Very few of us remember or stick to our ancient culture and read *Vedas, Upanishads and Puranas*, which are store of great knowledge. Indians are no more proud to be Indians. Spirituality is on constant decay. Indians are no longer innovative. They have lost power of imagination. They have become world's biggest copyists.

In the world, our country is very much behind in making innovations. If Indians have made innovations in the previous century, they did so not on the soil of India but on the soil of other countries, being citizens of those countries. It is a matter of deep concern.

The education system adopted after the advent of the British has mostly been the cause of that decay. The pattern was only to produce *babus*. The system has been continuously promoting cramming and copying. No originality and lesser clarity of concepts. The students have no goals. They try to become engineer first and then think what to do in life to earn fabulous money. The Universities are only producing clones of westerners. With '*Google Guru*' handy, cut and paste has become a fashion in producing research papers. Basic study or thinking is hardly to be seen. In our examination

system, be it in schools and colleges or in engineering, management or medical colleges, crammed up answers are awarded full marks. The Examiner is not bothered whether the Examinee has clear concept of the subject. He only sees whether the Examinee has answered the subject in the same words in which the subject was taught to him. Coaching Institutes are thus flourishing. In this scenario, neither the Faculty develops nor the students. Indian IITs and IIMs have now no world rankings. Some time back, Jairam Ramesh (the then HRD State Minister) had remarked that at world level, Indian students were good but the Faculty was average. There was a great hue and cry from the Faculty without first assessing the merits of the statement.

In public sector Research Institutions, there is great nepotism in selection of researchers. In promotions, political maneuvers take place which frustrate the real researchers. The only choice with genuine researchers is to go abroad and settle down there for their pursuits. Many have succeeded. Research in Indian Universities is no better. Though good research is being done in private sector, but the focus there is entirely commercial and money making. That does not make India great in the field of research.

Indian Software engineers have done marvels but that is restricted to money making alone, reason being that from the very beginning they have been so indoctrinated. What is the package; has become the governing factor for choosing a discipline. Going to Faculty is the last choice.

Therefore, if India wants to become super power or super nation it will have to change its education system to make it research oriented. Education is not the learning of facts but the training of mind to think. We need thinkers. Our ancient knowledge in science, mathematics, and environment should be taught integrating it with the present technological requirements. School's curriculum should also include history of India's brilliant spiritual, moral and cultural past to boost the Indian morale and pride. It is not that the youth will not be accepting the ancient Indian culture. I remember that when '*Ramayan*' serial was there on a TV channel there

used to be no traffic on roads during the serial timings and younger had become more respectful to elders.

In schools and colleges, emphasis should be on clarity of concepts and not on cramming. Crammed up answers should be discouraged. Questions should be so framed that only those students who have clear concepts of the subject can answer correctly. I, as paper setter on the subject of law of crimes for a University long back in the year 1977, had framed two questions- 1. In what circumstances a person can be convicted for stealing his own goods? 2. In what circumstances a husband can be convicted for rape on his wife? As Head Examiner, I received three hundred copies to evaluate. I am sorry to say that none of the examinees had answered those two questions, though if their concepts on law of crimes had been clear their answers could have been in five lines getting full marks. The necessary conclusion in my mind was that the examinees were not clear in their concepts on law of crimes. I wondered as to what was the purpose of such teaching, exam and award of degrees.

Now, since the lectures of brilliant teachers are available on websites, the Faculty in the IITs, other Engineering Colleges/Institutes and IIMs should act as guides to their students. Orientation of the students should be such that they make deep study of the original books, then listen to the lectures, make imaginations and come out with their doubts or with their own ideas on the subject before the Faculty for guidance. Blessings and Knowledge of the Guru is very important. The study should be research oriented and not only job oriented. That will pave way for advancement of the subject as well as for innovations.

Innovations stop if hunger for learning and imagination are not there and the focus is only on minting money.

A.K. Srivastava, Justice, is Former Judge of Allahabad and Delhi High Courts. He is Secretary General of Retired Judges of Supreme Court and High Courts of India. He is also the Chairman of Planning Committee of the World Chief Justice Conference held every year by CMS. E-mail: juticeceak@yahoo.co.in

Art and Aesthetics: A Global Perspective of Swami Vivekananda

Santi Nath Chattopadhyay

Art and Aesthetics: A Spiritual Exploration

In evaluating the spiritual significant of Art and Aesthetics, firstly we should examine Vivekananda's Philosophy of Creative Man which is to develop the 'Stage of perfection' as Human Freedom. It may be examined as 'the merging of the individual and the spiritual source'. This, in the observation of Swami Vivekananda, is the foundation of Global Philosophy. The idea of merging of the individuality and Universality is the unfoldment of the creative unity in different states of individual and collective existence of man in this world. Fundamental object of this process is to make man free from his outer and inner limits that finally lead to the development of unity in his collective state of existence as social freedom in the background of expounding 'The Universal Spiritual Source' in manifesting the transcendental value of absolute unity. V.S. Kostynchenko explains this process thus: "The concept of Moksha also undergoes a characteristic change; Vivekananda treats it not as individual but as a collective 'liberation', attained at the definite stage of

evolution of society. This enabled Vivekananda to raise the question of the need not only of 'inner' but also of 'outer', not only individual but also social premises for achieving the ideal set by him. These included also the creation of minimum of material conditions making it possible for the masses to avoid hunger, poverty and disease and thereby assist the awakening spiritual interests in them."¹

Thus, considering Vivekananda's idea of Human Freedom in this background, it is found that this can be developed in the collective or social life of man in this world in different stages that lead to the development of social freedom of man in and through social unity and equality. These are to be understood from the transcendental perspective as suggested by Vivekananda.

Man, in social unity through unconditional love and service of mankind, from the transcendental background from the Upanishads to the Vedantic ideas and to the time of Vivekananda, gradually realizes his pure being as 'Man' which is the realization of universality in the finite existence of the individual. In this process, man gradually tries to realize his highest stage of life that leads to the Human Freedom as Spiritual Freedom in unity in man, God and World.

After the explanation of the meaning and significance of spiritual freedom, it may be stated that man in the evolution of his real nature towards the development of his highest existence as Infinite, Vivekananda evaluated the proper significance of religion as the realization of divinity in man as his proper spirituality which is the manifestation of infiniteness in the finite existence as individual. This is the development of consciousness by one's sincere effort and self-dedication into this super process towards the realization of one's perfection in life.

Though the individual existence of man is finite, limited and material, still the real understanding of his existence as Man that does not lie in his finiteness and it exists in the realization of 'Infinite I' in him. This, according to Vivekananda, is the self-realization of man through a concrete evaluation of his divine nature behind apparent material existence in the world by an effort and activity. Man,

according to Vivekananda, exists in physical, mental and spiritual orders of pursuing towards unrestricted processes and attitude towards 'Infinite Self' beyond all the finite restrictions. Vivekananda observes that "To realize the infinity of self is to attain 'freedom' which is the Hindu word for 'Salvation'"²

Upanishads refer to two souls in man, the lower and the higher or real soul. The lower soul is 'ego' expressed through different material limitations in the world but, the real soul is 'Atman' of pure and infinite being of man. In this context of *Upanishads*, Vivekananda explains the two stages of human life, - one is associated with material 'ego' as lower soul and the other transcends this lower state of existence and develops the higher order of human existence as 'Man' which is the realization of divinity or perfection within him in leading to the realization of the universal order of existence. In the observation of Vivekananda, it may be stated that "The inexorable law of science proves that the soul is individual and must have perfection within itself, the attainment of which means freedom, ... the realization of individual infinity. Nature! God! Religion! It is all one".³

So, the uniqueness of man, according to Vivekananda, does not lie in man's confinement to the lower order of human life as 'ego', but it is the inauguration of Unity or Oneness in man as the invocation of his integrality or infinity in him through which he can realize his creative spirit of non-duality between himself and reality as a whole. Vivekananda emphasizes, "I am Existence Absolute, Bliss Absolute, Knowledge Absolute, I am He".⁴

This realization of non-duality with the whole universe, according to Vivekananda, is the realization of *Atman* or Soul, beyond all limitation and changes of body and mind. This creative and constructive process towards the development of the higher state of life, Vivekananda points out, proves the real significance of the real nature of man, where he gradually tries to realize his perfection in him through the renunciation of all imperfections or finiteness of life. Vivekananda evaluates, "... the proof of evolution is simply this: you find a series of bodies from the lowest to the highest rising in a

gradually ascending scale... our struggle for the higher life shows that we have been degraded from a high state. It must be so, only it may vary as to details. I always cling to the idea set forth with one voice by Christ, Buddha and the Vedanta, that we must all come to perfection in time, but only by giving up this imperfection... we must go to the Reality. Renunciation will take us to it".⁵

Renunciation as the transcendence of imperfections as evils due to 'separate self' or 'ego' and that urges man to develop a real goodness in him through the realization of his perfect nature as divine state as God, which, in the observation of Swami Vivekananda, is a 'joyful state of existence'. This 'joyful state' is the understanding of the Brahman or Absolute as the highest human value as Absolute Bliss or Joy which is manifested in human life in different degrees through the process of renunciation. In this humanistic process man develops the new order of his creative aesthetic value through constructive artistic 'shape and form' that is examined by Swami Vivekananda thus: "When we have grasped the truth, things which we gave up at first will take new shape and form, will appear to us in a new light, and become deified".⁶

Art and Aesthetics: An Unfoldment of Creative Ideals

In the background of the philosophy of creative Man and *Human Freedom* with spiritual expansion of non-duality as 'joyful state' of existence, if we examine Aesthetics as a philosophy of Creative Art, we observe its potential reality in our life and its existence may be explained as one of the supreme value in triadic forms of Truth, Beauty and Goodness as *Satyam*, *Shivam* and *Sundaram* in harmony or integration. So the aesthetic idea of integration stands as a form with expressions in leading to the development of its creative states as artistic or intrinsic values or ideas in different experiential programmes.

So, if we examine Aesthetics as the creative philosophy of Art as expression of values, we may enter into the *World of Art* which may be divided into three major groups: i. *Verbal* that includes prose, poetry and plays; ii. *Visual*, that includes painting, sculpture and architecture; and iii. *Performing*, that

includes music, dance and drama. All these forms of Art manifest the values of Aesthetics in creative and constructive ways.

Now in the context of this analysis of Art and Aesthetics, if we explain our life and existence, we may enter into the problem of distinguishing between 'The Judgement of Fact' and 'The Judgement of Values'. Former judgement merely describes a fact like 'The girl has two hands and two legs' – where predicates describe the objective characters of girl. But when we say 'The girl is beautiful', we express the value judgement when we do not simply describe the existent fact 'girl' in given situation, but also express human attitudes towards her.

So, 'Beauty', expressed through the judgement of value or ideal with both fact as objectivity and its worth, expressing human attitude as subjectivity. These ideas of subjectivity and objectivity of artistic value as beauty is related to the controversial philosophical problems, where philosophers are divided into two camps. Some are of the opinion that value is a quality inherent in objects and so its locus is in the environment and thus not in the mind of man which evaluates or appreciates it. These philosophers hold that artistic value is something objective in the things or facts in the environment, which is evaluated or appreciated by man. Plato, Kant, Moore, Heidegger and others believe in objectivity. But other thinkers maintain that artistic value is associated with evaluation or appreciation, so it is subjective and is related to human mind with relation to the particular training, tradition and heredity. The Europeans are habituated to see artistic value of beauty in golden hair. The Indians see it in black hair and Chinese observe it in limping ladies with crippled feet.

In this context we may refer to the idea of Lotze who observes. "What we mean by value in the world lies in the feeling of satisfaction or pleasure which we experience from it". Freud accepts both art and play as imaginative expressions and wish fulfilment. Spinoza thinks, "... things are good because man desires them".

Again Perry, the Neo-Realist, Pragmatists, Logical Positivists also believe in subjectivity.

So, artistic value, in the context of the evaluation of these observations, leads to the development of a third possible view which negates the partial approaches of these philosophers to the value as subjective or objective. It points out that value exists neither exclusively in objects, nor exclusively in mind of man, but it is both subjective and objective as it exists both in the environment and in the human mind as a special reaction to the environment. Alexander believes it in this combined process and for this he suggests value is subjectively – conditioned objective state. In the observation of Langfeld, it may be noted that artistic value as “Beauty is neither totally dependent upon the person who experiences, nor upon the things experienced; it is neither subjective nor objective, neither the result of the purely intellectual activity, nor a value inherent in the object, but a relation between two variables – the human organism and the object”. In relation to this experience we may refer to the fact that the aesthetic judgement, dealing with the artistic value, is both a reaction of human mind to the environment. So the subjective – objective view of artistic value, expressed through the aesthetic judgement, deals with both facts and the principles for evaluation of these facts.

Thus fact and evaluation of fact, expressing the combined subjective-objective nature of value, suggests other possible alternative of evolving its creative nature through a synthesis of its extrinsic and intrinsic characters. The extrinsic value stands not for its own sake but it acts as a means to an end. Value in this sense, is conditional or instrumental, fulfilling some physical or objective conditions. For an example ‘B’ is valueable for ‘C’; where value of ‘B’ is extrinsic as it is a means to ‘C’. But the problem of the real nature of value, does not lie with this passive, objective or conditional process. Aesthetics on the other hand, becomes true and living in life and existence when it elevates the human life through its creative approach. Value in this creative process, stands as an end in itself or ideal, which is purely intrinsic in nature and is to be manifested through the creative life and activities in different

degrees towards a creative synthesis or unity as *Absolute Value*.

It expresses, the infinite nature of Reality, to be realized more and more in pure form which is to be taken as *Sachidananda* or pure existence, consciousness and bliss. He is transcendent, because his absolute nature cannot be fully exhausted in the finite procedure of the human life and world. But this procedure towards his infiniteness, urges man to realize his infinite nature and to overcome the limitation of his finite existence. In the observation of Vivekananda, "Man is man so long as he is struggling to rise above nature, this nature is both internal and external."⁷

This process of transcendence of limitation or restriction of 'both external and internal' nature leads man to realize and to develop the highest state of his life with an inauguration of the aesthetic feeling of '*Non-duality*' or '*Advaita*'. Vivekananda evaluates this process, " ... Personal God is as much an entity for himself as we are for ourselves, and no more. As men we need God, as Gods we need none. This is why Sri Ramakrishna constantly saw the Divine Mother ever present with him, more real than anything around him; but in *Samadhi* all went but self. Personal God comes nearer and nearer until he melts away and there is no personal God and no more "I", all is merged in the self".⁸ This infinite state of existence, may be evaluated as an expansion of creative aesthetic essence of man, when he realizes *Absolute Artistic Value* as '*Saccidananda*' in expounding his infinite nature.

In the context of Swami Vivekananda's evaluation, it may be stated that the *Absolute Value*, both in Arts and Aesthetics is to be explored in a creative sense which is highest unity in itself as it is unity both in form and in matter, manifesting value in coherence and harmony. Thus aesthetic value in different artistic expressions as varieties or matters in finite life and activities, finally leads to a creative form of unity in different gradations towards *Supreme Unity* as *Absolute Whole* or *Truth*. Taylor evaluates this process, "the Absolute whole is thus the concrete individual reality in which our ideals have actual existence. As all our ideas themselves

are but so many expressions of our place in the system of relation to the rest of it, so the system itself is their concrete harmonious embodiment”⁹.

Aesthetic value, in this creative process, expresses unity in life, which may be evaluated as the creative humanistic approach to *Truth* as harmony of values of *Truth*, *Beauty* and *Goodness*. In this way we may examine the nature of aesthetic & artistic values in a more creative humanistic and social sense as they become more real; true and faithful in our social existence through its creative harmonious expressions of ideals as *Truth* as the satisfaction of intellect, *Good* as the satisfaction of will and *Beauty* as the satisfaction of feeling.

Cognition, affection and volition are intimately related to each other and thus form a creative organic unity of the expression of aesthetic or artistic ideals or value of unity of *Truth*, *Beauty* and *Goodness* in our life and social existence. For this Keats unites *Truth* with *Beauty* and *Beauty* with *Truth*. Herbert identifies *Good* with *Beauty*. Symmetry, proportion and harmony constitute *Beauty* and asymmetry, disproportion and disharmony express ugliness. Wollaston relates *Good* to *Truth* and accepts a right action is confirmation of *Truth* and wrong action is falsehood.

So Value, both in Art and Aesthetics in a humanistic sense, is to be taken as a creative, human or socio-cultural value as unity in form of ideals of *Truth*, *Beauty* and *Goodness* and unity in expressions or matters of existence in individual or collective or social life when value or ideal manifests harmony of form with matters as unity in plurality or variety in human existence.

Art and Aesthetics: A Humanistic Process of Creating Constructive Socio-Cultural Values

In the background of Vivekananda's humanistic analysis, it may be stated that value as aesthetic and artistic ideal, being creative human value, synthesizes both subjective and objective analysis of value in a more disciplined sense, which, in his observation, is *nature in developments in human personality situation*.

This humanistic process is not to be compared to the other worldly idea of Plato, nor is it apriori process of Kant, nor again it is Hartmann's repetition of Platonism, interpreting his other worldly notion of ideas as subsistent merely, due to phenomenological trends of his time; nor it is a product of immediate intuition. So all these thoughts from Plato to Alexander, interpret the idea of value in varied senses of objective reality, but it, as an empirical emergence in human personality situation, is to be understood in *transcendent – experiential prospects* as promoting integral process. *Value* in this process, as absolute or transcendent ideal, manifesting eternally the unity of Truth, Beauty and Goodness in an integral form, inspiring man's creative infinite power to acquire this higher state of unity in existence. So, it is an intrinsic value as infinite, absolute or transcendent ideal, is actively related to human process of thoughts, feeling and willing through which it can be expressed and realized in different degrees. Man as a self-conscious being, has both the sense of limitation and the sense of perfection and so he becomes creative in a self-transcending process towards the perfect realization of *Supreme Value in Harmony*.

The realization of this state of value in creative humanistic or socio-cultural process is observed by Tagore, a great contemporary Indian thinker, as "Innermost Beauty nearer to man.",¹⁰ which is '*Mangala*', or *Goodness*. This is the realization of infinite self as harmony through different creative activities. Hegel, an Eudaemonist, interprets this process as a process of achieving highest Good through self-sacrifice. His dictum 'Die to live' is to overcome our poor, narrow, individual self or private interest and to realize more wider, social and *Universal Self*. This, in the observation of Swamiji, is a humanistic process of developing universality in individual through the creative activities in self-sacrifice, realizing the highest good as *Human Truth* in integrality of *Truth, Beauty and Goodness*.

This type of integrality is not a static identity but is a dynamic manifestation in different states, developing harmonious relation with all. This idea as prevalent among men of both the East and the West, is similar to the idea or

Maitri of Buddha who “... Preached *Maitri* – the relationship of harmony – not only with human being but with all creations”.

This integral process is a process of harmonizing the created objective nature as ‘creation’ with the proper appreciation as the evaluation of the creative nature in human situation, manifesting the intrinsic nature of value as universality which is the creative revelation of transcendent ideal as an end with dynamic expressions in different degrees in different states of individual and collective or social existence in the development of unity in all.

So, the universality of aesthetic or artistic value, developing unity, may finally be characterized as *disinterestedness*, and that is free from any private or limited interest of contemplator. As value is contemplated for its own sake, it is an end in itself and is not a means to an end and so it is an intrinsic value by itself which is universal in nature. Individual or narrow private interest is at the root of extrinsic value, creating contradictions or disharmonies due to contradiction of interests. So value as intrinsic universality is independent of these contradictions and is expressed through the disinterested ways of life and activities, developing harmony. It is a creative humanistic or socio-culture process of developing ideal with expression as the developing of intrinsic value or ideal, manifesting the human nature as creative personality through his different creative activities. This may be evaluated as the creative potentiality in man, that can be explained as the creative *disinterestedness* in love as ideal as existing in human nature, directing the means or method that guides him to love others and thus to sacrifice any poor or private interest for the realization of his infinite nature as the innermost beauty of Man, the Universal.

This type of humanistic or socio-cultural development of universality from *transcendent – experiential perspective*, overcoming limitations or contradictions of confronted facts or interests with the realization of infiniteness, may be evaluated as the creative development of humanity as the advancement of *Human Freedom* in unity and universality. This outlook of *Human Freedom* is self-manifesting idea as

it expresses the highest ideal as an end of life and it is also self-creating idea as it develops harmoniously the individual and social existence through the humanistic process of love and service, unfolding creative universality in man in different states.

This, in the observation of Karl Marx, is the expression of creative potentiality of man as his consciousness that makes him careful about freedom from exploitations and engages¹² him for different creative works for making him a free man.

In the background of this analysis, it may be noted that this creative development of human personality as free man, is the self-transcendence of contradictions through the self-manifestations of potential universality as the inner beauty of man extending the interrelatedness with all. This finally cultivates the universality of Aesthetic Beauty as creative human value in socio-cultural form for preparing an international and intercultural programme for elevating its existence in all men in all nations. With this humanistic analysis of creative aesthetic value or ideal with artistic expressions or activities, we may refer to the human outlook of Dr. Radhakrishnan, a contemporary Indian thinker, and it may be said in his words, "... all our activities are to be utilized for the purpose of producing a better life, a creative life, in which every man will have more amplitude of existence, more richness of being, more fervour of friendship".¹³ Here lies the importance and significance of Vivekananda's vision of art and aesthetics which expounds the creative potency in man with an expansion of interrelatedness with all, which, in the observation of Dr. Radhakrishnan, is the manifestation of 'more richness of being', in developing 'more fervour of friendship'.

Art and Aesthetics: A Global Prospect of Expanding Intercultural World Order

In the light of Dr. Radhakrishnan's observation "...The purpose of producing better life, a creative life ..." we may look after Swamiji who explains 'creative life' means the synthesis of aesthetic idea with artistic expressions as the traditional and prospective programme of unfolding the creative states of human personality for the comprehensive

development of *Human Freedom*. It may finally be evaluated by Chelishev, in the following way. In his words it may be stated thus: "In his desire to elevate man", Vivekananda puts forward "the idea that the highest divine substance – *Brahman* – is personified in millions ordinary living people and therefore the worship of God is tantamount to serving man. He called for the all round development of the human personality as the assertion of man's right to happiness in this world and fostering in the ordinary man, a sense of his own dignity".¹⁴ So, 'all round development of human personality' in this context, signifies the proper meaning of freedom, manifesting the social state of human existence 'as the assertion of man's right to happiness in this world', with the realization of his creative potency or divine nature, expressing 'a sense of his own dignity'.

So, "... the assertion of man's right to happiness in this world", expands the creative, divine and global nature or aesthetic idea, artistic expression of human existence, expounds 'his own dignity'. This, Swamiji observes, is a humanistic process of expanding *Human Freedom* in realizing his creative and global or international nature that, he emphasizes the collective existence of man in cultivating collective on *Universal Good*. This process may be noted, should be the basis of Globalization which is purely intercultural.

The intercultural process as suggested by Swami Vivekananda, receives the direct support of two modern social scientists-Maciver and Page who accept the contributions of all communities and states which, according to them, are very much needed for the harmonious and intercultural development of civilization. They point out, "The great community brings us opportunity, stability, economy, the constant stimulus of a richer, more varied culture. But living in the smaller community we find nearer, more intimate satisfaction".¹⁵ So both of them "... are essential to the full life process."¹⁶ "The full life process", as evaluated by Vivekananda, is to expand *Human Freedom*, creative and global in cultivating *Universal Good* as synthetic contributions of the greater and smaller communities, that

lead to the development of *Intercultural World Order* through creative aesthetic and artistic *Harmony*.

In this *Intercultural World Order* as 'full life process', Karl Marx finally puts emphasis upon the introduction of '*stateless society*'.¹⁷

Mahatma Gandhi talked about the total development of man as '*Sarvyodaya*'¹⁸ on the basis of non-violence – '*Ahimsa*' and close attachment to Truth – '*Satyagraha*'.

Rabindranath Tagore stressed upon 'inauguration of Humanity',¹⁹ which, in the observation of Swami Vivekananda, is the development of shudras with their qualities and actions as '*Shudrahood*' in harmony with qualities and actions of other communities in a society.²⁰

The total humanistic development, viewed by different thinkers, may be examined as transcendent – experiential process of self-transcending material contradictions with the experiential process of manifesting potent universality in freedom in harmony and peace.

This creative and humanistic programme of harmoniously developing individuals, communities and states, means "Opening and Expanding intercultural, intercommunity and intercountry dialogues particularly between developed and developing countries through the introduction of extensive humanistic programme of removing illiteracy, poverty and inequalities of various forms ..." ²¹So the comprehensive development of man and society is to be closely associated with "intercultural relation in his continuously growing spirit to inspire one with a broad humanist process".²²

This intercultural method and process should be the foundation of modern civilization in present violent world, in expanding the creative essence of Man with introducing his constructive spiritual and global philosophy of Aesthetics as the cultivation of collective and *Universal Good* as artistic value.

In this context, it may be noted that the emphasis upon collective existence, in the observation of Swami Vivekananda, is humanistic, socio-cultural which he interprets as spiritual in nature, which he founds upon his philosophy of *Spiritual Humanism*. This philosophy of man in the context of the

West, may be examined as the evaluation of the 'Greatness' in human nature which is evolved throughout the ages as *Western Humanism*. So the ideas of humanity and 'Greatness' of man in Western Philosophy may be examined as 'Perfection' and 'Divinity', that may be observed by Swamiji as the creative manifestations of Arts and Aesthetics. In this state of the significance or Eastern or Indian Aesthetics and uniqueness of Vivekananda in this context, may be evaluated as the manifestation of 'humanity' and 'divinity' as the expansion of creative Universality in human existence. So Man, in this background, is purely spiritual. This Spiritual Philosophy of Man, in different forms of *Humanism*, Vivekananda emphasizes the Theory of Creative Man, where he is active and universal. So Swamiji's Theory of Creative Man is to be treated as '*Sristisheel Manavbad*'. In this state, Vivekananda points out that 'Divinity' means the spiritual synthesis of several human qualities and a state which in every chapters of material and social evolution, manifests values of 'Truth' or 'Unity'.

So the Global Aesthetics as Swamiji observes, is treated as creative as the *Global Philosophy of Art*, reconciliation and harmony among several contradictions and differences in human existence that may lead to the development of a plan of introducing peaceful, tolerant and integrated Society.

It may be noted thus: "...the meaning and nature of Vivekananda's philosophy of the religion of man as the harmonious development of man with the harmonization of human values, finally stand on Humanism, containing the unity of Men and World."²³ Thus Vivekananda's Philosophy of Creative Man develops the intercultural relation and understanding as '... the unity of men and world' is the fundamental basis of *Peace* and *Harmony*. The expansion of *Harmony* leads to the development of Vivekananda's Theory of Creative Aesthetics with constructive processes as the expansions of artistic value of *Harmony* among differences in cultures or communities in leading to *Intercultural World Order*. Here lies the importance and significance of Indian Art, as visualized by Swami Vivekananda.

This viewpoint of Swami Vivekananda about Indian art, evaluated by Dr. Sengupta, “Indian Art is thus always the spontaneous unfolding of one’s own creative impulse in making history without merely following it. This is the global message of Swami Vivekananda regarding the conquest of Indian Art.”²⁴

In this creative process of human life and existence in realizing aesthetic or artistic value or ideal, Swami Vivekananda’s ‘global message’ of ‘Indian Art’, will become a reality. The importance of this humanistic process of art lies in the harmonious development of human personality in a transcendent – experiential process when man can realize the truth as human effort to realize a perfect condition which is man’s potentiality to be infinite by overcoming all restrictions and limitations. So the creative essence of man is the realization of infiniteness or universality as the transcendental value of unity with its experiential process in harmony of values in men and communities through a proper reconciliation of contradictions due to limitations or finiteness in human existence.

Thus it may be noted that it is a process of manifesting human freedom in the cultivation of universality as the expression of natural potency of man. Its significance lies in the self-transcendence of finiteness as material contradictions or evils with the self-manifestation of potentiality in the harmonious development of human existence as good. This idea of goodness as the integrated development of man through the expansion of creative Aesthetics with the reconciliation of evils in human existence that prepares a proper ground for developing constructive Indian Art as the harmonization of values, present in different men, cultures and communities with cultivating the global value of Universal Good as an intercultural prospect of expanding Creative Aesthetics with constructive process of developing Art.

So finally it may be concluded that Swami Vivekananda’s vision of Art and Aesthetics is global, as it is a prospect of cultivating universal value as Universal Good through the expansion of creative art and aesthetics. So it may be noted

that Swami Vivekananda's global vision of Art and Aesthetics, stands on His Philosophy of Creative Man which transcends different limitations in one hand and expands intercultural relation and understanding in other, through a proper intercommunication in harmonizing several human values with a prospect of developing universality in Art and Aesthetics in promoting the spirit of cultivating Universal Good in Harmony. It may thus be evaluated as "the global message of Swami Vivekananda regarding the conquest of Indian Art"²⁵

References

1. V.S. Kostynchenko, Conception of Neo-Vedantism, Swami Vivekananda Studies in Soviet Union, The Ramakrishna Mission Institute of Culture, Calcutta, 1987, p. 200
2. Complete works of Swami Vivekananda, Birth Centenary Edition, Cal, 1963, Vol. III, p 82
3. Divine love, Complete works of Swami Vivekananda, birth Centenary Edition, Cal, 1963, Vol. – VI, p. – 77
4. Ibid, Vol III, p 100
5. Ibid, Vol III, p 32
6. Ibid, 33
7. Ibid. Vol II, pp 64-65
8. Ibid. Vol II, p. 55
9. Taylor, A.E., Elements of Metaphysics, University Paperbacks, Methuen, London, p. 394
10. Rabindranath Tagore, Sahitya, Rabindrarachanavali (Cent Edn.), Volume XIII, Calcutta 1368 B.S. p. 756
11. C F Andrews (ed). Thoughts from Tagore, India, 1920, p. 105
12. S Ryazanskaya (ed), Karl Marx and Fredaric Engles – The German Ideology, Moscow, 1964, pp. 44-45
13. S. Radhakrishnan, The Creative Life, Orient Paperbacks, India, 1975, p. 11
14. Dr. E. Chelishev, Swami Vivekananda – The Great Indian Humanist, Democrat and Patriot, Swami Vivekananda Studies in Voviet Union, The Ramakrishna Mission Institute of Culture, Calcutta, 1987, pp 208-9.
15. Mac Iver R.M. & Page Charles H, Society, Macmillan & Co., London, 1962, p. 5
16. Ibid, p. 5
17. Marx, Karl & Engels, Fredaric, Selected Works (one vol.)

18. Gandhi, Mohan Das, Karamchand, My Religion, Nava Ranjan, Ahmedabad, India, 1958
19. Tagore, Rabindranath, The Religion of Man, Unwin Books, London, 1970
20. Chattopadhyay, Santi Nath, The Spiritual Man : Vivekananda's Vision of Religion of Humanity, Minerva, India, 1993, p. 119
21. Resolution, unanimously adopted at the concluding session of 'World Peace' Thinkers' Meet.' 3-7th January, 2001, Kolkata, India. 'Culture and Quest' on 'Meet', 2001
22. Objectives and Activities of ISISAR, 'ISISAR : Its Peace Project', 'Culture and Quest' on Peace conference, 2002, Kolkata, India
23. Chattopadhyay, Snati Nath, The Spiritual Man : Vivekananda's Vision of the Religion of Humanity, Minerva, Kolkata, 1993, p. 120
24. Sengupta, Dr. Pradip Kumar, 'Swami Vivekananda on the Global Message of Indian Art', Santi Nath Chattopadhyay (Ed), Swami Vivekananda : His Global Vision, Punthi Pustak, Cal. 2001, p. 276
25. Ibid, p. 276

Dr. Santi Nath Chattopadhyay, (Mouat Gold Medalist), Ph.D., D.Litt, President & Executive-Director, ISISAR (International Society for Intercultural Studies and Research), Kolkata, India, Editor, 'Culture and Quest', & 'Kristi O Anvesa', Vice-President, WCPA (World Constitution and Parliament Association), IPPNO (International Philosophers for Peace and for Prevention of Nuclear Omniscide), USA, Member of Presidium, Peace Committee International. Organizer of 'Intercultural World Peace Movement' in promoting 'Federation of Earth Movement'. E-mail: cal.isisar@gmail.com

Yoga: Answer to All Ailments

Jagat Motwani

Yoga is not a religion, nor a religious thing. It was introduced by Vedic *Rishis* and *Munis* who realized its health-related – physical, emotional, psycho-social and psychiatric – benefits during millennia-long ancient times. It is rightly said “Necessity is the mother of invention.” It is a blessing in disguise that advanced medicine was not available in ancient times which would have nipped Yoga in the bud. Rishis developed Yoga, as remedy of several ailments, not of only body, but also of mind, psyche and soul. Yoga is a broad-based answer to varied kinds of suffering of body as well of soul. Both body and soul suffer together and enjoy life together. The line between the two is too thin to separate body pains from psychic sufferings. Rishis understood it very well. Hence, Yoga addresses the sufferings not only of body, as commonly understood, but also of mind, psycho and soul. Yoga meditation helps in bringing *Atma* closer to *Paramatma*. Yoga helps man/ woman to be one with self. It helps in controlling body and mind from slipping away from self, the abode of God.

Yoga is a broad-based effort to diminish the distance between self and the inner-self, the abode of God. Yoga helps in reestablishing one’s relationship with God. Yoga helps in controlling mind and soul from drifting away from self. Yoga

addresses not only the problems of the mind and the soul, but also the comprehensive needs of man, as evidenced by the following various kinds of Yoga:

- ♦ Jnâna (Gyan, knowledge) Yoga.
- ♦ Karma Yoga means desirable activity without which man is useless.
- ♦ Bhakti Yoga, Yoga of love and devotion. Without love, one would not love life.
- ♦ Râja-Yoga is a *melâp* (comprehensive compound) of about eight actions and qualities to realize peace and tranquility of mind and soul.
- ♦ Hatha Yoga

Jnâna (Gyan, knowledge) Yoga

The fountain of knowledge is deep rooted within self, flooded with the wealth of wisdom, one would feel proud of. All knowledge – botanical, scientific, technological, warfare, social, psychological, political, cosmic, etc – is already within self which comes out whenever man makes adequate and appropriate effort. Only some gifted persons discover the knowledge within self and share it with mankind. These are called discoveries or inventions, not creations. Man has discovered lot, not yet all. There is still lot hidden within self. Man would need millennia years to unearth all the knowledge hidden within.

Swami Vivekananda has vividly explained all yogas, with more emphasis on *Karma* Yoga and Jnâna (Gyan, knowledge) Yoga. Both yogas are connected too closely to separate them. The knowledge without karma becomes useless if not used to serve self, family, community and mankind. It has significant bearing on not only own life, but connecting self to serve the mankind. Without Karma (activity) man is useless. Bhagvad Gita emphasizes *Karma*, the right Karma, detached from *moha* for self or for the kith and kin. Lord Krishna, while on Mahabharata *krukhetra*, helped drowning Arjuna to come out from the deep well of *moha* (attachments with kith and kin) and do *Karma* in the interest of the society and mankind.

Swami Vivekananda, in the booklet “Karma Yoga and Bhakti Yoga (p.1) explains the mission of *Karma* Yoga:

“The word Karma is derived from the Sanskrit *Kri*, to do; all action is Karma. ... But in Karma Yoga we have simply to do with the word karma as meaning work. The goal of mankind is knowledge; that is the one ideal placed before us by Eastern philosophy. Pleasure is not the goal of man, but knowledge.”

*Hatha Yoga*¹ is an easy-to-learn basic form of yoga that has become very popular in the United States. Hatha Yoga is the foundation of all Yoga styles. It incorporates *Asanas* (postures), *Pranayama* (regulated breathing), meditation (*Dharana*&*Dhyana*) and kundalini (*Laya Yoga*) into a complete system that can be used to achieve enlightenment or self-realization. It has become very popular in America as source of exercise and stress management. The ideal way to practice the *Hatha Yoga* poses (*asanas*) is to approach the practice session in a calm, meditative mood. Sit quietly for a few moments, then begin the series, slowly, with control and grace, being inwardly aware as the body performs the various poses selected for the practice session. Do not overdo the *asanas* or try to compete with others. Take it easy and enjoy.

Ancient Rishis and Munis are also known as Yogi. Later, due to sophisticated knowledge of various kinds of illnesses, Yoga has come to be recognized as the ‘science and art’ of non-medicinal preventive approach to some illnesses. For example:

- ♦ Asthma can be prevented, reduced and even cured by some respiratory Yoga. Several years back, I was hospitalized for a few days because of asthma attacks. Now, it has been reduced to almost zero, due to regular morning breathing exercises (Yoga).
- ♦ Old-age aches and pains due to Arthritis can be reduced or even cured by regular exercises (Yoga) by relaxing and mobilizing joints of limbs.

Yoga, if started in early childhood or young age, would prevent several old age sufferings. Medical, repertory and orthopedic doctors will be able to explain better the benefits of Yoga.

Origin of Yoga is in the millennia-old Vedas. If translated into English, Yoga means ‘exercise’ and if in Urdu (Persian-Arabic), it is *kasrat* or *varzash*. Yoga is a science and art of physical health and mental and psychological hygiene. Yoga

is a wholesome system of exercises, designed to prevent various kinds of ailments, particularly orthopedic, respiratory and emotional. Yoga prevents rigidity of limbs and joints, cause for arthritis. It also teaches respiratory exercises to cure or prevent further asthma. Yoga rejuvenates the body, mind and psyche, prevents illnesses and prolongs healthy life. There is nothing of religion in it.

Moksha-nirvâna Yoga helps in achieving freedom from attachments, the common cause of emotional distress affecting mobility. Significant use of *Moksha Yoga* was historically done by Lord Krishna to relieve Arjuna from the *moha*-web which might have immobilized him to fight on *kurukshetra* for truth. Swami Vivekananda and several other philosophers have talked a lot on '*moksha*' (*nirvana*). It is a quite common emotional or sentimental ailment.

Swami Vivekananda has talked about all kinds of Yoga, including Hath and Raj Yoga. Surprisingly, all this about Yoga, and much more is given in all other sacred scriptures, in different way and in different languages.

The scientific advantage of 'Surya Namaskar' needs to be understood. Looking at the rising sun through pouring water improves eyesight. There is no religion in it. The sun is globally beneficial to all irrespective of their religious orientations.

In conclusion, Yoga is irreligious and secular, beneficially affecting every man and woman, irrespective of their ethnic and religious orientation.

Prior to the UN declaration of June 21 as 'International Day of Yoga,' formal and informal groups of yoga teachers and enthusiasts have celebrated 'World Yoga Day' on various other dates. It was in a conference organized at 'The Art of Living International Centre' that a proposal for observing 21 June as the 'World Yoga Day' was made.

The first international day of Yoga was observed world over on June 21, 2015. About 35985 people, including Indian Prime Minister Narendra Modi and a large number of dignitaries from 84 nations, performed 21 Yoga asanas (postures) for 35 minutes at Rajpath in New Delhi. The day devoted to Yoga was observed by millions across the world.

The event at Rajpath established two Guinness world records awarded to 'Ministry of Ayush' received by Ayush Minister Shripad Yesso Naik.



Yoga at a school at Chinawal, India

It is so far historically the largest event, involving over 84 participating nations. It is believed that it will remain largest for centuries to come. When proposing the date, the PM Modi had said that the date was the longest day of the year in the northern hemisphere, having special significance in many parts of the world. However, June 21 also coincides with the death anniversary of Dr. Keshav Baliram Hegdewar, the founder of the Hindu Nationalist organisation the Rashtriya Swayamsevak Sangh (RSS) which is incidentally the ideological godfather of the ruling BJP party.

Yoga Culture in America²

Prime Minister, Narendra Modi, during his address to UN General Assembly in September 2014, had asked world leaders to adopt an international Yoga day, saying “Yoga embodies unity of mind and body; thought and action; restraint and fulfillment; harmony between man and nature; a holistic approach to health and well being.”

