

Unit-1

**The Process of Continuity and Changes Major Historical
Evidence and Records of Pre, Proto and Ancient Times**

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1.1 Introduction:

Can you ever imagine what happened thousands and thousands of years ago? It is very difficult for you to even think of such times. It is, for this reason, the study of history is necessary. History tells us the life -story of a man from the earliest times to the present day. It tells us when the first man appeared on earth, how he lived through the ages and how he became a civilised man. Its study tells us of people, their lives, their thoughts, about what they did to earn their livelihood etc. In fact, without the study of history, it would be very difficult for us to know about our ancestors. Man has evolved over millions of years from a stooping, ape-like creature. Many physical changes appeared during this time. An important change was the ability of the first man-like creature to balance on his feet and stand walk erect. This freed his hands. So, he could pick up and throw things. His thumb evolved. It could move in a direction opposite to his other fingers and close in on them. This helped him handle objects better than other animals. His brain size increased as well. He learnt to understand and adapt himself to his surroundings.

Archaeologists have discovered remains from the early years of man's evolution in different parts of the world, including India. They are mainly in the form of rock shelters, stone and bone tools, skeletal remains of human beings, and bones and horns of animals. In those times, the material most widely used for making tools was stone, which was easily available. This is why that period is called the Stone Age. Apart from the stone, man used bone, wood and antler (deer horn) to make tools.

1.2 Objectives:

After reading this unit, you should be able to learn:-

- What is history?
- Introduce history as a very interesting and fascinating subject.
- Learn to handle history, a potent weapon in the hands of a public man like you
- Recall the past which includes the evolution of man from an uncivilized creature to his present civilized way of living.
- Explain the time sense and divide history into three periods-Pre-history, proto-history and historic.

1.3 Meaning and Concept of the Pre, Proto and Historic History:

- **Pre-history** - History for which no written record is available.
- **Proto-history** - History for which we have written records but can't read.
- **Historic history** - History for which we have written records and we can read.

"Therefore history is a carefully written record of the past events. It is the story of man's progress from the distant past to the present"

History is a record of man and his various accomplishments. A certain portion of this record is available in written shape in the form of various documents and literary works and is known as history. This represents only a partial record of the achievements of mankind and provides us information only about the last five

thousand years. In addition to this, there are certain unwritten sources like the physical remains of the people, tools and implements, and other artefacts, monuments, paintings etc. which provide us information about the man during the long period which preceded the written history.

This period extended over several hundred thousand years and is termed pre-history. The pre-history period is important because of the physical evolution of man. It may be noted that certain features of the physical evolution of man. It may be noted that certain features of the pre-historic life such as hunting and food gathering are present even today amongst certain natives of Australia and Bushmen of Africa.

The history of India, like the annals of every other country, should therefore begin with an account of the times when men first settled in this land. But history proper only deals with facts and facts can only be known from records of some kind or other.

We cannot know the history of any people who have left no record of their existence. There may have been people or peoples who lived in India in primitive times, but the evidence of whose existence has not yet been discovered. For the present, at any rate, they must be left out of account altogether. We shall only deal with those inhabitants of India whose existence is known to us from some records they have left behind. To begin with, these records consist almost solely of the rude implements which the people used in their daily lives.

1.4 Pre-Historic Ages in India:

It is now generally accepted that India was one of the earliest abodes of man, although the scholars have not been able to agree on the exact locality where man first lived in India. According to certain scholars that the last stage in the development of mammals into man took place in the Sewalikhills, while the others hold that South India, the heart of ancient Gondwana was the original place of man. Certain other scholars hold that Dandakaranaya, which appears in Ramayana as the abode of man-like monkeys was the area of man's evolution in India. But as the oldest implements of man have been found in Dekhan it has been assumed that if the man was evolved at all in India, he must have done so in the plateau immediately to the south of the Dandak forest. T.P. Sirinyas Aiyangar also says that "man could not have originated in the Himalayan cold or the dense forests or low river valleys as they lacked all those roots and nuts on which early men subsisted."

Though the scholars have not been able to reach any agreement regarding the locality where the man first appeared in India, even an eminent authority like Sir Harry Johnston has admitted that India was "most probably the land where the evolution of man took place." This period of human history has been described as the Eolithic age.

During the Eolithic age, man had to compete with the wild beasts with which he lived. He designed stone weapons which are technically known as Rostro-carinate (ridged like a beak), an implement with a broad posterior region narrowing interiorly into a

quasi-vertical cutting edge. Most probably the weapons did exist even during the pre-human period because the baboons fought with sticks and stone. However, no human remains of the Eolithic Age have been found anywhere in the world. But certain implements have been found in different parts of the world which testify that the Eolithic culture was quite widespread.

In India the scholars have assigned three finds to the Eolithic Age, viz. a set of finds discovered in a ravine in the slope of the Irawadi in Burma discovered in 1893; bouclier or Vindhyan sandstone discovered in the Narbada valley; and the Godavari chip or flake discovered in Hyderabad.

The early history of man's development has been divided into six ages, based on the nature of the materials widely used and the methods of their production. These six ages are:

- Palaeolithic Age (Old Stone Age)
- Mesolithic Age (Intermediate Stone Age)
- Neolithic Age (New Stone Age)
- Copper Age
- Bronze Age and
- Iron Age

1.4.1 Paleolithic Age (Old Stone Age):

The term Paleolithic is derived from Greek words meaning old stone. This name is applied to the earliest people, as the only evidence of their existence is furnished by several rude stone implements. Palaeolithic man was a nomad, who wandered from place to place hunting and gathering food. He lived in caves rock shelters. He covered himself with coarse animal skin and leaves. As a hunter and food gatherer, he ate mainly wild berries, nuts roots meat from animals he hunted, and even insects. For hunting and for protection from ferocious animals, he had to move in a group. Such groups were never very large. Any outsider was considered an enemy. There were no inequalities in the group, nor were there any family ties. The life of Paleolithic man was full of danger, and hence, his lifespan was only 20 to 25 years.

During the Paleolithic Age or Old Stone Age man used rude implements for hunting wild animals or to cut and boring. The chief implements used consisted of darts, scrapers, axes and throwing stones. Tips of stones sharpened were used as heads of spears, lances or daggers. Most of the Paleolithic remains in India were made of a peculiar kind of rock called **quartzite**. The Paleolithic remains are mainly been found in South India at Tanjore, Madurai, Kadir, Talai; Bellary district, in areas around Madras, and the district of Guntur, Godavari and Krishna. In Northern India, old stone implements have been found in Bengal, Bihar, Orissa and Madhya Pradesh. This suggests that some sort of connection must have existed between the Paleolithic peoples of the different parts of the country. However, no such remains have been found in Assam, Burma, Haryana, U.P. regions and Punjab.

The Old Stone Age man in India lived mainly in the drifts of rivers or lakes and caves. They did not live merely on the roots, fruits and nuts offered by the nature, but also took the flesh of the wild beasts. The people of this age in India knew about the use of fire. The fire was produced by the artificial friction of combustible pieces of wood. There are certain traces in the Kurnul caves of the fire having been used in the Old Stone Age. It cannot be said for certain whether the people in the Old Stone Age had a sense of religion like their counterparts in Europe. However, most of the scholars believe that the people of India in the Old Stone Age had such a sense.

The presence of cinders in the Kurnul caves and the absence of Human and animal skulls goes to prove that the dwellers were hunters of human scalp and performed some magical religious rites. The human sacrifices formed a part of their religion. Unlike in Europe, no Paleolithic graves have been found in India, which suggests that probably they left the dead to natural decomposition or to be devoured by beasts.

1.4.2 Mesolithic Age (Intermediate Stone Age):

A term which is not much in use now, seems to have intervened between the Old Stone Age and the new Stone Age. The extent and the duration of this age are not known for certain, but as compared to other ages its duration was much shorter. The tools of this period were extremely small varying from half an inch to an inch in length. The technique for the making of these implements was also different. The relics of this age are found all over India. The people of this age probably knew the art of pottery.

Towards **the** end of the Paleolithic age man moved closer to water sources like rivers and lakes. He entered the Mesolithic age, The Mesolithic Age; man was still essentially a hunter and food-gatherer. His tools and weapons however, had improved. New materials like bone, horn etc, were used in addition to stone. Apart from chipped stone tools, man made smaller tools called **microliths** Some of them were fixed on wood or bone and used as spears saws and arrows .man could now hunt swift moving prey with borers to make holes. In India, microliths have been found in Mysore and in the western Narmada region.

Towards the end of the Mesolithic age, man learnt to grow crops. seeds in discarded vegetable remains might have sprouted and suggested the magic link between seed and plant . Man might then have experimented by dropping seeds into the and found plants growing .this was the beginning of agriculture .thus from a food-gatherer man gradually become a food- producer. While most people still lived in rock shelters and caves, some made their own primitive houses in river valleys. Some began to domesticate animals the first domestic animal to be tamed was the dog.

1.4.3 Neolithic Age (New Stone Age):

In the course of time, man-made progress and acquired greater knowledge and skill in mastering the forces of nature and evolved a new type of civilization and reached a new age known as the Neolithic Age. The term Neolithic is derived from the two Greek words meaning New Stone. During this age also men were wholly dependent on stone

implements and were ignorant of the use of metals, except gold. They were made of black-coloured rock which was tougher and more tenacious than **quartzite**. The implements of this age were decently executed and polished.

The Neolithic sites in India are found near coasts of lakes and seas, near mining and fishing areas such as Maski and Tinnevely. The remains of the Neolithic men are found in almost every part of India. Some of the places where the remains of the Neolithic age have been found are Salem, Malabar, Mysore, Bellary district, Anantapur, Cuddapah, Hyderabad, Kurnul, Raichur, Gujarat, Kathiawar, Sindh, Baluchistan etc. The people of the Neolithic age had a fine sense of colour and chose stones of different hues for their tools.

A large number of remains of pottery of the Neolithic Age have also been discovered. As regards the forms of the pottery, all the types which are found today viz. lotahs, chatties, bowls, flowers, pots etc. were made in the Neolithic age. The pottery of the Neolithic age was of two types – plain and decorated. The plain pottery was further of large variety such as rough, smooth, polished or painted.

The decorated pottery also had variety such as impressed, moulded or incised. Another feature of Neolithic pottery is the variety of colours used. This was achieved by using different kinds of clay, by firing to different degrees and by applying special pigments. The most popular colours are red, yellow, brown or purple-grey.

The chief food of the Neolithic people was fruits, vegetables, roots, nuts, wild pulses and cereals. They also took flesh of animals, fish and milk products. The process of making curd from milk by fermentation and producing butter and ghee was also known to the people. The people used very scanty dresses. At first, the people used barks and skins of animals to cover the body, but later on, they discovered clothes of cotton and wool. India was the first country where cotton was first cultivated. Men tied a piece of cloth around the loins and threw a piece over the shoulders. The women probably wore a sort of petticoat coming to the knees.

Chase and fishing were the most important occupations of the people of the Neolithic age. A large number of net-sinkers have been discovered on the sea-coasts which suggest that fishing was done on large scale, and probably on a co-operative basis, as even today. Though initially agriculture was not known to the people of the Neolithic age and they were mainly dependent on wild grains, in course of time, they started producing grain by their efforts as well.

They even discovered the art of constructing wells and rope making out of sheer necessity. The people domesticated animals, the first of them being the dog. The other animals domesticated included cow, ox, goat etc.

The Neolithic people were the first to conceive a real sense of religion. They believed in the cycle of life and were worshippers of ancestral spirits. At the close of the

Neolithic period cremations and preservation of ashes of urns had come into vogue. The urns were buried with the arrow, pottery etc.

1.5 Discovery of Metals:

1.5.1 Chalcolithic Age:

The Stone Age was followed by the chalcolithic age or Copper Stone Age during this period man used both copper and stone tools. While baking clay pots in hot furnaces, man discovered that metal is produced when the ore is present in clay melts.

A great change came over the life of the man with the discovery of metals. It proved to be a great leap in the direction of modern civilization. **Copper was the first metal to be discovered in India.** In the north, we know that the Aryans used iron in many ways. They made sharp weapons of Later other metals like zinc and tin were also discovered. Bronze, an alloy that was obtained by mixing tin and copper, was harder than copper and tin and was used for making new tools, weapons and utensils. With the discovery of these metals, the stone tools went out of use as new weapons and tools were much sharper and more efficient. Some tools such as copper axes and knives have been discovered. Brahmagiri in Mysore and Navda Toli (on the Narmada) are some sites where copper and bronze tools have been discovered. Then came the Iron Age. Probably in India, the Iron Age came earlier in the south than in iron and used them in their fights against their enemies.

The discovery of metals was of great importance in the history of man's advancement towards civilization. Metals were more durable than stones, they were stronger and sharper. The discovery of metals helped man in agriculture. With tools such as the axe he could cut down the forests for cultivation and the sickle was used to harvest the crops. Better weapons could now easily defend himself from animals and his enemies. There is, however, a general agreement that Neolithic men were the ancestors of the people who ushered in the next stage of civilization which is distinguished by the knowledge and use of metals. That the transition from stone to metal was a slow and gradual process is proved by two undeniable facts, viz., the use of stone and metallic implements side by side, and the close resemblance in the shape of early metal and Neolithic implements. There was, however, no uniformity in the use of metals in different parts of India. In Northern India, copper replaced stone as the ordinary material for tools and weapons. Axes, swords, spearheads and various other objects made of that metal have come later that iron came to be known and gradually used as a substitute for copper. We can thus distinguish between the Copper Age and the Early Iron Age in Northern India. In Southern India, however, the Iron Age immediately succeeded the Stone Age, and we find no traces of the intermediate Copper Age.

Bronze is a good substitute for copper. It is an alloy made up of nine parts of copper and one of tin, and is harder than copper, is more suitable for the manufacture of tools

and weapons. We find accordingly that in some countries in Europe a Bronze Age succeeded the Neolithic. Bronze implements of early date have been found in India along with those of copper, but it does not appear that metal was ever generally used in India to the exclusion of copper. In other words, there was, properly speaking, no Bronze Age in India.

With the Copper and Iron Ages, we enter the limits of the historical period. It is a moot point to decide whether the period of the **Rig- Veda** – the earliest period of Indian history for which we possess literary evidence – belongs to the former or the later epoch. The general opinion is in favour of the view that the Iron Age had already commenced when the **Rig-Veda** was composed. Be that as it may, we have now a splendid example of the civilization of the Copper Age. This civilization flourished in the Indus Valley and spread over the neighbouring regions to a considerable distance. It is known as the Indus Valley Civilization and merits a detailed treatment given its importance.

About 4500 years ago, a great civilization flourished along the river Indus. Mohanjo-daro and Harappa, now in Pakistan, were probably the other sites unearthed later. There are Rupar in Punjab, Kalibangan in Rajasthan and Lothal, Dholavira and Rojdi in Gujrat. Since the remains found at all these sites are very similar to those found at Harappa and Mohanjo-daro, they are believed to belong to one single civilization – the Indus Valley Civilization or Harappan Civilization.

1.6 Classes of People:

If we examine the people of India, both according to physical type and language, we can easily distinguish four broad classes.

First, the majority of high-class Hindus, who are tall, fair-skinned and long-nosed and whose language is derived from Sanskrit. These are known as Aryans or Indo- Aryans.

Secondly, the people mostly living in the South Indian Peninsula, whose features are somewhat different from those of the first group and whose language – Tamil, Telugu, Kanarese and Malayalam – are entirely different from Sanskrit. These are called by the generic name of “Dravidians”.

Thirdly, primitive tribes living in hills and jungles offer a striking contrast to the first category in physical type, being short in stature, dark-skinned and snub-nosed. Their languages are also quite different from those of the preceding two. The Kols, Bhils and Mundas belong to this class.

Fourthly, a people with strong Mongolism features, beardless, yellow in colour, snub-nosed, with flat faces and prominent cheekbones. These mostly live on the slopes of

the Himalayas and mountains of Assam. The Gurkhas, Bhutiyas and Khasis are striking examples of this class.

The last two classes of people may be regarded as descendants of the Neolithic peoples. We have already referred to the primitive type of civilization in the Neolithic Age, and it does not appear that these peoples have made any appreciable progress during the thousands of years that have elapsed since then.

There is hardly any doubt that these primitive races at one time spread all over India. But they had to yield to the superior forces of the Dravidians, who gradually occupied some of their lands. The same process was repeated when large tracts of the country were conquered at a later time by the Aryans. The effect of these successive invasions by more cultured races on the primitive peoples was far-reaching. Many must have perished, and many more, reduced to subjection, formed the lowest strata in the community of the conquerors, while a few bands were saved from a similar fate by the shelter offered by fastnesses and jungles. This last category alone has preserved, to a certain extent, the physical features, the languages, and the habits of their remote ancestors, offering us a fair glimpse of the sort of life they must have led in times long gone by. Philological researches have established a connection between these Neolithic peoples of India and the primitive tribes that lived in Indo- China, the Malay Peninsula and the Indian Archipelago. The German scholar Schmidt, for example, holds that the languages of the Mundas and Khasis belong to the same family of speech (called Austric) from which those of the peoples of Indo- China and Indonesia have been derived. According to this view, these peoples, who were originally settled in India, "passed gradually to the east and south-east and traversed, at first the whole length of the Indo- Chinese peninsula, and then overall the islands of the Pacific Ocean up to its eastern extremity". Schmidt further believed that another current of emigration of the same people also started from India, but turned more directly towards the south and, touching only the western fringe of the Pacific Ocean, preceded, perhaps by way of New Guinea, towards the continent of Australia.

According to Schmidt's view, the Neolithic men of India played a dominant part in the early history of Southeastern Asia. But his theory has already been challenged by other scholars and can only be regarded as a provisional hypothesis.

1.7 Summary:

History is the written record of past events .many question comes to our mind about our ancestors, like how was their life and lifestyle. what was their food habits and what was their social system? There may have been people or peoples who lived in India in primitive times, but the evidence of whose existence has not yet been discovered. For the present, at any rate, they must be left out of account altogether. We shall only deal with those inhabitants of India whose existence is known to us from some records they have left behind. To begin with, these records consist almost solely of the rude implements which the people used in their daily lives.

Early man was a nomad. He moved from one place to another in search of food. He used crude stone implements and this stage of pre-history is called the Old Stone Age. Flint is a hard grey stone that could be chipped and chiselled easily. With this, manmade sharp tools and weapons. The discovery of fire brought drastic changes in early man's life. He could light his cave and cook meat. The Old Stone Age man drew figures and paintings in his cave for recreation.

Early man did not believe in God but was scared of the forces of nature. He buried the dead. The life of man changed with the discovery of the wheel and agriculture. Along with farming, the man started domesticating animals that were useful to him. Settling down in one place led to the formation of villages. With the discovery of new metals like bronze and iron, the man started making improved tools and weapons. Man of the New Stone Age developed religious beliefs. He started distinguishing between good and evil spirits.

1.8 Glossary:

- **Primitive:** of the earliest time
- **Nomad:** A wanderer, one who moves from Place to Place and does not lead a settled life.
- **Flint:** Hard grey stone
- **Paleolithic:** Period about the Old Stone Age
- **Relics:** A relic is something that was made or used a long time ago and which is kept for its historical significance.
- **Pottery:** Hard clay that some pots, bowls.
- **Quartzite:** A black-coloured rock.
- **Tools:** Stone and metal equipment.
- **Pigments:** colouring matter.
- **Grains:** cereal crop is a seed from it.
- **Ancestor:** Person from whom one is descended
- **Amenities:** Pleasant or useful feature.
- **Neolithic:** New Stone Age.
- **Fragments:** Remaining pieces.
- **Microliths:** very small stones.
- **Barter:** Exchange of Articles.

1.9 Check Your Progress:

- What kind of tools and implements did the early man use? For what purpose did he use these tools?
- How did the early man discover the fire? How did it prove useful to him?
- Name the most important discovery made by the man of the Old Stone Age.
- Name some parts of India where stone implements of the Paleolithic age have been found.

- Mention two important discoveries of the Neolithic age.
- How did metals prove useful to man?

1.10 Bibliography:

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1.11 Terminal and Model Questions:

- What is history? What is the purpose and Importance of studying history?
- Make the difference between pre and Pro history.
- Name the different periods of the Stone Age in their proper chronological order.
- What was the first major discovery? What were its main uses?
- Discuss the salient features of the Mesolithic age.
- What are megaliths?
- Define the Neolithic age.
- Discuss on Metal period

Unit-2

**Medieval History with Special Reference to the
Influence of Akbar**

Structure:

2.1 Introduction

2.2 Objectives

2.3 Importance of the Medieval Period

2.4 Medieval History of India

2.5 The Mughals

2.6 The Influence of Akbar

2.6.1 Conquests of Akbar

2.6.2 Akbar and the Rajputs

2.7 Administration

2.7.1 The Central Administration

2.7.2 The Provisional Administration

2.7.3 The Revenue System

2.7.4 The Mansabdari System

2.7.5 The Judicial System

2.7.6 Akbar's Religious Policy

2.7.6.1 Din-E-Ilahi

2.7.7 Architecture

2.7.8 Music and Paintings

2.7.9 Nine Gems of Akbar's Court

2.8 A National Emperor

2.9 Last Days of Akbar

2.10 Summary

2.11 Glossary

2.12 Check Your Progress

2.13 Bibliography

2.14 Terminal and Model Questions

2.1 Introduction:

The medieval period is also called the middle ages. As the name suggests, it refers to the period which succeeded the ancient period and came the modern period, but was it only a middle-age caught in between two great ages with no sign of its own? Not really since the medieval period constitutes an important stage in the evolution of human society that needs to be studied for its interest. What is more, the achievement and glories of the medieval period were also important steps towards the modern period. In a sense “modernity” has its roots in medievalism.

2.2 Objectives:

After reading this unit, you should be able to learn:-

- To clear the meaning of middle age.
 - Describe the importance of the medieval period.
 - To identify the role of the Akbar as national emperor.
 - Evaluate the political and social condition under the Akbar rule.
 - Examine the development of folk arts, painting and music during the medieval period.
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2.3 Importance of the Medieval Period:

You will read about the medieval period of the history of India. So how interesting it would be if you briefly know about the importance of this period. Firstly, the languages particularly Hindi and Urdu that we speak today develop during this period. Secondly, the food we eat and the dress we put on got popular during this time. Thirdly, most of our modern religious faith originated during this period. Fourthly, it was during this period that with the fusion of the Hindu and the Muslim cultural traits, the composite Indian culture developed we can have glimpses of this cultural integration in our lifestyles, in our music in our art and architecture. What was produced during this period is still a common heritage of all the people of India. Fifthly, sufficient historical material about this period is available as composed of the ancient period.

2.4 Medieval History of India:

The medieval era in India starts approximately with the rise of the Rajput clan that arose around the 7th Century. The Rajputs came into prominence on the political map of North India after the death of Harsha. The Rajput Period was considered the Dark Age of India. They were concentrated in Rajasthan and some central parts of India. The Royal Rajputs of Rajasthan ruled successfully over Rajasthan and Gujarat for a period of 500 years. The Rajputs were devoted warriors, but their internal rivalry weakened their empire. This allowed foreign invaders, especially Turks.

The Turks invade Rajput ruling India on every given opportunity. The Turks were not only interested in India's wealth but also wanted to establish their empires and take

over other kingdoms. The medieval history of India began with the Turkish conquests led by Mohammad bin Gazni.

The period between 1206 A.D. and 1526 A.D. in India's history is known as the Delhi Sultanate period. Five dynasties ruled in Delhi during the period of over three hundred years. These were:

- Slave dynasty (1206-90)
- Khilji dynasty (1290-1320)
- Tughlaq dynasty (1320-1413)
- Sayyid dynasty (1414-51)
- Lodhi Dynasty (1451-1526)

2.5 The Mughals:

After the Sultanate period emerged the rule of one of the most powerful empires in Indian History- **The Mughals**. Babar defeated Lodhi in the battle of Panipat and established the Mughal Empire in 1526. The successors of Babar were Humayun, Sher Shah Suri, Akbar, Jahangir, Shah Jahan, and Aurengzeb.

The major contributions of Mughals were in the field of art and Architecture. Many exquisite pieces of architecture conceptualized by them are still among Heritage Sites. They also introduced the system of Central governance against the decentralized rule in India. During the decline of Mughals were in the field of art and architecture. Many exquisite pieces of architecture conceptualized by them are still among Heritage Sites. They also introduced the system of Central governance against the decentralized rule in India.

During the decline of the Mughal Empire, five major princely states were formed and simultaneously four kingdoms also arose namely the Kingdom of Awadh, Maratha Kingdom, Kingdom of Mysore, and the Kingdom of Punjab.

Apart from these major empires, some major cultural influences integrated with the culture and traditions of India. The Bhakti Movement gave away the concept of Idol worship in India and instilled devotion and belief in God.

The concept of Sufism represents the inward or esoteric side of Islam and the mystical dimension of the Muslim religion. Sikh religion was founded in the sixteenth century A.D. by Guru Nanak Dev Ji, which is ranked as the world's fifth-largest religion in the world.

2.6 The Influence of Akbar:

Akbar "The Great" [1542-1605], was one of the greatest rulers in Indian history. He was born when Humayun and his first wife, Hamida Bano, were fugitives escaping towards Iran. It was during these wanderings that Akbar was born in Umerkot, Sindh, on

November 23, 1542. Legend has it that Humayun prophesied a bright future for his son, and thus accordingly, named him Akbar.

Akbar was raised in the rugged country of Afghanistan rather than amongst the splendour of the Delhi court. He spent his youth learning to hunt, run, and fight and never found time to read or write. He was the only great Mughal ruler who was illiterate. Despite this, he had a great desire for knowledge. This led him not only to maintain an extensive library but also to learn. Akbar had his books read out to him by his courtiers. Therefore, even though unable to read, Akbar was as knowledgeable as the most learned of scholars.

Akbar came to the throne in 1556, after the death of his father, Humayun. At that time, Akbar was only 13 years old. Akbar was the only Mughal king to ascend to the throne without the customary war of succession; like his brother, Muhammad Hakim was too feeble to offer any resistance.

During the first five years of his rule, Akbar was assisted and advised by Bahram Khan in running the affairs of the country. Bahram Khan was, however, removed and for a few years, Akbar ruled under the influence of his nurse Maham Anga. After 1562, Akbar freed himself from external influences and ruled supreme.

2.6.1 Conquests of Akbar:

Akbar's long reign was full of wars of expansion. The sword was never sheathed and the great nobles were never at rest. The following were his most important conquests:

- **Conquest of Malwa-** Akbar conquered Malwa in 1560 A.D. and gave it to Pir Muhammad. But Pir Muhammad failed to run the government. Baj Bahadur, the former ruler of Malwa, recaptured Malwa. Akbar sent a large army against him in 1562 A.D. Baj Bahadur accepted the subjugation of Akbar and Malwa became a part of the Mughal empire.
- **Conquest of Gondwana:** In 1564 A.D., Akbar defeated Rani Durgawati of Gondwana and annexed it to his empire.
- **Conquest of Chittor:** After defeating Udai Singh, the son of Rana Sanga, Akbar occupied the famous fort of Chittor of Mewar. After the death of Udai Singh, Maharana Pratap continued his struggle against Akbar.
- **Conquest of Ranthambhore and Kalinjar:** In 1564 A.D., Akbar attacked Ranthambhore. Its ruler, Rana Surjan Rai, accepted Akbar's suzerainty. The same year Akbar captured Kalinjar also.
- **War against Rana Pratap:** Akbar also asked Rana Pratap, the Rajput Sardar of Mewar to accept his overlordship. At his refusal, Akbar sent a large army against Rana Pratap in 1576 A.D. A fierce battle took place between the two armies at Haldi Ghati. Rana Pratap had to retrace his steps from the battlefield. Despite this, he continued his struggle against the Mughal Empire unto the last and did not bow to the Mughals.

- **The conquest of Gujarat:** In 1572 A.D. Akbar proceeded towards Gujarat to attack it. Muzaffar Khan III, the Gujarat ruler, accepted the overlordship of Akbar and Akbar came back.
- **The Conquest of Bihar and Bengal:** In 1576 A.D. Akbar sent an army under the command of Todar Mal against Daud Khan, the independent ruler of Bihar and Bengal. Daud Khan was defeated and his territory was annexed to the Mughal territory.
- **Victory over Kabul:** After the death of his step-brother, Mirza Muhammad Hakim, Akbar brought even Kabul under his control in 1585 A.D.
- **Control over Kashmir:** With the help of Raja Bhagwan Dass, Akbar conquered the territory of Kashmir in 1586 A.D.
- **Conquest of Sindh and Kandhar:** Akbar subjugated Sindh in 1591 A.D. and Kandhar in 1595 A.D.
- **The subjugation of Ahmad Nagar:** Akbar sent an army led by Prince Murad and Khan KHana against Ahmad Nagar in 1600 A.D. Raja Nizam Shah, the ruler there, were taken prisoner by the Mughal army which brought Ahmad Nagar under its control.
- **Conquest of Khandesh:** MirzaBahadur Shah, the ruler of Khandesh, had not accepted the suzerainty of Akbar. So Akbar led an expedition to Khandesh. Thus, this territory was also conquered in 1601 A.D. This was Akbar's last conquest.

Thus, in thirty-five years, Akbar carved out a big empire. It extended from the Hindukush in the West to the Brahmaputra in the East and from the Himalayas in the North to the Godavari in the South.

2.6.2 Akbar and the Rajputs:

Akbar's policy towards the Rajputs was evidence of his political wisdom. He knew that he could not be a national ruler without the cooperation of Rajputs. He, therefore, decided to seek their co-operation, he took the following measures:

- i. Akbar established matrimonial alliances with the Rajput queens. He married JodhaBai, the daughter of Raja Amber (Jaipur) who became the mother of Jahangir, the next Mughal emperor.
- ii. He appointed the Rajputs on high posts in the administration. Raja Todar Mal was the revenue minister of the state. BhagawanDass, Man Singh and Udai Singh were the highest military officials.
- iii. Akbar adopted a policy of religious toleration towards the Rajputs and abolished the much-hated taxes like Jaziya and pilgrim tax, collected from the Hindus.
- iv. There were some Rajput states which did not accept the sovereignty of Akbar.

As a result of Akbar's Rajput policy, the Rajputs became his fast friends and staunch supporters. They helped Akbar to spread Mughal rule in India.

Akbar was able to succeed in his aim of nation-building in future. They contributed richly to the military, political, economic, social, cultural and artistic achievement of Akbar's reign.

2.7 Administration:

Akbar was not only a great conqueror but also a great administrator. His administration was a mixture of the existing Indian system and some ideas borrowed from Persia and Central Asia. He kept the welfare of the people in his mind.

The administration of Akbar can be divided into two parts Central and Provincial.

2.7.1 The Central Administration:

In the centre, the emperor was all-powerful. His power was absolute. But Akbar was a benevolent king. He had a Council of Ministers and High officers to assist him. The appointment, promotion and dismissal of officers depended entirely on his pleasure. The success of the system depended on his capacity to choose the right people for the right job. The ministers were heads of different departments. The Wazir and the Mir Bakshi were the two most important officers. The Wazir was the Chief Minister. He was the head of the revenue department. He was also called Dewan. Abul Fazal was the most popular Wazir.

The Mir Bakshi was the paymaster of the army and looked after the military organization. The Mir Saman looked after the royal household. The Qazi acted as the chief judge. The Kotwal was in charge of the Police department. He maintained law and order. The emperor used to hold meetings with his senior officers in the Diwani-i-Khas. He used to meet the people in the Diwan-i-am. The emperor kept himself in touch with all that was happening in the country.

2.7.2 The Provisional Administration:

The whole kingdom was divided into fifteen Subas or provinces, out of which twelve were in North India. Each Suba was under the control of an officer known as Subedar who usually belonged to the royal family. The Subedar was assisted by a Dewan, a Bakshi and a Qazi and other officials. The Dewan was in charge of the provincial treasury. He collected revenue and paid salaries to all the state employees. The Bakshi was in command of the provincial army. The head of Qazi was the chief judge. The Kotwal was in charge of the police department and maintained law and order.

The Suba was divided into several Sarkars (districts) and the Sarkars were further divided into Parganas. Each Pargana consisted of several villages. A village was under the charge of a Muqaddam, a Patwari and a Chowkidar. The administration was on the lines of the Central Government. Akbar built a new capital at Fatehpur Sikri. This capital was later abandoned as its water supply was very poor.

2.7.3 The Revenue System:

Akbar's revenue minister Raja Todar Mal had first served under Sher Shah Suri. He, with his brilliant team of revenue officers, assisted the emperor in the task of introducing a new revenue system. This new system called dashala was introduced in 1580 A.D. According to this system, the average produce of different crops, as well as the average prices prevailing over the last ten years, were calculated. One-third of the average produce was the state's share. While fixing the land revenue, continuity of cultivation was taken into account. The area of the land was measured utilizing bamboos linked with iron rings. The peasants were given remission in the land revenue of crops that failed on account of drought or flood. The peasants had the option to pay in cash or kind. Akbar issued instructions to his officers to act as a father to the peasant. Loans for the purchase of seeds, implements and cattle were advanced to the peasants.

Akbar confiscated all the jagirs and thus did away with the evils of the jagirdari system. Moreover, he wanted to know how much revenue should come from each village. The revenue records were made up to date. Besides land revenue, another source of income to the state was from trade. To increase the revenue from trade, both inland and overseas trade was encouraged. For this purpose, new roads were constructed. The prevailing peace and order also encouraged trade and commerce.

