



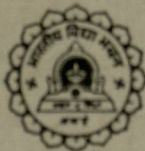
BHAVAN'S BOOK UNIVERSITY

**HINDUISM
THROUGH THE AGES**

D. S. Sarma

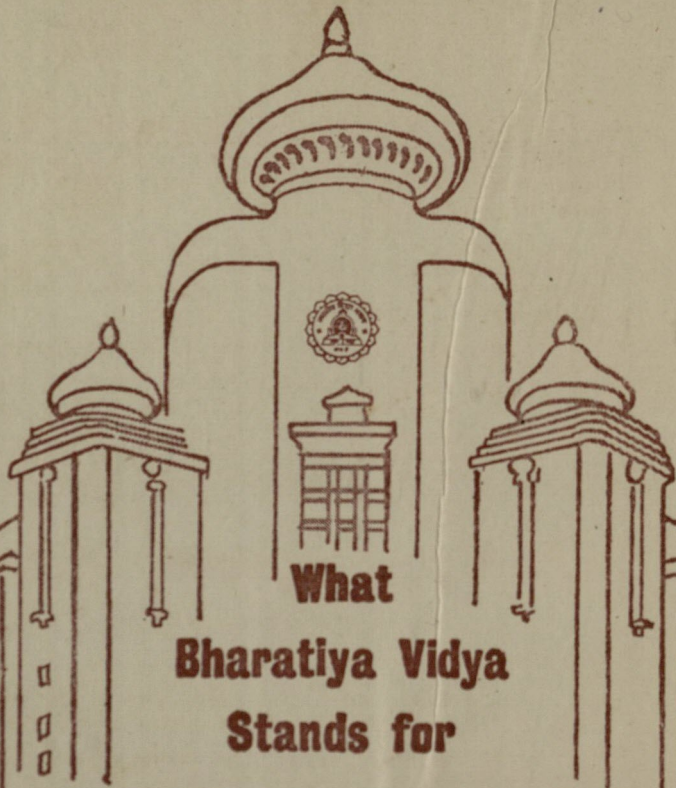
GENERAL EDITORS

**K. M. MUNSHI
R. R. DIWAKAR**



BHARATIYA VIDYA BHAVAN, BOMBAY

09



What Bharatiya Vidya Stands for

Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

5. The re-integration of Bharatiya Vidya, which is the primary object of Bharatiya Shiksha, can only be attained through a study of forces, movements, motives, ideas, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. Bharatiya Shiksha must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

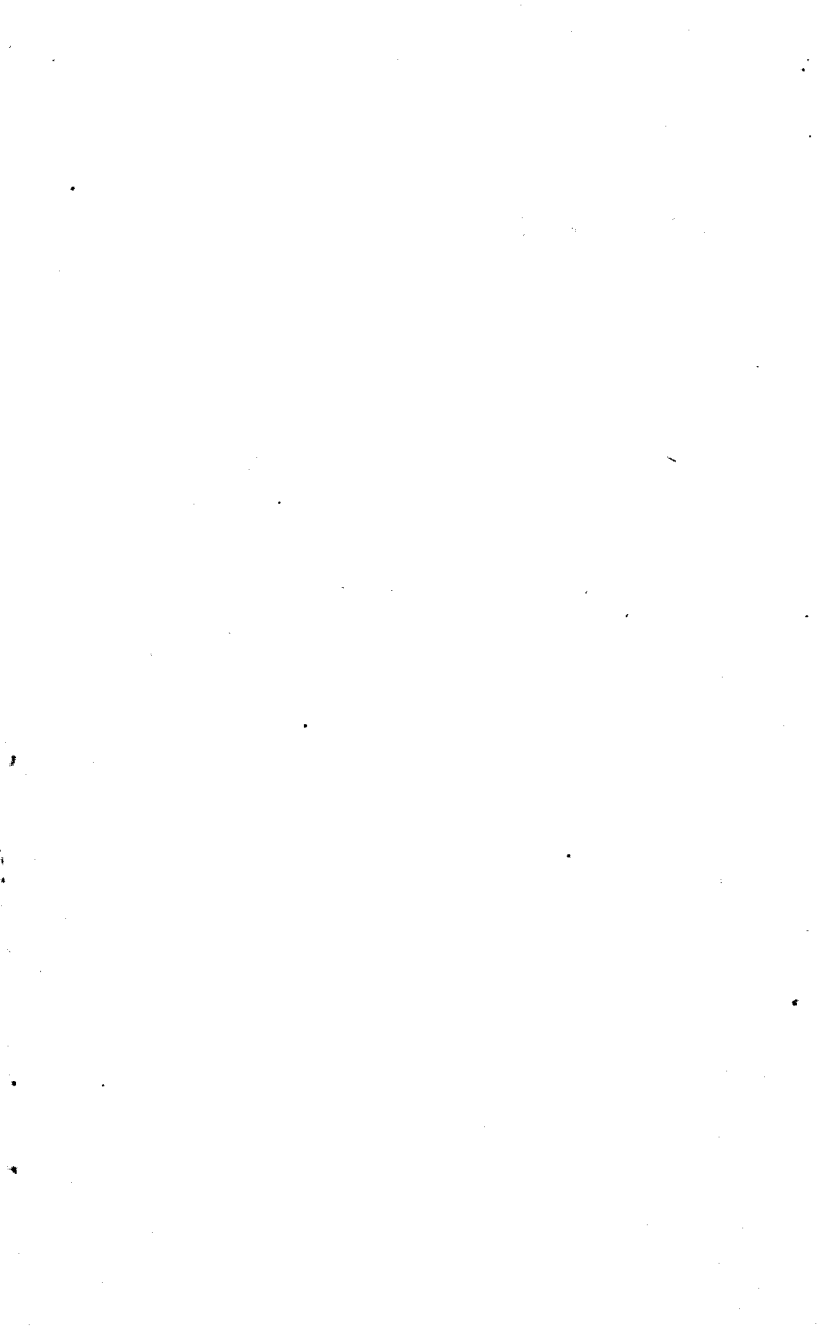
7. The technique of Bharatiya Shiksha must involve—

- (a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and
- (b) the adoption by the student of the *Shishya* attitude by the development of—
 - (i) respect for the teacher,
 - (ii) a spirit of inquiry,
 - (iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

8. The ultimate aim of Bharatiya Shiksha is to teach the younger generation to appreciate and live up to the permanent values of Bharatiya Vidya which flowing from the supreme art of creative life-energy as represented by Shri Ramachandra, Shri Krishna, Vyasa, Buddha and Mahavira have expressed themselves in modern times in the life of Shri Ramakrishna Paramahansa, Swami Dayananda Saraswati, and Swami Vivekananda, Shri Aurobindo and Mahatma Gandhi.

9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form or attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit afresh for each generation to present it to the world





धी नो भद्राः क्तवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

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37

HINDUISM THROUGH THE AGES

By

D. S. SARMA

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HINDUISM THROUGH THE AGES

By
D. S. SARMA



1967

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GENERAL EDITOR'S PREFACE

The Bharatiya Vidya Bhavan—that Institute of Indian Culture in Bombay—needed a Book University, a series of books which, if read, would serve the purpose of providing higher education. Particular emphasis, however, was to be put on such literature as revealed the deeper impulses of India. As a first step, it was decided to bring out in English 100 books, 50 of which were to be taken in hand almost at once. Each book was to contain from 200 to 250 pages and was to be priced at Rs. 1.75*

It is our intention to publish the books we select, not only in English, but also in the following Indian languages: Hindi, Bengali, Gujarati, Marathi, Tamil, Telugu, Kannada and Malayalam.

This scheme, involving the publication of 900 volumes, requires ample funds and an all-India organisation. The Bhavan is exerting its utmost to supply them.

The objectives for which the Bhavan stands are the reintegration of the Indian culture in the light of modern knowledge and to suit our present-day needs and the resuscitation of its fundamental values in their pristine vigour.

Let me make our goal more explicit:

We seek the dignity of man, which necessarily implies the creation of social conditions which would allow him freedom to evolve along the lines of his own temperament and capacities; we seek the harmony of individual efforts and social relations, not in any makeshift way, but within the frame-work of the Moral Order; we seek the creative art of life, by the alchemy of which human limitations are progressively transmuted, so that man may become the instrument of God, and is able to see Him in all and all in Him.

The world, we feel, is too much with us. Nothing would uplift or inspire us so much as the beauty and aspiration which such books can teach.

* Since raised to Rs. 2.50.

In this series, therefore, the literature of India, ancient and modern, will be published in a form easily accessible to all. Books in other literatures of the world, if they illustrate the principles we stand for, will also be included.

This common pool of literature, it is hoped, will enable the reader, eastern or western, to understand and appreciate currents of world thought, as also the movements of the mind in India, which, though they flow through different linguistic channels, have a common urge and aspiration.

Fittingly, the Book University's first venture is the *Mahabharata*, summarised by one of the greatest living Indians, C. Rajagopalachari; the second work is on a section of it, the *Gita* by H. V. Divatia, an eminent jurist and a student of philosophy. Centuries ago, it was proclaimed of the *Mahabharata*: "What is not in it, is nowhere." After twenty-five centuries, we can use the same words about it. He who knows it not, knows not the heights and depths of the soul; he misses the trials and tragedy and the beauty and grandeur of life.

The *Mahabharata* is not a mere epic; it is a romance, telling the tale of heroic men and women and of some who were divine; it is a whole literature in itself, containing a code of life, a philosophy of social and ethical relations, and speculative thought on human problems that is hard to rival; but above all, it has for its core the *Gita*, which is, as the world is beginning to find out, the noblest of scriptures and the grandest of sagas in which the climax is reached in the wondrous Apocalypse in the Eleventh Canto.