For the last several years, Yoga and meditation are becoming more acceptable in America. Americans have witnessed increase in Yoga-related studios, meditation centers and vegetarian restaurants, all of which have roots in Bharat. Several New Age gurus, who travel across the globe and the best-selling author Deepak Chopra have significantly enhanced the popularity Bharatiya meditation, philosophy and Yoga in America. Yoga was first introduced to America by Swami Vivekananda who came to USA in 1893 to address the World Parliament of Religions in Chicago. He made a lasting impact on the delegates and lectured at major universities and retreats during his stay of about four years. He started the Vedantic centre in New York in 1896 and taught Raja Yoga classes. He focused on the religious aspect of yoga, which dealt with how to use meditation to become closer to God. Paramahansa Yogananda came as India's delegate to the International Congress of Religious Leaders in Boston. He established Self-Realization Fellowship in Los Angeles. Today, there are seven SRF centers in California where Yogananda's meditation and Kriya Yoga techniques are taught on regular basis. Again, his Kriya yoga technique is for self-realization to reach God within. Maharishi Mahesh Yogi brought Yoga to the United States in 1959 in the form of Transcendental Meditation (TM). TM offered tangible Yoga and became popular in reducing stress and fatigue. During 1960s and 1970s, TM became most widely practiced self-development program in the United States. Yogi Bhajan came to California in 1969 and started teaching Kundalini Yoga, the 'Yoga of Awareness.' He was an inspiring teacher and developed a large following. Several of his followers became yoga teachers and some opened their yoga studios in various parts of the world, popularizing Yoga for health and fitness. Thus began Yoga evolution from spiritual to physical during the 1970s and 1980s. B.K.S. Iyengar, as considered one of the foremost Yoga teachers in the world, was the founder of "Iyengar Yoga." He was author of many books on Yoga and was often referred to as "the father of modern Yoga." His book 'Light on Yoga' is called the Bible of Yoga and has been the source book for yoga students. Iyengar brought yoga to the west in the 70s and

started hundreds of Yoga centers, teaching Iyengar Yoga which focuses on the correct alignment of the body within each yoga pose, making use of straps, wooden blocks, and other objects as aids in achieving the correct postures. He was awarded the Padma Shri in 1991, the Padma Bhushan in 2002 and the Padma Vibhushan in 2014. Sri Sri Ravi Shankar established the international Art of Living Foundation in 1981, which is claimed to be operating in 140 countries. He has been promoting the Sudarshan Kriya, a rhythmic breathing Yoga exercise. Choudhary has earned fame and fortune by teaching Yoga to Americans by opening heated Yoga studios. His style of Yoga is practiced in a room that has been preheated to a temperature of 105 deg F. Bikram Yoga is the 26 postures Sequence selected and developed by Bikram Choudhary from Hatha Yoga and is taught in 500 certified yoga studios all over the world. Swami Ramdev is the most celebrated Yoga teacher and has following which runs into millions. He has revolutionized people's thinking about yoga exercises.



Yoga event at Times Square, New York



Rajpath Delhi crowd celebrating Yoga Day



PM Modi doing Yoga on 21st June



Rajpath crowd, doing Yoga on 21st June



Yoga on 21st June Controversies

End Notes

1. Wikipedia.
2. Mr. Inder Singh, Chairman of GOPIO, has vividly described how Yoga received popularity in America.

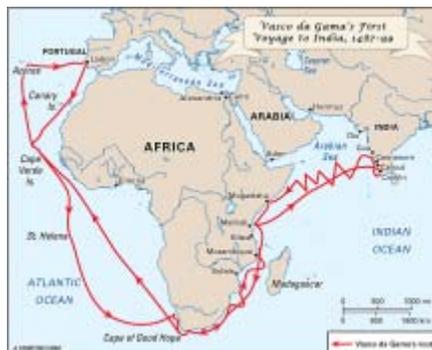
Dr. Jagat Motwani, is important representative member of Indian Diaspora. Dr. Motwani has been pioneer and a motivator for initiating Diaspora studies in India. He has penned number of books about Indian heritage and Indian Diaspora. He is a researcher by heart. E-mail: jagatmotwani@gmail.com

Research Articles

Revisiting Portuguese Colonization in India

Susheel Kumar Sharma

“[The discovery of India] profoundly agitated the hearts and



minds of the people of Europe. The rude multitude were stirred by an uncontrollable lust of riches and spirit of adventure; and the cultivated by the sense of renewed faith and hope in the divine deliverance of the world, at the moment when Christendom was almost sinking into the

old despair of human destiny and duty that marked the decline of Imperial Rome. For all men the sphere of human intelligence and sympathy was permanently and indefinitely enlarged. The Spanish and Portuguese discoveries of the Indies were, for Europe indeed, nothing less than the revelation of a new moral world, and the definite emancipation of the human soul from the ghostly trammels

of its obsequious bondage to secular and religious dogmatism through all the dark centuries of the middle ages.” (Birdwood 256-257)

The discovery of a new sea route rounding Africa from Western Europe to India in 1498 left an indelible impact not



only on the European life but also on the Indian polity, economy and social life. For Europeans the discovery meant that the Portuguese would not need to cross the highly disputed Mediterranean nor the dangerous Arabian Peninsula and that the entire voyage could be made by sea. This resulted in the proclamation of the King Manuel of Portugal as the ‘Lord of the Navigation, Conquest and Commerce of Ethiopia, Arabia, Persia and India’ and he soon became “the wealthiest ruler of

Europe” (Saraiva 334) and earned for himself the sobriquet of “the Spice King”. The import of this appellation can be gauged from the following remark of George Birdwood that amplifies the power relation between spices and the rulers: “...the history of modern Europe, and emphatically of England, is the history of the quest of the aromatic gum resins and balsams, and condiments and spices, of India, Further [*sic*]India, and the Indian Archipelago” (101)

A new era of global imperialism started taking shape in the form of the Portuguese expansion on the Western Ghats in India from the present day Kozhikode (or Calicut, the place where Vasco da Gama landed, “the name of which port was well known in Europe” Oaten 72) to Div in the north and up to Coromandel (the coast line of Andhra Pradesh and Tamil Nadu) though it was not always welcome. Gama was generously received with a grand procession of at least 3,000 armed Nairs by the Zamorin, the Hindu king of Calicut, but the presents that Gama was to send to the Zamorin as gifts

from King Manuel (“twelve pieces of lambel [a striped cloth], four scarlet hoods, six hats, four strings of coral, a case containing six wash-hand basins, a case of sugar, two casks of oil, and two of honey”, Ravenstein 60), were trivial and failed to impress the Zamorin’s factor, the Moor. Da Gama was jeered into shame as Zamorin’s men burst out laughing, pointing out that even the poorest Arab merchants knew that nothing less than pure gold was admissible at court. Many also suggested that he was a pirate and not a royal ambassador. (Ravenstein 119, Correa 200, janson.no) Gama again tried to impress the Zamorin with his gifts “consisting of amber, corals, and many other things” (Ravenstein 70) but the latter refused even to have a look at them and suggested that they should have been sent to his factor. (*Idem*)

As unlike other foreign traders da Gama failed to pay taxes in gold he was refused the right to establish a factory¹. Annoyed by this, da Gama carried a few (the number ranges from five to twenty, Ravenstein 181, Correa 204) hostages (a few Nairs and sixteen fishermen (*mukkuva*) with him by force (crossingtheoceansea.com). During his next trip in 1502 da Gama was even crueller with competing traders and local inhabitants. He humiliated the Hindu Zamorin’s high priest, Talappana Namboothiri, who had helped the former to meet Zamorin during his much celebrated first visit by calling him a spy; at his orders the high priest’s lips and ears were cut off; the priest was let off after sewing a pair of dog’s ears to his head. (Correa 363, Hunter *History* 109, Playne 366, thehistoryjunkie.com) Birdwood correctly uses the simile of “hungry wolves among the well-stocked sheep” to describe the Portuguese venture into the Indian Ocean. (165) The Portuguese who raised their warehouses at Kozhikode in 1500 and Kannur (Cannanore) in 1502, constructed three forts in 1503 (at Kollam/Quilon, Kottapuram/ Cranganore and Kochi/Cochin) and two in 1505 (at Anjediva Island and Kannur) to provide protection to their people who had conflicting interests with Arab and Indian traders. Alfonso De Albuquerque², the second governor, followed the three-fold policy: of combating Muslims (the major political impediment) and their Hindu allies, spreading Christianity,

and securing the trade of spices by establishing a Portuguese colony in India (*Estado Português da Índia*).

In 1510, Albuquerque seized Goa from the Sultan of Bijapur and “started a reign of terror, burning ‘heretics,’ crucifying Brahmins, using false theories to forcibly convert the lower castes, razing temples to build churches upon them and encouraging his soldiers to take Indian mistresses.” (Gautier stephen-knapp.com) Denison Ross describes him as “the great Albuquerque” (15 & 17) because of his having established Portuguese naval superiority by quelling the Muslim (Moorish) powers that controlled the Arabian Sea. He also credits him for abolition of Sati³: “Albuquerque and



his immediate successors left almost untouched the customs of the people of Goa, only abolishing, as did the English later, the rite of sati” (Ross 17-18)

though the historical facts reveal entirely a different picture regarding the social and cultural persecution of the people as is also hinted in the following observation of Ross: “Albuquerque did everything in his power to encourage his Portuguese to take Indian wives.” (11) Ross as a matter of fact is slightly off the mark in his observation as he should have written: “Albuquerque did everything in his power to encourage and compel Indians to accept Portuguese as sons-in-law or husbands.” A large number of New Christian

Portuguese⁴ were also coming to India because they were being discriminated against on the basis of their faith as is clear from King Manuel's letter (dated February 18, 1519): "prohibiting the naming of New Christians to the position of judge, town councillor or municipal registrar in Goa, stipulating, however, that those already appointed were not to be dismissed." (Saraiva 347) António José Saraiva writes: "Upon [Albuquerque's] death at Goa the city had a permanent Luso-Indian population, an administration and divers industries." (Saraiva 343)

Proselytising: A Mission to Swap

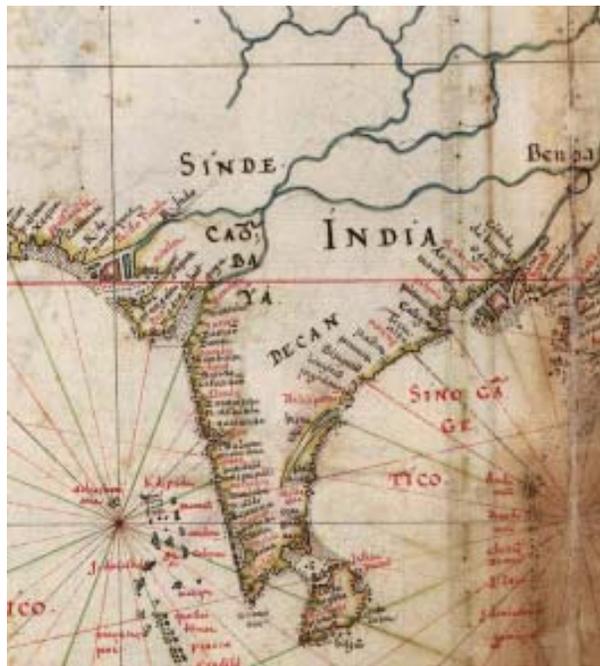
The Papal Bull, *Romanus pontifex*, written by Pope Nicholas V in 1454 granted the patronage of the propagation of the Christian faith in Asia to the Portuguese and rewarded them with a trade monopoly in newly discovered areas. They used all their might in establishing their superiority in trade and to control the sea routes and the local markets. Danvers quotes Nawáb Muhabbat Khán to highlight how they were taking on the Muslim rulers: "... Christians became more audacious in their persecution of the Muhammadans, in so far that they stretched out their rapacious hands to plunder on their return from Jedda some ships of the Emperor Jalalud din Muhammad Akbar, which had sailed to Mecca *without their permission*, and they treated Musulmans with great severity and contempt. They burnt down the port of Adilabad Farain, which belonged to 'Adil Shah, and entirely destroyed it. In the guise of merchants, they also came to Dabal, and wished, by cunning and deceitful means, to obtain possession of it; ..." (emphasis added 2:33)

The Doctrine of *Padroado* (*jus patrionatus* established by the Papal Bulls of 1514) provided the authority for missionary work to be in the hands of the Portuguese Crown in areas where Portugal claimed political rights. (vgweb.org) The first Luz church was built by the Portuguese in 1516 in Thirumayilai (Mylapore). Missionaries of the newly founded Society of Jesus (1534) were sent to Goa and the Portuguese colonial government supported the mission with incentives like rice donations for the poor, good positions in the

Portuguese colonies for the middle class, and military support for local rulers. (Daus 61-66) St. Francis Xavier was very clear in his mind when he wrote: "I want to free the poor Hindus from the stranglehold of the Brahmins and destroy the places where evil spirits are worshipped." (Francis Xavier qtd by Michael Kerrigan) Denison Ross writes: "It may be recalled ... that after the arrival of the Franciscan missionaries in 1517 Goa had become the centre of an immense propaganda, and already in 1540 by the orders of the king of Portugal all the Hindu temples in the island of Goa had been destroyed." (18) Fr. Diogo da Borba and his advisor Vicar General, Miguel Vaz drew plans for converting the Hindus to Christianity. "In a letter dated March 8, 1546 King João III ordered the Viceroy to forbid Hinduism ('Gentile idolatry') in all the Portuguese possessions of India, destroy Hindu temples, prohibit the celebration of Hindu feasts, expel all Brahmins and severely punish anyone making Hindu image." (Saraiva 348) "The viceroy, D. Constantino de Bragança passed a decree in 1559 ordering the destruction of remaining temples and idols." (Mendonça 260) However, Victor Ferrao, Dean Patriarchal Seminary of Rachol, disputes the claim by saying: "... the word Hindu does not exist in the entire sixteenth century Indo-Portuguese historiography." (nizgoenkar.org) He further holds: "Though the temples that were demolished were not Hindu, but [the] one(s) that belonged to different cults that have united into Hinduism of today the Hindu community is certainly carrying the pain of this false impression" (nizgoenkar.org) The Kapaleeswarar (Shiva) temple (Mylapore, Chennai) was destroyed by the Catholic Portuguese in 1561 and in its place came up St. Thomas Cathedral (Santhome Church) where some fragmentary inscriptions from the old temple are still there. In 1566 António de Noronha (Bishop of Elvas) issued an order applicable to the entire area under Portuguese rule: "I hereby order that in any area owned by my master, the king, nobody should construct a Hindu temple and such temples already constructed should not be repaired without my permission. If this order is transgressed, such temples shall be, destroyed and the goods in them shall be used to meet expenses of holy

deeds, as punishment of such transgression.” (qtd by de Souza vgweb.org) It is claimed that the Jesuits destroyed 280 Hindu temples in Salsette and the Franciscan friars 300 in Bardez in 1567. In 1583, Hindu temples at Assolna and Cuncolim were destroyed through army action. (de Souza vgweb.org) Fatima Gracias writes: “It is true a considerable number of the Goan temples were erased by the Portuguese rulers but some were built in the 18th century.” (“Impact” 45) Even mosques were broken to raise churches. On the authority of a native Muslim historian, Danvers writes, “[The Portugese] demolished a mosque [in Cochin] and made a Christian church of it” in 1450 (p 29); they “set the ‘Jama’- masjid’ on fire” in Calicut in the month of Ramadan, Dec 1509. (p. 31)

St. Francis Xavier hated Brahmins for he considered them



to be the biggest hurdle in his proselytizing mission: “[The Brahmins] are the most perverse people in the world, and of them was written the psalmist’s prayer: *De gente non sancta, ab*

homine iniquo et doloso eripe me [“From an unholy race, and wicked and crafty men, deliver me, Lord”]. They do not know what it is to tell the truth but forever plot how to lie

subtly and deceive their poor, ignorant followers.... Were it not for these Brahmins all the heathen would be converted...” (qtd by Pastor Don Elmore) Timothy J. Coates in his *Convicts and Orphans: Forced and State-Sponsored Colonizers in the Portuguese Empire, 1550-1755* writes: “The Pai dos Cristãos enforced a series of laws, known as the Laws in Favour of Christianity, aimed at the forced or coerced conversion of a number of South Asian communities under Portuguese political control.” (167) In his book *Conversions and Citizenry: Goa Under Portugal, 1510-1610* Délio de Mendonça, writes: “[The viceroy, D. Pedro Mascarenhas (1554-1555)] promulgated several laws in favour of conversion and ordered them to be read on the streets of Goa. These orders banned all the Hindu ceremonies in Portuguese territory, and demanded the separation of Hindu orphans from their relatives so that they might be brought up in Christian customs.” (258) Timothy J. Coates gives details of the laws to promote Christianity by adopting orphans malevolently:

“In 1559, King D. Sebastião passed a law ... stating that [the children] without mothers, fathers, or grandparents and who “were not old enough to have an understanding of reason” should be turned over to the *juiz dos órfãos* and placed in the College of São Paulo, where they were to be baptized. ... In 1567, the law was reinterpreted by Bishop D. Jorge Semedo to read that being fatherless alone was sufficient grounds to declare a child an orphan and separate him or her from remaining family, even if the child’s mother and other relatives opposed it. ... Some orphans attempted to evade this new understanding by marrying but under fourteen and under twelve years of age were not allowed to marry and were forcibly converted as well. This law was enforced by having all such children turned over to the captain of the area (that is, Goa, Bardez and Salsette). The captain entrusted the child to the authorities of the College of St. Paul. Anyone hiding such children was threatened with loss of his or her property and indefinite exile.” (166)

The orphans were being eyed by the Portuguese “not only by desire to save their souls but also by anxiety to take charge of their estates.” (Priolkar 128) Various measures were introduced to separate the Christians from others. Several

decrees were issued to prevent the Christians from following non-Christian customs and prevent Hindus from following many of their customs. (Gracias *Kaleidoscope* 47) Laws were passed banning Christians from keeping Hindus in their employ and the public worship of Hindus was deemed unlawful. All the persons above 15 years of age were compelled to listen to Christian preaching, failing which they were punished. Historian Anant Priolkar gives details of how Hindus were forced to assemble periodically in churches to listen to the refutation of their religion. (123-25) In order to humiliate the locals the Viceroy ordered that Hindu Pandits and doctors be disallowed from entering the capital city on horseback or palanquins, the violation of which entailed a fine. Successive violations resulted in imprisonment. Christian palanquin-bearers were forbidden from carrying Hindus as passengers. Christian agricultural labourers were forbidden to work in the lands owned by Hindus, and Hindus forbidden to employ Christian labourers. (Priolkar 114-149) Similarly Délio de Mendonça on the basis of various historical documents writes: "The viceroy, D. Constantino de Bragança, implemented mercilessly all the decrees in favour of conversion. He promulgated a few more, even stronger than those of his predecessors. He passed a decree in 1559 ordering the destruction of remaining temples and idols. Bragança expelled harmful Brahmans from Goa in 1560. To those who had immovable property he gave one month to sell it; the others had to leave Goa immediately. In default they would be sent to the galleys after forfeiting their goods. Under the same threat he ordered all the goldsmiths ... to bring [their women folk and children and goods] back to the island or abandon the land." (260) The first provincial council held in 1567 prevented women from seeking help of non-Christian midwives⁵ because the latter used some indigenous herbal medicines for reducing the labour pain and for safely delivering the baby. On September 22, 1570 an order proclaiming that the Hindus embracing Christianity would be exempted from land taxes for a period of 15 years and prohibiting the use of Hindu names or surnames was issued. (vgweb.org) Hindu widows and daughters were encouraged

to convert to Christians with the bait of the departed husband's property but if they did not the property was given to the nearest relative who converted. The slaves of the infidels who converted to Christianity were to be freed by the proclamation of 1592. Sebastião in 1559 decreed that property could be inherited by the sons, grandsons or other relatives of a deceased Hindu only if they had converted to Christianity. On the basis of various records Priolkar gives details of racial discrimination that continued even after conversion not only in matters of appointments, promotion, social gatherings but also in hospitals. (143-146)

The Portuguese were the first European colonizers to arrive in India but the last to leave. In contrast to the other European colonisers in India the Portuguese tried to accept India as their land and tried to assimilate themselves with the native inhabitants. Bemoaning their loss of identity Van Diemen, the Dutch governor, wrote: "Most of the Portuguese in India look upon this region as their fatherland, and think no more about Portugal. They drive little or no trade thither, but content themselves with the port-to-port trade of Asia, just as if they were natives thereof and had no other country." (qtd by Pearson, 87). It is but natural that the Portuguese tried to do many "good things" for India. For example, they introduced several crops like potato, tomato, sugar potato, capsicum and chillies, tobacco, red kidney bean (*rajma*), coffee, tapioca, groundnuts, corn, papaya, pineapple, guava, avocado, cashew, sapota (*cheeku*) and superior plantation varieties of coconut. They not only constructed new roads and developed irrigation facilities but also helped the traders in marketing their products in the entire Indian Ocean. They also introduced various cuisines like toasts and sandwiches, cottage cheese, *vindaloo*, *balchao*, *sorpotel*, sausages, sweet Goan wine and various kinds of loaves like round *gutli* and flat *pav*. They were the only colonizers who encouraged marital relationships with the colonised Indians. They also introduced the system of drilling bodies of infantry, grouped and disciplined upon the Spanish model in the 1630s. At sea the Portuguese were carriers of improved techniques. They also introduced multi-decked ships, designed to ride out

Atlantic gales and that could carry a heavier armament. They also contributed in the field of music, dance, painting, carving and sculpture. Printing operations were started by them in Goa in 1556; books were printed in Tamil and Devanagari fonts on imported paper from Portugal around 1579; they produced 86 dictionaries, 115 grammar books and 45 journals in 73 languages of India. Fr. Thomas Stephens (1549-1619) produced the first “Konkani Grammar” and Fr. Diogo Ribero (1560-1633) published the first dictionary in Konkani in two volumes in 1626.

Despite all their “good works” and their efforts at assimilation the colonial impact of Portuguese in the form of official language is nowhere to be found in today’s India. Like the French their colonies were comparatively small but French is being used as an Official language at least in Pondicherry even today (in 2017) but Portuguese has been banished from Goa/India for ever. The reasons need to be explored in the socio-historical context. It may be seen as a reaction to the repressive measures adopted by the Portuguese to suppress the proud locals’ mother tongue. At the urging of Franciscans, the Portuguese viceroy forbade the use of Konkani in 1684. He decreed that within three years, the local people should speak the Portuguese tongue and use it in all their dealings in Portuguese territories. The penalty for violation was imprisonment. The same decree provided that all the non-Christian symbols along with books written in local languages should be destroyed. This decree was confirmed by the King of Portugal three years later. In 1812, the Archbishop of Goa decreed that Konkani should be restricted in schools. In 1847, this prohibition was extended to seminaries. In 1869, Konkani was completely banned in schools. Konkani became the *lingua de criados* (“language of servants”). In an effort to eradicate indigenous cultural practices such as observing ceremonies, fasts, music, festivals, dresses, foods and greetings, the laws and prohibitions of the inquisition were invoked in the edict of 1736 whereby over 42 Hindu practices were prohibited, including anointing foreheads with sandalwood paste and rice, greeting people with Namaste, singing Konkani *vovios* (Limericks) in marriages, (and songs

on festivals, and social and religious ceremonies like child birth, singing of *bhajans* and *kirtan*), playing of native musical instruments, celebrating the birth of deities like Lord Krishna, exchanging areca nuts, betel leaves and flowers on weddings, distribution of fried *puris*, the practice of massaging the bridal couple with oil, ground saffron, coconut milk, rice flour and powder of *abolim* leaves, inviting relatives of the bride and groom in marriage ceremonies, presence of a priest (*Bottos*) to perform any kind of religious ceremony (including thread ceremony and marriages) in Hindu households, erection of *pandals* and the use of festoons, serving of ceremonial feasts at the birth of children and for the peace of the souls of the dead, fasting on *ekadashi* day (though fasting done according



Aboard's View of a Goal in the Inquisition, showing the several methods of Torment and Cruelty, as exercised in presence of the Inquisitor, &c.

to the Christian principles was allowed), wearing of the Brahminical ponytail (*úikhâ*), sacred caste thread and dhoti (*pudvem*) by Hindu men either in public or in their houses, *cholis* by

Hindu women, sandals, removing the slippers while entering the church and growing of the sacred *Tulsi* (basil) plant in houses, compounds, gardens or any other place. (Newman 17) The Christians were forbidden from eating boiled rice without salt as done by Hindus. (Gracias *Kaleidoscope* 48) As severe decrees were issued against Hindu festivities and celebrations they, in order to escape punishment, started

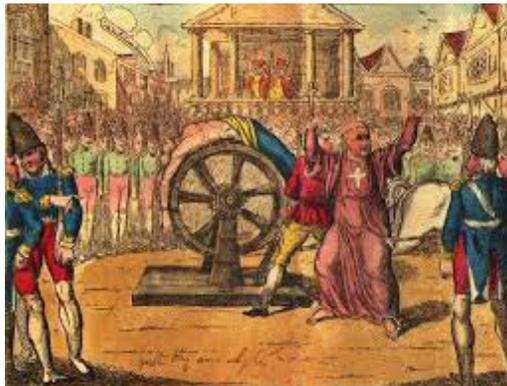
celebrating them secretly during night time. Even the entry of Hindu Joshis, Jogeas and Gurus of temples was banned as they were perceived as a threat. In the fourth decade of the 20th century, the State ordered that Goans should appear wearing pants in all towns of Goa, in headquarters of the New Conquests and ferry wharfs of Betim, Durbate, Rachol, Savordem, Dona Paula and Piligação. However, non-Christians were allowed to wear a coat along with *pudvem* instead of pants. (*Idem*) “The same Council decreed that Christians should not ask non-Christians to paint their idols neither ask Hindu goldsmiths to make candlesticks, crosses and other Church requirements.” (Gracias *Kaleidoscope* 56) Polygamy was prohibited in 1567 and Monogamy was imposed on non-Christians. (Robinson 2000, Saraiva 351, vgweb.org) though Hindu men were permitted by their *Codigo dos Usos e Costumes* to have more than one wife in certain conditions (Gracias [* File contains invalid data | In-line.JPG *] *Kaleidoscope* 143-144) Those who considered these impositions unlawful and dared to oppose the regulations were severely punished. HP Salomon and IS D Sassoon claim that between the 1561 and in 1774, at least 16,202 persons (of whom nearly 90% were natives) were brought to trial by the Inquisition. This being the number of the documents burnt at the suggestion of the Portuguese Viceroy in India and the approval of Prince Regent João. (Saraiva 345-346) These figures present only an incomplete picture as is clear from the following remarks of Salomon and Sassoon: “Research on the 17th century has not yet been completed as far as quantitative and statistic studies are concerned” (Saraiva 351) and “The last phase of the Goan Inquisition, 1801-1812, which saw 202 persons sentenced, has not yet been analyzed.” (Saraiva 353)

Terrorising Mission

Acting upon the requests of Vicar general Miguel Vaz in 1543 and St. Francis Xavier in 1546 João (John) III installed the Inquisition⁶ in Goa on 2 March 1560 with jurisdiction over Goa and the rest of the Portuguese empire in Asia.

Though it was officially repressed in 1774 by Marquis of Pombal, Queen Maria I reinstated it in 1778. It finally came to an end in 1812 by a royal decree as a consequence of Napoleon's Iberian Peninsular campaign. It was "the only tribunal outside of Portugal ... [with a] jurisdiction over the entire 'Orient' from Eastern Africa to Timor." (Saraiva 174) Perhaps because of their Catholic fervour, the Portuguese inquisitors in Goa became the most severely fanatic, cruel and violent in all Portuguese territories. It was headed by a Portuguese judge who was answerable only to the General Counsel of the Lisbon Inquisition and handed down punishments as per the Standing Rules that governed that institution though its proceedings were kept secret. The Inquisition prosecuted apostate New Christians (*Marranos*) as well as their suspect descendants (practising the religion of their ancestors in secret), Goan Sephardic Jews who had fled from Spain and Portugal to escape Spanish or Portuguese Inquisition and the non-converts who broke prohibitions against the observance of Hindu or Muslim rites or interfered with Portuguese attempts to convert non-Christians to Catholicism. The observance of former customs after conversion was declared un-Christian and heretical. Those accused of religious heresies were the prime targets of the death penalty. (Silva and Fuchs 4-5)

The records speak of the demand for hundreds of prison cells to accommodate the accused. (Hunter *Imperial*)



Inquisitions helped the Portuguese in preventing defection back to the original faiths as it provided "protection" to those who converted to Christianity. A pardon for punishment could be bargained in lieu of

property. According to Indo-Portuguese historian Teotonio R de Souza, grave abuses were practised in Goa. (91) Historian Alfredo de Mello in his *Memoirs of Goa* “has given all the spine-chilling details relating to anti-pagan, anti-heathen, and anti-Hindu ‘Christian Compassion’ during the course of Holy Inquisition in Goa from 1560 to 1812.” (qtd by V Sundaram) De Mello describes the performers of Goan inquisition as “nefarious, fiendish, lustful, corrupt religious orders which pounced on Goa for the purpose of destroying paganism and introducing the true religion of Christ” (qtd by V Sundaram) RN Saksena writes “in the name of the religion of peace and love, the tribunal(s) practiced cruelties to the extent that every word of theirs was a sentence of death.” (24)

It was not always for catholic reasons but also because of the personal rivalries, prejudices and jealousies that a person was sent to inquisition as is evident from Dellon’s case. (20-24) Dellon, a 24 year-old Roman Catholic Frenchman, practising medicine in Daman was apparently charged and imprisoned by the order of the Inquisition at Goa for not kissing the painted image of “the Holy Virgin or some other saint” (12) on the small alms boxes as was the custom of the local Catholics, for asking a patient to part with the “ivory image of the Holy Virgin” (12) that he had in his bed before the operation, describing the crucifix “as a piece of ivory” (14), refusing to wear a rosary (15) and questioning the infallibility of the inquisitors in a friendly conversation with a priest (15-16). However, the real reason for his imprisonment and final banishment from Daman/Goa by the order of the Inquisition was the ill-conceived malice and jealousy of the Governor of Daman, Manuel Furtado de Mendoza and that of “a black priest, Secretary of the Holy Office.” (21) Both of them harboured a secret passion for a lady whom the doctor admired and visited; the lady also perhaps doted on the doctor. The Governor dissembled as a friend and reported private conversations to the Inquisition at Goa because he wanted him to be away from his secret love about which the doctor was ignorant. The priest lived opposite to the lady’s house “and had repeatedly solicited her to gratify his infamous passion, even when at confession.” (21) Dellon thus reports

his first hand experience in the inquisition prison cell: "... I every morning heard the cries of those whom the torture was administered, and which was inflicted so severely, that I have seen many persons of both sexes who have been crippled by it No distinctions of rank, age or sex are attended to in this Tribunal. Every individual is treated with equal severity; and when the interest of Inquisition requires it, all are alike tortured in almost perfect nudity." (93-94) Lust of the clergy was another reason for sending somebody for Inquisition is borne out by the following reported confession: "In 1710, a dying priest told his confessor that he and the other priests in his diocese had regularly threatened their female penitents that they would turn them over to the Inquisition unless they had sex with them!" (Kramer and Sprenger) Historian Alexandre Herculano in his "Fragment about the Inquisition" also hints at the perversity of the Inquisitors: "... The terrors



inflicted on pregnant women made them abort. ... Neither the beauty or decorousness of the flower of youth, nor the old age, so worthy of compassion in a woman, exempted the weaker sex from

the brutal ferocity of the supposed defenders of the religion. ... There were days when seven or eight were submitted to torture. These scenes were reserved for the Inquisitors after dinner. It was post-prandial entertainment. Many a time during those acts, the inquisitors compared notes in the appreciation of the beauty of the human form. While the unlucky damsel twisted in the intolerable pains of torture, or fainted in the intensity of the agony, one Inquisitor applauded

the angelic touches of her face, another the brightness of her eyes, another, the voluptuous contours of her breast, another the shape of her hands. In this conjuncture, men of blood transformed themselves into real artists!" (qtd by Alfredo de Mello)

Inquisition affected the economic life of the people as well. On one hand it was an easy way to take control of somebody's hard earned money/property on the other it was bringing down productivity and ruining business. Commenting on the importance of the confiscation of the properties of the accused Saraiva writes: "From the economic point of view, the Inquisition was not a commercial enterprise but a vehicle for distributing money and other property to its numerous personnel – a form of pillage, as in war, albeit more bureaucratized. The Inquisitorial army, whose members shared the seigniorial and warrior mentality of the Portuguese fidalgos in India, maintained themselves by plundering the property of wealthy bourgeois" (Saraiva 187) Saraiva agrees with Luis da Cunha (1662-1749) who lays the blame at the Inquisitors' door for "the decadence of textile manufacture in the Beiras and Tras-os-Montes provinces, the decline of sugar production in Brazil." (Saraiva 221) Doubts about Inquisition were being expressed even back home as Inquisition could ruin the prospects of the Portuguese empire if the New Christians were discriminated and persecuted:

"If the Portuguese Inquisition continues unchecked:

It will spell ruin of Portugal and even part of Spain. For in all of Portugal there is not a single merchant (*hombre de negocios*) who is not of this Nation. These people have their correspondents in all lands and domains of the king our lord. Those of Lisbon send kinsmen to the East Indies to establish trading-posts where they receive the exports from Portugal, which they barter for merchandise in demand back home. They have outposts in the Indian port cities of Goa and Cochin and in the interior. In Lisbon and India nobody can handle the trade in merchandise except persons of this Nation. Without them, His Majesty will no longer be able to make a go of his Indian possessions, and will lose the 600,000 ducats a

year in duties which finance the whole enterprise – from equipping the ships to paying the seamen and soldiers.” (Zellorigo qtd by Saraiva 145)

French writer, historian and philosopher François-Marie Arouet Voltaire attacked the established Catholic Church and lamented that Goa is inglorious for Inquisitions: “Goa est malheureusement célèbre par son inquisition, également contraire à l’humanité et au commerce. Les moines portugais firent accroire que le peuple adorait le diable, et ce sont eux qui l’ont servi.” (Goa is unfortunately nefarious for its inquisition, equally contrary to humanity and commerce. The Portuguese monks made us believe that the people worshiped the devil but it was they who served him. Voltaire, 1066)

Portuguese East India Company

The royal trading house, *Casa da Índia*, founded around 1500 used to manage Portuguese trade with India. However, trade to India was thrown open to Portuguese nationals by 1570 as the Casa was incurring huge losses. As few took up the offer, the Casa started selling India trading contracts to private Portuguese merchant consortiums in 1578, granting them a monopoly for one year. The annual contract system was abandoned in 1597 and the royal monopoly was resumed. However, the vigorous competition with Dutch VOC and English East India Company after 1598 forced the king to experiment to defend the Portuguese business propositions. As a result in 1605 *Conselho da Índia* was created to bring affairs in Portuguese India but it was dissolved in 1614. In the wake of the severe competition with other European companies in August 1628 the *Companhia do comércio da Índia* (or *Companhia da Índia Oriental*), organized along the lines of Dutch and English companies, came into existence by a charter of King Philip III. The idea of a chartered private Portuguese East India Company was first broached and promoted by a Portuguese New Christian merchant Duarte Gomes Solis who lived in Madrid. The Company was granted a monopoly on trade in coral, pepper, cinnamon, ebony and *cowrie* shells and could be

extended to other items upon request. It had full administrative and juridical privileges, including the right to keep all spoils from seizures of Dutch and English ships. “Chapter Ten of the rule book of the Company enacts that, in case of Inquisitorial confiscation, the confiscated assets would continue to belong to the Company and would revert to the heir of the convicted person in the third generation. The subscribers of the capital investment who furnished more than a specified sum were to be ennobled.” (Saraiva 200) The Company proved unprofitable as the overseas Portuguese merchants rejected the new Company’s authority. The Company was dissolved in 1633. “On the initiative and through the mediation of the Jesuits, the New Christians offered to finance once again an “East India Company” on the model of the British and Dutch East India Companies, in exchange for a general amnesty and drastic reforms in Inquisitorial procedure. The proposal was drawn up at the beginning of 1673 by a Jesuit, Father Baltasar da Costa, Provincial of the Malabar coast of India and presented to the king by another Jesuit, his confessor. ... The regent Pedro ... gave his consent... .” (Saraiva 215)

Luso-Indians

To meet the natural requirement of women for the Portuguese men in the growing powerful Portuguese presence in the Arab sea and Indian Ocean Albuquerque, under his policy *Politica dos Casamentos*, encouraged marriages between Portuguese men “originally from lowest classes in Portugal including some convicted criminals” (Rocha, 38) and native women as the number of Portuguese females who came with Portuguese officials (*renois*), those who were born to Portuguese parents in India (*castiças*), others who came on ships (*aventureiras*) and women of mixed blood (both *mestiços* and *mulatas*) in 16th century was very limited. Two hundred such marriages were arranged within two months of the Goan conquest. However, the marriages were not approved until the women were baptized as Christians and those who converted were given extra

privileges and gifts by their husbands and rulers as rewards. (Rao 42) The primary motive of such arrangements was to divert Hindu property to Portuguese and to create a new community that would identify itself with Portuguese power but would be happy to be in this region; this would also create a white identity which in turn would perpetuate the Portuguese rule in the region. The men involved were not gentlemen but mainly rank and file (like soldiers, masons, carpenters and other artisans) and the exiled convicts (like gypsies, prostitutes, vagabonds and beggars called *degredos*) on account of the law of the Sesmarias and “Beggars’ Law” in Portugal⁷. It is said that Albuquerque gave dowry (18000 *reis*, clothes, rice, a house, slave women, cattle and a piece of land) to each of such couples. Such men as took native wives were known as *casados*; they had special privileges as Albuquerque treated these women as his own daughters and men his sons-in-law. They were given pay and groceries (*soldo emantimento*), separate quarters (*bairros*) in urban areas and locally important positions such as *tanadar* and *tabelio*. Despite this many soldiers preferred to have only casual relationship with native women who came from various social groups viz. those associated with soldiers and administrators from the proceeding Adil Shahi administrators, fair Mooresses and slaves, *Mestiços* and temple dancers. As Albuquerque was very conscious of colour he advised his men to marry fair Hindu and Muslim women and encouraged them to avoid dark complexioned Malabaris. (Bethencourt 210) Though these women invariably were converted to Christianity yet there was some opposition to such marriages from certain quarters in the Church and the Government. However, the state reiterated its stand and policy in the form of *alvara* issued in 1684. The estimated number of *casados* in Portuguese Asia was 6000 in 1600. Many noblemen (*fidalgos*) who migrated to India had left their wives and children back home and had either kept native women as mistresses or had developed lasting relationships with temple dancers (*devadasi/baidadeiras*). “In the 16th century, Chinese, Korean and Japanese slaves were also brought to Portugal and the Portuguese settlements, including Goa.” (lydia fellowship

international.org) A large number of them were brought for sexual purposes, as noted by the Church in 1555. (Leupp 51-54) King Sebastião of Portugal feared that “it was having a negative effect on Catholic proselytisation since the trade in Japanese slaves was growing to massive proportions. At his command it was banned in 1571.” (lydia fellowshipinternational.org) In order to prevent men from indulging in lustful and sinful lives, to bring down the number of mixed marriages in India, to transfer their surplus population in Portugal to other places and to increase Portuguese presence in the colonies they shifted Portuguese girl orphans (*Órfãs d’El-Rei* or “Orphans of the King”) at the expense of the crown to Portuguese colonies in India (particularly Goa) “to marry either Portuguese settlers or natives with high status.” (world heritage of portuguese origin.com) Not only did several batches of such girls arrive between 1545 and 1595 in Goa but also “the system apparently continued to function intermittently until the (early) eighteenth century.” (Coates 43) Those who married such girls were given various incentives ranging from captaincy of forts to trading agencies along with dowry. Despite this all the girl orphans could not find “suitable husbands” as most of them “lacked good looks” besides being “old and sickly.” The Inquisition came into existence to punish Hindus and Muslims around the same time. In 1620, an order was passed to prohibit the Hindus from performing their marriage rituals. “A document available at Torre do Tombo states that in the middle of the seventeenth century the Municipal Council of Goa (*Senado*) requested the Portuguese king to decree that ‘no Brahmin or *Chardo* who is rich or has property might marry his daughter to any one except to a Portuguese born in Portugal and such people must leave their property to their daughters’” (Gracias *Kaleidoscope* 41) It may be noted that the higher castes in Goa and elsewhere practiced Sati for various reasons. No wonder that caste Hindu women burnt themselves (performed Sati) in such an atmosphere to save their honour and save their families from humiliation. Again, women are generally considered as a prize catch after a war. If women burn themselves as a strategy

(known as scorched earth policy in the warfare) the soldiers do not get anything and a discontent among them grows. In this light it can be understood easily that Albuquerque's banning of sati in Goa (Ross 18, De Souza 70) was not for having any compassion for Hindu women but to have an easy access to the women to meet the requirements of his men and complete his agenda. (Gracias *Kaleidoscope* 44) Such marriages were intended to increase the wealth of Portuguese and the number of Christians by conversion, to have enough persons for Indian army loyal to Portugal and to enlarge white colony. The mixed-race children bore no stigma of inferiority to the Portuguese. Today Luso-Indians are viewed as a sub-caste of Anglo-Indians. While Carton views these relationships in the absence of European women as experiments in the colonial "laboratories where new social categories and political structures were produced by colonial realities rather than by metropolitan orders" (Carton 3) Boxer considers them a political necessity: "Sexual politics of interracial liaison building in the private sphere were, therefore, as politically important as the military and economic manoeuvring in the public sphere." (Boxer, 12)

The Decline of Portuguese

Denison Ross in *Cambridge History of India* writes: "... if one of [Turks'] fleets had succeeded in driving the Portuguese out of their fortresses on the Indian coast, the establishment of Christian powers in India might have been indefinitely postponed" (27) but that did not happen. Every born person has to die and those at the pinnacle once have to come down. So was the case Portuguese rule in India. Penrose writes: "In so far as any one date can be taken as of prime importance in the ruin of Portuguese empire, it is 6 May 1542, when Francis Xavier set foot ashore at Goa. From then on the Jesuits did their worst, using every form of bribery, threat, and torture to effect a conversion." (14) Discussing the issue Denison Ross writes: "The ultimate decline of Portuguese power in India was due primarily to two causes: first, the encouragement of mixed marriages at home and abroad, and secondly, religious

intolerance. The former policy had been adopted ... by the great Albuquerque, who probably foresaw that constant drain on the male population of a relatively small country like his own must ultimately lead to a shortage of man-power; the latter was pushed to its utmost extreme by the zealous fervour of the Jesuits who selected Goa as their second headquarters outside Rome, soon after the foundation of their order. The arrival of St Francisco Xavier in India in 1542 was an event of the most far-reaching importance and laid the foundations of the ecclesiastical supremacy in Portuguese India which sapped the financial resources and undermined the civil administration of its Governor.” (17-18) The famous historian and writer Teófilo Braga wrote: “there are two dates which signal the downfall of the nationality: 1536, when the Inquisition was inaugurated in Portugal, due to the instigations of the Emperor Charles V, of Spain, and with the loss of the freedom of conscience, silencing the poet who had most fought on its behalf, Gil Vicente; and 1580, the national independence becomes extinct on account of the invasion of Philip II (of Spain) who imposed his dynastic rights.” (qtd by Alfredo De Mello)

On the political front, the Dutch entered into an alliance with the English for ousting the Portuguese from Kerala waters in 1619 and in 1629 the Portuguese lost a war to Shah Jahan at Hugli (Kolkata). Gradually the Dutch and English drove the Portuguese from the Arabian Sea and Malabar fell to the Dutch in 1641. In 1652, Sivappa Nayaka of the Nayaka Dynasty defeated the Portuguese and drove them away from Mangalore. Quilon fell to Dutch in 1661, followed by Cranganore in 1662. The islands of Bombay (later to be leased to British East India Company) were gifted to Charles II of England as dowry on his marriage with Catherine of Portugal in 1662. In January 1663 the combined forces of the Dutch and the Zamorin of Calicut defeated the Portuguese at Cochin. This ended 165 years of Portuguese rule in Kerala and they were pushed to Goa, Daman and Diu.