Trade prospered in Gujarat and Bengal. The traders used to maintain long caravans of camels and bullock carts. Some of the traders were efficient in foreign trades with Central Asia. Persia or even Russia overseas trade increased manifold during the Mughals. There were many good ports on western, southern and eastern coasts. India exported textiles, indigo, salt- petre and spices.

As discussed earlier, Europeans had started visiting the courts of Indian rulers both in the south and in the north for overseas trades. The Portuguese had already established their trade on the west coast of India. Their settlements also had grown.

English merchants were very much jealous of the profits that the Portuguese had been making out of Indian trade. So they were trying hard to win over Akbar to grant them trading facilities at those very ports where the Portuguese were trading but Akbar did not like to permit as many European people.

2.7.4 The Mansabdari System:

The Mughal administration was a military administration successful, Akbar introduced a new type of system, known as the mansabdari system. Each noble, officer or civil servant was given a rank or a mansab and he was known as mansabdar. The rank was valued in terms of a certain number of mounted soldiers. The ranks normally given to officers and nobles were valued from 10 to 5,000. It means the smallest mansabdar was in charge of ten horses whereas the highest mansab was 5,000. But the princes had higher numbers also.

The mansabdars had to maintain an army according to the rank of their mansab. The rank was held only by the officer during his lifetime. His son could not inherit the rank if he wished to join the emperor's service. He would have to be appointed to his rank. The troops maintained by the mansabdar could be used by the emperor whenever he wished.

But Akbar had a regular standing army directly under his control and a strong artillery arm so there was little danger of the mansabdars using their troops against the emperor.

2.7.5 The Judicial System:

The judicial system under Akbar was simple. The Mughal Emperor himself spent several hours daily judging cases brought before him. The Qazis decided civil and criminal cases in towns. In villages, the panchayats decided the case based on local custom and practice. Hindu law was also taken into account while deciding the cases of the Hindus. Punishments were severe. The punishment of death was common.

2.7.6 Akbar's Religious Policy:

Akbar's Religious Policy from the very first Akbar had a deep interest in religion. In the beginning, he was a traditional Muslim but gradually, there came liberalism in his religious views. He abolished 'Jazia' and the pilgrimage tax. He got built 'Ibadat - Khana' at Fatehpur Sikri. Here people from all religions and sects discussed religious topics. The saints influenced him. His Rajput wife, Jodhabai also influenced his religious views.

From the amalgamation of these views, Akbar initiates a new religion, which was called 'Din- e- Ilahi'. Brahmins like Birbal also became members of this sect. Besides this, Akbar established matrimonial alliances with the Rajput kings.

All the Hindu queens were permitted to worship according to the Hindu traditions. Any person could embrace any religion. Services were offered to all people alike by Akbar. The people of all religions were permitted to worship in their way. He participated in the celebration of festivals of all religions. In this way, for the first time, an environment of religious tolerance came into being under any Muslim ruler in the Muslim age.

Din-e-Ilahi was the acme of the development of Akbar's religious feelings. He concluded from the discussions in Ibadatkhana that all religions were the same. Inspired by this in 1582 A.D. he initiated the 'Din- e- Ilahi' religion. He compiled in it the basic principles of all the religions. There was no place for gods and goddesses and prophets in this new religion. According to it, God is one and Akbar is his greatest worshipper. Its followers greeted each other by saying "Allah- ho- Akbar". They were even prepared to recognise the emperor as representative of God on earth. They had

to sacrifice property, life, honour and religion in the service of the emperor. The followers of this religion were prohibited from meat-eating. So it discouraged killing animals for food. Harsh punishments like the mutilation of limbs were discontinued. It also disapproved of Sati. Din-e-Ilahi brought the people of diverse faiths closer and an era of peace and tolerance. This religion made Akbar tolerant towards all religions. He removed the hateful Jazia and the pilgrimage tax. His position was, thus greatly strengthened. Thus we see that Din-e-Ilahi never became popular and it perished with the death of Akbar's religious policy was largely followed by Jahangir and Shahjahan. It was Aurangzeb who reversed this policy and caused the decline of the empire.

Even though Din-e-Ilahi had been initiated by the emperor himself all the nobles of his court did not accept it. Rather there was free discussion on this issue. Raja Birbal his favourite courtier sincerely accepted it; others accepted it just to please him. But Raja Man Singh refused it openly, stating that if the emperor insisted he would convert to be a follower of Islam.

Akbar was a free thinker. He never insisted that the court nobles should follow his religious teachings. His orthodox nobles much misunderstood the liberality of Akbar. They thought that Akbar was trying to destroy Islam. Akbar was doing what many foreign rulers like Kanishka and other shaka rulers had done. It was in his reign that the cultural integration of Hindus and Muslims in north India took a long step forward. He was possibly the first foreign monarch who was considered as India's own.

2.7.7 Architecture:

Akbar was fond of building fine buildings. Akbar spent huge sums on building a new capital Fatehpur Sikri near Agra with many fine buildings like Diwan-e-Khas, PanchMahal, Jodhabai's Palace Diwan-i-Am, the famous Buland Darwaza and the tomb of the Sufi saint Chisti. It is called a dream in stone. He chose Fatehpur because this was where the Sufi saint Salim Chishti lived and he had great respect for him. The Panchmahal was meant for musical and dancing evenings for the emperor and his courtiers. The architecture shows the blending of various Indian, Persian and Central Asian styles. Red sandstone with insertions of white marble began to be freely used. Each stone was cut to size, grooved and polished. Most of the buildings began to be built in the middle with large, well laid-out gardens. The entrance to the buildings is through gateways which are massive in structure and splendid in design. Most of the buildings began to be built on raised platforms so that they could be seen from a distance. Humayun's tomb in Delhi is more Indian in style than earlier tombs. One enters through a big gate. The tomb itself is placed in the middle of a large on a raised platform. The garden and the gateway are to be found in all Mughal style tombs. Akbar's tomb at Sikandra, started by Akbar and completed by Jahangir, is a huge structure without a dome. Akbar also began the construction of the fort at Agra.

The Mughal influence on temple architecture is also clearly visible. The GovindDev Temple at Vrindavan is made of red sandstone and shows a distinct mixture of the new style.

2.7.8 Music and Paintings:

Tansen was a famous singer who was frequently seen at Akbar's court. He enriched the Hindustani school of music by making additions in the style of singing many of the ragas. One of the most popular of these was the raga Darbari which some people say, Tansen composed especially for Akbar. The Hindustani school of music had by now taken many features from Persian music. Akbar also patronised painters and artists, who painted in a mixture of Indian and Persian styles. These painters mostly painted miniature paintings to illustrate the books in the Emperor's library. They also painted scenes from legends and stories of India and Persia, such as Krishna and Radha, and Laila and Majnu. They also painted scenes from Akbar's life and his court.

2.7.9 Nine Gems of Akbar's Court:

Akbar kept the company of scholars, artists and learned people and learnt much by listening to them. He had at his court a galaxy of some of the most talented men popularly known as nine gems or the Nava Ratna. They included AbulFazal, Faizi, Tansen, Todar Mal, Man Singh, Rahim Khan-i-Khanans and Birbal. Birbal was noted for his good humour and knowledge. Another famous gem was Raja Man Singh, the great general who was related to Akbar through his marriage with the Rajput princess, Jodhabai. He was one of the most trusted advisers of the emperor.

2.8 A National Emperor:

Akbar may rightly be called the first National Emperor. He was a great ruler and took various steps to consolidate his empire and brought about political unity within the country. He followed a policy of religious toleration and established friendly relations with the Rajputs in particular and the Hindus in general. the religious freedom to all the sects; the liberal views on education, art and architecture, the equality of justice to all the subjects and the same system of administration throughout India made a secular nation-state. He was the real founder of the Mughal Empire. He organized his administration on a sound footing and took various steps for the welfare of his subjects. But his greatest achievement was that he proved himself to be the national ruler. he brought about cultural unity political uniformity among his people. He succeeded in establishing an era of peace and prosperity for the people of Northern India who had suffered long under the tyrannical ruler of the Sultans of Delhi. Thus Akbar founded in India not an Islamic state but a National Empire with a new vision and a new outlook.

2.9 Last Days of Akbar:

Akbar died in 1605 A.D. He was buried in a tomb that he had started building for himself at Sikandra near Agra. His tomb represents the personality of the Emperor. It is simple and yet imposing. His last decays were not very happy. His two sons Murad and Daniyal drank themselves to death. His eldest son, Salim revolted against him and had his friend AbulFazal killed in 1602 A.D. After some time, the two were reconciled.

Akbar, in the presence of the nobles, declared Salim (son of Akbar's Rajput wife, Jodhabai) his successor. Salim ascended the throne as Nur-and-Jahangir in 1605 A.D. after the death of Akbar.

2.10 Summary:

The unit covers the medieval period. But what does the word "medieval mean? It means "the middle" the one that lies in between the two. In history, it covers the period of man's progress between the ancient and modern period that is why it is also called "**The Middle Age**".

In India, the medieval period was an age of synthesis. It was a fusion of old and new political, economic and social systems. Middle age in India was an era of immense changes, a drastic change in civilization, dynasties and invasions maintained that the middle age in India is a transition between the ancient and modern world. The medieval history of India mainly includes incidents of foreign rule and invasion due to a lack of stability in Indian rulers. Akbar ascended the throne in 1556 A.D. at the age of thirteen. He dealt with all his enemies under the guardianship of Bairam Khan. He had to fight a tough battle against Hemu on the historic plains of Panipat in 1556. He made many conquests and built up a great empire. He was aware of the fact that the Rajputs were very powerful and brave. He, therefore, followed a policy of peace and friendship with them. He established matrimonial relations with important Rajput families. He appointed Rajputs and Hindus on the highest posts in the administration.

Akbar adopted a policy of religious toleration. He, to find out the truth of different religions, built the **IbadatKhana** at Fatehpur Sikri. He established a new religion **Din-e-Ilahi**. It aimed to achieve unity in the country. Akbar was a great administrator. The Wazir, the Bakshi, Chief Qazi and the Sadr-i-Sadur were the main ministers in the state. He divided his empire into fifteen provinces. The administration in the province was on the lines of the Central Government. Akbar's Revenue Minister, Raja Todar Mal, got the land properly measured and assessed. One-third of the produce was fixed as a share to the state.

The manasabdars provided troops to the king at the time of war. The manasbdar held a rank that varied from 10 to 5000. Akbar's judicial system was simple. In the village, the Panchayats decided the cases. Punishments were severe.

Akbar was a great patron of art and learning. The best buildings of Akbar are found in his new capital, Fatehpur Sikri, near Agra. They include Rani Jodhabai's Palace, the Rang Mahal, the Diwan-i-Am and the famous Buland Darwaza. The architecture of the age shows the blending of Indian and Persian styles. Hindi and Persian literature flourished under Akbar. Abul Fazal and Faizi were great Persian scholars. Abdur Rahim Khan and Tulsidas were famous Hindi writers.

The Mughal Emperors except for Aurangzeb patronized music. The most famous singer in Akbar's time was Tansen. During Akbar's reign, the Mughal School of

painting developed. Most of the paintings at Akbar's court were scenes from his life and of the Mughal court. He also had the Nine Gem at his court.

Out of all the emperors of India, credit goes to Akbar for building a national state in India. That is why he is called the first National King.

2.11 Glossary:

- **Abandon.** To give up wholly.
- **Accomplish.** To bring to completion.
- **Bakshi.** Officer Incharge of military organization.
- **Kotwal.** Officer Incharge of town administration.
- **Din-e-Ilahi.** A religious path was laid down by Akbar.
- **Coronation** The act or ceremony of crowning a sovereign
- **booty** Any loot
- **Qazi** The chief judge
- **Diwan -i-am** meeting hall for the people
- **Diwan-i-Khas** meeting hall for the senior officers

2.12 Check Your Progress:

1. What is middle age?
2. Give an account of the early life of Akbar.
3. Evaluate, Akbar was the national emperor.
4. Write the name of nine Gems of Akbar.

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2.14 Terminal and Model Questions:

- What do you think about the medieval period?
- What is the importance of the medieval period in Indian History?

- Give a brief account of the conquest of Akbar?
- Describe Akbar's Rajputs policy and show what measures he took to put the policy in practice.
- Discuss the mansabdari system established by Akbar. What step did he take to curb the power of the mansabdars?
- Describe briefly the Mughal administration under the Akbar.

Unit-3

Modern History and Impact of Colonial Raj Structure

Structure:

3.1 Introduction

3.2 Objectives

3.3 The Impact of British Rule

3.4 Impact of Reform Movement

3.5 Rediscovery of the Past

3.6 Growth of the Press in 19th Century

3.7 Economic Impact of British Rule

3.8 Drain of Wealth

3.9 Movements Against the British Rule

3.10 The Revolt of 1857

3.11 Summary

3.12 Glossary

3.13 Check Your Progress

3.14 Bibliography

3.15 Terminal and Model Question

3.1 Introduction:

The coming of the Europeans to India was an event of great significance in the history of our country. It led to major consequences and ushered in an era of suffering, subordination and exploitation. The main objective of the Europeans in India was trading. They made every effort to establish their monopoly over Indian trade. The companies fought against each other and also against the indigenous rulers for this purpose.

The English East India Company ultimately emerged victoriously and established its rule in India. Sheer disunity, mutual distrust and lack of fellow-feeling among the Indian rulers resulted in this kind of subjugation. The subjugation was also brought about by the military and technological superiority of the British. Starting from the Battle of Plassey (1757), the British gradually gained a strong foothold over the whole of India by their policies of alliance and annexation.

In this lesson, we shall learn about the British conquest of India and its impact on India. We shall also examine the reaction to this conquest which expressed itself in the form of revolts and resistance movements.

3.2 Objectives:

After reading this lesson you will be able to:

- Easily we can understand what was the reason that British came to India
- Discuss, how the British gradually conquered the whole of India;
- Examine the nature of British rule in India;
- Analyze the impact of British rule on different spheres of Indian life- political, social and economic;
- Analyze the destructive and exploitative role of Imperialism and Colonialism;

3.3 The Impact of British Rule:

The political development had thus already brought about a revolutionary change in Indian society. By the time the British established their authority. We can best understand this impact by knowing the change they brought about in various fields.

3.3.1 Political and Social Impact of British Rule:

Administration: - After the British attained political power they first realized the necessity of establishing an efficient and marking the people reconcile to the new rulers. At the same, the British were not ready to bring about any violent break with the past. Therefore, they adopted their administrative system to the existing administrative system. In that process, they created the mightiest bureaucracy.

By setting up a constitutional framework within which the government had to function, the British successfully established the “Rule of Law”. They created a hierarchy of officers from the Governor. General at the apex down to the Patwari, the officer at the village level. Though there was a continuous change in the rules and regulations of the administration, these officers acted following the existing laws rather than on their whims as was the case in the pre- British days. Therefore, this system created an impersonal administration in India. Though it had its weaknesses, it had the quality of endurance and continuity. It was this impersonal administration which “did not fundamentally change character with changes in Secretaries of State or Viceroys, or Rashtrapatis, and its strength or weakness at any particular time never depended on one man, as did that of all previous empires in India. It was a machine that had to be tended, but the tempo or performance of which did this bureaucracy made babu more powerful in the eyes of the people than the traditional ruler. Since this bureaucracy functioned without any democratic check for a long time, it attained that much power that it could not be curtailed even after India got independence.

Two-Nation Theory: The British were also responsible for dividing the country on religious grounds. Though there existed two distinct society’s viz., Islamic and Hindu societies in the pre-British era, there was much reconciliation among the general population. The seeds of the two-nation theory were first sown by the British in 1909 when they granted a separate electorate to the Muslims. This approach was further strengthened when they granted a separate electorate to the Sikhs in 1919. It was only the strength of other factors which kept the country one, but the British were directly responsible for inculcating this two-nation theory in the minds of the people of India.

Education: One of the greatest contributions of British rule in India was the introduction of western education in the country. No doubt India possessed a long tradition of learning and education and there was a large number of schools- both Hindu and Muslim- in the country. But these schools were mainly in private hands and were run by the priestly classes according to their religious traditions. The educational system was not progressive at all. With the assumption of political power, the company adopted a definite policy on education. Apart from encouraging and supporting the existing Hindu and Muslim educational institutions, it established certain educational institutions of higher learning. It was felt that the Indian system of education did not provide the people with proper values and scientific outlook, and it would be desirable to introduce western education through English. It was argued that through the introduction of the English language much that was good in English literature could be made available to the Indian public. The personality for education in India was formally accepted by the company under the Charter Act of 1813, which provides a sum of rupees one lakh for the spread of education. Even though the British decided to spend the money set apart for education in the Charter Act on oriental learning exclusively, the Board of Directors could not ignore the necessity of imparting English education. Macaulay also favoured English as the medium of instruction. The Wood’s dispatch (1854) heralded the present education system in India. This dispatch not only

declared in unequivocal terms about the extension of European knowledge to all classes of people, but it also said that English would be the only medium of instruction in all branches of higher education. In this way, the growth of English was put permanently. The dispatch also created the modern University education system in India. It was as a result of the spread of European knowledge that the ideas about a democratic form of government gained ground in the soil. Bengali educated people had demanded in 1838 for the creation of representative institutions in India the pattern of white colonies such as Canada and South Africa. Various Associations also petitioned the British Parliament, in 1853, that the Indians should be given representation in the legislatures and the administrative services. It was these ideas that generated nationalist thoughts among the educated people.

Social Change: all these policies brought about a great social transformation. The transformation was rapid and radical expected. In the beginning, the British were very cautious not to upset the social traditions of India. Rather they were sticking to their policy of non-interference in social affairs. But the missionaries not only took the initiative in spreading European education but also forced the Government to encourage knowledge of English literature and European sciences. The spread of education exercised a fruitful influence in stimulating the process of the social renaissance. It was this renaissance that caused a wave of reforms first in Bengal and then throughout the country. The coming generations always thought what Dewan Sant Ram exhorted in the Social conference at Lahore in 1933: "A country which has produced such illustrious reformers as Ram Mohan Roy, Ishwar Chandra Vidyasagar, Keshub Chandra Sen, and Dayanand Saraswati need not despair. Standing as we do, on the threshold of the twentieth century, let us nourish with all our care the tree which they have lovingly planted. And may the new century which soon dawns upon us, brings the light of true life with it". The reformers had vehemently attached those traditions which had deprived any section of the society of their legitimate status.

Women Uplift: Women in Indian society were most degraded before British rule. Modern education stressed upon the reformers that "the woman's cause is man's: they rise or sink Together, dwarfed or godlike, bond or free". It was in this context that Swami Vivekananda said: "That country and that nation which do not respect women have never become great nor will ever be in future. The principal reason why your race is so much degraded is that you have no respect for those living images of Shakti. If you do not raise the women who are living embodiments of the Divine Mother, don't think that you have any other way to rise." It had been realized by the early reformers that unless the women-folk was educated, she would not be able to improve her position in society. The cause of females was first forcefully raised by Raja Ram Mohan Roy. He stood for the abolition of Sati and advocated re-marriage. He founded Brahmo Samaj to create public opinion in favour of these reforms. It was due to his efforts that the people were convinced about the need for social reforms and William Bentick could successfully introduce social reforms. This task was carried further by the AryaSamaj. Their dedicated work created a favourable opinion for female education; and in its

session in 1896, the Indian National Social conference proclaimed that “the permanent progress of our society is not possible without a further spread of female education.” The Rama Krishna Mission the servant's society and the Vishvabharati contributed vitally to the cause of female education. As a result of these reforms the outlook of Indian society almost completely changed, and women, especially in urban centres, attained a respectable status.

Removal of Untouchability: As discussed in the first chapter, the Indian society in the eighteenth century was burdened with the blot of untouchables. A major section of the society was treated worst than animals. This trait had penetrated amongst the Muslims as well. The spread of education, contact with liberal forces, efforts of social reformers of different groups, and creative literature of modern times stirred the conscience of modern Indian reformers to realize the injustice being done to these people. They were not insignificant. According to the 1931 census, there were 50,192,000 untouchables or “Suppressed People”. Mahatma Gandhi was the greatest fighter of their causes. He started a crusade against the “curse of untouchability”. He said in 1915: “In so far as I have been able to study Hinduism outside India, I have felt that it is no part of real Hinduism to have in its fold a mass of people whom I would call untouchables”. This created a very favourable approach for the uplift of the “untouchables”. In its session in 1917, congress urged “upon the people of India the necessity, justice and righteousness of removing all disabilities imposed by custom upon the depressed people”. Untouchability was declared a ‘sin’ ‘the greatest blot on Hinduism’. Congress declared a ‘sin’, ‘the greatest blot on Hinduism’. Congress declared that ‘Untouchability is another hindrance to Swaraj. Its removal is.... essential for Swaraj’. This movement had a great effect on the minds of the people. Gandhi himself noted in 1927: ‘No statistics are needed to demonstrate the vast strides that the movement for the removal of untouchability has made. The barrier is breaking down everywhere. The higher classes are to be met with in every province ministering to the wants of the suppressed classes in the shape of conducting school and boarding houses for their children’. the Anti- Touch ability Sub- Committee, founded by the Congress in 1929’ found the atmosphere favourable everywhere and an eagerness on the part of the caste Hindu workers and leaders in charge of public organizations or local bodies to do their duty for alleviating a lot of the untouchables’. With the encouragement of Gandhi and the efforts of many workers, many temples and wells were thrown open to them and a Harijan Sewak Sangh was organized in 1932.

It opened its branches all over the country. It was the awakening of this conscience that the framers of the Constitution of independent India declared: “Untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of ‘untouchability’ shall be an offence punishable following the law”. It was a direct impact of the British upon Indian society. Though these people are still suffering in all the countries, a ‘sin’ that had got legitimized by the practice of thousands of years is hard to be opposed. Declaring it an illegal act could be possible only with the contact of the British and other Europeans.

It was in consequence of the movement for the uplift of women and the untouchables that a movement against casteism was also started. The reformers argued for inter-caste marriage. Another movement against landlordism, which was considered the greatest barrier against women and untouchable uplift, was also started.

Other Reform Movement: The reform movement developed late among Muslims because the Muslim middle class came later and was weak. The British conquest had dispossessed most of the Muslim jagirdars. In the Revolt of 1857, the Muslim masses and religious leaders fought against the British. After the revolt was crushed, the British regarded them as its enemies, holding them responsible for the Revolt. The British government followed a deliberate Muslim policy and deliberate anti-Muslim policy and discriminated against them. After the Revolt, the modernization needs were felt by the Muslim community. Most of these movements were concerned with imparting modern English education to the Muslims; complaining against polygamy and Purdah System. Nawab Abdul Latif founded the Mohammedan Literary Society in Calcutta in 1863 for advocating the learning of the English language and modern sciences.

3.4 Impact of Reform Movement:

The Practice of sati and infanticide were made illegal. In 1856, a law was passed permitting widow remarriage and the marriageable age of girls was raised to ten in 1860. Most of these movements were religious in character and appealed to one's religious community. As most of the social evils had become associated with religious practices, these social reform movements had inevitably to be religious as well. The reform activities united people and the attack on the caste system which hampered social unity created a sense of oneness in the people. Most of them worked within the framework of their respective communities and in a way, tended to promote identities based on religion or caste.

Indian nationalism is aimed at the regeneration of the entire Indian society irrespective of caste and community. The awareness of the exploitative nature of colonial rule also began to emerge in the latter half of the 19th century. Dadabhai Naoroji influenced the economic thinking of the intelligentsia through his book Poverty and Un-British Rule in India. He was loved and respected by the people of India as the Grand Old Man of India.

3.5 Rediscovery of the Past:

Ancient works like the Bhagavad Gita the Upanishads, the Dharmashastras and the Vedas were translated. Useful work was done on ancient Indian History. The study of Sanskrit was taken upon scientific lines. Scholars from Germany and France were attracted for the study of ancient Art, History and Philosophy of India.

To rule India, The British government felt that knowledge of Indian history, society, religions and culture was necessary. Thus the governments encourage the study of Indian institutions and many European scholars and government officials wrote books on Indian society and history. They also created bitterness among the Hindus and the Muslims based on history. Although some of this led to the glorification of every ancient thing, it helped Indians regain pride and confidence in them and prepared them for the struggle for national independence.

3.6 Growth of the Press in the 19th Century:

It is an important medium for the dissemination of information on various problems. Its great help in the campaigns for social reform and to influence activities of the state. The first newspaper in India was the Bengal Gazette started in 1780. Rammohan Roy published two papers, Sambad-Kaumudi in Bengali and Miratual Akbar in Persian, which were propagating the case for social reform. Dada Bhai Naoroji edited Rast Goftar and Ishwar Chand Vidaya Sagar started Some Prakash in 1990.

An English weekly, the Indian Social Reformer, was started in Bombay to propagate social reforms. Many English dailies were started, many of these are still popular and areas under, The times of India started in 1861. The pioneer in 1865. The Madras mail in 1865, These paper usually supported the British government's policies. The other paper was the Amrit Bazar Patritika started in Bengal in 1868 and the Hindu started in Madras in 1878. By the end of the 19th century, about 500 newspapers and journals in the Indian language and English were started in different parts of the country. The Indian press also grew and played an important role in rousing the national consciousness of the people.

The emergence of New Classes: As a result of the British policy there emerged in the agrarian sector new social classes. A.R. Desai has enumerated them as (1) zamindars of British creation, (2) absentee landlords, (3) tenants of both of these, (5) agricultural labourers, (6) new class of merchants, and (7) new class of money- lenders. In the urban areas also there emerged (1) the modern class of capitalist economy, (4) the professional classes such as technicians, doctors, lawyers, professors, journalists, managers, clerks, and others, comprising the intelligentsia and the educated middle class.' the industrial, commercial and financial people formed the so-called 'bourgeoisie' of modern India. They occupied an important position in the economic and administrative sphere of India. It was this bourgeoisie that financed the nationalist by the privileged position of the British. After independence, it was this class that reaped the maximum benefits of independence.

Transport and Communications: The state of transport and communication was bad in India. It was this bad state of affairs that was partly responsible for the downfall of the mighty Mughal Empire. There was no road which could be used all the year-round. Wheeled traffic was not only costly but it was also absent in many parts of the country.

In Nellore in 1805, for example, the cost of carriage of grain employing the value of the grain. Therefore, the price of the grain used to be doubled every 21 miles.

It was the British who brought about a revolution in this field. The Government undertook the building of the Grand Trunk Road from Calcutta to Delhi and from there to Peshawar shortly after 1833. A road of 960 miles was completed by 1852, Roads from Bombay to Agra and from Bombay to Madras were also undertaken. After the railway lines were built, they took up building the feeder roads. In this way there existed about 20,000 miles of surface roads in India by 1880. The mileage increased to 50,000 by 1914 and to 284,191 miles by 1938. Though the roads were generally undertaken from the military and commercial points of view, they linked different areas and contributed to bringing about a national outlook in India.

Railway: Next step in furthering this cause was the building of the railways. The first railway line started working in 1853 between Bombay and Thana. It was undertaken in a big way and there existed 41,134 miles of railway lines in 1939. Though the British claim that the railways were not built for commercial purposes. But the very map of the railway lines refutes this argument. It not only reduced the cost of cartage but was also the main source of draining our wealth.

The railways building were not taken up by the Government. Rather the lines were built under the system of guaranteed interest on railway investments made by private English companies. It is known as “private enterprise at public risk”. A huge sum of 2,244,829 was paid by the British administration in India to the railway companies on account of guaranteed interest in a short span of ten years from 1849 to 1858. It cannot, however, be denied that but for railways neither India could have become a nation nor the country would have been in a position to develop modern industrial infrastructure.

Telegraph System: The British also brought scientific innovations to the country. In 1817, a line of telegraphs was erected between Calcutta and Nagpur. Another line between Calcutta and Chunar came into existence in 1822. The electrical telegraphs system was introduced in 1852. There was a momentous growth of telegraph lines. They increased from 8,255 miles in 1855 to 84,124 miles in 1914-15 and 98,190 miles in 1938-39. Besides, there were 470,108 miles of telegraph wires. India was also linked with Europe through the overland telegraph in 1865. In that process, telegraphic links were established with all parts of the world.

Telephones: The telephone was introduced in India in 1881. Within a year telephone exchanges were built in all the big cities like Bombay, Calcutta, Madras and Karachi. There were 153,170 miles of telephone wire and cables and 81,091 telephone connections in 1938-39.

Post- Office: The British had started the postal system at the beginning itself. There were 276 post offices in 1836. By 1939, all the big cities, towns and qasbas had been

provided with post- offices and telegraph stations. In this way, we can say that the British left a great impact on the transport and communication system in India. But they also destroyed the shipping.

3.7 Economic Impact of British Rule:

Agriculture: In pre- British rule, the Indian agricultural economy was synonymous with the rural economy. It consisted of self-sufficient village units. Agriculture was their main occupation. The village produced most of the agricultural commodities needed by it and the raw materials needed by the urban industries. Though the cultivation was traditional, the Indian farmer was prepared to accept suitable new crops. Tobacco, Indigo and opium were readily cultivated by the Indian farmers. Similarly, sugarcane and cotton had also been adopted by the Indian farmers. However, the political instability and squeezing nature of the British collectors did not encourage them to cultivate more than their needs. (Perhaps it was this reason that the British concluded that the Indian farmers did not produce a surplus to improve their economic condition.) Though the farmer was dependent for capital on money-lender and was also in considerable debt, the traditional system provided security to him. The money-lender could not seize the land. The Marathas had rules against the scales and mortgage of land. Therefore, the rural economy was not as impoverished as has been described in the British documents. They suffered much because of the land revenue policy adopted by the British.

Land Revenue Administration: Land revenue was the most important aspect for the British Government in India. They needed resources to run their administration. Therefore, they devoted great attention to the task of administration and reorganization of the land revenue system. In 1793, Cornwallis introduced the permanent settlement. It was this system that created landed aristocracy which did not exist in India earlier. Secondly, by this system, the tenants were put into a very insecure position. Though the Government had fixed its share in perpetuity, they were given full freedom in exacting from the tenants as much as they liked. It not only impoverished the peasantry but also deprived them of their lands. It was so much defective that the British did not extend this system outside Bengal. In southern and some parts of northern India, the Ryatwari system was adopted. It established a direct relationship between each landholder and government. Here also they conferred the proprietary rights upon the landholders. It was a new system. Earlier, the land belonged to village communities and joint families. The individual had no share of his own. It was this land settlement that brought about a radical change in the rural areas.

3.8 Drain of Wealth:

After the establishment of British rule in India, there was an enormous drain of wealth from our country to Britain. This adversely affected the economy of India and we become poorer and poorer day by day. This drain began in the decades following the

battle of Plessey in 1757. There was a constant flow of India's wealth out of the country with no returns at all. The British officials carried huge immense fortunes extracted from the Indian people. This kind of economic exploitation and the drain of wealth formed an integral part of British policies.

The exploitative character of British rule and its harmful impact on the lives of the Indians, led to the rise of resentment and anti-British in the minds of Indians. They tried to resist the imperialist and colonialist forces which had brought so much misery and hardship in their life. We find several resistance movements in different parts of India, which were directed against the British rule and which tried to overthrow the imperialist shackles.

Loss of employment: - Lakhs of artisans craftsmen lost their livelihood due to the ruin of their industries, which was the result of British export-import policies. Annexation of the different princely states rendered their soldiers jobless. With the introduction of English education, thousands of pundits and maulvis lost work and thousands feared to lose work shortly. This fear also contributed substantially towards the anti-British sentiments.

Shipping: - There was flourishing coastal shipping in India. There also existed a flourishing ship-building industry. The shipping industry of India after; India became entirely dependent on British shipping. It did great harm to the Indian industry.

Industry: - The Indian industry was destroyed by the British. They resorted to heavy import duties on the Indian goods and products so that they should not be able to withstand the cheap products of British machine-made goods. The destruction of the richest cotton industry of India did great harm to the urban artisans and brought about a decline in urban society. They made systematic efforts to increase the demand for British products and did not allow the establishment of industry in India for a long time. Gouger, who had established a steam weaving & spinning mill at Calcutta, testified before a Parliamentary Committee in 1840 that he had closed down his looms to produce more yarn with the available steam because that was more profitable. Therefore, the British successfully converted India from a manufacturing country to the producer of raw materials. It caused great hardship to the artisans and created unemployment. On the ruins of Indian handicrafts, which could provide jobs to millions, the British introduced a new industrial infrastructure. Steam-operated weaving and spinning mill was established in Calcutta by Henry Gouger. The coal mines were also worked in a big way. The jute and cotton industry, the electrical industry and the iron industry emerged in India from the 1880s onward. It employed a large number of labour. It was this modern industry that helped in the emergence of the modern labour force. This modern labour force contributed a vital role in the national movement and it will not be an exaggeration to say that but for the labour force, the national movement would not have been as powerful.

Foreign Trade: - Foreign trades of India also underwent a great change during the British rule. The country became the exporter of raw materials and the share of manufactured goods declined. The composition of exports and imports changed radically. Exports from India came to be mainly of raw materials and imports mainly of manufacturers in which cotton textiles predominated. By 1850, Indian exports accounted for about 17 million sterling pounds. Of these, opium accounted for 85 per cent, raw cotton for 12 per cent sugar and sugar candy and indigo for about 11 per cent each. In this way, these raw materials only accounted for about 80 per cent. India imported goods worth 10.3 million sterling pounds in that year. Out of these imports, cotton twist and yarn and cotton goods only accounted for 45 per cent.