Through such books alone the harmonies underlying true culture, I am convinced, will one day reconcile the disorders of modern life.

I thank all those who have helped to make this new branch of the Bhavan's activity successful.

1, Queen Victoria Road,
New Delhi.

3rd October, 1951.

K. M. MUNSHI

PREFACE

This is a revised and abridged edition of my *Renaissance Of Hinduism* published in 1944 by the Banaras Hindu University. The subject-matter has now been rearranged and the narrative brought up-to-date and all unnecessary biographical and bibliographical details have been omitted. The Appendix on the Periods of Indian Culture given at the end originally formed part of my *Primer Of Hinduism* first published in 1929, but was omitted from the second edition of that book. This has also been revised now and brought up-to-date and is given here, as it is more appropriate in a book of this kind than in a book for the beginners. Thus *Hinduism Through The Ages*, published now in the Bharatiya Vidya Bhavan series, is practically a new book. It is in effect a short History of Hinduism, from the earliest times to the present day, with special reference to the movements and personalities of the present Renaissance.

I am thankful to the authorities of the Banaras Hindu University for the kind permission they gave me to bring out this book.

Madras,

25th May, 1955.

D. S. SARMA



PREFACE TO THE THIRD EDITION

While the Second Edition of this book was practically a reprint of the First Edition some changes have been made in the present Third Edition. The most important of these is the introduction of a new Chapter on Sri Ramana Maharshi, the great jnana-yogin of Tiruvannamalai in South India. In the first two editions there was only a short footnote on this saint. But now I thought it right to devote a whole Chapter after reading the literature that has grown around him and also after meeting him in person. In doing so I have, with the permission of the M.L.J. Press, used some of the material which appeared in my book "The Hindu Standpoint" published by that Press. The last Chapter has been slightly abridged.

The other changes are not very important.

Madras,

1st March, 1967.

D. S. SARMA

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Part I

THE ANCIENT PERIOD

CHAPTER I

INTRODUCTORY

One of the characteristics of ancient Hindu thought is its indifference to history. In discussing the contents of a book, for instance, ancient and even mediaeval Indian writers care very little for the date or the life of the author. They care more for the truth of experience or the soundness of doctrine than for the circumstances that gave it birth. What Sir Charles Eliot says of the religious mind in general is particularly applicable to them. "The truly religious mind does not care for the history of religion, just as, among us, the scientific mind does not dwell on the history of science."¹ But there is no doubt that the Hindu writers went to one extreme in ignoring history altogether while modern Western writers go to the other extreme in making too much of the historical treatment of thought and art and digging at the roots of a tree instead of enjoying its flower and fruit. What we term history may, no doubt, be far from the many-sided reality which it seeks to record. It may too often be only a very faulty and subjective view of events. All the same, the historical treatment of a subject, however imperfect and one-sided it may be, has its own value. The historical treatment of a religion has its value even for the most religious of men. For instance, it is useful for us to know what doctrines of Hinduism belong to the Vedic period and what doctrines belong to the later Puranic period, and what causes contributed to the growth and vigour of Hinduism in one period and what causes brought about its decay in another. And it is certainly useful for us, before we study the great Renaissance of Hinduism in the nineteenth and twentieth centuries, to take a bird's-eye-view of its long history going back almost to the beginnings of civilization in this part of the

1. *Hinduism and Buddhism*, Vol. II, p. 166.

world. Only, we should not forget that the records we possess convey to our minds but an imperfect fragment of the reality as it once existed, that many of the dates and the so-called facts of ancient Indian History are extremely uncertain things and that, in any case, all divisions of history into periods are obviously artificial. With this caution we now proceed to give a short historical sketch of Hinduism in the following pages.

First of all, let us take some convenient landmarks in the History of India and divide it into more or less manageable periods about which we can venture some generalizations. The first period may be said to extend from the earliest times to the birth of Buddha, or roughly, from 2,000 B.C. to 560 B.C.; the second period from the birth of Buddha to the fall of the Mauryan empire, or roughly from 560 B.C. to 200 B.C.; the third period from the fall of the Mauryan empire to the rise of the Guptas, or roughly from 200 B.C. to 300 A.D.; the fourth period from the rise of the Guptas to the death of Harsha, or roughly from 300 A.D. to 650 A.D.; and the fifth period from the death of Harsha to the invasions of Mahmud Ghazni, or roughly from 650 A.D. to 1,000 A.D. These five periods constitute what may be called the ancient period in the history of India.

The mediaeval period of our history may be said to begin with the eleventh century and end about the middle of the eighteenth. Its great characteristic, as we shall see, is the rise of a number of theistic systems of thought and the later Bhakti movements. This period may be subdivided. The first sub-division may be said to extend from the invasions of Mahmud Ghazni to the fall of the Sultanate of Delhi consequent on the invasion of Timur, or roughly from 1000 to 1400 A.D. A modern historian says, "Thenceforth Delhi never regained her old place until the days of the Moghul empire. Immediately after Timur's departure, there was indescribable disorder and confusion in the whole of Northern India."¹ And the second sub-division may be said to extend from the invasion of Timur to the fall of the Moghul empire or roughly from 1400 to 1750 A.D. These two periods con-

1. Nilakanta Sastri, *History of India*, Part II, p. 61.

stitute what some historians call the Muslim Period of Indian History.

The modern period of our history may be said to begin with the establishment of the British power in Bengal as a result of the Battle of Plassey in 1757 A.D. This period extending from the middle of the eighteenth century to the present day may again be sub-divided thus. The first sub-division may be said to extend from the establishment of the British power to the beginning of the freedom movement and the foundation of the Indian National Congress in 1885 A.D. This is the period of Reform Movements in Hinduism. The second sub-division may be said to extend from the foundation of the Indian National Congress in 1885 A.D. to the establishment of the Indian Republic in 1950 A.D. This is the period of the great modern Renaissance of Hinduism (See the Tables given in the Appendix).

Of course, these divisions are artificial, but they are convenient for our purpose here.

CHAPTER II

THE VEDIC AGE

The period extending from about 2000 B.C. to 560 B.C. is generally called the Vedic period. Modern scholars divide it into (1) the Age of the *Mantras*, (2) the Age of the *Brahmanas* and (3) the Age of the *Upanishads*. This is a convenient division, provided we understand that these ages are not strictly successive but that they considerably overlap one another. The *Mantras* or hymns are the creations of poets, the *Brahmanas*, which are elaborate ritualistic treatises, are the works of priests and the *Upanishads*, which consist of secret teachings, are the revelations of mystics. We may say that the history of Hinduism practically begins in the dim past with the composition of the hymns recorded in the *Rig-Veda*. In

CHAPTER III

THE AGE OF THE KALPA-SUTRAS

(560 B.C.—200 B.C.)

The next period, which extends from the birth of Buddha to the fall of the Mauryan empire, brings us to historical times. We are now a little more sure of events and dates. The founder of Buddhism was born about 566 B.C., and the founder of Jainism about 547 B.C. Out of the sixteen kingdoms that are said to have existed in Northern India before the rise of Buddhism and Jainism, Magadha rose into prominence in the sixth century B.C. And Bimbisara, its first king known to history, probably reigned from 540 to 490 B.C. The Shaishunaga dynasty to which he belonged was followed by the Nanda dynasty. Ambitious monarchs of these two dynasties, like Bimbisara, Ajatashatru, Nandivardhana and Mahapadma Nanda, maintained the supremacy of Magadha, so that when Chandragupta, the founder of the Mauryan dynasty, seized the sceptre in 325 B.C. "the history of Magadha became the history of India." For Chandragupta was able to extend his empire till it covered almost the whole of Northern India including portions of what we know as Afghanistan and Baluchistan. Meanwhile Alexander had invaded India in the North-west, crossed the Indus and fought the battle of Jhelum in 326 B.C. but had to leave the country as his soldiers refused to proceed farther. But the effects of Alexander's invasion were soon wiped out by Chandragupta when he subjugated the Indus valley. Chandragupta was followed by his son Bindusara, who added to the Mauryan empire a large part of South India, and Bindusara's son Asoka added the south-eastern kingdom of Kalinga. Asoka's famous inscriptions show the extent as well as the nature of his vast empire. He ruled over the whole of India except the extreme southern Kingdoms of the Cholas and the Pandyas. His reign of forty years from 273 to 232 B.C. is one of the most glorious periods in the history of the world. It is as if Yudhishtira of the *Mahabharata* fame had come

CHAPTER IV

THE EPIC AGE

(200 B.C.—300 A.D.)

Nevertheless we may say that, after the fall of the Mauryan empire, there was a revival of Hinduism consequent on the loss of prestige that Buddhism had suffered. The Ashvamedha sacrifice performed by Pushyamitra, who founded the Shunga dynasty on the ruins of the Mauryan empire, may be taken as the signal for this second Renaissance of Hinduism. It may be said to usher the so-called Epic Age during which the *Ramayana* and the *Mahabharata* received their final shape as didactic epics. In this long period of five hundred years from the fall of the Mauryas to the rise of the Guptas, there was no single paramount power in India. The country was ruled by the Bactrian Greeks, the Shakas, the Pallavas and the Kushans in the north-west, by the Shungas and the Kanvas in the north, by the Andhra Satavahanas in the Deccan and the Tamil dynasties in the south with varying fortunes. It should be noted that the dynasties that ruled the north-western kingdoms were those of foreigners who invaded India, settled down and were converted to either Buddhism or Hinduism and were absorbed.