In 20th century Tristão de Bragança Cunha, a French-educated Goan engineer and the founder of Goa Congress Committee in Portuguese India resisted the Portuguese rule

in Goa. Cunha released a booklet called 'Four Hundred Years of Foreign Rule', and a pamphlet, 'Denationalisation of Goa', intended to sensitise Goans to the oppression of Portuguese rule. In 1954 India took control of Dadra and Nagar Haveli which Portugal had acquired in 1779. The Portuguese rule in India came to an end on 19th December 1961 when the Governor of Portuguese India signed the instrument of surrender of Goa, Daman and Diu against the Radio directives (dated 14 December 1961) of the Portuguese Prime Minister Salazar and the presidential directive for adopting scorched earth policy. However, the surrender was not accepted by the Portuguese Govt. Entire Portugal mourned the loss and even Christmas was not celebrated with traditional gaiety. Goans were encouraged to emigrate to Portugal rather than remain under Indian rule by offering them Portuguese citizenship. This offer was amended in 2006 to include only those who had been born before 19 December 1961. Salazar predicted that "difficulties will arise for both sides when the programme of the Indianization of Goa begins to clash with its inherent culture ... It is therefore to be expected that many Goans will wish to escape to Portugal from the inevitable consequences of the invasion" (Salazar 18659) The Portuguese national radio station *Emissora Nacional* was used to encourage sedition and to urge Goans to resist and oppose the Indian administration. In order to weaken the Indian presence in Goa clandestine resistance movements in Goa were initiated and the Goan diaspora communities were urged to resist and oppose the Indian administration both through, general resistance and armed rebellion to weaken the Indian presence in Goa. The Portuguese government chalked out a plan called the '*Plano Gralha*' covering Goa, Daman and Diu, for paralysing port operations at *Mormugao* and Bombay by planting bombs in some of the ships anchored at the ports. (timesofindia.indiatimes.com) On 20 June 1964, Casimiro Monteiro, a Portuguese PIDE (*Polícia Internacional e de Defesa do Estado*) agent of Goan descent, along with Ismail Dias, a Goan settled in Portugal, executed a series of bombings in Goa. (pressdisplay.com)

Relations between India and Portugal thawed only in 1974, when Goa was finally recognised as part of India by Portugal. Portuguese Archbishop-Patriarch Alvernaz who had left for Portugal soon after Goan merger and had remained the titular Patriarch of Goa resigned in 1975. The first native-born Archbishop of Goa, Raul Nicolau Gonçalves (who was also the Patriarch of the East Indies), was appointed in 1978 though the Portuguese ruled in India for 450 years.

Henry Louis Vivian Derozio (18 April 1809 – 26 December 1831), the poet who wrote in English, is generally considered to be an Anglo-Indian though he comes from of mixed Portuguese stock. Derozio is considered to be the first nationalist poet of Modern India. His poem “To India - My Native Land” which reads as follows is regarded as an important landmark in the history of patriotic poetry in India:

My country! In thy days of glory past
 A beauteous halo circled round thy brow
 and worshipped as a deity thou wast—
 Where is thy glory, where the reverence now?
 Thy eagle pinion is chained down at last,
 And grovelling in the lowly dust art thou,
 Thy minstrel hath no wreath to weave for thee
 Save the sad story of thy misery!
 Well—let me dive into the depths of time
 And bring from out the ages, that have rolled
 A few small fragments of these wrecks sublime
 Which human eye may never more behold
 And let the guerdon of my labour be,
 My fallen country! One kind wish for thee! (poemhunter.com)

However, in the light of the above mentioned historical facts it may safely be concluded that in his phrase “My fallen country” he was lamenting the loss of Portuguese empire to other European powers.

Notes and References

1. Factory: In those days a factory did not mean “a building where goods are made” but meant: “a trading centre at a foreign port or mart”. (Hobson Jobson 346)

2. Alfonso De Albuquerque (1453-1515) had come to India first as a naval commander in 1503; he was the second “Governor of Portugal” in the east (appointed in 1509; Ross 654); Saraiva (343) claims he was a Viceroy of India though only the members of the nobility were entitled to the title of Viceroy.
3. Sati: Toeing the British line of “civilizing mission”, enlightenment and humanitarian project most of the Indian text books of history (for example, Bipin Chandra’s *Modern India*, New New Delhi: NCERT, 1971, p. 116; B L Grover and others’ *A History of Modern India* (Hindi), New Delhi: S Chand, 2004, p. 120) credit the social reform movement of the “good-hearted English officials” like Governor-General William Bentinck and “sane and educated Indians” like Raja Ram Mohan Roy to abolish “the inhuman practice of Sati despite the opposition and pressure from the religious leaders” which culminated in the Sati Regulation XVII, a.d. 1829 of the Bengal Code, 4 December 1829. Thus, the real intent of the efforts of various Sultans of Delhi, the Moghul rulers like Humayun, Akbar and Aurangzeb and the European colonisers like the Portuguese, Dutch and French colonisers to stop the practice have been ignored and swept under the carpet.
It is a common knowledge that looting of the property and the women of the defeated country are two important objectives of any attacker. The practice of *Sati* and *Jauhar* were two important strategies for the Hindu women of the defeated families/ kingdoms to save their honour by not falling into the hands of the enemy. In this manner they kept their bodies and minds clean. Tara in Colonel Meadows Taylor’s novel (1863) by the same name prepares for committing Sati to save her honour from the overtures and advances of a corrupt Brahmin, Morro Trimmul though she willing converts to Muslim religion to marry her Muslim paramour, Fazil. A Hindu, unlike a Muslim or a Christian, believes that a body is just like a temporary garment for an immortal soul and can be changed whenever the occasion arises or the need be. Muslim and Christian rulers being guided by the clerics of their respective religion, therefore, considered the practice to be “inhuman” and tried to stop the practice for the immoral gain of their soldiers and increasing their number by conversion.
4. New Christian Portuguese: the descendants of some 70,000 Jews in Portugal who were forcibly converted to Christianity in 1497. “Historian Jerónimo Osório (1506-1580), tells of an agreement signed at Lisbon between the leaders of the Jewish community and a representative of the king, whereby the Jews accepted mass baptism and the king promised to restore their children and immovable goods, give them privileges and honourable

employment and refrain from introducing the Inquisition into Portugal.” (Saraiva 13)

5. “In the olden days of leeches and witchcraft, it was considered sacrilegious to lessen the pains of labor” (gutenberg.org) as God had desired Eve’s suffering in child bearing: “... I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children” (Genesis 3:16) A common charge for witch-hunting in the Christendom was the knowledge and application of some herbs to assuage labour pain cramps. Michelle Wright opines that “The Church kept a close watch on the midwives mainly for their potential for witchcraft especially during the witch-craze between the fourteenth and seventeenth centuries.” (49)
6. Inquisition: “Inquisition may be described as an ecclesiastical tribunal for suppression of heresy and punishment of heretics.” (Priolkar 3) “The popes, who claimed the spiritual allegiance of all Christendom, regarded heresy as treason against themselves, and, as such, deserving all the penalties which sovereigns have uniformly visited on this, in their eyes, unpardonable offence.” (Prescott 191) James A. Haught writes: “Efforts to stamp out heresy led to the establishment of the Holy Inquisition, one of mankind’s supreme horrors. In the early 1200s, local bishops were empowered to identify, try, and punish heretics. When the bishops proved ineffective, traveling papal inquisitors, usually Dominican priests, were sent from Rome to conduct the purge.” (55) Lord Acton writes: “The principle of the Inquisition was murderous. ... The popes were not only murderers in the great style, but they also made murder a legal basis of the Christian Church and a condition for salvation.” (qtd by James A. Haught 62) While its ostensible aim was to preserve the Catholic faith, the Inquisition was used as an instrument of social control against Indian Catholics and Hindus and also against Portuguese settlers from Europe (mostly New Christians and Jews but also Old Christians). It also was a method of confiscating property and enriching the Inquisitors. The Palace of the Inquisition was pointed out in awe by Goans, who called it *Orlem Goro* or Big House, with two hundred cells. The ‘Holy Office’, as it called itself, settled in the palace of the Adil Khan, being occupied by the Portuguese Viceroy in Goa up to 1554. The palace was modified with a chapel, halls of entrance, the hall of audiences, house of *despacho*, residence of the first inquisitor, house of secret, house of doctrine, any number of cells, and other special ones: of secret, of penitence; of perpetual confinement; of the tortures, all this within a great building which had a thick outer wall of seven spans (1.5 mts). The Inquisition in Goa, on account of its rigors, was reputed to be the worst of the

existing inquisitions in the catholic orb of the five parts of the world, as felt unanimously by national and foreign writers. The enormous Palace that had housed the Inquisition for 252 years was demolished in 1829, and there are no traces of it except for some mounds of bricks and stones.

Many kinds of torture of which some are being mentioned here were practiced by the Inquisitors: 1) The torture by rope consisted of the arms being tied backwards and then raised by a pulley, leaving the victim hanging for some time, and then let the victim drop down to half a foot above the floor, then raised again. The continued up-and-down movement dislocated the joints of the prisoner who cried horribly in pain. 2) In the torture by water the victim was made to lie across an iron bar and was forced to imbibe water without stopping. The iron bar broke the vertebrae and caused horrible pains, whereas the water treatment provoked vomits and asphyxia. 3) The victim was hung above a fire in the torture by fire; it warmed the soles of the feet, and the jailers rubbed bacon and other combustible materials on the feet. The feet were burned until the victim confessed. The house of torments was a subterranean grotto so that other might not hear the cries of the wretched. Many a time, the victims died under torture; their bodies were interred within the compound, and the bones were exhumed for the '*auto da fe*', and burnt in public.

7. "Beggars' Law" in Portugal: A J R Russell-Wood writes on the issue: "From an early date, overseas territories had been regarded as suitable repositories for undesirables of metropolitan Portugal: convicts, New Christians, gypsies, and even lepers. Reference has been made to the use of Lançados in West and East Africa, but they were to be found as far away as Fukien coast of China. Exile (*degrêdo*) from Portugal could be to the Atlantic Islands, ... or even Portuguese India. There was ranking of places of exile from the acceptable to least desirable: ... Brazil, Maranhão, and India, held little hope of return to Portugal." (106)

Sources for Maps & Pictures

1. Vasco da Gama's first voyage to India, http://www.allposters.com/-sp/First-Voyage-of-Vasco-Da-Gama-Posters_i13057480_.htm?ac=true
2. Landmark in Kappad, near Calicut, <http://www.wikiwand.com/en/Kappad>
3. https://en.wikipedia.org/wiki/Portuguese_India#/media/File:Map_of_Portuguese_India.png

4. [https://commons.wikimedia.org/wiki/File: Portugues_map_of_India,_1630.jpg](https://commons.wikimedia.org/wiki/File:Portugues_map_of_India,_1630.jpg)
5. <https://fineartamerica.com/products/5-spanish-inquisition-granger-art-print.html>
6. <http://www.nairaland.com/478027/images-christian-inquisition>
7. https://en.wikipedia.org/wiki/Breaking_wheel#/media/File:CalasChapbook.jpg
8. <http://www.justiceforhindus.org/vatican/>

Works Cited

- Bethencourt, Francisco. *Racisms: From the Crusades to the Twentieth Century*. Princeton: Princeton UP, 2013, Print.
- Birdwood, Sir George. *Report on the Old Records on the India Office, with Supplementary Note and Appendices*. London: W.H. Allen & Co., Limited, and at Calcutta, 1891, PDF. <https://archive.org/details/reportonoldrecor00birdrich>
- Boxer, C.R., *Race Relations in the Portuguese Colonial Empire, 1415-1825*. Oxford: Clarendon Press, 1963, Print.
- Carton, A. *Mixed-Race and Modernity in Colonial India: Changing Concepts of Hybridity Across Empires*. London & N.Y.C: Routledge, 2012, Print.
- Coates, Timothy. "State-Sponsored Female Colonization in the Estado da Índia." *Santa Barbara Portuguese Studies*, II (1995): 40-56. Print.
- Coates, Timothy J. *Convicts and Orphans: Forced and State-Sponsored Colonizers in the Portuguese Empire, 1550-1755*. Stanford: Stanford UP, 2001, Print.
- Correa, Gaspar, *The Three Voyages of Vasco De Gama, and his Viceroyalty: from the Lendas da India of Gaspar Correa*. London: Printed for the Hakluyt Society, 1869. Tr. Hon Henry E J Stanley. New York: Burt Franklin, rpt. nd, PDF.
- Danvers, Frederick Charles, *The Portuguese in India: Being A History of the Rise and Decline of their Eastern Empire*. Vol. 2. London: W.H. Allen, 1894, PDF. <https://archive.org/details/portugueseinind00danvgoog>
- Daus, Ronald. *Die Erfindung des Kolonialismus*. Wuppertal. Peter Hammer Verlag, 1983, pp. 61-66, http://www.newworldencyclopedia.org/entry/Portuguese_India#cite_note-7.
- Deccan Chronicle*, 23 July 1964, Web. 14 May 2016. <http://www.pressdisplay.com/pressdisplay/showlink.aspx?bookmarkid=LNDP1YIXVM48&preview=article&linkid=c92b1c46-fe60-4850->

ac79-5e0c88aae447&pdaffid= v5bSHN76UP Ap%2fS6%2
bOwjgMg%3d%3d

- De Mello, Alfredo. "Inquisition in Goa (1560-1812)." Web. 17 June 2017. <http://www.colaco.net/1/inquisition1.htm>
- de Mendonça, Vitor Délio Jacinto. *Conversions and Citizenry: Goa Under Portugal 1510-1610*. New Delhi: Concept, 2002, Print.
- de Souza, T. R. "The Goa Inquisition". Web. 12 may 2016. <http://www.vgweb.org/unethicalconversion/GoaInquisition.htm> .
- de Souza, Teotonio R. *Discoveries, Missionary Expansion and Asian Cultures*. New Delhi: Concept, 1994, Print.
- Dellon, Charles. *Dellon's Account of the Inquisition at Goa*. Tr from the French. Hull: I Wilson Lowgate, 1812, PDF.
- Derozio, Henry Louis Vivian. "To India - My Native Land". Web. 23 Feb 2017. <https://www.poemhunter.com/poem/to-my-native-land/>
- Elmore, Pastor Don. "Protestantism Destroyed Part 1: Copied from the sermon notes of Pastor Don Elmore October 16, 2016", Web. 18 March 2017. <http://fgcp.org/content/protestantism-destroyed-part-1>.
- Ferrao, Victor "The Other Orientalism and the Challenge and Opportunities for the Church in Goa", Web. 23 Jan 2017. <http://www.nizgoenkar.org/newsDetails.php?id=7182> .
- "The First European to Reach India by Sea: Vasco da Gama." Web. 10 June 2016. <http://www.janson.no/spotlight/spotlight-details-1?Action=1&NewsId=23&M=NewsV2&PID=199>
- Gautier, Francois. "Will Hinduism Survive the Present Christian Offensive?" Web. 15 July 2016. http://www.stephen-knapp.com/christian_persecution_in_india.htm .
- Gracias, Fatima da Silva. "The Impact of Portuguese Culture on Goa: A Myth or a Reality." *Goa and Portugal: Their Cultural Links*. Charles J. Borges and Helmut Feldmann (eds). New Delhi: Concept, 1997, Print.
- . *Kaleidoscope of Women in Goa 1510-1961*. New Delhi: Concept, 1996, Print.
- Haught, James A. *Holy Horrors: An Illustrated History of Religious Murder and Madness*. Amherst: Prometheus, 2002, Print.
- Hobson Jobson: A Glossary of Anglo-Indian Colloquial Words and Phrases and of Kindred Terms, Etymological, Historical Geographical and Discursive*. Ed. William Crooke. London: John Murray, 1902 [1886], PDF.
- Hunter, William W. *The Imperial Gazetteer of India*. London: Trubner, 1886, PDF.
- Hunter, William Wilson Sir, *A History of British India: 1840-1900*. London: Longmans, Green, and co., 1919, PDF.

- Kerrigan, Michael. *Dark History of the Catholic Church: Schisms, Wars, Inquisitions, Witch Hunts, Scandals, Corruption (Dark Histories)*. London: Amber, 2014, Kindle.
- Kramer, Heinrich and James Sprenger. "The Malleus Maleficarum", tr. Montague Summers, *The Operating Manual of the Holy Inquisition*, Pt. 2. Web 23 Feb 2017. <http://www.cuttingedge.org/news/N1676b.cfm>
- Leupp, Gary P. *Interracial Intimacy in Japan: Western Men and Japanese Women, 1543-1900*. London: Continuum, 2003, Print.
- Newman, Robert S. "The Struggle for a Goan Identity". *The Transformation of Goa*. Ed. Norman Dantas. Mapusa: Other India, 1999, Print.
- Oaten, Edward Farley. *European Travellers in India during the Fifteenth, Sixteenth and Seventeenth Centuries; The evidence afforded by them with respect to Indian social institutions, and the nature and influence of Indian Governments*. London: Kegan Paul Trench Trubner and Co., 1908, PDF. <https://archive.org/details/EuropeanTravellersInIndiaFarley>
- Pearson, M. N. *The New Cambridge History of India: The Portuguese in India*. Cambridge: Cambridge U P, 2008, PDF.
- Penrose, Boies. *Sea Fights in the East Indies in the Years 1602-1689*. Cambridge: Harvard U P, 1931, Print.
- Playne, Somerset. *Southern India: Its History, People, Commerce, and Industrial Resources compiled by Somerset Playne, assisted by E.W. Bond*. ed. Arnold Wright. London: The Foreign and Colonial Compiling & Publishing, Co., 1914-15 (New Delhi: Asian Educational Services, rpt. 2004), PDF. <https://books.google.co.in/books?id=8WNEcgMr11kC&printsec=frontcover#v=onepage&q&f=false>
- Prescot, William H. *History of the Reign of Ferdinand and Isabella*. Vol. I. New York: A L Burt, 1838, PDF.
- Priolkar, Anant Kakba. *The Goa Inquisition, Being a Quarter Centenary Commemoration Study of the Inquisition in India*. New Delhi: Voice of India, 2016 [1961], Print.
- Rao, R.P. *Portuguese Rule in Goa: 1510-1961*. Bombay: Asia, 1963, Print.
- Ravenstein, E. G. *A Journal of the First Voyage of Vasco Da Gama, 1497-1499*. London: Printed for the Hakluyt Society, 1898, PDF.
- "Records Show Colonizers Were Not Done With Goa". *The Times of India*. Panaji. December 19, 2011. Retrieved January 6, 2016. <http://timesofindia.indiatimes.com/city/goa/Records-show-colonizers-were-not-done-with-Goa/articleshow/11162999.cms>
- Rocha, Elaine. *Racism in Novels: A Comparative Study of Brazilian and South American Cultural History*. Newcastle upon Tyne: Cambridge Scholars Publishing, 2010. Print.

- Ross, E. Denison. "The Portuguese in India". *Cambridge History of India: British India:1407-1858*. Vol V. np, PDF.
- Russell-Wood, A. J. R. *The Portuguese Empire, 1415-1808: A World on the Move*. Baltimore: Johns Hopkins UP,1998 [1992], Print.
- Saksena, R. N. *Goa: Into the Mainstream*. New Delhi: Abhinav, 2003, Print.
- Saraiva, António José. *The Marrano Factory: The Portuguese Inquisition and Its New Christians, 1536-1765*. Tr and augmented H P Salomon & I S D Sassoon. Ledan et al: Brill, 2001, PDF.
- Salazar. *Keesing's Record of World Events*, Volume 8, March, 1962 India, Portugal, Indian, Page 18659 © 1931-2006 Keesing's Worldwide, LLC <http://web.stanford.edu/group/tomzgroup/pmwiki/uploads/1074-1962-03-KS-b-RCW.pdf>
- Silva, Severine and Stephen Fuchs. "The Marriage Customs of the Christians in South Canara, India." *Asian Folklore Studies*. Nanzan University (Japan) 1965: 1-52. Web. 12 Oct 2016. <http://www.webcitation.org/query?url=http%3A%2F%2Fnirc.nanzan-u.ac.jp%2Fpublications%2Fafs%2Fpdf%2Fa173.pdf&date=2012-02-11>
- Sundaram, V. Web. 10 Oct 2016. <http://blogs.ivarta.com/Inquisition-Goa-Atrocities-Hindus-by-missionaries-II/blog-181.htm>
- Taylor, Colonel Meadows. *Tara: A Mahratta Tale*. 3 vols. Edinburgh: William Blackwood, 1863, PDF. <http://dli.ernet.in/bitstream/handle/2015/21927/Tara-A-Mahratta-Tale.pdf?sequence=1&isAllowed=y>.
- Voltaire, *Oeuvres Complètes de Voltaire*, Volume 5, Part 2, PDF.
- Wright, Michelle. "Witchcraft and Midwives: The Fear Behind the Smoke". *The General Brock University Undergraduate Journal of History*. I, i, 2016:48-54. PDF. 30 March 2017. <https://brock.scholarsportal.info/journals/index.php/bujh/article/view/1465/1343>

Websites

- <http://www.gutenberg.org/files/18467/18467-h/advise07.html>
- <http://www.lydiafellowshipinternational.org/national-pages95263/india.php>
- <http://www.worldheritageofportugueseorigin.com/2015/08/12/estado-portugues-da-india-portuguese-state-of-india/>

Dr. Susheel Kumar Sharma, is Professor of English, University of Allahabad, Allahabad. E-mail:susheelsharma.avap@gmail.com

Why Transcendentalism Failed in the West: Hinduism and the Obliteration of the Self

KBS Krishna

Transcendentalism as a philosophy developed in the West in the 18th and 19th centuries. Immanuel Kant's (1724-1804) notion of Transcendental Idealism¹ was crystallized by Wilhelm Hegel (1770-1831), who defined it as a method of ignoring the ideologies propagated by religion, morality, and aesthetic sense, while focussing on self-consciousness, imagination, and reason². (Will Durant, 1926, pp. 295-296) By strictly adhering to this, one would have a heightened sense of perception, which would then make him/her akin to the divine. However, this, according to Friedrich Schiller (1759-1805), is only possible to a poet (artist) (Joanne *Schneider*, 2007, p. 5). Incidentally, these ideas are not new, as Indian philosophers had dabbled with similar perspectives of both art and the divine since the beginnings of civilisation. In fact, Ralph Waldo Emerson (1803-1882), a major transcendentalist poet, acknowledged the debt that he owed to Indian philosophy. (Dale Riepe, 1967, p. 115) Despite being popular in the West till the mid-nineteenth century, there is hardly a Western Transcendentalist writer now. What is the reason for

its failure? Is it lack of inspiration? Or is it just because of the evolution of western society? Or does the answer lie elsewhere? The paper examines this failure of the movement in the West and, seeks to link it with the paucity of information regarding Indian philosophers; thence, propose a thesis that Transcendentalism is inextricably associated with Paganism.

Western Transcendentalism has its roots in Rene Descartes' (1596-1650) philosophy. Simply stated, it reads, "Cogito Ergo Sum" – meaning, "I think, therefore I am." (Descartes, 1637, p. 19) The idea that a being exists, not separately from the mind, but is intertwined with it, is invaluable as it suggests that one of the primary ways of understanding "What is Human?" is by focussing on man's intellect, his ability to reason, and act upon it. However, while Descartes' philosophy does pave the way for later Western thinkers to dabble with ideas that showed how man's intelligence is of paramount importance, it hardly says anything about the other quality that humans are gifted with: imagination.

This aspect of humans is focussed upon by Kant. In his *Critique of Pure Reason* (1781 & 1787), he propounded the notion that it is possible to go beyond the markers laid by empiricists. Kant calls this "Transcendental Idealism". According to him, there is something beyond time and space, and it is possible for every individual to achieve it. (Kant, 1781, p. 369) This seemingly ephemeral world is, of course, not easily accessible, and Kant hardly speaks of how to achieve this stage.

However, we do have a path chalked out by Hegel as he refers to a similar scenario and the way to achieve it. Hegel said that to go beyond the material world, one has to forego the teachings of religion, morality, and aestheticism. (Bertrand Russell, 1946, pp. 702-6) In other words, one has to forget the diktats of one's religion, irrespective of what they might be. Hence, persons of Christian religion would have to forget whatever they have heard of the Holy Trinity, or Judgement Day, or the concept of Original Sin, and not let any of these influence their actions or thoughts. The same is the case with morality. Morals are closely associated with the

diktats of society, as each would create a set of rules and regulations that would help preserve at least a pretence of normalcy, if not actually create order in a haphazard world. Thus, persons would then behave, not according to the rigid notions of society that are developed for easy governance, but move to a different beat. Finally, the nonchalant attitude that one is asked to have with regard to aesthetic sense suggests that one has to not let one's senses be a guiding force.

While these three are restrictions that Hegel imposes on an individual who seeks to achieve a state of transcendental idealism, there are also, for him, necessary qualities. Hegel believes that people have to hone their imagination and ability to reason, and thus develop a supreme state of self-consciousness. What Hegel means by this is that as humans are gifted with imagination and reason, they need to use it to understand the world. This understanding should not be used to create a hierarchy where mankind can imagine new ways of exploiting other creatures, and apply their logic to puzzle out how best to domesticate or cultivate nature. The self-consciousness that Hegel advocates would lead mankind to realise that one is not distinct from nature, but one with it. This would enable them to realise that the same life force that drives them is existent in every single object in the universe, irrespective of how meagre or minuscule they might seem. Thus, this would result in mankind being able to think beyond the shape and size of objects as they perceive them, and also guard them from developing any sense of ego or power.

As can be seen even from this brief summation of his ideas, Hegel's suggested path to achieve transcendentalism is neither easy nor plausible. A person living in society would find it extremely difficult to abide by these principles. Thus, Friedrich Schiller opined that it is only possible for a poet to be able to follow this, and achieve a transcendental state. The reason is obvious: Poets have always been perceived as prophets or outcasts, depending on whether their utterances are acceptable or not to their contemporaneous society. Either way, he is always an outsider, looking at the machinations of the world from a distance, observing the trends, noticing the

follies, and commenting or critiquing, not in an offhand manner, but after careful deliberation.

The English Romantic poets of the late eighteenth and early nineteenth centuries and many American writers of the nineteenth century aspired to be that Poet, and produce transcendentalist literature. While the English poets such as William Blake (1757-1827), William Wordsworth (1770-1850), Samuel Taylor Coleridge (1772-1834), Lord George Gordon Byron (1788-1824), Percy Bysshe Shelley (1792-1822), and John Keats (1795-1821), tried to create works which showcased the follies of contemporaneous society; the American writers such as Ralph Waldo Emerson, Henry David Thoreau (1817-1862), Walt Whitman (1819-1892), and Emily Dickinson (1830-1886), aspired to remind readers of the bond that mortals have with the divine.

It is not as if the English Romantics were not interested in the divine, or the Supreme Being. But, as their ideas were moulded by Christian mythology, and the burgeoning force of individualism, they were hampered in connecting man with the divine. This is obvious in William Blake, who, despite eulogising beasts such as the tiger and the lamb, is still guarded in empathising with them.³ For Blake, the hierarchy of creatures is a given, as he draws mainly from Christian scriptures topics for his poetry. Wordsworth too, though celebrated as a nature poet, is more interested, mainly in his younger years, in what the French Revolution stood for⁴, rather than move beyond this material world. (Albert Elmer Hancock, 1889, p. 7) Shelley's condemnation of monarchy⁵ (Dana Van Kooy, 2016, p. 107) and Byron's support for the Luddites (Kat Eschner, 2017)⁶ are examples of how these poets moved away from the ideals of transcendentalism to getting sucked into critiquing a corrupt materialistic world. Thus, while the Romantic poets hoped to enlighten the public regarding universal fraternity and equality, and create literary works that celebrated the liberty of the mind and the soul, they only managed to speak about a communal brotherhood and the liberty of the body.

If this was the case with the English Romantics, their American counterparts fared no better. This is despite

Emerson calling for being true to one's soul in "Self-Reliance", (Emerson, 1841.) Whitman appealing to the public to recognise their oneness⁷, Thoreau attempting to live in the wild as the wild⁸, and Dickinson lamenting the effects of civilisation⁹. A reason for this lies in the writers' inability to look beyond the milieu in which they lived. While they advocated a world where there was universal fraternity amongst mankind, and harmony between man and beast, and an understanding of the affiliation between the various creatures of Nature and in nature, they were hampered by a myopic ken of the soul.

This comes through in how both the English Romantics and the American Transcendentalists, while they criticised the material world, were too involved in the political scenario of their times to liberate themselves from the physical and move to the metaphysical, and thereby attempt to understand the truly divine. Blake is bothered by "the dark satanic mills" (Blake, 1810), symbolic of industrialization – which, for him, destroyed the sanctity of this world; Wordsworth, by the migration of rural workers resulting in solitary reapers (Wordsworth, 1807); Shelley, by unfeeling rulers and untilled lands, as depicted in his "England in 1819"; Byron, by the plight of unemployed workers; Thoreau, by a democratic government that considered the conscience of the individual less important than the opinion of the majority¹⁰; Whitman, by the death of his hero¹¹, who, he hoped, would be the rustic leader that would take his country to the City upon a Hill¹², which represented Paradise or the Promised Land.

While their fears and worries are genuine and laudable, and their desire for a harmonious society is palpable, it was limited in scope. Their failure to realise that the contemporaneous world with its socio-political problems, however discomfoting they might be, is transient, and that the material world is ephemeral, doomed their desire to forge a bond with the Supreme Being. Thus, they just skim the surface of Transcendentalism.

As noted earlier, Transcendentalism demands holistic devotion. The followers of this philosophy have to not only realise that there is a need for a democratic republic that

respects every single human and treats them as equals but also not condone the hierarchy that humans have created in the name of civilization and progress. Hence, while the West lamented the oppression by feudal lords and the destruction of nature as an effect of industrialization, their elegies are tinged by the patronising tone they unconsciously adopt when referring to either birds, beasts, non-Caucasians, and even the working classes and women. For instance, Blake for all the awe that he displays in his poems at the myriad creations of God, still remonstrates the exploitation of the working classes¹³; for Keats the Grecian urn is an object distinct from his own Self¹⁴; Whitman's treatment of the bird, the branch, and the child, in "Out of the Cradle Endlessly Rocking" (1900) shows each of them as distinct from the poet, and hence, creates an ever-widening chasm between man and the world; Emerson's hope for a world where people think¹⁵; Shelley's celebration of the individual¹⁶, and Thoreau's questioning of authority in "Civil Disobedience", suggest that the Christian notion of man as the Supreme Being who is created to govern the world is so deeply entrenched in their psyche that they fail to realise that it is a part of the religious instruction that Hegel had warned against.

Dickinson does seem to realise that humans should forego the distinction between man and the universe. However, as most of her work is clouded by her perception of injustice in the everyday political world of her time – be it the attitude towards Nature¹⁷, or marginalised communities¹⁸, she struggles to transcend the material world and thus, become something more than a commentator and critique of society.

This is crucial in our understanding of the failure of Transcendentalism in the West. Mark Twain (1835-1910) commented that the Transcendentalist Age in literature was a Gilded Age that failed due to materialism. (Transcendentalism, n.d.) While the criticism is warranted and justified, it still does not explain the reasons for this materialism.

Materialism, or the desire to acquire things, is due to a realisation of wants or needs, which suggest that humans are thinking not as one with the universe, but as distinct

beings striving for identity, trying to protect their individuality. The Western writers fail to obliterate the Self, and become unified with the universe, and thus lose their identity. It is significant that both the English Romantics and the American so-called Transcendentalists are not anonymous, but are extremely successful writers who are still eulogised. In fact, Wordsworth was Poet Laureate of England (1843-1850), and Whitman is considered as the Voice or Poet of America¹⁹. Such recognition naturally would hinder their progress as Transcendentalists – as they cannot then obliterate their identities.

In this context, it is noteworthy that the Upanishads, which Emerson and the Western Transcendentalists, acknowledge as their inspiration, are supposedly written by the Divine²⁰. In other words, the authorship of these works is unknown. The reason for this is that the authors of these works realised that they were not gifted beings or ‘geniuses’ as Emerson would have termed them²¹, but were just a voice like any other. They realised that considering the transcendental nature of the world, their ideas or philosophy is a part of a Divine plan. Their ‘invisibility’, if we can term it as such, stems from their desire to melt into this universe, rather than egoistically claim authorship.

Abhinavagupta too belongs to the same category. In fact, most of the information that we have of Abhinavagupta is metaphysical rather than corporeal. Even the details of his birth and parentage are hazy, and ostensibly mysterious; this, despite the fact that he was alive just a millennium ago.²² While that does seem a long time ago, it helps to remember that we know more of Socrates (c. 470– c. 399 BCE) and Plato (c.427 –347 BCE), who lived two millennia ago, than we do of Abhinavagupta.

Similar is the case of Yajnavalkya²³, Angiras²⁴, and Aruni²⁵. Although there is a surfeit of information regarding their periods and their works, most of it is either hypothetical or contradictory. Such biographies that are in existence often mask the identities of these poet-sages by giving conflicting evidence. Hence, they result in only making these writers invisible. Even writers of the famous Indian epics *Ramayana*

and *Mahabharata*, Valmiki²⁶ and Ved Vyas²⁷ are shrouded in mystery, as their lives and whereabouts are as much a part of the texts they have written as the other characters. This invisibility is possible in only pagan religions such as Hinduism.

While the term 'Paganism' has acquired negative connotations in the West as for them it is closely associated with the heathen (Peter Brown, 1999, p. 625), we need to remember that for a Transcendentalist there is nothing heathen. The worship of nature that is present in every pagan culture should be, therefore, seen as Man becoming cognizant of his place in this universe, and a celebration of oneness with nature. This worship, while seemingly delinquent due to sacrifices, be it of beast or human, is, in its original state an acknowledgement of the transient nature of life and death, and the temporality of this universe itself. Abhinavagupta in his "Anuttaraastika" speaks of this when he says: "*samsaro 'sti na tattvatast anubhritam bandhasya vartaiva ka/ bandho yasya na jatu tasya vitatha muktasya muktikriya/ mithyamoha kròidesà rajju bhujaga – cchaya pìsiaca bhramo/ ma kimcittyaja ma gròihanà vilasa svastho yatha- vashitahò.*" ("About Abhinavagupta", n.d.)

A rough translation of this would read that the concepts of birth and death are unreal, and hence, any hope for liberation of the soul and the deliverance from bondage is illusory. Such an illusion is akin to hallucinating, as one would then mistake a rope for a snake, or a shadow for a demon, not realising that they are one and the same – as they are, after all, just perceptions and no different from ourselves.

This notion that every single thing in this universe is a part of our own self or an extension of it connects transcendentalism to the Hindu concept of Vishwaroop²⁸, which states that the whole universe, including stars, planets, flora, fauna, man, is one being. This Supreme Being is considered as the Divine, and is worshipped. Shorn of the religious jargon, it simply means that every individual, irrespective of whether it is man or monkey, lion or pig, male or female, can aspire to reach this state – but only when they

realise that they are selves that are not distinct from the universe.

Thus, the transcendental state is not just reserved for humans, as if we are on a higher plane born to lord over the universe; nor does it favour the poet as a prophet who can then guide lesser mortals. It is a state that not only takes us closer to understanding ourselves and the universe, and the inextricable oneness and sameness of everything, but also demands the complete annihilation of ego and the obliteration of the self. As such obliteration can only be possible in a civilization that is non-materialistic and considers the everyday world with its problems as ephemeral and not just attempts but succeeds in celebrating living in the wild as the wild, this philosophy failed in the West.