Dependence on Britain: - The Foreign trade of India was made dependent more on the British markets. Before 1857, about 60 per cent of the total imports came from Britain. British share increased to 80 per cent in the 1870s. Thereafter it started declining but the process was very slow. By 1900, it came down to 65 per cent; to 63 per cent by 1914; to 46 per cent by 1929 (the year when the World was taken over by depression.) The British Government could not, however, stop this declining trend. They sought preferential treatment to the British Empire products through the Ottawa Agreements, but by 1938-39, the British share in the imports came down to 31 per cent.

Similar was the case of exports. Until the 1870's India exported about 60 per cent of its total exports to Britain. It came down to 30 per cent by 1900; 25 per cent by 1914; 23 per cent by 1914; 23 per cent by 1929. The Ottawa Agreements, however, increased the share in the exports and rose to 34 per cent by 1938-39.

The Indian exports did not decline for the betterment of the country. Rather, by this time British had started developing viable economies in Australia and New Zealand. "Before the first world war, India held first place in Britain's trade with the Empire. Subsequently, however, it fell to second place behind Australia and New Zealand. Britain's trade with India, however, has undergone a relative decline during the whole period under review. This was particularly true of British imports from India." The traders started exporting the raw materials to other countries. But these countries were invariably, allies of the British in the international framework. Thus, the British policy had made Indian commerce dependent on bloc politics.

The currency: The currency system prevailing in India was also introduced by the British. In the early years of their rule, there existed great chaos in the currency system. India at that time consisted of innumerable states and each state had its coins. According to an estimate, there were about 994 kinds of coins in circulation. There was also no standard rate for those coins. This chaos in currency was a great impediment in the way of bringing about diversification in the foreign trade of India as also for building a bureaucratic administration. Therefore, the directors of the company, in 1806, proclaimed that silver was to be the universal money of account. They also declared that the accounts were to be maintained in the standard denomination of

rupee, annas and pies. the new rupee weighed 180 grains troy. This silver rupee was made sole legal tender for the whole of India in 1835. Though the currency was utilized for draining out the wealth of India into Britain, the introduction of a currency system helped India enter into the modern Economy.

3.9 Movements Against British Rule:

The people in different parts of India, right from the beginning of the British conquest never accepted their political subjection.

There were many movements over there against the British Government like Sannyasi movement, Faraizi movement, wahabi movement, Kuka movement, Santhal movement. All these movements showed clear anti-imperialist feelings and were directed against British oppression and exploitation. People from different castes, creeds and communities actively participated in these movements.

3.10 The Revolt of 1857:

Dalhousie annexed new states in the course of eight years of his stay in office. There was fear in the minds of many that the British government was out to forcibly convert them to Christianity. The rebels declared Bahadur Shah Jafar, the emperor of Hindustan. Hindus and Muslims fought together against the British. The Deeds of valour of rebels, like the Rani of Janshi, Maulvi Ahmadulla, Kunver Singh, Bakht Khan, and Tantia Toppe have inspired the people. The British rulers followed a ruthless indiscriminate policy of vengeance. Thousand of people were hanged in Delhi, Lucknow and other places.

The revolt and its cruel suppression left a legacy of bitterness and hatred among the people of India. The rule of the East India Company came to an end and the control passed to the British crown. The British government promised not to annex any more Indian states. The hold of the Indian people declined and it was realized that national independence would be attained through a movement of the people themselves. The struggle against the rulers of Indian states itself became a part of the national struggle for independence. Soon India was to witness the growth of the nationalist movement aiming at national independence, democracy, social equality and national development.

3.11 Summary:

The period from 1707AD, the year when Aurangzeb died, to 1857, the year of the Indian Uprising, saw the gradual increase of the European influence in India. The Europeans had been filtering into India for a long time before they decided to set up shop here. Even though the British got away with the jackpot, the real pioneers to reach India were the Portuguese. Full of crusading and commercial zeal, Vasco da Gama was the first known European to reach India in 1498, even before the Mughals arrived here. When Vasco da Gama docked his ship in Calicut, he announced that he came in search of "Christians and spices" and the very first people he met here as Christians, who were descendants of those who had settled in India way back in the 4th century AD.

The English East India Company was established in A.D. 1600 for trade purposes with India. In 1765, after the Battle of Buxar, the company received Diwani (the right to collect revenue) of Bengal, Bihar and Orissa. Gradually the company became the Supreme power of India. With the expansion of the British Empire in India, the influence and the rights of the company declined and those of the British government increased. The Indian people, under the Impact of the British rule and as a reaction to it, started movements for the reform and modernization of the Indian society as well as for pushing back the foreign rule.

The important result of the British conquest was the political and administrative unification of India and the establishment of a uniform rule of law. The disruption of the traditional Indian social and economic relationships. New social classes arose; the permanent settlement (New revenue system) was introduced; a new class of land-lords came up. They did not cultivate the land themselves. The land revenue assessment was made according to the size of the holdings and the revenue demand was fixed in terms of money, irrespective of the actual product. The new revenue systems led to peasant indebtedness and the commercialization of agriculture worsened it further. The British rule also led to the run of Indian industry and trade. A few modern industries began to develop in India. The main industries were - cotton, jute and coal mining.

Some of the social reform measures were taken by the government. They were the abolition of sati, on infanticide and granting the legal rights to widows to remarry. The educational system was recognized and though it was done with the view to train the people for clerical and other lower services; it brought the educated people into contact with modern ideas of democracy and nationalism. The beginning of the press in spite of the severe restrictions placed upon it from time to time helped progressively to spread modern ideas among the people. A significant development was the emergence of the middle class. People of this class received a modern education and became interested in public services. A class of industrialists as well as of big and small traders also started growing. There were also money lenders in the villages. The British rule created a large number of landless farmers. The movement of the landless for tenancy rights and against exploitation began to surface. The 19th Century saw the rise of a series of religious and social reform movements. They paved the way for the growth of national consciousness and a national movement for the independence of the country.

3.12 Glossary:

- **Toleration-** Tolerating
- **Persuasion-** Proceeding along or follow
- **Assimilation-** Blending or fusing
- **Revolutionary-** Forcible overthrow of the government or social order
- **Aristocracy-** Rule by a privileged group
- **Bureaucracy-** Organization of non-elected officials of a government

- **Hierarchy-** System in which grades of status or authority rank one another
- **Legislation-** Lawmaking
- **Democratic-** Government by all the people
- **Association-** Companionship
- **Renaissance-** Revival of art and letters in 14-16th century
- **Reformers-** One who advocates or bring about reform
- **Legitimate-** Born of parents married to each other, lawful
- **Abolition-** Being abolish
- **Proclaimed-** Announced or declared publically
- **Untouchables-** That may not be touched
- **Penetrated-** Succeed in forcing a way into
- **Demonstrate-** Show evidence of
- **Artisans-** Craftsman, skilled workman
- **Suppressed-** Prevent the development, action, or expression of feeling
- **Constitution-** Body of fundamental principles by which a state or body is governed
- **Manufacturing-** Producing, fabricating
- **Occupation-** Profession or employment
- **Traditional-** Based on or obtained by tradition or custom

3.13 Check Your Progress:

- What do you think about the modern Age?
- Who is the author of Anandmath?
- Who gave the slogan 'Back to the Vedas'?
- Name two systems of revenue collection started by the British.
- Write a short note on the Arya samaj

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3.15 Terminal and Model Question:

- Define the term modernization in what respect was Indian society not 'Modern' in the early nineteenth century?
- Did Modern education help in the awakening of India? Discuss
- What was the purpose behind the British conquest of India?
- Mention the evil practices of the Hindu social system during the eighteenth century.

- What was the political condition of eighteenth-century India? what was the personal accomplishment of Raja ram Mohan Roy that distinguished him as a scholar of repute?
- Who wrote 'Satyarth Prakash'? What were his views regarding Vedic Hinduism
- Examine the impact of British rule on Indian Society.
- Why did the reform movement begin late in the Muslim community?
- What were the negative effects of the introduction of English education in India?
- How was the Revolt of 1857 a turning point in the history of India?

Unit-4
Key Archaeological Findings

Structure:

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4.11 Terminal and Model Question

4.1 Introduction:

Archaeology in India is a vast subject and this entire period can be broadly classified as Stone Age, Indus Valley, Neolithic-Chalcolithic, Megalithic-Early Historic and Late Historic periods. The word '**archaeology**' is derived from the Greek term 'archaios' means "primitive". Archaeology is the study of the culture of ancient societies by examining "the remains of their buildings, tombs, tools, and other objects." the archaeological sources usually fall into three main categories- Monuments, Inscriptions and Coins.

1. Monuments: The monuments include the buildings or ruins thereof, statues, pillars, stupas, terracotta and various other objects. The remains of the two towns, Mohenjo-Daro and Harappa reveal a remarkable sense of town planning.

The pillars of Asoka are the best specimens of the Mauryan School of art. The Gupta period marks the beginning of Indian temple architecture. The Shikhara (tower) of the temples gradually assumed a pleasing curvilinear shape. The Orissan temples found in and around the town of Bhubaneswar and Puri comprise two main features: a curvilinear tower and the assembly hall called Jagmohana the rock-cut rathas at Mahabalipuram (7th century AD) signify an interesting stage in the evolution of the Dravida style. These monuments are of great importance in tracing the history, culture and art of the Indian people. The temples were the centres of various cultural activities like music recitals and dance performances.

2. Inscriptions: thousands of inscriptions on rocks, stones, pillars and metal plates have been discovered in various parts of India.

Being engraved on stone or metal they could not be tampered with. Therefore, as pieces of historical evidence, they are more trustworthy than other written works. For some phases of history, says B.G. Gokhale, "inscriptions are our only source. Ashoka would have been a shadowy figure without his edicts and Samudragupte but a name without the Allahabad Pillar Inscription." Some of these inscriptions supply dates and refer to the ruling kings. In this way, they throw important light on the country's political history. The script in which the inscription is written- Sanskrit, Pali, Tamil, Kannad or Telgu- is helpful in the reconstruction of the linguistic history of ancient India.

3. Coins (Numismatics): the coins have become the most important source of the history of ancient India. They are of different metals and alloys- copper, nickel, silver and gold. Large numbers of Indo- Greek Bactrian coins have been found which shows that parts of India (the Punjab and North-West Frontier) had been conquered by the Greek rulers of Bacteria. Some of the coins contain the names and portraits of the rulers who issued them. The Guptas issued the largest number of gold coins which shows the exceptional prosperity of the country during their regime. The coins of then Satvahanas

of the Deccan carry the names and titles of the rulers and many of them suggest their religious beliefs also.

Others Archaeological sources:

Besides monuments, inscriptions and coins, there are other archaeological sources, such as

(i) Cave Paintings, (ii) Bone, Stone and Metal Tools, (iii) Jars and Pottery, (iv) Remains or Bones of Men and Animals, (v) Jewellery and Jewellery Boxes, (vi) Fishing Nets, and (vii) Megaliths, i.e., large stones found at burial sites.

Drawings and paintings on the walls of the caves in Bhimbetka in Madhya Pradesh tell us about the artistic aptitude of the early man. These are mostly “hunting scenes” drawn in sharp lines. Potteries painted with geometrical patterns were discovered from the Harappa sites which display the workmanship of the Harappa potters. Can you realize what a great thing it was nearly 5000 years ago to know how to get metal out of the ore? the metal was then beat to give it a shape they wanted?

4.2 Objectives:

Following are the major objectives of the present unit:

- Define the term Archaeology and its importance.
- Examine the origin of the Indus civilization.
- Evaluate the value of the Archaeological site.
- To know about the features of the Harappan civilization.
- Discuss recent Archaeological findings.

4.3 The Indus Valley Civilization:

Indus Valley Civilization came to light only during the third decade of this century. When excavations were made by the archaeologists in the north-western region of India. The excavation led to the discovery of the ruins of the pre-historic cities of Harappa in west Punjab and Mohenjo-Daro in Sind. As the sites of the early excavation were found on the banks of the river Indus and its tributaries, it first came to be known as the Indus Valley civilization.

4.3.1 Race of Indus Civilization:

There has been much controversy amongst the historians regarding the race to which the people of Indus Valley Civilization belonged. Different scholars have tried to speculate, mainly based on the human skeletons and skulls found the opinion that they were Aryans. This point is not acceptable to Sir John Marshall hold that this civilization was quite different from earlier Vedic civilization and that it was quite different from that of the Aryans. According to Garden Childe, the people of Indus Valley were of the

Sumerian race. However, he fails to give convincing and sustainable proof in support of this view. R.D. Banerjee has expressed the view that the people of the Indus Valley Civilization were Dravidians. However, if we take the funeral customs of the people of the Indus Valley, it would be difficult to accept this contention. Based on the finds discovered, Dr Guha has expressed the view that the people belonged to a mixed race. Thus we find that there is great difficulty in ascertaining the race to which the people of Indus Valley Civilization belonged.

Most probably many races contributed to the evolution of Indus Valley culture and perhaps. Aryan also formed an important part of them. There is every reason to believe that the Indus Valley culture was a synthesis of Aryan and non-Aryan culture and its authorship cannot be ascribed to any particular race. But one thing can be said with certainty that the Indus Valley civilization was of a very high order.

4.3.2 Date of the Indus Valley Civilization:

The Indus Valley Civilization combines the features of the Neolithic and copper ages. The excavation at Mohenjo-Daro has brought to light seven different layers of building, which have been assigned to three different periods viz., early, intermediate and late. The early layers lie submerged under sub-soil water. After due consideration, the scholars have assigned 500 years to every age, and conclude that this civilization must be having an early beginning because it must have taken the people quite a long time to develop such an urban life. Another criteria adopted by the scholars in determining the ages of the Indus Valley Civilization is the discovery of seals in Mesopotamia, which are dated back to 2500 B.C. Based on these seals and other available material, the scholars have suggested that the uppermost layers belong to the period 2300-2200 B.C. And the lower layer must have belonged to the earlier period. Therefore, the period which is roughly assigned to the Indus civilization ranges between 2500 B.C. to 500 B.C.

4.3.3 Significant Features of the Indus Valley Civilization:

- **Town Planning and Architecture:**

All the cities of the Indus Valley civilization such as Mohenjo-Daro, Harappa, Chanhuduro etc. display the remarkable skill of the Indus Valley civilization in town planning and sanitation. Of all these cities Mohenjo-Daro is better preserved and its excavation has revealed the points that the successive cities were built according to the plan. This city was built after careful planning, as is clear from the streets which though vary in width yet intersect at right angles. These streets thus divide the entire city into square or rectangular blocks, which are further intersected by narrow lanes. Some of the streets are very long and wide. At least one street has been traced which is more than half a mile long at places over 30 feet wide. All the roads are aligned east to west

north to south. The corners of the streets were rounded so that loads should not get dislodged. The bricks used for the pavements were comparatively of small size and were plain surfaced. LB shaped bricks were occasionally used for corners. Mud mortar was universally used. The plaster of the wall was mainly of mud or gypsum. The city had an elaborate drainage system, consisting of horizontal and vertical drains, street drains, soakpits, etc. The architecture of Mohenjodaro though not quite artistic and beautiful was quite utilitarian. The people used burnt bricks in building walls, pavements, bathrooms, drains, etc. Some sun-baked bricks were used for the foundation. The foundations were usually very deep. The buildings were generally erected on a high platform to protect them against floods, which seem to have been quite common. The size of the Dwelling houses differed from one and another. The small houses consisted of a minimum of two rooms while the big ones had a large number of rooms and often could be mistaken for palaces. Each house had a wall and drain which were connected with the main streets drain. Vertical drain pipes suggest that bathrooms were constructed in upper storeys also. The presence of the stairways also suggests that the houses used to be double-storey. This entrance to the houses was placed in narrow by-ways and windows were non-existent. The roofs were floored by placing reed matting of veans and covering them with mud. The planning of the houses does not suggest any purdah. The size of the doors used in the houses varied from 3 feet 4 inches to 7 ft and 10 inches. In addition to the dwelling houses certain spacious and large pillared halls about 80 ft. square. These buildings were probably supposed to be temples, municipal or assembly halls.

Another important feature of the houses which deserves mention was that the people were very fond of baths. In every house, a special place was set aside for a bathroom. The floor of the bathroom was water-tight with a clear slope towards one corner. People were probably in the habit of taking baths daily. The love of the people for the bath is further confirmed from the discovery of a public bath at Mohenjo-Daro. This bath was 30x23x3 feet and was surrounded by varandha, galleries and rooms on all sides. It was constructed of burnt bricks and was connected with the fire drainage system for filling and emptying it. The swimming baths were filled with the water from the wells neat and clean steps were provided. In addition to the Great Bath at Mohenjo-Daro, a bath has also been discovered at Harappa which measures 39x13x8 feet. The walls of this bath were plastered with gypsum and lime mortar. People used these baths on religious occasions as well as attached great significance to the bath like the Hindus.

• **Social Life:**

It has already been observed that the people of Mohenjo-Daro were cosmopolitan. These people were attracted by the fertility and productivity of the area and came from different parts of Asia. Food and Drinks The people of the Indus Valley were both vegetarian and non-vegetarian. They cultivated wheat, barley rice and bred cattle

sheep, fish and poultry for food. They also used fish as food. They were also in the habit of taking fruits and vegetables and date was the most favourite fruit of the people. As regards the non-vegetarian food they cook beef, mutton, poultry, flesh etc. This has been proved by the discovery of half-burnt bones, found in the houses, lanes and streets.

- **Domestication of Animals:**

The Indus Valley people domesticated various types of animals. The most common amongst them were the buffalo, sheep, goat, camel, cow etc. They worshipped the humped bull which has been proved by the various seals. It is not fully known whether the people of Indus Valley knew about the horse. However, certain scholars have taken certain bones recovered on the upper-most layer as bones of the horse, while the others have denied. The people also knew about wild animals like lions, rhinoceros, tigers, monkeys, bears etc. In addition they also knew about similar animals like mongooses, squirrels, parrots, peacocks, cats etc. This is borne out by the presence of a large number of clay models or toys of these animals.

- **Dress and Ornaments:**

As regards the dress no actual specimens of clothing have fallen into the hands of the excavators and we have to make conjectures about their dress from the various figures. Most probably both cotton and woollen clothes were used by the people. The clothes were sewn as has been indicated by the discovery of needlers. We can form an idea about the dress used by the people from the various sculptures of the age. It appears that the women used loin cloth bound by a girdle. There was very little difference between the dress of the males and the females. Most of the people used lower garments which resembles the modern dhoti along with the upper garments which was a type of shawl. The people of the Indus Valley were great lowered in fashion. Men kept various types of beards and whiskers. The women were also very fashion conscious and bore fan-shaped hair dresses. Various objects of head dressing like ivory combs, bronze mirrors have been discovered. People were in the habit of using antimony also. The discovery of various toilet jars concluded that people were in the habit of using powder. The authors of the Vedic age have also observed: "Small cockle shells containing a red ochre rouge, lumps of green earth white face paint, and black beauty substance show that the belles in ancient Sind attended to the beauty and toilet culture. It is interesting to note that the Chanu-daro finds indicate the use of lip-sticks". Both men and women were in the habit of using ornaments, These ornaments were made of clay and various metals like gold, silver, copper, bronze etc. Certain ornaments like necklaces, fillets, armlets, finger-rings and bangles were used by both men and women. On the other hand ornaments like girdles, nose studs, earrings and anklets were used by women alone.

- **Sports and Games:**

The people had a great love for sports and games and some evidence are available to this effect. Some of the prominent games of the time were dice playing. This is indicated by the presence of a large number of dice during the course of excavation. People were also fond of bows and arrows. People also delighted in birds fighting. Fishing was used both as a game as well as a regular profession. The children had a special love for clay modelling as is proved by the presence of a large number of crude models of men and women and animals, whistles, cattle etc. But probably the greatest source of amusement for the people was music and dance. This is proved by the figure of a bronze dancing girl and terra cotta figures.

- **Disposal of the Dead:**

From the evidence, we find three methods were used for the disposal of the dead person. Firstly, the dead body was buried. Secondly, after burning the dead body the remains of the dead body were buried under the earth. Thirdly, the dead bodies were left for the wild animals. Almost all the three methods have been discovered but according to Sir J. Marshall, the second method was the most popular.

- **Household Articles:**

Some household articles have been unearthed at Mohanjo-daro. These articles include cake moulds, dippers, beakers, Bowles, dishes, gobles, basins, pans, saucers, etc. These articles are made of stone, shell, ivory, metal etc. It is noteworthy that during this period copper and bronze replaced stone models for the manufacture of household objects. In addition, certain needles, axis, sans, sickles, knives, fish hooks, and chisels have also been discovered.

- **Economic Life:**

The various objects recovered at the site of Mohenjo-Daro suggest that it was a prosperous city. The people were fully acquainted with agriculture and different types of agriculture. Implements like sickle have been discovered. The common agricultural products of the time were wheat, barley, vegetables, cotton etc. As the land of the Indus Valley was quite productive and had sufficient irrigation facilities, agriculture seems to have been the mainstay of the people. In addition to this people domesticated animals for economic purposes. The main animals which were domesticated by the people of Indus Valley included cows, bulls, buffalos, sheep, goats, camels etc.

- **Industry:**

Mohenjo-Daro was a great industrial centre and several industries were practised there. But probably the most important of these industries was weaving. This is proved by the discovery of some spindles and spinning wheels in the various houses of Indus Valley. This suggests that the spinning of cotton and wool was quite common. In

addition, the people of Indus Valley also knew the practice of dying. People also knew the art of using metals like gold, silver, bronze, copper, tin, lead etc, and they produced various articles with these metals. But probably the most important industry of the Indus Valley people was pottery. The earthen pots of those days which have been discovered now can be broadly classified into two categories-shows the pots were burnt in kilns.

People produced a variety of pots, certain pots were meant for daily use and were plain while other pots were meant for the preservation of valuables and were painted.

- **Trade and Commerce:**

The city of Mohenjo-Daro was a great trading centre and both internal and external trade was carried on from there. The international trade was mainly carried on by the land routes in which bullock-carts were used. The people of Mohenjo-Daro had trade relations with the people living in South India, Central India and North-Western India, which is proved by the common use of precious and semi-precious stones. The trade with foreign countries was mainly carried through sea routes. This has been proved by the representation of a boat on a seal. Trade was particularly carried out with countries of Western Asia. The chief articles sent to the foreign countries were the clothes.

The presence of a certain object of the Indus Valley civilization in Samaria suggests that India had trade relation with that country also. Scholars have expressed the opinion that Mohenjo-Daro was an economically prosperous city only because it was a flourishing centre of trade and commerce.

- **Weight and Measures:**

A large number of weights have been discovered from Mohenjo-Daro and Harappa. These weights differ a great deal in size. While one of the weights are so heavy that they not be picked up with hands and were used with the help of ropes, the others were so small that it appears that they were used exclusively by the jewellers. But the most common weight which was used by the people of Indus Valley is cubical in shape. The people of Indus Valley also knew about the footage system. It appears that the State exercised strict control over weights and measures.

- **Religion:**

Not much is known about the religion of these people. No temples have been unearthed to tell which God they worshipped .but the carvings of 'Shiva'and 'Pashupati'and mother Goddess 'Shakti' indicated that the Indus people worshipped these, Along with Shiva and Shakti they worshipped animals such as the humped bull, tiger, etc. Certain trees like the fig was also worshipped.

4.3.4 The Decay and Fall of the Indus Valley Civilization:

The Indus Valley civilization lasted for about a thousand years. By 1500 B.C. It disappeared. By this time the Aryans had arrived in India. Historians have given different views for its collapse. The cities might have been destroyed due to the regular floods or an epidemic of some terrible disease might have killed its people. Climate change or natural calamities such as earthquakes might have been responsible for its destruction. Or perhaps the Aryans attracted their cities and the Indus Valley people could not defend themselves as they were not fighters. The Indus Valley people were peace-loving as no signs of any sort of fortifications and weapons have been found.

4.4 Others Famous Archaeological Sites:

4.4.1 Harappa: It is an archaeological site in Punjab, northeast Pakistan, about 35 km (22 mi) west of Sahiwal. The site takes its name from a modern village located near the former course of the Ravi River. The current village of Harappa is 6 km (4 mi) from the ancient site. Although modern Harappa has a train station left from the British times, it is today just a small crossroads town. The ancient city of Harappa was greatly destroyed under the British Raj when bricks from the ruins were used as track ballast in the making of the Lahore-Multan Railroad.

4.4.2 Mohenjo Daro: Mohenjodaro is probably the best known Indus site. Mohenjo Daro is in Sindh, Pakistan, next to the Indus River, not far from the very early human flint mining quarries at Rohri. The Indus may once have flowed to the west of Mohenjo Daro, but it is now located to the east. Here the Great Bath, uniform buildings and weights, hidden drains and other hallmarks of the civilization were discovered in the 1920s. This is where the most unicorn seals have been found.

4.4.3 Dholavira: Dholavira is located on Khadir Beyt, an island in the Great Rann of Kutch in Gujarat State, India. It has only been excavated since 1990. As large as Harappa and Mohenjo Daro, it has some of the best-preserved stone architecture. A tantalizing signboard with an Indus script has also been discovered. Dholavira appears to have had several large reservoirs and an elaborate system of drains to collect water from the city walls and housetops to fill these water tanks.

4.4.4 Lothal: Lothal is on the top of the Gulf of Khambhat in Gujarat, India, near the Sabarmati River and the Arabian Sea. It is the most extensively researched Harappan coastal site. A bead factory and Persian Gulf seal have been found here suggesting that as many sites on the Gulf of Khambhat, it was deeply into trading.

4.4.5 Rakhigarhi: Rakhigarhi is a recently discovered city in Haryana, India. Partial excavations have revealed that it is as large as Harappa, Mohenjo Daro and Ganweriwal.

4.4.6 Guneriwala: Ganeriwala is in Punjab, Pakistan near the Indian border. It was first discovered by Sir Aurel Stein and surveyed by Dr M. R. Mughal in the 1970s. It spreads over 80 hectares and is almost as large as Mohenjo Daro. It is near a dry bed of the former Ghaggar or Sarasvati River and has not been excavated, yet. Equidistant between Harappa and Mohanjo-daro, Ganweriwala may have been a fifth major urban centre.

4.4.7 Banawali: This site is in the Hissar district of Haryana and is situated on the dried-up course of the Saraswati river. This city had an enclosure wall measuring 300*150 metres. Although it was divided into the citadel and the lower city, the citadel was not placed on a raised platform. It was, however, separated from the lower city by a 5-7 metre thick wall. This settlement also does not seem to have a regular drainage system and, like Kalibangan, soakage jars were used to collect the wastewater.

4.4.8 Shortughai: Situated in North Afghanistan, it represented the northernmost boundary of the Harappan civilization. Both dry and wet farming was done in this region. Houses and other structures were built with bricks of Harappan size (32*16* 8 Cms). The discovery of precious stones, ceramic designs and other objects put it firmly within the orbit of Harappan civilization.

4.4.9 Sutkagendor: Located near the Markran coast close to the Pakistan-Iran border in Baluchistan, this Harappan town was surrounded by a defensive walled enclosure. Its position was that of a trading post near a seaport.

4.4.10 Kalibangan: Kalibangan is the third excavated city of Harappan sites and the earliest town destroyed by the earthquake. Excavated between 1960-61 and 1968-69, this ancient city of Indus valley civilization is located on the bank of the dry bed of the Ghaggar. The name of this city has been derived from two words: Kali and bhangar. Kali means black and bhangar means bangle. Kalibangan was named after the myriad pieces of terracotta bangles excavated here. In modern India, this city is located in Rajasthan and provides ample evidence about the history of this West Indian state.

Kalibangan comprises two mounds: a small mound is located in the western direction and the larger mound is situated in the east with an open space in between them. The excavations revealed that the western mound was a fortified enclosure with rectangular salient and towers. This was further partitioned into two units by an inner wall with stairways on either side for movement between the two units. The southern unit had a flight of stairs that acted as the passage for movement between the two units. Besides these evidence of several mud-brick platforms, probably with structures on them, were also found. Although these have disappeared seven fires – altars in a row have been on the top of the platforms have survived the ravages of time. The surviving structures at Kalibangan demonstrate the use of clay and terracotta cakes associated with ash and charcoal in building them. Besides these, there are few baths – pavements and a well. The presence of such buildings suggests that this place was probably being

used for rituals. On the other hand, the buildings inside the northern units indicate that they were possibly used for residential purposes and it was the people living there who performed several kinds of rituals. A mud-brick wall of 3 to 3.9 meters wide was found in the northern section in a box-like fashion with mud filling inside. In contemporary India, one of the most significant places to visit in Kalibangan is the Kalibangan Archeological Museum. There are several relics displayed in the museum that narrates the story of this ancient city.

4.5 The Archaeology of Ganga Valley:

The Archaeology of the Ganga Valley is still in its infancy and the correlation between its material culture and linguistic and literary factors may be deferred for the moment. No part of India has been changed as drastically as the Ganga Valley by the encroachment of tillage on the forest. To be able to visualize the situation about 3000 years ago we shall have to imagine the dense forests in which the Pandavas roamed or the forests not very far away from Delhi where the Mughals hunted rhinoceroses. This is by no means an easy task because it requires mapping out the history of settlement in the entire region. This has not been possible as yet because of the lack of resources and commitment in the past. So any amateur can discover an unknown settlement or a city in the wide expanse of the Ganga Valley. There are thousands of such settlements waiting to be discovered, explored and excavated.

4.6 Recent Archaeological Discovery:

• A City Dating Back to 7500 BC:

As was announced on January 16, 2002, from New Delhi, Indian scientists have made an archaeological discovery that dates back to 7500 BC. This suggests as a top government official said, that the world's oldest cities came up about 4,000 years earlier than is currently believed. The scientists found pieces of wood, remains of pots, fossil bones and what appeared like construction material just off the **coast of Surat**, Science and Technology Minister **Murli Manohar Joshi** told a news conference. He said, "Some of these artefacts recovered by the National Institute of Ocean Technology from the site, such as the log of wood date back to 7500 BC, which is indicative of a very ancient culture in the present **Gulf of Cambay** that got submerged subsequently." The current belief is that the first cities appeared around 3500 BC in the **valley of Sumer**, where Iraq now stands, a statement issued by the government said. "We can safely say from the antiquities and the acoustic images of the geometric structures that there was human activity in the region more than 9,500 years ago (7500 BC)," said **S.N. Rajguru**, an independent archaeologist.

• Recent Indian Archeological Find Could Rewrite History:

WARANGAL, INDIA, Feb 12, 2002 - Mysterious Sunken City Found Near Surat **Michael Cremo** recently attended a meeting of ranking Indian governmental officials at which **Murli Manohar Joshi**, Minister for Science and Technology, confirmed the archaeological find by an Indian oceanographic survey team. Could the recent discovery of a sunken city off the Northwest Coast of India near **Surat** revolutionize our concept of history?

Michael A. Cremo, the historian of archaeology and author of "**Forbidden Archeology**", claims that all the history textbooks would have to be rewritten if this ancient find proves to be of Vedic origin. Radiocarbon testing of a piece of wood from the underwater site yielded an age of 9,500 years, making it four thousand years older than the earliest cities now recognized. According to **Cremo**, "The ancient Sanskrit writings of India speak of cities existing on the Indian subcontinent in very primeval times. Although historians tend to dismiss such accounts as mythological, these discoveries promise to confirm the old literary accounts." A leading authority on anomalous archaeological evidence, **Michael Cremo** is currently touring Indian universities and cultural institutions to promote the release of "The Hidden History of the Human Race", the abridged Indian edition of "Forbidden Archeology" (Torchlight Publishing 1993).

Asserting the recent find maybe just the first step, he says, "Even older discoveries will likely follow." The cultural identity of the people who inhabited the underwater city is as yet unknown. Most historians believe that Sanskrit-speaking people entered the Indian subcontinent about 3,500 years ago, from Central Asia. Other historians accept India itself as the original home of Sanskrit-speaking people, whose lifestyle is termed **Vedic culture** because their lives were regulated by a body of literature called **the Vedas**.

The case of the **mysterious sunken city near Surat** may offer further definitive proof to support the ancient origins of man described in **Cremo's** controversial bestseller "Forbidden Archeology". With over 200,000 copies in print in a dozen languages, "Forbidden Archeology" documents scientific evidence suggesting that modern man has existed for millions of years.

• Treasures Discovered at the Ancient Angkor Complex:

After the **Khmer Rouge** laid down their arms in **Cambodia**, the ancient **Angkor Wat** complex that was built between the 9th and 14th centuries by the Khmer Kings became available for exploration by tourists and religious seekers. This article, written by news correspondent **David Richie**, delves into the wonders of some 30 temples that have been cleared in the jungle and can be visited. Of special interest to Hindus is a temple dedicated to **Lord Siva**. Built in the 10th century and located 20 km

from **Bayon**, the impressive structure built of red sandstone has been well preserved and houses intricate carvings of deities. Hindus would also marvel at "**The River of a Thousand Lingas**" at **Kobal Spien**. After an hour-long hike, the site reveals lots of small linga-shaped stones right in the river surrounded by deities of **Vishnu, Rama, Lakshmi**, and **Hanuman**. At **Preah Khan**, the **Temple of the Sacred Sword** built in 1191, 500 Hindu deities were once worshipped during 20 major festivals. Now the site houses birds, cicadas, and lizards. To bring the vastness of the complex into perspective, the size was compared to the area covered by inner Washington D.C.