To this period belong not only the two great epics in their final form, but also the code of Manu and the code of Yajnavalkya, the minor Upanishads and some at least of the Puranas and some of the philosophical Sutras. A new school of Hinduized Buddhism known as the Mahayana arose under Kanishka in the north-west and from there spread to the northern countries of Asia. One of the Mahayana scriptures, namely, *Saddharma-pundarika*, is said to be a parallel to the *Bhagavad-Gita* in Buddhism. The other achievements of Buddhism in this period are the works of Ashvaghosha and Nagarjuna, the *chaityas* of Karle and Nasik, the *stupas* of Barhut and Sanchi, the sculptures of Gandhara, Mathura and Amaravati and the earliest of the cave

that the *Gita* is looked upon as one of the greatest scriptures of the world.

The *Mahabharata* and the *Ramayana* in their final form mark the end of a great epoch. For by this time Hinduism had already developed almost all the main features and characteristics with which we are familiar to-day, viz., the conception of the impersonal Brahman and the personal Ishvara, the supreme authority of the Veda, the Law of Karma and re-birth, the formulas of *Varna-ashrama-dharma* and *Dharma-arth-kama-moksha*, the three fold path of Karma, Bhakti and Jnana, the doctrines of Trimurti and Avatara, of Ishta-Devata and Adhikara, the rituals of image and temple worship, the sectarian beliefs and practices of the Vaishnavas, Shaitvas and Shaktas, faith in pilgrimages, the sanctity of the cow, etc. Subsequent ages only added a few details here and there and systematized the ideals that lay scattered before. Even the various systems of philosophy and the school of *bhakti* that arose afterwards are only ramifications of the ideas contained in the literature of the epic age.

CHAPTER V

THE AGE OF THE PURANAS AND DARSHANAS

(300 A.D.—650 A.D.)

We next come to the period of the Guptas which is considered the golden age in the history of Hindu India. Samudragupta, the second Gupta monarch, who ruled probably from 330 A.D. to 375 A.D. succeeded in making himself the paramount power in Northern India. His empire was the greatest in India since the time of Asoka. It extended from the Brahmaputra in the east to the Jumna in the west and the Narmada in the south. And he received tribute from five frontier kingdoms. Thus he conquered most of Northern India and success-

mentaries were written in the mediaeval period of Indian History were tersely formulated in this period. Of all the *sutras* of the period those of Vedanta became so popular among the educated classes that the work was raised to the rank of a *Prasthanā*—a scripture of authority. So we may say that from this period dates the well-known Hindu formula of *Prasthanā-traya* or the three-fold authority of the *Upanishads*, the *Brahma-Sutras* and the *Bhagavad-Gita*.

Thus the brilliant age of the Guptas carried on the Hindu Renaissance of the preceding period by popularizing Hinduism on a vast scale through Puranas and Tantras on the one hand and by systematizing Hindu philosophy through the philosophical *sutras* on the other.

CHAPTER VI

THE AGE OF THE LATER PURANAS AND DARSHANAS

(650 A.D.—1000 A.D.)

The period extending from the death of Harsha to the Muslim conquest of Hindustan may be looked upon as a period of transition during which hordes of foreign invaders were absorbed in the body politic and a new set of kingdoms arose out of the old. The most important feature of the period is the rise of the Rajput clans which begin to play a prominent part in Indian History. In fact, Vincent Smith suggests that this period might be called the Rajput period.

The origin of the Rajput clans is still a matter for controversy. Some scholars maintain that they are the descendants of the old Kshatriyas, as they claim to be, on the ground that they belong to the same racial type as the Aryans. It is admitted that many Brahman dynasties like the Shunga and Kanva dynasties, which established kingdoms and ruled them for a long time, became

Part II

THE MEDIAEVAL PERIOD

CHAPTER VII

THE AGE OF THE BHAKTI SYSTEMS

(1000 A.D.—1400 A.D.)

The conquests of Mahmud of Ghazni and Mahmud of Ghor led to the establishment of a Turkish Kingdom at Delhi. During the thirteenth century this kingdom became the paramount power over a large part of Northern India, and in the fourteenth it extended its sway over a large part of the south also. But it began to break up in the middle of the fourteenth century and was finally overthrown by the Moghuls in 1526 A.D. Several dynasties ruled over this kingdom. The Slave dynasty which began to rule in 1206 A.D. was succeeded by the Khiljis in 1290 A.D., by the Tughlaks in 1320 A.D. and, finally, after the devastating invasion of Timur in 1398 A.D. by the Lodi dynasty. In the Deccan, in the thirteenth century, there were three Hindu kingdoms. The Yadavas ruled at Deogir, the Kakatiyas at Warangal and the Hoysalas at Dhora-Samudra. And in the south the power of the Cholas decayed and the Pandyas became the overlords of practically the whole of the Tamil country. But as usual there were conflicts among these four Hindu kingdoms, and so they were unable to present a united front to the Muslim invader. They all fell an easy prey to the raids of Malik Kafur and other Muslim generals. But in the middle of the fourteenth century, as a result of a series of rebellions against the mad tyranny of Muhammad Tughlak, two great kingdoms, one Muslim and another Hindu, established themselves in South India—the Bahmani kingdom with Gulbarga as its capital and the kingdom of Vijayanagar with the city of Vijayanagar as its capital. The Hindu kingdom of Vijayanagar, established in 1336 A.D. soon extended its sway over the whole of South India from the rivers

Southern School and was therefore opposed to giving all the privileges of initiation to the lower castes.

CHAPTER VIII

THE AGE OF THE LATER BHAKTI SCHOOLS

(1400 A.D.—1750 A.D.)

This period extends from the invasion of Timur at the end of the fourteenth century to the fall of the Moghul empire about the middle of the eighteenth century. The Moghul empire founded by Babar in 1526 A.D. and consolidated by Akbar reached its zenith in Shah Jahan's time and began to decline under Aurangazib. And in the course of fifty years after the death of Aurangazib in 1707 A.D. it disintegrated and independent kingdoms were established on its ruins. Thus by the middle of the eighteenth century there were only a few Muslim kingdoms in the north and the south, but the bulk of the country stretching across the peninsula from Gujarat to Orissa was in the hands of the powerful Maratha confederacy. We may say that, for all practical purposes, the Muslim influence had spent itself and the Hindus had asserted their position and become independent rulers of the country. The British had to contend for supremacy not with the Muslims, but with the Hindus. The rise of the Maratha power was not due to the successful enterprise of an individual adventurer, as was the case with the Nawabs of Bengal, Oudh, Hyderabad and the Karnatic. It was the upheaval of a whole people strongly bound together by common ties of race, language and literature, and carried forward by an extraordinary outburst of religious fervour.

"It was not a mere political movement that stirred Maharashtra at the beginning of the seventeenth century," says Justice Ranade in his *Rise of the Mahratta Power*. "The political movement was preceded, and, in

Part III

THE MODERN PERIOD

CHAPTER IX

INTRODUCTION

(1750 A.D.—1950 A.D.)

We come at last to the Modern Period during which British supremacy was established over the whole of India after the subjugation of the Marathas and Sikhs and the government was transferred from the East India Company to the Crown after the Great Indian Revolt. Peace was restored in 1858 A.D., and with it gradually came a uniform system of administration, law and coinage. India realized once more the political unity which she had lost for many centuries and was at the same time brought into the current of Modern European civilization and culture. Her own civilization and culture had been at the lowest ebb for over a hundred years from about the middle of the eighteenth century. In that dark period nothing of first-rate importance was produced in any language, there was no new development in Hinduism and almost all indigenous arts languished and died owing to lack of patronage and even of appreciation and many old works of art disappeared owing to the ignorance and carelessness of the people and the rapacity of foreigners who carried them away. The inrush of a totally different civilization put an end to all creative work for a time and an uncritical admiration for all things Western took possession of the mind of the educated classes coupled with a contempt for things of native origin. This was the first time perhaps that the Indian mind was thrown off its balance. Even the devastating Muslim invasions and conquests had not produced a result of this kind. Hinduism had held its own and had, as we have seen, a continuous development from 1200 A.D. to 1750 A.D. when India was under Turkish and Moghul rulers.

art, science,¹ education, politics and social arrangements and manners. And in all these spheres there have arisen great men who would be an ornament to any progressive nation in the world. In politics, however the signal triumph of the Renaissance is seen in the establishment of the Indian Republic. But our aim in the following pages is to give a short account only of the religious developments by describing the work of the great leaders who have made this Renaissance one of the glorious movements in the history of Hinduism. We begin with the reformer Ram Mohun Roy, for he is the morning-star of the new day which dawns with Sri Ramakrishna Paramahansa and reaches its noon in Mahatma Gandhi.

CHAPTER X

RAM MOHUN ROY AND THE BRAHMO SAMAJ

The chief reform movements of this period are those which centred round the Brahmo Samaj, the Prarthana Samaj and the Arya Samaj. The founder of the Brahmo Samaj was Ram Mohun Roy. His activities were many-sided. Politics, public administration and education claimed his attention as well as social and religious reform. It is in the field of politics, public administration and education rather than in that of social reform and religion that he shows the remarkable powers of his mind. Unfortunately, in the circumstances of his time, there was not much scope for the exercise of his power in

1. "In the great forward movement of India in our day, which is so universally acclaimed, there is nothing more outstanding than the part her sons are taking in science and scientific research, and some of the most notable advances in physics, mathematics and the biological sciences have come from Indian workers. Among them the names of our Indian F.R.S.'s—Raman, Saha, Sahn, Krishnan, Bhabha, Bhatnagar—are known over the whole world of science and have added lustre to India even outside the domain of science." (Field-Marshal Smuts in his message to the special meeting of the Royal Society held in New Delhi on January 3, 1944).

quate and therefore has been found wanting by the test of so short a time."