End Notes

1. Kant says, "I understand by the transcendental idealism of all appearances [*Erscheinungen*] the doctrine that they are all together to be regarded as mere representations and not as things in themselves [*nicht als Dinge an sich selbst ansehen*], and accordingly that space and time are only sensible forms of our intuition, but not determinations given for themselves or conditions of objects as things in themselves [*als Dinge an sich selbst*]." (Kant, 1781, p. 369)
2. Hegel calls this "Absolute Idealism."
3. William Blake's poems, "The Tyger" and "The Lamb" in *Songs of Innocence* (1789) and *Songs of Experience* (1794) respectively, show this. In "The Lamb", the repeated use of "Little lamb", and the question: "Did he who made the Lamb make thee?" in "The Tyger" suggest a hierarchal world with man at the top of the universe sanctioned by a masculine god denoted by "He".
4. Wordsworth in his "The French Revolution as it appeared to Enthusiasts at its Commencement" (1809) writes "Oh! times,/ In which the meagre, stale, forbidding ways/ Of custom, law, and statute, took at once/ The attraction of a country in romance!", thereby suggesting that the revolution represented a move away from existing world order; thus, grounding his philosophy in that particular milieu.
5. Shelley in his "England in 1819" (1839) writes: "Rulers who neither see nor feel nor know,/ But leechlike to their fainting

- country cling”, bitterly criticising King George III (1738-1820), and hence is not divorced from the period in which he was writing.
6. The Luddite movement was a protest by the textile makers of England against the introduction of machinery. The movement, named after the anti-industrial folk hero Ned Ludd, spanned the period of 1811-16. Lord Byron defended the Luddites in his Maiden Speech in the House of Lords on 27th February, 1812. He also wrote a poem, “The Song of Luddites,” in 1816, in which he supported the movement.
 7. In his “Preface” to the 1855 edition of *Leaves of Grass*, he exhorts the public to recognise how each individual is no different from another. He voices similar sentiments in his “Song of Myself” (1855): “For every atom belonging to me as good belongs to you”.
 8. Thoreau, for a period of a little over two years, stayed in the woods, in a cabin he built near Walden Pond, near Massachusetts. It is this experience of simple living that he chronicled in the 1854 work *Walden*.
 9. Her “What Mystery pervades a Well” (1924) exemplifies this, as she says: “But nature is a stranger yet;/ The ones that cite her most/ Have never passed her haunted house,/ Nor simplified her ghost.”
 10. This idea comes through in his essay, “Civil Disobedience” (1849).
 11. Whitman considered Abraham Lincoln (1861-1865) as a representation of the kind of rustic president he had hoped for in his “The Eighteenth Presidency” (1928), and wrote elegies such as “O Captain! My Captain!” (1865) and “When Lilacs last in the Dooryard Bloom’d” (1865) lamenting his death.
 12. John Winthrop (1587-1649) in his “A Model of Christian Charity” (1630), a sermon delivered aboard the ship *Arbella*, warned his co-passengers, who went on to set up one of the first European colonies in America (The Massachusetts Bay Colony), that they are going to establish a new world where they hoped to create an ideal society would be watched with interest by the rest of the world.
 13. His “The Chimney Sweeper: A Little Black Thing among the Snow” (1794) is almost Marxist and its limited scope never transcends the transient physical world.
 14. The very beginning of his poem “Ode on a Grecian Urn” (1819), “Thou” meaning ‘you’, suggests this.
 15. He says in his lecture “The American Scholar” (1837): “In the right state, he is, *Man Thinking*. In the degenerate state, when the victim of society, he tends to become a mere thinker, or, still worse, the parrot of other men’s thinking.”
 16. In his “Declaration of Rights” (1812) he says: “A man has not only a right to express his thoughts, but it is his duty to do so”.

17. In her “This World is not Conclusion” (1924), she still uses Christian imagery such as crucifixion and hallelujah to substantiate her arguments.
18. In her “My Life had stood – a Loaded Gun” (1924), the narrator does not have the same privileges as the masculine “Master”.
19. Ezra Pound (1885-1972) recognises the significance of Whitman’s contribution to American poetry and says in his “A Pact”: “It was you that broke the new wood”.
20. In this context, S. R. Radhakrishnan (1888-1975) states, “almost all the early literature of India was anonymous, we do not know the names of the authors of the Upanishads” (Radhakrishnan, 1952, p. 5).
21. In his “The American Scholar”, he states: “genius looks forward: the eyes of man are set in his forehead, not in his hindhead: man hopes: genius creates”.
22. Abhinavagupta is said to have lived between 950-1016 AD, and was a mystician from Kashmir. There are no verifiable sources that point to the life of Abhinavagupta.
23. Yajnavalkya, an ancient Hindu sage, is said to have lived either in the 7th or 8th century BCE. While he is mentioned both in Upanishadic scriptures and *Mahabharata*, (Patrick Olivelle, 1998, p.3) not much is known about his life. While the Upanishads state that his wife Maithreyi was his intellectual partner, (Karen Pechillis, 2004, pp. 11-15) the *Mahabharata* mentions the same Maithreyi as an unmarried scholar. (John Muir, 2000, p. 251)
24. According to the *RigVeda*, Angiras was a teacher of divine knowledge and even the first of the Fire Gods. (Roshen Dalal, 2010, pp. 29-30; George. M. Williams, 2008, pp. 55-56) When he lived is simply a matter of speculation, with Dalal going as far as saying that there might be different people with the same name. (2010)
25. Aruni, who supposedly lived in the 8th century BCE, is a philosopher whose teachings are the crux of Brihadaranyaka Upanishad and Chandogya Upanishad, the oldest Upanishads. (James G. Lochtefeld, 2002, p. 717) However, his life is shrouded in mystery, partly because of the inconsistencies regarding his full name in Indian texts. (Paul Deussen, 1980, pp. 982, 953.)
26. We know nothing significant of the life of Valmiki, except the fact that he composed the *Ramayana*, something that Valmiki himself mentions in the epic. (Robert. P. Goldman, 1990, pp.14-15.) The very epic’s date of composition is not clear, and is fixed between 1st century and 5th century BCE. Also, Valmiki makes himself a character in *Ramayana*, where he provides shelter to Sita, the banished queen of Ayodhya.

27. Ved Vyas is said to be the compiler of the *Vedas* (hence, 'Ved' in the name), and the author of the epic *Mahabharata*, composed either in 8th or 9th centuries BCE. He is also a character in the epic, who is responsible for the birth of many characters who play pivotal roles in the epic. The mythicizing of Ved Vyas thus makes it impossible to set him in a historical context.
28. Its most popular manifestation in the *Mahabharata*, Vishwaroop is the form of Lord Vishnu, containing the whole of the universe.

Dr. KBS Krishna ,is currently working as an Assistant Professor in the department of English, Central University of Himachal Pradesh. His doctoral thesis is on the nightmarish aspect of cities in American hard-boiled detective fiction. His research interests include postmodern detective fiction and aboriginal studies. He also is the chief editor of *Spring Magazine*. He is a published author of fiction. E-mail:krishnakbs@gmail.com

Native Modernity in Literature: A Socio-Cultural Perspective

Kavita Tyagi

Colonial rulers put much adverse impact on modern civilization to demoralize and suppress Eastern culture. In such a situation it is highly needed to remember our past culture and glories to save society from all kinds of disorder. Literature can be the best vehicle to make common people aware of glorious past and to restore decorum and dignity in post-modern society. The exposure of nativity has imparted identification to the glorious past which the modern citizen is part and parcel of. Indigenusness in literary writings has brought reformation into the vicious-violent colonized society. In this research paper an effort is made to highlight native literature in its wider sense, to focus how native literature and roots enrich modern literature, culture and society. Thomas Pantham nicely acquaints his readers towards Gandhiji's preference to classical Indian values in the following lines: "...In his celebrated *Hind Swaraj* (1909), he had condemned modern civilization because it 'takes note neither of morality nor of religion.' Divorced from truth or morality, modern politics, economics and science are left to the self-destructive play of 'brute force' or 'pure selfishness...'" (102). The writer further elaborates Gandhiji's inclination to

ancient values in these words: "...Gandhi finds some conceptual resources of the Indian cultural tradition to be relevant, cognitively and ethically, for the reconstruction of modernity..." (106).

It is clear from the above articulations that Indian writers, reformers, political leaders and social activists found an acute need to save post-colonial Indian society from decay and degeneration by restoring glorious, classical Indian heritage.

As an attempt to introduce indigenesness, in literature of today there is an impact of oral tradition of ancient times. Some of the early modern writers translated the native literary works into national or regional languages. There is a clear interaction between the deeply rooted oral tradition and the developing literary traditions of the 20th century. Modern writing is looked at as an integral part of ancient literary traditions. The oral convention is evident in the works of some early writers of the 20th century: like Amos Tutuola of Nigeria, Violet Dube in Zulu. Some of the modern writers merely transcribe or imitate while some use vibrant effect of nativity on the developing (new) literary forms and such works go beyond imitation. Even in the era of globalization, it is expected that native perceptions naturally express themselves in any literature to augment modern literature and subsequently modern culture which possess barrenness and crudity in them due to brute force of colonial rule. It is, in fact, an expectation – either social and ethical or spiritual. It is true that modernity is a historical reality but each culture has its own native modernity. A great writer writes primarily for his own time and for his own community whether Kabir, Tukaram, Dante and Shakespeare. In fact, all genuine literature including the classics is basically indigenes in character which gained universal fame subsequently. From this statement it is clear that our survival is not possible without past roots and cultural heritage.

Nativism: Concept and Meaning: The concept of nativism includes ethnic, social, political, psychological, religious, moral, cultural, racial, anthropological, and scientific connotations. According to Bill Ashcroft, Gareth Griffiths, and Helen Tiffin nativism is a "term for desire to return to

indigenous practices and cultural forms as they existed in pre-colonial society” (*Postcolonial Studies*: 159). Nativism as a term got its present fame and prime necessity in the last decade of the twentieth century. World English Dictionary defines it as – “the policy of protecting and reaffirming native tribal cultures in reaction to acculturation” (*Dictionary.com*).

Bhikhu Parekh commenting on Nehru’s views on modern Indian socio-cultural scenario rightly puts that: “ In the *Discovery* Nehru had stressed the need to embed the state in the cultural life of society. The masses could not be energised and their emotional resources mobilised, he had argued, without activating their ‘historical memories’...by a skilful use of culturally evocative images, symbols and myths...” (41). To reiterate, for centuries the European colonial power has devalued the colonised country’s own cultural past. The first step for colonised people in finding their own voice and identity is to reclaim their own past and to erode the colonialist ideology by which the past has been degenerated. Thus nativity in modern literature can be seen as a practice of preserving or reviving an indigenous culture. It is a belief that knowledge or behaviour is inborn. Here, one thing is clear that nativism is not an obsession with roots. Instead, it is a precept and practice which has come to offend dark modernism and internationalism.

It is doubtless that India possesses rich treasure of ethnic heritage. The concept of nativism came into being in India around early 1980s. Awareness of our own culture came mainly from Indologists, Sanskritists and Archaeologists. The written literature or oral transmission of myths or tales formed the indigenous literature which reflected social, cultural and political situation of the pre-colonial or ancient India. The modern Indian literary writers recognize the value of that indigenous literature after witnessing utter frustration in colonial rules, values and literary narrations. They felt it critical to be back to the glorious past to rejuvenate the contemporary depressing setting which was prevailing in literature, culture and society. The modern Indian writers started enriching the contemporary literary works by incorporating native literature; in a way native culture and

native social values. Thus native perceptions naturally express themselves in the literature of modern times. In some way or the other, modern socio-cultural aspects get polished and augmented by the interface of native literature. If we look at the term further, nativism also has its roots in tribal languages of India. Varied expressions like *desi*, *desipan*, are used and have quite similar meanings. Jotiba Phule, a pioneer of several fundamental movements of the 19th century used the term *desi*, whereas Mahatma Gandhi, another great exponent of nativism of the country used *Swaraj* and *Swadesi*.

Nativist Modern Literature in India and its Prominent Practitioners

The concept of nativism, in fact, could not flourish during the rule of the British Empire in India due to utter suppression of expressions and overpowering impact of colonized European values. The postcolonial Indian writers have pursued it and became successful in fulfilling their commitments in restoring the Indian values. As a result, modern Indian English Literature is stuffed with nativistic images. Great affinity of the contemporary Indian writers towards nativism and their tireless attempt to return to the roots are evident in their works. Let us have a look at some examples of post-colonial Indo-Anglian writers who never miss to enrich their writings by native literature. In the works of post-colonial writer, Nissim Ezekiel, “the doctrine of innate ideas” (Fowler 789) – myth, as well as oral traditions are vivid. His “*Night of the Scorpion*” is full of such examples. He has revived the taboo through the behaviour of a “holy man” (Ezekiel 22) when the peasant’s mother was “stung” (Ezekiel 21) by a scorpion. The holy man extincts the effect of toxin with a Mantra and has accomplished his job well: “After twenty hours / it lost its sting” (Ezekiel 22).

The behaviour of the peasant, his mother and his neighbours show their tendency for such a traditional practice to save the life of the peasant’s mother. All of them have opted for prayer and incantation for quick recovery of

the victim which is another significant gesture of ancient roots. They believe that if they utter “the Name of God a hundred times” (Ezekiel 21), their prayer would not go in vain. It will reduce the pain of the peasant’s mother. The peasant’s father, however has opted for both - the rational as well as traditional methods of cure, and tried both medicine and ‘mantra’ to serve the purpose:

My father, sceptic, rationalist,
 trying every curse and blessing,
 powder, mixture, herb and hybrid.
 He even poured a little paraffin
 Upon the bitten toe and put a match to it. (Ezekiel 22)

The poet’s presentation of the Indian socio-cultural tradition mixed with rationality and superstition gives an authentic insight into the native modernity in literature. Glimpses of taboos are clearly visible which show that we as human beings are inclined to past culture to some extent. A Marathi writer, Bhalchandra Nemade strongly believes that modern writers do not need to borrow from foreign sources as India possesses rich past. Like Ezekiel, Nemade made unceasing attempts to connect contemporary literature with the native one. In one interview with *The Indian Express* published on 5th April, 2015, he justifies his inclination to nativity in this way:

... since I started writing and thinking about what was being written in Marathi at the time, I began to feel that most of the works were like an appeasement of Western culture and were blindly copying the West. These works were disconnected from our society and culture. I come from a small village in the Satpura ranges; in our village there used to be recitals of the Mahabharata, and the Puranas. We knew the works of Maharashtra’s sant kavis by heart, we grew up listening to folklore. Over the years, the contrast between what was being written as I was growing up, and what our roots told us, led me to believe that any form of artistic expression, particularly literature, can only flourish in its own soil, own language — and there is no exception to this the world over. It cannot sustain itself on borrowed themes. When we have a rich tradition of Ghalib, Mira, Kabir and Tukaram, why look outside for inspiration? (*indianexpress.com*)

We can perceive here Nemade’s fondness for regional native tradition as well as for those pervaded through Gazals or

Bhajans of Bhakti poets. His insistence to minimize foreign impact on literature and indirectly on modern culture was clearly noticeable in his works. Another national figure, M.K.Gandhi, propagated his affinity to the Indian scriptures and ancient heritage of India not only in his writings but also in his socio-political reform activities. He did not leave any area untouched whether it is society, politics, philosophy, history and so on for the betterment and benefits of modern Indian people who were suffering from the colonizers' tyranny. "...He regarded the *rishis*," as Thomas Pantham narrates, "who formulated the principle of non-violence for the conduct of politics, to be 'greater geniuses than Newton.' Deriving inspiration from this tradition of the *rishis*, Gandhi regarded the twin principles of *satya* and *ahimsa*, to be the distinctive values and ideals of our moral and political conduct... (115-16)." Thus Gandhiji, in his writings and in his political movement, to make India free from British rules, emphasized to go back to grand Indian culture. He firmly believed that people should attach themselves with indigenously to enrich ethical values and to establish cultured society. Despite being a prominent political figure and literary genius, he was a social activist who regenerated the great heritage of Indian culture not only in his writings but even in his practice. For example; Bharatmuni's views in his book, *Natya Shastra*, assert a need for 'Sadharanikaran', meaning 'simplification' or identification of meaning, which will appeal to all kinds of people, regardless of the literary barrier, and senses. Gandhiji adopted the idea of Sadharanikaran and achieved the same identification with the masses through religious symbols, myths, folk lore, bhajan-kirtan, padayatras and so forth. Many artists provided support to Gandhian ideology which he revealed through literature and magazines like 'Navjivan', 'Indian Opinion', 'Harijan' etc. It was the ideology which was deep-rooted in ancient Hindu culture. Rambha, his nurse sows the seeds of the Ramayana in his early childhood. Gandhiji said: "I think it is due to the seed sown by that good woman Rambha, that today Ramanama is an infallible remedy for me" (gandhiashramsevagram.org 13; sec. 2).

Gandhiji further pointed out that our India is our Sita 'maiya' (mother) and we are the Ramas who would expel the red-faced Ravana (Britishers) and save our mother. Thus through the Ramayana, the classical, spiritual scripture of India, Gandhiji ignited the national awareness of freedom movement even among the illiterates and could bring about a collective consciousness to reinstate morality and decorum in the country. Moreover, his literary activities eradicated other social evils and vices from the country prevalent at that time. Shahid Amin in his essay, "Gandhi as Mahatma" says:

The 1910s movements and organizations of Hindi, Hindu Culture and social reform- 'nagri sabhas', pathshalas (vernacular schools), 'gaushalas' (asylums for cattle), 'sewa samithis' (social service leagues) and 'sudharak sabhas' (reform associations) of various sorts provided the support and cover for nationalist activity in Gorakhpur. Each type of these socio-political movements served nationalism in its own way; but there was a considerable amount of overlapping in their functions and interests... (*Googlebooks.com* 297)

The reliance on nativism proved highly vital and supportive for Gandhiji as a writer and an activist to make India free from colonial rules. By taking help of the Indian oral traditions and myths, he could succeed to a great extent to bring social and political reform in India. Moreover, the fundamental doctrines of Hinduism, Jainism and Buddhism were inculcated into the mind of Gandhiji by his mother. So the virtue of non-violence (Ahimsa) was imbibed in him since his childhood which he propagated when modern India was passing through socio-political turbulence. The strong impact on Gandhiji's life was that of Harishchandra and his life. Gandhiji said, "Why should not all be truthful like Harishchandra was the question I asked myself day and night. To follow truth and to go through all the ordeals Harishchandra went through was the one ideal it inspired in me" (*Autobiography* 4). He expressed his inclination for truth (Satya) for his entire life through literature and his practice. Commenting upon the Gita Gandhiji once stated: "...the Gita became an infallible guide of conduct. It became my

dictionary of daily reference” (*gandhiashramsevagram.org* 23;sec. 2).

This statement clearly reveals the influence of the Gita in Gandhiji’s life. Moreover, in many of his writings and practices he voices the services to the poor, basically he drew this ideology from Vivekananda’s concept of ‘Daridranarayan.’ Thus we can say that Gandhiji as a writer and practitioner too, was influenced by ancient ideologies. As a modern writer and socio-political reformer, he dared to go back to glorious Indian culture to save nation from foreign vices.

To save post-colonial India from socio-cultural anarchy and to re-establish ethic based civilized society, Toru Dutta tried to contribute through her works and kept up the spirit of the time. She is considered to be the real Indian poet as she used Indian myths and legends at length. “Her best work has the qualities of a quiet strength, of deep emotion held under artistic restraint and an acute awareness of the abiding values of Indian life” (Naik, *History* 41). Like other contemporary writers, Toru Dutt’s cousin Romesh Chander Dutt (1848-1909) wrote both in Bengali and English. He is well recognized for his translations of the Sanskrit texts namely *Lays of Ancient India*, *The Rigveda*, *Upnishads*. His translations of the *Mahabharata* (1895) and the *Ramayana* (1899) are better known. Like other writers, he tries to revive and expose the indigenous Indian culture to reconstruct modernity. “Dutt’s only achievement is that he made the ancient Hindu epics easily accessible to the English reader of the day in chaste Victorian idiom” (Naik, *Indian English Poetry* 13). One of the most noteworthy examples of native modernity in literature is Aurobindo’s *Savitri* (1950-51), an ambitious epic consisting of 23813 lines in twelve books and forty-nine cantos. Sri Aurobindo himself labels the poem as ‘a poetic philosophy of the spirit and of life’. Both the main aim and the poetic strategy of *Savitri* are indicated in the sub-title: ‘A Legend and a Symbol’. The ancient myth of the dedicated wife has been made a vehicle of Sri Aurobindo’s own philosophy of life – that is Man’s realization of the ‘life Divine’ on this earth. This outer frame or title of the work indicates that *Savitri* is not just another imitative writing in the Western epic style; it is a

highly original and deeply philosophical Hindu epic in which Aurobindo tries to emboss the Hindu mythology. By taking reference of this ancient simple story, he exposes glory of Aarya culture from different stand points i.e. yogic, philosophic, historical, mythical, spiritual and so on.

By quoting these examples of modern Indian writers, I want to assert that we require to peep into ancient historical, mythological and cultural past without which modernity (whether it is culture or literature) becomes barren. Indian nativity remained consistent and earnest in the hands of another great literary figure, Rabindranath Tagore (1861-1941). Poet, dramatist, novelist, short story writer, composer, painter, thinker, and educationist—he was a maestro, all rolled up into one. He wrote in Bengali and translated some of his works into English. He achieved the fame and name by translating his poetry collection, *Gitanjali*. His poetry is replete with the Indian ethos, because the ancient wisdom of *Upanishadas* is thriving in his bones. He was perhaps the first Indian English poet who instead of being the follower of British poets influenced them by virtue of his poetic talent. W.B. Yeats and Ezra Pound, for instance, were his ardent admirers. Tagore's verse in English is essentially lyrical in quality. Subjects of his poetry are – God, Nature, Love, the Child, Life and Death, and he brings to his treatment of these subjects the born lyric poet's simplicity, sensuousness and passion. As Jawaharlal Nehru puts it: "He was in line with the *rishis*, the great sages of India, drawing from the wisdom of the ancient past and giving it a practical garb and meaning in the present. Thus, he gave India's own message in a new language in keeping with the *yugadharma*, the spirit of the times" (XVI). Nehru adorned Tagore by ranking him into the category of ancient *rishis*, finding links of ancient roots and themes in all the works of Tagore.

To strengthen my view point on how nativity is important to enrich literature and to glorify our past, I'd like to present one more example of Ramanujan. He draws his themes from anthropology, folklore, religion, myth, and uses metre, and logical structure to shape his experience. Irony, paradox and satire are well used in poems which talk of Hindu traditions.

Likewise, Dom Moraes's poems opines Classical, medieval myths, they are shaped in connection of binary forces (good and evil forces) symbolized by the dragon and the dwarfs, Cain and the Unicorn, and so on. While on the other hand, if we look at P. Lal's contribution to acquaint people to nativity, we cannot ignore his publication and translation of the *Bhagavadgita* (1965), *The Dhammapada* (1967) and Ghalib's *Love Poems* (1971). Benson takes note of certain literary figures who remarkably devoted their creativity to regain inheritance based on morality and spirituality. Commenting on Ruth Praver Jhabvala's (1960) *The Householder* says that she prefers one of the four 'ashrams' or stages of life (of 'grihastha' or householder) in a man's life as a practice in Vedic period. (*Encyclopedia* 583). In addition to that Benson also highlights Amitav Ghosh's tendency to reiterate Vedantic ideology as he seeks to structure his *The Circle of Reason* on three cardinal qualities that, according to Indian philosophy, determine a person's character: 'Tamas', 'Rajas' and 'Satwa'. The order indicates the soul's gradual and upward evolution. Ghosh reverses the order to indicate the degeneration of life in modern age. The Part One is entitled 'Satwa': Reason; Part Two, 'Rajas': Passion; and Part Three, 'Tamas': Death. (*Encyclopedia* 583)

From the above instances, I reaffirm that modern Indian literature tries to embody a very rich and resourceful ancestry. Writers and reformists take support from the past Hindu scriptures, from ancient myths or from *bhakti* poets' philosophy. The Vedas, Upanishadas and Puranas, all embody great ethical value from which modern literature can borrow ample stuff to refine modernity. The ancestors were great philosophers and poets and their genius gradually passed in the generations that followed them. The literature was written in Sanskrit, Pali, Hindi and other regional languages. Socio-cultural norms, taboos and traditions were reflected in ancient literature. Literature too whether it is oral or written played significant role to shape social, political, cultural, spiritual practices of the past. During colonialism the modern writers felt the need to go back to the ancestry to value the Indian tradition and to save the nation from the

unfavourable effect, demoralization of values and vices induced by the colonizers. In a way going back to nativism proved to be having a great revival, enrichment and reform for modern literary history as well as for socio-political milieu.

To sum up, we can say that native modernity became pivotal for colonised people in finding their own voice and identity to reclaim their own past and present existence. For centuries the European colonial power has devalued and degenerated the colonised country's own cultural past. To erode the colonialist ideology by which the past has been devalued, it was the need to look back to grandeur of indigenusness. Viewing from socio-political scenario also, it was important to eliminate colonialist ideology and literature became the crucial vehicle to do so. The modernist writers and social activists tried to do it by taking help of the rich and glorious Indian literary history and culture. Pramod K. Nayar justly claims:

Postcolonial cultures' reliance on myth and local legend is an effort at de-contamination, a process of freeing their cultures from colonialism's pervasive influence. The return to roots – while running the very real danger of fundamentalism, reactionary nativism, and chauvinism – is an attempt to gain a measure of self-affirmation that is not tainted by colonialism. (*Postcolonial Literature* 234-35)

I admit that culture is actually a set-up. It is an interacting system within a frame of an area or similar traditions. Every culture is believed to have a native system. It always has an innate capacity to convert and attract suitable external influences into favourable system. The process is defined as nativization. The modern literature will not suffice until it interweaves glorious past. Naturally literary views nurture social design; so the modern writers reflect ancient roots. Here, I must add that post-modern writers have highlighted indigenusness for one or the other purpose but they have been also cautious about preserving modernity in writings and reform movements. It is because they wish to combine the best of the two (of indigenusness and of modernity). This is where their genius lies.

Works Cited

1. Ashcroft, Bill, Gareth Griffiths, and Helen Tiffin. *Postcolonial Studies: The Key Concepts*. Routledge, 2005.
2. Benson, Eugene, and L.W. Conolly, eds. *Encyclopedia of Postcolonial Literature in English*, Vol.1. Routledge, 1994.
3. Ezekiel, Nissim. "Night of the Scorpion." *A Pageant of Poems*, edited by H.N. Kashyap, Selina Publishers, 1996. pp. 21-22.
4. Fowler, H.W, F.G. Fowler, and R.E. Allen, eds. "Nativism", *The Concise Oxford Dictionary of Current English, Eighth Edition*. Clarendon Press, 1990.
5. Gandhi, M.K. *An Autobiography The Story of My Experiments with Truth*. Navajivan Publishing House, 1969.
6. Naik, M.K. *Indian English Poetry: from beginnings upto 2000*. Pencraft, 2009.
7. Naik, M.K. *A History of Indian English Literature*. Sahitya Akademi, 2007.
8. Nayar, Pramod K. *Postcolonial Literature: An Introduction*. Pearson Longman, 2008.
9. Nehru, Jawaharlal. Introduction. *Rabindranath Tagore: A Centenary Volume 1861 – 1961*. Sahitya Akademi, 1961. XIII-XVI.
10. Pantham, Thomas. "Gandhi, Nehru and Modernity." *Crisis and Change in Contemporary India*, edited by Upendra Baxi and Bhikhu Parekh, Sage Publication, 1995, a. pp. 98-121.
11. Parekh, Bhikhu. "Jawaharlal Nehru and the Crisis of Modernisation." *Crisis and Change in Contemporary India*, edited by Upendra Baxi and Bhikhu Parekh, Sage Publication, 1995, pp. 21-56.

Web-References

1. Amin, Shahid. "Gandhi as Mahatma." *Selected Subaltern Studies: Nationalism: Gandhi as Signifier*, Edited by Ranajit Guha and Gayatri Spivak, OUP, 1988. *Googlebooks.com*, books.google.co.in/books?isbn=0195052897. Accessed 21 Oct. 2016.
2. Gandhi, M.K. *My Religion*. Compiled and Edited by Bharatan Kumarappa, Navjivan Publishing House, 1955. www.gandhiashramsevagram.org/pdf-books-/my-religion.pdf. Accessed 21 Oct. 2016.
3. The Indian Express. "The Journey of the Native: In conversation with Marathi writer Bhalchandra Nemade." *Indianexpress.com*, indianexpress.com/article/lifestyle/books/the-journey-of-

the-native-in-conversation-with-marathi-writer-bhalchandra-nemade/. Accessed 15 Oct. 2016.

4. World English Dictionary. *Dictionary.com*, dictionary.reference.com/browse/nativism. Accessed 15 Oct. 2016.
5. www.mkgandhi.org/articles/g_writing.html. Accessed 21 Oct. 2016.

Dr. Kavita Tyagi is Associate Professor in Department of English & Other Foreign Languages at Dr. Shakuntala Misra National Rehabilitation University, Lucknow. E-mail: tyagi_kavita2004@yahoo.co.in

Indian Mind in Mythology

Virali Patoliya

Myth- a word which concerns with each and every aspect of the human life means a time-honored story, particularly dealing with the early history of a people or describing a natural or social phenomenon, and typically involving supernatural beings or events. In human society religious or spiritual backbone has been proved necessity from the existence of the human society. But then the question arise that either myth or religion become the support to human society? In India religion enters every sphere of activity. There is a distinction between myth and religion. Both differ but have corresponding aspects. Both are considered to be the structure of concepts that are of extreme importance to certain communities. In general myth is contemplated with one constituent or aspect of religion. In comparison to myth, religion is a broader term because besides mythological aspects, it includes rituals, morality, theology, philosophy and mystical experience.

“A myth is a system of hereditary stories of ancient origin which were once believed to be true by a particular cultural group and which served to explain why the world is as it is and things happen as they do, to provide rationale for social customs and to establish the sanction for the rules by which

people conduct their lives.”(Abrams & Harpham, 230).In a very broad sense myth can refer to any story originating within tradition. Mostly all the definitions of “myth” limit them to stories. Thus, it can be said that non-narrative elements of religion, such as rituals, are not myths. But myth has its own different aspects or streams which are perhaps broader than the religion. Religion sometimes binds itself to the rituals only, while myth extends itself to the theology and philosophy. And this makes it more complex to understand from a particular perspective than religion.

Myth and Mythology have a very thin line of distinction. Myth is an idea and mythology is the way to bring that idea into practice. Myth is the theory while mythology becomes its implementation. From centuries people believe in different kinds of myth and mythology. According to Hindu mythology there are 330 million Gods and Goddess, each having different *Katha* for the explanation of their existence and role. These *Kathas* are myth. Beliefs come from myth while customs and cultural rituals come from mythology. Through these *Kathas* the devotees learn and start living accordingly. Gradually those patterns become customs and rituals.

In a very extensive sense, the word ‘*Myth*’ can refer to any story originating within traditions. Myth conditions thoughts and feelings while mythology influences behaviors and communications. Thus, myth and mythology have a profound influence on culture. Likewise, culture has a deep influence on myth and mythology. “Behind the mythology is a myth. Behind the myth there may exist truth: an inherited truth about life and death, about nature and culture, about perfection and possibility, about hierarchies and horizons.” (Pattanaik, XVI)

For Indian society the mythology is an integral part of living. The national psyche draws the parallels from mythologies. There is a plenty of availability of religious, social, natural, spiritual and regional myths. India has completely a different mindset of mythology. Thus, religion and myth are as much apart as they are connected. India has its own priorities and values in accordance with myth. Myth

is primarily a traditional construct, a general understanding of the world that connects individuals and communities together. This understanding may be religious or secular. Ideas such as rebirth, heaven and hell, angels and evil spirits, destiny and self-rule, virtues and vices, sin, and salvation are religious myths. Ideas such as sovereignty, nation state, human rights, women's rights, animal rights and gay rights are secular myth based on its ethics. Religious or secular, all myths make reflective sense to one group of people.

Religious myths touch every part of the Indian society. *Vedas*, *Upnishadas* and *Puranas* are the primary scriptures, story within story, fable within fable that is what people see and feel in their bones. Those are the myths, about gods and the heroes of the epics that give antiquity and wonder to the earth people lived on. (Naipaul, 169) In India myth is everywhere. For Indians myth is the answer of their questions about their existence on the earth. Thus, in Indian society, myth is necessity in particular and important in general.

“Myth may be wrong, or they may be used to bad ends- but they cannot be dispensed with. They are our basic psychological tools for working together. A hammer is a carpenter's tool; a wrench is a mechanical tool; and a 'myth' is a social tool for welding the sense of inter-relationship by which the carpenter and the mechanic, though differently occupied, can work together for common social ends. In this sense a myth that works well is as real as food, tools, and shelter are.” (Coupe, 69).

The holy trinity of Hindu religion is the most important part of Indian Mythology. This trinity is the group of three Gods: Brahma (Generator of the earth), Vishnu (Operator of the earth) and Mahesh (Destroyer of the earth). Hence, it becomes GOD: **Generator, Operator and Destroyer**. In each aspect of Hinduism, this trinity appears in various roles, sometimes for guidance, sometimes for punishments, sometimes to appreciate apart from their main roles.

Indian mythology is one of the indispensable parts of the global society as it has its own myth and mythology that has kept the Indian society and their people in the sheer need of

spiritualism. Spiritualism serves as the ideology to live a decent and fear free life. Here, fear does not stand for worldly fears of an individual but, the fear of justice of the God and that of the cause and effect of any of the incident that occurred. A number of examples can be cited from Indian mythologies. In *Mahabharata* why *Karna* had to suffer all through his life even though he did not make any mistake? Why *Devratha* became *Bhishm* and then *Bhishmpitamaha*? Why *Draupadi* had to marry the five brothers (*Pandavas*)? What was the reason behind blindness of *Dhritrashtra* and the illness of *Pandu*? Why did *Abhimanyu* died even though the situation could have been turned down by his own maternal uncle *Shri Krishna*? In *Ramayana* why *Sita* had to give the *agnipariksha* though she was innocent? Why she was rejected by her husband (*Lord Rama*) even after the *agnipariksha*? The probable answer of these questions is the justice of God and the effect of the causes (deeds). The cycle of these causes and its effects has the most powerful cosmic energy and its précised judgment that works behind them.

Indian Mythology is one of the richest elements of Indian Culture. India is a bouquet of temples, mosques, churches, gurudwaras (Sikh temples), and upashrayas (Jain temples). As Mark Twain said India is a nation of hundred nations. In India everything depicts the spirituality: dance, entrance of temples, fasts and festivals and even all arts are also a part of spirituality. This culture makes India unique in the world and enriches it with its abundant values. Through generations, different stories in Indian mythology have been passed from generation to generation either by word of mouth or through carefully stored scriptures. "The cultural diversity within the Indian society in terms of inter-religion, inter-caste, inter-tribe, inter-sector community differences are so great that any general statement is a suspect. It is a matter of concern that today a political interpretation of what a particular religion stands for has led to a biased thinking. The spirit of India is essentially manifested in religious tolerance." (Sharma, pg. 19)

In Indian context mythology is probably the most utilized and most adored for every generation and genre. Indian

history bears proof to the each fact that Indians from each age, time, place and dynasty have expressed their fervent desire to be enriched and knowledgeable in myth, legend and folklore. Mythology in the Indian milieu is kind of an all-encompass and wide-ranging subject, to which everybody wants to be a part of. Myth and mythology is not only the part of Indian society but it becomes the spiritual need of Indian people.

Indian custom has always borne the idea of the general welfare of people and this has led to an idea of religion and social welfare being linked together. Rituals are performed to instill the feelings of devotion. In India spirituality is the centre of the life. Behind each Hindu ritual, there is a specific reason. There are so many examples we can describe here. Such as, to light a lamp, to do fasting, to worship plants and animals, ring the bell while entering in the temple, coconut breaking at the temple, to end all the prayers by chanting *Shanti* trice etc.

India and Indians have so many mysteries in them. The world of myth and mythology itself is one kind of an unsolved or questionable mystery. And the performance of these mythologies in the form of rituals adds some hidden aspects to it. To know India without understanding its religious beliefs and rituals is impossible because it has a very large impact on the personal lives of almost all Indians and influences the public life on a daily basis. In India, on a daily life, the majority of people engage in ritualistic actions that are stimulated by religious systems that owe much to the past but are continuously evolving. Thus religion and religious practices is one of the most important facets of Indian history as well as Indian contemporary life.

The major belief structure only scrapes the outer aspects of the astonishing diversity in Indian religious life. The multifaceted principles and institutions of the great traditions, protected through written scriptures, are divided into numerous schools of thought, sects and paths of devotion. In many cases, these divisions stalk from the teachings of great masters, who come up continuously to lead the followers with a new revelation or path to salvation.

India is a country with numerous languages, religions, gods, goddesses, castes, cultures, traditions, customs, rituals and so on. Myth and religion are interwoven with the Indian society. Spirituality is the need of human mind like food to human body. Myth, mythology, *Vedas*, *Upanishads*, and other religious scriptures are the guidelines with the simple examples in the form of stories. These guidelines are the way to peaceful and prosperous life. To study Indian mythology in context of Indian ancient literature is a vast and interesting subject. There would be always a new dimension or aspect one can have out of its study. Indian myth and the greatest epics are inseparable part of the Indian society.

References

1. Abrams, M.H., Harpham. (2013); "*A Glossary of Literary Terms*", Cengage Learning Publication, Delhi.
2. Dr. Pattanaik, Devdutt. (2006); "*Myth=Mythya: A Handbook of Hindu Mythology*", Penguin Books, New Delhi.
3. Naipaul, V.S. (1990); "*India: A Million Mutinies Now*", Vintage Books, London.
4. Coupe, Laurence. (1997); "*Myth: The New Critical Idiom*", Routledge London and New York.
5. Sharma, Amit Kumar (Ed.). (2011); "*Religion and Culture in Indian Civilization: Essays on Honour of C.N. Venugopal*", D.K. Print World (p) Ltd. New Delhi.

Ms Virali Patoliya, is a doctoral research scholar at Study Abroad Program and Diaspora Studies, Gujarat University. Her area of interest includes Indian culture, Indian films and Indian mythology. E-mail: virali.patoliya8@gmail.com

Doctrines of Good Governance from Shukra Niti and Contemporary Relevance

Pawan Kumar Sharma

Ancient Indian scriptures such as *Vedas, Smritis, Samhitas, Upanishads, Aranyakas, Puranas, Epics* etc. are the storehouse of knowledge pertaining to all spheres of life. These scriptures were either authored by an individual known as *Rishi* or *Acharya* or they were brought forward by particular schools of thought. The different forms of knowledge did not lack the gravity or the substance of relevance though the Western thinkers have been insistent in placing a hierarchical (responsive) order to these thoughts. What is more relevant is the availability of thought irrespective of the period these thoughts were generated.

Shukra, the known Sanskrit scriptologist is the propounder of *Shukra Nitisara* which has total five *adhyaya* (chapters) and two thousand four hundred and fifty four (2454) *slokas*. With due available sources *Shukra Nitisara* can be placed into an ancient bracket of 2600 years.¹ If we also count the *Mahabharata* narrates to the scripture, then its age leaps upto more than 5000 years.² The analysts agree that it was written before *Panini*.³

ShukraNiti primarily coins the policies for systems which are imperative for the state governance. *Shukra* is said to be the *acharya* of the demons and if they had followed *ShukraNiti* then no wonder that demons were able to keep gods under their dominance for a long time. However it is yet to be substantiated that the author of *Shukra Nitisara* and demon *acharyaShukracharya* are the same individual.⁴

The present paper derives main thoughts from *Shukra Nitisara* on hereditary (responsive) of governance which has direct relation to the smart, simple, moral, accountable, responsible or transparent contemporary system of governance. This scripture has been rarely studied in this light.^{4A}

Art of Writing Note Sheet

The second chapter of *ShukraNiti* deals in detail how a Note Sheet is formed. It's a major component in this stately affairs. To create the design *Shukra* says that an elongated paper should be divided vertically into four parts.⁵ Three of that should be divided horizontally. A detailed Note is given about the merits and demerits of a Note Sheet. The best is one which is written in the upper section from left to right medium, from right to left in the middle of the paper and one which is written in one-fourth of the center is counted of the least category.⁶ Infact it does clarify that the king must have a clear perception about the content from the beginning only. The rest of the portion are meant to be commented by the ministers, experts or state representatives.⁷ A composite Note Sheet is useful for the ultimate decision. These comments and noting must follow the hierarchy (responsive) of the positions whereas the minister's noting comes at the end, but just before the king's.⁸ Thus *Shukra* not only theorizes but also presents the practicality of the Note Sheet.⁹ It was mandatory for all stake holders like chief ministers, ministers, president, chief representatives, prince¹⁰ or the king to make the noting so that a king could fulfill due responsibility with appropriate consideration.¹¹ This makes each one responsible in their capacity while taking the decision in governance.¹²

The second stage the Note Sheet reaches to the status¹³ where except the king or the prince all others have studied the matter well.¹⁴ This saves delay in taking important decisions.¹⁵ In the third stage once the Note Sheet is ready the outward is as important for implementation.^{[16] [17]} *Shukra* defines twenty types of letters where he mention clearly,¹⁸ “without the order of the ruler no officer should carry out any duty at the same time king mustn’t order any job to anyone without giving in writing”.¹⁹ *Shukra* believe that written order is of supreme nature and those who don’t follow the tradition might dilute the liberty or the duty.^{[20][21]} This order is important because the king is not always an individual but it also represent a system.²² Any sealed or Note Sheet has to pass through different department governance with respective noting. Hence it automatically stands endorsed by the king law, people and *dharma*.²³ This system also reflects the transparency of the governance.²⁴

Shukra makes special mention about those orders which had the king’s seal. Any notification without seal would stand null and void in any governance.²⁵ In today’s terminology we may say that the item is not gazetted. Hence the supreme nature of order always bears king’s seal.