- **Ancient City Found Off the Coast of Mamabliapuram:**

An ancient underwater city has been discovered off the coast of southeastern India. Divers from India and England made the discovery based on the statements of local fishermen and the old Indian legend of the Seven Pagodas. The ruins, which are off the coast of **Mahabalipuram**, cover many square miles and seem to prove that a major city once stood there. A further expedition to the region is now being arranged which will take place at the beginning of 2003. The discovery was made on April 1 by a joint team of divers from the Indian National Institute of Oceanography and the Scientific Exploration Society based in Dorset. Expedition leader **Monty Halls** said:

"Our divers were presented with a series of structures that clearly showed man-made attributes. The scale of the site appears to be extremely extensive, with 50 dives conducted over three days covering only a small area of the overall ruin field. This is a discovery of international significance that demands further exploration and detailed investigation."

- **Taxila 600 Years Older Than Earlier Believed:**

Recent excavations at **Taxila** have pushed back the history of the ancient settlement by another six centuries to the **neolithic age**. Earlier, artefacts collected by **Sir John Marshall** had dated **Taxila** back to 518 BC. The new study also indicates the existence of cities in the valley between 1200 BC and 1100 BC. Potshreds and other terracotta, found at the lowest occupational level, 15 feet in depth, is the main evidence of the latest discovery which establishes that **Taxila** and the Indus Valley Civilization settlements of **Mohenjo-Daro** and **Harappa** existed almost simultaneously.

Sir John, who excavated several **Taxila** sites between 1913 and 1934, had found four occupational levels. The latest study has unearthed six occupational levels which have been listed afresh as pre-Achaemenian, Achaemenian, Macedonian, Mauriyan, Bactrian Greek and Scythian. Archaeology Department and the United Nations Educational, Scientific and Cultural Organization, have also found for the first time an integrated drainage system comprising open as well as covered drains.

The discovery of several wells also establishes that freshwater was used for cooking and bathing. Yet another discovery is that of a hall and adjacent chambers which archaeologists understand were part of a palace of the then ruler, **King Ambhi**, who received **Alexander the Great** at this palace in 326 BC. The evidence of the hall is based on pillars and walls which have been found at the Bhir Mound's fourth occupational level. The excavation started in September 1998 and is still going on. The preliminary report repudiates some of the theories propounded in 1934 by **Sir John Marshall** regarding the age of the three cities of **Taxila** - the Bhir Mound, Srikap and Sirsukh - and the Buddhist monasteries around.

One such theory proposed by **Sir John**, who became the first chief of the Archaeology Department in 1913 and immediately started excavating **Taxila**, was that the Bhir Mound city was abandoned between the first century BC and the first century AD by Bactrian Greeks who were the last inhabitants of the city. The latest excavations have established that the city was not completely abandoned and that it was later occupied by Scythians.

It has been found that the **Taxila** people used to pull fresh water from community wells, of which three have been discovered so far. Raised walls protected the wells from refuse. A Mauryan era drainage network has also been found. It comprises several small drains which are connected with the main drains which are also covered. This is the second ancient site (**Mohenjo-Daro** being the first) where such drains have been found. Metal and terracotta utensils have been found in the rooms, bathrooms and kitchens. The palace where **King Ambhi** is believed to have received **Alexander the Great** in 326 BC, has abundant evidence of royal living.

A kitchen and a bar have been unearthed on the palace site. More than 600 ancient objects have also been found at the site. They include terracotta pottery and clay figurines. Objects made from shells, iron and copper have also been discovered along with terracotta and semi-precious stone beads.

• Buried Siva Temples Found:

The surfacing of five ancient **Siva temples** partly in dunes along the Pennar river in Jyothi village in **Siddhavatam Mandal** has led to the discovery that as many as 108 Siva temples have been buried under sand at the place. Besides the rare presence of 108 Siva temples dating back to 1213 AD, a silver chariot and a diamond crown said to have been presented to the Jyothi Siddhavateswara Swamy temple by **Kakatiya Rudrama Devi** were present in Jyothi village, according to inscriptions discovered. The 108 Siva temples were said to have been constructed by **King Rakkasi Gangarayadeva** and his aide, **Jantimanayakudu**, in the 12th century and were buried under sand during the Muslim Kings' rule, says **Pothuraju Venkata Subbanna**, a retired headmaster and chairman of several temples in Siddhavatam Mandal. The

main temple is called Jyothi Siddheswara Swamy temple. A life-size inscription in the temple has a swastika symbol on the left and the Sun, Moon and a sturdy bull on the right.

• Evidence of Ancient Sea Trade between Rome and India:

Excavation of an ancient seaport on Egypt's Red Sea found spices, gems and other exotic cargo showing, archaeologists, that say sea trade linking the **Roman Empire** and **India** 2,000 years ago rivalled the legendary **Silk Road** at times. The project funded by Dutch and American agencies, at Berenike, on the Sudan-Egypt border along the shores of the Red Sea, has revealed that the location was the southernmost, military seaport of the Roman Empire in the first century A.D. and the key transfer point for a flourishing trade with India, whose magnitude was hitherto not known. A gruelling nine-year-long international archaeological expedition in Egypt has unearthed the most extensive evidence so far, of vigorous trade between India and the "Roman Empire" 2000 years ago. Co-directors of the dig, **Willeke Wendrich**, of the University of California, Los Angeles and **Steven Sidebotham**, of the University of Delaware, report their findings in the July issue of the journal Sahara. In major findings to be published in the July issue of the monthly scientific journal Sahara and announced today at the archaeological database website of the expedition, researchers report having unearthed the largest single cache of black pepper "about 8 kg "ever excavated from a Roman dig. They were able to establish that this variety was only grown in antiquity in South India.

They also uncovered numerous beams hewn of teak, a wood indigenous to India, and Indian sailcloth. Because of the drier weather of Egypt, the Berenike site preserved organic substances from India that have never been found in the more humid subcontinent, like sail cloth, matting and baskets dating to AD 30-AD 70, all traces of which were destroyed in the more humid climate of the subcontinent. In one of the surprise findings, the archaeologists also report stumbling on a Roman "trash dump" containing well-preserved evidence of Indian 'batik' work and ancient printed textiles as well as ceramics. Indian pottery found in the 30-acre site suggests Indian traders lived in the town amid a hodgepodge of other cultures. Archaeologists found evidence that a dozen different scripts, including Tamil-Brahmi, Greek, Latin and Hebrew, were used in Berenike. **Elizabeth Lyding Will**, an emeritus professor of classics at the University of Massachusetts at Amherst, said the finds help add "a whole new dimension to Roman archaeology." "It looks to me that India was some sort of engine driving Roman trade during the early empire. It could have been the chief focus of their trade."

All this leads archaeologists, **Willeke Wendrich** of the University of California, and **Steven Sidebotham** of the Delaware University to conclude in next month's paper that a "**Spice Route**" from India to Rome, existed long before the better known "**Silk**

Route" to China. They suggest that the goods travelled from the west coast Indian ports to Berenike by ships in the monsoon months, and were then transported by camel and Nile river boats, to the Mediterranean port of Alexandria, from where ships conveyed the cargo to Rome by sea. This route was preferred for almost 50 years because the alternative land route through what is today Pakistan and Iran, passed through countries hostile to the Roman Empire. "We talk about globalism as if it was the latest thing", **Wendrich** is quoted by the Associated Press as saying, but trade was going on in antiquity on a scale that is truly impressive".

The **Berenike route** was finally abandoned in AD 500 probably after a plague epidemic. The new findings are said to establish what was long suspected - the central role that India played in the maritime trade 2000 years ago.

- **The Shiva Lingams Found in Vietnam:**

A **Siva Lingam** monument, a relic from the lost **Champa Kingdom**, stands proudly at the My Son site in Vietnam. Images depicting the **Yoni** and **Lingam** can be found in Hindu-influenced cultures across the entire Asian region. But the **Cham religion** in Vietnam has taken these images and fashioned them into a distinctive and different form. The Lingam and Yoni in the Cham religion differ from their Indian progenitors and their presence in **Vietnam** is evidence of the profound influence of Indian culture and religion in the country. It is also proof of the strong sense of identity of the **Cham people**, who borrowed from Hinduism and created statues and temples with a style all of their own. Cham Linga sculptures generally have a flat top, with only a few featuring spherical shapes. They are generally found in three different styles: square; another in two parts, one cylindrical and one square; and another has a cylindrical upper, the middle is octagonal and the bottom is square. The **Linga** and **Yoni** are usually constructed as one structure. Traditionally only one Linga is attached to the Yoni, but in some Cham sculptures, many Linga can be found on a single Yoni platform. The differences between Cham sculptures and those found elsewhere in the Hindu world demonstrate subtle changes from their origins.

- **India was the First Source of Diamonds:**

"Diamond" comes from the Greek "adamao" meaning, "I tame" or "I subdue," according to this story which appeared on the CBS program, "60 Minutes II." The adjective "adamas" was used to describe the hardest substance known and eventually became synonymous with diamond. Knowledge of diamond starts in India, where it was first mined. The word most generally used for the diamond in Sanskrit is "**vajra**," "**thunderbolt**," and "**Indrayudha**," "**Indra's weapon**." Because **Indra** is the warrior God from Vedic scriptures, the foundation of Hinduism, the thunderbolt symbol indicates much about the Indian conception of the diamond. Early descriptions of diamonds date to the 4th century BC. By then diamond was a valued material. The

earliest known reference to diamond is a Sanskrit manuscript by a minister in a northern Indian dynasty. The work is dated from 320-296 BCE. Today diamonds are mined in about 25 countries, on every continent but Europe and Antarctica. For 1,000 years, starting in roughly the 4th century BCE, India was the only source of diamonds. Diamond production has increased enormously in the 20th century. India's maximum production, perhaps 50,000 to 100,000 carats annually in the 16th century, is very small compared to the current production of around 100 million carats. Major production is now dominated by Australia, Botswana, Russia, and Congo Republic (Zaire), but South Africa is still a major producer, in both volume and value.

• Ancient Hindu Temple Discovered in Indonesia:

A **Cangkuang villager** hunting for termites under a tree discovered a sharp hand-carved stone. Further investigation revealed that the location was the site of an ancient Hindu temple. The site is especially significant as the archaeologists are hoping to obtain more information about the **Sundanese kingdoms in West Java**. **Tony Djubiantono**, head of West Java's Bandung Archeology Agency says, "Based on a preliminary finding of various remains there are indications that this is a Hindu temple built in the seventh or eighth century." The article says, "Buddhism and Hinduism were Indonesia's first world religions, popular among the first kingdoms of Java until the 14th and 15th centuries when Islam started to gain a greater foothold in the archipelago." **Djubiantono** further describes the finding of such a temple, "as spectacular and very significant for recovering the missing history of the so-called **Tatar Sunda**, or Sunda territory."

• Satellite Photos of the Bridge between Rameswaram and Sri Lanka:

When I had visited **Rameswaram** several years ago, and more recently in 2002, I was told that you could see the line of rocks that lead to **Ramaesvaram** to **Sri Lanka** that had been the bridge that Lord Rama had built for him and his army to go to **Lanka** in search for **Sita**. These rocks were said to be just under the surface of the water. Then when these photos were published, I was not surprised, but fascinated by the relevancy of what they revealed. The captions of the photos, as found on Indolink.com:

Space images were taken by **NASA** (from the NASA Digital Image Collection) reveal the mysterious ancient bridge in the **Palk Strait** between India and Sri Lanka. The recently discovered bridge, currently named **Adam's Bridge**, is made of a chain of shoals, c.18 mi (30 km) long. The unique curvature of the bridge and composition by age reveals that it is man-made. The legends, as well as Archeological studies, reveal that the first signs of human inhabitants in Sri Lanka date back to primitive age, about 17, 50,000 years ago and the bridge's age is also almost equivalent.

This information is a crucial aspect for an insight into the mysterious legend called Ramayana, which was supposed to have taken place in Treta Yuga (more than 17,00,000 years ago). In this epic, there is a mention of a bridge, which was built between Rameshwaram (India) and the Sri Lankan coast under the supervision of a dynamic and invincible figure called Rama who is supposed to be the incarnation of the Supreme Being. This information may not be of much importance to the archaeologists who are interested in exploring the origins of man, but it is sure to open the spiritual gates of the people of the world to have come to know an ancient history linked to Indian mythology.

4.7 Summary:

Archaeology in India is a vast subject and this entire period can be broadly classified as Stone Age, Indus Valley, Neolithic-Chalcolithic, Megalithic-Early Historic and Late Historic periods. In recent years archaeological excavations have been carried on at Mohenjo-Daro in the Larkana district, Sind, and at Harappa, in the Montgomery district of Punjab. These and smaller trial excavations at various other sites in Sind, Baluchistan, Punjab and even further east and south, have proved beyond doubt that some four or five thousand years ago a highly civilized community flourished in these regions. The antiquity of civilization in India is thus carried back nearly to the same period which witnessed the growth of ancient civilizations in Egypt, Assyria and Babylonia. The valley of the Indus thus takes its rank with the valleys of the Nile, the Tigris, and the Euphrates as having contributed to the most ancient phase of human civilizations of which we are yet aware.

4.8 Glossary:

- **Granary:** A place where grains are stored
- **Citadel:** A raised platform
- **Furnace:** An enclosed fireplace for heating and smelting
- **Antiquity:** Of ancient times
- **Glazed Pottery:** Pots with smooth polished surface
- **Seals:** Clay tablets with some carvings
- **Pictographic Script:** Writing in the form of picture symbols
- **Merchandise:** Goods for sale
- **Fortification:** A defensive wall or building, etc.
- **Dry Farming:** A system of tillage in which the surface soil is kept loose. To retain scanty rain and reduce evaporation.
- **Graffiti:** Decorative scribbling found on the earthen pots.
- **Mound:** Remains left by the people of the past which look like Heaped-up embankment

- **Terracotta:** A composition of clay and sand used for making statues. It is baked in the fire
- **Wet Farming:** Farming is done with the help of artificial watering.

4.9 Check Your Progress:

1. What do you think about the monuments?
2. Write a short note on Harappa and Mohenjo-Daro.
3. Discuss the Archaeological sources.
4. Write the name of the Recent Archaeological sites.
5. What is a citadel? Which important buildings were built on it?

4.10 Bibliography:

- L. Basham: The Wonder That was India
- D.D. Kosambi: The Culture and Civilization of Ancient India
- Jha and Shrimali: Prachin Bharat ka Itihasa
- K.C. Shrivastav: Ancient Indian History and Culture
- Majumdar, Ray Choudhary and Dutta: An advance history of India
- PawanKandwal: Indian Culture and Civilization
- R.S. Sharma: Ancient India
- RamashankarTripathi: History of Ancient India
- RomillaThaper: A History of India (Vol-1)
- V.D. Mahajan: History of Ancient India
- NCERT Books

4.11 Terminal and Model Question:

- Define the term archaeology.
- What is a manuscript? Mention two materials on which manuscripts were written in ancient India.
- Define the following terms and explain their importance in the understanding of man's past.
- Discuss the salient features of the Indus Valley civilization.
- Give an idea about important Harappa centres.
- Briefly discuss the nature of the Harappa civilization.
- Discuss the salient features of the town planning of the Indus valley civilization.

Unit-5

**The Great Vedic Heritage of India: Vedas, Brhamanas, Epics,
Puranas, Smirtis and Upnishadas**

Strcutrue:

5.1 Introduction

5.2 Objectives

5.3 The Belief About the Origin of Vedas

5.4 Vedic Religion (Gods & Goddesses)

5.4.1 Goddesses

5.4.2 Gods

5.5 Concept of Death & Life After Death

5.6 Vedic Society

5.6.1 Varnashrama & Purushartha

5.7 Vedic Literature

5.7.1 Vedas

5.7.2 Four Parts of the Vedas

5.7.3 Vedangas

5.7.4 Upavedas

5.7.5 Manusmriti

5.7.6 Bhagavad Gita

5.7.7 Great Epics/Purans of Ancient India

5.7.7.1 Ramayana

5.7.7.2 Mahabharata

5.7.7.3 Tirukkural

5.7.7.4 Thirumurai

5.7.7.5 Puranas

5.7.7.8 Bhagavatam

5.7.8 Agamas

5.7.9 Darshana Shastras (Philosophical Texts)

5.8 Summary

5.9 Review Questions

5.10 Reference

5.1 Introduction:

Hinduism is considered to be the oldest of all living religions on this human earth. Known differently as *Sanatana* Dharma was first practised by Aryans in its complete form. There is no dispute that the present Hindu religion that reached its complete form during the Aryan period is an extension of Indus Valley Civilisation. In the words of A.L. Basham in his book 'The Wonder that was India' "..... the salient features of Harappan religion appeared again in a new form that was quietly practised by the humblers people". Unlike other religions, Hinduism has no founder. It is not founded by any single person.

Vedas and the Upanishads are considered to be the basis of Hindu philosophy. The Sanskrit word Veda means 'knowledge' or that is known. Vedas indicate the religion of early Aryans that is still regarded as the sacred book of Hindus.

5.2 Objectives:

After studying the unit you will be able to

- Understand the essence of the Vedic heritage of India
- Appreciate the variety of Vedic kinds of literature and the knowledge that these spreads
- Make a chronological record of the probable occurrence of major events in the post-Indus valley period
- Know the underlining message and essence of Vedic texts.

5.3 The Belief about the Origin of Vedas:

Mythological presumptions believe Vedas were narrated by Brahma (the creator) to Surya Narayana (the Sun God). Varuna (the cosmic compassionate proliferator) and Indra (the cosmic pious illuminator) learnt from Brahma by attending this divine discourse. However, lord Indra refreshed his knowledge by a discussion with Surya-Narayan (the Sun God or Agnee Brahma). This dialogue was witnessed by sages like Vishwamitra, Vyasa, Vashishtha, Valmiki and Bharadwaja. Daksha-Prajapati (the king of cosmic deities), Indra (the cosmic illuminator), Ashwinis (the twin messengers), Sanakumaras (the four cosmic creators), Narad (the cosmic communicator), and Lord Brihaspati (the lord of nine planets) were pioneer reciprocators of Vedas in oral Sanskrit.

Chronological Record	Probable Time
• The harappa civilisation	• 2500 BC
• Aryan invasion of the Ganges and the Indus valley	• 1500 BC to 1000 BC
• Mahabharat epic	• 900 BC
• Spread of Buddhism and Lord Buddha's nirvana	• 544BC
• Reign of Ashoka	• 272 BC
• Rise of Islam	• 700 AD
• British and other European Colonization by	• 1288 - 1930 AD

Table-1: Brief historical account of Indian Heritage

Until recently the Vedas and Upanishads were not written but were learnt by heart and constant repetition and recitation by Hindu Brahmins. The knowledge of Vedas thus transferred from generation to generation through inheritance. The knowledge of different Vedas and their subsections created separate clans even amongst Hindu Brahmins. The Vedic compositions as believed by Hindus to have descended from heaven were remembered by Sages, Seers and Saints during the olden days through recitations. Thus the Vedas are known as Smriti (Sanskrit word meaning 'which has been remembered') and Shritis (which means 'which has been heard'). The foundations of Vedas are said to be Divine knowledge, the knowledge of the divine cosmic being, the knowledge of karma, the knowledge of cosmic science and the wisdom of the ancient seers.

5.4 Vedic Religion (Gods & Goddesses):

Numerous Gods and goddesses are mentioned in the Vedas. Interestingly most of the present Hindu Gods and Goddesses have no place in the records of Vedas and similarly many Vedic Gods have disappeared over time in Indian society. For example popular Gods of Hinduism like Brahma, Siva and Vishnu do not appear in the Rigveda. It is at the end of the Rigvedic period 'a God of all beings' called Prajapati emerged that was earlier credited to Varuna and many times Indra. By the end of 900 BC, old gods lost their importance while others emerged as popular (AL Basham). The following are Gods and Goddesses are eminent in the Vedic records.

5.4.1 Goddesses:

1. Prithvi: the personification of the earth.
2. Aditi: considered to be the mother of all Gods
3. Usha: the goddess of dawn
4. Aranyani: Goddess of forest and vegetation

5. Vak: the Goddess of speech.

5.4.2 Gods:

1. **Indra:** The greatest god regarded as war-god and weather god. He holds the thunderbolt (Vajra) as his weapon. He destroyed the demon 'vrtra' who held the water thus released it through the rain to the parched land.
2. **Surya:** Savitr. Pusan, Asvins: all represent the sun god.
3. **Agni:** The fire god is also considered to be the god of the priests. He consumed and carried the sacrifice to the Gods thus known as 'Habya baha'. Agni existed everywhere as per Rigveda and accordingly named as per the scope and usage viz. Jatharagni, Homagni & purohita.
4. **Soma:** The God Soma is identified mostly as a plant and less dominantly as the moon has special mentions in a separate volume (called Manadala).
5. **Varuna:** Second in the hierarchy to Indra in order of importance. Regarded as the guardian of Rta, the cosmic orders Varuna was the embodiment of purity and holiness and the god who had an abhorrence for sin and untruth.
6. **Yama:** The god of death. And was like that of Adam in Christianity the first man to die. As the first individual to die, he is the custodian of all who die.
7. **Rudra:** Guardian of healing herbs, he bestowed good health to those whom he favoured.

There were many other gods namely Vayu, Visvedeva, Gandharvas and Asuras who were given lesser importance in the Vedas.

5.5 Concept of Death & Life After Death:

Death is an assured truth 'Rta' as per Vedic thought. However, the fate of the deceased is decided when they die as to whether they would be transferred to the 'world of fathers' (Swarga) or the 'house of clay' (Martya). The blessed dead who had performed the Vedic rites could enjoy and feast joyfully forever at the 'World of the fathers'. However, the evil-doers bound by the snares of Varuna, were brought down to the 'house of clay'.

There is also mention in the Vedas that a soul passes through waters and plants or natural objects to get a human body. The Brahmana literature also mentions the possible death even in the heaven "world of fathers". Brahadaranyaka Upanishad indicates about transmigration. The gratifying souls pass through the world of fathers then to the paradise of Yama then on to the period of bliss; they go to the moon, from the moon they go to the space from where they pass to the air and descend to the earth through the rain. Descended soul through the rain is converted to food, food is offered to the altar fire by the man that gives rise to the birth of life in the fire of woman. On the contrary, the unrighteous souls get the inferior bodies of worms, birds or insects.

Thus it is the doctrine of 'Karma' that affects the transmigration of the soul from different bodies in different births.

5.6 Vedic Society:

The Rig Veda, the oldest creation of the human race talks of a simple pastoral nomadic community and disclose ideas about their simple socio-economic, political set up and religious life. The Rig Veda tells us that the material life of early Aryans was revolving around cattle keeping and incipient agriculture, regarding their political set-up it reveals that their clan organizations led by chiefs were the order of the day. As per the geographic information derived from early Vedic literature, it is assumed that early Aryans were confined to the *saptasindhu* region i.e in or around the Indus rivers and their tributaries.

Another set of Vedic Literature produced during the colonization of the Ganga valley; throw ample light on the history of contemporary inhabitant. As per the information, the later Vedic times, saw the spread of the Vedic culture from the Panjab areas to the south, east and southeast of the Ganga valley. This literature speaks about the growth of sedentary agriculture society, increasing ramification of society, development of various political entities and finally cult practices with greater elaborations and complex processes. The changing political system from tribal chiefdom to state, as a full-fledged monarchical kingdom was a remarkable incident during this period.

So far as the material culture is concerned, the iron using communities of this period are also distinctly known from their ceramic traditions, like the Painted Grey Ware Culture named after the pottery of the same name. The PGW culture is found in the Indo- Gangetic Divide and the upper Ganga-Yamuna Doab. The PGW was produced from well-levigated clay and manufactured on a fast wheel. A thin slip was applied on both surfaces and the ware was baked at a temperature of 600°C under reducing conditions which produced the smooth ashy surface and core. Several sites yielding this ware like Bairat, Panipat, Purana Qila, Hastinapura, Ahicchhatra and Kampil figure prominently in the story of the *Mahabharata* epic and it is, therefore, believed that the people of the *Mahabharata* were the same as the PGW people, and they represent the second wave of the Aryans

In south India, iron was introduced by a community, who erected burial for their deceased from a huge dressed stone known as Megalithic people. The excavations have produced a variety of iron tools, weapons and domestic objects in large quantities. Other items found in graves consist of pottery, bronze vessels, and ornaments of gold and semi-precious stone beads. The characteristic ceramic of the Megalithic culture is black-and-red ware occasionally bearing graffiti designs.

5.6.1 Varnashrama & Purushartha:

Varnashrama or varna-ashrama are two distinct words but often used together as the order of Vedic society. The Vedic system of the Goals of life (called Purushartha) was aimed for attainment by all Social divisions (called Varnas) and Stages of life (called Ashrams). The Vedic society had four different social groups (varna) decided as per one's natural talents & propensities. The intelligentsia (brahmana), the administrators (Kshatriya), the entrepreneurs (vaishya) and the proletariat (sudra). The Brahmins were expected to pass through all four stages. Kshatriyas pass through the first three, Vaishyas have the first two and the Sudras have only one stage. These were the general recommendations but in practice, there are many variations. Vedic texts though favour transmigration of people into various castes it was never practised for a prolonged period. Varna system became rigid Caste system in the later period.

Ashrmas similarly is understood as a division of the ideal life span of the individual into four stages; student or celibacy (brahmacharya), householder (grihastha), retiree (vanaprastha) and a renunciation (sannyasa). Purushartha in other words is the purpose of life for which the individual endeavours at different stages of life. There are four different Purusharthas namely: Spiritual wisdom (Dharma), accumulation of wealth (Artha), sensual enjoyment & procreation (Kama) & Liberation (Moksha). During the stage of studentship, one involves in learning at the Gurukulas at the personal guidance of teachers the principles of Dharma, spiritual wisdom and religious duties. During the stage of the householder (Grihastha) this sacred and secular knowledge is put into practice. The individual is allowed to enter family life through marriage for procreation (Kama) and accumulates wealth (artha) following religious principles (dharma) to support one's family. At the stage of retirement, the individual undergoes a process of self-preparing for eventual renunciation and concentrates on dharma intending to achieve Liberation (Moksha) from the cycle of birth and death. When one finally renounces the worldly life (sannyasa) then the individual's only focus in life remain to attend Liberation (Moksha) to the exclusion of all else.

5.7 Vedic Literature:

5.7.1 Vedas:

The Four Vedas and Rishis or seers who propagated and mastered these different Vedas are explained below.

1. **Rigveda** the oldest Veda is considered to be the oldest text in the world. Taught by *Rishi* Palita first was composed probably between 1500 B.C. to 900 B.C. Rigveda Samhita consists of nearly 10,500 verses which are divided into 1,017 hymns, grouped into 10 'Mandalas' or Chapters that address the different deities and

primarily deal with Gnan or knowledge. Chiefly poetry this composition symbolizes the beginning of the Vedic age in the country. However, the Vedic or proto-historic period and its culture seem to be an extension of Harappan culture. (A.L.Basham:235).

2. **Samveda** taught first by Saint Jaimini is a collection of verses from the Rigveda used for the public worship of Gods. Samveda contains 1,875 'Mantras' many of which are repeated in also in Rigveda and Yajurveda. The Mantras are songs that are sung in praise of God during Upasana or worship. Samaveda is given prominence in the Bhagabat Gita "Vedanam Sama Vedosmi..."
3. **Yajurveda** compiled more than a century later than Rigveda was first taught by saint Vaisampayana. Yajurveda contains 1,975 verses in 40 chapters. It deals with 'Karma' or action. Yajurveda is written in prose and is divided into 2 parts namely Krishna Yajurveda' and 'Shukla Yajurveda'. This Veda was mainly used by 'adhvaryu' or priests during the sacrifice 'Yajna'.
4. **Atharvaveda** is the last compilation amongst the Vedas and was first taught by Rishi Sumanta. This latest Veda contains 5,987 'Mantras' which are for knowledge of man.

Each of these Veda is divided into 4 parts aimed at practice during the four different Ashrams (stages of life): Brahmacharya, Grihastha, Vanaprastha, and Sannyasa.

5.7.2 Four parts of the Vedas:

- a. **Mantra or Samhita or Hymns** is described as an embodiment in the sound of a sacred word of holistic communion. That is pure lyrics or verses explaining cosmic creation and knowledge.
- b. **Brahmanas** are explanations of mantras and deal with sacrificial rites to please gods. Rites and Rituals of Jajna, sacred sacrifices, holy sacrifices, and exchanges.

The literature includes instructions for the performance of various sacrifices. Sacrifices not only includes those being performed by the priests for Brahmanic rituals but also the royal sacrifices like Rajasuya – royal consecration, Vajapeya – rejuvenation or acquisition of strength through sacrifices and Asvamedha or horse sacrifice for spreading the kingdom. Sataptha Brahmana elaborates the love story between the earthly lover Pururava and his heavenly mistress.

The story culminates with the earthly lover Pururava becoming a Gandharva of heaven.

- c. **Aranyakas** consists of a code of conduct during various Ashramas and internal preparedness for the performance of the external rituals. While Brahmanas are appendices to the Vedas the mystical Aranyakas and Upanishads are appendices to the Brahmanas though there are some additions to the Brahmanas in the literature of Aranyakas.

d. Upanishads are mystical utterances and philosophical thoughts of the ancients revealing profound truths. Upanishad means a 'session' at the feet of the master who imparts esoteric doctrines ('Upa' meaning near, 'ni' meaning very and the word 'shad' means to sit. So Upanishad means 'come and sit near'). There are 108 different Upanishads. The most important and authoritative are the ten Upanishads: Isha, Katha, Kena, Prashna, Mundaka, Mandukya, Aitareya, Taithiriya, Chhandogya & Brihadaranyak. Upanishads are mainly essays of philosophy and were written to make the understanding of the Vedas easily. The early Upanishads date back to the 7th or 6th Century BC. The Upanishads of this time delve deep into the theories on the origin of the universe, the nature of the soul and related problems. The creation of the universe is ascribed to the self-consciousness of the primaeval person known as Prusha or Prajapati. The Purusha because of loneliness feeling divides himself and produced a wife. And they together produce the rest of the universe.

Other heterodox teachers proclaim a modest and naturalistic theory. They ascribe the five elements (Pancha Bhutas) water, fire, wind, ether (akasha) and earth as the basis of all creations. Some other teachers discard these theories of evolution as not by the intervention of God or forces external to it but by a process of internal reason (Parinama). Brihadaranyaka and Chandogya are Upanishads in prose and they include a series of short expositions in the form of questions and answers. These two are early compositions. Among later compositions like the Katha and Svetasvatara Upanishads are in verse and are descriptions about the 'brahman'. Mantra and Brahmana are called Karma Kanda (rituals) and Aranyaka are called Upasana Kanda (worship or meditation) and Upanishads are called Jnan Kanda (highest knowledge).

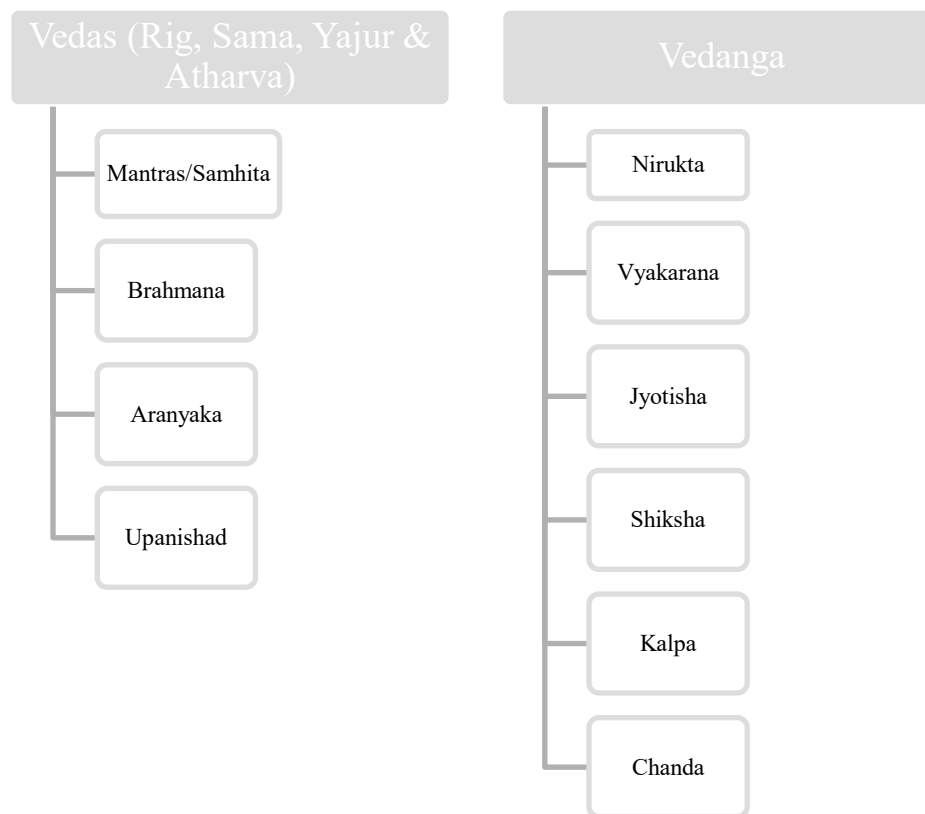


Table 2: Vedic Literature

Vedas are the foundation of Hindu philosophy and religion. Every one on the earth as per the Vedic philosophy has a purpose to fulfil in his life which is defined as Karmic cause. Thus an individual on the earth needs to accomplish its karmic fates following its constitution (Prakriti) and individual birth charts (Karma- Nitya).