But though the Brahma Samaj is almost a spent force now, it has rendered useful service to Hinduism in three ways. It popularized social reform, it prevented conversions to Christianity by creating a half-way house and it roused the orthodox Hindus to organize themselves and work for a revival of their religion, rather crudely at first, but with greater discrimination and knowledge afterwards.

CHAPTER XI

RANADE AND THE PRARTHANA SAMAJ

An off-shoot of the Brahma Samaj of Bengal was the Prarthana Samaj of Bombay. When Keshub Chander Sen visited Bombay in 1864 and roused the people by his impassioned lectures some earnest men decided to form an association with the four declared objects of (1) the disapproval of caste, (2) the introduction of widow-marriage, (3) the encouragement of women's education, and (4) the abolition of child marriage. After more meetings, it was further decided to make religious reform the basis of their programme of social reform and to organize the pure worship of the one true God. Accordingly a weekly prayer meeting was started. The first meeting took place on the 31st March 1867, in the house of Dr. Atmaram Pandurang. Four months later, the articles of the new Society were drawn up, its rules were framed and its managing committee was appointed. This was the genesis of the Prarthana Samaj.

The greatest of those who joined the Samaj and worked ardently for social reform was Mahadev Govind Ranade, who rose afterwards to be one of the judges of the Bombay High Court. Ranade was not only an eminent judge but also a historian, an economist, an

municipal freedom, in the exercise of virtues necessary for civic life, and in the aptitude of mechanical skill, in the love of science and research, in the love of daring and adventurous discovery, the resolution to master difficulties and in chivalrous respect for womankind."

So the nation had again to go to school under the British to acquire these virtues which are so characteristic of Western civilization. Ranade hopes that, when all this discipline is over, the chosen race will reach the promised land. And he describes the promised land thus:—

"With a liberated manhood, with buoyant hope, with a faith that never shirks duty, with a sense of justice that deals fairly to all, with unclouded intellect and powers fully cultivated, and, lastly, with a love that overleaps all bounds, renovated India will take her proper rank among the nations of the world, and be the master of the situation and of her own destiny. This is the goal to be reached—this is the promised land."¹

This line of thought was later taken up and developed by Rabindranath Tagore in his *Greater India*.

CHAPTER XII

SWAMI DAYANANDA AND THE ARYA SAMAJ

The Arya Samaj founded by Swami Dayananda in 1875 was a perfect contrast to the Brahmo Samaj. First of all, like many great religious leaders in India, Swami Dayananda was a sannyasin and a great Sanskrit scholar. He took his stand on the infallible authority of the Veda. He believed in the doctrines of Karma and rebirth. He stressed the old ideals of brahmacharya and sannyasa. He insisted on the old rites of Upanayana and Homa. And, far from borrowing any forms of worship from alien religions, he was as fierce against Islam and

1. Speech at the Social Conference, Calcutta, 1896.

But the strength of the advocate lies in maintaining his independence, in spite of his identifying himself with the cause of his client."¹

He goes on:

"Hinduism created the Arya Samaj. Hinduism has vitality enough to save itself by other means, if the Arya Samaj should fail it; but the death of the Arya Samaj would be an everlasting shame to those on whom the mantle of Dayananda has fallen"²

CHAPTER XIII

TILAK AND THE OPPOSITION

The reform movements described above were naturally opposed everywhere by the orthodox section of the community. Especially when social reform was urged by men who held heterodox religious beliefs it was very much resented. A typical instance was the opposition which Ranade and his followers encountered in Poona. The opposition here was led by a great man, the father of Indian Nationalism and one of the leaders of the present Renaissance, Bal Gangadhar Tilak.

Tilak was indeed a contrast to Ranade and Ranade's disciple, Gokhale, in many respects. He has been called the Father of Indian Nationalism. He was a great Sanskrit scholar, an ardent patriot and a born fighter. He is the author of *The Orion* and *The Arctic Home in the Vedas* in English, and of *Gita Rahasya* in Marathi. In his *Gita Rahasya*, which is a monument of learning, he maintains, contrary to the accepted interpretation, that the *Gita* is primarily a gospel of Karma Yoga and that Jnana Yoga and Bhakti Yoga are only subservient to Karma Yoga. Tilak was the fearless editor of the two leading newspapers of the Deccan—the *Kesari* and the *Mahratta*. He suffered imprisonment thrice—simple im-

1. *The Arya Samaj*, p. 277.

2. *The Arya Samaj*, p. 280.

Gokhale's methods sought to win the foreigner, Tilak's to replace him. Gokhale depended upon others' help, Tilak upon self-help. Gokhale looked to the classes and the intelligentsia, Tilak to the masses and the millions. Gokhale's arena was the Council Chamber, Tilak's forum was the village *mandap*. Gokhale's medium of expression was English, Tilak's was Marathi. Gokhale's objective was self-government for which people had to fit themselves by answering the tests prescribed by the English; Tilak's objective was Swaraj which is the birthright of every Indian and which he shall have without let or hindrance from the foreigner. Gokhale was on a level with his age; Tilak was in advance of his time."

Two of Tilak's utterances have justly become famous and are cherished by the nation. One is, "Swaraj is my birthright and I will have it." And the other is his reply to the judge who convicted and transported him for six years in 1908:

"In spite of the verdict of the jury, I maintain I am innocent. There are higher powers that rule the destinies of things, and it may be the will of Providence that the cause which I represent should prosper more by my suffering than by my remaining free."

CHAPTER XIV

ANNIE BESANT AND THE THEOSOPHICAL SOCIETY

It is a strange fact that one of the agencies which helped the revival of Hinduism in the last quarter of the nineteenth century was an international association, called the Theosophical Society, first started in New York, and that one of the most outstanding figures in the history of Hinduism in the early years of the twentieth century was an Englishwoman—Mrs. Annie Besant.

The history of the Theosophical Movement in modern times begins with Helena Petrovna Blavatsky, a Russian

“As long as India lives, the memory of the magnificent services rendered by her will also live. She endeared herself to India by making it her country of adoption and dedicating her all to it.”

The Theosophical Society with its centre at Adyar, near Madras, is a world-wide organization. But it became more popular in India than elsewhere. That was because most of its teachings were taken from Hindu and Buddhist scriptures and modified in the light (or twilight) of occultism derived from various sources. Whether we approve of all these teachings or not—most Hindus would have nothing to do with them now—we should ever feel grateful to the Theosophical Society, and especially to Mrs. Besant. For some of the fundamental principles of our faith, viz., Karma, reincarnation, Yoga and spiritual evolution, have been broadcast by this great and wide-spread International Association. The Society has, moreover, a library of rare books and manuscripts at Adyar and regularly publishes useful editions and translations of Hindu scriptures. It is a centre of culture and art. And above all, to its lasting credit it must be said that, at a time when colour-prejudice ran high, it deliberately set its face against it and did its best to bring together men from the East and the West on terms of equality and brotherhood and this, not as a matter of policy but on religious principle, not in mere theory but in actual practice. This alone would entitle it to a high place in the Kingdom of Spirit.

CHAPTER XV

SRI RAMAKRISHNA PARAMAHAMSA

Of all the religious movements that have sprung up in India in recent times, there is none so faithful to our past and so full of possibilities for the future, so rooted in our national consciousness and yet so

nan rightly says, "He is one of those rare beings in whom the flame of spiritual life burns so brightly that all who come near are able to share the illumination and see the world new-born as on the first day. He is an illustrious example of the mystical tradition which runs right through the religious history of this country from the days of the Vedic Rishis. This tradition may sometimes have been overcome by a ceremonial piety or by a rationalistic dogma. Yet it always reappears faithful to its original pattern. Its characteristic tendencies are those set forth in the Upanishads."¹

CHAPTER XVI

SWAMI VIVEKANANDA

From the account of Sri Ramakrishna given in the preceding chapter it will be seen that his religion was a most practical one. It did not concern itself with theories and discussions or with interpretations of spiritual passages. In that way, it was a much needed corrective to the religiosity of the average educated Hindu, who has a tendency to lose himself in philosophic or ritualistic futilities. This practical religion was, after his death, made into a gigantic lever by his great disciple, Swami Vivekananda, for lifting India out of the morass in which she had sunk. Swami Vivekananda did for the Gospel of Sri Ramakrishna something similar to what St. Paul did for the Gospel of Christ. He took the good seed from the premises of the Dakshineswar temple and scattered it far and wide over three continents. In America, Europe and India, he broadcast the truths of Vedanta, as realized in the experience of Sri Ramakrishna. At a time when the sacred books of the East were being translated and published in the West, his activities in America and England showed that the Indian spiritual tradition, which had produc-

1. Introduction to *The Cultural Heritage of India*.

has been the cause of her degradation, and, thirdly and lastly, by bringing Vedanta out of books and caves and broadcasting it among all people and teaching the nation to apply its grand truths to all departments of life. It is only then that India will rise again in the eyes of the world and a synthesis will be achieved between the West and the East—a synthesis, of which Swami Vivekananda was himself an embodiment, for he combined in himself the highest spirituality of India with the patriotism, the energy and the passion for social justice of the Western nations.