Shukra not only categorizes work but also defines time in appropriation. These are divided into daily, monthly, annually and multi-annually activities. He also insists on keeping the office copy in order.²⁶

Shukra integrates godly attitude into governance and divides the governance into two types:

1. Note Sheet bearing information
2. Note Sheet bearing accountancy

This notifies that newspaper sought of writing had already been in practice at that time.²⁷ Out of these two categories the present paper shall deliberate on the first type of Note Sheet bearing information which are of twenty types. They are as follows:

1. **Jaypatra:** It is a document that contains the judgement of a case or suit with all its details and arguments from both the sides.²⁸ In contemporary India this is named

as decree. This is defined in the Code Of Civil Procedure, 1908 Article 2(2).^{28A}

2. **Agyapatra:** It is a document related with the assignment of duties and functions to the tributary chiefs, officers and governors of districts.²⁹ (In English it is known as charter)
3. **Pragyapanapatra:** It is a notification by which functions are accredited to priests, sacrificers, worshippers, acharyas and other respected people are informed through the king of the rites that they have to perform.³⁰
4. **Shasanapatra:** Shasanapatra is the document signed by the king with the seal which contains regulations and orders for the subjects wherein he orders his subjects to listen to all his words and perform their duties as laid down by him.³¹ (In today's time span it is known as Government Order or G.O.)
5. **Prasadalikhitpatra:** This is a document given by the king to honour or confer land to those in the service of the state in delighting the king with their work.³² (Even today this method is effect. For amazing bravery, courage, remarkable scholarship, achievement in sports this type of letters are issued.) Today in India for bravery and courage the government gives *Paramveer Chakra*, for achievements in sports gives *Arjun Puruskar* and for scholarship gives *Padma Shri, Padma Vibhushan* etc. to the deserved Indians.^{32A}
6. **Bhogpatra:** The document which says that the person is permitted to use (giving right to use) is called *Bhogpatra*.³³ In contemporary India it is known as leasing. This is defined in Bare Acts in India - statutes and laws - Transfer of Property Act 1882 - Section 105.^{33A}
7. **Karadikrutpatra:** The document which is used for the collection of revenue (tax) is called *Karadikrutpatra*.³⁴ In present India this document is prevalent in all the states' land revenue code.
8. **Upayanikrutpatra:** Those documents which announces the giving of property as gifts is called

Upayanikrutpatra.³⁵ Presently in India this is defined under Transfer of Property Act, 1882 Article 122.

9. ***Purushavadhikpatra***: It is a document which declares that a particular property is used by more than one person.³⁶ Currently this is written under Indian Trusts Act 1882.^{36A}
10. ***Kalavadhikpatra***: Any agreement of rights or work has 'time' or time limit specified in it then that document is known as *Kalavadhikpatra*.³⁷ In present time it is said as the power of attorney / authority document.^{37A}
11. ***Vibhaagpatra***: The document which reveals of the distribution of the goods / property between the brothers with their willingness is called *Vibhaagpatra* / indulgence article.³⁸ In recent times it comes under the umbrella of family partitions and related to this there is no such process prevailing in India. It is more dependent on mutual understanding.^{38A}
12. ***Dharmapatra***: Any house or land that is given and declared publically then that letter is known as *Dharmapatra*.³⁹ In contemporary period this is described under Indian Trusts Act 1882, Public Trusts.^{39A}
13. ***Krayapatra***: This document says of the transfer of ownership in exchange for a price paid.⁴⁰ This is described as Transfer of property act 1882, Article 54, in today's time span.^{40A}
14. ***Saadilekhpatra***: By allotting a pledge of the moveable or immovable property the documents framed with a contract is called *Saadilekhpatra*.⁴¹ This is written as Transfer of property act 1882, Article 58, for immovable property.^{41A} Under the Transfer of property act 1872, Article 172, this was defined for movable property for mortgage.
15. ***Samvitlekhyapatra***: The document which reflects the cooperation of rural people and the citizens of the urban for better administration is called *Samvitlekhyapatra* (MoU).⁴² (Today the public private partnership is the modern form of *Samvitlekhyapatra*).

16. **Roonpatra:** When a document is written by a knowledgeable person with the condition to return the amount of loan with the interest in the presence of the witness is known as *roonpatra*.⁴³ In recent times this is defined in Section 4 in The Negotiable Instruments Act, 1881 as “Promissory note”.^{43A}
17. **Shudhipatra:** On disapproval of the exercised indictment and after its atonement, the letter that contains the signature of the witness is called *Shudhipatra*.⁴⁴
18. **Samayiklekhpatra:** Few of businessmen invest their capital in partnership for business, needs a document which is called *Samayiklekhpatra*.⁴⁵ (The process of shareholding is defined in today’s time) This is defined under The Indian Partnership Act, 1932 Section 4.
19. **Sammitsangyakpatra:** When an unreleased decision taken by elegant citizens, officers of department, ministers and even priests is accepted by the litigants on paper then that document is known as *Sammitsangyakpatra*.⁴⁶ In present time this is defined in Official Secrets Act 1923.^{46A}
20. **Khsempatra:** The letter which contains all the related news details has its initiative with the auspicious key words followed by the questionnaire of decisive, with clear and good handwritings and signature
21. **Bhaashapatra:** Including all the features of the above letters when a writer defines his/her mental agony in his/her language is called *Bhaashapatra / Abhiyogpatra / Vedanarthakpatra*.⁴⁸

Thus after a detailed study of certain *slokas* of *ShukraNiti* it can be concluded that *Shukra Nitisara* should be termed as the best treatise written on good governance in detail. Infact many of the modern writings on good governance are reflecting more or less the same nature of smart governance. A pre-independence study of British system of governance also makes it clear that *ShukraNiti* has impacted the rules of governance for British. The comparative study done in this paper has taken mainly 1871, 1882 and 1923 rules of governance. Hence it substantiates the understanding that

British had already read and understood and implemented many formula of good governance from *Shukra Nitisara*.⁴⁹

Sir William Jones who joined Supreme Court of Calcutta in 1783 as Chief Justice of British India Company and stayed in India for about ten years had not only translated but also studied Sanskrit scriptures of India. In 1784 he established the Royal Asiatic Society of Bengal to regulate the translation from Sanskrit. He appointed Warren Hastings as President and himself as Vice-President of the society. He considered *Manusmriti* as an unparalleled treatise for Hindus and himself translated it into English with the title "Institution of Hindu Law". We assume that good governance is primarily a Western concept accepted by India and many colonized countries but a systematic study of the development of European thought makes it astoundingly clear that the European thought was gradually improved upon by the continuous translation of Sanskrit scriptures into European languages. Will Durant claims in his book 'Case of India' (1935) reprint 2011 that India is our mother in many dimensions.⁵⁰The infatuation to English has kept us apart from our own rich heritage of knowledge and today we stride to make our mark through the West. The present attempt is to overrule such assumptions.

End Notes

सन्दर्भ—

1. शुक्रनीति सार— डॉ. जगदीश चंद्र मिश्र का भाष्य, चौखम्बा प्रकाशन, वाराणसी, वर्ष—2009, पृष्ठ—10
2. महाभारत
3. शुक्रनीति, तद्वैव, पृष्ठ—12
4. दशावतारों का उल्लेख संस्कृत साहित्य में है और उनमें से कई अवतारों के अवतरित होने का कारण जनसामान्य का कल्याण ही है।
4. ई—वायुनंदन तथा डॉली मैथ्यु द्वारा संपादित, गुड गवर्नेन्स इनिशिएटिव्स इन इण्डिया : प्रेन्टिस हाल ऑफ इण्डिया प्राइवेट लिमिटेड नई दिल्ली, 2003, पृष्ठ—6

5. शुक्रनीति 2/360
6. तदैव- 2/361
7. तदैव- 2/361
8. तदैव- 2/362
9. तदैव- 2/363
10. वाल्मीकि रामायण, गीताप्रेस गोरखपुर, 1/7/3
11. शुक्रनीति- 2/364
12. कौटिल्यीय अर्थशास्त्र
13. शुक्रनीति 2/315
14. तदैव
15. तदैव-2/366
16. तदैव 2/367
17. तदैव 2/368
18. तदैव 2/369
19. तदैव 2/290
20. तदैव 2/291
21. तदैव 2/292
22. तदैव 2/293
23. तदैव 2/293
24. शुक्रनीति-2/294-95
25. तदैव-2/296
26. तदैव-2/297
27. तदैव-2/298
28. तदैव-2/299
- 28^A. धारा 2 (2) सिविल प्रक्रिया संहिता, 1908
29. तदैव-2/300
30. तदैव-2/301
31. तदैव-2/302
32. तदैव-2/303
- 32^A. अनुच्छेद 18, भारत का संविधान
- 33^ण. तदैव-2/304
- 33^A. धारा 105, संपत्ति अंतरण अधिनियम, 1882
34. तदैव
35. तदैव
- 35^A. धारा 122, संपत्ति अंतरण अधिनियम, 1882
36. तदैव

- 36^A. भारतीय न्यास अधिनियम 1882
 37. तदैव
 37^A. मुख्तारनामा अधिनियम, 1882
 38. तदैव-2/305
 38^A. त्रिपाठी, जी.पी. संपत्ति अंतरण अधिनियम, 1882
 39. तदैव-2/306
 39^A. भारतीय न्यास अधिनियम, 1882
 40. तदैव-2/307
 40^A. धारा 54, संपत्ति अंतरण अधिनियम, 1882
 41. तदैव-2/308
 41^A. धारा 58, संपत्ति अंतरण अधिनियम, 1882
 41^A. धारा 172, भारतीय संविदा अधिनियम 1872
 43^A. तदैव-2/310
 43^A. धारा 4, भारतीय परक्राम्य लेख अधिनियम 1881
 44. तदैव-2/311
 45. तदैव-2/312
 45^A. धारा 4, भारतीय भागीदारी अधिनियम 1932
 46^A. तदैव-2/313
 46^A. शासकीय गुप्त बात अधिनियम 1923
 4. तदैव-2/314
 48. तदैव-2/315
 49. ए.एल.बाशम, अद्भुत भारत, शिवलाल अग्रवाल एण्ड कंपनी, आगरा, पृष्ठ-4-5।
 50. विल ड्यूरेण्ट, 'केस फॉर इण्डिया' स्ट्राण्ड बुक स्टॉल, मुंबई, 2011, पृष्ठ-3

Dr. Pawan Kumar Sharma, is the Head of the Department of Political Science and Dean of Social Sciences in Atal Bihari Vajpayee Hindi Vishwavidyalaya, Bhopal. His area of specialization is ancient Indian political thoughts. E-mail: pawan_sharma1967@yahoo.co.in

Primary Role of Bhakti in Indian Politics in Fight for Freedom

Sanjeev Kumar Sharma

Rammohan not only attempted to reform Hinduism but also laid the basis of political thought and liberal movement in India. History as a triumph of memory over the corrupting influence of time was never a part of Hindu outlook, and as a result political thinking of invasion and political theories failed to develop amongst them. The Hindu intellect longed for intuitive insight, not for empirical fact.

The next Brahma leader, Keshab Chandra Sen, conceived the great idea of uniting the Indians under the banner of one faith, and successfully toured India and established centers of Brahma faith, which actually made the task of Surendra Nath Bannerjee easier, when he toured India for popularizing the Congress. It was no longer unusual for a Bengali to address a gathering in the Punjab or Maharashtra, (Incidentally, Keshab has suggested to Dayananda to use Hindi as his medium of preaching.) But he was loyal to the British, and steadfastly refused to have anything to do with even the moderate politics of those days. However, even Keshab was constrained to declare: "Europeans and natives are both the children of God, and the ties of brotherhood should bind them

together. Extend, to us, O ye, Europeans in India, the right hand of fellowship, to which we are fairly entitled, If, however, our Christian friends persist in traducing our nationality and national character, and in distrusting and hating Orientalism, let me assure them that I do not in the least feel dishonoured by such imputations. On the contrary, I rejoice yea, I am proud, that I am an Asiatic. And was not Jesus Christ an Asiatic?" "(Deafening applause.)"¹

This was the voice of injured national pride speaking through Keshab, for he had expected a pap-preachment between the Hindus and Christians, with the fond hope that Indian *bhaktas* of Christ would be treated as equals by the Englishmen. But the Brahmas were dis-appointed and from Shivrath Shastri onwards a strong current of nationalism is discernible among them. This is most evident in Rabindranath, who inherited the anti-British attitude of his father and emotional attachment to Hinduism were the expression of his strong national sentiments and declaration of his felt dignity as an Indian. A more precise and bolder stand was taken by his colleague and follower, Rajnarain Bose, who in a sense can be called the father of nationalism in Bengal. His grandson was Sri Aurobindo.

But the man who, amongst the religious reformers, took an attitude of aggressive nationalism was Swami Dayananda. He was an uncompromising Hindu and rejected all foreign ideas as mere excretions. But this apparent reactionary nature of his movement provided a strong basis of nationalism,² and since his days the Arya Samaj has played its role in India's national struggle.

It is more difficult to assess the importance of Swami Vivekananda's role in Indian politics. Some of his speeches and writings addressed to his countrymen passionately describe the poor condition of India and the supreme need to raise her to her predestined glory. These speeches and writings had tremendous influence on the youth, particularly in Bengal, and the revolutionaries derived inspiration from his works, and he did influence the nationalist movement. His great performance at Chicago and subsequent career in the U.S.A. and Europe made the Hindus proudly conscious of

the value of their faith in the modern world. Vivekananda's teachings in a sense, therefore, Vivekananda may be said to have brought about Hindu revival, but his main emphasis was on action (*karma*), not on *bhakti*.

In social spheres, the Moderates desired reform on Western lines and relied on the Government to pass the necessary legislations. It is difficult to say how far Rammohan would have approved this attitude, but his successors, namely, Iswar Chandra Vidyasagar and Keshab, induced the Government to enforce social reforms, and since then the majority of the educated Indians came to think it quite natural, that the Government should pass such laws for eradicating social evils for which there were persistent public demands. And there were, many evils in Hindu society, the eradication of which, the Moderates believed, was a pre-requisite for political advancement.

The method of social reform served its purpose, at least to a great extent, and under the circumstances appeared to be the only rational and-logical method. But soon opinions came to be heard which would refuse an alien Government the right to interfere in Hindu society. The necessity of social reform was not disputed, but the idea steadily developed by Tilak, Aurobindo and all the "assertive" leaders was that independence must come first.

In this context, Tilak's attitude to the Age of Consent Bill is particularly relevant. Tilak's opposition to the Bill was on several counts, one of which was its impracticability and the other with its imposition by an alien Government. It is true that Tilak quoted the Sanskrit scriptures to prove some of his points, but so did also Sir R. G. Bhandarkar, one of the chief protagonists of the Bill, and Tilak was supported by Sir Ramesh, Chandra Mitra, W. C. Bonnerjea, Sir T. Madhavrao, Surendra Nath Bannerji and Chimanlal Setalvad, who were opposed to Government legislation to change traditional customs.³

The controversy on the Age of Consent Bill brought religion on the periphery of politics and Tilak effected a collaboration between the two by introducing the Ganapati festival. For this and the undoubted religious bias of his

private life, Tilak is sometimes said to have introduced Hindu religious revivalist movement in politics. This charge, however, appears to be one of those half-truths which clings to a picturesque personality who thrived on controversy.

There is no doubt that Tilak was a religious man, but so were many of his contemporaries. The real point of difference between Tilak and his political opponents was his 'Assertiveness' that is fixing the goal of Indian politics to driving the British out of the country. Tilak seems to have understood that in this task the support of the masses would be necessary, and a corollary to this was the further postulate that nothing would rouse the Indian masses unless there was a religious or even pseudo-religious call. He made this point clear at a private conference of some Hindu nationalists and Muslim pan-Islamists. "Tilak spoke on the desirability of widespread agitation being carried on among the masses, and pointed out that the agitation would not succeed unless it was mixed up with religion. The outcome of the conference were two new movements; one was the revival of the *Kirtan* among the Hindu; the other was the Anjuman-i-Khuddam-i-Kaba. At the gatherings of these two, political songs were to be sung with the religious. It was as stressed at the meeting that what appealed to the masses most was a movement ostensibly religious and spiritual."⁴ It was due to this desire to enlist mass support in the cause of the nationalist movement that he advocated, four months before his death, that anyone who spent his life in Indian freedom struggle must be treated as a Brahmana to whatever caste he might have been born.⁵

Tilak's philosophy of life is to be found in the *Gitarahasya*, his masterly introduction to the *Gita*; indeed the *Gitarahasya* and Tilak's commentary on the *Gita* is a prologue to modern India, There certain cherished concepts held for more than a thousand years have been revised, so that the *Gita* might still maintain its position as the Lord's revelation, yet help the devotees to meet the challenge of an alien civilization.

It is necessary to recall here that Sankara not only preached monism, but also the view that in order to attain ultimate release from the chain of births and deaths, one

should attain knowledge, for which one has to renounce the world and become a sannyasin. Now all the later Acharyas, like Ramanuja, Nimbarka, Madhva, Vallabha and Chaitanya differed from Sankara on monism, but in practice accepted doctrine of renunciation. And it was on this point that Tilak differed with all of them. He accepted Sankara's monism as the only satisfactory doctrine to explain the apparently contradictory statements of the Upanishads, but rejected Sankara's doctrine of renunciation not dogmatically, but as being opposed to the real teachings of the *Gita*. Anyone who has read the great Acharya's commentary will realize the amount of moral and intellectual courage necessary to undertake the task of proving him wrong on a point on which all his great adversaries had tacitly supported him.

Tilak wanted his countrymen to become intensely active, but such activity should neither be that of slaves nor merely imitative, but based on knowledge. He had to base his doctrine on the bed-rock of Hinduism the *Gita*, for that was the sure way of appealing to the Hindus; people might differ from him but would not reject his views without proper consideration. This has left him open to the charge of being a Hindu revivalist and obscurantist. As to the first, there is no doubt that the Hindus in those days stood greatly in need of being revived, and many other eminent Indians had been attempting to do the same since the days of Rammohan. As for the charge of his being an obscurantist it can be brought only by those who have no understanding of traditional Indian culture, His ideals were Ganesa, the God of wisdom, destroyer of obstacles, and the bestower of desired ends (*siddhi*), and Shivaji, the man of action; and he wanted to inculcate in his countrymen the combined virtues of his idols.

According to Tilak, *bitakti-marga*, though an important element of the *Gita*, is subordinate to *jnana* and *Karma* which have been described as the only two *nishthas* (*Gita*, III.3).⁶

We need not go into the subtlety of the points raised by his interpretation, but he seems to have been correct in assumption that the pre-Sankara commentaries of the *Gita* preached the doctrine of *jnana-karma-samuchchya*. This was

proved when the Kashmir recension of the *Gita* was published in 1930.

It was Aurobindo who introduced *bhakti* that is a mystic faith dissociated from rationalism, into politics. Like a meteor he shot across the firmament of Indian politics for only five years (1905-10), but within these few years left an indelible stamp on Indian politics.

“Those who have freed nations,” Aurobindo wrote in 1908, “have first passed through the agony of utter renunciation before their efforts were crowned with success, and those who aspire to free India will first have to pay the price which the Mother demands...Regeneration is literally rebirth, and rebirth comes not by the intellect, not by the fullness of the purse, not by policy, not by change of machinery, but by getting a new heart, by throwing away all into the fire of sacrifice and being reborn in the Mother.”⁷

This is pure *bhakti*; Aurobindo's attempt was to open the floodgate of emotion and inundate the country with nationalistic faith and fervour, as visualized by Bankim in his *Anandamath* and the *Vande-mataram* song. This song, being written in Sanskrit, conceals the obvious anti-religious tenor of its theme, namely, to substitute the country in the place of the deity, unheard of in the Bramanical literature. *Prithvi* was worshipped by the Vedic Aryans, but Bankim's Mother bears no relation to the Vedic *Prithvi*. He was born in a country surcharged with *bhakti* and *sakti* worship which dominated his political thinking. Possibly he felt that the salvation of his country needs a resurgence of *sakti* through a political *bhakti* movement, He was writing a novel, so its secondary political Implications, namely, its Hindu bias, would not appear to him objectionable in the context in which he wrote it, but it must have been apparent to Aurobindo. But it does not seem to have disturbed him in the least. He wrote in the *Bande Mataram*: “What is nationalism? Nationalism is not a mere political programme; nationalism is a religion that has come from God; Nationalism is a creed Which you shall have to live...If you are going to be a nationalist, if you are going to assent to this religion of nationalism, you must do it in the religious spirit. You must remember that you are the

instruments of God.”⁸ In an article intended for the *BandeMataram*, Aurobindo defined his political *bhakti*: “Love has a place in politics but it is the love of one’s country, for one’s countrymen, for the glory, greatness and happiness or the race, the divine ananda of self-immolation for one’s fellows, the ecstasy of relieving their sufferings, the Joy of seeing one’s blood flow for country and freedom, the bliss of union in death with the fathers of the race. ... The pride in our past, the pain of our present, the passion for the future is its trunk and branches. Self sacrifice and self forgetfulness, great service, high endurance for the country are its fruit. And the self which keeps it alive is the realization of the Motherhood of God in the country, the vision of the Mother, the perpetual contemplation, adoration and service of the Mother.”⁹

If ‘Krishna’ or ‘Kali’ is substituted for ‘race’ and ‘country’, the passage can probably pass muster as a free English rendering of a *bhakti* hymn. The justification for this attitude, apart from Aurobindo’s spiritual nature, is to be found in his statement: “All great movements in India have begun with a new spiritual thought and usually a new religious activity.”¹⁰ This is undoubtedly correct so far as religious movements are concerned, but it is difficult to find from Indian history, political activities which began with a new spiritual thought, unless one concedes that the Vijayanagara empire founded by Harihara and Bukka was the result of Vidyaranya’s neo-Vedantic movement, or that Shivaji’s activities were inspired by Ramadasa. Whatever may be the validity of such claims, it does not appear that Aurobindo was anxious to prove the soundness of his theory on an empirical basis but seems to have taken his Stand on intuitive realization. And this was exactly the type of appeal which the Hindus, devoid of historical sense, could appreciate. Tilak’s Ganapati and Shivaji festivals were confined to Maharashtra though temporarily it found an echo in distant Bengal; his *Gitarahasya* had a wider appeal, but to Aurobindo’s call the Hindus responded from all over India, *Ananya-bhakti*, or unswerving devotion henceforth became

the basis of nationalism: not patriotism based on a pride in the past history of this ancient land.

Thus to politicians today *Asoka* represents India. For-gotten are the services of Chandragupta Maurya who drove out the Greeks from Indian soil, of Skandagupta who re-pelled the Huna Invasion, of Harihara and Bukka, of Shivaji, and those who fought to preserve their independence, Maharana Pratap, Maharana Rajasimha, Durgadas Rathor, Santaji Ghorpare or Dhana Singh Jadav.

This was of course not contemplated by Aurobindo, but the Hindus in general, being what they were, preferred a spiritual basis for national struggle to a historical one, though pride in a glorious past was never quite absent from their minds, but this too was based partly upon reading of history, and partly on intuition.

Tilak had brought into existence the Extremist Party in Indian politics and tried to provide a philosophy for them based on rationalism, for basically Tilak was a realist. But Aurobindo was an idealist, and it was his idealism which gripped the imagination of the Extremist Party. In their nationalistic fervour they ignored the difficulties that lay in their way if they really had to match their strength against the might of the British. Their justification would be that politics might be a game of achieving the possible, but sometimes the impossible has to be attempted in order that the possible may be attained. And so the revolutionaries began to organize themselves.

It is difficult to assess the value of the revolutionary movement in our struggle for Independence. However, the example of a young man cheerfully mounting the gallows had an overpowering effect on the sentiments of his countrymen. Their reaction to the example was an yearning to do something positive, but the Extremists had no means to harness this potential mass upsurge, nor was it included in their programme. For that another leader was to appear. He was Gandhiji.

It is interesting to recall here Aurobindo's 'last political will and testament,' published in the *Karmayogin* of July 31, 1909 under the title, *An open letter to my countrymen*. In this

letter Aurobindo prophesied: "All great movements wait for their God-sent leader; the willing channel of His force, and only when he comes move forward triumphantly to their fulfillment. The men who have led hitherto have been strong men of high gifts and commanding genius, great enough to be the protagonists of any other movement, but even they were not sufficient to fulfil one which is the chief current of a world-wide revolution. Therefore the Nationalist Party, the custodians of the future, must wait for the man who is to come..."

It may be doubted whether Aurobindo had envisaged Gandhiji, but it is clear that he felt that a new leader was needed. The reason may be that though Tilak and Aurobind shared in common an aversion to Moderate Party politics, they differed in their basic approach to the political problems; Tilak being a realist, and Aurobindo an idealist. Gandhiji was both. He accomplished what Tilak had attempted: a mass uprising; and what Aurobindo had envisaged: imposing nationalism as the religion of contemporary India. It is with the latter aspect that we are concerned here.

Gandhiji was born in a devout Vaishnava family and the form of religion with which he was familiar was pure *bhakti-vada*, which demands complete obedience to the *guru* (preceptor). This is quite different from the leadership on the *fuehrer* principle and Gandhiji was quite conscious of it. He neither envisaged nor treated his vast horde of followers as an impersonal conglomeration of human beings meaningful only collectively in a mass; to him each of them had significance as an individual. But he expected each and all of them to obey his command, appropriately called 'Inner voice'.

It is remarkable that a man who had on him all the marks of true humility was never successful in any major political negotiation. This can be explained if historical precedence is any guide for posterity, A political leader can compromise, for compromise is an art which a politician has to master before he can become a leader. A religious leader, however, never compromises, which is one of the main reasons that it is almost impossible to put an end to religious feuds.

When Gandhiji claimed that he represented both the Hindus and the Muslims he genuinely believed it; for, to him, it was a fact. His religion was nationalism, as he understood it, in the ultimate analysis service to humanity, particularly Indians.

Memory is the co-ordination of past experiences and awakening on the plane of consciousness. The bhakti movement through Gandhiji's powerful agency acted mysteriously on the profound philosophic bent, and religious feeling of the Hindus, but failed to convince those who had left the fold of Hinduism. To the Hindus Gandhiji was the centre of gravity, the unifying agent, the true Indian, but to Muslims, Just a Hindu leader.

Incidentally, his non-cooperation movement, which involved the boycott of all the British institutions in India, and his attempt to replace English with Hindi, reminds us of the following verse from the Brihadharnna-purana (III, 20.15):

*Samsargo yavanaschaiva bhasha cha yavana tatha
Suratulyam dvayam proktam yavanannam tato' dhikam*

(Association with the yavanas, and the use of their language are (as bad as drinking) wine, (while) *yavana's* food (i.e. food earned by serving a *Yavana* or cooked by a yavana is even worse.) Yavana in this verse means a Muslim, but if interpreted as British, the verse would yield the central idea of non-cooperation, The Hindus were familiar with this negative attitude, but not the Muslims.

One of the main reasons for the great popularity enjoyed by the bhakti movement was that it needed little or no education to be a bhakta. Gandhiji never made any secret of the fact that he "had never been able to make a fetish of literary training."¹¹ This mild rebuke may have been unpalatable to Tagore (to whom it was addressed) and other educated Indians, but ninety percent of the Indians being illiterate, this anti-intellectual bias was sure to earn for Gandhiji great popularity.

Gandhiji had worked amongst the labourers, particularly in Ahmedabad, but he seems to have an intuitive realization

of the fact that the peasants constitute the backbone of India's body politic; the visible symbol of her tenacious will to survive. And the peasant too, whether at Champaran, Bardoll or Noukhali, Hindu or Muslim immediately took him to heart. Had he not put on the join cloth of the Indian peasants? And the fact of Gandhiji's British education would not be known to them, for they could understand nothing of his Impeccable English. They came to have his *darsana*, even at night when the train carrying the sleeping Mahatma passed by, for a glimpse of the holy man or even his surroundings takes a bhakta upwards, however little, towards a purer region of bliss.

Unfortunately what Gandhiji lacked was Tilak's scholarship and Aurobindo's detachment, Like Tilak, Gandhiji wanted to base his doctrine on the authority of the Gita, and here he discovered that the Gita's main message was *anasakti* (non-attachment) which implied non-violence. All, except Gandhiji's faithfuls, agreed that in trying to prove his thesis, he was twisting the meanings of certain verses, but Gandhiji remained unperturbed. Actually, there was a disarming naivete about his attitude towards the *Gita* (and systematic philosophy in general) that silenced many of his would-be critics but not all. However, to his bhaktas, his judgment was infallible, and the *Gita* became the Bible of non-violence, because Gandhiji had said so.

A fatal flaw in Gandhiji's experience was that he had never served as an apprentice. Almost from the day he landed in South Africa he became the acknowledged leader of the Indians there. This was due to his personality, and also because of the common characteristic of all leaders, the will to lead. His success was phenomenal, but except for a few English friends, he was surrounded by Indian businessmen, most of whom were gross materialists, Once Gandhiji's moral superiority was established, it did not need any intellectual effort on his part to convince these people, His relation to these People was more like that of a *guru* and his *sisyas*, than that of a political leader and his party. And the pontifical attitude, which Gandhiji developed in his early youth, remained with him all his life, and always, served as an added

attraction to similar people in India the big and small businessmen, peasants and other uneducated persons who have always depended on their guru for salvation. In return they were prepared to offer some sacrifice: the poor went to the jail, and the rich contributed to his “funds”.

Gandhiji has described Gokhale as his political *guru*, and undoubtedly to begin with he was influenced by the latter's approach to politics, But can there be a greater contrast than between Gandhiji, who never thought of joining a legislature and Gokhale, the great parliamentarian? This was not only because he disdained to join a subordinate legislature; even when the Constituent Assembly was preparing the constitution of India, Gandhiji hardly took any notice of its proceedings.

The *bhakti-marga* has a dark side. People gather and chant the Lord's name together for some time and feel spiritually elated.; but such mental state is seldom permanent and often there is a degrading reaction. For this reason Swami Vivekananda insisted on *jnana-misra-bhakti*, that is *bhakti* based on knowledge, unfortunately, like the previous *bhakti* movements, Gandhiji's political *bhakti* movement was not based on rational examination of its fundamental Premises, nor by its very nature was it possible for him to develop the Congress into well-disciplined political party. It was meant to absorb all in its benign embrace. The results could have been foreseen even in Gandhiji's lifetime, but once his personality was removed nothing could prevent the steep decline.

Perhaps this has a moral. The Vedantins envisage three levels of reality; the, *vyavaharika* (the waking state everyday reality), the *Pratibhashika* (dream reality) and the *Paramarthika* (the ultimate reality) and each of these is valid in its-own sphere. The Values of ultimate reality cannot be valid for politics which is concerned with everyday life. This does not mean that ethics and morality do not determine political attitudes, Indeed ethics and morality are a part of *vyavaharika* life for in the ultimate reality of Vedanta there is no scope for ethics or morality. That is why Indian religion sometimes seems to be non-ethical and amoral. To build a

political structure on such a basis is bound to be disastrous in the long run; the leader should take into account the realities of every-day life and act accordingly. But this the Moderates did and failed to rouse the masses. Possibly Gandhiji and his doctrine was historical necessity to rouse the Indian masses from their slumber of centuries. They could be awakened by a familiar call and a familiar person, and Gandhiji like an instrument of destiny performed the function of arousing his countrymen and instill in their minds a sense of patriotism with the same value as religion itself.

End Notes

1. Jesus Christ: Europe & Asia, 'Kesab Chander Sea's Lectures to India, pp. 21-22.
2. The only thing about the British that Dayananda admired was their patriotism. See *Sources of Indian Tradition*, p. 034-35.
3. For details of this controversy see Ram Gopal *Lokamanya Tilak*, pp. 60-66; D.V. Tahmankar, *Lokamanya Tilak*, 45-50
4. Ram Gopal, op. cit., 393
5. *Kesari*, March 16, 1920, quoted by P. V. Kano, *History of Dharmasastra V*, Part-2, pp.1635-636. f.n. 2619.
6. Tiak supports his contention by elaborate arguments and copious quotatins from scriptures. Incidentally, I should like to point out that Tilak did not denounce the doctrine of renunciation but sought to prove that the Gita supports. his doctrine of jnana and karma. Ranade had denounced the doctrine of renunciation to which Vivekananda gave a smashing reply. Vivekananda: The Social Conference Address, Complete works of Swami Vivekananda, IV pp. 303-07.
7. Bande Mataram, Weekly edition, April 12, 1908; quoted by Karan Singh, *Prophet of Indian Nationalism*, p. 95.
8. Bande Mataram, weekly edition, April 12, 1908, quoted by Karan Singh, op. cit., p.74
9. Sri Aurobindo; Thu Doctrine of Amine Resistance, pp. 83-84
10. Sri Aurobindo: *the Renaissance in India*, p. 44.
11. See Gandhiji's reply to Tagore, Gandhi: Selected Writings (London, 1951), p. 111.

Sanjeev Kumar Sharma is a Professor in the Department of Political Science at CCS University, Meerut, India, and is presently the Honorary General Secretary and Treasurer of the Indian Political Science

Association (IPSA). He has served as Editor of The Indian Journal of Political Science, the quarterly journal of the IPSA, and is the Founding Editor of the Hindi journal of the IPSA, *Bhartiya Rajniti Vignana Shodh Patrika*. He is also the Chief Editor of *Bharatiya Manyaprad*, an international journal of Indian Studies, and has published more than fifty research papers, a large number of reviews, fifty-seven articles, ten books and one monograph. His main areas of interest are political sociology, ancient Indian polity and the Indian political system. A widely travelled academician, he has an excellent knowledge of Sanskrit. Email: sanjeevaji@gmail.com

Contextual Presence of English in India

Paavan Pandit

English is a West Germanic language that developed in England and South-Eastern Scotland during the Anglo-Saxon era. Because of the military, economic, scientific, political, and cultural influence of the United Kingdom from the 18th century, and of the United States since the mid-20th century, it has become the *lingua franca* in many parts of the world, and the most prominent language in international business and science.

Just a few centuries ago, just five to seven million people on one, relatively small island spoke English, and the language consisted of dialects spoken by monolinguals. Today there are more non-native than native users of English, and English has become the linguistic key used for opening borders: it is a global medium with local identities and messages. English has become a world language, which is more widely spoken and written than any other language, even Latin, has ever been. It can be said that English is indeed the first truly global language. English is nowadays the dominant or official language in over 60 countries.

The use of English in India is overwhelming. India stands third largest country after The United States of America and

The United Kingdom in the world for the usage of English. English has deeply penetrated into the societal, cultural, educational and political platforms of the country.

India is a multilingual country, to the span of 18 major languages and up to 1634 authentic and registered dialects. English is used by the native users and users have developed several new Englishes. The new varieties of Englishes have developed because of historical and social factors and in turn, it has affected, largely, the native English.

English in India is used by those whose native language is not English. English is considered a minority language and yet is one of the important languages in the political affairs of the country.

Before a couple of centuries, English was used by five to seven million people on an island with monolinguals using a few dialects of English. Today English is more used by non-native users than native users. English has become a world language, spoken by at least 1.5 Billion people (approximately). It is more widely spoken and written than any other language has ever been. It can indeed be said to be the first truly global language. English is, now a days, the most dominant or official language in over 60 countries.

India is the third largest English using country after The United States of America and The United Kingdom. English is used as one of the legal languages of India. The use of English language has become prominent and effective mode of communication in several cities, cultures and circles of the country.

With the wide spread of the usage of English in the country, it has developed several varieties of its own. These varieties have come into subsistence mainly because of the spoken English rather than the written English. The native language acts as a major pull over English because India has a substantial range of languages and dialects in geographical, social and professional circles.

The English language has penetrated deeply in the society, which has, in turn, resulted in several varieties of English. The development of these varieties of English is because of several historical and social factors.

The emergence of these new varieties of English has raised questions concerning the power of English and the standardization of English.

The Phases of English in India

According to Kachru, there have been three phases in the introduction of bilingualism in English in India. Christian missionaries initiated the first one of them, the missionary phase around 1614. As the pre preparation of the establishment of the East India Company in India, the British established the missionaries. This was the era, when British East India Company was making its initial voyages to broaden the trade prospects in the East. As such to establish trade in an alien country it was important to know the men in the country primarily. Thus, The East India Company sent Christian preachers and clergymen to Asia, especially in India to make Christianity a homely faith amongst the South Asians. These preachers introduced English to the Indians to introduce The Bible.

The second phase was the demand from the South Asian public in the eighteenth century. The anti-Hindi agitations were a series of agitations, which happened in the state of Tamil Nadu. The agitations involved several mass protests, riots, student and political movements in the state of Tamil Nadu. The post-Independence, anti-Hindi agitation in 1965 took a huge shape until the constitution of India was amended in 1967 to guarantee the indefinite use of Hindi and English as the official languages⁴. This effective ensured the current “virtual indefinite policy of bilingualism” of the Indian Republic.

The third phase of English being established as the second language in India had already begun in 1765 with the establishment of The East India Company and the firm establishment of their authorities. English was firmly established as the medium of instruction and administration. English opened several avenues for the Indians in terms of employment and influence. English, gradually became a wide spread tool of communication.

Apart from these phases identified by Kachru, there were several other reasons, which led to English becoming important for Indians. There were prominent spokespersons for English, mentioning two of them were Raja Rammohan Roy and Rajunath Hari Navalkar. Roy and Navalkar, among others, were persuading the officials of the East India Company to give instruction in English, rather than in Sanskrit or Arabic.

“In the same manner the Sanskrit system of education would be the best calculated to keep this country in darkness, if such had been the policy of the British legislature. But as the improvement of the native population is the object of the government, it will consequently promote a more liberal and enlightened system of instruction, embracing mathematics, natural philosophy, chemistry, anatomy, with other useful sciences, which may be accomplished with the sums proposed by employing a few gentlemen of talent and learning educated in Europe and providing a college furnished with necessary books, instruments, and other apparatus.”-

-Abstract from Raja Rammohan Roy’s letter to Lord Amherst

The English language became popular, because it opened paths to influence and employment. English, of the subject Indians, became gradually a widespread means of communication.

The British too had a special vision to empower English in India. To quote Charles Grant (Kachru)

“The Hindoos err, because they are ignorant and their errors have never fairly been laid before them. The communication of our light and knowledge to them would prove the best remedy for their disorders.”

In those years to follow English was established firmly as the medium of instruction and administration by the British Raj. The first universities were established in India in 1857. English became accepted as the language of the elite, of the administration, and of the pan-Indian press. English newspapers had an influential reading public. Indian literature in English was also developing.

The usage of English in India, after the establishment of East India Company and the forceful implementation of the language, extended fundamentally for two specific reasons. Because the British was the Raj (Government) in India and was a super power, the Kings who wished to be in the good books of the Raj and enjoy several benefits from the Raj, started learning English to communicate effectively with them. As several kings learnt English, their ministers too started learning English to be in the good books of the king and the chain became longer from ministers to administrators to property owners to *munims* (Indian Clergy) and so on.