5.7.3 Vedangas:

After Upanishads come to the Vedangas. The word Vedanga (Veda + anga) represents the sections or auxiliaries of Veda. Veda means scripture and 'Anga' means a limb. So Vedangas mean limbs of the Veda body. Vedangas are appendices to the Vedas meant for proper understanding of the Vedic texts and their application in rituals. The six auxiliaries of Vedas (Vedangas) are:

1. **Shiksha** - (Phonetics) the science of proper pronunciation and articulation
2. **Channda** - (Prosody) the science of compiling poetry
3. **Vyakarana** - (Grammar) the Vedic grammar and linguistics
4. **Nirukta** - (Etymology) explanations of Vedic words
5. **Jyotisha** - (Astronomy) the existence of planets and their effect on the earth and life on earth

6. Kalpa- (Rituals) also known as Sutras are the procedures of performance of Jain and rituals. Kalpa in later period has become more important as it states and explains the personal duties of both an individual as well as the institutions as in a family and society.

The procedures that today's Hindus follow during their rites are extracts from the Kalpa. The Kalpa also called the Sutras are of three types namely: a. SHARUTA SUTRA – explain all about rituals b. GRIHYA SUTRAS – explain all about the 16 Sanskaras from before birth to death. c. DHARMA SUTRA – explain social relationships and social duties of people and Ashrama System.

5.7.4 Upavedas:

There are also four Upavedas in addition to Vedas, Upanishads and Vedangas those were compilations still a later age. They are namely:

- I. Ayurveda-** medicine
- II. Dhanurveda-** military science
- III. Gandharvaveda-** music
- IV. Shilpa or Sthapatyaveda-** Astrology, mechanics or architecture

5.7.5 Manusmriti:

'Smriti' means that which is remembered. The remembrances from Vedas (to note Vedas were not written when Smriti was compiled, thus both Vedas or Shruti and Smritis were practising through oral tradition) are called Smritis thus it derives authority from the Vedas. Of the Smritis, Manusmriti is the most important one. Another important one is Jainabalka Smriti. Predominantly a law book, Manusmriti explains the code of conduct for the four classes of the society (Chatur Varnas viz; Brahmana, Kshatriya, Viasya & Shudra) and at four stages of life (Ashramas; viz Brahmacharya, Grihastha, Banaprastha & Sanyasa) in detail. The laws are laid for the attainment of the foremost goal of life known as Purusharthas (namely Dharma, artha, kama, Moskha). It deals with religious practice, law, custom and politics, and stresses that the varna divisions are based on natural talents and on the ability to do certain types of jobs. About the author of Manusmriti there is debate amongst historians and believers. Though the Manusmriti as the word name suggests would have been written by sage Manu (the progenitor of mankind as per Hindu mythology) recent historians fail to trace the author and his existence. According to Bharat Ratna B.R. Ambedkar Manusmriti was written by a Rishi 'Brigu' during Shunga rule that is refuted by historians like Romila Thapar. However various historians date the Manusmriti to be written between 200 B.C. to 200 A.D. The first English translation of Manusmriti was done by Sir William Jones in the year 1794.

5.7.6 Bhagavad Gita:

The Bhagavad Gita holds much more importance in Hinduism as compared to Veda, Upanishad or any other text. The Bhagabhat Gita is the synthesis of the dialogue between Sri Krishna and Arjuna just before the Mahabharat war. It is a part of the great epic, Mahabharata that was written by the sage Vyasa. The Gita is tremendously influential and its significance is so great in Indian literature and philosophy that it stands out as scripture in itself. As Upanishads understood to be the essence of Vedas, similarly Bhagabat Gita is considered to be the essence of Upanishads. Saints, scholars and philosophers have paid the highest tributes to the Bhagavad Gita. The conversation between Sri Krishna and Arjuna at the Battle of Mahabharata while the armies of the Kauravas and Pandavas faced each other on the battlefield arose to guide Arjuna of his righteous duty. The conversation of Arjuna and Krishna in the form of questions and answers is the body of the text of the Gita.

Explained differently by seers, philosophers and intellects, the Bhagavad Gita consists of around 700 slokas (couplets). There are 18 chapters in total each chapter is called 'Yoga'. 'Yoga' means the union of individual consciousness with Ultimate consciousness. However, these 18 chapters are broadly classified into 3 different Yogas namely Karma Yoga (Union through righteous actions), Bhakti Yoga (Union by the help of devotion) & Jnana Yoga (Union through knowledge and intellect). The three Yogas consist of six chapters each as follows.

5.7.7 Great Epics/ Purans of Ancient India:

The kind of Puranas which have got a historical base is known as Ithihasas. These contain morality, ethics, righteousness and religion and thus are a guide to humanity. The twin lithiasis or great epics Ramayana and Mahabharata were written more or less at the same time. The Ramayana is more idealistic while Mahabharat is realistic by nature.

5.7.7.1 Ramayana:

The Ramayana is the first great composition of literature in writing. There are about 24000 verses composed in Sanskrit by the sage Valmiki in North India. However, there are so many regional versions of the Ramayana written in various periods explained as follows. The Ramayana apart from being a religious scripture depicts life led by the Aryas of Northern India. Rama the ideal son, king, brother, husband, warrior and even ideal enemy is the chief character of the epic. One of the unique features of the Ramayana is the practice of the doctrine of "One man for one woman", even being practised by the King. Sita is the epitome of chastity and is perhaps the highest paragon of feminine virtue. Other prominent lessons are the brotherhood of man like Bharata's

and Laxmana's devotion to Rama, Sugreeva & Hanuman's devotion and knowledge, Vibeeshana's embracing Rama despite their social differences.

Sr. No.	Name of the text & language	Writer/ Poet	Time
1.	Sri Ramacharitmanas/ Awadhi	Tulasidas	1576
2.	Kambaramayana/Tamil	Kamban	12 th Century
3.	Kritivasi Ramayana/ Bengali	Krittivas	14 th Century
4.	Saptakanda Ramayana/ Assamese	Madhava Kandali	14 th Century
5.	Ramayana/Telugu	Ranganatha	15 th Century
6.	Ramayana/Oriya	Balaram Das	16 th Century
7.	Torave Ramayana/Kannada	Narahari	16 th Century
8.	Adhyatma Ramayanam Kilippattu/Malayalam	Tuncattu Ezhuttaccan	16 th Century
9.	Ramayana/Gujrati	Premanand	17 th Century
10.	Ramayana /Marathi	Sridhara	18 th Century
11.	Ramayana/Maithili	Chanda Jha	18 th Century

Table 4: Regional Versions of Ramayana

5.7.7.2 Mahabharata:

Mahabharata means "Great India" was composed by Veda Vyas. The Mahabharata is believed to be fought during Dwapara Yuga (3rd age). As per mythology Lord Ganesha took the dictations down the verses the Vyasa's uttered with the condition that Vyasa would never stop dictation until the end. There are as many as 96,000 verses in the Mahabharat. It contains philosophy, political science, law religion; everything about Indian life.

The Mahabharata is the story of the Pandavas and Kauravas who were cousins. The preaching of Lord Krishna and his lofty teaching as contained in the Bhagavad Gita are also part of Mahabharata. A detailed and interesting description of the battle of the Mahabharata, which was the greatest battle fought in ancient India, takes up a large part of the book. The main theme of the Mahabharat is "Where there is Dharma there is Krishna, where there is Krishna there is victory".

The Mahabharata has also been interpreted to symbolise the eternal struggle in man between the few good qualities in man (5 Pandavas) and the many evil qualities (100 Kauravas). All these qualities are embodied in one human constitution and when the human being destroys all the 100 evil qualities the individual human being becomes Krishna's ARJUN.

5.7.7.3 Tirukkural:

The great literary masterpiece of the Tamil language Tirukkural was written by the sage Tiruballuvar. A weaver by caste, Tiruballuvar travelled across the country throughout their life teaching the ideals of life. It is believed to enlighten the sons of wealthy merchants he composed these verses. Composed in small verses of three lines each, Tirukkural is an analogical text in which idealistic forms of behaviour, conduct and ethics are spontaneously expressed in poetic language. Impressed by the seer beauty and powerful message of the text, scholars named it Tamil Veda.

5.7.7.4 Thirumurai:

For Tamil Saivates, the Tirumurai is the most important scripture and is regarded as Dravidian Vedas. The Tirumurais are twelve in number compiled by various sages at different times. The text adores Lord Shiva as the highest God in the Hindu Pantheon often at the expense of Vishnu and Brahma.

5.7.7.5 Puranas:

The Puranas were mainly compiled by sage Veda Vyasa who was the composer of the original Sanskrit Mahabharat. Puranas contain chronicles and legends and genealogies of kings and sometimes contain historical matter. They generally deal with ideal truth; however, there is myth, legend, history and prophecy in such Puranas. The history also takes into account Puranas while measuring the socio-economic life of the concerned period. The stories of the Puranas throw much light on the ancient history and geography of India. From this, we also get a glimpse of how the various sects within the Hindu society developed. The Puranas were composed originally for popularizing religious ideas among the common people. There are 18 main Puranas equally distributed for the glorification of Shiva, Vishnu and Brahma. These are as follows.

Glory of Brahma	Glory of Vishnu	Glory of Shiva
Brahma	Vishnu	Matsya
Brahmanda	Naradiya	Kurma
Brahma-vaivarta	Padma	Linga
Markandeya	Bhagavata	Vayu
Bhavishya	Garuda	Skanda
Vamana	Varaha	Agni

Table 5: Eighteen Prime Puranas of Hindusim

5.7.7.6 Bhagavatam:

Bhagavatam extols and glorifies Lord Vishnu as the highest God in the Hindu Pantheon, thus is regarded prime scripture of the Vaishnavites. These consist of chapters. The most important of these is the tenth can to where the life of Lord Krishna is elaborated. The Bhagavatam was compiled by Veda Vyasa and was given to the world by his son Suka who narrated it to king Parikshit (grandson of Arjuna), just before his death.

5.7.8 Agamas:

Traditional doctrine or system that commands faith is known as Agama in Sanskrit. These deal with the philosophy and spiritual knowledge behind the worship of a particular aspect of God and these also prescribe detailed courses of discipline for the worshipper. All Agamas describe knowledge (Jnan), concentration (yoga), esoteric ritual (kriya) and esoteric worship (charyai). The Vaishnava Agamas glorify Vishnu, the Shakti Agamas glorify the Female Deity; the 28 Saiva Agamas glorify Shiva and have given rise to an important school of philosophy known as Saiva Sidhanta.

5.7.9 Darshana Shastras (Philosophical texts):

Literary meant 'insight' or 'vision'. There are six popular schools of Hindu Philosophy. These act as a guideline for a spiritual seeker in his pursuit of true knowledge and dispelling ignorance and liberation from suffering. The six Darshanas (Sat-Darshana) and their respective authors are:

Sr. No.	School of Hindu Philosophy	Exponent
1.	Nyaya	Gautama
2.	Vaisheshtika	Kannad
3.	Sankhya	Kapila
4.	Yoga	Patanjali
5.	Purva Mimamsa	Jaimini
6.	Vedanta (or Uttara Mimamsa)	Vyasa

Table 6: School of Hindu Philosophy

- (i) **Nyaya & Vaisheshtika Philosophy:** The Nyaya and Vaisheshtika are similar in their doctrines. Common features of these philosophies are the Acceptance of God, the creation of the world through atoms and molecules.
- (ii) **Sankhya Philosophy:** Professed by the sage Kapila, the Sankhya is a theory of evolution. The theory argues that the universe consists of two eternal realities viz. the conscious (Purusha) & matter (Prakriti). The universal energy & matter Prakriti consists of three qualities (gunas) viz. Sattva, Rajas, & Tamas. Sankhya is atheistic

and does not believe in God, it emphasizes Prakriti is subject to bondage, not the Purusha which is eternally free.

- (iii) **Yoga Philosophy:** Propounded by the sage Patanjali, the Yoga philosophy emphasizes the discipline of the mind and its psychic powers. As per Patanjali, there are eight limbs of the Yoga (Astanga Yoga). They are restraint (Yama), observance (Niyama), posture (Asana), control of breath (Pranayama), withdrawal of the senses (Pratyahara), concentration (Dharana), meditation (Dhyana), and the super conscious state (Samadhi). A variance to Patanjali Yoga is Hatha Yoga which advocates measures of body control. However both these Yoga philosophies laid down the doctrine of liberation that is the separation of Purusha from Prakriti.
- (iv) **Purva Mimamsa:** Sage Jaimini taught the philosophy of the Purva Mimamsa as a system of Vedic interpretation. Jaimini observes it is futile to discuss the existence of God or the creation of the world, instead suggesting mankind investigate the nature of Dharma. As per him, righteousness is the foundation of Dharma. The bondage is a result of prohibited actions (Upakarma) and one enjoys for his virtuous deeds (Sukarma). One enjoys in heaven as a result of the virtuous deeds (Punya).
- (v) **Vedanta (or Uttara Mimamsa):** Propounded by the sage Vyasa the Vedanta or Uttara Mimamsa teaches that the individual is an embodiment of Prakriti (unconscious matter) and Purusha (Chaitya or conscious). The individual soul (jiva) has emerged from the Brahma thus a part of it. However, the Jiva under the illusion (Maya) does not realize the Brahma. The purpose of life should be to rise in consciousness of an individual's divine nature by various methods - work, devotion, concentration, contemplation, meditation and the highest wisdom.
- (vi) **Sri Aurobindo's Integral Yoga Philosophy:** Sri Aurobindo who lived in recent times (1872 - 1950) propounded a new philosophy called Integral Yoga. That accepts man as a transitional being. There is an ascending evolution in nature, which goes from nature to the plant from plant to the animal from the animal to the man. Because man is for the moment the last rung at the summit of the ascending evolution, however in his physical nature he is yet almost wholly an animal thinking & speaking animal but still an animal in his material habits & instincts.

Undoubtedly nature cannot be satisfied with such an imperfect result. It endeavours to bring out the being who will remain a man what man is to the animal a being who will remain a man in its external form and yet whose consciousness will rise far above the mental and its slavery to ignorance.

Man is only a transitional being living in a mental consciousness but with the possibility of acquiring a new consciousness, the truth consciousness and capable of living a life perfectly harmonious, good and peaceful. The seer Sri Aurovindo wrote his philosophy in a book called "Savitri" and established his ashram with his spiritual collaborator Mirra Alfassa (The Mother).

5.8 Summary:

The ancient scriptures teach the readers and followers about the higher realities and openness to the truth as there are contradictory theories but concrete in them. The scriptures also lay down the individual and social code of conduct for a peaceful co-existence and yet meaningful life.

The Scriptures profoundly influence the life of the people in India and keep religious ideas alive in society. Hinduism can be called as earliest surviving religion in the world and (may be because) it has assimilated (and thus strengthened) many thoughts and people from various parts of the world. The characters in our Epic and Puranas may appear too fantastic to be true but they plant ideology and wisdom in our minds and a target for us to aspire.

5.9 Review Questions:

- Narrate the mythology behind the creation of Vedas and their Compilation.
- Discuss the four Vedas and their contents.
- Write a brief note on the great epic of India.
- Elucidate upon the various schools of philosophy and their teachers.
- Give a brief account of Vedic society.
- Evaluate instances of how Vedic tradition is alive in present Indian society.

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Unit-6

Preaching of Srimad Bhagavad Gita

Structure:

6.1 Introduction

6.2 Objectives

6.3 What is Srimad Bhagavad Gita?

6.4 Major Themes of Yoga

6.4.1 Karma Yoga

6.4.2 Bhakti Yoga

6.4.3 Jnana Yaga

6.4.4 Eighteen Yogas

6.5 Preaching of the Srimad Bhagavad Gita

6.6 Influence

6.7 Commentaries and Translations

6.8 Srimad Bhagavad Gita and Management

6.9 Management Guidelines from the Bhagavad Gita

6.10 Summary

6.11 Review Questions

6.12 Reference

6.1 Introduction:

The Bhagavad Gita also referred to as Gita, is a 700-verse Hindu scripture that is part of the ancient Sanskrit epic Mahabharata. The Srimad Bhagavad Gita holds much more importance in Hinduism as compared to Veda, Upanishad or any other text. Scholars roughly date the Bhagavad Gita to the period between 200 BCE and 200 CE, the Gita having been influenced by the soteriologies of Buddhism, Jainism, Samkhya and Yoga.

The context of the Gita is a conversation between Krishna and the Pandava prince Arjuna taking place in the middle of the battlefield before the start of the Kurukshetra War with armies on both sides ready to battle. Responding to Arjuna's confusion and moral dilemma about fighting his cousins who command a tyranny imposed on a disputed empire, Lord Krishna explains to Arjuna his duties as a warrior and prince and elaborates on yoga, Samkhya, reincarnation, moksha, karma yoga and jnana yoga among other topics.

It is a part of the great epic, Mahabharata that was written by the sage Vyasa. The Gita is tremendously influential and its significance is so great in Indian literature and philosophy that it stands out as scripture in itself. As Upanishads understood to be the essence of Vedas, similarly Bhagabat Gita is considered to be the essence of Upanishads. Saints, scholars and philosophers have paid the highest tributes to the Bhagavad Gita. In this unit, we discuss the preaching and importance of Srimad Bhagavad Gita.

6.2 Objectives:

After studying the unit you will be able to:

- Understand the essence of the Srimad Bhagavad Gita.
- Understand the preaching of the Srimad Bhagavad Gita.
- Understand the basic principles of Srimad Bhagavad Gita.

6.3 What is Srimad Bhagavad Gita?

‘The Bhagavad Gita’ literally means Song of the Lord. It is the essence of Indian Scriptures like the Vedas, the Upanishads and the Puranas. The Gita teaches various paths to gain Self-knowledge or inner peace. It is a complete guide to practical life and provides “All that is needed to raise the consciousness of man to the highest possible level.”

Lord Krishna (embodiment of wisdom) preached The Gita to Arjuna (embodiment of skill) to motivate him to perform his duty when he faced an ethical dilemma whether or not to kill his relatives and friends on the battlefield of Kurukshetra. There are 700

verses (slokas) in eighteen Chapters in The Bhagavad Gita which can address the spiritual, mental, intellectual, and health problems of mankind.

Arjuna before The Gita's message	Lord Krishna's message	Arjuna after The Gita's message
<ul style="list-style-type: none"> • Depressed • Fear of Sin • Doubting mind • Forgetting his Core duty • 'I think. • Attached to family, friends and world • Not peaceful 	<ol style="list-style-type: none"> 1. Karma Yoga 2. Jnana yoga 3. Bhakti Yoga 4. Raja Yoga 5. Mind's Nature 6. Things one should Offer to Him 7. Universal form of the Supreme Being 8. Diva-Asura Gunas 9. Benefits of Surrender 	<ul style="list-style-type: none"> • No more depressed • Acting on Lord's words, and do • not carry sin • Stable minded • Duty-bound • 'I will do what Lord says' • Peaceful

Table: Lord Krishna's Message - Transformation of Arjuna

The conversation between Sri Krishna and Arjuna at the Battle of Mahabharata while the armies of the Kauravas and Pandavas faced each other on the battlefield arose to guide Arjuna of his righteous duty. The conversation of Arjuna and Krishna in the form of questions and answers is the body of the text of the Gita.

Explained differently by seers, philosophers and intellects, the Bhagavad Gita consists of around 700 slokas (couplets). There are 18 chapters in total each chapter is called 'Yoga'. 'Yoga' means the union of individual consciousness with Ultimate consciousness. However, these 18 chapters are broadly classified into 3 different Yogas namely Karma Yoga (Union through righteous actions), Bhakti Yoga (Union by the help of devotion) & Jnana Yoga (Union through knowledge and intellect). The three Yogas consist of six chapters each as follows.

Sr. No.	Name of the chapters	Broad Classification of Yoga
1.	Vishada yoga	Karma Yoga
2.	Sankhya	
3.	Karma	
4.	Jnana	
5.	Karma Vairagya	
6.	Abhyasa	
7.	Jnana-Vijnana	

8.	Akshara – Parambrahama	Bhakti Yoga
9.	Raja vidya- Raja Guhya	
10.	Vibhuti	
11.	Viswarupa Darshana	
12.	Bhakti	
13.	Ksherta – Kshertajna vibhaga	Jnana Yoga
14.	Guna traya vibhaga	
15.	Purushottama	
16.	Daivasura Sampad Vibhaga	
17.	Shraddhatraya Vibhaga	
18.	Moksha	

Table: Srimad Bhagabat Gita Chapters

The Gita consists of eighteen chapters in total:

- 1. Arjuna-Visada Yoga:** (contains 47 verses) Arjuna requests Krishna to move his chariot between the two armies. When Arjuna sees his relatives on the opposing army side of the Kurus, he loses morale and decides not to fight.
- 2. Sankhya Yoga:** (contains 72 verses) After asking Krishna for help, Arjuna is instructed that only the body may be killed, as he was worried if it would become a sin to kill people (including his gurus and relatives), while the eternal self is immortal. Krishna appeals to Arjuna that, as a warrior, he must uphold the path of dharma through warfare. Krishna told Arjuna the three principles dharma, Atman and the Sharira (body).
- 3. Karma Yoga:** (contains 43 verses) Arjuna asks why he should engage in fighting if knowledge is more important than action. Krishna stresses to Arjuna that performing his duties for the greater good, but without attachment to results, is the appropriate course of action.
- 4. Jnana-Karma-Sanyasa Yoga:** (contains 42 verses) Krishna reveals that he has lived through many births, always teaching Yoga for the protection of the pious and the destruction of the impious and stresses the importance of accepting a guru.
- 5. Karma-Sanyasa Yoga:** (contains 29 verses) Arjuna asks Krishna if it is better to forgo action or to act ("renunciation or discipline of action"). Krishna answers that both ways may be beneficent, but that acting in Karma Yoga is superior.
- 6. Dhyan Yoga or Atmasanyam Yoga:** (contains 46 verses) Krishna describes the correct posture for meditation and the process of how to achieve Samadhi.
- 7. Jnana-Vijnana Yoga:** (contains 30 verses) Krishna teaches the path of knowledge (Jnana Yoga).

8. **Aksara-Brahma Yoga:** (contains 28 verses) Krishna defines the terms brahman, adhyatma, karma, atman, adhibhuta and adhidaiva and explains how one can remember him at the time of death and attain his supreme abode.
9. **Raja-Vidya-Raja-Guhya Yoga:** (contains 34 verses) Krishna explains panentheism, "all beings are in me" as a way of remembering him in all circumstances.
10. **Vibhuti-Vistara-Yoga:** (contains 42 verses) Krishna describes how he is the ultimate source of all material and spiritual worlds. Arjuna accepts Krishna as the Supreme Being, quoting great sages who have also done so.
11. **Visvarupa-Darsana Yoga:** (contains 55 verses) On Arjuna's request, Krishna displays his "universal form" (Visvarupa), a theophany of a being facing every way and emitting the radiance of a thousand suns, containing all other beings and material in existence.
12. **Bhakti Yoga:** (contains 20 verses) in this chapter Krishna extols the glory of devotion to God. Krishna describes the process of devotional service (Bhakti Yoga). He also explains different forms of spiritual disciplines.
13. **Ksetra-Ksetrajna Vibhaga Yoga:** (contains 34 verses) in this chapter Krishna describes the (human) body as Kshetra, and tells one who knows this fact is a Ksetrajna. Krishna describes nature (prakrti), the enjoyer (purusha) and consciousness.
14. **Gunatraya-Vibhaga Yoga:** (contains 27 verses) Krishna explains the three modes (gunas) of material nature.
15. **Purusottama Yoga:** (contains 20 verses) Krishna describes a symbolic tree (representing material existence), its roots in the heavens and its foliage on earth. Krishna explains that this tree should be felled with the "axe of detachment", after which one can go beyond to his supreme abode.
16. **Daivasura-Sampad-Vibhaga Yoga:** (contains 24 verses) Krishna tells of the human traits of the divine and the demonic natures. He counsels that to attain the supreme destination one must give up lust, anger and greed, discern between right and wrong action by discernment through Buddhi and evidence from scripture and thus act correctly.
17. **Sraddhatraya-Vibhaga Yoga:** (contains 28 verses) Krishna tells of three divisions of faith and the thoughts, deeds and even eating habits corresponding to the three gunas.
18. **Moksha-Sanyasa Yoga:** (contains 78 verses) In conclusion, Krishna asks Arjuna to abandon all forms of dharma and simply surrender unto him. He describes this as the ultimate perfection of life.

6.4 Major Themes of Yoga:

The influential commentator Madhusudana Sarasvati (b. circa 1490) divided Gita's eighteen chapters into three sections, each of six chapters. According to his method of division, the first six chapters deal with Karma yoga, which is the means to the final

goal, and the last six deal with the goal itself, which he says is Knowledge (Jnana). The middle six deal with bhakti. Swami Gambhirananda characterizes Madhusudana Sarasvati's system as a successive approach in which Karma yoga leads to Bhakti yoga, which in turn leads to Jnana yoga.

6.4.1 Karma Yoga:

Karma Yoga is essentially acting or doing one's duties in life as per his/her dharma, or duty, without attachment to results – a sort of constant sacrifice of action to the Supreme. It is the action done without thought of gain. In a more modern interpretation, it can be viewed as duty-bound deeds are done without letting the nature of the result affect one's actions. Krishna advocates Nishkam Karma (Selfless Action) as the ideal path to realize the Truth. The very important theme of Karma Yoga is not focused on renouncing the work, but again and again, Krishna focuses on what should be the purpose of the activity. Krishna mentions in the following verses that actions must be performed to please the Supreme otherwise these actions become the cause of material bondage and cause repetition of birth and death in this material world. These concepts are described in the following verses:

"Work done as a sacrifice for Vishnu has to be performed; otherwise work causes bondage in this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way, you will always remain free from bondage."

"To action alone hast thou a right and never at all to its fruits; let not the fruits of action be thy motive; neither let there be in thee any attachment to inaction"(2.47)

"Fixed in yoga, do thy work, O Winner of wealth (Arjuna); abandoning attachment, with an even mind in success and failure, for evenness of mind is called yoga"(2.48)

"With the body, with the mind, with the intellect, even merely with the senses, the Yogis act self-purification, having abandoned attachment. He who is disciplined in Yoga, having abandoned the fruit of action, attains steady peace..."

To achieve true liberation, it is important to control all mental desires and tendencies to enjoy sense pleasures. The following verses illustrate this:

"When a man dwells in his mind on the object of sense, attachment to them is produced. From attachment springs desire and desire comes anger."(2.62)

"From anger arises bewilderment, from bewilderment loss of memory; and from loss of memory, the destruction of intelligence and from the destruction of intelligence he perishes"(2.63)

6.4.2 Bhakti Yoga:

According to Catherine Cornille, Associate Professor of Theology at Boston College, "The text [of the Gita] offers a survey of the different possible disciplines for attaining liberation through knowledge (jnana), action (karma) and loving devotion to God (bhakti), focusing on the latter as both the easiest and the highest path to salvation."

In the introduction to Chapter Seven of the Gita, bhakti is summed up as a mode of worship that consists of unceasing and loving remembrance of God. As scholar M. R. Sampatkumaran explains in his overview of Ramanuja's commentary on the Gita, "The point is that mere knowledge of the scriptures cannot lead to final release. Devotion, meditation and worship are essential." As Krishna says in the Bhagavad Gita:

- "And of all yogins, he whom full of faith worships Me, with his inner self abiding in Me, him, I hold to be the most attuned (to me in Yoga)." (6.47)
- "After attaining Me, the great souls do not incur rebirth in this miserable transitory world, because they have attained the highest perfection. (8.15)"
- "...those who, renouncing all actions in me, and regarding me as the Supreme, worships me... For those whose thoughts have entered into Me, I am soon the deliverer from the ocean of death and transmigration, Arjuna. Keep your mind on me alone, your intellect on Me. Thus you shall dwell in Me hereafter. (12.6)"
- "And he who serves me with the yoga of unswerving devotion, transcending these qualities [binary opposites, like good and evil, pain and pleasure] is ready for liberation in Brahman." (14.26)
- "Fix your mind on me, be devoted to me, offer service to me, bow down to me, and you shall certainly reach Me. I promise you because you are my very dear friend."
- "Setting aside all meritorious deeds (Dharma), just surrender completely to my will (with firm faith and loving contemplation). I shall liberate you from all sins. Do not fear." (18.66)

6.4.3 Jnana Yoga:

Jnana Yoga is a process of learning to discriminate between what is real and what is not, what is eternal and what is not. When a sensible man ceases to see different identities due to different material bodies and he sees how beings are expanded everywhere, he attains to the Brahman conception. – 13.31

Those who see with eyes of knowledge the difference between the body and the knower of the body, and can also understand the process of liberation from bondage in material nature, attain the supreme goal.

– 13.35

6.4.4 Eighteen Yogas:

In Sanskrit editions of the Gita, the Sanskrit text includes a traditional chapter title naming each chapter as a particular form of yoga. These chapter titles do not appear in the Sanskrit text of the Mahabharata. Since there are eighteen chapters, there are therefore eighteen yogas mentioned, as explained in this quotation from Swami Chidbhavananda:

All the eighteen chapters in the Gita are designated, each as a type of yoga. The function of yoga is to train the body and the mind. The first chapter in the Gita is designated as the system of yoga. It is called Arjuna Vishada Yogam – Yoga of Arjuna's Dejection. In Sanskrit editions, these eighteen chapter titles all use the word yoga, but in English translations, the word yoga may not appear. For example, the Sanskrit title of Chapter 1 as given in Swami Sivananda's bilingual edition is arjunaviṣādayogaḥ which he translates as "The Yoga of the Despondency of Arjuna". Swami Tapasyananda's bilingual edition gives the same Sanskrit title, but translates it as "Arjuna's Spiritual Conversion through Sorrow". The English-only translation by Radhakrishnan gives no Sanskrit, but the chapter title is translated as "The Hesitation and Despondency of Arjuna". Other English translations, such as that by Zaehner, omit these chapter titles entirely. Swami Sivananda's commentary says that the eighteen chapters have a progressive order to their teachings, by which Krishna "pushed Arjuna up the ladder of Yoga from one rung to another." As Winthrop Sargeant explains, "In the model presented by the Bhagavad Gītā, every aspect of life is a way of salvation."

6.5 Preaching of the Srimad Bhagavad Gita:

Adi Shankaracharya, Sri Ramanujacharya, Sri Madhvacharya, Lokamanya Tilak, Maharshi Mahesh Yogi, Srila Prabhupada and many eminent scholars wrote commentaries on The Gita. Mahatma Gandhi, Albert Einstein, Sri Ramakrishna, Swami Vivekananda, Emerson, Aldous Huxley, Carl Jung, Sri Aurobindo, Henry David Thoreau, Jawahar Lal Nehru etc., have derived inspiration from The Gita. Advaita Vedanta uses the Bhagavad Gita in conjunction with the Upanishads and Brahma Sutras to arrive at its message.

Some commentators have attempted to resolve the apparent conflict between the proscription of violence and ahimsa by allegorical readings. Gandhi, for example, took the position that the text is not concerned with actual warfare so much as with the "battle that goes on within each heart". Such allegorical or metaphorical readings are derived from the Theosophical interpretations of Subba Row, William Q. Judge and Annie Besant. Stephen Mitchell has attempted to refute such allegorical readings.

Sarvepalli Radhakrishnan writes that verse 11.55 is "the essence of bhakti" and the "substance of the whole teaching of the Gita":

"He who does work for Me, he who looks upon Me as his goal, he who worships Me, free from attachment, who is free from enmity to all creatures, he goes to Me, O Pandava"

Ramakrishna said that the essential message of the Gita can be obtained by repeating the word several times, "'Gita, Gita, Gita', you begin, but then find yourself saying 'ta-Gi, ta-Gi, ta-Gi'. Tagi means one who has renounced everything for God."

According to Swami Vivekananda, "If one reads this one Shloka – one gets all the merits of reading the entire Gita; for in this one Shloka lies imbedded the whole Message of the Gita. Swami Chinmayananda writes, "Here in the Bhagavad Gita, we find a practical handbook of instruction on how best we can re-organise our inner ways of thinking, feeling and acting in our everyday life and draw from ourselves a larger gush of productivity to enrich the life around us, and to emblazon the subjective life within us."

Mohandas Karamchand Gandhi writes, "The object of the Gita appears to me to be that of showing the most excellent way to attain self-realization" and this can be achieved by selfless action, "By desireless action; by renouncing fruits of action; by dedicating all activities to God, i.e., by surrendering oneself to Him body and soul." Gandhi called Gita, The Gospel of Selfless Action.

Eknath Easwaran writes that Gita's subject is "the war within, the struggle for self-mastery that every human being must wage if he or she is to emerge from life victorious", and "The language of battle is often found in the scriptures, for it conveys the strenuous, long, drawn-out campaign we must wage to free ourselves from the tyranny of the ego, the cause of all our suffering and sorrow".

6.6 Influence:

It has been highly praised not only by prominent Indians such as Mohandas Karamchand Gandhi but also by Aldous Huxley, Henry David Thoreau, Albert Einstein, J. Robert Oppenheimer, Ralph Waldo Emerson, Carl Jung, and Herman Hesse.