CHAPTER XVII

RABINDRANATH TAGORE

Rabindranath Tagore is the Leonardo da Vinci of our Renaissance. His versatility is extraordinary. He is poet, dramatist, novelist, actor, composer, educator, philosopher, painter and prophet. But, first and foremost, he is of course, a poet. His position as a world-poet is now universally recognized through the English translations of some of his works. But there seems to be a general impression that he is only a religious poet. Undoubtedly he is a great religious poet—one of the greatest that the world has ever seen. But at the same time he is a Nature poet, a love poet, a patriotic poet and a poet of childhood. His manner, again, is as varied as his matter. He could be realistic as well as idealistic, he could sing of a storm in the sea as well as of the delicate scent of a tiny flower, he could express a fierce consuming passion as well as a vague feeling for the Infinite, and he was a master, when he chose, of irony and satire and of humour and pathos. But, above all, he is a Maker of Songs. His greatest contribution to Bengali literature lies in the two thousand and odd exquisite songs he is said to have composed in different tunes. Unfortunately these are untranslatable. A trans-

the light of a consciousness that moves and exists in unbroken continuity with the outer world."

Thus does Tagore, both in his mystical poetry and in his philosophical writings, reiterate and emphasize the immemorial teachings of the Hindu Scriptures, viz., (1) that the universe in which we live is a partial manifestation of the infinite Spirit, (2) that there is no hard and fast line between Nature and man or between man and God, (3) that evil and suffering are not absolute realities, but only the temporary expedients of the evolving spirit, (4) that the Absolute Spirit is all ineffable joy and love, (5) that true knowledge is that which perceives the unity of all things in God, and (6) that the emancipation of man consists in his absolute self-surrender in service and love. And, finally, being a prophet of Modern India, which is no longer isolated from the rest of the world, he is able to view all the religions of the world, as parts of one whole—the religion, as he calls it, of Man the Eternal. Every Hindu would echo his words, when he says that "the civilizations evolved in India or China, Persia or Judaea, Greece or Rome are like several mountain peaks having different altitude, temperature, flora and fauna, and yet belonging to the same chain of hills."¹

CHAPTER XVIII

MAHATMA GANDHI

The present Renaissance reaches its zenith in the life and teachings of Mahatma Gandhi—the great apostle of truth and non-violence, the architect of India's freedom—who was universally loved and respected as the Father of the Nation and whose assassination in 1948 by a fanatical Hindu sent a shock of pain through all the nations of the earth. No Hindu saint or seer has ever touched the mass mind of the whole of India as

1. *The Religion of Man*, p. 56.

CHAPTER XIX

SRI AUROBINDO

It is interesting to note that the great Indian sage, Sri Aurobindo, who was born in Calcutta in 1872, was sent by his father to England when he was only seven years of age and returned to India only in his twenty first year, after completing his education in London and Cambridge. He became a scholar in Greek and Latin and got record marks in these languages in the Indian Civil Service examination. He also learned French, German and Italian and could read Dante and Goethe in the original. And yet, in spite of his purely occidental education and up-bringing, it is astonishing that no Indian of the present age has shown a more profound knowledge of the soul of India than Sri Aurobindo in his later life.

After his return from England, Sri Aurobindo spent thirteen years, from 1893 to 1906, in the service of the Gaekwar of Baroda, "first in the Revenue Department and in secretarial work for the Maharaja, afterwards as Professor of English and, finally, as Vice-Principal in the Baroda College." It was during this time that he laid the foundations for his future work in India by learning Sanskrit and several modern Indian languages and assimilating the spirit of Indian civilization and Hindu religion. In 1905 the partition of Bengal was effected by Lord Curzon and the whole province was consequently thrown into a violent convulsion of agitation. Sri Aurobindo now resigned his job and went to Calcutta to take part in the agitation and direct the newly awakened spirit of nationalism. His political activity lasted only four years. But during that short period Sri Aurobindo, as one of the leaders of the newly formed Nationalist party, wrought a great revolution in the political thought of this country through his speeches and writings and through those famous, though short-lived, journals—*Bande Mataram*, *The Karma-yogin* and *Dharma*.

Sri Aurobindo's Nationalist party contemptuously

writing of books or the making of speeches. For this purpose Sri Aurobindo found it necessary, as our ancient Rishis did, to establish an Ashram where his personal influence and his ripe spiritual experience would be available for all aspiring *Sadhakas*. In the statement issued by him about his Pondicherry Ashram, he says that in his discipline the inspiration and the guidance of an expert are indispensable and that the expert in Yoga helps not only by precept and example but also by a power to communicate his own experience to others.

CHAPTER XX

SRI RAMANA MAHARSHI

There have been many teachers of Jnana-yoga in our country, but very few Jnana-yogins, many teachers of Advaita, but very few who had the realization of Advaita. Sri Ramana Maharshi, on the other hand, was not only a great teacher of Jnana-yoga all his life, but also a great Jnana-yogin. To use the figure employed by Sri Ramakrishna, he was a man who described Benares after seeing the Holy City with his own eyes and not after seeing only a map of it. The remarkable power which he exercised and still exercises over the minds of men was due to the fact that all his life he was describing an experience of his own and not merely expounding a doctrine.

It may be said that the Maharshi was a Jnana-yogin by birth. For, even while he was a lad of sixteen, illumination came to him suddenly, without any previous training or effort, and at once he became firmly established in the very centre of Reality for the rest of his life. The remarkable passage in which he describes his illumination deserves to be quoted.

“It was about six weeks before I left Madura for good that the great change in my life took place. I was sitting alone in a room on the first floor of my uncle’s house.

nineteenth century were also exclusively theistic in opposition to Christian theism. Even when Hinduism was revived later in all its aspects, bhakti was emphasized by Sri Ramakrishna as the easiest way for the modern world. Against this vast main current of bhakti flowing freely through eleven centuries stands the silent naked figure of Sri Ramana Maharshi like a rock. Not that he did not know the place of bhakti in the spiritual economy of man. On the contrary, like Sankara again, who composed several passionate hymns, he wrote five hymns in praise of Arunachala Siva. And in one of these, to our surprise, he uses the familiar imagery of the bride and the bridegroom of erotic bhakti.¹ Also, his insistence on the necessity of a guru for starting the process of self-enquiry is a lingering phase of bhakti in his teaching. But when all is said and done, the Vichara-marga which he incessantly advocated was a powerful plea for the revival of Jnana-yoga. Only, true to the spirit of the age in which he lived, he lifted it out of the particular religion which had engendered it and made it accessible to men of all religions. Hence his disciples are found among men of all faiths and races.

CHAPTER XXI

DR. RADHAKRISHNAN

In 1952 a sumptuous volume of 883 pages entitled "The Philosophy of Sarvepalli Radhakrishnan" was published in New York in the series of "The Library of Living Philosophers". The publisher's note says:

"In this important volume twenty-three world-renowned scholars have written a whole series of brilliant critical essays covering every aspect of Radhakrishnan's thought—his contributions to social philosophy, to modern religion and mysticism, his influence

1. See "A Marital Garland of Letters to Arunachala," verse 82.

of an eschatology at which Bradley may have hinted in his denial of ultimate reality to the finite self, but which he never made fully explicit. Radhakrishnan suggests a solution of the problem which is in essentials, derived from Indian Idealism....”

CHAPTER XXII

THE PRESENT SITUATION

We have finished our survey of the chief religious movements and the activities of the prominent leaders of the present Renaissance of Hinduism. It has been possible to include in this survey only those movements and those personages whose influence has been felt all over India. There are, of course, many minor religious movements and many advanced souls that have influenced and are influencing the minds of the people in various parts of the country. But their influence is too limited to alter materially the character of our Renaissance. It now remains in this chapter to make an estimate of the progress which Hinduism has so far made as a result of this Renaissance and to point out what further action is necessary on our part to ensure that the movement meets all the demands that modern times make on us.

First of all, it is obvious that the prophets of this period have, by their teachings and actions, raised the status of India among the countries of the world. India may have been once conquered, the Indian masses may still be ground down by poverty and Hindu society fettered by many an evil custom. But that, even under these conditions, the country could throw up a man of vision like Ram Mohun Roy, a mystic like Ramakrishna Paramahansa, a poet like Rabindranath Tagore, an ideal Karma-yogin like Mahatma Gandhi and a scholar and teacher like Professor Radhakrishnan—not to speak of the eminent administrators, mathematicians, scientists

A P P E N D I X

The religious and cultural history of India may be divided into the following periods :

- I *The Ancient Period* (2000 B.C. — 1000 A.D.)
 - (i) The Vedic Period (2000 B.C. — 500 B.C.)
 - (a) The Age of the Mantras.
 - (b) The Age of the Brahmanas.
 - (c) The Age of the Upanishads.
 - (ii) The Age of the Vedangas and Kalpa Sutras (500 B.C. — 200 B.C.)
 - (iii) The Age of the Epics (200 B.C. — 300 A.D.)
 - (iv) The Age of the Puranas, Agamas and Darshanas (300 A.D. — 650 A.D.)
 - (v) The Age of the Later Puranas, Agamas and Darshanas (650 A.D. — 1000 A.D.)
- II *The Mediaeval period* (1000 A.D. — 1750 A.D.)
 - (i) The Age of the Bhakti Systems (1000 A.D. — 1400 A.D.)
 - (ii) The Age of the Later Bhakti Schools (1400 A.D. — 1750 A.D.)
- III *The Modern Period* (1750 A.D. — 1950 A.D.)
 - (i) The Age of the Reform Movements (1750 A.D. — 1885 A.D.)
 - (ii) The Age of the Renaissance (1885 A.D. — 1950 A.D.)

The Ancient Period (2000 B.C.—1000 A.D.)

I Vedic Period—(a) The Age of the Mantras.