Along with all the spread of knowledge, a feeling of being a slave to the British Raj had rooted itself amongst the Indians and a strong desire was seen amongst the Indians to be free from the Raj. It was the Indians who wanted to fight out the British and so they had to learn their language to communicate this. English was eventually used against Englishmen, their roles and intentions as it became the language of resurgence of nationalism and political awakening: the medium, ironically, was the alien language. Mohandas K. Gandhi, for instance, expressed his message of freedom to the British in English.

English serves two purposes. First, it provides a linguistic tool for the administrative cohesiveness of a country, and secondly, it serves as a language of wider communication. English functions in the Indian socio-cultural context to perform roles relevant and appropriate to the social, educational and administrative network of India English is used both in public and personal domains, but at the same time, it functions far more richly and effectively than any other foreign language would do.

English is not classified as one of the national languages of India. Although Hindi is the Official Language of India, a provision was made in the Constitution that English would be used in official work until 1965, after which it will be replaced by Hindi. Nevertheless, because of the opposition of the South Asians, towards the acceptance of Hindi, English is now recognized as an associate official language, with Hindi.

Fasold suggests that English lacks the symbolic power required to be chosen as the sole official language in India.

English plays a dominant role in the media; it has been used as a medium for interstate communication, the pan Indian press and broadcasting both before and since India's independence. The impact of English is not only continuing but also increasing.

The Anglicist group's views were expressed in the Minute of Macaulay, which is said to mark "the real beginnings of bilingualism in India". According to the document, which had been prepared for the governor general William Bentinck, after listening to the argument of the two sides, a class should be formed in India, a group of people who would act as interpreters between the British and Indians, "a class of persons, Indians in blood and colour, but English in taste, in opinion, in morals and in intellect". Macaulay's proposal was a success; and the following year Lord Bentinck expressed his full support for the minute, declaring that the funds "administered on Public Instruction should be henceforth employed in imparting to the native population a knowledge of English literature and science through the medium of the English language".

Lord Macaulay was a central figure in the language debate over which language(s) should be used as the medium of education in India. The Orientalists were in the favour of use of classical languages of Indian tradition, such as Sanskrit, Persian and Arabic, which were not spoken as native languages. The Anglicists, on the other hand, supported English. Neither of these groups wanted to suppress the local vernaculars, mother tongues of the people. Both the groups agreed that education would be conducted in the vernacular during the first years of education.

English in Independent India

English the expression of the elite, administration and news agencies

English was established firmly as the medium of instruction and administration by the British Raj (1765-1947). Indian education was ever greater anglicized as the English language became rooted in an alien linguistic, cultural,

administrative and educational setting. The first universities were established in India in 1857 (in Bombay (now Mumbai), Calcutta and Madras). English became accepted as the language of the elite, of the administration, and of the pan-Indian press. English newspapers had an influential reading public. Indian literature in English was also developing.

The usage of English in India, after the establishment of East India Company and the forceful implementation of the language, extended fundamentally for two specific reasons. Because the British was the Raj (Government) in India and was a super power, the Kings who wished to be in the good books of the Raj and enjoy several benefits from the Raj, started learning English to communicate effectively with them. As several kings learnt English, their ministers too started learning English to be in the good books of the king and the chain became longer from ministers to administrators to property owners to *munims* (Indian Clerk) and so on.

Along with all the spread of knowledge, a feeling of being a slave to the British Raj had rooted itself amongst the Indians and a strong desire was seen amongst the Indians to be free from the Raj. It was the Indians who wanted to fight out the British and so they had to learn their language to communicate this. English was eventually used against Englishmen, their roles and intentions as it became the language of resurgence of nationalism and political awakening: the medium, ironically, was the alien language. Mohandas K. Gandhi, for instance, expressed his message of freedom to the British in English.

English has been nativised. English in India has evolved characteristic features at the phonological, lexical, syntactic and even at discourse level. Initially these innovations were rejected by purists, but they are becoming increasingly accepted. English is not anymore treated as a foreign language; it is part of the cultural identity of India. English has now become inseparable from the culture identity. One would definitely find that even in the remotest villages there is a use of English.

In terms of numbers of English speakers, the Indian subcontinent ranks third in the world after the USA and the UK. An Estimated 4% of the Indian population use English; although the number seems small, out of the total population, this is a huge number and this users form a segment of the society, which controls domains of professional prestige.

In the present context, it seems that English serves two purposes. First, it provides a linguistic tool for the administrative cohesiveness of a country, which is largely divided in linguistic fibre, and secondly, it serves as a language of wider communication. English functions in the Indian socio-cultural context to perform roles relevant and appropriate to the social and administrative network of India. English is used both in public and personal domains, but at the same time it functions far more richly and effectively than any other foreign language would do.

English is used on both public and personal domains and its functions “extend far beyond those normally associated with an outside language, including the instrumental, the regulative, the interpersonal and the innovative, self-expressive function”

English has also made its significant place as the language of administration, press and education.

During the time of British Raj, however Indian English has established itself as an audibly distinct dialect with its own quirks and specific phrases. The form of English that Indians are taught in schools is essentially British English. Indian spellings typically follow British conventions; however, American conventions are now increasingly being used.

However, because of the growing influence of American culture in recent decades, American English has begun challenging traditional British English as the model for English in India. The proliferations of American programming, especially through television and movies and the increasing desire of Indians to attend colleges and universities in the United States, rather than in the United Kingdom, is leading to the spread of American English among Indian youth.

English, in the present context, is one of the languages, which an Indian, in general, would prefer as the secondary language after the mother tongue.

English is not classified as one of the national languages of India. Although Hindi is the Official Language of India, a provision was made in the Constitution that English would be used in official work until 1965, after which it will be replaced by Hindi. However, because of the opposition of the South Asians, towards the acceptance of Hindi, English is now recognized as an associate official language, with Hindi.

English plays a dominant role in the media; it has been used as a medium for interstate communication, the pan Indian press and broadcasting both before and since India's independence. The impact of English is not only continuing but also increasing.

In terms of numbers of English speakers, the Indian subcontinent ranks third in the world after the USA and the UK. An Estimated 4% of the Indian population use English; although the number seems small, out of the total population, this is a huge number and this users form a segment of the society, which controls domains of professional prestige.

English is used on both public and personal domains and its functions "extend far beyond those normally associated with an outside language, including the instrumental, the regulative, the interpersonal and the innovative, self-expressive function"

English has also made its significant place as the language of administration, press and education.

Indian English

As English came up to India by the British, it was adopted by the Indians who had around 1600 languages comprising 22 main languages and the rest comprise the dialects, not forgetting the increase of the usage of English in all domains.

This gave English a fresh treatment and it recuperated to Indian English. Indian English comprises several dialects spoken primarily in India. English is the co-official language

of India, with about 100 million speakers. With the exception of some families which communicate primarily in English as well as members of the relatively small.

During the time of British Raj, however Indian English has established itself as an audibly distinct dialect with its own quirks and specific phrases. The form of English that Indians are taught in schools is essentially British English. Indian spellings typically follow British conventions; however, American conventions are now increasingly being used.

However, because of the growing influence of American culture in recent decades, American English has begun challenging traditional British English as the model for English in India. The proliferations of American programming, especially through television and movies and the increasing desire of Indians to attend colleges and universities in the United States, rather than in the United Kingdom, is leading to the spread of American English among Indian youth.

English, in the present context, is one of the languages, which an Indian, in general, would prefer as the secondary language after the mother tongue.

English is not classified as one of the 22 national languages of India. Although Hindi is the Official Language of the Union, provision was made in the Constitution that English would be used in official work until 1965, after which Hindi would replace it. Because of the opposition of the Dravidian South Indians against Hindi, the Indian Government decided to further extend the role of English as an additional language with Hindi to be used for purposes of the Union and in Parliament. (See the provisions made in the Official Languages Act of 1963, as amended in 1967) English is now recognized as an associate official language, with Hindi the official language. It is recognized as the official language in four states (Manipur, Meghalaya, Nagaland, and Tripura) and in eight Union territories.

Various political and nationalistic pressures continue to push for the choice of Hindi as a national language. However, it is hard to remove English from its place as a language of wider communication, lingua franca, especially among the

educated elite, or to replace the regional languages in mass communication by Hindi.

English plays a dominant role in the media; it has been used as a medium for inter-state communication, the pan-Indian press and broadcasting both before and since India's independence.

The impact of English is not only continuing but also increasing.

The English press in India initiated serious journalism in the country. The number of English newspapers, journals and magazines is on the increase.

English is the state language of two states in eastern India, Meghalaya and Nagaland. It is the main medium of instruction at the postgraduate level, and it is taught as a second language at every stage of education in all states of India.

South Asian English has developed to a more distinctive level than in other countries where English is used as a second language (Crystal 1988: 258). English in India has evolved characteristic features at the phonological, lexical, syntactic and even at discourse level. Initially, these innovations were rejected by purists, but they are becoming increasingly accepted: English is not anymore treated as a foreign language; it is part of the cultural identity of India. These innovations have led to some problems related to pedagogical standards, national and international intelligibility and typology.

Entertainment industry, which would generally be termed as 'Entertainment and Media Industry', is one of the fastest emerging industries in India⁸. Hindi Cinema in India is informally termed as Bollywood. There has been a growing presence of Indian English in dialogue and songs as well. It is common to see films that feature dialogue with English words, also known as Hinglish, phrases, or even whole sentences.

English has now become inseparable from the lingua cultural identity. One would definitely find that even in the remotest villages there is a use of English. English in India operates far beyond the confines of the practical implications

only. This is to a great extent a function of the unifying role it plays as a neutral language of communication across a people of diverse mother tongues and as a result with Indian national consciousness and identity. Today Indian English performs a wide range of public and personal functions in a variety which is evolved its own phonological, syntactic, lexical and discourse features rather than continuing to defer to those of its British past.

Endnotes

- i. The West Germanic languages constitute the largest of the three traditional branches of the Germanic family of languages and include languages such as English, Dutch and Afrikaans, German, the Frisian languages, and Yiddish. The other two of these three traditional branches of the Germanic languages are the North and East Germanic languages.
- ii. Anglo-Saxon is a general term that refers to tribes of German origin who came to Britain, including Angles, Saxons, Frisians and Jues.
- iii. A common language used by speakers of different languages
- iv. Hinglish, a blending of the words "Hindi" and "English", means to combine both languages in one sentence. This is more commonly seen in urban and semi-urban centers of the Hindi-speaking states of India, but is slowly spreading into rural and remote areas of these states via television, mobile phones and word of mouth, slowly achieving vernacular status. Many speakers do not realize that they are incorporating English words into Hindi sentences or Hindi words into English sentences.

Works Cited

1. Kachru, Braj B., and Cecil L. Nelson: 1996, "World Englishes." *Sociolinguistics and Language Teaching*. Ed. Sandra McKay and Nancy H. Hornberger. Cambridge University Press, pp. 71-102.
2. <http://www.indiafolks.com/history-and-culture/how-many-languages-do-people-in-india-speak/comment-page-1/>. Accessed on 15/07/2009
3. http://www.indianetzone.com/37/religion_missionary_activities_british_india_british_india.htm. Accessed on 17/09/2009
4. http://en.wikipedia.org/wiki/Anti-Hindi_agitations_of_Tamil_Nadu. Accessed on 21/12/2009

5. Krishnaswamy, N. & Lalitha Krishnaswamy. 2006. *The Story of English in India*. New Delhi: Foundation Books Pvt. Ltd.
6. "Language in India: Strength for Today and Bright Hope for Tomorrow" "Lord Macaulay, The Man Who Started it All and His Minutes" M. S. Thirumalai, Ph. D. 19.2, 19.4
7. <http://www.languageinindia.com/april2003/macaulay.html#minute>. Accessed on 09/01/2010
8. Indian Entertainment and Media Industry, The; Unravelling the potential; FICCI; Price Water House Coopers. http://www.pwc.com/en_IN/in/assets/pdfs/ficci-pwc-indian-entertainment-and-media-industry.pdf. Accessed on 11/02/2010.

Dr. Paavan Pandit is Assistant Professor in English Department of JG College of Commerce, Gujarat University. He had his Ph.D on the topic of 'Contextual Dynamism in the Spoken English in the Ethnic Groups of India: A Study of Gujarat'. E-mail: paavan.pandit@gmail.com

Reconceptualizing of Domestic Violence in India: With Special Reference to Domestic Violence Against Men and Their Victimization by Law

Satyavan Kumar Naik

Introduction

Men do report and allege spousal violence in private, but they hardly report it in public. Violence against men by women is not a new phenomenon, and the author predicts that it will increase with changing power dynamics, economic independence, and control over economy and resources. This change in power dynamics will also affect relationships between men and women, where men are afraid of losing power and women are excited by their empowered position. In this context, situating “power” within men and women, husband-wife, and family is important in favor of the larger society. Because of a power imbalance, women have suffered for centuries. Does this gradual change in power will lead to harmonized society in favor of the larger society, state or take a reverse direction such as violence against men by women.

Women's position, power, and status are changing. They are empowered and aware of their rights. These factors along with education, changing values and norms, and gender role empower women in realizing that they are not inferior to men and even at places stronger and more powerful than men. They are better positioned to understand this perceived difference in power. Much has been researched and reported on violence against women but not on violence against men¹.

Violence: men and women

Domestic violence and abuse are human problems, not gender issues. The big lie blemished by the Domestic Violence industry for the many years is that it is husbands alone who are guilty of all violence and abuse in the family. There are a number of international studies which support the thesis that women are active contributors to domestic violence against their male partners.²

Human beings are violent and aggressive. Women are not an exception to it. Research in the field of domestic violence has shown that men and women act violently in relationships at about the same rate. Furthermore, men and women are equally likely to instigate violence against one another. The truth is surprisingly egalitarian: About half of all domestic violence occurs with both partners abusing each other. Definitely, power-relations, gender roles, norms, values, and socio-cultural environment affect and influence expression of these behaviors. For centuries, it has been depicted in various mythologies, literature, and forms of expressions that women are inferior and men are superior. So men are powerful, aggressive, and oppressors and women are on the receiving end as oppressed and silent sufferers of all forms of violence. These notions are mostly guided by gender roles and norms where women cannot be violent, aggressive, and oppressive because of their social positions. Power relations, gender roles, norms, and values are not static, and they change over time. It is widely assumed and believed that women are always the victims and men are always the perpetrators. There are many reasons behind this assumption that men are never victims. The idea that men could be victims of domestic abuse

and violence is so unthinkable that many men do not even attempt to report the violence. Acceptance of violence by women on men is generally considered as a threat to men folk, their superiority and masculinity.

Violence against Men by Women: Nature and Form

Many men have reported that when they come home, usually their wife starts grumbling, murmuring, and cursing. Many men reported that women withhold sex without reason, as generally men in India do not enjoy sex outside marriage. It was also reported by many men that sex is a bargaining tool for women. Many men reported that they are scared of their wives and their in-laws. Many men are threatened by their in-laws to act as their wives said. The study also shows that mostly women involved in violence against men are verbally abusive. They insult men, even insult their aged parents. Women find faults and harass through different ways. These faults are related to profession, attitude, day-to-day work, and sexual life, as not all men are capable of satisfying the needs of a wife after a certain age or have some physical problem. Mostly physical disability in the bedroom occurs because of sarcasm by the wife. This verbal abuse leads to mental torture. Generally, society considers that women cannot be verbally or mentally abusive or harass men. In some cases, it was also found and reported that when things go wrong or when husband is not following what his wife is demanding, her family and in-laws start to threaten to charge him with false cases such as anti-dowry (498a) or the Domestic Violence Act.

Why Violence against Males Is Not Reported

The word man is gender-biased, denoting power, embedded with masculine behavior, appearance, and control of emotion (it is generally believed that men have less emotions than women, although no scientific evidence is available). It is common belief and perception that separates male and female in terms of expression of their feelings. It can be a matter of shame for men to disclose their suffering in a men-dominated society, as it can be perceived as “feminine

behavior.” If a married man discloses his suffering to his friend or his family, he fears loneliness and has fear of loss of patriarchy and divorce from his wife or dominating behavior of his wife. It also has ill effects on his family and children and responsibility toward them. Because of this, men start living in distress and cannot disclose their feelings to anybody. Unavailability of a strong support system (counseling services, institutional support, help line, family support, etc.) is another factor.

Dynamics of Domestic Violence against Men

There is no systematic study or record on domestic violence against men in India. It is generally estimated that in 100 cases of domestic violence, approximately 40 cases involve violence against men. There are various reasons for under-reporting, but foremost among them are our social system and values attached to men, which stop them from sharing and reporting domestic violence and abuse. Even when men report domestic abuse and violence, most people do not believe them. When men try to narrate their problems, torture, struggle, and harassment within marriage and family, no one listens to them; instead, people laugh at them. Many men are ashamed of talking about and sharing that they are beaten by their wives. There are various studies on dynamics of violence against women, but there are limited studies on the issue of domestic violence and abuse against men. Domestic violence is a public health issue with far-reaching health consequences, such as mental illness and stress disorders, that need to be addressed. Domestic violence is perpetrated across all socioeconomic classes. Maximum study shows that a high proportion of husbands who experienced domestic violence were well educated and earning good money.

Men tolerate and stay in abusive and violent relationship for many reasons. Some of the reasons “why men tolerate domestic violence and abuse” are the belief and hope that things would get better, fear of losing social respect and position, protection, and love toward their children and family. Many abused men feel that they have to make their

marriages work. They are afraid that if things fall apart, they will be blamed. Many abused men also believe that it is their fault and feel that they deserve the treatment they receive. Another reason is increasing economic and other dependency on women.

Violence against men is not considered serious because of its different manifestation. In most cases of violence against men, women use more mental, verbal, and emotional violence³ and abuse and are involved less in physical violence. The impact of violence against men is less apparent and is less likely to come to the attention of others. A significant number of men are over sensitive to emotional and psychological abuse. In some cases, humiliating a man emotionally in front of others can be more devastating than physical abuse.

Legal Regulation Regarding Domestic Violence in India

The Indian Government has enacted legislation to provide women with a range of remedies and protections from domestic violence but that legislation does not include any provision for protection of men from domestic violence. In 1983, India's Parliament added Section 498A³, which allows women to file criminal complaints against their husbands and husbands' relatives for any "cruelty" suffered at their hands. In 2005, the Parliament passed the Protection of Women from Domestic Violence Act⁴, a wide-ranging law that protects women from various types of violence (physical, sexual, verbal, and economic) and imposes positive obligations on the state to protect women from violence.

Both Section 498A and the PWDVA⁵ have been criticized for encouraging false complaints that have led to the victimization of the most frequent perpetrators of domestic violence—the male partner and his female relatives. The PWDVA defines domestic violence broadly, and includes "insults" and "ridicule" under the definition of "verbal and emotional abuse," without defining those terms⁶. Opponents of the law claim that such vast definitions invite women to report mere domestic brabbles as domestic violence under the PWDVA⁷.

Negative Consequences of the Protection of Women against Domestic Violence Act

Victimization of Male Partners and Their Female Relatives

The introduction of the PWDVA raises concerns of false complaints⁸. It has also been criticized for neglecting men who experience domestic abuse. In addition, a study on police and prisons acknowledged that Indian domestic violence laws have been misused by victims and by the police and put forth recommendations to streamline the laws. The creation of a new class of victims is a consequence of domestic violence laws in India. Difficulty arises; when these laws are misused it is not just male partners, but also their female relatives who bear the consequences. Neither the PWDVA nor Section 498A has any safeguards to protect these victims of false complaints.

However, there has been no serious effort to measure the extent of this problem. Public sentiment towards Section 498A and the PWDVA might well be improved by improving the drafting of these laws to make them gender-neutral, to define offenses more clearly, and to perhaps make it more difficult for women to obtain prospective ex parte relief.

*CONSTITUTIONAL VALIDITY OF THE DOMESTIC VIOLENCE ACT- Aruna Parmod Shah v. Union of India*⁹ in this case the constitutional validity of the PWDVA was challenged before the Delhi High Court on the ground that it is unconstitutionally gender-specific. But, the Court upheld the Act, saying:

The argument that the Act is ultra vires the Constitution of India because it accords protection only to women and not to men is, therefore, wholly devoid of any merit. We do not rule out the possibility of a man becoming the victim of domestic violence, but such cases would be few and far between, thus not requiring or justifying the protection of Parliament. The PWDVA defines “respondent¹⁰” as any male adult person who has been, or is, in a domestic relationship with the aggrieved person.⁷⁹ The Court held that the gender-specific nature of the PWDVA was a reasonable classification in view of the Act’s object and purpose, and that the Act was

therefore constitutional. *Ajay Kant v. Smt. Alka Sharma*¹¹ court held that it is clear by the definition of respondent that for obtaining any relief under this Act an application can be filed or a proceeding can be initiated against only adult male person. *Sandhya Manoj Wankhade v. Manoj Bhimrao Wankhade*¹² court held that the women can bring claims under the PWDVA against female relatives of their male partners. However, the Supreme Court did not hold that men could bring domestic violence suits against their female partners.

A man, who is a victim of domestic violence, has no rights under this law. The fact is that it has been comprehensively proven in numerous studies that women are no less abusive as men in intimate relationships. In the western world, the domestic violence laws are gender neutral and provide protection to the victims, both men and women. The fact that the Indian version explicitly prohibits any male victim to seek relief under this law defies all logic and is beyond comprehension¹³.

Malversation of Other Legislative Provisions: Indian Penal Code Section 498a and The Dowry Prohibition Amendment Section 304b

Section 498A of the Indian Penal Code is the provision most commonly relied upon by women who have experienced domestic violence. A female petitioner has the right to file a complaint under Section 498A along with an application under the PWDVA. However, because of its tendency for misuse, the constitutional validity of Section 498A has been challenged in a number of cases. *Sushil Kumar Sharma v. Union of India*¹⁴, in this case the husband had filed a complaint against his wife under Section 498A challenged its constitutional validity on the grounds that it is frequently misused. The Court held that the mere possibility of misuse did not render a provision invalid. *Inder Raj v. Sunita*¹⁵, in this case Section 498A was challenged on the grounds that it violated the right to equality under Article 14 of the Indian Constitution. The court held that section 498 A, does not violate the provision of Article 14 of the Constitution. Krishan

Lal v. Union of India¹⁶, court held that Article 14 of the Constitution requires that all persons similarly situated be treated equally. But, the government may differentiate among people based on reasonable classifications¹⁷. So, it held that Section 498A did not violate Article 14 of the Indian Constitution.

The Abuse of Section 498a

Section 498A appears to be frequently misused by the police and women in order to file false charges to harass or blackmail an innocent spouse and his relatives. Section 498A is an inadequately and vaguely formulated law that allows women to file petty lawsuits that lead to innocent men and their relatives being arrested without investigation. The Malimath Committee Report on the criminal justice system concluded that Section 498A helps neither the wife nor the husband in a domestic violence situation¹⁸.

Divorce and Domestic Violence

There are three fundamental problems with this law – (a) it is overwhelmingly gender biased in favor of women, (b) the potential for misuse is astounding and (c) the definition of domestic violence is too expensive. Family law cases and others estimate that allegations of domestic violence or abuse are made in as many as one third of divorce cases in India. . False allegations of domestic violence or abuse are often made against men during a divorce solely to gain advantage in child custody and property disputes, particularly over the marital home. Under current Indian law and practices, a man has no recourse or protections from such abuse of process. In lessening the impact of domestic violence and abuse on men, women, and children it is essential that it be recognized that these are human relations problems, not a gender issue.

Some Proposed Amendment in Legal Provision of PWDVA

Voice has been raised against the freedom and equality of women but we forget that men can be victim of the same unfortunately; Indian Legislation has failed to accept that men can also be victims of sexual violence and physical

assault. To make A Gender-Neutral Domestic Violence Law for both women and men, there may be amendment in following ways-

- (i) The title of the existing Act “THE PROTECTION OF WOMEN FROM DOMESTIC VIOLENCE ACT 2005” should be changed and it should be like “THE PROTECTION OF DOMESTIC HARMONY ACT, 2005” by deleting the term *Women from domestic violence*.
- (ii) Objective of present act should be changed as “An Act to provide for more effective protection of (Deleted: *the rights of*) family from undue aggression of individuals in domestic sphere (**Deleted: women, Deleted: guaranteed under the Constitution who are victims of violence of anykind occurring within the family and**) for familial matters connected therewith or incidental thereto.
- (iii) Changed as in s. 2(a) “”aggrieved person” means any (**Deleted: woman**) person who is, or has been, in a domestic relationship with the respondent and who alleges to have been subjected to any act of domestic violence by the respondent.
- (iv) Should be changed as in s. 2(q) “respondent” means any adult (**Deleted: male**) person who is, or has been, in a domestic relationship with the aggrieved person and against whom the aggrieved person has sought any relief under this Act.
Provided that an aggrieved wife or female living in a relationship in the nature of a marriage may also file a complaint against a relative of the husband or the male partner and an aggrieved husband or male may also file a complaint against the relative or acquaintance of the accused.
- (v)- Should be changed as in s. 2(s) “shared household” means a household where the person aggrieved lives or (**Deleted: or at any stage**) has lived in a domestic relationship on the date of domestic incident report either singly.....continue original section.

- (vi) There should be changed as in s. 3(b), (c) substitute, him/her in the place of her.
- (vii) There should be changed as in s. 3 Explanation I (ii) “sexual abuse” includes any conduct of a sexual nature that abuses, humiliates, degrades or otherwise violates the dignity of ~~(Deleted: woman)~~ the person; The courts shall take context of the gender and age of aggrieved person involved in the sexual act to decide a particular act as sexual abuse.
- (viii) There should be changed as in Section 3 Explanation I (iii) “verbal and emotional abuse” includes-
 - (a) insults, ridicule, humiliation, name calling and insults or ridicule specially with regard to not having a child or a child of a particular sex or having a disabled child or fertility or care provided by the aggrieved person (~~Deleted: or a male child~~) ; and
 - (b) repeated threats to cause physical pain to the aggrieved person or any person in whom the aggrieved person is interested.

Following new sub clause should be added in Section 3 Explanation I (iii) -

- (c) remarks about infertility, or sexually offending remarks
- (d) disturbing the normal progress of children, showing gender bias towards children, neglecting children, commission of any act of violence towards children.
- (e) Forcing labour (physical/mental).
- (f) Omitting assistance, food, medical aid or any other support to incapacitated persons such as disabled elderly, mentally retarded persons.
- (g) Threats of suicide and divorce.
- (h) Attempts to abet domestic violence .
- (i) Alienating children from other shared household members without reasonable cause .
- (j) Alienating elderly without reasonable cause.
- (k) mal-treatment of ill-persons .

- (l) Preventing aggrieved person from performing his/her natural obligation towards other members of the shared household, such as education of cousins, medical treatment of elders.
- (m) Extra-ordinary discrimination among members of shared-household.
- (n) Instigating separation from other members of the shared-household.
- (o) Behaviour derogatory to the dignity of elders.
- (p) Behaviour so as to cause apprehension of violation of sexual rights accrued due to matrimonial relationship.
- (q) Excessive nagging
- (r) Threats or attempts of absolutely or partially false legal prosecution.
- (s) attempts of defamation
- (t) Any other act which shall cause mental anguish in normal course.
- (ix) There should be changed to the existing act, he/she and his/her at the every place of she and her.
- (x) new sub clause should be added in Section 3 Explanation I, (iv) and explanation II-
 - (d) remarks about earning capacity and financial status of the individual.
 - (e) Excessive expenditure of the money provided by aggrieved person, without his/her consent.
 - (f) Restricting spouse or parents or any other guardian from expenditure for the benefit of his/her ward. (g) substantial damage to property.

In explanation II-

- (b) Where the domestic violence arising out of verbal and emotional abuse or economic abuse is abetted by the aggrieved person, or by any other person in collusion with the aggrieved person, such act shall not constitute domestic violence. If an application is made under section 12, such abetment shall be punished by simple imprisonment of at least one year.

- (xi) a new clause should be introduced in section 5 like, 1)
A police officer, in civil dress , shall visit the shared household and shall take confirmation of the occurrence of the domestic incidence report from the aggrieved person and shall record the statements of the other members in the shared household in Video Camera.
- 3) Where the aggrieved person denies his/her consent for occurrence of the domestic incidence report, such report shall not be considered domestic incidence report.
- (xii) a new clause should be introduced in sub section 1 of section 9 like,
 - (j) The protection officers shall not intimidate the members of the shared household by the provisions of this act. The primary objective of the protection officers shall be to restore domestic harmony with minimal damage to the family's integrity.
 - (k) The protection officer shall be punished by imprisonment of upto 3 months, if he/she intimidates the family members, by the provisions of this act or otherwise.
 - (l) In case of any such required intimidation out of necessity in the domestic matter the protection officer shall make such recommendations in confidence to the magistrate in writing.
- (xiii) There should be some addition in section 10, viz. Service providers.-(1) Subject to such rules as may be made in this behalf, any voluntary association registered under the Societies Registration Act, 1860 (21 of 1860) or a company registered under the Companies Act, 1956 (1 of 1956) or any other law for the time being in force with the objective of protecting the rights and interests of men, women, children, disabled, aged or any other classes of people by any lawful means including providing of legal aid, medical, financial or other assistance shall register itself with

the State Government as a service provider for the purposes of this Act.

(xiv)-it may be amended by addition in Section 11(d) as follows, protocols for the various Ministries concerned with the delivery of services to men, women, children, aged and any other classes of people under this Act including the courts are prepared and put in place.

(xv)-Section 12 may be amended by addition some sub-section as follows- (6) If the application under section 12 of this act is made after 3 months of the date of domestic incidence report, the application shall not be entertained.

(7) If there is another domestic incidence report filed within 6 months of the last domestic incidence report, such collection of domestic incidence reports shall be considered as one single domestic incidence report.

(8) The magistrate shall ensure that the protection order shall not disturb the family environment and degree of punitive component in the protection order is only enough to restore domestic harmony.

(9) If there are other domestic incidence reports filed, while an application of protection order is made or a protection order is subsisting, such domestic incidence reports will be clubbed together to form one single domestic incidence report.

(10) Domestic incidence reports filed by members of one shared household, with no domestic incidence report more than 6 months older than other domestic incidence report shall be clubbed as one domestic incidence report.

(11) Domestic incidence report of an incidence dated before one month is not domestic incidence report.

(xvi)-Section 14 may be amended by addition some sub-section as follows-

(3) Where the magistrate is convinced that passing the protection order shall cause more harassment and disturbance of day to day family life and shall lead to

irretrievable break-down of marriage, he may order for

- a) service in shelter home.
 - b) any other social service.
 - c) Psychological counseling
 - d) Service in orphanage
 - e) Service in Old age homes
 - f) Plant hundred trees.
 - g) Service in leprosy home.
 - h) Service of HIV patients.
 - i) Service in Mental asylum.
 - j) Monetary fine.
 - k) Judicial custody up to 1 week.
 - l) or simple imprisonment up to 2 months and or
 - i) psychological therapy as may be prescribed by counselor
- (4) Such imprisonment under section 14(3) shall not result in loss of job, in any organization.
- (5) The counselor shall prepare a report of quality of relationship, among the members of shared household. The magistrate shall take this report into account to draft the gravity and strength of the protection order according to section 12 of the act.
- (xvii)**-it may be amended in section 15 by Deleted:
preferably a woman
- (xviii)**- it may be amended in section 17 by addition as follows, Right to reside in a shared household.-(1) Notwithstanding anything contained in any other law for the time being in force, every child, woman, disabled, aged and persons of any other weaker attribute in a domestic relationship shall have the right to reside in the shared household, whether or not he/she has any right, title or beneficial interest in the same.
- (xix)**it may be amended in section 18 by addition as follow, Protection orders.-The Magistrate may, after giving the aggrieved person and the respondent an opportunity of being heard and on being prima facie

satisfied that domestic violence has taken place or is likely to take place, pass a protection order in **(Deleted: favour of the aggrieved person and prohibit the respondent)** order to restore domestic harmony, against one or more persons in the shared-household or other persons known to the members of shared household from-

(xx) It may be amended in section 19 by addition as follow, 19. Residence orders.- (1) While disposing of an application under subsection (1) of section 12, the Magistrate may, on being satisfied that domestic violence has taken place, pass a residence order, if the aggrieved person does not possess his/her own accommodation –

Addition by some sub clause in section 19, (g) directing the respondent to stay in the shared household Provided that no order under clause (b) shall be passed against any person who is a child, woman, aged and disabled and where if the person is woman, if he/she does not have his/her own accommodation or does not possess financial capacity to afford a safe accommodation.

Addition sub section 9 in section 19, Wshile passing such order the magistrate shall make such arrangements in his protection order, such that the respondent is not rendered homeless.

(xxi) a new section may be added after section 22, 22.A Review report :- (i)The magistrate may order the aggrieved person or other members of the shared house-hold to file review report after specified period of time, to review the situation of possibility of domestic violence. (ii)The magistrate may also order reconciliation again at any stage during the proceedings.

(xxii) section 25, may be amended as follows, 25. Duration and alteration of orders.- (1) A protection order made under section 18 shall be in force till the aggrieved person or family members apply **(Deleted: applies)** for discharge or as the order specifies.

A new sub section may be added as follows; (3) the magistrate shall preferably specify, save any extra-ordinary circumstances warrant otherwise, the duration of the protection order or any provisions thereof and shall also specify the date of review of the protection order.

~~(xxiii)~~insection 29 the time limit of filing appeal may be extended from 30 days to 90 days. It will give time to both of the parties to think that they should file appeal or not.

New section may be added as follows after section 29, 29.A Protection of family integrity:

- (i) Any order under the provisions of this act, shall be made with the recorded objectives of making such an order, in order to restore the domestic harmony.
- (ii) The order shall not be of such gravity so as to cause sufferings to the shared-household as a family unit.
Deleted: thirty
- (iii) The orders shall be so far as practicable only severe enough to make the respondent realize his/her violence.

29.B High-court to withdraw powers of magistrate :

- (i) The high-court shall withdraw powers of magistrate to issue orders under this act if the high-court has issued strictures against the magistrate.
- (ii) The high-court shall in every such case, grade the protection order as either
 - (a) The protection order absolutely fails to prevent domestic violence.
 - (b) The protection order was sufficient to prevent domestic violence, but there were chances of domestic violence.
 - (c) The protection order was most appropriate for the situation of the domestic violence, and was very effective to prevent domestic violence.
 - (d) The protection order was stronger than necessary for prevention of domestic violence

- (e) The protection order was absolutely devastating for the members of the shared household.
- (iii) Remarks of 29.B.ii.a and 29.B.ii.b shall be considered strictures against the magistrate.
- 29.C The appraisal reports for Protection officer and Magistrate : The respondent and aggrieved person may be allowed or directed to file appraisal reports for magistrate and protection officer and any persons involved thereof.
- 29.D The magistrate may cancel the registration of the Service Provider, on adverse appraisal report of service provider by the aggrieved person or respondent.

(xxiv) section 31 may be amended by some addition as follows;

Penalty for breach of protection order by respondent.-

(1) A breach of protection order, or of an interim protection order, without reasonable cause by the respondent shall be an offence under this Act and shall be punishable with imprisonment of either description for a term which may extend to one year, or with fine which may extend to twenty thousand rupees, or with both or alienation order under section 31(5).

Some new sub section may be added in section 31 as follows; (4) the protection order shall also specify the nature and quantum of the punishment in violation of the protection order.

(5) Alienation Order: - The magistrate may at his discretion give an alienation order as a punishment for violation of protection order, refraining respondent from any degree of communication varying in form of a. Self-removal from the city of residence of aggrieved person or any other place where aggrieved person may take interest to lead harmonious life.

(xxv) section 32 may be amended by some addition as follows; Cognizance and proof.-(1) Notwithstanding anything contained in the Code of Criminal

Procedure, 1973 (2 of 1974), the magistrate shall write in the protection order that violation of the protection order is a cognizable or non-cognizable offence and a bailable or non-bailable offence under sub-section (1) of section 31(**Deleted: shall be cognizable and non-bailable**), after considering the impact on the family sphere of such an order as may be recorded in the protection order.

Sub section 2 of section 32 may be deleted as follows: (2) Upon the sole testimony of the aggrieved person, the court may conclude that an offence under sub-section (1) of section 31 has been committed by the accused.

New section may be added in section 32 as follows; 32A. Divorce: - Notwithstanding anything contained in Hindu Marriage Act, 1955

Foreign Marriage Act, 1969

Indian Christian Marriage Act, 1869

Muslim Personal Law (Shariat) Application Act, 1937

Paris Marriage and Divorce Act, 1936 Special Marriage Act, 1954

The magistrate on application of the aggrieved person or respondent for divorce on the grounds of irretrievable breakdown of marriage may preferably refer the matter to Family Court or grant divorce himself, after satisfying himself of the claim, taking overall history of the case into consideration and its future impact on the persons in the domestic relationship.

32. B Oblique motives: - Any omission or commission of any act in order to initiate proceedings under this act in order to acquire property or cause harassment to the respondent shall be punished by at least one year or up to 3 years¹⁹.

Conclusion

Society and its power relations, norms, and values are shifting. Men have started sharing their anguish, torture, and harassment by women/spouses. It is time to identify their problem as a social and public health issue and develop appropriate strategies and interventions. They are no longer

stronger than women. They need help in crisis and family violence: Particularly violence by spouse is a crisis. Male victims of violence can be saved/helped through appropriate intervention such as recognition of violence against men by women as a public health issue; helpline for the male victims of violence; and education, awareness, and legal safeguards. There is no strict law in India to punish women who do crime against men. These safeguards for women instead of stopping crime are creating more hatred against women. If this is not amended soon, the family system is going to collapse in India and crime will increase to no limits till the level of decline of government of India. So stop making laws only in favour of women and treat the whole men community as criminals as defined by these laws.

End Notes

1. Anant Kumar, *Domestic Violence against Men in India: A Perspective*, academia.edu ,(Apr., 2017,11.10 am) <http://dx.doi.org/10.1080/10911359.2012.655988>
2. Charles E. Corry, Erin Pizzey and Martin S. Fiebert, *Controlling Domestic Violence Against Men* ,academia. edu,(May., 2017,5pm) file:///D:/Controlling_ Domestic_ Violence_ Against_Me%20(1).pdf
3. The Indian Penal Code 1860, No.45, Acts of Parliament, 1860
4. The Protection of Women from Domestic Violence Act ,2005, No. 43, Acts of Parliament,2005 (India).
5. The Protection of Women from Domestic Violence Act.
6. The Protection of Women from Domestic Violence Act,2005, No. 43, Acts of Parliament,2005 (India) sec.3, Explanation I(iii).
7. REHAN ABEYRATNE AND DIPIKA JAIN, *DOMESTIC VIOLENCE LEGISLATION IN INDIA: THE PITFALLS OF A HUMAN RIGHTS APPROACH TO GENDER EQUALITY* ,Academia. edu,(May. 2,2017) file:///D:/DOMESTIC_VIOLENCE_LEGISLATION_IN_INDIA_T.pdf.
8. SUMAN RAI, LAW RELATING TO PROTECTION OF WOMEN FROM DOMESTIC VIOLENCE 568 (2008) (advocating for restraint and privacy when dealing with domestic issues and decrying the use of the law as a “facilitator for breaking up families”).
9. ¹ (2008) 102 D.R.J. 543 (Delhi H.C.).

10. ² The Protection of Women from Domestic Violence Act ,2005, No. 43, Acts of Parliament,2005 (India) s. 2(q)
11. (2008) Crim. L.J. 264 (Madhya Pradesh H.C.) (India).
12. (2011) 3 S.C.C. 650 (India).
13. 498a.org, *Domestic violence act of India is Against Men !!*, (May.30,2016,10pm), <http://www.498a.org/domesticViolence.htm>
14. (2005) 6 S.C.C. 281 (India).
15. (1986) Crim.L.J. 1510 (Delhi H.C.) (india).
16. (1994) Crim.L.J. 3472 (Punjab & Haryana H.C.) (india).
17. Article 14 forbids class legislation generally but permits reasonable classification, provided that it is founded on an "intelligible differentia," which distinguishes persons or things that are grouped together from those that are left out of the group and the differentia has a rational nexus to the object sought to be achieved by the legislation in question.
18. Dr. Jyoti Dogra Sood, *Understanding Domestic Violence Law*, III CNLU L. J. 91(2006).
19. THE PROTECTION OF WOMEN FROM DOMESTIC VIOLENCE ACT, 2005 Amendment Bill,498a.org (May.1,2016,3pm), http://www.498a.org/contents/amendments/Domestic_Violence_Act_Amendment_Bill.pdf.