The Bhagavad Gita's emphasis on selfless service was a prime source of inspiration for Mahatma Gandhi. Mahatma Gandhi told, "When doubts haunt me when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to Bhagavad-Gita and find a verse to comfort me, and I immediately begin to smile

amid overwhelming sorrow. Those who meditate on the Gita will derive fresh joy and new meanings from it every day."

Albert Einstein told- "When I read the Bhagavad-Gita and reflect about how God created this universe everything else seems so superfluous."

Jawaharlal Nehru, the first Prime Minister of independent India commented on Gita, "The Bhagavad-Gita deals essentially with the spiritual foundation of human existence. It is a call of action to meet the obligations and duties of life, yet keeping in view the spiritual nature and grander purpose of the universe."

J. Robert Oppenheimer, the American physicist and director of the Manhattan Project, learned Sanskrit in 1933 and read the Bhagavad Gita in the original, citing it later as one of the most influential books to shape his philosophy of life. Upon witnessing the world's first nuclear test in 1945, he later said he had thought of the quotation "Now I have become Death, the destroyer of worlds", verse 32 from Chapter 11 of the Bhagavad Gita. A 2006 report suggests that the Gita is replacing the influence of The Art of War (ascendant in the 1980s and '90s) in the Western business community.

6.7 Commentaries and Translations:

Classical Commentaries:

Traditionally the commentators belong to spiritual traditions or schools (sampradaya) and Guru Lineages (parampara), which claim to preserve teaching stemming either directly from Krishna himself or other sources, each claiming to be faithful to the original message. In the words of Mysore Hiriyanna, "The Gita is one of the hardest books to interpret, which accounts for the numerous commentaries on it - each differing from the rest in an essential point or the other."

Different translators and commentators have widely differing views on what multi-layered Sanskrit words and passages signify, and their presentation in English depending on the sampradaya they are affiliated to. The oldest and most influential medieval commentary was that of the founder of the Vedanta school of extreme 'non-dualism', Shankara (788–820 A. D.), also known as Shankaracharya (Sanskrit: Śaṅkarācārya). Shankara's commentary was based on a recension of the Gita containing 700 verses, and that recension has been widely adopted by others. Ramanujacharya's commentary chiefly seeks to show that the discipline of devotion to God (Bhakti yoga) is the way of salvation. The commentary by Madhva, whose dates are given either as (b. 1199 – d. 1276) or as (b. 1238 – d. 1317), also known as Madhvacharya (Sanskrit: Madhvācārya), exemplifies thinking of the "dualist" school. Madhva's school of dualism asserts that there is, in a quotation provided by Winthrop Sargeant, "an eternal and complete distinction between the Supreme, the many souls, and matter and its

divisions." Madhva is also considered to be one of the great commentators reflecting the viewpoint of the Vedanta school. Madhva has written two commentaries on Bhagavad Gita: Bhashya and Tatparya. They have been explained further by many ancient pontiffs of Dvaita School like Padmanabha Tirtha, Jayatirtha and Raghavendra Tirtha. In the Shaiva tradition, the renowned philosopher Abhinavagupta (10–11th century CE) has written a commentary on a slightly variant recension called Gitārtha-Samgraha.

Other classical commentators include Nimbarka (1162 CE), Vidyadhiraja Tirtha, Vallabha(1479 CE), Madhusudana Saraswati, Raghavendra Tirtha, Vanamali Mishra, Chaitanya Mahaprabhu (1486 CE), while Dnyaneshwar (1275–1296 CE) translated and commented on the Gita in Marathi, in his book Dnyaneshwari.

Modern Commentaries:

Swami Chinmayananda Wrote a highly acclaimed commentary in which the Gita is presented as a universe text of spiritual guidance for humanity. Written for a modern intellectual, He gives an in-depth view of the Gita in the light of science and rationality without ignoring the original intent of the text and the traditional commentaries of the great Vedantin Adi Shankaracharya. In his effortlessly polished English, Swami Chinmayananda brings the message of Gita alive to the modern reader.

Paramhansa Yogananda wrote a two-volume translation of and commentary on the Bhagavad Gita named - "God Talks with Arjuna: Bhagavad Gita", offering a comprehensive examination of the science and philosophy of yoga. He outlines Gita's balanced path of meditation and right activity and shows how we can create a life of spiritual integrity and joy. "Wherever one is on the way back to God, the Gita will shed its light on that segment of the journey... It is at once a profound scripture on the science of yoga, union with God, and a textbook for everyday living." - Paramahansa Yogananda The book offers a translation and commentary of wide scope and vision. Exploring the psychological, spiritual and metaphysical depths of the Bhagavad Gita- from the subtle springs of human action to the grand design of the cosmic order.

Independence Movement:

In modern times, notable commentaries were written by Bal Gangadhar Tilak and Mahatma Gandhi, who used the text to help inspire the Indian independence movement. Tilak wrote his commentary while in jail during the period 1910–1911 serving a six-year sentence imposed by the British colonial government in India for sedition. While noting that the Gita teaches possible paths to liberation, his commentary places most emphasis on Karma yoga. No book was more central to

Gandhi's life and thought than the Bhagavadgita, which he referred to as his "spiritual dictionary". During his stay in Yeravda jail in 1929,

Gandhi wrote a commentary on the Bhagavad Gita in Gujarati. The Gujarati manuscript was translated into English by Mahadev Desai, who provided an additional introduction and commentary. It was published with a foreword by Gandhi in 1946. Mahatma Gandhi expressed his love for the Gita in these words: "I find solace in the Bhagavadgītā that I miss even in the Sermon on the Mount. When disappointment stares me in the face and all alone I see not one ray of light, I go back to the Bhagavad Gita. I find a verse here and a verse there and I immediately begin to smile amid overwhelming tragedies – and my life has been full of external tragedies – and if they have left no visible, no indelible scar on me, I owe it all to the teaching of Bhagavad Gita.

Hindu Revivalism and Neo-Hindu Movements:

Other notable modern commentators include Sri Aurobindo, Sarvepalli Radhakrishnan, Swami Vivekananda, and Swami Chinmayananda who took a syncretistic approach to the text.

Swami Vivekananda, the follower of Sri Ramakrishna, was known for his commentaries on the four Yogas – Bhakti, Jnana, Karma and Raja Yoga. He drew from his knowledge of the Gita to expound on these Yogas. Swami Sivananda advises the aspiring Yogi to read verses from the Bhagavad Gita every day. Swami Chinmayananda viewed the Gita as a universal Scripture to turn a person from a state of agitation and confusion to a state of complete vision, inner contentment and dynamic action. Paramahansa Yogananda, the writer of the famous Autobiography of a Yogi, viewed the Bhagavad Gita as one of the world's most divine scriptures. A.C. Bhaktivedanta Swami Prabhupada, the founder of the International Society for Krishna Consciousness, wrote Bhagavad-Gītā As It Is, a commentary on the Gita from one of many perspectives of Gaudiya Vaishnavism.

6.8 Srimad Bhagwat Gita and Management:

The transformation of Arjuna from a self-centred, restless person to a conscious, peaceful person is a case of Leadership Transformation. The Bhagavad Gita contains universal principles that may be applied to many life situations. There is also a need to develop an acceptable management model for both Eastern and Western countries. India's one of the greatest contributions to the world is Holy Gita. Arjuna got mentally depressed when he saw his relatives with whom he has to fight. The Bhagavad Gita is preached on the battle field Kurukshetra by Lord Krishna to Arjuna as a counselling to do his duty. It has got all the management tactics to achieve mental equilibrium.

Management has become a part and parcel of everyday life, be it at home, office, factory, Government, or in any other organization where a group of human beings assemble for a common purpose, management principles come into play through their various facets like management of time, resources, personnel, materials, machinery, finance, planning, priorities, policies and practice.

Management is a systematic way of doing all activities in any field of human effort. It is about keeping oneself engaged in an interactive relationships with other human beings in the course of performing one's duty. Its task is to make people capable of joint performance, to make their weaknesses irrelevant - so says the Management Guru.

It strikes harmony in working -equilibrium in thoughts and actions, goals and achievements, plans and performance, products and markets. It resolves situations of scarcities be they in the physical, technical or human fields through maximum utilization with the minimum available processes to achieve the goal. The lack of management will cause disorder, confusion, wastage, delay, destruction and even depression. Managing men, money and material in the best possible way according to circumstances and environment is the most essential factor for successful management. Managing men is supposed to have the best tactics. Man is the first syllable in management which speaks volumes on the role and significance of man in a scheme of management practices. From the pre-historic days of aborigines to the present day of robots and computers the ideas of managing available resources have been in existence in some form or other. When the world has become a big global village now, management practices have become more complex and what was once considered a golden rule is now thought to be an anachronism.

6.9 Management Guidelines from the Bhagavad Gita:

There is an important distinction between effectiveness and efficiency in managing.

- Effectiveness is doing the right things and
- Efficiency is doing things right.

The general principles of effective management can be applied in every field the differences being mainly in the application than in principles. Again, effective management is not limited in its application only to business or industrial enterprises but to all organisations where the aim is to reach a given goal through a Chief Executive or a Manager with the help of a group of workers. Management is a process in search of excellence to align people and get them committed to work for a common goal to the maximum social benefit.

Global leaders, managers and professionals always need new concepts, acceptable creative models and reliable instruments for self-development, organizational empowerment and national prosperity. The holy book Gita plays a vital role in this regard. The modern management concepts like vision, leadership, motivation, excellence in work, achieving goals, the meaning of work, attitude towards work, nature of the individual, decision making, planning etc., are all discussed in the Bhagavad Gita with sharp insight and finest analysis to drive through our confused grey matter making it highly eligible to become a part of the modern management syllabus. It may be noted that while Western design on management deals with the problems at superficial, material, external and peripheral levels, the ideas contained in the Bhagavad Gita tackle the issues from the grassroots level of human thinking because once the basic thinking of man is improved it will automatically enhance the quality of his actions and their results.

6.10 Bhagavad Gita and Managerial Effectiveness:

Now let us re-examine some of the modern management concepts in the light of the Bhagavad Gita which is a primer of management by values.

- The utilisation of Available Resources
- Attitude towards Work
- Work Commitment
- Work Results
- Manager's Mental Health

6.11 Summary:

The Srimad Bhagavad Gita, the greatest devotional book of Hinduism, has long been recognized as one of the world's spiritual classics and a guide to all on the path of Truth. It is sometimes known as the Song of the Lord or the Gospel of the Lord Shri Krishna. Lord Krishna (embodiment of wisdom) preached The Gita to Arjuna (embodiment of skill) to motivate him to perform his duty when he faced an ethical dilemma whether or not to kill his relatives and friends on the battlefield of Kurukshetra. There are 700 verses (slokas) in eighteen Chapters in The Bhagavad Gita that can address the spiritual, mental, intellectual, and health problems of mankind.

6.12 Review Questions:

1. Write a brief note on the holy book Srimad Bhagavad Gita.
2. Discuss the major themes of yoga.
3. Discuss the main preaching of the Srimad Bhagavad Gita

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Unit-7

The Glorious Institution of Hinduism

Structure:

7.1 Introduction

7.2 Objectives

7.3 Hinduism: The Theological and Metaphysical Basis

7.3.1 Brahman and Atman

7.3.2 Dharma

7.3.3 Karma

7.3.4 Moksha

7.4 Basic Cults and Deities in Hinduism

7.5 Hindu Social Institutions

7.5.1 Caste

7.5.2 Marriage

7.5.3 Family

7.5.4 Inheritance

7.6 Hinduism in the Historical Settings

7.6.1 Bhakti

7.6.2 Encounter with Islam

7.6.3 Encounter with the West

7.7 Summary

7.8 Glossary

7.9 Answer to Check Your Progress

7.10 Reference/Bibliography

7.11 Suggested Readings

7.12 Terminal Questions

7.1 Introduction:

This unit begins with a discussion on the theological and the metaphysical basis of Hinduism. It is recognized that it is very difficult to define Hinduism. However, there are a set of central belief systems of Hinduism. The belief systems are centred around the notion of *Brahman, Atman, Karma, Dharma, Artha, Moksha* and the ideas of purity and pollution. At the outset, we discuss these belief systems. There are numerous cults and deities in Hinduism. We discuss some of the basic cults and deities in Hinduism in this unit. The Hindu way of life is reflected through the social institutions of this religion. We also discuss here the social institutions of marriage, family and inheritance in Hinduism at length. Hinduism is the oldest of all great religions in the world. In its historical setting, there have been various movements' in Hinduism and it has also encountered various exogenous (external) and endogenous.

In this unit, we also discuss the Bhakti movement in Hinduism and the encounter of Hinduism with Islam and the West. In the last section of this unit, we discuss the contemporary facets of Hinduism. Here we cover the aspects related to the efforts made towards the internationalization of Hinduism, the emergence of individualized cults in Hinduism and the politicization of Hinduism.

7.2 Objectives:

In this unit, we shall deal with Hinduism in the context of religious pluralism in India. After reading this unit you will be able to:

- Explain the theological and metaphysical basis of Hinduism,
- Explain the basic cults and deities of Hinduism,
- Explain the Hindu social institutions and the emerging facets of Hinduism in the contemporary period.

7.3 Hinduism: The Theological and Metaphysical Basis:

Hinduism is followed by a vast majority of the Indian population (more than 80%). However, Hinduism is not confined to India only. The followers of Hinduism, the Hindus, spread over to Bangladesh, Pakistan, Sri Lanka, Nepal, Bhutan, Burma, Indonesia, East and South Africa, the Caribbean Islands, Guyana, Fiji, U.K., U.S.A. and Canada and in many other countries of the globe to a lesser extent. Hinduism is an embodiment of a vast body of literature. M.N. Srinivas and A.M. Shah (1972) point out that the doctrines of Hinduism are not embodied in one sacred book, nor does Hinduism have a single historical founder, there is a vast body of sacred literature in Hinduism. These are the Vedas, Brahmanas, Upanisads, Dharmasastras, Puranas, Itihasas, Darsanas, Aganas, Mahabharata, etc. There is, not one, but innumerable gods, and it is not essential to believe in the essence of god to be a Hindu. This facet of

Hinduism keeps it tolerant and open to dissent from within or without. Hence there are diverse interactions between the theological or metaphysical and the local levels of Hinduism in practice. We should recognize that it is very difficult to define Hinduism. Hinduism unites diverse elements of beliefs and practices into a continuous whole. It covers the whole of life. It has religious, social, economic, literary and artistic aspects. Hinduism, thus, resists a precise definition, but a standard code of characteristics that most Hindus share can be identified (The New Encyclopaedia of Britannica, 1985: 935). Hinduism is the oldest of all great religions in the world. In the process of social evolution and change, various sects have developed in Hinduism. Each of the sects has distinctive sets of kinds of literature, Gods and Goddesses. However, fundamental to all Hindu sects is a set of eternal belief systems centred on the Hindu concepts of Brahman (universal soul) and Atman (individual soul), Dharma, Kama, Artha, Moksha and the ideas of purity and pollution. Let us discuss these concepts putting them in a broad societal context of Hinduism.

7.3.1 Brahman and Atman:

Hindus believe in an eternal, infinite and all-embracing ultimate force called Brahman. The Brahman is present in all forms of life. The relationship between the Brahman (the universal soul) and Atman (the individual soul) has been the main concern in Hinduism. However, there are diverse views on this relationship. One view is that there is no existence of God and the Brahman is absolute and attributes less. However, most other views recognize the existence of God; and consider the issue of his relations with Brahman on the one hand, and the Atman on the other. "The Atman, considered being indestructible and passes through an endless migration of incarnations -human, animal or superhuman, is influenced by the net balance of good and bad deeds in previous births. The goodness or badness is defined by reference to Dharma (Srinivas and Shah 1972: 359). Hence let us know the meanings of Dharma and Karma.

7.3.2 Dharma:

Dharma has plural meanings. It "includes cosmological, ethical, social and legal principles that provide the basis for the notion of an ordered universe. In the social context, it stands for the imperative or righteousness in the definition of the good life. More specifically, dharma refers to the rules of social intercourse laid down traditionally for every category of the actor (or moral agent) in terms of social status (Varna), the stage of life (ashrams) and the qualities of inborn nature (guna). (We shall discuss the relationships between these three in the following sub-sections). Put simply, for every person there is a mode of conduct that is most appropriate: it is his or her dharma, which may be translated as 'vocation'. Indeed the foundation of the good life is laid down by Dharma. Thus Dharma consists of the "rational pursuit of economic and political goals (Artha) as well as pleasure (Karma)". The goals of life

(purushartha) also incorporate the goals of moksha or "freedom through transcendence from the cycle of birth, death and rebirth. Dharma, inclusive of artha and kama, is a grand design of life, and moksha is the alternative (*Madan, 1989: 118 - 119*).

a) Purusartha: There has been a constant quest towards achieving a fruitful life in Hinduism. A pursuit of certain goals has been considered inhabitable, for the achievement of such life. The integrated life of a Hindu involves the pursuit of four goals: Dharma, Artha, (material pursuits), Karma (love desire) and Moksha (salvation). The pursuit of these four-fold goals is known as purusartha. These goals are to be pursued in a righteous way - the arena where the cycle of birth and rebirth continues to operate until one attains salvation. Hinduism is a holistic way of living and thinking. The full validity of Hindu life lies in the integration of the above four goals. This process puts every moment of the life of a Hindu under self-examination and binds him with enormous social and spiritual obligations. Thus Hinduism calls for the voluntary acceptance and submission to the four defined obligations (Rins).

b) Ruins: There are four important obligations (Rins) for a Hindu. These are obligations to the sages, to the ancestors, to god and human beings. These obligations are fulfilled through the performance of duties in various stages of life (ashrama). There are four stages of the life of a Hindu. These are Brahmacharya, Grihastha, Vanaprastha and Sanyasa. In the first stage of life, a young Hindu should devote himself to study. He leads a celibate life and involves himself in the pursuit of knowledge. The second stage of life is that of a householder beginning with marriage. The third stage begins when the householder accepts the life of a wanderer maintaining some linkages with the household. In the last stage of life, the old Hindu breaks away all ties with the household and goes to the forest and accept the life of a sage. *Vidya Nivas Misra* in his book *Hindudharm: Jivan me Santan ke Khoj (Hindi)* points out that by studying scriptures, accumulating knowledge, and following a rigorous way of life a Hindu may fulfil his obligation to the sages. These are the activities of the Brahmacharya Ashram. The obligation to the ancestors can be fulfilled by leading the life of a householder - the Grihasth ashram. As a householder, his responsibilities are to procreate, to maintain the tradition of his ancestor, to take care of the young who are at the stage of learning, to take care of those who are at the foresters and wanderers stages of life. In the third stage of life i.e., vanaprastha openings are made to be one with the gods. Leaving home behind lives the life of homelessness. "So be one with gods means to be one with all manifest powers reflected in all elements - "all living beings and all nature". This stage of life prepares him for such a manifestation. In the fourth and the final stage he fulfils his obligations to all beings. He becomes a nameless, homeless wanderer and becomes a renounce.

c) Varna Ashram: The goals of Hindu life are achieved within the context of Hindu social organization. There is a four-fold division of Hindu society in terms of four varnas: the brahmana, Kshatriya, vaishya and sudra. A Hindu is born into varna and

follows his varna dharma in this birth for moksha - the ultimate goal of life. According to Rig Veda the four Varna orders emerged from the limbs of the primaeval man who is a victim of the divine sacrifice that produced the cosmos. The Brahmana emerged from his mouth and are imposed to be involved in the pursuits of knowledge. The Kshatriya emerged from his arm to be the warriors and rulers; the Vaishya emerged from his thigh to be in the pursuit of trade and commerce and lastly, the Sudras emerged from his feet to be in the pursuit of service of other three varnas. Significantly, untouchables are not mentioned in the Vedic hymn (Srinivas and Shah, 1972: 358).

There is an innumerable number of castes within the broad fold of these varnas with ascribed occupation, social status and localised concepts of purity and pollution. Traditionally, each caste (jati) performs its jatidharma to achieve the goals of life. All Hindus recognise this system and can place their identity in terms of the Varna 'ashram. Most of the basic ideas on the Varna system and its links to the concepts of Karma and Dharma are universally present in the worldview of Hindus.

7.3.3 Karma:

"The notions of Dharma and Karma are closely interlinked to each other and on many occasions, they are indistinguishable and inseparable." If Dharma is a social consciousness about the good life, Karma is the individual actor's effort to live according to it". The literary meaning of the notion of Karma is action. According to the message of Bhagavad Gita, the direction of the Karma is value-neutral and one must perform Karma without expecting the rewards which may be desirable or undesirable. It also accords the highest emphasis on the accomplishment of Karma. Popularly the notion of Karma is also related to the perceptions of birth, rebirth and salvation. It is popularly believed that an individual is born to a higher or lower caste and suffers the pains and enjoys pleasures in the present life in terms of the Karma he/she undertook in the past life. Again his or her future life, rebirth or salvation will be determined in terms of the Karma he/she undertakes in the present life. In all Indian cultural traditions, all human actions have inescapable consequences. The fruits of action bring joy or sorrow depending on whether certain actions have been good or evil. Whatever cannot be enjoyed or suffered in the present life must be experienced hereafter in another birth, which may not be a human birth. To be born a human being is a rare privilege because it is only through such a birth that a soul may be freed from reincarnation" (Madan, 1989: 123). Significantly, there are three pragmatic aspects of the concept of Karma as practised in popular Hinduism.

Orthodox Hindus will explain Karma in terms of certain rituals in the form of worship or prayer of favourite Gods and Goddesses which are popularly known as puja. Though the origin of puja goes back to the Vedic period, sacrificial rituals became associated with the concept of Karma in the later part of the evolution of Hinduism. It

is popularly believed that the direction of life (present or future) can also be determined through the performance of such Karma. Karma has also become identified with the life cycle rituals of the Hindus. Significantly, every Hindu is to follow distinctive life cycle rituals (samskara) at birth, marriage and death. These rituals are performed for the moral refinement of the individual to make them complete and perfect, and ultimately after death, "transform into an ancestor". Thus the rituals give social identity to the newborn. Through the rituals of marriage, the ocean of life is filled with love. "The so-called rites of passage are in fact rituals of transformation and continuity in one \$eat chain of being". Besides offerings of puja (both at home and in the temple) and performing of the life cycle rituals, offerings of prayers at the sacred places (Tirthas) are also important aspects of the Hindu way of life and the Karma. Going on pilgrimages, particularly on auspicious occasions are also scripturally recommended Karma. We may also point out the various sects and cults in India have a very rigorous definition of Karma dividing them into various types and linking them to Samsara and moksa. It is significant to mention here that a typical Hindu wants liberation from the cycle' of birth, death and rebirth. To him, the Karmic store of accumulated merit may appear to be at rap and hereby abandon all worldly Karma. However, Bhagavad Gita gives a proper direction towards this dilemma. Gita emphasises the accomplishment of Karma rather than the abandonment of Karma. It "teaches the ethics of altruism. If one performs one's duty in a spirit of sacrifice, eliminating one's ego and self-interest, one is liberated from the fruits of action even before death. One of the most crucial statements in the Bhagavad Gita bears on this point: "Your entitlement is to Kmma alone, never to its fruits. (Madan, 1989: 127).

7.3.4 Moksha:

The concept of Moksha (liberation from the chain of rebirth) is closely related to the notion of Karma and in turn with Dharma. It is the reward of the persistent good deeds, Karma, that liberalise the individual from the cycle of birth, death and rebirth; and ultimately brings him in contact with the Brahman (the universal soul). Hindu theology is primarily preoccupied with the issue of the achievement of Moksha. Sound knowledge, good deeds and love and devotion towards God are the ways through which Mobha can be achieved. For acquiring knowledge, an individual is required to renounce the world and lead the life of an ascetic. However, this method of achieving, but was followed only by a few. The most popular form of devotion, however, is the worship of one's chosen God according to tradition. It is significant to mention here that the Bhagavad Gita has given a new direction for achieving Moksha. The Bhagavad Gita has emphasised the way of works and devotion to bring liberation with the reach of "man-in-the-World", including women and the lower castes. In the last hundred years, the Bhagavad Gita was reinterpreted by Indian political leaders, including Gandhi and Tilak, to provide the basis for life devoted to altruistic action (*Srinivas & Shah 1872: 359*).

7.4 Basic Cults and Deities in Hinduism:

It is significant that, although various sects of Hinduism follow their own sets of literature, most of the Hindus recognise the sacredness of Vedas - the oldest text of Hinduism. "Vedism was almost entirely concerned with the cult of fire sacrifice, (Yajna) and the continual regeneration of the universe that resulted from it. Utilizing the correspondences that linked the ritual to both the macro cosmos and the microcosmos, the sacrificer simultaneously contributed to the welfare of the transcendental order and furthered his interest.

These correspondences were explored in the philosophical Vedic texts, the Upanisads in which a search for the knowledge that would liberate man from repeated death led to the earliest formulations of Hinduism".

The chief Vedic Gods are Brahma the creator, Vishnu the protector God of extension, pervasiveness and Siva the preserver and destroyer. Significantly, the major deities of Hinduism have many forms based on distinctive mythology. For example, "Vishnu has several incarnations, the chief of which are Rama (man), Krishna (man). The idea behind the many forms is that God periodically allows himself to be reborn on earth, to overcome evil and restore righteousness. Puja (worship) and bhakti (devotion) are important aspects of theistic Hinduism which gradually replaced the Vedic sacrificial cult by devotion and worship to an image of the deity.

The primary purpose of this puja is the communion with the deity gradually leading to a more permanent, even closer relationship between the worshipper and the god. Hence based on worship, three important cults emerged in theistic Hinduism:

- (a) *Vuishnavism* (the worship of Vishnu) - It emphasises a personal relationship with a loving and gracious god.
- (b) *Saivism* (the worship of Siva) - is more ascetically inclined. However, it also often incorporates yogic mystical practices into its worship".
- (c) *Saktism* (Cult of Goddess) is an important component of theistic Hinduism in the form of worship of mother goddesses like Devi, Durga, Kali etc. It follows the tantric methods of tapping the creating energies (Saktis) within oneself. Saktism within the broad fold of Valshnuvism and Saivism whereby Laxmi and Parvati, the divine consorts of Vishnu and Siva respectively are worshipped in many places in India (New Encyclopedia of Britannica 1985: 935).

The mother goddesses like Shakti, Durga, Parvati, Kali, Laxmi, and Saraswati are popular deities in Hinduism. Again, Kartikeya and Ganesa the sons of Siva and Durga, Hanuman chief Hindu mythology has depicted numerous deities-major and minor. A significant number of these deities are the God of capture viz, Indra (the God of Sky), Agni (the God of fire), Varuna (the God of water).

The Vahana (vehicles) in the form of birds or animals on which Gods/Goddesses sit, the sun, moon, stars, rivers, mountains, lakes, animals, snakes are also worshipped in Hinduism. Besides, there are important localized deities in Hinduism in various parts of the country viz., goddess Kali and Manasa are popular in Bengal.

Some localised deities also become universally accepted in Hinduism over some time viz. Mata Sntoshi and Goddess Vaishnodevi of northern India, Srivenkatesh of Tirupati, and South India.

Check Your Progress-1:

- **Discuss the Hinduism.**

- **Describe basic cults and deities in Hinduism.**

7.5 Hindu Social Institutions:

Hindu social institutions are distinctive in nature both in terms of their form and function. These social institutions ideally operate according to prescribed norms and religious sanctions. Let us examine some of these institutions.

7.5.1 Caste:

Caste is a hereditary social institution based on the principle of endogamy, hierarchy, occupational specialization and purity and pollution. Complete commensality prevails only within it. There *are* various kinds of restrictions imposed on inter-caste relationships. These restrictions are explicit in the acceptance of food and drink by the

upper castes from lower ones, their inter-caste marriage, sex relation, ongoing or touching the upper castes by a lower one etc. The implicit and explicit meanings are that the lower caste people are impure and by their simple touch they will pollute the upper caste members. Hence there are various prescribed rights for the re-purification of the upper caste members. Indeed; traditional Hindu life is arranged in terms of the hierarchical orders to the caste system. It is sociologically an ascribed status group.

7.5.2 Marriage:

Among the Hindus, marriage is an obligatory sacrament. It is in the context that for obtaining salvation a Hindu is required to perform certain rituals towards the gods and the ancestors as prescribed in the religious texts. The rituals are performed by the male descendants. Hence every Hindu must have a male descendant for salvation. There are well defined Samskara (Sacraments) in Hinduism. In Hinduism, every Samskara has a particular object i.e. to cleanse to be fit to be used in the divine activity. All aspects of Hindu life are a part of the divine activity. Thus through the processes of various sanskara, all aspects of Hindu life are purified to be part of the divine. The Brahma Sutra (1.1.4) says: Samskara is a happening made possible through investment or accentuation of qualities in a person or an object and thorough cleansing of the stain attached to the person or the object." An utterance of Mantras is an essential part of the samskara. It is believed that such utterances invest a person or an object with the same divine power and purify them. According to V.N. Misra, Samskaras are investiture-cum-purificatory rites. These are performed in different stages of the Hindus from prenatal to funeral. These are enumerated to be sixteen: Conception (Garbhadharna - placing the seed in the womb), Invocation to the male child (Pumsavana), Braiding of the hair of the pregnant women (Simantonayana), Offering to Vishnu, the sustainer (Vishnu Bali in the eighth month of pregnancy), Birth rites (Jata Karma), Giving a name (Nama- Karana), Taking a child out of the house (Niskramana), first feeding (Annaprasana), Tonsure (Caula-Karma), the rite of letters (Aksararambha), Piercing of the ear lobe (Karnavedha), Sacred thread ceremony (Upanayana - Lit. taking a boy to the place of Guru for study), initiation into the Vedic studies (vedarambha), Entering into life (Samavartana), Marriage (Vivaha), Last rite (Antyesti). According to the ancient Hindu texts, there are three main objectives of marriage. These are dharma (honest and upright conduct), praja (progeny) and rati (sensual pleasure). Thus according to scripture, a Hindu is incomplete without a wife and male children. Some of the salient features of Hindu marriage are as follows:

a) Monogamy: Significantly, monogamy (marriage of one man and one woman at a time) is the usual form of marriage in Hinduism. Polygamy was also found among some Hindus based on local customs. However, various social reform movements led by Raja Ram Mohan Roy, Ishwar Chandra Vidya Sagar, Dayanand Saraswati etc. took

place in India against such practices; and the Hindu Marriage Act 1955 permits only monogamous forms of marriage.

b) Endogamy: The Hindus maintain religious and caste endogamy. Though legally permitted inter-caste and inter-religious marriages are very few and confined mostly among the literate sections and in the urban areas.

c) Hypergamy: According to the rule of hypergamy the status of the husband is always higher than the wife. The hypergamy emerged based on the marriage among different sub-sections of a caste or sub-caste rather than between the castes. The ancient Hindu literature permits hypergamy in the form of anuloma whereby a girl is married to an upper sub-caste. However, it does not permit pratiloma whereby a girl marries a boy from a lower sub-caste.

d) Gotra Exogamy: Hindu maintains the gotra exogamy. Gotra indicates the common ancestor of a clan or a family. People with common ancestors are not allowed to intermarry. In recent years gotra exogamy is defined in terms of prohibition of marriage within five generations on the mother's side and seven generations on the father's side.

However, there are significant variations concerning the practice of gotra exogamy between the Hindus in North and South India. In South India, cross-cousin marriages are allowed, while it is strictly forbidden in Hinduism.

7.5.3 Family:

Grihastha Ashrama is the stage of the family life of a Hindu. The main objective of the marriage is reflected in the Grihastha Ashram. Here a Hindu performs his Dharm and Karma for the continuity of the family and his salvation. Thus, the ideal-typical family of the Hindu is joint in nature where people of three generations usually live together. Hindu joint family is mostly patrilineal, patrilocal, co-residential and common property ownership and a commercial unit. This family is usually composed of a man and his wife, their adult sons and their wives and children. Sometimes some other close (even distant in many cases) relatives become members of the Hindu joint family. The oldest male member of the family is the head of the family. Here sex and age are the guiding principles of the familial hierarchy.

In recent years in the wake of rapid urbanisation, industrialisation spread of commercial values, education and mass-communication and implementation of progressive land reforms laws of the joint family system has been under severe threat in India. Indeed, nuclearisation has been the major trend. However, the sentiments of the joint family continue among most of the Hindus which is expressed on the occasion of family ritual, patterns of ownership of property and in the exigencies of these families.

7.5.4 Inheritance:

Traditionally the Mitakshura system of inheritance was practised in most parts of India (except for Bengal and Assam). According to this system, a son has a birthright on the father's ancestral property and the father cannot dispose of this property in a way that can be detrimental to the interest of the son. However, according to the Dayabaga (applicable to Bengal and Assam) system of inheritances, the father is the absolute owner of this property and he has the right to dispose of it according to his will. Traditionally, females are not coparcenaries. The customary practices only provide maintenance rights to females. Women in the patrilinear society get some movable property as stridhana at the time of marriage.

The Hindu Succession Act and the Hindu Adoption and Maintenance Act 1956 (Applicable to Jains, Buddhists and Sikhs) has established a uniform system of inheritance. According to this act, a husband is legally responsible for the maintenance of his wife and children. The individual property of a male Hindu, dying intestate (having made no will), passes on equal share between his son, daughter, widow and mother. Male and female heirs have come to be treated as equal in matters of inheritance and succession. This act has also given a woman the right to inherit from her father and the husband. However, women have no right to coparcenaries ancestral property by birth.