History	Religion	Literature	Arts	Great Men
<p>1. The Aryans in the Punjab.</p> <p>2. Their contests with the aboriginal inhabitants.</p> <p>3. Contests among their own tribes.</p> <p>4. The Bharatas and the Purus are the most prominent tribes.</p>	<p>1. The worship of the gods of heaven, air and earth through prayer and sacrifice.</p> <p>2. Varuna is the great god of cosmic and moral order.</p> <p>3. Indra is the god of power.</p> <p>4. The unity of all the gods and of the universe is asserted.</p>	<p><i>Rig-Veda Samhita</i> which is divided into ten <i>mandalas</i>.</p>	<p>1. The limestone figures and terracottas representing animals, and various kinds of seals recently discovered at Mohenjodaro and Harappa in the Indus Valley are supposed to be specimens of Indo-Sumerian art.</p> <p>2. The Vedic Aryans were proficient in building houses, constructing chariots and making vessels of <i>ayas</i> for domestic and ritual use.</p> <p>3. They had gold jewellery.</p>	<p>Madhu. chhandas Gritsamada Vishvamitra Vamadeva Atri Bharadvaja Vasishtha</p>

4. They were acquainted with different kinds of musical instruments, vana, vana, dundubhi etc.
5. They recognized dancing as an art.

Vedic Period—(b) The Age of the Brahmanas.

Aitareya
Shandilya
Pippalada

1. Progress in the knowledge of metals, tin, lead and silver as well as *ayas*.
2. Exact sciences and national arts begin to arise from the building of the sacrificial altar.

1. The Veda is divided into *Rik*, *Sama* and *Yajus*.

2. The beginnings of Vedangas or accessories to the study of the Veda.

3. Elaborate ritualistic treatises called the *Brahmanas* are produced—the chief of which are *Aitareya*,

1. Elaborate sacrifices occupy the centre of national life.

2. A very complex ritualism requiring a special class of priests is developed.

3. Vishnu and Rudra become important deities.

1. The Aryans move eastward from the Punjab.

2. The centre of their life is now the Gangetic Doab.

3. The Kurus and the Panchalas are the most prominent tribes.

4. The Aryan civilization begins to penetrate into the Deccan and Bengal.

The Age of the Brahmanas. (Contd.)

History

Religion

Literature

Arts

Great Men

Shatapatha, Tandyaya and Taittiriya.

4. *Atharva-Veda* which is a collection of ancient charms and spells is recognized as a part of the *Veda*.

Vedic Period—(c) The Age of the Upanishads.

1. All Northern India Aryanized.

2. Aryanization of the South begun.

3. Numerous small kingdoms and republics established all over Aryavarta.

4. Maritime and overland trade with

1. The highest truths of Hinduism are discovered and taught.

2. The Upanishads emerge out of the widespread religious and philosophical quest of the time.

1. The principal Upanishads that form the basis of Hindu philosophy.

2. The nucleus of the *Ramayana* and of the *Mahabharata*.

3. The Grammars of Yaska and Panini.

1. The script of forty-six letters, arranged on a strictly scientific method, is developed.

2. Excavations at Lauriya and Taxila show progress in stonecutting, stone-polishing, beadmaking &c.

Janaka
Yajnavalkya
Sanatkumara
Agastya

Kapila
Valmiki
Vyasa
Parshva
Gosala

Persia, Babylon, Egypt and Greece is carried on.

3. The beginnings of Jainism and Buddhism.

3. The statues of Mahavira Ajatashatru and other kings of Shishunaga dynasty.

5. The Rise of the Kingdom of Magadha to a position of great power towards the close of this period under kings of Shishunaga dynasty.

6. The death of Buddha brings this period to a close.

4. Punch - marked coins are introduced.

II—The Age of the Vedangas and Kalpa-Sutras (500 B.C.—200 B.C.)

1. The end of the Shishunaga dynasty in Magadha about 400 B.C.

2. The establishment of the Nanda

1. The Vedangas are systematized.

2. All knowledge and usage systematized into aphorisms called Sutras.

1. The reliefs of Gautama Surya and Indra at Bhaja.

2. The chaityas of Bhadrabahu the Early Andhras, Chandragupta

The Age of the Vedangas and Kalpa-Sutras (500 B.C.—200 B.C.) (Contd.)

History	Religion	Literature	Arts	Great Men
<p>empire which included the greater part of N. India.</p>	<p>3. Buddhism comes into great prominence under Asoka.</p>	<p>(iii) Grihya Sutras. (iv) Dharmasutras. (v) Kama-Sutras.</p>	<p>3. The primitive paintings on the walls of Jogimara cave in Ramagarh Hills.</p>	<p>Kautilya Asoka</p>
<p>3. The invasion and retreat of Alexander the Great (327 B.C.—325 B.C.)</p>	<p>4. Buddhist missionaries are sent to all parts of India, Ceylon, Burma, Syria and Egypt.</p>	<p>2. Kautilya's Artha-Shastra. 3. Pali Literature</p>	<p>4. The early Jain caves at Udayagiri in Orissa.</p>	
<p>4. The famous Mauryan Empire established by Chandragupta (322 B.C.)</p>	<p>5. The Pali canon of Buddhism is fixed by the councils of Vaishali and Pataliputra.</p>	<p>(i) Vinaya Pitaka. (ii) Sutta Pitaka with Jataka tales. (iii) Abhidhamma Pitaka.</p>	<p>5. The Asokan pillars with the capital of lotus surmounted by a lion or a bull.</p>	
<p>5. The defeat of Seleucus.</p>	<p>6. Bhadrabahu carries Jainism to the South.</p>	<p>4. The Edicts of Asoka.</p>	<p>6. The profuse sculptural reliefs of Barhut, Sanchi and Bodhi Gaya.</p>	
<p>6. The glorious reign of Asoka (273 B.C.—232 B.C.)</p>	<p>7. The development of Vaishnavism and Shaivism in the Hindu fold.</p>			<p>7. Die-struck coins are introduced.</p>
<p>7. The end of the Mauryan rule (185 B.C.).</p>				
<p>8. Andhra, Chera, Chola, Pandya and</p>				

other Kingdoms flourish in the Deccan and the South.

III—The Age of the Epics (200 B.C.—300 A.D.)

- | | | | | |
|--|---|---|--|---|
| <p>1. The Indian frontier harassed by the Bactrian Greeks, Parthians, Shakas and Kushanas.</p> <p>2. The famous Empire of Kanishka in N. W. India with Peshawar as capital.</p> <p>3. Shunga and Kanva dynasties rule in Magadha.</p> <p>4. The Satavahana Empire in the Deccan.</p> | <p>1. The Hindu Renaissance after the fall of the Mauryan Empire.</p> <p>2. The ancient laws codified and the social system organized.</p> <p>3. The six schools of philosophy clearly distinguished.</p> <p>4. The old stories of the <i>Ramayana</i> and the <i>Mahabharata</i> enlarged and popularized.</p> | <p>1. The Smritis of Manu and Yajna-<i>valkya</i>.</p> <p>2. The philosophical sutras of the various Darshanas.</p> <p>3. Patanjali's <i>Mahabhashya</i>.</p> <p>4. Bharata's <i>Natyashastra</i>.</p> <p>5. The Laws of Vasishtha and Parashara.</p> | <p>1. The sculptures of Gandhara and Mathura Schools.</p> <p>2. The sculptures of Amaravati and Sanchi.</p> <p>3. The sculptural and architectural remains of Anuradhapura in Ceylon.</p> <p>4. The temple of Bodh Gaya.</p> <p>5. The monasteries of Nasik and Karle.</p> | <p>Manu</p> <p>Gautama</p> <p>Jaimini</p> <p>Badarayana</p> <p>Kanishka</p> <p>Ashvaghosha</p> <p>Nagarjuna</p> <p>Satakarni</p> <p>Kharavela</p> <p>Cheran Senguttuvan</p> <p>Karikala Chola</p> |
|--|---|---|--|---|

The Age of the Epics (200 B.C.—300 A.D.) (Contd.)

History	Religion	Literature	Arts	Great Men
5. The Supremacy of Chera, Chola, and Pandya Kingdoms in Southern India.	5. Various schools arise in Hinayana Buddhism.	6. The didactic epics of the <i>Ramayana</i> and the <i>Mahabharata</i> .	6. Ajanta paintings of Caves IX & X.	
6. The beginnings of the Pallava power.	6. The rise of Mahayana Buddhism.	7. The works of Charaka and Sushruta.	7. A high level of music among the Tamils.	
	7. The spread of Buddhism in China, Eastern Turkistan and Persia.	8. Buddhist Literature.	8. Coins of Hellenistic model introduced.	
	8. Jainism spreads to Gujarat.	(i) <i>Lalita Vistara</i> (ii) <i>Saddharma Pundarika</i> .		
	9. Digambara and Shvetambara sects clearly separated in Jainism.	(iii) Nagasena's <i>Mulinda Panha</i> (iv) Ashvaghosha's <i>Buddhacharita</i> . (v) Aryashura's <i>Jatakamala</i> .		
		9. The Jain Angas.		
		10. Prakrit Literature :-		

History	Religion	Literature	Arts	Great Men
<p>1. The Great Gupta Empire during fourth and fifth centuries.</p> <p>2. The Vakatakas and the early Chalukyas in the Deccan.</p>	<p>1. The popularization on a vast scale of the Hindu religious ideals through the Puranas.</p>	<p>(i) Gunadhya's <i>Brihatkatha</i>. (ii) Hala's <i>Saptashati</i>.</p> <p>11. Tamil Literature :- (i) <i>Kural</i>. (ii) <i>Manimekhalai</i> (iii) <i>Silappadikaram</i>. (iv) The <i>Sangam</i> works.</p>	<p>1. The eighteen great Puranas edited, sculptures of :— (i) The cave temples on Udayagiri hills.</p>	<p>1. The classical Samudragupta Chandragupta II (Vikramaditya) Yashodharman Shashanka</p>
<p>IV—The Age of the Puranas, Darshanas and Agamas (300 A.D.—650 A.D.)</p>				