References

Books

1. Arriola, Pablo, A Modern Family law Problem: False Accusation of Domestic Violence", Dec.27, 2011. Available at www.lawexaminer.com
2. Bakshi, P.M., "The Constitution of India- Right To Equality" Universal Law Publishing Co., New Delhi, 2013
3. Bussard, Kristina, "Domestic Violence against Men", April 22, 2013. Available at www.lawexaminer.com.
4. Singh, D.K., "The Protection of Women from Domestic Violence: A Critique", Orient Law Journal, Vol. V, Issues 12, November 2011, p.29
5. Sachdeva's, Anil, "The Protection Of Women From Domestic Violence-An Introduction Of The Protection Of Women From Domestic Violence Act, 2005" Delight Law Publishers, New Delhi, 2008.

Statute

The Constitution of India, 1950.

The Hindu Marriage Act, 1955, No. 25, Acts of Parliament, 1955 (India).

The Protection of Women from Domestic Violence Act, 2005,
No. 43, Acts of Parliament, 2005 (India).
The Indian Penal Code 1860, No.45, Acts of Parliament, 1860.

Online Resources

- 1 https://en.wikipedia.org/wiki/Domestic_violence_against_men
- 2-. <http://www.ibnlive.com/news/india/domestic-violence-against-men-high-time-government-addressed-the-problem-1004785.html>
- 3-. <http://indiatribune.com/section-498a-it-is-unfair-domestic-violence-is-often-a-two-way-affairfeel-harassed-men/>
- 4- <http://www.498a.org/domesticViolence.htm>
- 5- <http://themalefactor.com/2014/02/18/almost-every-indian-husband-is-subjected-to-domestic-violence/>
- 6- https://en.wikipedia.org/wiki/Outline_of_domestic_violence
- 7- https://en.wikipedia.org/wiki/Domestic_violence_against_men
- 8- <https://www.academia.edu/people/search?utf8=%E2%9C%93&q=men+domestic+violence>
- 9- file:///D:/Domestic_Violence_Women_or_Men_Resort_to.pdf
- 10- file:///d:/domestic_violence_legislation_in_india_t.pdf
- 11- <http://www.indianyouth.net/crime-against-men-in-india/>
- 12- <http://www.indianyouth.net/crime-against-men-in-india/>
- 13- <http://timesofindia.indiatimes.com/life-style/relationships/man-woman/When-husbands-are-victims-of-domestic-violence/articleshow/26031858.cms>
- 14- <https://ipc498a.files.wordpress.com/2007/10/domestic-violence-against-men.pdf>
- 15-. <http://themalefactor.com/2014/02/18/almost-every-indian-husband-is-subjected-to-domestic-violence/>

Satyavan Kumar Naik is Research Scholar in Law Faculty in University of Allahabad. E mail: sbhulaw@gmail.com

Status of Women in Vishnav Texts

Neerja A. Gupta

Vishnu worshippers are Vaishnavas and their religion and philosophy are Vaishnavism. But as Vishnu was known under the honorific of Bhagavat, the early Vishnu worshippers are known as *Bhagavatas*. One of the earliest known *Bhagavats* was the Greek Heliiodorus, ambassador of the Indo-Bactrian king Antialkidas to the court of Kasiputra Bhagabhadra of Vidisa (Madhya Pradesh), who flourished in circa second century B.C. Some of the Gupta emperors and other monarchs of ancient India called themselves *paramabhagavata* which indicates their sect. After the advent of Ramanuja (A.D. 1017-1137), whose sect is known as Sri-Vaishnava, the word *Vaishnava* replaced Bhagavata. But two of the most important Vaishnava texts are still known as the *Bhagavad-Gita* and the *Bhagavata-purana* the ancient association between Vishnu and Bhagavat. Therefore Vaishnavism practically covers the period from a couple of centuries before the Christian era to the present century.

During this long period, many Vaishnava texts were written, but few of them yield information regarding the status of woman. The religious texts are based on mythological so it is difficult to accept the picture presented by them as historically valid for the period in which they were

written. Krishna being a principal figure of the *Mahabharata*, the society portrayed in all Vaishnava mythologies is based on the epic society. Hence it is necessary to rely on other texts for the purpose of present inquiry.

Vaishnavism includes several systems of metaphysics, but as all the important schools of Vaishnava philosophy at least those which really matter uphold the supremacy of the Upanishads, they may be, and are, grouped within the Vedanta school. There are five main, Vaishnava schools of Vedanta, and though they differ from each other on many essentials, they are united in their opposition to Sankaracharya's doctrine of non-dualism and in their recognition of *Sakti*.

Sakti worship may have had some influence on the status of women. In the mode of pictorial thought peculiar to India, Sakti has been conceived from her grammatical gender as a feminine principle. The followers of Sakti have their distinct school of philosophy where she occupies the same place as Brahman of Vedanta, that is Ultimate Reality, Acharya Sankara recognizes Sakti teleologically while commenting on the *Brahmasutra* (2.1.18) but fundamentally Advaita system designates Sakti as Maya (usually and wrongly translated as illusion) which it is unable to define beyond stating that Maya is neither real nor unreal. All the Vaishnava (and Saiva) schools, however, recognize Sakti as the manifestation of the Supreme Energy of the Ultimate Reality.

Vishnu is mentioned in the *Rigveda*, but in the context of our long history, Vaishnavism is a late movement, when the status of women in Indian society had already been defined though not exactly set rigidly, as their status was not so much a matter of legalisation as of flexible evolution.

The position of Indian women from ancient times has been determined by the cardinal faith that a man was born with three debts: to sages, to gods, and to progenitors; and by *brahmacharya* (student-hood), by performances of Vedic sacrifices, and by procreating sons he could free himself from these adventitious burdens. Smriti texts like Menu (IX, 138) declare that son is called *putra* because he saves his father from the hell called put. Hence a wife was necessary. Moreover, a Vedic sacrifice could only be performed by a man jointly

with his wife. As for mothers, they have been accorded the highest place in all Indian literature.

However, the position even in the earliest days seems to have been a little complicated. It is true that the marriage hymn in the *Rigveda* (X.85.46) ordains the bride to dominate over her father-in-law, mother-in-law, Sister-in-law and brother-in-law (She was expected to obey her husband) in extravagantly picturesque language, but 'the reality', as Mahamahopadhyaya P.V. Kane has observed, 'was somewhat different'. Another Vedic text, the *Aitareya Brahmanan* (12.11) says that the daughter-in-law is abashed in the presence of the father-in-law and goes away concealing herself from him.

But this is not all, for it is apparent that the Vedic seers were not free from anti-feminine bias. The *Rigveda* (VIII.33.17) says that the mind of a woman is uncontrollable, while the *Rigveda* (X.95.15) and the *Satapatha Brahmana* (XI 5.1.9) state, albeit in connection with the fatal love of King Puraravas for the heavenly nymph Urvashi, that 'there is no friendship with women, and that they 'have the heart hyenas.' The *Maitraynai Samhita* (1.10.11) shares the sentiment and expresses tersely, that a woman was said to be 'falsehood incarnate'.

Gargi and Maitreyi are held out as examples of general level of spiritual excellence attained by women in Vedic age. It should not be overlooked, however, that Yajnavalkya at first ended the dialogue (*Brihadaranyaka*, III.6) by saying: 'Gargi, do not question too much lest your head fall off. In truth, you are questioning too much about a divinity about which further questions cannot be asked. Gargi, do not over-question.' Though in a later section of the same text (III.8) Yajnavalkya answers all questions put by Gargi, the earlier admonition is unique in the Upanishads, and one wonders if his opponent's sex determined Yajnavalkya's attitude. But he had no prejudice against his wife, for some of the finest passages in the Upanishads are addressed by Yajnavalkya to his wife Maitreyi, But the sage had two wives, of whom Maitreyi who desired 'knowledge' is described as a *brahmavadini*, while the other wife, Katyayani, is said to have possessed *striprajna*, "feminine-intellect" (*Brihadaranyaka*,

IV.5.1) which according to grammatically amended translation by R.E. Hume means that 'Katyayani had just a woman's knowledge in that matter,' that is in Brahman. As Katyayani fades out of the picture, it is quite obvious that woman's curiosity did not extend to a quest for knowledge of Brahman, and Gargi and Maitreyi were the exceptions, not the rule.

Women's position deteriorated steadily during what may be called the later Vedic period and the Epic period, They gradually lost the right of *upanayana* (sacred thread), of studying the Vedas, and of having all the *samskaras* performed with Vedic *mantras*, and ultimately came to be regarded as entirely dependent on men. Both the *Taittiriya Samhita* (VI. 5.8.2) and the, *SatapathaBrahmana* (XIII .2.2.4) deny women the right of inheritance, and it appears that Manu (IX, 18 and 153; c, 200 B.C. A.D. 100) relied on them for laying down his law that women must be entirely dependent on men without any right of inheritance and debarred from hearing Vedic man-tras. It is, however, difficult, to understand as to how the last part of the injunction could be followed, since the wife had to sit by her husband's side in every Vedic ritual, and could hardly help hearing the loudly chanted Vedic hymns recited on those occasions unless her ears were plugged, for which of course there is no authority. What Manu meant was that women should not study the Vedas.

The progressive relegation of women to an inferior position is not surprising, for the ancient society—the Epic society more pronouncedly than the Vedic—was a male society. And so far as the high society was concerned, it was a crude and brutal society whose peculiar code of honour bound men to look helplessly on as a woman was disrobed in a public hall until in response to her prayer Krishna miraculously came to her rescue. Here in the Epic, the incarnation of Vishnu comes forward as a friend of woman, very different from the Vedic gods, but both in the *Mahabharata* and in the *Harivamsa*, Krishna is described as a *Kshatriya* prince par excellence, a great warrior, and an able statesman, His message in the *Mahabharata* is also addressed to another mighty warrior urging him to fight.

At a later period, the Puranas came into wide use, and the *Devibhagavata-purana* states that 'since women, *sudras*, and *dvija-bandhus* are unable to study the Vedas, the Puranas are compiled for their benefit.' The difficulty was faced by Sankaracharya, who, in his commentary on the *Brahmasutra* (1.3.38), states that while the *Sudras* have no right to study the Vedas, they and everyone else can attain salvation (*moksha*) by listening or reading the *Mahabharata* and the Puranas.' This dictum applies to women also, since they were grouped with *sudras*. However later the Acharya (*Brahmasutra*, III, 4.36) refers to Vachaknavi (i.e. Gargi) as having attained the know-ledge of Brahman,

Sankara's attitude towards women and *sudras* is derived from, the *Mahabharata* and the Puranas. But as the *Bhavadipika*, a late commentary on his *Sarirakabhashya* points out, the Acharya was forced to adopt this rigidity because he was struggling to re-establish the ancient faith in the face of Buddhist opposition. Indeed the *Bhavadipika* regards Sankara's dictum on *sudras* as *praudhivada*, which may be rendered as 'bold assertion' or 'platitude'.

Whether women in ancient India could adopt monastic life (*Sannyasa*) is a vexed question. While Patanjali in his *Mahabhashya* speaks of woman ascetic (*part-urajika*) named *Sankara*, the Smriti texts are usually against a woman leaving the household and leading a lonely life. Kautilya mentions *parivrajika*, but they were most probably Buddhists. However, Kalidasa in the *Malavikagnimitra* (I.15) describes Pandita-Kausiki wearing the garb of an ascetic (*yati-vesha*), and appearing as 'the incarnation of the three Vedas superimposed on adhyatma-vidya, (i.e, knowledge of Supreme Reality).

These were however, later developments. But when Buddha established his *dharma*, social prejudice against nuns was fully operative. From this Buddha, It appears, was not free, and when Mahaprajapati Gotami requested him to admit women into monastic order, he refused. Actually he refused her three times. Then the Gotami with five hundred ladies walked from Kapilavastu to Vaisali. Now the favourite disciple Ananda intervened. Buddha at first refused, but in

the end yielded, but made the sad prophecy: 'Under whatever doctrine and discipline women are allowed to go forth from household life into a wandering state that religion will not last long.'

The inner working of this historical process is not known, but their position improved. Yajnavalkya (II, 135. i.e. A.D. 100-300) mentions the widow as the first heir of a sonless man, and is supported by Vishnu and Katyayana.

Mahayana introduced *tantra*, which is usually understood as religious sanction for wildly permissive behavior. A striking feature of the *tantras* is the very high position accorded to women. The *Kularnavatantra* (XI, 64-65) for example states that 'every woman is born in the *kula* of the Great Mother, and so one should not beat a woman even with a flower even if she be guilty of hundred misdeeds; one should not mind the faults of women and should make known only their good points.' Some *tantras* go to the extent of seeking divinity in prostitutes and the *Parananda-sutra* declares: 'A young courtesan (*svechchha-ritumati*, which may also mean a woman who makes love as she pleases) is Sakti incarnate, is *brahma*; women are gods and the very life-breath and are the ornaments [of the world]; they should not be censured nor angered.'

Here, the use of the word 'prostitute' should not be taken literally; for in Sanskrit literature, particularly in legal and philosophical literature, such exaggeratedly ploturesque language is habitually used to emphasize an argument or assertion. In the present instance, all that is intended to convey is that a woman under every circumstances must be respected.

This attitude was in striking contrast to that of the ancient religious literature; for neither the Vedas nor Jaimini's *Purva-mimamsa-sutras* nor the *Brahmasutras* did consider or discuss us to how women or *sudras* (who were always grouped together) were to secure higher spiritual life and final salvation. But the Puranas reflect a whole, some change in this attitude, and while admitting the ban imposed on women and *sudras* against Vedic study, declare that great results could be gained by them with ease, The *Vishnupurana* (VI.2) relates

that the sages approached Vyasa and asked: 'In what age does a little *dharma* yield very great rewards?' Vyasa, who was bathing in the Ganges, came out and said: '*Sudra* is good and *kali* is good,' and plunged into the river, came out and said: 'O *sudra*: you are blessed.' He plunged into the river again, came out and said: 'Women are good and blessed; who is more blessed than they?' Later when asked to explain his cryptic utterances Vyasa said: 'A woman by serving her husband in thought, word and deed secures with less trouble the same [spiritual or heavenly] worlds that her husband does with great effort and trouble, and therefore I said that the women were blessed, The acquisition of dharma is secured with small trouble and Kali age by men who wash off all their sins by water in the form of the qualities of their soul; Sudras do the same by rendering devoted service to the higher-burn castes (*dvijas*), and women also secure the same result without trouble by service to their husbands.' This may appear to be assigning a service position to women and *Sudras*, as indeed. it is, but still it is an Improvement on their earlier position when the only reward they could expect was to be born as a *brahmana* male in a future life after faithfully rendering similar service.

The *Bhagavata-purana* elevated the concept of service to an esoteric significance in a pleasing picture of daily life integrated into divine service of Krishna when it says (X.44.15): 'Verily the women of Vraja are blessed; their hearts are perennially attached to Krishna; tears [of love] constantly flow from their eyes as they sing with a choked voice while busy in milking cows, churning curd, thrashing paddy, cleaning the rooms, the children's swings, comforting the weeping children, washing them and performing other household tasks.' But in Vaishnavism, recitation of the name of Hari could lead to salvation irrespective of sex or caste. Even Sankaracharya (c. A.D. 788-820) in, his famous *Bhaja-Govindam* hymn said:

*sakrid api yasya Murari Samarcha
tasya Yamah kim, kurute charcham
bhaja Govindam bhaja Govindam
bhaja Govindam mudamate*

‘What concern has Yama (the king of death) with the person who has even once worshipped Murari. (Krishna), O headless ones! Worship Govinda (Hari), worship Him, worship Him.’

An indication of the prevalent opinion about women is, however, found in the *Brihatsamhita* of *Varahmihira* (c. A.D. 500.575), which, though primarily a work on astronomy, astrology and on miscellaneous topics devotes one chapter (LXXIV) to the Praise of women. As *Varahmihira*’s sentiments entitles him to rank with the archfeminist of modern age, it may be quoted here at some length.

Varahmihira says that *dharma* (religious merit) and *artha* (economic prosperity) depend on women and from them men derive sensual pleasures and the blessing of sons. They are the *Lakshmi* (goddess of prosperity) of the house and should be always given honour and wealth. *Varahmihira* then castigates the ascetics (*vairagyamarga*), who proclaim the faults of women ignoring their virtues, as *durjana* (scoundrels) tied puts the pertinent question: ‘Tell me truly, what faults attributed to women have not been also practised by men? Men in their auda-city treat women with contempt, but they really possess more virtues (than men).’ *Varahmihira* then cites *Manu* (III.58) which states: ‘The house cursed by dissatisfied (lit. unpropitiated) sister, wife or daughter-in-law surely is destroyed. *Varahmihira* then adds: ‘One’s mother or one’s wife is a woman; men owe their birth to women, O ungrateful wretches, how can happiness be your lot when you condemn them?’

The valiant defence of women in the *Brihatsamhita* may represent its author’s bias, but it is more likely to have been the crystalized opinion of a representative section of the advanced or free-thinkers of the day. Even if the opinion was not popular, it could not be ignored for the book has always been held as one of the most advanced and authoritative texts on astronomy and astrology. In view of the lack of continuity of evidence, it is difficult to assert or even hazard an opinion, but the tendency of the age seems to have been favourable to women, This tendency is remarkable in the philosophical

text, the *Yogavasishta-Ramayana*, written probably in the first half of the eighth century A.D.

The *Yogavasishta* (Nirvan, Purva, Ch. LXXVII-CX) contains the charming allegorical story of King Sikhidhvaja and his queen, Chudala. This happy couple after long years of blissful domestic life decided to practise yoga. But contrary to usual course, it was Chudala who first attained perfection, and the story is mainly a description of her prolonged attempts to lift her husband up to her level, instructing him under various disguises, till that happy end was reached. Here the position of Yajnavalkya and Maitreyi is reversed. Possibly this was necessary, for some of Chudala's sayings have a ring of the true femininity not to be found elsewhere. For example, when in a thinly veiled attack on austerity, she tells her husband, who had left his kingdom and was leading a hermit's life in a forest in high hopes of salvation: "The highest felicity (*paramananda*) is not abandonment of the world (*sarva-tyaga*), it is something higher that must be yet sought after. You undertook the vow of self-mortification by relinquishing the bondage of kingdom, but you are now tied to austerities in this dreary wilderness.'

Ultimately under Chudala's diligent and persistent guidance Sikhidhvaja attained perfection in yoga, and then Chudala decided that it was now time to resume their former life. So still under a disguise, which she had maintained all along lest she offend the male susceptibility of her husband, Chudala described at length on the felicity of married life, in the course of which she said:

As long as we have our bodies, we must exert our organs to perform their proper functions, and not repress them by intellectual efforts. The delightful pleasure of conjugal union has come down to us from the commencement of creation; therefore, it cannot be wrong to obey the physical yearnings.'

Vaishnava attitude towards sex and caste is determined mainly by their conception of *bhakti*, a technical term inadequately rendered into English as 'devotion.'

The *Narada-bhakti-sutra* (67-69) says that 'devotees who are totally absorbed in Krishna exclusive of all else sanctify not only their families, but the whole earth. They sanctify the

places of pilgrimage, vivify the rituals, and confer dignity upon *the satras!*' Any person was eligible, irrespective of sex and caste. This sentiment is echoed by Tulasidas, who says: 'The family, in which an humble devotee of Raghuvira is born, is indeed blessed, holy and worthy of devotion by the whole world.'

Bibliography

1. Aiyangar, S.K.: *Early History of Vaishnavism in south India*, London, 1920.
2. Anirvair : *Veda-Mimamsa J*, (Bengali), Calcutta, 1961.
3. Bankey Behari : *Sufis, Myatics and Yogis of India*, Bombay, 1962.
4. Bhularkar, R.G. : *Vaishnavism, Saivism and Minor Religious Susters, Sirasbourg*, 1913, Poona, 1928.
5. Das Gupta, S.N. : *A History of Philosophy*, 5 Vols, Cambridge, 1922-1955.
6. Datta, A. *Bhaktiyoga*, (Eng. Tr. 2nd ed.), Bombay, 1959.
7. Elliol, Sir Charles: *Hisduism and Buddhism*, 3 Vols., London, 1921.
8. Hiriyanna, M.: *The Essentials of Indian Philosophy*, London, 1919.
9. Hopkins, E.W.: *Epic Mythology*, Strasbourg, 1915.
10. Kane, P.V. : *History of Dharmasastra*, V, Poona, Part 1, 1958, Part 2, 1962
11. Radhakrishman, S.: *Indian Philosophy*, 2 Vols. 2nd ed., London, 1929, 1930.
12. Raju, P.T. *Idealistic Thought of India*, London, 1953.
13. Ranade, R.D. : *Pathway to God in Hindi Literature*, Sangli, 1954.
14. Rao, T.A.G. : *History of the Sri Vaishyavas*, Madras, 1923.
15. Raychaudhury, H.C.: *Materials for the Study of the Early History of the Vaishyava Sect*, 2nd ed., Calcutta, 1936.
16. Reyana, R. : *The Concept of Maya from the Vedas to the 20th Century*, New York, 1962.
17. Subramaniam, K.R. : *Origin of Saivism and its History in the Tamil Land*, Madras, 1941.

Dr. Neerja A. Gupta is Principal of Bhavan's Sheth R.A (P.G) College of Arts and Commerce, Ahmedabad & Founder cum Director of Study Abroad Program and Diaspora Research Center Gujarat Univeristy, Ahmedabad. She is International Academic Chair for GOPIO (Global Organization of People of Indian Origin) New York. E-mail: drneerjaarun@gmail.com

**Mapping the Ganges: A
Comparative Study of the Poetry of
Keki N. Daruwalla, Arvind K.
Mehrotra and Susheel K. Sharma**

Nikunja Kishore Das

Discussing the motifs in Indian poetry in English Vilas Sarang writes, "Indian English poets are 'river poets'. Poems on rivers abound. ... One can gain interesting insights into the work of all these poets, simply by comparing their river poems." (13) Had Vilas used "Ganga" in place of the "river" he would not have been much off the mark as the Ganges has evoked a pasticcio of responses among all kinds of writers from the yore to the present. Ganga is not merely a water body, but holier than the holiest thing on the earth for the people of India especially the Hindus. From among all the rivers, it stands apart as something special and is even worshipped as a mother figure – a divine being. That is the reason why the river is closely related to Indian life and culture – connected with the lives of people from their birth to death through various rituals and festivals that go particularly with this river. Jawaharlal Nehru in his *Discovery*

of India has talked about the significance of the river in the following words: "The Ganges ... has held India's heart captive and drawn uncounted millions to her banks since the dawn of history. The story of the Ganges, from her source to the sea, from old times to new, is the story of India's civilization and culture, of the rise and fall of empires, of great and proud cities, of adventures of man" (51) Everything about this river is sacred and purgative so far as the spiritual contentment of the people is taken into account.

The Ganges has been a favourite subject of the poets in Sanskrit and regional languages. Indian poets in English too have engaged themselves with this river. *Shoshee Chunder Dutt's "Address to the Ganges" (1878)*, *Joteendro Mohun Tagore's "Moonlight on the River" (1881)*, *Jayant Mahapatra's "On the Banks of the Ganges" (1976)*, *Chandrashekhar Kambar's "A Pond Named Ganga" (1994)* and *I K Sharma's "To the Ganga Maiya" (2010)* are some of the poems to illustrate my above contention. However, the present paper makes a comparative study of the poetic ruminations on the Ganges by three contemporary poets viz. Keki N. Daruwalla, Arvind K. Mehrotra and Susheel K. Sharma. Interestingly, Daruwalla's *Crossing of Rivers* containing his several poems on Ganga and Mehrotra's *Nine Enclosures* containing "Songs of Ganga" were published in the same year i.e. 1976. Arvind Krishna Mehrotra resembles Daruwalla "particularly in [his] capacity for sharp perception of environment and for forthright statement." (Ezekiel 67) In this article Daruwalla has been placed above Mehrotra on the ground of their age and also on the basis of his poetic achievements, critical accolades and recognition in the form of prizes. Susheel Sharma though comparatively a new voice, with only two collections to his credit, has widely been reviewed. His "Ganga Mata: A Prayer" which first appeared in an electronic journal from Ireland has drawn accolades from all over the globe.

Keki Nasserwanji Daruwalla's third volume of his poetry *Crossing of Rivers* records his impression and observations on the Ganges in a series of poems under the section "The Waterfront". In his "Boat-ride Along the Ganga" Daruwalla

Is this a ridge
 black with pine
 rising out of mists
 or a city of the dead
 brooding over a ghostscape? ("Nightscape" 17-21)

His vision becomes blurred in the next poem 'Dawn'.

a silhouette lost in prayer
 develops feet,
 a frayed anchorite walks
 like a fossil saint
 who has crawled out
 from the sediments of time.

 dawns on the Ganga
 Like a bizarre illusion. ("Dawn" 15-20, 29-30)

Then the morning fierce with its heat and humidity makes Daruwalla feel like a "cat on a hot tin roof".

"Daruwalla is at his best when he works with selective image and metaphor, as in ... 'Vignette I'". (Sarang 22) In "Vignette – I" Daruwalla shows his feelings of angst. The opening lines describe the sun.

The sun comes up
 like the outer husk
 of sure fiery despair. ('Vignette – I', 1-3)

Then follows his snap shots on lepers, a dwarf, monkeys and the blinds on the Ganga-ghat:

Lepers huddle along the causeways
 like shunted shrubs
 black with frost burns
 A thin dwarf, smeared blue with ash,
 spiked with a beard
 forested with matted hair
 cavorts ape-like. Overhead the monkeys gibber. (Ibid 5-11)

At that time a group of women, having taken their bath, walk on the path dropping coins in the coconut shells held by the beggars:

Crisp from their river-baths, women
Drop coins in coconut shells
But no avarice flickers
In the eyes of the palsied. (Ibid 12-15)

The last snapshot is about a sail:

A sail is hoisted,
the colour of musk-melon,
the colour of daggered flesh,
Beggars hoist their deformities
As boatmen hoist their sails. (Ibid 19-23)

The sun is presented here as a metaphor of “outer husk”, that is, likening the sun with the dry outer covering of a seed. It is further likened with the explosion of “some fiery despair”. This sets the tone of the poem as it conveys the poet’s feelings and attitude of detest at things which he sees. In the next line “The Ganga flows swollen with hymns” is full of compressed images. But the satiric tone becomes obvious. The lepers have been likened to “stunted shrubs black with frost burns”. This kind of metaphor brings back the metaphor about the sun “like the outer husk of some fiery despair” used in the beginning of the poem. The aim of the poet in both the cases is to make his intentions clear since his purpose, it seems, has nothing to do with anything that invigorates but to show abject poverty and misery in a place of pilgrimage in which he does portray in describing a thin dwarf smearing his skin with blue coloured ash, sporting a beard on his chin and matted hair over his head giving the appearance of a sadhu as well as a monkey as he moves and jumps in a noisy manner. The poet has shown the ability to expand one idea vividly in the follow-up pictures. The way the poet describes women dropping coins in coconut shells of the blinds indicates that he does not approve of such practices. In his description of the sight of a sail, Daruwalla demonstrates his poetic technique of supple imagism. The images in the poem compare and contrast with each other to sustain the theme. The poet proves his ability to establish observation vividly in order to strike artistic tension between image and statement.

In these vignettes Daruwalla keeps his focus on the stark misery of the human lot on the banks of the Ganga and in doing so he not only displays his own frustration and despair, but also his incapacity to belong to the life and culture of India. Daruwalla's disapproval of the rituals at Ganga Ghat is discernible in the vignettes that follow:

All is spider-thread ritual here
sandal-paste and *mantra*
Chanting of the *gayatri*
shaved head and the *pinddan*. ("Vignette – II" 16-19)

Though "Vignette – III" is written after the 1975 coup in Dhaka, yet here too despair returns to Daruwalla.

Perhaps they come to Varanasi
the unloved, the hungry
looking for their souls like
the blind looking for their lost children.
In the street of the Lord
the sepia teeth of pandas.
In the street of virginity
The raucous laughter of whores. ("Vignette – III" 17-24)

In 'Death Vignette' Daruwalla lampoons the death rites performed on the Ganga Ghat in Banaras.

They walk in time
outside time
walking with death on
their copper-shoulders
... ..
They turn mindless with
the rhythm of their feet
till licked by their wet tongue
of the river wind
they wake up reassured
to find it is not their own death
they are carrying. ("Death Vignette" 55-59, 64-70)

"The Dip" encompasses the poet's strange experience when he takes a dip in the Ganga.

I shoo away my thoughts like goats over a cliff
and plunge into the waters, temperature of blood.

I who came to feel her frozen paws
find myself in her warm, dark heart. ("The Dip" 23-26)

Indeed, here comes a sea-change in Daruwalla's attitude towards the Ganga as a result of which he casts off all his earlier disillusionment and blasphemy on the Ganga. This becomes obvious immediately.

Sleeping on your banks
as you flow by
I find you flowing within my body ("Mother" 30-32)

This sort of appeasement within his own poetic-self, somehow clearing his initial blurred perception about the Ganga, gets closer to atonement in the next poem "Beads": "The river is a vibration; it is the spine of the Goddess." ("Beads" 6)

"River Silt" tells in a bizarre way the half burnt skull one day may be probed and researched "[t]en thousand years hence." The outcome will be "the blue and white and amethyst interiors/ of the racial memory/ of a nation preserved here!" ("River Silt" 3:19-21)

The last long poem "Crossing the River" sums up Daruwalla's transformed attitude towards the river in a manner of prayer. He renders his submissions:

Accept my oblations!
Favour my undertakings!
And remain now and forever with me! ("Crossing the River" II:38-40)

However, the poem "Crossing of River" narrates the pitfalls of a girl coming from the hills and gets corrupted as she moves along from Haridwar to Varanasi. It is allegorical about the river Ganga itself as it comes from the rapids of bhabar— a forest area around the foothills of the Himalayas through which the Ganga flows. There is also a personification of Varuna and Asi – tributaries of the Ganga near Varanasi.

It has to be admitted that Daruwalla is not an expressionist putting together blurred impressions. He worked and moved around Varanasi and the river Ganga seasons after seasons. The impact of his first hand experiences is replenished with a natural poetic fervour. His

gradual oneness with the river is noticeable though his initial sceptic attitude was rather of a displacement arising out of immature groundings from early prejudices which placed him as an outsider preaching gospels on the river and its reality.

Coming to the predilections on the same river by Arvind Mehrotra and Susheel Sharma, one finds areas of expressions from Daruwalla's poems which can be compared and contrasted. In Mehrotra's "Songs of the Ganga", one finds altogether a different picture – not the picture of a fiery sun and the vignettes on the poor, diseased or deformed beggars who 'huddle along the causeways' of the Gangaghat, but the picture of the people and their actual activities along the embankment. The poem is a soliloquy, or in other words, the thoughts of the Ganga are spoken aloud in the manner of a dramatic monologue. Mehrotra makes the river speak of itself and the readers get what the river would say if it could talk.

In the opening lines, it hints at its humble beginning and its own course of path:

I am Ganga
Snow from the mountains
The keeper of water
I am the plains
I am the foot hills
I carry the wishes of my streams
To the sea. ("Songs of the Ganga" I:1-7)

In the brief description the entire geographical terrain covered by of the river has been traced. The river is presented only in materialistic, physical and geographical form with embellishment from mythological or reverential epithets. It is in the form of snow from among the Himalayan glacier, a host of small streams joining its water body and then other rivers and rivulets too mingle with it to form the mighty river and finally carry their water to merge into the sea when the Ganga merges with the Bay of Bengal. The reader from this description of Mehrotra easily feels relieved from the harsh vignettes superimposed by Daruwalla on the Ganga ghat. One should not hastily construe that Mehrotra's poem is very

simple in comparison to Daruwalla's. Quite contrary to it Mehrotra's renderings are so tight and terse that the reader finds himself encircled with ambiguity at the hints and suggestions dropped here and there. Let us have a look at the Section II of the poem:

I go out into the world
 I am the world
 I am nations, cities, people
 I am the pages of an unbound book
 My room is the air around me ("Songs of the Ganga" II: 1-5)

Again from Section III:

Billy goats
 Come down from the mountain
 Without finding solitude
 Camels return from the desert
 I make two lines in the sand
 And say they are unbreakable walls
 I make the four directions one.
 I know the secret of walking
 I am the death of fire. ("Songs of the Ganga" III: 1-9)

This reminds one of T. S. Eliot's famous line in 'The Waste Land': "I will show you fear in a handful of dust". Further in Section IV:

From smoke I learn disappearance
 From the ocean unprejudice
 From birds
 How to find a rest-house
 In the storm
 From the leopard
 How to cover the sun
 With spots ("Songs of the Ganga" IV: 1-8)

"The poems [in *Nine Enclosures*] teem with unexpected collocations of imagery." (Sarang 29) From the above quoted lines from different sections of the poem the reader's thought process gets compressed as quite new and opposite images begin to cascade on his mind gurgling forth sudden associations of meanings that surprise him at once. The lines that arrest the reader's mind can once again be quoted from different sections to have a fresh look:

I am both man and woman (I: 8)
 I give life and I take it back (I: 17)
 My room is the air around me (II: 5)
 I make the four directions one (III: 6)
 I know the secret of walking (III: 7)
 From the leopard
 How to cover the sun
 With spots (IV: 6-8)

These lines pose a challenge to the reader who would rather take these lines as caesarean cut to insert compressed images in the manner of Ezra Pound and the Beat poets. "Arvind Krishna Mehrotra has effectively combined an Indian involvement and sharp social comment within a Beat speech and manner." (Peeradina x) The lines from Sec. III and Sec. IV have meanings interlinked when one realizes how the Ganga often flows underneath. "I make the four directions one" implies that the Ganga is omnipotent and it has the potentiality to make sudden changes by curling around. It makes its own path, own bed, its own banks and its own geometry. Therefore the line follows "I know the secret of walking" (Sec. III) which further implies that it is whimsical on its own to change its course all on a sudden, but, in fact, it knows the secret of walking down smoothly. The lines may as well refer to the people who throng to its banks from all the four directions.

In Section IV the image of leopard with spots metaphorically conveys the game of hide and seek that a leopard plays while living in a dense forest; it knows how to hide itself in the sun. This aspect of the leopard is likened to the Ganga's sudden disappearances at many such spots as it glides down from the Himalayas to the ravines of north-India. In doing so the Ganga flows underneath and thereby on its own covers the sun. The beauty of the lines lies in the way the ideas have been conveyed. "...Mehrotra's poems astonish with their quicksilver movement." (Sarang 29) He provides a magic touch to his poems and thereby ushers in a new era of modern experimental poetry in the Indian English literature. As a student of English literature he is fully conversant with the new trends in art, music and literature in France, Great Britain

and the USA. Because of the experiments made in his poetry he is a poet to be reckoned with. What distinguishes him from Daruwalla is that he does not go on harping on the plight of poverty and misery stricken people of India for the sake of realism. It has also been a trend in the early seventies among the poets writing in English in India to be realistic rather than dallying with any sort of romantic overtures. Those who have struck to this trend are usually carried away by the notion of making things as bare as possible so that they might get credit for showing the seamier side of Indian life. But they seem to be oblivious of the fact that Indian reality rather consists of ravines as well as sunshine, rivers as well as festivity, poverty as well as placid contentment the people in India usually enjoy in their tropic surroundings. It will not be out of place to quote Peeradina again who maintains, "In his later poems ... [he is] unashamedly romantic and arrogantly non-poetic with the intention of arriving at a zero degree purity of language that 'says' nothing but just is." (x)

This brings us to Susheel Sharma who too has written a poem on the Ganga, but which is quite different from Daruwalla's and Mehrotra's. Sharma is a new generation poet. The opening lines of his "Ganga Mata – A Prayer"¹ give an unambiguous clue to the reader to his approach:

O Ganges!
 The dweller in Lord Brahma's *kamandala*
 The abider in Lord Vishnu's feet
 The resider in Lord Shiva's locks
 The sojourner in the Himalayas
 The daughter of Sage Jahnu
 The co-wife to Parvati and Lakshmi
 The redeemer of Bhagiratha's race
 The atoner of Sagar's progeny
 The mother of brave Bhishma
 O *Ganga Maiya!*
 Homage to thee.
 Accept my obeisance
 O *Punyakirti!* ("Ganga Mata: A Prayer" 1-14)

Sharma's above lines show a similar thought process as that of Mehrotra's "Songs of the Ganga". Arvind briefly touches upon the coming down of the Ganga from the Himalayas

carrying other tributaries with it but Sharma, instead has touched upon each and every mythological connections of the Ganga as narrated in several Indian religious scriptural verses. The Ganga, which was kept in Brahma's waterpot, came to flow from the toe of Vishnu, chief of the Hindu Trinity and when brought on to the earth fell on Shiva's locks. On the prayer of Saint Bhagirath the Ganga left her sojourn in the Hamalayas and flowed upto Ganga Sagar at the Bay of Bengal to save sixty thousand sons of King Sagara from the angry glances of sage Kapil by whom they had been burnt to ashes. She became the daughter of sage Jahnu and the wife of Shantanu giving birth to Bhishma of the *Mahabharata* fame. One is reminded of appropriation and abrogation of the past myth and history as propounded by the post-colonial critics. How does a reader benefit from this and how does it further Indian English poetry must be the preponderant concern of the readers? Verily it sets the mytho-religious portrait of the Ganges upfront and dares to place the Sanskrit words in a poem in English. It goes well because English currently being a window language has the elasticity and room to absorb words from all other languages of the world. Sharma's Indian readers will take it as a duck takes to water because all these Sanskrit words are very well known in every Indian region.

Like Daruwalla, Sharma observes the realistic picture surrounding the Ganga. So he writes:

From Kolkata to Gangotri
 Just one scene —
 Poverty, squalor, dirt, sloth and melancholy.
 Everyone is weeping bitterly.
 Everyone is crying hoarsely.
 Everyone is worried knowingly.
 No one has a solution! ("Ganga Mata: A Prayer" 263-269)

The tone of these lines is quite different from that of Daruwalla's 'Vignettes' where poverty and misery concerning the lepers and the blind have been the sole focus without any expression that passes understanding. If one understands the actual situation and the suffering arising there of, then only one can have a say as though one belongs to the same mass and does not take photographs as an outsider. That is

the problem with Daruwalla whereas the present day poets like Sharma do share the sorrows about which they write. Therefore, he laments:

What is the use
Of my education —
This engineering
medicine
agriculture
law
mathematics
botany
physics
chemistry
literature
language
commerce
management
If I don't have my *Vishnupadi*?
What is the use
Of my lovely house
refrigerator, wife
television, son
car, daughter
lawn, grandpa
book-shelf, father
furnace, niece
hearth, grandma
rolling mill, grand son
egg plant, uncle,
radiogram, aunt
If I don't have my *Punyashloka*? (“Ganga Mata: A Prayer” 199-227)

The nouns like “Vishnupadi” or “Punyashloka” used as synonyms of the Ganga are used here as symbols of the identities of the race, the nation and the country. Therefore, the lament of the poet as to what use will be all these modern day materials of an individual if the race, the nation, the country as a whole does not find a total prosperity.

Sharma is a part of the modern liberal India aiming at a higher economic growth but he is not ready to accept it at the cost of social degeneration. He therefore, points to a perfect social picture:

The daughter
 Has not to return
 To her father.
 The mother
 Has not to complain
 About her son.
 The wife
 Has not to protest
 About her progeny. ("Ganga Mata: A Prayer" 230-238)

However, everyday newspapers are full of the news stories contrary to the above stated ideal family picture.