7.6 Hinduism in the Historical Settings:

Hinduism has undergone a process of transformation over millions of years. The Vedic ritualism Upanishadic philosophies played significant roles in Hinduism. Indeed transformation started in Hinduism with the message of Bhagavad Gita, which added the notion of Bhakti (devotion) in Hinduism. Hinduism acquired new dimensions in the Bhakti cult. Besides the Bhakti cult, Hinduism has also to encounter forces of Islam and the West. Let us examine Hinduism in the context of these broad social and historical processes.

7.6.1 Bhakti:

There are various important facets of the Bhakti movement. Let us begin with the important facets that the message of Gita initiated.

Bhagavad Gita- Bhagavad Gita recognised the Vedic rituals and Upanishadic philosophy of knowledge as the legitimate ways to attain self-realisation which is the goal of the life of an ideal Hindu. Hence to the paths of Karma (action) and Jnana (knowledge), the Gita added the way of Bhakti (devotion). This revived the elements of theistic elements in Hinduism. "After describing the ways of action, knowledge and devotion, the Bhagavad Gita enjoins the seekers to abandon all three ways to seek refuge in God to be free of the burden of all moral imperfections. This call to total

surrender is as much intellectual as it is devotional" (Madan, 1989: 127). The devotional movement for the first time flourished in South India towards the end of the eighth century A.D. among the non-Brahmin groups which expressed the strong desire for theism after Jainism and Buddhism had spread all over India. The followers of this movement were known as the Alvars (that is those with an intuitive knowledge of God who was engaged in complete immersion in Him). They questioned the dharmas of caste and gender. They tried to exceed such relationships through personal devotion to deities like Siva and Vishnu. The Alvars emphasised the constant companionship of God. However, they expressed their preoccupation with Yiraha, (separation) from God. Nmmulvar was prominent among the Alvars who put forward the notion of devotion as the assumption of femininity by the devotee about God Vishnu. Hence the love of women for Vishnu symbolises the love of the devotees for the supreme soul, the God.

Jayadeva, Sricaitanya and Mira - The love stories of unmarried Krishna (reincarnation of Vishnu) and Radha have got the central place in the Bhakti movement. It emphasized total devotion to God as a means to self-realisation. In this movement, Krishna is symbolised as the supreme soul and Radha as the individual soul. Jayadeva's Gita Goyinda, written on the eternal love of Radha and 'Krishna in the later part of the 12th century has spread all over the country. The origin of the Vaishnava sects is located in this movement. In the 16th century Srichaitanya in Bengal, Vallabha in Gujarat, Mira in Rajasthan were possessed with the love of Krishna.

Surdas, Tulsidas and Kabir - Significantly, intense religious devotion was expressed by the luminaries of the medieval Bhakti Movement in the songs of Sura Das on Krishna (in Brijbhasha), Tulsi Das on Ramayana (in Avadhi) and in Kabir's devotionism. "Tulsi's bhakti was that of a servant (dasa) devoted to the service of his divine master. The love of God for the devotee, who dwells on his imperfection and therefore on divine grace, is a central theme of Tulsi's sublime poetry, Kabir's devotional was centred on a personalised god in human form. (Madan,1989: 13 1).

7.6.2 Encounter with Islam:

Hinduism has been responding to external religious influences since the classical period. It has responded to distinctive Islamic and Western influences for almost ten and five centuries respectively. Let us mention here some of the impacts of the encounter of Hinduism with Islam. It is very difficult to assess the impact of Islam on Hinduism since it has various dimensions. Hinduism dealt with the periodic outbreaks of violence since the time of the raids of Mahmud of Ghazni into North-west India (977-1030). These invasions led to the development of the Hindu ideal of the territorial kingdom "as the mode for the protection of Hindu values". Hence the defence of Hindu traditions against Islam came first from the Rajputs of Rajasthan, then the rulers and successors of Vijayanagar Kingdom of South India (1333-18th century) and the

Marathas in Maharashtra from the late sixteenth century to the close of the 18th century. As an immediate impact of the dominance of the Muslim rule "conservative and puritanical tendencies gained momentum in orthodox Hinduism", particularly concerning the strictness of the caste and purity of women. However, there are many pieces of evidence to show that over the years various Muslim themes and features have been incorporated into popular Hindu myths and rituals. Significantly while the orthodox, popular and the domestic form of Hinduism thus & few in on themselves, Hindu sectarian traditions multiplied under the influence of Islam. Notable of these were that of the Bhakti cult of Chaitanya in Bengal and Sant tradition of North India by Kabir (1440-1518) from Banaras and Nanak (1469-1539) from Punjab. Kabir and Nanak propagated devotion to one God "that combined aspects of Islamic Sufism and Hindu Bhakti. They brought in Hinduism an exclusivist monotheism like that found in the tradition of Islam. Their teachings rejected both the caste system and idol worship. Guru Nanak laid the foundation of Sikhism that synthesised philosophies of Islam and Hinduism.

Emperor Akbar in his Din-Elahi synthesised Islam and Hinduism. He propagated religious tolerance. However, his successors abandoned his path and followed expansionist policies. These policies of expansion aroused resistance from the heirs of the Vijaynagar and the Rajpur Kingdoms, and also from the Sikhs and the Marathas. 'The seeds of a nationalist vision of Hinduism may be traced through these movements'. (*Hiltebeitel* 1987: 358).

7.6.3 Encounter with the West:

Hinduism has been widely influenced by the West and the beliefs and practices of Christianity. Various reform movements started in Hinduism in the 19th century as the direct impact of Christianity. The Brahm Samaj was founded by Raja Ram Mohan Roy in 1928 which advocated monotheism and rejected the caste order, idolatry and animal sacrifice. The Arya, Samaj was founded by Swami Dayanand Saraswati in 1875. This movement rejected Puranic Hinduism and attempted the return of Vedic Hinduism. According to them, image worship has no sanction of Veda. They also advocated monotheism.

The followers of Rama Krishna mission uphold the strong tradition of Bhakti and tantric strains along with Vedanta philosophy and Ramakrishna's experiences of the oneness of all religions through visions not only of Hindu deities but of Jesus and Allah". (*ibid* 360). Rama Krishna Mission aims 'the propagation of a modern and activist version of Hinduism. It is engaged in a variety of cultural, educational and social welfare activities and has branches in cities throughout the world. The Rama Krishna Mission, modelled after the European Christian missions of the nineteenth century in India, has itself provided a model for numerous other Hindu organisations (*Srinivas*, 192: 130). To eradicate some evil customs and practices as traditionally followed in

Hinduism several religious organisations came into being during British rule. These organisations also took up the task of the promotion of education and social reform. As a result of prolonged contact with the West various significant changes have taken place in Hinduism. Some of these changes can be listed here:

- a) Activist streak in Hinduism has received significant attention and Bhagavad Gita has become the single most important book of the Hindus.
- b) Leaders of various Hindu religious institutions are now undertaking various social reform and welfare activities viz. running of schools, colleges, hospitals etc.
- c) The idea of purity and pollution, which permeated daily life, life cycle rituals, and the inter-caste relations, particularly by the higher castes, are rapidly weakening, especially in the urban areas. A caste-free Hinduism may emerge in future out of these changes. The movement of caste-free Hinduism is supported by the cult of the new godmen in Hinduism.
- d) Another change has been that of the "emergence of militant forms of Hinduism, partly in response to the evangelical activities of the missionaries among the tribals, and to the appearance of separationist tendencies among certain religious and ethnic minorities in India (*Srinivas 1992: 130*).

It is significant to note here that, Hinduism has also influenced other religions in India. Many of the important traits of Hinduism are found among other religious groups also. The caste system can be put here as a ready reference. The caste divisions also exist among the Muslims, Christians, Sikhs and the Jains. Indeed, conversion to any other religion does not necessarily dissolve the caste order. Occupational specialization, caste endogamy, social distance etc. are practised even after conversions.

Check Your Progress-2:

- Discuss the Hindu Social Institutions.

- Write Short notes on (a) Caste (b) Bhakti

7.7 Summary:

Hinduism is the oldest of all great religions in the world. It has encountered various forces in various historical settings. However, the central belief system has remained eternal to Hinduism. We discussed in this unit the central belief system of Hinduism as reflected in the notions of Brahman, Atman, Dharma, Karma, Moksha, and the notion of purity and pollution. We also discussed the basic cults and deities in the social institutions of marriage, family and inheritance are also discussed in this unit. The Bhakti Movement in Hinduism and the encounter of Hinduism with Islam and the West are discussed at length.

7.8 Glossary:

- **Ashrama:** There are four well-defined stages of life in Hinduism. These are Brahmacharya (for youth), Grihastha (for an adult), Vanaprastha (for middle-aged) and Sanyasa (for old aged): A sociological method of analysing and presenting data using specific examples.
- **Bhakti:** Religions ideology of devotionism. : Exogamous groups indicate a common ancestor of that group, family or clan. : A systematic, and repetitive system of actions directed towards a specific target or religious goal. : Movable property was given to women at the time of Broad ascribed status groups in Hinduism. There are four Varnas in Hinduism-Brahmin, Kshatriya, Vaishya and Sudra.

7.9 Answer to Check Your Progress:

Check Your Progress: 1

- See 7.3
- See 7.4

Check Your Progress: 2

- See 7.5
- See 7.5.1 and 7.6.1

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7.12 Terminal and Model Questions:

- Explain how Bhagavad Gita revived the theistic elements in Hinduism? Answer in about six lines.
- Mention a few important impacts of the encounter of Hinduism with Islam.

Unit-8

The Essence of Jainism and Buddhism

Structure:

8.1 Introduction

8.2 Objectives

8.3 Religious Diversity in India

8.4 Jainism

8.4.1 The Teachings of Jainism

8.4.2 Theory of Knowledge

8.4.3 Five Vows (Panch Mahavrata)

8.4.4 The Way of Life Prescribed for Jains

8.4.5 Important Key-Shrine Resorts of Jainism in India

8.5 Buddhism

8.5.1 The Teachings of Buddhism

8.5.1.1 The Essence of Buddhism

8.5.1.2 The Eight-Fold Path

8.5.2 Code of Conduct for Buddhists

8.5.3 Ten Percepts

8.5.4 Major Sects

8.5.5 Important Key-Shrine Resorts of Jainism in India

8.6 Summary

8.7 Glossary

8.8 Answer to Check Your Progress

8.9 References

8.10 Suggested Readings

8.11 Terminal and Model Questions

8.1 Introduction:

India is probably the only country with the largest and most diverse mixture of races. It has a large number of belief systems, religions and sects. All these have their religious practices, ways of worship and customs. We feel that as a student of tourism you should be familiar with the rich tradition of India. Our purpose is to focus on a description of the basic features of Jainism and Buddhism in this unit.

In Jainism and Buddhism, both religions were merely the outcome of the revolt against Hinduism. They flourished on certain aspects of the pre-existing system. It was an appeal for better living in the existing Hindu religion and society. The fundamental theory of these religions like asceticism, self-torture, non-violence etc. had their origin from the Vedas and the Upanishads.

We feel that as a person involved with the tourism trade you will come across people belonging to different faiths and religious beliefs from India and abroad. We hope that the study of this Unit will enrich your basic knowledge of the multi-religious Indian society and equip you as tourism personnel. We also discuss the main key shrine resorts of both Jainism and Buddhism in India.

8.2 Objectives:

In this unit, we will discuss Buddhism and Jainism. After going through this unit you will:

- Be able to appreciate the pluralistic character of Indian culture.
- Know the basic belief systems of Buddhism and Jainism.
- Be able to acquaint yourself, with the main customs and practices of Buddhism and Jainism.

8.3 Religious Diversity in India:

India is probably the only country with the largest and most diverse mixture of races. All the five major racial types Australoid, Mongoloid, Europoid, Caucasian and Negroid find representation among the people of India. India is perhaps the most culturally diverse country in the world. One can find representation from almost all the major religions in India. India probably has the most religious diversity in any country. It's the birthplace of Hinduism, Buddhism, Jainism and Sikhism. It's among the few places in the world to have a resident Zoroastrian population. The Syrian Christian Church is well established in Kerala; the Basilica of Bom Jesus in Goa, old churches in Calcutta and Delhi, synagogues in Kerala, temples from the tiny to the tremendous, 'stupas', 'gompas' and the Bodhi tree, the Ajmer Sharif and Kaliya Sharif in Mumbai, all reflect the amazing multiplicity of religious practice in India. Add to this a range of animist beliefs among tribal people in the northeast, Madhya Pradesh

and Gujarat who practice forms of nature worship, and you have astounding diversity. Since religion informs every aspect of Indian life, whether social, political or economic, it's worth the traveller's while to do a little prep reading. The following capsules present a glimpse of the major religious traditions of India. One must keep in mind though, that the principle of secularism is enshrined in the Constitution.

8.4 Jainism:

The origin of Jainism is very old. We find references of Jain Tirthankaras such as Rishabha and Arishtanemi in Rigvedic Mantras. Rishabha is the founder of Jainism. Bhagwat Puran and Vishnu Puran also refer to Rishabha as an incarnation of Narayana. Jainism teaches a path to spiritual purity and enlightenment through a disciplined mode of life founded upon the tradition of *ahimsa*, nonviolence towards all living beings. Along with Hinduism and Buddhism, it is one of the three most ancient Indian religious traditions still in existence. Beginning in the 7th–5th century BC in the Ganges basin of eastern India, Jainism evolved into a cultural system that has made significant contributions to Indian philosophy and logic, art and architecture, mathematics, astronomy and astrology, and literature.

The name *Jainism* derives from the Sanskrit verb *ji*, “to conquer.” It refers to the ascetic battle that it is believed Jain renunciants (monks and nuns) must fight against the passions and bodily senses to gain omniscience and purity of soul or enlightenment. Its philosophy and practice emphasize the necessity of self-effort to move the soul towards divine consciousness and liberation. Any soul that has conquered its inner enemies and achieved the state of Supreme Being is called a *jina* (literally, “Conqueror” or “Victor”), and the tradition’s monastic and lay adherents are called *Jain* (“Follower of the Conquerors”), or *Jaina*.

According to Jain Philosophy, there are twenty-four great circles of the time. In each of these circles, one great thinker has come to the world. These thinkers are called Tirthankaras or teachers or “ford-makers” by the followers of Jainism. The 24th and last Tirthankara of this age was Vardhamana, who is known by the epithet Bhagwan Mahavira (“Great Hero”) and is believed to have been the last teacher of “right” knowledge, faith, and practice. Jain doctrine teaches that Jainism has always existed and will always exist.

Mahavira was the son of a chieftain of the Kshatriya (warrior) class. He was born in village Kundagrama of Vaishali (in modern Muzaffarpur district in Bihar) in 599 B.C. in a rich family. At age 30 he renounced his princely status to take up the ascetic life. Although he was accompanied for a time by the eventual founder of the Ajivika sect, Goshala Maskariputra, Mahavira spent the next 12 years following a path of solitary and intense asceticism. He then converted 11 disciples (called ganadharas), all of whom were originally Brahmans. Two of these disciples, Indrabhuti Gautama and

Sudharman, both of whom survived Mahavira, are regarded as the founders of the historical Jain monastic community, and a third, Jambu, is believed to be the last person of the current age to gain enlightenment.

Mahavira is believed to have died at Pavapuri, near modern Patna. The community appears to have grown quickly. From the beginning the community was subject to schisms over technicalities of doctrine, however, these were easily resolved. The only schism to have a lasting effect concerned a dispute over proper monastic practice, with the Shvetambara ("White-robed") sect arguing that monks and nuns should wear white robes and the Digambaras ("Sky-clad," i.e., naked) claiming that a true monk (but not a nun) should be naked. This controversy gave rise to a further dispute as to whether or not a soul can attain liberation from a female body a possibility the Digambaras deny. This sectarian division, still existent today, probably took time to assume formal shape.

In the modern world, Jainism is a small but influential religious minority with as many as 4.2 million followers in India and successful growing immigrant communities in North America, Western Europe, the Far East, Australia and elsewhere. Jains live throughout India. Maharashtra, Gujrat, Rajasthan, Karnataka, Madhya Pradesh, Punjab and Tamilnadu etc. have relatively large Jain populations. They may speak local languages or follow different customs and rituals but essentially they follow the same principles.

8.4.1 The Teachings of Jainism:

The 'Agamas', the sacred writings, are a compilation of the teachings of Jain Tirthankaras. Besides 12 'Agamas', the older parts of the 'Acharanga', 'Sutrakritanga' and 'Bhagavati Sutra' also contain the original matter on Jain religion. The central doctrine of Jainism is that there is life in the whole of nature. Even the non-living things have jiva (soul). No person should therefore indulge in injuring the jiva. This, they believe, occurs only when the soul is in a state of eternal liberation from corporeal bodies. The liberation of the soul is impeded by the accumulation of *karmans*, bits of material, generated by a person's actions, that attach themselves to the soul and consequently bind it to physical bodies through many births. This has the effect of thwarting the full self-realization and freedom of the soul.

As a result, Jains enunciate do not seek immediate enlightenment; instead, through the disciplined and meritorious practice of nonviolence, they pursue a human rebirth that will bring them nearer to that state.

To understand how the Jains address this problem, it is first necessary to consider the Jain conception of reality. One can achieve nirvana or eternal peace by not injuring the living things. Thus ahimsa (non-violence) occupies the centre stage in Jainism. The

main teachings of Jainism are described below in the light of the above-mentioned Jain literature.

- No Faith in the Vedas and the Supremacy of Brahmins
- No Belief in the Existence of God
- Theory of Karma and Transmigration of Soul
- Ahimsa

8.4.2 Theory of Knowledge:

According to Jainism, five types of knowledge help a man in getting salvation.

1. **Mati Gyana** – It is an ordinarily attained knowledge through senses.
2. **Shruti Gyana** – This knowledge is attained either by listening to or reciting the contents of sacred books.
3. **Avadhi Gyana** – This knowledge makes one enlightened with the knowledge of the past, of the present, and the future.
4. **Mana Gyana** – It stands for probing into one's mind and heart.
5. **Kaivalya Gyana** – It is the highest knowledge to be attained by the followers of Jainism.

8.4.3 Five Vows (Panch Mahavrata):

The first Jain figure for whom there is reasonable historical evidence is Parshvanatha (or Parshva), a renunciant teacher who may have lived in the 7th century BC and founded a community based upon the abandonment of worldly concerns. Jain tradition regards him as the 23rd Tirthankara (literally, "Ford-maker," i.e., one who leads the way across the stream of rebirths to salvation) of the current age (kalpa). The 23rd Tirthankara Parsvanantha gave four vows of restraining Lord Mahavira added them fifth and these became the teachings in Jainism.

The followers of Jainism endeavoured their best to act according to the Panch Mahavrata so that the soul be freed from the bondage of Karma. This is-

- | | |
|------------------|---|
| 1. Ahimsa: | Non-Violence (non-injury to any living being) |
| 2. Satya: | The Truth (not to speak untruth) |
| 3. Asteya: | Non-stealing |
| 4. Aparigraha: | Not to be attached to worldly possessions |
| 5. Brahmacharya: | Self-Control (chastity) |

According to Jainism, Karma or action binds the self to the body. Ignorance of truth (mithyatva or avidya) causes the rise of passions (Kasaya). The passions which are anger (Krodha), greed (lobha), pride (mana), and deceitfulness (maya) are harmful to the karma. By the practice of right knowledge (samyag-jnana), right faiths (samyag-darshan) and right conduct (samyag-carita) one can liberate from bondage and nirvana can be achieved.

8.4.4 The Way of Life Prescribed for Jains:

The adherents of Jainism are categorised into two-the ordinary followers and the yatis of monks. The ordinary followers are allowed certain practices which are forbidden for yati as ascetics. The adherence to triratva- right faith, right knowledge and right conduct – is expected from both. The yatis are to take a vow not to inflict injury on life, not to marry and not to take food or drink at night. The general code of conduct includes:

1. non-violence
2. truthfulness
3. charity
4. cultivating the right state of mind
5. regularly practising meditation
6. fasting on the eighth and fourteenth days of the moon's waxing and waning period.
7. not to touch intoxicants
8. recitation of scriptures and mantra

8.4.5 Important Key Shrine Resorts of Jainism in India:

There are so many Jain Shrine Resorts throughout India, many of which were built several hundred years ago. These temples are classified according to Jain sects. Many Jain Temples are found in other areas of the world. Following are the main key shrine resorts of Jainism in India:

- **Dilwara Temples-** The Dilwara Temple of India have located about 3 km. from Mount Abu, Rajasthan. The five legendary marble temples of Dilwara are sacred pilgrimage places of the Jains. The temples are in the midst of a range of forested hills. These temples built by Chalukya between the 11th and 13th centuries AD are world-famous for their stunning use of marble. The marble temples have an opulent entranceway, the simplicity in architecture reflecting Jain values like honesty and frugality.

- **Ranakpur Temples-** The renowned Jain temple at Ranakpur is dedicated to Adinatha. These temples form one of the five major pilgrimages of the Jains and are located in the village of Ranakpur in the Pali district of Rajasthan and built in the 15th century.

Ranakpur temples are known for being the largest and most important temples of the Jain cult. The temple is said to have been built by Seth Dharna Sah (a Jain businessman) with the aid of Rana Kumbha, who ruled Mewar in the 15th century. Ranakpur got its name after the name of the Rajput Monarch and likewise the temples.

The temple complex is positioned in an isolated valley on the western side of the Aravalli Range. The Jain Temples of Ranakpur are certainly creditable for their splendid architecture. This temple is wholly constructed in light coloured marble and

comprises a basement covering an area of 48000 sq feet. There are more than 1400 exquisitely carved pillars that support the temple.

- **The Digambara Jain Temple-** The Digambara Jain temple, southwest of the Dhamekh Stupa, Sarnath, built-in 1824, is said to be where Shreyanshnath, the 11th Jain tirthankara was born. Inside the temple are good frescoes, which depict the life of Mahavir, the founder of the present-day Jain religion.
- **Shri Shantinath Jain Swetambar Temple-** Pratishted in 1995, the temple is run by Shree Atamnand jain shwetambar shee sangh, Gurgaon. The moolnayak bhagwaan of the temple/mandir is Shri Shantinath Bhagwaan. The other gods in the temple are lord Valabh Parashnath, Lord Mahavir, Padmawati mata, Saraswati mata and lord Manibhadrveer.
- **Khajuraho Jain Temple -** Shri Digamber Atishay Kshetra, Khajuraho is been located in Village Khajuraho, Taluka Rajnagar, District Chatarpur (M. P.), which is 60 km from Mahoba, 152 km from Satna and 13 km from Jhansi.
- **Sonagiri Jain Temple -** Sonagiri which is literally, a golden peak is a place sacred to Digambar Jains. This is a place where King Nanganag Kumar achieved liberation from the cycles of death and life along with his fifteen million followers.
- **The Sri Digambar Jain Lal Mandir -** Sri Digambar Jain Lal Mandir is an ancient temple dedicated to the 23rd Tirthankara or Lord Parashvanath and is known as the oldest Jain temple in Delhi that lies opposite the famous Red Fort at the junction of Chandni Chowk and Netaji Subhash Marg which is approachable via local transport and the metro link.

Check Your Progress-1:

Q.1- Describe the concept of Jainism.

Q.2- Discuss the main teaching of Jainism.

Q.3. Write a short note on (a) Dilwara Temple (b), Ranakpur Temples

8.5 Buddhism:

Gautama Buddha, the founder of Buddhism. It is a world religion, which arose in and around ancient Magadha (Modern Bihar), India and is based on the teachings of Siddhartha Gautama, who is known as the Buddha (literally the enlightened one or Awakened One). Buddha was the son of Shuddhodhan who used to rule a small republic known as Kapilvastu. Mahamaya was the name of his mother. It spread outside of Magadha starting in the Buddha's lifetime and became the dominant religion. Its followers are spread in various parts of India, Ceylon, and South East Asia etc. Puranas claimed Buddha as an avatara or incarnation of Vishnu. This led many scholars to view Buddhism as a reform movement within Hinduism and not a separate religion. However, Buddhism gave the greatest setback to Hinduism and now it is generally accepted as a separate religion different from Hinduism. Followers of Buddhism, called Buddhists in English, referred to themselves as Sakyans or Sakyabhiksu in ancient India.

8.5.1 The Teachings of Buddhism:

Buddhism teaches a man to lead a virtuous and moral life. Gautam Buddha did not recognize the authority of gods, scriptures and priests and rejected rituals. He criticized the system of caste and creed. He emphasized the equality of high and low, men and women in matters of dharma (religion). The fact of human misery or dukha was accepted as universal and Buddha showed a way out of it. The ideas of Karma, rebirth

and moksha (salvation) were central to his teachings. After Buddha's death, his followers elaborated and interpreted his basic teachings. In due course, several sects and sub-sects developed.

The Buddha preached to his followers the four truths concerning sorrow. He also preached the reason for sorrow and emphasized Trishna (desires), as the chief source of discontentment among human beings.

8.5.1.1 The Essence of Buddhism (Four Noble Truths):

- (1) **Concept of Dukha:** According to Buddhism, dukkha or pain or human misery is an integral part of life and nobody can escape from it. This is evident in sickness, old age, death, reparation, non-fulfilment of one's desires. Buddha noticed this suffering as existing all around.
- (2) **Reason for Dukha:** Buddha said that the reason for misery or pain is the desire for wealth, power, pleasure and continued existence etc.
- (3) **Ending Desire:** To put an end to disappointment and suffering one must stop desiring. Buddha said that a person keeps taking new births to fulfil unsatisfied desires in one's life. To achieve nirvana or salvation from the cycles of birth one should put an end to desires.
- (4) **Way to Stop Desires:** Buddha suggested Ashtang Marg or an eightfold path for getting rid of sorrow and attaining salvation. He thought that self-mortification, repetition of prayers, sacrifices and chanting of hymns was not sufficient to attain Moksha. Following the Ashtangika Marga (Eight-Fold Path) is the easiest way to get 'Moksha'.

8.5.1.2 The Eight-Fold Path:

According to Buddhism, if a person follows this eight-fold path and other precepts he/she can be free from the cycle of births and deaths and attain nirvana or salvation. These paths are right views, right intentions, right speech, right conduct, right livelihood, right effort, right mindfulness and right concentration.

1. **Right Views:** One should know four truths, which were put forth by Gautama Buddha in the first sermon at Sarnath.
2. **Right Aspiration:** One should renounce all pleasures and have no malice to others.
3. **Right Speech:** One should abstain from lying and should not speak harsh words nor should abuse anybody.
4. **Right Action:** One should always perform good deeds and the right actions.
5. **Right Living:** One should adopt the right means of livelihood and should abstain from any of the forbidden modes of living.
6. **Right Efforts:** One should suppress evil from raising its ugly head and should also make efforts towards eradicating the already existing evils.

7. Right Mindfulness: One should always remain self-possessed and careful to overcome both hankering and dejection.

8. Right Meditation- One should concentrate the mind on the right things.

8.5.2 Code of Conduct for Buddhists:

Buddhism divides its followers into two categories:

1. Ordinary Followers
2. Monk Mendicant Members

There are strict rules for the latter. Every person entering the Buddhist fold is to be initiated through a simple ceremony and has to stop subscribing to any other creed. They have to take a sort of vow by declaring.

- I go for refuge to the Buddha
- I go for the refuge to the dharma
- I go for refuge to the order

The ordinary members have to follow five precepts. These relate to abstinence from:

1. Taking life
2. Stealing
3. Adultery
4. Telling lies or untruthfulness and
5. Taking intoxicants

8.5.3 Ten Percepts:

The mendicant members or monks have to forsake family, occupation and society and lead a solitary life. They have to follow ten Precepts. These are abstinence from:

- Taking life
- Stealing
- Sexual intercourse in any form
- Telling lies
- Taking intoxicants
- Eating at the wrong hours
- Enjoying dancing, singing and instrumental music
- Using jewellery and ornaments
- Sleeping on high luxurious beds
- Taking money

8.5.4 Major Sects:

The Hinayana: After the death of Buddha several councils were held to decide the questions of faith and religious order. One group claimed to adhere to the original traditions. This group came to be called Hinayana (lesser vehicle). This group had fixed canonical literature and was an orthodox body. Their main literature was limited to Tripitaka (three baskets). These are Vinay Pitaka (Basket of Discipline), Sutta Pitaka (Basket of Discourses) and Abhidhamma Pitaka (Basket of Scholasticism). Its followers are mainly spread in East Asia, Srilanka, Burma, Thailand, Laos, Vietnam, Cambodia and Various parts of India. The Hinayana do not recognize deity worship and doctrine of God.

Mahayana: The Mahayana branch of Buddhism popularized the concept of a Bodhisattva (literally enlightened being) and the worship of the bodhisattvas. They called themselves Mahayana (Greater Vehicle) Bodhisattva. According to them was a potential Buddha and everybody could achieve it. But all of them stop at the bodhisattva state and could not achieve the status of Buddha. They believed that the accumulated merit of bodhisattva could be transferred to help those who were struggling to escape from their various states of misery. This way it could take larger numbers towards salvation. The followers of Mahayana are spread in Nepal, China, Korea, Japan and India. The Mahayana introduced the idea of deity into their religion. Bodhisattva intervenes and saves from danger and death and protects the weak and helpless.

Vajrayana or Tantrayana: The followers of Vajrayana incorporate a magical and mystic dimension. The followers of this stream believed that salvation could be achieved through acquiring magical power. They focused on feminine divinities that were considered the source of Sakti (Power) behind the male divinities. Its followers are spread in Tibet, Mongolia parts of Bihar and Bengal in India.

8.5.5 Important Key Shrine Resorts of Buddhism in India:

Gautam Buddha has left his footprints on the soils of India and his mark on the soul of mankind. In the course of the heavenly gods and the places consecrated by his presence were held in great veneration. Before he entered Nirvana the Buddha himself spoke of the four places which a pious believer ought to visit with feelings of faith and reverence – the Lumbinivana where the Buddha was born; Gaya (Body-Gaya) Where the reached perfect enlightenment; the Deer Park at Isipatna (Sarnath) where for the first time he proclaimed the Law; and Kusinagara where he reached the unconditional state of Mahaparinirvana. He dilated on the merits of pilgrimage to these places and declared that “they who shall die on such pilgrimages shall be reborn, after death, in the happy realm of heaven”. The other four places of pilgrimage which, with the above four, make up the atthamahasthanani (ashtamahasthanani), or eight sacred places, were the

scenes of four of the principal miracles that the blessed one was said to have performed. One of these places is Sravasti (the capital of Kosala), where the Buddha, according to legend, gave a display of miraculous powers to confound Purana Kasyapa, the leader of the Tirthika sect. After this miracle, the Buddha, following the custom of the previous Buddhas, ascended to the Heaven of the Thirty-three Gods; preached the Abhidhamma to his deceased mother and descended to the earth at Sankasya, by a triple ladder constructed by Indra's architect. Rajagriha (the capital of Magadha), was the scene of the third miracle in which the Buddha tamed the infuriated elephant, Nalagiri, let loose by his jealous cousin, Devadatta to encompass his death. The fourth miracle happened at Vaisali, wherein a mangrove several monkeys offered the Buddha a bowl of honey. These and other events in life were favourite subjects of representation in early Buddhist art and the eight conventional events, enumerated above formed stereotyped stale compositions in sculptures beginning with the Gupta period.

- **Bodh-Gaya:** The next great landmark in the history of Buddhism is the site where the prince of the Sakya clan attained Supreme (Bodhi or Sambodhi). This memorable event happened at Uruvilva (Uruvela), near Gaya, where he sat in meditation under a pipal tree. Because of its sacred associations, the place came to be known as Buddha Gaya (Bodh-Gaya) and the tree as the Bodhi Tree.
- **Sarnath:** A memorable landmark in the life of the Great Teacher is represented by the holy Isipatana or Sarnath where in the quietness of the Deer Park the Master preached his first sermon to his five former comrades, revealing for the first time the mystery of suffering and the means of overcoming it. This event is described metaphorically as setting the Wheel of Law in motion (Dharmachakra-Pravartana).
- **Kushinagar:** Kushinagar is sacred to the Buddhists as it was the place where under a grove of sala tree the lord passed into Nirvana in his eightieth year. The site has been identified with Kasia in the Kushinagar district of Uttar Pradesh.
- **Lumbini:** Lumbini, where the blessed one was born, was situated at a distance of twelve miles from Kapilavastu.
- **Sravasti:** Sravasti is sacred to the Buddhists because it was here that the Master, following the practice of the previous Buddhas, performed the greatest of his miracles to confound the heretic Tirthika teachers.

According to sacred literature, this great event consists of a series of miraculous episodes. Such as the sun and moon shining together in the sky, fire and water emanating alternately from the upper and lower parts of the Master's body, and the Buddha creating multiple representations of himself.

- **Sankasya:** Another holy spot connected with the life of the Master was Sankasya, where the Buddha is said to have descended to the earth from the Tryastrimsa Heaven (Heaven of the Thirty-three Gods) where he went to preach the Abhidhamma to his mother and other gods.
- **Rajagriha:** The city of Rajagriha is represented by the ruins of Rajgir, now a hill-girt town in the Patna district of Bihar. Rajagriha was sacred to the Buddhists for reasons

more than one. Not only did the Master retire several times to this famous city, but it was also the place where Devadatta, his wicked cousin, made many attempts to encompass his death. Moreover, in this city, the Sattapanni cave of the Vaibhara hill was held by the first Buddhist Council (Sangiti) just after the Parinirvana.