History	Religion	Literature	Arts	Great Men
3. The Pallavas become the masters of South India.	2. Congregational worship organized and temples built.	3. <i>Bharavi's Kiratarjuniya</i> .	(ii) The Temples of Pulakeshin Deogarh Garhwal, Bagh and Aurangabad.	Narasimha-Varman
4. The Huna invasions are checked by the Maukharis kings and by Yashodharman in the 6th century.	3. The beginnings of Vaishnava and Shaiva revival in the South.	4. The works of Bhartrihari.	(iii) The reliefs of Kalidasa Badami and Ajanta caves.	Bhartrihari
5. The rise of two powerful kingdoms—that of Thanesar under Harsha and that of Bengal under Shashanka—in North India at the beginning of the 7th century.	4. Hinduism and Buddhism carried by Indian Colonists to Ceylon, Sumatra, Java and Bali.	6. The prose romances of Subandhu and Bana.	(iv) The composition known as Arjuna's penance in Mamallapuram.	Shanti-Deva
6. Nalanda University was founded.	5. Buddhism makes progress in Khotan, Central Asia, Korea, Japan and Tibet.	7. The mathematical and astronomical treatises of Aryabhata, Varahamihira and Brahmagupta.	2. The frescoes of Ajanta, Bagh and Srigiriya.	Buddhaghosha
N.B.—“At this time India was the dynamic centre of all Asia and the first civilised power	6. Streams of Buddhist teachers go to China from India; and Chinese pilgrims visit India.	8. The Shilpa-Shastras and other scientific treatises.	3. The cave temples of Badami and Paddal.	Jnanasambhandhar
			4. The development of successive styles of Pallava architecture in South India.	

History	Religion	Literature	Arts	Great Men
in the whole world."	7. Innumerable Buddhist texts translated into Chinese.	9. Buddhist Literature :—	5. The Pallava cave architecture of Trinopoly and of Chenglepat District.	
A. Coomaraswamy.	8. The Jains active in Tamil and Canarrese countries.	(i) The commentaries of Buddha-ghosha.	6. The great iron pillar now at Delhi.	
	9. Syrian Christian community formed in Travancore.	(ii) The great Mahayana works of Shaktideva and Asanga.	7. The colossal copper statue of Buddha now at Birmingham.	
		10. The works of Kunda-kunda Jain Literature.	8. The most artistic gold coinage with Sanskrit inscriptions in the Gupta period.	
		11. Tevaram in Tamil Literature.		

History	Religion	Literature	Arts	Great Men
<p>1. The rise of the Kingdom of Kashmir in the 8th century under Lalitaditya.</p>	<p>1. Philosophic Hinduism systematized by the great Acharya—Shankara.</p>	<p>1. Pancharatra Samhitas, Shaiva Agamas and Tantra manuals popularized.</p>	<p>1. The sculptures of Rajamaharaja of Bhuvaneshvar.</p>	<p>Yashovarma Lalitaditya Kumarila</p>
<p>2. The rise of Rajput kingdoms.</p>	<p>2. Popular Hinduism reorganised into sects.</p>	<p>2. The <i>grantha</i> commentaries of Shankara.</p>	<p>2. The sculptures in the cave temples of Ellora and Elephanta.</p>	<p>Prabhakara Gaudapada Mandana Mishra</p>
<p>3. The great Gurjara Empire in North Western India.</p>	<p>3. The remarkable development of Shaktism.</p>	<p>3. <i>Bhagavata</i> Purana and <i>Devi Bhagavatam</i>.</p>	<p>3. The wonderful Buddhist sculptures of Borobudur in Java.</p>	<p>Shankara. Yamuna Udayana Dipankara</p>
<p>4. The Powerful Pala Kingdom in Bengal.</p>	<p>4. <i>Shavisim</i> flourishes in Kashmir.</p>	<p>4. The Dramas of Bhavabhuti, Rajashekara, &c.</p>	<p>4. The colossal Jain statues at Sravana Belgola.</p>	<p>Manikkavasagar.</p>
<p>5. The Rashtrakuta Kingdom in the Deccan.</p>	<p>5. Large bodies of foreigners taken into the Hindu fold and assimilated.</p>	<p>5. The Kavyas of Bhatti and Magha.</p>	<p>5. The Hoysala architecture in Mysore.</p>	
	<p>6. The rise of the Bhakti Schools in the South.</p>	<p>6. The works of Anandavardhana and Abhinavagupta.</p>		

The Age of the Later Puranas etc. (650 A.D.—1000 A.D.) (Contd.)

History	Religion	Literature	Arts	Great Men
	7. Tantric Buddhism flourishes in Nepal, Bengal, Assam &c.	7. Tamil Literature :—		
	8. Jainism flourishes and produces most abundant and varied literature.	(i) <i>Nalayira Prabhatham.</i>		
	9. The Parsis seek refuge in India.	(ii) <i>Tiruvachakam.</i>		

The Mediaeval Period (1000 A.D.—1750 A.D.)

I—The Age of the Bhakti Systems (1000 A.D.—1400 A.D.)

History	Religion	Literature	Arts	Great Men
<p>1. The piece-meal conquest of India by Muslim invaders.</p> <p>2. The establishment of the Afghan Empire.</p> <p>3. The decline of the Rajput power.</p> <p>4. The later Chalukya and Chola kingdoms in Deccan and South India.</p> <p>5. The rise of the Hindu Kingdom of Vijayanagar.</p>	<p>1. The rise of the Theistic systems of Ramanuja and Madhva in Vaishnavism.</p> <p>2. The rise of Shaiva Siddhanta and Veera Shaiva systems in Shaivism.</p> <p>3. Buddhism is absorbed.</p> <p>4. Jainism declines.</p>	<p>1. The commentaries of Ramanuja and Madhva.</p> <p>2. The Vedic commentaries of Sayana.</p> <p>3. <i>A d h y a t m a Ramayana</i>.</p> <p>4. Jayadev's <i>Gita-Govinda</i>.</p> <p>5. The works of Kalhana and Bilhana.</p> <p>6. Vijnaneshvara's great legal work—<i>Mitakshara</i>.</p> <p>7. The works of the great Jain Scholar—Hemachandra.</p>	<p>1. The sculptures of Konarak and Puri.</p> <p>2. The temples of Tanjore and Gangaikonda Cholapuram.</p> <p>3. The famous bronzes of South India—Nataraja, &c. Madhva</p> <p>4. The bronze statuettes of Nepal and Tibet.</p> <p>5. The Hoysala architecture in Mysore.</p>	<p>Rajendra Chola</p> <p>Vikramaditya VI.</p> <p>Ramanuja</p> <p>Vachaspati Mishra</p> <p>Hemachandra</p> <p>Vedanta Deshika</p>

8. *Kamba Ramayanam* and Sekkilar's *Periya Puranam*.

9. *Sahitya-darpana* and *Siddhanta-Kaumudi*.

10. Sarnga Deva's great work on music *Sangitaratnakara*.

II—The Age of the Later Bhakti Schools (1400 A.D.—1750 A.D.)

1. The zenith and decline of the great Hindu kingdom of Vijayanagar.
 1. The works of school of architecture is seen at its zenith in Madura, Rames-Nanak

The Age of the Later Bhakti Schools (1400 A.D.—1750 A.D.) (Contd.)

History	Religion	Literature	Arts	Great Men
2. The rise and fall of the Moghul empire.	2. Castes become rigid and exclusive under religious persecutions and foreign domination.	2. The rise of Vernacular Literature in N. India.	waram, Srirangam, &c. with great <i>gopurams</i> and Pillar halls.	Tulsidas Guru Govind Shivaji
3. The rise of the Mahratta power.	3. The conservation of Hindu culture in S. India.	(i) The lyrics of Vidyapati.	2. The early Indo-Mussalman school of architecture in Delhi, Jaunpur, Ahmedabad and Bijapur.	Krishna Deva Raya Appayya Dikshita Jagannatha Panditaraj
4. The rise of the Sikhs.	4. The great Bhakti Schools of Ramana, Vallabha, Chaitanya rise into prominence.	(ii) The Songs of Mira Bai.	3. The later Indo-Mussalman or Moghul school of architecture in Delhi, Agra (Tajmahal), Lahore and other places.	Madhusudana Sarasvati Tayumanavar Pattinattu Pillai
5. The beginnings of European penetration and influence.	5. Many Hindus converted by force to Islam.	(iii) T u k a r a m ' s <i>Abhangas</i> .	4. The portrait-paintings of the Moghul school.	
6. The supremacy of the Portuguese in the 16th century and of the Dutch in the 17th century in Indian waters.	6. Muslim influence is seen in the works of Kabir, Nanak and Dadu.	(iv) Kabir's <i>Bijak</i> .	5. Three Rajput schools of painting.	
		(v) Dadu's <i>Bani</i> .	6. Introduction of minor arts like filigree, enamelling and carpetweaving.	
		(vi) Nabha Das's <i>Bhaktamala</i> .		
		(vii) The works of Sur Das.		
		(viii) The famous <i>Ramayana</i> of Tulsidas.		
		(ix) The <i>Adi-Granth</i> .		
		3. The classical periods of Telugu and Canarese literatures.		

The Modern Period (1750 A.D.—1950 A.D.)