The purpose of pin-pointing these aspects in Sharma's "Ganga Mata – A Prayer" is to reflect on the new generation poet's concern with present day society which is so different from that of the first generation poets like Daruwalla and Mehrotra. Sharma's concern is firmly based on his proper understanding of Indian culture and trying for an inclusive improvement not like a stranger's or an outsider's sooth sayings and shedding crocodile tears. The sages in the past sat on the banks of the Ganges to find answers for all their enquiries and metaphysical questions by meditating in silence. Herman Hesse in *Siddhartha* has written so many pages describing the flow of the river water being watched by the seeker who sits on and on silently finding ultimately the satisfactory answer. In another of his poem "Liberation at Varanasi" Sharma gives vent to the same feelings:

If I can just survive by meditation
 If I can just survive by '*Shivoham*'.
 It is a call to find answers
 On the banks of the Ganges and
 In thy narrow streets
 That brings me to you, O Varanasi. ("Liberation at Varanasi" 53-58)

What is interesting to note is that all these poets have divided their poems into sections. Daruwalla has divided his poems on the Ganga into two sections viz. "The Waterfront" and "Crossing of Rivers". While the former is further divided into thirteen smaller poems (three under the title "Vignette") the latter remains one long poem. Mehrotra divides his poem into four sections and has just numbered them. On the other

hand Susheel's poem stands as one long poem which has apparently does not have any sections. But if one reads his poem slowly one realises that the verses in praise of the river culled and quoted from the vast repository of Sanskrit serve as the dividing lines in the sections of the poem. After these verses in Sanskrit, which also serve as chorus on the banks of the holy river by the individuals and the groups, the tone and subject of description in the poem immediately undergoes a change. This technique serves a dual purpose: it is very useful in making the description realistic as the scenes of such prayers in Sanskrit being sung on the river front are a common sight; besides they serve to hint that river is an ever flowing river as no two *ghats* have the same Ganges though the water in the river may appear to be the same.

It is now pertinent to deal with our predilection with the tone of the poems set by Daruwalla, Mehrotra and Sharma - the three poets we have selected to compare with. Tone is considered as the soul of the poem. It is the inner voice engaging itself for the right communication in a sustained manner. It makes the attitude of the poet obvious. From the outward veneer of rhetoric and other such embellished arrangements put up in the poem, the reader peeps through to find out the poet, his voice, his tone, his attitude, his perception of the objects he describes, his sum total outlook towards the subject matter he deals with. Such an attitude which the poet fosters is usually covered by the position on which he stands, by his personality moulded by his religious moorings, by his familial upbringing and the social milieu. The three poets selected for comparison need to be assessed on these three factors that set the tone of their poems.

Born at Lahore in 1937 Daruwalla professes Zoroastrianism. The language in his home was Gujarati though his father was a professor of English. Daruwalla too completed his Post-Graduate degree course in English. As an IPS officer he also travelled widely. Initially Daruwalla admired Ezekiel's for *A Time to Change* for bringing into play a modern sensibility and the way it confronts the disillusion of time. Like Ezekiel he also won Sahitya Akademi award in 1982. Like Ezekiel he too remained out and out an outsider.

“Daruwalla’s *The Waterfront* sequence is another instance of an Indian English poet seeking reconciliation with a tradition from which he feels alienated and about which he is rationally sceptical” (King 8-9). Bruce King maintains, “The man-alone-in-a-hostile-world attitude, with its sense of opposition, cynicism and the ironies of life, found in the poetry of Daruwalla, has its affinities in American Literature, as does Daruwalla’s trust in the speaking voice. [Daruwalla has continued] to use traditional prosody and formal stanzaic shapes, the voice seems closer to the experience of the senses than in previous Indian poetry where there was often a distance between moral reflection and actuality. There is also an openness, especially noticeable in the middle portions of the poems as if association were taking over from logic. Narrative becomes experience itself instead of an example in an argument.” (6) Daruwalla’s keenness to understand and absorb the age old tradition is discernible obviously from his series of poems on the Ganga that he wrote in “The Waterfront Section”. His tone and attitude is that of one investigator putting on the table the clues, the proofs for the media to acknowledge how much time he has spent patiently to keep the Ganga on watch and has methodically he is now going to present his case on the river through the images and metaphors, he has gathered through his feelings and sensory perception. But he is not sure how his case, that is, his series of poems on the Ganga, is going to be appreciated and accepted by the Jury Bench – the readers.

In case of A.K. Mehrotra it is found that despite his firm founding with the place and the river, he seems to make throwaway remarks about the Ganga. In doing so, he proves himself a spoilt one by not making proper use of the wealth of knowledge he had acquired. During 1960s his uncle was a Professor of English at the University of Allahabad (located in the town on the banks of the Ganges) which he also served as a Professor of English during the first decade of 21st century. He, of course, showed great promise as a poet of new generation with “increasing openness and immediacy noticeable in” (King 7) his first famous poem “Bharatmata: A Prayer”, but his willing adoption of western ideas ranging

from French surrealism of the 1920s to his contemporary Beat and constructionist poetry written then in the USA in the 1960s made his poems a conscious assemblages of references in disorder. His means of control is to enclose the reader within the poem itself. In the “Song of Ganga” from *Nine Enclosures*, the same early tendency added with the influence from Ezra Pound and his American followers, is noticeable - the compressed metaphor, the wit and elegance in the lines that mark precision:

I make two lines in the sand
 And say they are unbreakable walls
 I make the four directions one
 I know the secret of walking
 I am the death of fire. (“Songs of the Ganga” III: 4-9)

In Mehrotra’s “Songs of Ganga” the language has lost its ability to express reality by imagination. In trying to construct Indian reality through his poems on Ganga, the poet only puzzles the readers by dragging them to be enclosed with a focus on the text rather than on myth, history, society or the traditional belief on the holy river.

What has never been lost with Mehrotra is his desire to be the part of the international avant-garde of 1960s, especially as represented by the San Francisco scene with its Beat poetry, counter culture and rebellion against conventional and traditional values. This adolescent “stick-your-tongue-out” attitude shows the poet to be effective, promising, but faltering. Therefore the tone in “Songs of Ganga” is that of an adolescent’s playful building-blocks which merely amuses the reader for the criss-cross reference and the ideas as in a jig saw puzzle or the maze (*Bhul-Bhuleya*) in Lucknow.

Susheel Kumar Sharma, on the other hand, though aware of the international literary trends, has not been an enthusiast like Mehrotra to write experimental poetry to bewilder the Indian/Western reader. Perhaps Mehrotra was eager to bring like Hanuman all the ‘isms’ from Europe and America for his otherwise ignorant/ not so well informed Indian readers. He too worked to acclimatize the readers with the imagist movement of Ezra Pound. But he failed to realise that a plant

does not grow in every/any soil. Even in Europe the life span of Imagism was of about a decade only; the climate of Indian literary tradition has always been in favour of vivid narratives. True to this heritage, Susheel Kumar Sharma has made a unique attempt to sing his song for Ganga in a long narrative by using the Sanskrit and English words together like the waters of two different rivers glide on at their confluence in Allahabad. It is now pertinent to mention what the reader receives from Sharma's 'Ganga Mata': first of all the mythic lines from Puranic narratives, secondly the awareness about the sages and poets of the yore who have composed songs, *shlokas* and *mantras* on the Ganges, thirdly the modern day Indian reality, the poverty and the gradual degradation, fourthly the parody of urban middleclass lifestyle with a well built house furnished with all modern gadgets starting from a refrigerator to all that goes to provide a comfortable living, fifthly the middleclass mindset to go for degrees and diplomas for self-upliftment, sixthly the sham of the so-called welfare government constructing dams more with political motives than with actual motive to alleviate poverty.

Sharma's tone is remorseful at the sight of these gradual deterioration though the Kumbha mela and all other religious rites and festivals associated with the Ganges go on and on. The poet addresses the Ganges as mother in so many names that have been enumerated in 'Ganga Sahasra namah' or the one thousand names given to this very river. All these make the attitude of Sharma quite clear that he is here as one who stands up and sings the glory of this sacred river that gave birth to Indian civilization and nourished India's nationhood. This kind of faithful tone or attitude shown by Sharma for his readers is rather conspicuously missing in Daruwalla's or Mehrotra's poems for Daruwalla stands as a sceptic unable to assimilate fully into the Hindu ethos and on the other hand Mehrotra deliberately confuses the reader by imposing compressed ideas after being newly baptized by Ezra Pound and all other 'isms' of 1960s.

So far the assessment of these three poets has been made from the stand point of their attitudes towards the Ganges. The basis that forms Indian writing in English has been about

Indian lives and conditions. Ezekiel had set the model; Ramanujan, Parthasarathi, Daruwalla, Mehrotra, Jayant Mahapatra, Kamala Das, Shiv K. Kumar and others gave new dimensions to Indian poetry in English. But the former ones were alienated by their marginality and English education. In the mean time a new crop of poets has come down to this arena and they express a heightened awareness of actual Indian experience. In the present comparative study it is noticeable that Sharma (b. 1962) is quite younger to Daruwalla (b. 1937) and Mehrotra (b. 1947). The generation gap is obvious. In case of Daruwalla it is like Satyajit Ray's film showing every tit-bit and more so about the poverty and deprivation. But Satyajit Ray had pinned hope on the future and symbolically depicted it in the picturization of a glowing smile in the wide-eyed face of a poor girl looking at the passing of a train, at a distance, through the paddy fields in *Pather Panchali*. Perhaps Daruwalla was affected by the naturalism displayed in Albert Moravia's writings. Finding no worth in romanticizing or eulogizing an Indian situation, he thought it better to tear apart the veneer of seemingly quiet, orthodox, age-old foundation of Indian social life based on religious faith, charity and non-challant activities. On the other hand, Mehrotra, having exposure to western cults and new waves in poetry and literature at large, took to the course of basing his poems in a kind of surrealistic atmosphere juxtaposing the good and the bad, the faith and the faithless, the spiritual and the mundane together.

Sharma, a new generation poet having more exposure to post-colonial theories, times and practices, does not have to buy the western way of thinking or creating anything thereof. He has by his side vast literature of Sanskrit poetry that speaks volumes about the Ganges. His use of some from the one thousand Sanskrit names of the Ganges creates apt images reverberating right kind of feelings in the hearts of the Indian readers. Perhaps, Sharma writes for his immediate neighbour or at large for the pan Indian readers while Daruwalla and Mehrotra had western readers in mind. Both the latter poets were not sure about their art and were rather eager to be accepted by their western counterparts. It seems, Sharma is

sure of his ground and displays his unstinting faith that his kind of poetry will forever flow like the Ganges nourishing the reader with the therapeutic water of his delightful poems on this sacred river.

Notes

1. There are three versions of Susheel Sharma's "Ganga Mata – A Prayer" — two in electronic form in *Carty's Poetry Journal* (2011) and *ken*again* (Fall 2012) respectively and one in print version in *The Door is Half Open* (2012). I have dealt here with the print version.

Works Cited

1. Daruwalla, Keki N. *Crossing of Rivers*. New Delhi: Oxford UP, 1976. Print.
2. Ezekiel, Nissim "K N Daruwalla". *Contemporary Indian Poetry in English*. (Ed.) Saleem Peeradina, Madras: Macmillan, rpt 1991. Print.
3. King, Bruce. *Modern Indian Poetry in English*. New Delhi: Oxford UP, 2009 [1987], Print.
4. Mehrotra, Arvind K. *Nine Enclosures*. Bombay: Clearing House, 1976. Print.
5. Nehru, Jawaharlal. *Discovery of India*. Delhi: Oxford UP, 1994. PDF file.
6. Peeradina, Saleem. *Contemporary Indian Poetry in English*. Madras: Macmillan, rpt 1991. Print.
7. Sarang, Vilas (Ed.). *Indian English Poetry since 1950: An Anthology*, Hyderabad et al.: Disha Books, rpt. 2007. Print.
8. Sharma, Susheel Kumar. "Ganga Mata: A Prayer", *Carty's Poetry Journal*, April – July 2011, Summer Edition, cartyspoetryjournal.com/Issue_06/CPJ-VI.pdf
9. —. "Ganga Mata – A Prayer", *ken*again*, Fall 2012, John Delin, Editor and Publisher, <http://kenagain.freesevers.com/POETRY.HTML#sharma>
10. —. *The Door is Half Open*. New Delhi: Adhyayan, 2012. Print.

Revised paper; originally presented at the 58th All India English Teachers' Conference, The Indian Association for English Studies & Dept of English, Andhra University, Vishakhapatnam, 27-29 December 2013.

Nikunja Kishore Das, Ex-Principal, Kujang College, Kujang, Jagatsinghpur, Odisha. E-mail: nikunjkdas@gmail.com

Indian Philosophy and Spiritual Management System

Dilip Charan

1. Critical knowledge as our Utopia

As a state subject Proudhon has rightly said, "It is the concentration of power of states, parties, leaders and knowledge, that determines and governs us." State and institutions govern humanity. Do we have freedom? Can we choose freedom? Can we negotiate with power? If our answer is yes then critical knowledge is our Utopia. The age of reason and its vitality can construct a Utopia which is critical knowledge. This Utopian construction demands what Kant calls. 'The courage to think'. This can save us from the limits of Utopia. For, critical mind, utopia is a glancing, a land of hope for humanity. It is a critical search for the betterment of humanity. It is a demand of the spirit, and the civilization too. It is with the critical spirit that humanity has to set its soul towards progress, towards emancipation, inner and outer. What is required at micro and macro level is spirituality guarded and guided by reason. We have to create a system of management which would be a torch bearer for the future. How is it possible to nurture management system innerly and outwardly, guided by the secular spirit, guided by inner and outer enlightenment? We require a knowledge system

not for control and empowerment but for emancipation. Humanity demands not empowerment but freedom from empowerment. It demands something more than efficiency and effectiveness. We do not choose humanity and the world as a ground of competition. Dishonesty can not be the dictum of human management system because it would create an end-less war. In all affairs of humanity man must be kept in the centre. We have to accept that man and society is not monolithic but multidimensional. Non-singularity is the hard core of man and society.

2. Spiritual Conditionality:

We require a spirit centric or soul centric management system. We require a philosophically oriented management system. A new spiritual management system, which is a construction of humanity, which aspires for human freedom from anarchy and chaos. The first condition is to consider human being as an independent subject. The governance must be from within and not from without. We must understand clearly the spirit of man in a non-mimetic, non-reductive and non-representational mode. We must accept the spirit of man as a conjecture open to reformulation. The spirit of man is beyond casting and casketing.

We have to save man from the cultural cholesterol expressed in a terrorist vein. A potential fault line of terrorism is in its inhuman nature. The modern man has lost the syntax of sensibility, and the flabbiness of mind is its semantics. Here the style obliterates personality. Terrorists attack not only human subject but they attack the language of humanity. Terrorist language is a language of control, submission and subjugation. It is an expression of faithlessness and distortion of mind. Terrorism has lost the ontological anxiety, to them the world is blank, crumbling and shredding. From this terrorist paradigm we have to shift, to the paradigm of hope. We require a perpetual peace, which would save us from the loss of erudition. We have to make our heart as the tribunal of one's own being and save humanity from its unspeakable monstrosity. Humanity has to cultivate and nurture consciousness or *Chitta* and have to educate the *Chitta*, not

through dictation but through dedication. This should be our fervent admission for the entire life, because one's own life is the capital. Decolonization is not external but internal too. Contemporary life needs moral activism. There should not be any action without personal signature. Moral commitment should be the hard core of action and that is the way to be fully human and humane. Friendship and love to 'the other' should be the throb of being. It is an intense form like pure oxygen where the fear of the other goes away. What remains is carrying. Carrying needs, love and gratification, respecting the other without rejection. Most dangerous trait of humanity is the blind loyalty to the past, which ignores the present and future. To be away from such conditionality we need a spiritual management as envisioned by Indian philosophy.

3. What is spirituality?

Spirituality is a word that, in broad terms stands for :

- (1) Lifestyle
- (2) Practices
- (3) Having a vision of human existence and how the human spirit is to achieve its full potential.

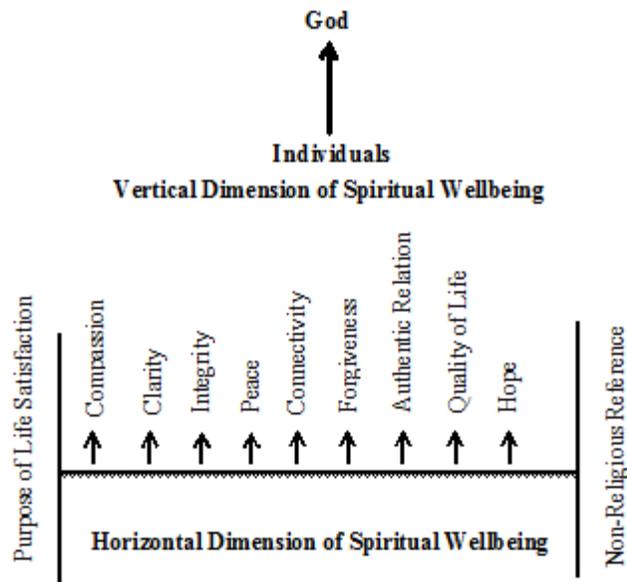


In this sense it is an aspirational approach. Spiritualism is a striking feature of our contemporary age. According to Underhill human beings are vision creating beings. Spirituality has a deeper level of meaning and fulfillment for human being. (Underhill, 1993)

4. Religious and Secular Spirituality

Spirituality has two components (1) intrinsic and (2) extrinsic. It has an intrinsic orientation as well as extrinsic orientation. Humanist psychologist Maslo states that spiritual values have a naturalistic meaning. They do not

need supernatural concepts to validate them. Therefore they are the general responsibility of all mankind. According to Elkins spirituality is outside the walls of traditional religion. Ardell uses it as a secular spirituality. The word 'Spirituality' comes from the Latin 'spiritus' means breath of life. In this sense spirituality is a universal phenomenon and its elements are : (1) to accept the deeper significance of every human being. (2) to have love and honour for all. (3) love and respect for oneself and the other i.e. the entire mankind. It is rightly said: Spirituality is a multidimensional construct. (Moberg, 1984 : 25, 303-323) It is vertical as well as horizontal.



Spirituality includes “one’s values, beliefs, mission, awareness, subjectivity, experience, sense of purpose and direction, and a kind of striving toward something greater than oneself.” (Frame, 2003 : 3)

5. Swaraj in Ideas : a need recognized by K.C. Bhattacharya

Spirituality is a sacred existential state. Realization with certitude that one's true self is constant, luminous, blissful in itself, perfect and not murky, fickle, sensual body. What we require is the right way of living, which includes personal and organizational ethics. Human being is not a commodity. The commodification of human being is to exploit and make him only an instrumental being and brings existential poverty.

To eradicate the existential poverty we need as K.C. Bhattacharya has rightly said in his essay on 'Swaraj in ideas' : "There is a subtle domination exercised in the sphere of Ideas a domination all the more serious in the consequence because it is not ordinarily felt. This subjection is slavery of the spirit. When a person becomes free from cultural subjection, he experiences a rebirth and that is what I call Swaraj in ideas." (Bhushan and Ganfield, 2011 : 103). "Many of our educated men do not care to know this indigenous nature of ours. When they seek to know they ought to feel that they are discovering their own self." (Bhushan & Garfield, 2011 : 104). To K.C. Bhattacharya this imposition is not on unwilling minds, through learning we have chosen it. Through language and through institution it has taken a shape of habit. It is to K.C. Bhattacharya a soulless thinking, which appears like real thinking. They induce in us a shadow mind that functions like a real mind except in genuine creative mind, as they are largely independent of the times. We cannot formulate or sit to judgement about our real position in the world. We have contented ourselves either with unthinking conservatism or with un-imaginary progressiveness which is the imitation of the west. The Indian mind by tradition and history is away from the spirit of English literature and yet we are silent in our judgement. We mechanically think and galvanize our mind in tune with western literature and tradition. In philosophy we do not sit to judge western systems from Indian standpoint. Comparative philosophy is not possible without a critical examination of the fundamental notions of either philosophy. For modern Indian mind philosophizing needs to confront eastern and western thought and arrive at synthesis or

rejection of both the traditions of thought. "It is in philosophy, if anywhere, that the task of discovering the soul of India is imperative for the modern India; the task of achieving, if possible, the continuity of his old self with his present day self, of realizing what is nowadays called the mission of India, if it has any, genius can unveil the soul of India in art but it is through philosophy that we can methodically attempt to discover it." (Bhushan and Garfield, 2011 : 106)

Our present day education is not of any need, as it need not understand the significance of past nor present nor our mission of the future. We have become rootless as we do not understand the past nor the real present. We have entered in the hopeless babel in the world of ideas. Our thoughts are hybrid and sterile. Slavery of ideas has entered in our own self. It would be a big step if we could achieve the Swaraj in Ideas.

Thought or Reason may be universal but as K. C. Bhattacharya rightly says Ideas are carved out differently by different culture. According to the respective genius we can adapt but the method of adaptation is never clear. We have to alter ourselves to suit the situation. It is clear that the times have to adapt our life and not our life to the times. We have to make a distinction between confusion and conflict, because it is more a confusion of ideas or ideals rather than conflict. Conflicts will occur only when we treat ideas and ideals as a matter of life and death. We must understand the ideas and ideals of a community that springs from its past history attached to the soil and need not have a universal applicability. There is no need to surrender our individuality and its referent rationality, it may be reverential as it has evolved through infinite patience and humility. Every foreign idea or ideal cannot become the soul of our own ideals. Universalism of reason or universal reason cannot become an-actually established code of universal principle. K. C. Bhattacharya categorically says: what is universal is only the spirit and one must be loyal to once own sprit. Rootless education is an obstacle in the way of a Swaraj in ideas.

We must save ourselves from the unthinking glorification of our culture. We are ready to accept other's judgement about us but we do doubt whether others have a sufficient perception of the inwardness of our life. We must ask others for self examination and save us from docile acceptance of their opinion. We must be critical about their opinion. It should be a fillip to which we should react. It is not an uncultured self conceit. Docile acceptance without criticism would mean not only slavery but a moral evil, what is demanded is a critical attitude. We must resolutely think about our own concept, then only we will be productive in thinking. We can think effectively only when we think in terms of the indigenous ideas that pulsate in the life and minds of the masses. The real way is to come back to the cultural stratum of the real Indian people and evolve a culture along with them suited to the times and to our native genius. That is to achieve what Bhattacharya mean Swaraj in ideas.

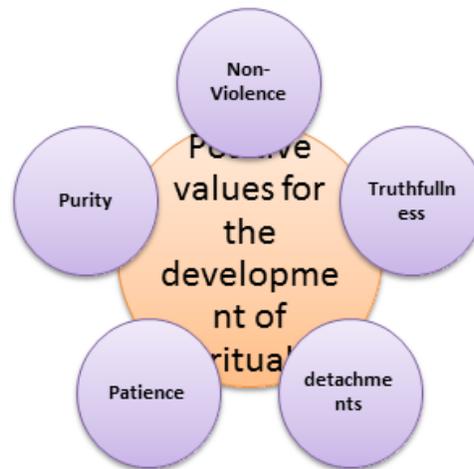
6. Freedom as a deeply critical enterprise – Prof. Dayakrishna

Prof. Dayakrishna's Philosophical landscape, like K.C. Bhattacharya is a landscape of philosophy of freedom. Freedom as an emancipation from the world of necessity and causality. Freedom here is a capacity for reflective self consciousness. Thinking itself, to Dayakrishna is an act of freedom as it distances itself from one's inherited conceptual tradition. Dayakrishna rightly wrote 'The realm of the spirit seeks freedom from any externality to which it is essentially bound, because freedom wants to know in order to be freed from it. It is freedom that puts us in touch with the power of our own self- consciousness. Freedom to Dayakrishna is not an egocentric individualism. Freedom involves responsibility. Through repeated effort, we need to cultivate an othercentric consciousness. It is through *nomous* or *Dharma* an 'I' can become truly human. The structure of self-consciousness must involve an awareness of multiple others. This is the Gita's Ideas of *Parasparam* and *Shreyas*. *Parasparam* implies mutuality and relation of perfect equality between self and the other. *Shreyas* is a universality and inner subjectivity. Freedom is not the transcendence, but the transformation of

our daily existence. In *purusharth* the highest *purusharth* is *Moksha* but *Dharma*, *Artha* and *Kama* is also for *Abhudaya* - the rise of all and also central to human life. The arts, then, are ultimately rooted in 'the art of living'. Life is to be seen in terms of artistic creation. To Dayakrishna freedom is deeply a critical enterprise and Indian philosophy to "him is a living, changing tradition and must be kept as a living tradition." (Bhushan, Garfield and Raveti, 2011 : X)

7. The concept of Indian Spirituality:

In India spirituality is a manifestation of culture. It is not an alien discourse. It is a discourse expressed through life. It is an expression of positive values, such as non-violence, truthfulness, detachment, patience and purity.



The concept of Indian spirituality is not only an end but a means too. It is inner as well as outer. It is an expression of collective humanity, which can be addressed as the wellbeing of mankind. What is needed is its depiction, wholistic perception of an individual and the mankind too. When mind is without conflict and discontent, it is an expression of spirituality, based on spiritual values. That is, (1) humanity (2) compassion (3) forgiveness (4) love (5) peace (6) unity, expressed in our interpersonal relations, which respect the

dignity and worth of each individual respecting the other as one's own self. Our ancient seers say: *यथात्मनो भवतु तथैव* (As one is, so should others be). This would be possible by the discipline of the body, mind and the spirit. Purity and perfection are the true expression of spirituality and to transcend the mundane limits of the human being is its goal. To be spiritual is to be creative. The capacity to go beyond the fixity of ideas, ideologies and customs. For the wellbeing of the self and society we need transformation of person and society. "Here transformation is not an idea but a performative exercise." (Frame, (2003))

Tagore once said, that with the help of science, the possibility of profit has suddenly become immoderate. The whole of human society has felt gravitational pull of a giant planet of greed. It has carried society towards a distinct deviation from its moral orbit. To curb this deviation we require a sincere effort of spiritual management. Heisenberg said, "In the west we have built a large beautiful ship. It has all comforts in it, but one thing is missing : it has no compass and does not know where to go. Men like Tagore and Gandhi and their spiritual forbears had found the compass. Why can this compass not be put in the humanship so that both realize their purpose. The orbit of greed has blinded us, we have no way to go; Greed has lead us to aimlessness. This leads to egocentricity, which Shri Arobindo calls, 'the knot of ego'. To dismantle 'the knot of ego' we must have a different ethics, which is the ethics of consciousness, and is against the ethics of convenience. It is an ethics which goes beyond the individual and binds us to larger human network. It is the antidote to the present consciousness of competitiveness, divisiveness and unethicity. We need a transformation at the individual level, at the group level and at the organizational level and this demands sustainability beyond political and organizational level. For this sustainability we require a spiritual management system. Gita has made a distinction between *Sakamkarm* and *Niskamkarm*. Prof. Chakravarti in his book 'Spirituality in Management' has tabulated the difference between *sakam* and *niskam* as follows:

(Chakraborty : 2008 : 67)

	<i>Sakamkarm</i>	<i>Niskamkarm</i>
A	Psychological burnout	Psychological energy conservation
B	success is the aim	Perfection is the aim
C	Socio-Economically Questionable	Socio-economically appropriate
D	Reward – Commitment	Work – Commitment
E	Undermines Ethicality	Enhances ethicality
F	Job Enrichment	Mind Enrichment
G	Binding	Liberating

Dr. Radhakrishnan well back in 1949 said, “If we exclude spiritual training from our institution we would be untrue to our whole civilization. Radhakamal Mukherjee in 1964 said, “The more the tempo of life and work is quickened and organic periodicities nullified by the industrial system, the more are there mental tension, irritation and anxiety and the poorer become the qualities of human ideas and feelings... he is seriously hindered in contemplation and imagination (for) completing himself.” (Mukherjee, 1964, :V)

8. Ethics of Work

What is needed is ethics of work which would be possible by

- (1) Work commitment
- (2) Self actualization
- (3) De-Egolization
- (4) De- personafication
- (5) Inter connectedness with the world and world mates: as Khalil Gibran says, “Work is love made visible. And if you cannot work with love, but only with distaste, it is better that you leave your work and sit at the gate of a temple and take alms of those who work with joy”
- (6) Compassion,
- (7) Trust
- (8) Harmony
- (9) Sharing
- (10) Work Place Spirituality.

Work place spirituality is a canopy concept which involves all others.

“Workplace spirituality [SAW] involves the positive valuation, acknowledgement and respect of employees’ innate abilities in a context of meaningful, goal-oriented behaviour that encourages creativeness, belongingness and personal fulfillment.” (Adams and Csiernik, 2002)

We should execute the *daivisampta* which has been describe by Mahatma Gandhi, “The Blessed Lord Said : fearlessness, purity.... giving, self-control, sacrifice, straightforwardness, self-denial, calm, absence of fault finding.... absence of greed, gentleness, modesty, absence of envy and pride these are the wealth of the man born into the *Deva* nature”. (Chakraborty, 2001 : 163)

The German proverb rightly says, ‘A clean conscience is the best pillow’. What is required is *Samatva*. The inner *Samvada*. This would happen by treating work as sacrifice. Work is sacrifice and service too. This is what Toyanbee calls a spiritual revolution in the heart and minds of human beings. To him the only effective cure is spiritual. The conflicts and contradictions in life and world would be possible if man is not in peace within himself. For normalcy, inner normalcy is a balance of *Pravrutti* and *Nivrutti*. The organizational pursuit must be a balance of *Pravrutti* and *Nivrutti* at an individual and at the collective level.

9. Buddhism and Spiritual Management System:

Spirituality deals with the existential journey of a human being the states of consciousness. Consciousness and awareness are its true component. Spiritual inquiry is an existential search of a human being to seek and find the meaning and purpose of life. Spiritual inquiry is to grow, to choose and define one’s existential choice. It is an inquiry into the self search. As Buddha calls “Be your own light- ॐ ” and for that we must know that there is suffering. There is a cause of suffering. This cause can be prevented and one can be free from suffering.

Human suffering according to Buddha arises from

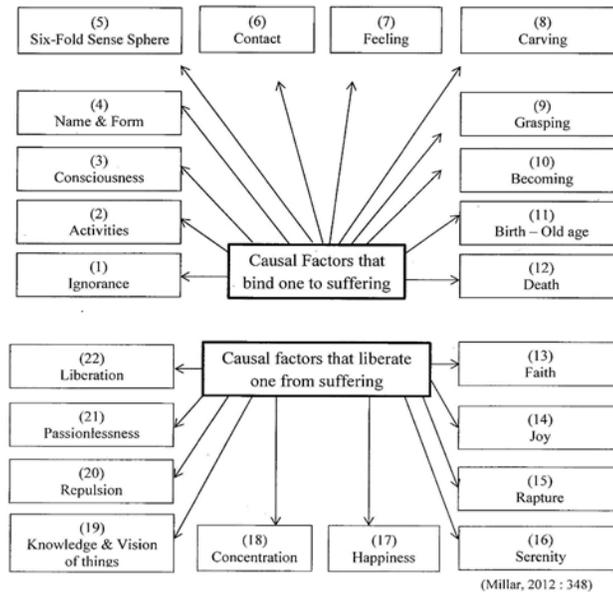
1. The cyclical existence of life.

2. Clinging to the five aggregates.
3. *Raga* and *Dvesha*.

This suffering is co-dependently arising (*Pratitya samatpad*) and this co-dependence arises from (i) Ignorance (ii) Disposition (iii) Consciousness (iv) Psychological Personality (v) Six Senses (vi) Contact (vii) Feeling (viii) Craving (ix) Grasping (x) Becoming (xi) Birth and old age (xii) Death.

Buddha has suggested an eight fold path. *Samditthi*, *Samsankalpa*, *Samvaca*, *Samkarma*, *Samjiva*, *Samvyayam*, *Samsati*, *Samsamadhi*. The Word ‘Sam’ has the same meaning as ‘*Samyaka*’. *Samyaka* means a balanced approach infused with equanimity. For spiritual growth we have to go beyond views, right or wrong. This is an important virtue for spiritual management. We have to transcend not only the materials but conceptual realm also. The causal factors that binds us to suffering, causal factors that liberate us from suffering can be depicted through the following diagram.

Buddha’s spiritual inquiry helps us to understand the arising and passing of the ordinary state of consciousness and arising of the higher stage of consciousness. That is to



say how to be conflict free. This spiritual technology leads us to conflict free management system. This is the core of spiritual management system which would ensure non-coercive and non-oppressive healthy management system.

Reference

1. Adams, D.W., & Ciernik, R. (2002) *Seeking the lost spirit: Understanding Spirituality and Restoring it to the workplace*. Employee Assistance Quarterly. 17(1), 31-44.
2. Bhushan Nalini, Garfield Jay L. and Raveh Daniel (eds.) (2011) *Contrary Thinking : Selected Essays of Daya Krishna*, New York : Oxford University.
3. Bhushan Nalini and Garfield Jay L. (eds.) (2011) *Indian Philosophy in English : from Renaissance to Independence*, New York : Oxford University Press.
4. Chakraborty S.K. & Chakraborty Debangshu, (2008) *Spirituality in Management, Means or End?* New York : Oxford Uni. Press.
5. Chakraborty S.K., (2001) *The Management of Ethics Omnibus*, New York : Oxford University Press.
6. Frame (2003) *Integrating Religion and Spirituality in Counselling : A Comprehensive Approach*. Pacific Grove, CA : Brooks/Cole.
7. Husain Akbar and Khan Sabira (2014) *Applied Spirituality : Theory, Research and Practice*. New Delhi : Global Vision Publishing House.
8. Miller Lisa J. (eds.), (2012) *The Oxford Handbook of Psychology and Spirituality*, New York : Oxford University Press.
9. Moberg, D.O. (1983) *Subjective Measures of Spiritual Well-being*. Review of Religion Research.
10. Mukherjee, R.K. (1964) *The Sickness of Civilization*, Bombay : Allied.
11. Sheldrake Philip (2012) *Spirituality: A Very Short Introduction*, U.K. Oxford University Press.
12. Underhill Evelyn (1993) *Mysticism: The Nature and Development of Spiritual Consciousness*, Oxford.

Dr. Dilip Charan is professor and Head, Department of Philosophy, Gujarat University, Ahmedabad. E-mail: dilips.charan@gmail.com

Book Review

**India's Struggle for Freedom: Three Strategists,
Chittaranjan Dadubhai Desai, Darshak Itihas Nidhi,
Reviewed by: Anusuya Nain Price INR 600/-**

History of Freedom struggle of India has been revealed in many facets. Much has been brought on public platform by authors and critics. Randomly some members of family had also written about certain associations with the great public figures who took part in freedom struggle. Present book is authored by Chittaranjan Dadubhai Desai, who shares family legacy with Vallabhbhai Patel. Bardoli has played a pivotal role in Indian History becoming a stepping stone to give rise to two big names Mohandas Karamchand Gandhi and Vallabhbhai Patel. Both were then recognized at the national level as 'Mahatma' and 'Sardar' respectively after Bardoli Satyagrah in 1928 and Salt Satyagrah in 1930. These events also set the theme of mass participation against British rule. It also defined a more active role of Indian National Congress in defining the policies favouring India's freedom.

Chittaranjan Desai knew Gandhi personally and was associated with Patel as a close relative. The book brings forth for the first time a number of markers which raise questions to a various decisions taken by INC and its prominent leaders. These decisions led to neglect Patel as compare to Nehru. The author brings onto public forum personal correspondence and incidents to support his narrative. The Desai family, to which

Chittaranjan Dadubhai belongs, played an important role in National struggle for freedom. The author suggests how intentionally many such contributions were wrapped under the carpet and never made public to recognize the contribution of Patel and Desai family.

The book divides the freedom fighters into two groups of that of elites, who were prevailing upon the national scene and the grassroots dedicated freedom fighters. The efforts with which the Elites overpowered the other nationalists, were kept hidden from masses for long.

The book contains a number of letters from Vallabhbbhai Patel and others which approve author's contention and also raise a number of questions on the silence of Mahatama Gandhi on certain issues. This letter contains inside information in the form of correspondence which are made public for the first time.

The book is an interesting reading in background of facts it brings forth for the first time. The author is 97 years at present and lives in London. The book travels between becoming a memoir and narrative commentary on freedom struggle's unknown facts.

This book becomes aptly timely and offers a marvelously readable way in to a much important subject.

Anusuya Nain is a Doctoral research scholar in the Department of Political Science, Chaudhary Charan Singh University, Meerut.

Chanakya in You: Adventures of a Modern Kingmaker, Radhakrishnan Pillai, Jaico Publishing House, Mumbai, Year: 2015 ISBN: 978-81-8495-600-3 Pages: 256 Price: Rs. 254/-

Chanakya in You: Adventures of a Modern Kingmaker is a fictional book by Radhakrishnan Pillai where he tries to install the legend kingmaker Chanakya in every reader. The author keeps layman's language throughout his book to reach each reader belonging from business field to academic scholars to the housewife for equal concern. The book is a tale of a person

motivated by the text Arthashastra and his author Chanakya, narrated by the person's grandfather. The content of the book is varied and each chapter gives a momentum to read the next. The tale overall reflects about the life of an aimless person to the richest man in the world. The book also depicts the readers to take up interest in the ancient Indian studies and also take interest in knowing Sanskrit language. The book seems to be like a semi-autobiography of the author, Radhakrishnan Pillai, as it reveals how the ordinary person fell in love with ancient Indian scriptures especially Kautilya's Arthashastra and his love for Sanskrit as a language.

The chapters scrolls down from the history of India to the story narrated by grandfather about Chanakya, Arthashastra and even the origin and importance of game of chess. The book further throws light on the concept of leadership, the necessity of a *guru* in life, finding oneself within and the journey of a man to become rich. Although the book does not reveal too much of Chanakya and Arthashastra. But it talks about the tips that the author reflects to the society like that of being kingmaker is way better than being a king, Arthashastra as a book is not only for the kings or rulers or administrators rather it is for everyone who wants to lead.

Reading this book, the legend Chanakya and ancient Indian rich history seems alive.

Reviewed by Hiral Ravia, is a Doctoral research scholar in the Department of Study Abroad Program. She is pursuing Ph.D. in Diaspora and Migration Studies, Gujarat University. Her area of interest includes Indian Diaspora and Ancient Indian Studies. E-mail: mails2hiral@gmail.com

The Encyclopedia of the Indian Diaspora, Editor Brij V. Lal, University of Hawaii Press, Honolulu, Hawaii (United States), Year: 2006 ISBN: 9780824831462, Pages: 416, Price-Rs 982/-

The Encyclopedia of the Indian Diaspora is the first comprehensive study on Indian communities around the

ISSN 2321-8444

world. This book is a work of profound scholarship as well as a reference work. The whole work will have an appeal to both members of the diaspora and the people who wish to understand a major development in recent world history. The book emphasizes on initiatives taken by the diaspora communities and the contributions they have been making in their host societies, in areas as diverse as literature, cuisine, popular culture, sports and political life.

The Encyclopedia of the Indian Diaspora documents one of the world's greatest diasporic movements, illuminating the history of Indian enterprise beyond India and providing the first well-focused source by which Indians, all over the world, may appreciate their achievements. This book has been written in an accessible style and illustrated with hundreds of photographs, documents and maps. Its combination of thematic and country-wise case studies are most helpful. Its maps and illustrations are superb as a way of bringing the Indian experience to life. That's why, this book is highly recommended as a key source of information for all who want to get more knowledge about Indian diaspora, its origin and development. It may be considered as one of the standard references for all research institutions, universities and scholars in the academic and public life.

Prof. Brij V. Lal deserves the appreciation not only from the scholars, but also from those people in the world, whose legacy includes the heritage of India. This volume seeks to promote a more nuanced understanding of the enormous diversity of the Indian diaspora. This encyclopedia is deserved as one of the warmest welcome addition to the growing body of literature on Indian diaspora. In a word— it's magnificent!

Reviewed by **Bhavesh S. Sharma** *doctoral research fellow in the Department of Diaspora and Migration Studies, Gujarat University. E-mail:* bhaveshsharma2020@yahoo.com