I—The Age of the Reform Movements (1750 A.D.—1885 A.D.)

History

1. The British conquer India by overthrowing the Mahrattas and the Sikhs.
2. The great Revolt and the transfer of power from the East India Company to the British Crown.
3. The Queen's Proclamation.
4. A uniform law, administration and coinage introduced throughout India.
5. Peace and security of person and property established throughout the country.

Religion

1. No internal development of Hinduism till late in this period.
2. The intellectual classes seek secular employment under the British Government.
3. Christian Missions attack the excrescences of Hinduism.
4. Social reformers try to remedy the evils in Hindu society.
5. Great Orientalists introduce the Hindu and Buddhist scriptures to the mind of Europe.

Literature

1. Nothing of first rate importance is produced in any language.
2. A number of digests of the old Smritis are produced in accordance with local customs, by :—
 - (i) Kamalakara.
 - (ii) Vaidika Sarvabhauma.
 - (iii) Vaidyanatha Dikshita.
 - (iv) Ellayaji.
3. The rise of Vernacular prose in all languages.
4. The works of Bankim Chandar

Arts

1. Almost all indigenous arts languish and die owing to lack of patronage and even of appreciation.
2. Many great works of art disappear owing to the ignorance and carelessness of local inhabitants; and many are carried away by the curio-hunters of Europe and America.

3. The works of the musical composers Tyagaraja, Sama Sastri and Muthuswami Dikshitar in South India.

Great Men

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The Age of the Renaissance (1885 A.D.—1950 A.D.) (Contd.)

History	Religion	Literature	Arts & Science	Great Men
<p>a great influence on the mind of India.</p> <p>2. The two world wars started in Europe showed up to the people of India the bankruptcy of Western Civilization.</p> <p>3. The freedom movement in India started by the Congress gathered momentum and unprecedented moral prestige under the leadership of Mahatma Gandhi and resulted at last in the establishment of independence through non-violence and in the withdrawal of British Power.</p> <p>4. The intransigence of the Indian Muslims</p>	<p>Paramahansa and Swami Vivekananda was seen throughout this period.</p> <p>2. The Ramakrishna Mission for teaching Hinduism and doing social service was established.</p> <p>3. The Satyagraha movement of Mahatma Gandhi opened a new page in the History of Hindu Ethics and provided a new technique for resisting evil and tyranny in the world.</p> <p>4. The philosophy of the supermind and integral yoga taught by Sri Aurobindo attracted disciples from all parts of the world to his Ashram in Pondicherry.</p>	<p>influenced by those of European literature, especially English literature.</p> <p>2. Three valuable encyclopaedias on modern lines were written in Sanskrit. <i>Shabdakalpadruma</i>, <i>Vachaspathya</i>, and <i>Abhidhanarajend r a</i>.</p> <p>3. An encyclopaedia of Sikh history, religion and culture — <i>Gura Shabad Ratnakar</i> by Karan Singh was published.</p> <p>4. The Tamil Lexicon, was published by the University of Madras and the Telugu Lexicon started under the Patronage of Rajah</p>	<p>Department of Archaeology was organized.</p> <p>2. The works of Havell and Ananda Coomaraswamy brought about a revolution in the appreciation of Indian Art and Culture.</p> <p>3. The discovery of the Indus Valley Civilization carried back the history of Indian Civilization much further than the Vedic Period.</p> <p>4. An important School of Painting arose in Bengal under the leadership of Abanindranath Tagore and Nandalal Bose.</p>	<p>Tillak Gokhale Sri Aurobindo Mahatma Gandhi Rabindranath Tagore Sri Ramana Maharshi Patel Nehru Radhakrishnan Raman</p>

History

Religion

Literature

Arts & Science

Great Men

under the leadership of Jinnah encouraged by British Bureaucracy resulted in the great disaster of the Partition of India.

5. After the withdrawal of the British Paramount Power, all the five hundred and odd minor native states were integrated with the Indian Republic through the genius of Sardar Patel.

6. The representatives of the people framed a Constitution for the Indian Republic.

7. National reconstruction on a vast

5. The pure Advaita taught by Sri Ramana Maharshi, both by precept and example, also attracted disciples from all parts of the world to his Ashram in Tiruvannamalai.

6. Professor Radhakrishnan occupied the Chair of Eastern Religions in Oxford University and interpreted Hinduism to the Western world through his books of marvellous clarity and erudition.

7. Histories of Hindu Philosophy were written by great scholars like Radhakrishnan, Das Gupta and Hiriyanna.

of Pitapur. Also Tamil and Telugu encyclopaedias were started with Government aid.

5. Ancient Tamil Classics were discovered and published by the veteran scholar, Mahamahopadhyaya Pandit Swaminatha Iyer.

6. Systematic histories of language and literature were written in Hindi, Bengali, Gujarati, Telugu and Malayalam.

7. The most outstanding literary figure of the age was Rabindranath Tagore whose

5. Indigenous music of both Hindustani and Karnataka styles was revitalised through innumerable societies, conferences and radio programmes.

6. Critical editions of famous composers in Karnatic music — Kshetragna and Tyagaraja — were published by Vissa Appa Rao, and a similar service was rendered to Hindustani music by Bhatkhande.

7. The ancient art of Bharatanatyam and other styles of Indian Dancing were revived and popularized.

scale was begun in the various fields of irrigation, industry, technology, science and art.

8. The material, moral and strategic potentialities of India as a great Asiatic Power were recognised by all nations.

9. India under the leadership of Nehru came to have an independent foreign policy of her own and established embassies in all important foreign capitals.

10. Though she chose to retain her link with the British Commonwealth, India tried to remain friends with all countries and promote

8. Chairs of Indian Philosophy and Sanskrit were established in many universities of the world.

9. A Hindu University for the encouragement of both ancient learning and modern knowledge was established in Banaras through the efforts of Madan Mohan Malaviya.

10. The recognition of Hinduism as a great world religion checked the proselytization work of Christian Missions in India.

11. Some of the age-long weaknesses of Hinduism like un-

voluminous works in Bengali included almost all important literary forms—poems, songs, dramas, novels, short stories, essays, lectures &c., and who was awarded the Noble Prize for literature as a world-poet.

8. Other notable figures in the various languages of India are :—
(i) Iqbal and Premchand in Urdu and Hindi.

(ii) Narasimharao Bholanath in Gujarati.

(iii) Kelkar in Marathi.

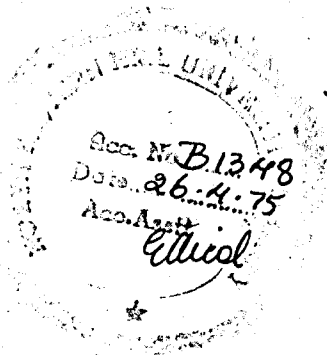
(iv) Bharti in Tamil.

8. Great mathematicians and scientists like Ramanujam, J.C. Bose, S.N. Bose, P. C. Roy, Yellapragada Subba Rao, Dr. C. V. Raman, Dr. K. S. Krishnan and Dr. Chandrasekhar achieved world-wide reputation.

9. The Hindu calendar was revised according to modern astronomical observations by Ketkar in his *Jyotirgamita*.

The Age of the Renaissance (1885 A.D. - 1950 A.D.) (Contd.)

History	Religion	Literature	Arts & Science	Great Men
<p>the cause of peace in the world.</p> <p>11. Thousands of young men and women visited foreign countries for various purposes and thus the mind of the higher classes was greatly broadened.</p>	<p>touchability, child marriages, caste restrictions, on foreign travel, inter-dining and inter-marriages disappeared gradually.</p> <p>12. Marvellous progress was achieved in the education and emancipation of women, and a university for women was established at Poona through the efforts of Prof. Karve.</p>	<p>(v) K. V. Lakshmana Rao in Telugu.</p> <p>(vi) Vallathol in Malayalam.</p> <p>(vii) Masti Venkatesa Aiyangar in Kannada.</p>	<p>9. Parts of the history of India were rewritten by indigenous historians—Jadunath Sarkar, R. C. Majumdar, G. S. Sardesai and Nilakanta Sastri.</p>	



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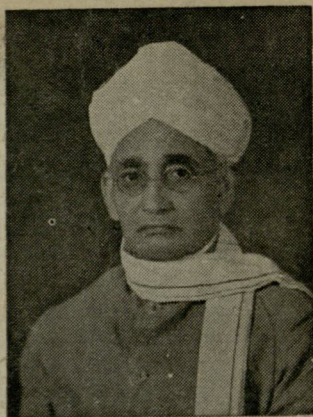
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THE AUTHOR

Born in 1883, Professor D. S. Sarma, scholar and educationist, had his education in the Madras Christian College, from which he graduated in 1904. Subsequently he took his M.A. degree in English Language and Literature in 1909. Starting life in Government service at the Kumbakonam College, he went over to the Presidency College, Madras, in 1913, where he remained on the English staff for twenty-two years. After a short spell of service as the Principal of the Government Arts College, Rajahmundry, he retired from Government service in 1938. After retirement he served as the Principal and Professor of English in two private colleges in Madras—Pachaiyappa's College and Vivekananda College. He retired from the latter in 1949.

He has a number of books on Hinduism to his credit. Notable among them are *The Tales and Teachings of Hinduism*, *A Primer of Hinduism*, *What is Hinduism?*, *The Hindu Standpoint*, and *The Upanishads—An Anthology*. His English translation of the Gita has gone into seven editions and his *Lectures and Essays on the Gita* into four. Among his other books mention may be made of *Lalita Sahasranama*, *The Prince of Ayodhya*, *Gandhi Sutras*, *The Father of the Nation*, etc.