- **Vaisali:** The city of Vaisali, the capital of the powerful Lichchhavi clan, was in the early days a stronghold of Buddhism. Buddha is said to have visited it three times during his lifetime. In one of these visits, several monkeys are said to have offered the Lord a pot of honey, an incident that finds mention among the eight great events in the life of Master. It was here again that the Buddha announced his approaching a Nirvana and after his Nirvana, the Lichchhavis is said to have erected a stupa over their share of the remains of the Master. A little over 100 years after Nirvana, here was held the second Buddhist Council which was of supreme importance in the history of latter-day Buddhism.

- **Sanchi:** Sanchi is the site of the most extensive Buddhist remains. The site had no apparent connection with the traditional history of Buddha. There is considerable force in the view that Sanchi is the modern representative of Chatiyargiri of the Ceylonese chronicle in the neighbourhood of Vadisa, connected with the story of Asoka's marriage with a merchant's daughter and the erection of a monastery on the hill where Mahendra, Asoka's son by that marriage, is said to have halted on the way to his proselytising mission to Ceylon. Most of the monuments are situated on a plateau on the hilltop which was enclosed by a wall of solid stone about A.D. 1100. Of more historical value are the battered remains of the Asoka pillar with its capital of four lions back to back, which is situated close to the south gate of the Great Stupa at Sanchi.

- **Ajanta and Ellora:** Two of the most remarkable sites of Buddhism are situated in Maharashtra. In a narrow gorge, amidst superb scenery, lie the marvellous caves of Ajanta, five of them chaityas (Shrines) and the remainder viharas (monasteries). Hewn from the living rock, richly sculptured and with walls, pillars and ceilings of some of the caves adorned with paintings, they furnish a continuous narrative of Buddhist art during a period of 800 years and no ancient remains in India exhibit such an admirable combination of architecture, sculpture and painting.

The Stupendous caves of Elora are excavated in the scarp of a large rocky plateau. Unlike Ajanta, Elora presents us with remarkable memorials of the three great faiths of India – Buddhism, Brahmanism and Jainism.

Check Your Progress-2:

Q1. Describe the Main Sects of Buddhism.

Q2. Discuss the main teaching of Buddhism.

Q3. List the Important Key Shrine Resorts of Buddhism in India

8.6 Summary:

Jainism and Buddhism were not independent religions. These religions were merely the outcome of the revolt against Hinduism. Both Jainism and Buddhism criticised the bloody sacrifices and rituals. These religious revolutions gave impetus to independent thinking which contributed to the development of Indian philosophy. Thus we see that Jainism and Buddhism were two independent religions despite some similarities and dissimilarities.

8.7 Glossary:

- **Ahimsa:** Non-Violence (non-injury to any living being)
- **Asteya:** Non-stealing

- **Aparigraha:** Not to be attached to worldly possessions
- **Vinay Pitaka:** Basket of Discipline
- **Sutta Pitaka:** Basket of Discourses
- **Abhidhamma Pitaka:** Basket of Scholasticism

8.8 Answer to Check Your Progress:

Check your progress-1:

- Q.1. See Section 8.4
Q.2. See Section 8.4.1
Q.3. See Section 8.4.5

Check your progress-2:

- Q.1. See Section 8.5.4
Q.2. See Section 8.5.1
Q.3. See Section 8.5.5

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8.10 Suggested Readings:

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8.11 Terminal and Model Questions:

- Describe the early life of Mahavir Swami and throw light on how he attained knowledge?

- Write a note on the rise and fall of Jainism and describe the influence of Jainism on India.
- Write a note on the contribution of Buddhism to Indian History and Culture.
- Write short notes on
 - (a) Five Vows (Panch Mahavrata)
 - (b) The Essence of Buddhism

Unit-9

Traditions of Islam and Christianity

Structure:

9.1 Introduction

9.2 Objectives

9.3 Religious Diversity in India

9.4 Islam

9.4.1 Main Sects

9.4.2 Teaching of Prophet Muhammad

9.4.3 Religious Duties of Muslims

9.4.4 Important Islamic Pilgrimage Centre

9.5 Christianity

9.5.1 Major Sects and Divisions

9.5.2 Important Christian Pilgrimage Centre

9.6 Summary

9.7 Answer to Check Your Progress

9.8 References

9.9 Suggested Readings

9.10 Terminal and Model Questions

9.1 Introduction:

India has one of the oldest civilizations in the world. Excavations trace the Indus Valley civilization back for at least 5,000 years. India has a large number of belief systems, religions and sects. All these have their religious practices, ways of worship and customs. We feel that as a student of tourism you should be familiar with the rich tradition of India.

Our purpose is to focus on a description of the basic features of Islam and Christianity in this unit. We will also highlight some specific features from the tourism perspective wherever required.

We feel that as a person involved with the tourism trade you will come across people belonging to different faiths and religious beliefs from India and abroad. We hope that the study of this Unit will enrich your basic knowledge of the multi-religious Indian society and equip you as a tourism personnel. We also discuss the main key shrine resorts of Islam and Christianity in India.

9.2 Objectives:

In this unit, we will discuss Islam and Christianity. After going through this unit you will:

- Be able to appreciate the pluralistic character of Indian culture.
- Know the basic belief systems of Islam and Christianity.
- Be able to acquaint yourself, with the main customs and practices of Islam and Christianity

9.3 Religious Diversity in India:

India is probably the only country with the largest and most diverse mixture of races. All the five major racial types Australoid, Mongoloid, Europoid, Caucasian and Negroid find representation among the people of India. India is perhaps the most culturally diverse country in the world. One can find representation from almost all the major religions in India. India probably has the most religious diversity in any country. It's the birthplace of Hinduism, Buddhism, Jainism and Sikhism. The impact of Islam gave rise to several new Indian sects that preached against idolatry, polytheism and caste. The most important sect that arose out of this fusion was the Sikh community founded by Nanak (1469-1538), a Punjabi, born in Talwandi in Lahore District, now in Pakistan founded Sikhism. It's among the few places in the world to have a resident Zoroastrian population. The Syrian Christian Church is well established in Kerala; the Basilica of Bom Jesus in Goa, old churches in Calcutta and Delhi, synagogues in Kerala, temples from the tiny to the tremendous, 'stupas', 'gompas' and the Bodhi tree, the Ajmer Sharif and Kaliya Sharif in Mumbai, all reflect

the amazing multiplicity of religious practice in India. Add to this a range of animist beliefs among tribal people in the northeast, Madhya Pradesh and Gujarat who practice forms of nature worship, and you have astounding diversity. Since religion informs every aspect of Indian life, whether social, political or economic, it's worth the traveller's while to do a little prep reading. Religion has affected every part of Indian life: the festivals, the clothes, the food, the buildings, and the folklore. The following capsules present a glimpse of the major religious traditions of India. One must keep in mind though, that the principle of secularism is enshrined in the Constitution.

9.4 Islam:

Islam is the second-most practised religion in the Republic of India after Hinduism. The followers of Islam trace their faith from the origin of the world and claim that it was preached from time to time by a large number of the messengers of God. Islam, as it is practised today, originated around fourteen hundred years ago in Saudi Arabia. Prophet Muhammad is considered the last prophet who preached the present faith of Islam. Prophet Muhammad, the founder of Islam, was born in A.D. 570 at Mecca in Arabia. His father, named Abdullah, belonged to the Quresh tribe among the Arabs. This tribe had great sway over the religious system of the Arabs.

The followers of Islam are called Muslims. It is a more democratic religion as compared to other religions and the principle of Millat is followed by its followers and they voluntarily offer their services to the Millat. The collection of the teachings of the Prophet is in the Quran. The significance of the Quran for Muslims is similar to that of the Vedas for the Hindus and the Bible for the Christians.

The earliest contact of Muslims with India dates back to the 8th century, with Arab sea merchants arriving at the southern seacoast. The second contact was after the Muslim invasions on the North-West frontier region. In the early 8th century, the province of Sindh (in present-day Pakistan) was conquered by an Arab army led by Muhammad Bin Qasim. From the 10th century onwards several invasions from Central Asia followed. In the first half of the 10th century, Mahmud of Ghazni added Punjab to the Ghaznavid Empire and conducted several raids deeper into modern-day India. In the 11th century, Ghazi Saiyyad Salar Masud played a significant role. A more successful invasion came at the end of the 12th century by Muhammad of Ghor. This eventually led to the formation of the Delhi Sultanate.

Towards the beginning of the 13th century, the Turks under Muhammed Ghori established themselves as rulers of Delhi. This was followed by a wave of Sufi saints from Central Asia who came to India and many of them settled here. Shaikh Muinuddin Chishti is one of the earliest to come and settle here in Ajmer. His mausoleum at Ajmer is visited by lakhs of people belonging to different faiths from India and abroad. Over the years, there has been significant integration of Hindu and

Muslim cultures across India and the Muslims have played a prominent role in India's economic rise and cultural influence.

Sufis (Islamic mystics) played an important role in the spread of Islam in India. They were very successful in spreading Islam, as many aspects of Sufi belief systems and practices had their parallels in Indian philosophical literature, in particular non-violence and monism. The Sufis' orthodox approach towards Islam made it easier for Hindus to practice. Hazrat Khawaja Muin-ud-din-Chishti, Qutbuddin Bekhtiar Kaki, Nizam-ud-din Auliya and Shah Jalal etc. trained sufis for the propagation of Islam in different parts of India. Once the Islamic Empire was established in India, Sufis invariably provided a touch of colour and beauty to what might have otherwise been rather cold and stark reigns. The Sufi movement also attracted followers from the artisan and untouchable communities; they played a crucial role in bridging the distance between Islam and indigenous traditions. Today, Islam is India's second-largest religion in India (after Hinduism), with around 174 million Muslim population second-largest again, after Indonesia in terms of the Muslim majority. And had there been no partition, India would have been the largest Muslim country in the world. Islam believes, - "Those who have the means and ability, pilgrimage is an obligation laid down by Allah. The disbelievers should know that Allah is independent of His creatures". And India has a remarkable handful of sites of Islamic importance visited by pilgrims from far and wide.

9.4.1 Main Sects:

There are several sects and sub-sects among Muslims. Here we will not go into the details of all these sects but confine ourselves to two major well-defined sects i.e., the **Sunnis** and the **Shias**.

(1) The Sunnis: They believe that after Prophet the succession by Caliphs (Khalifas) was as per the tenets of Islam and traditions laid down by the Prophet. (The Prophet was succeeded by Caliphs- Abu Bakr, Umar, Usman and Ali in this order). They believe in the authority of the Quran and the sunna (tradition) of the Prophet only. They recognise no other authority as legitimate and above these two.

(2) The Shias: While accepting the supremacy of the Quran and the traditions of the Prophet, the Shias differ from the Sunnis in the matter of succession after the Prophet. They believe that the Prophet should have been succeeded by Ali (who was also the cousin and son-in-law of the Prophet). The other three Caliphs the Shias believe held their position against the spirit of Islam. In due course, several minor differences arose giving rise to a well defined separate sect. The Shias consider Ali and his heirs as the Imams (leader of the community). A total of 12 Imams are recognized. The Shias also believe that the post of Imam is a special favour given by God to the chosen few. Several sects among both the Sunnis and the Shias emerged in and outside India with minor

and major differences during the last fourteen hundred years. We will not go into the details of these sects here.

9.4.2 Teaching of Prophet Muhammad:

Islam, the new faith of the Prophet, was a straightforward religion and the teachings of Islam are also quite simple. The fundamentals of this religion are as follows:

1. Allah has no partner and who is omnipotent and omnipotent and omnipresent.
2. All the prophets including Moses and Christ were sent as messengers by God. Most crucial is the belief that Prophet Mohammad was the last messenger of God sent on earth.
3. Every follower of Islam is required to offer prayer five times a day.
4. He should keep fast during the month of Ramazan.
5. He should pay Zakat to the poor.
6. Every follower of Islam should travel to Mecca at least once in his lifetime.
7. He should not worship idols.
8. He should pay proper regards to the Quran, the Godly Book.
9. The followers of Islam should have a belief in the equality of all people.

9.4.3 Religious Duties of Muslims

Apart from the above-stated tenets of Islam, its followers have certain religious duties.

- 1) **Prayers:** A Muslim must pray five times a day as per the prescribed procedure. (At dawn, mid-day, mid-afternoon, after sunset and one and a half-hour after sunset). A special prayer at mid-day in the mosque on Fridays where the congregation of the community takes place is also compulsory.
- 2) **Paying Zakat:** A Muslim must pay 2 & 112 percent of his assets for prescribed religious and charitable purposes.
- 3) **Fasting:** Fasting for one month during **Rarnzan** (month of Arabic calendar).
- 4) **Pilgrimage (Haj):** Every Muslim of substantial means must pay a visit to **Kaaba** in Mecca (Saudi Arabia) to perform Haj at least once in their lifetime.

9.4.4 Important Islamic Pilgrimage Centre:

- **Ajmer Sharif (Rajasthan):** The propounder of the Chishti Sufi order one of the most vital systems in India and Pakistan, lived, preached the tenets of peace and died here in Ajmer. The Dargah, considered a centre of wish fulfilment, has shrines built by various Mughal Emperors. Shah Jehan's daughter built a prayer room and the tomb of Bhishti, tomb of Saint's daughter-Bibi Hafiz Jama, the tomb of Shah Jahan's daughter Chimni Begum, make the Dargah an all-are-welcome spiritual abode. One of the most revered sites in the Islamic world, some 5000 devotees both Muslim and non-Muslim with hearts full of hope and prayers, visit Dargah Sharif every day. The

annual Urs festival held every June attracts about 15 lakh pilgrims from around the world.

- **Jama Masjid (Delhi):** A mastermind of the greatest sculptor of those times, Ostad Khalil and Mughal Emperor Shah Jehan, the red-sandstone Jama Masjid is the largest mosque in India built between 1644 AD and 1658 AD by five thousand artisans. Standing mammoth amid Delhi's bustling Chandni Chowk, the mosque was born "Masjid-i-Jahanuma" or the "Mosque that commands the view of the world" and true to its name, the structure is an infallible insignia of the Islamic influence in India.

A replica of the Moti Masjid of Agra, the architectural grandeur apart, and its vast courtyard can accommodate up to 25,000 devotees and it hosts a hair of the beard of Hazrat Muhammad, his used chappal (slippers), a chapter of Koran taken from its original holy book, the canopy of his tombstone and the footprint of Muhammad on the stone. Another aspect of interest for pilgrims is that the chief priest (Imam) of Jama Masjid is the direct descendent of the original and first Imam appointed by Shahjahan and till now there is no break in its lineage.

- **Hazrat Nizamuddin Auliya Dargah (Delhi):** South Delhi's Dargah of Hazrat Nizamuddin Auliya, built by Muhammad Tughlaq is considered one of the most sacred in the Islamic world. Amir Khusrau, the famous poet and the beloved disciple of Nizamuddin; Jahan Ara Begum, daughter of Shah Jahan and renowned poet Mirza Ghalib are also lie buried here. Urs is also celebrated here, but twice a year, to commemorate the death Anniversary of Nizamuddin Auliya and Amir Khusrau.
- **Dargah-Qutb-Sahib (Delhi):** In Delhi's Mehrauli village, near Gandak ki Baoli, there is a Dargah, crowded throughout the year with hopeful devotees (both Islam and non-Islam) who tie a thread near the grave and untie it once their wish is fulfilled. This is the Dargah of Qutb Sahib, the spiritual successor of Khwaja Mu'inu'd Din Chishti of Ajmer.

There are other important graves near the Dargah, of believers who wanted to be buried near the Saint, like that of the Mughal emperor's Bahadur Shah I (1707-12), Shah Alam II (1759-1806), Akbar II (1806-37) and many persons of royal blood.

- **Haji Ali Dargah (Mumbai):** Haji Ali Dargah, is the 800-year-old tomb of the once-wealthy Muslim merchant, who renounced all his earthly property before setting off for a spiritual quest to Mecca. Built 500 yards off the shore, right in the middle of the sea, opposite the Mahalakshmi race-course, the narrow path linking the tomb to the mainland gets submerged during Monsoons. Separate praying rooms for men and women exist. It can only be visited off-monsoons, but if you have landed in Mumbai, at the wrong time, it is still a serene sight to behold the mosque appears floating on the turquoise waters.

- **Fatehpur Sikri (Uttar Pradesh):** Drive 37 km West of Agra, and when you begin to see structures in Red Stone till the vision can reach, you know you have reached Fatehpur Sikri. A Mughal Emperor Akbar township, still populated by some 30,000

citizens, the pilgrims come here to witness the classic unison of Hindu and Islamic architecture and pay their obeisance at the Fatehpur Sikri Mosque (a true replica of the mosque in Mecca), the grand Jami Masjid (has the famed Buland Darwaza) and Dargah Of Sheikh Salim Chisti - where, childless women come for blessings of the saint, a trend heralded by Akbar, who was blessed with three sons after he came here.

- **Mecca Masjid (Andhra Pradesh):** Flanking the Charminar in the Andhra Capital, Hyderabad is the Mecca Masjid, so named because the bricks were brought from Mecca to build the central arch. They say, “Mecca Masjid is poetry in stone”. Towards the southern end of the mosque lie the marble graves of Nizam Ali Khan and the families of the Asaf Jahi dynasty.

- **Hazratbal Mosque (Kashmir):** Hazratbal Mosque is situated on the western bank of the Dal Lake opposite Nishat Bagh in Srinagar. It is the most venerated Muslim shrine in Kashmir, as it houses the Moi-e-Muqaddas or the Sacred Hair of the Prophet Mohammed displayed to the public on religious ceremonies usually accompanied by fairs. The shrine is known by several names including Hazratbal, Assar-e-Sharif, Madinat-Us-Sani and Dargah Sharif. Hazratbal is noteworthy also for being the only domed mosque in Srinagar.

Check Your Progress-1:

Q1. Describe the five basic tenets in which a Muslim must keep the faith.

Q2. List the Important Islamic Pilgrimage Centre in India.

9.5 Christianity:

Christianity is India's third-largest religion, with approximately 24 million followers, constituting 2.3% of India's population and are spread throughout the country. According to tradition, Christianity entered India after 50 years of its inception through Thomas one of the apostles of Christ. Thomas landed on the coast of Kerala around 52 A.D. and established seven churches in that area. These early Christians were generally confined to Kerala. With the advent of European missionaries in the early 16th century, Christianity spread to all parts of India. The Portuguese were the first followed by the Dutch, the French, the British and other European and American missionaries. Christians are found all across India and in all walks of life, with major populations in parts of South India, the Konkan Coast and the North-East. Their main concentration is in Kerala, Tamil Nadu, Goa, Nagaland, Mizoram, Meghalaya, Manipur and Tripura. The Beliefs Christianity is also considered as a revealed divine religion (like Islam and Judaism). The religious precepts of Christianity are contained in their holy book called the Bible.

- **Jesus Christ:** Jesus Christ is considered the central figure in the Christian faith. He was born around two thousand years ago. During his life, he performed miracles, healed the sick and even gave life to the dead. He was crucified by his enemies at the young age of 33 years. According to Christian belief, he rose again on the 3rd day of his burial and ascended into heaven. He is considered as a true man and true God by his disciples. He commanded his followers to spread his mission to all parts of the world.
- **Concept of God:** According to the Christian faith God is one but has revealed himself as three persons - the Father, the Son and the Holy Spirit. This concept of God is described as Unity in Trinity. Jesus is God, the Son, form of the Virgin Mary who conceived the Holy Spirit. According to the Christian belief, the incarnation of Christ as a human being is a part of the divine plan for the atonement of the sins of mankind.
- **The Bible:** The Bible is the holy book followed by the Christians. It consists of two collections of books: The Old Testament and the New Testament.
 - (1) **The Old Testament:** The Old Testament contains the sacred scriptures of the Jews as well as the early Christian scriptures. The Old Testament was originally written in Hebrew.
 - (2) **The New Testament:** The New Testament was written in the 2nd half of the first century A.D. By the end of the second century the greater part of the New Testament was accepted as authoritative. It consists of 27 books and was originally written in Greek. It contains the life and deeds of Christ, the works of his companions and other saints and covers a wide range of things.
- **Sin and Evil:** According to Bible the God created heaven and earth and the first human beings Adam and Eve as the ancestors of the human race. Adam and Eve were disobedient to their creator and brought sin and evil into this world. All mankind became heirs to sin and lost the privilege of being the children of God. The suffering

and death of the sinless man Jesus could at one the sins of mankind. God had sent his beloved only son to save mankind from eternal damnation. Jesus is therefore called the saviour of mankind. God punishes evil and rewards good. The biggest good deed is to forgive the persons who sin against another person.

- **Body, Soul and Salvation:** According to the Christian belief man has a body and a soul. The former perishes while the latter survives eternally. Salvation means the continued existence of an individual in heaven after death. Christianity does not believe in the transmigration of souls. An Individual's salvation is possible only if he/she accepts Jesus as a saviour.
- **Communion:** Sunday is considered 'Lord's day' and worship service is organised in the churches. The worship service consists of religious instruction, preaching, prayer and the breaking of bread. The last practice follows from what Jesus did at his last supper on the night before his death. The symbol of a cross reminds the Christians crucifixion of Christ to save mankind.
- **Baptism:** According to the Christian faith nobody is considered a born Christian. One has to enter into the faith through a religious ceremony called baptism. This applies to the children born to Christians as well as to the followers of other religions who become Christians. Spreading the message of Jesus and enrolling people from other faiths into Christianity is considered a religious duty. The act of spreading the gospel of Christ is termed evangelisation.

9.5.1 Major Sects and Divisions:

Most Christians in India are Catholics of the Latin Church. The state of Kerala is home to the Saint Thomas Christian community, an ancient body of Christians who are now divided into several different churches and traditions. There are two Eastern Catholic Saint Thomas Christian Churches: the Syro-Malabar Catholic Church and the Syro-Malankara Catholic Church. There are also several Oriental Orthodox and independent churches in the Saint Thomas Christian community, including the Malankara Orthodox Syrian Church, the Malankara Jacobite Syrian Church and the Malankara Mar Thoma Syrian Church. Since the 19th century Protestant churches have also been present; major denominations include the Church of South India (CSI), the Church of North India (CNI), the Presbyterian Church of India, Baptists, Lutherans, Anglicans and other evangelical groups. The Christian Church runs thousands of educational institutions and hospitals contributing significantly to the development of the nation.

Christians in India have two major denominations - Catholics and Protestants. The Protestants emerged acquired a repatriate denomination during the 16th century. They claimed that the church and society were in a state of crisis. They demanded reforms in such a situation and came to be called Protestants. The Catholics on the other hand felt that there was no crisis and ascribe the rise of Protestantism to the interplay of certain complex and powerful forces. The Protestants do not believe in the authority of

the Pope which Catholics consider him as the main authority. The main Protestant sects in India are Calvinist, Anglican and Anabaptist. The main Catholic sects in India are the Syrian Church, Latin Church and Malankara.

9.5.2 Important Christian Pilgrimage Centre:

Kerala: The Malayattoor Church, Valiya Palli Church, St. Francis Church and most importantly Santa Cruz Basilica (raised to a cathedral by Pope Paul IV in 1558 AD) are noteworthy churches of India's Christianity holy-hub Kerala with about 9 million Christians. Keralalite Christians have a more remote ancestry than Christians of many of the European countries.

Goa: Churches like the Basilica of Bom Jesus or the tomb of St. Francis Xavier where his mortal remains attract believers in millions. Or the Church of St. Cajetan, modelled on the original design of St. Peter's Church in Rome and the Church of St Francis of Assisi are the main attractions. the Church and Convent of St Monica is the first Convent for nuns in Goa. Whether you have the time to tour all its churches dotted at every bend of the street. or not, do try to time your tour according to the Festivals. Be it Christmas time, Feast of Our Lady of Candelaria (Feb), Feast of St. Francis Xavier, Feast of Our Lady of Rosary, Margao Feast (May) and most importantly, Goa Carnival celebrated before Lent.

Tamil Nadu: Churches worth seeing in Tamil Nadu are Christ The King Church, Kandal Cross Shrine, Luz Church, Manappad Church, Santhome Cathedral Basilica, St. Andrew's Church, St. Mary's Church In The Fort, St. Thomas Mount and Velankanni Church.

Other Christian Pilgrimage Sites in India: A 1870 Anglican Cathedral with white and red stone exterior and marble altar, at Allahabad (Uttar Pradesh), form another visual and spiritual feast. In Delhi, the Churches worth seeing include the Church of the Sacred Heart and the Cathedral Church of the Redemption. Mumbai's first Anglican Church -Cathedral of St. Thomas, Chennai's Little Mount in Saidapet, where the Saint lived and preached are sites you should not miss. And if you want to combine religious ardor with a summer retreat, Himachal Pradesh is the place with important Churches worth visiting like Christ Church and St Michael's Cathedral, the Catholic Church of St. Francis, St. John's Church-In-Wilderness, and the Christ Church.

Check Your Progress-2:

Q.1. Write a short note on Christianity.

9.6 Summary:

We have seen the veritable character of India as a land of many religions in the sections described above. The diversity so acquired by India has also proved to be one of its mainstays over the developments and growth of civilisation here over the last several millennia. Islam and Christianity criticised the bloody sacrifices and rituals. These religious revolutions gave impetus to independent thinking which contributed to the development of Indian philosophy. Thus we see that Islam and Christianity were three independent religions despite some similarities and dissimilarities.

9.7 Answer to Check Your Progress:**Check Your Progress-1:**

1. See 9.4.
2. See 9.4.4

Check Your Progress-2:

1. See 9.5

9.8 References:

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9.9 Suggested Readings:

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9.10 Terminal and Model Questions:

Q1. Write about 150 words on the main sects in Islam.

Q2. Write short notes on:

- (a) Bible
- (b) Quran

Unit-10

Sikhism and Other Religions

Structure:

10.1 Introduction

10.2 Objectives

10.3 Religious Diversity in India

10.4 Sikhism

10.4.1 Beliefs and Religious Practices of Sikhism

10.4.2 Amrit Ceremony (Baptism)

10.4.3 Five Symbols

10.4.4 Method of Worship

10.4.5 Various Streams of Thought

10.4.6 Important Key Shrine of Sikhism

10.5 Other Religions

10.5.1 Judaism

10.5.2 Parisian

10.6 Summary

10.7 Answer to Check Your Progress

10.8 References

10.9 Suggested Readings

10.10 Terminal and Model Questions

10.1 Introduction:

India is the birthplace of four of the world's major religious traditions; namely Hinduism, Buddhism, Jainism and Sikhism. A vast majority of Indians associate themselves with a religion. According to the 2001 census, Hinduism accounted for 80.5% of the population of India. Islam (13.4%), Christianity (2.3%), Sikhism (1.9%), Buddhism (0.8%) and Jainism (0.4%) are the other major religions followed by the people of India. This diversity of religious belief systems existing in India today is a result of, besides the existence and birth of native religions, assimilation and social integration of religions brought to the region by traders, travellers, immigrants, and even invaders and conquerors. Zoroastrianism also has an ancient history in India and each has several thousand Indian adherents. India has the largest population of people adhering to Zoroastrianism and Bahai Faith anywhere in the world. Many other world religions also have a relationship with Indian spirituality, like the Baha'i faith which recognizes Lord Buddha and Lord Krishna as manifestations of God Almighty.

We feel that as a student of tourism you should be familiar with the rich tradition of India. Our purpose is to focus on a description of the basic features of Sikhism, and other religions in this unit. We will also highlight some specific features from the tourism perspective wherever required.

We feel that as a person involved with the tourism trade you will come across people belonging to different faiths and religious beliefs from India and abroad. We hope that the study of this Unit will enrich your basic knowledge of the multi-religious Indian society and equip you as tourism personnel. We also discuss main key shrine resorts of Sikhism and other religions, in India.

10.2 Objectives:

In this unit, we will discuss the Sikhism and other religions of India. After going through this unit you will:

- Be able to appreciate the pluralistic character of Indian culture.
- Know the basic belief systems of the Sikhism and other religions of India.
- Be able to acquaint yourself, with the main customs and practices of Sikhism and other religions of India.

10.3 Religious Diversity In India:

India is probably the only country with the largest and most diverse mixture of races. All the five major racial types Australoid, Mongoloid, Europoid, Caucasian and Negroid find representation among the people of India. India is perhaps the most culturally diverse country in the world. One can find representation from almost all

the major religions in India. India probably has the most religious diversity in any country. It's the birthplace of Hinduism, Buddhism, Jainism and Sikhism. The impact of Islam gave rise to several new Indian sects that preached against idolatry, polytheism and caste.

The most important sect that arose out of this fusion was the Sikh community founded by Nanak (1469-1538), a Punjabi, born in Talwandi in Lahore District, now in Pakistan founded Sikhism. It's among the few places in the world to have a resident Zoroastrian population. The Syrian Christian Church is well established in Kerala; the Basilica of Bom Jesus in Goa, old churches in Calcutta and Delhi, synagogues in Kerala, temples from the tiny to the tremendous, 'stupas', 'gompas' and the Bodhi tree, the Ajmer Sharif and Kaliya Sharif in Mumbai, all reflect the amazing multiplicity of religious practice in India. Add to this a range of animist beliefs among tribal people in the northeast, Madhya Pradesh and Gujarat who practice forms of nature worship, and you have astounding diversity. Since religion informs every aspect of Indian life, whether social, political or economic, it's worth the traveller's while to do a little prep reading. Religion has affected every part of Indian life: the festivals, the clothes, the food, the buildings, and the folklore. The following capsules present a glimpse of the major religious traditions of India. One must keep in mind though, that the principle of secularism is enshrined in the Constitution.

10.4 Sikhism:

A comparatively new religion, founded some 500 years ago, has netted some 20 million believers from across the world under the umbrella of Sikhism. Sikhism is India's fourth-largest religion and began with the birth of its founder Guru Nanak Dev (1469-1539). Since childhood, he loved to travel, learn and preach humanity. He is considered the founder and the first Guru (teacher) of the faith. Guru Nanak was followed by a chain of gurus ending at Guru Gobind Singh (1666-1708) the tenth guru. The way Sikhism is practised today evolved according to the teachings of these ten gurus. The Sikhs are predominately located in Punjab, but also many other parts of India. About 2% of India's population is Sikhs. Traditionally the men keep their hair and do not shave their beards or moustache. They gather the hair on their head in a turban. Sikhism is comparatively a new religion in India. Sikhism denounces superstitions and blind rituals and advocates equality of mankind and remembrance of God all the time.

The creators of Sikhism tried to abolish some of the Indian customs such as the caste system and sati (practice) - burning of the widow. In Sikhism, everyone has equal rights irrespective of caste, creed, colour, race, sex or religion. Sikhism rejects pilgrimage, fasting, superstitions and other such rituals. Sikhism does not have a clergy class as it considers this as a gateway to corruption. However, they have readers and singers in their temples. A Sikh place of worship is called Gurdwara. Sikhism does not support pilgrimage to holy sites because according to Sikhism, God is everywhere and not in

any certain place. But Sikhism has a few important sites, of which, the Harmandir Sahib, also known as the 'Golden Temple' in Amritsar in Punjab is the most important site and is considered the holiest shrine of Sikhism. Additional shrines include the Five Takhts, or thrones; and the Anandpur Sahib.

Sikhism emphasises community services and helping the needy. One of the distinct features of Sikhism is the common kitchen called Langar. In every Gurdwara, there is a Langar. Every Sikh is supposed to contribute to preparing the meals in the free kitchen. The meals are served to all and are eaten sitting on the floor, as this is to emphasise the point that all who are there are equals. Sikhism does not believe in holding fasts, for the body is God's presence to the human being; therefore humans must foster, maintain and preserve it in good, sound condition unless fasting is done to foster the human body like healthy diets.

Guru Granth Sahib ji is written in Gurmukhi script. It includes the writings of the Sikh Gurus and the writings of Hindu and Muslim saints. But out of humility Guru Gobind Singh Ji did not include his writings in Guru Granth Sahib ji. His writings appear in Dasam Granth. Guru Gobind Singh Ji is also the Guru behind the unique appearance of Sikh men. During Guru Govind's term as the Guru of the Sikhs and also before him, the ruling empire of the Punjab region was the Mughal Empire. The Mughals were Islamic. Some of the Mughul emperors like Aurangzeb were fanatics who harassed the non-Muslims, mainly Hindus and tried to convert them to Islam. Sikh Guru Tegh Bahadur Sahib saved Hindus from Muslims and was named *Hind Di Chadar*.

To stop their persecutions, Guru Gobind decided to make his followers, the Sikhs (meaning learners), a community of fighters. He changed his surname to Singh, which means lion. His followers also changed their surname to Singh. Since then a ceremony of baptizing was established among the Sikhs in which the boys were given the title Singh and the girls were titled Kaur meaning princess. In those days "Singh" as a surname was very popular among a famous warrior caste of north India, the Rajputs. A large number of these warrior Sikhs were originally Rajput Hindus who voluntarily converted for battling against the Mughals.

10.4.1 Beliefs and Religious Practices:

The Sikhs follow a well-defined belief system and prescribed religious practices. As per the scriptures, a Sikh is a person who believes in --

- Belief in one God,
- Ten Gurus, from Guru Nanak to Guru Govind Singh
- Guru Granth Sahib, their holy book
- The utterances and teachings of the Ten Gurus.
- They are supposed to recite the Guru-Mantra - Waheguru (God you are wonderful)

- Living an honest life, abolishing discrimination (No plunder, gambling or exploitation of the poor) and believing all as equal.
- Every Sikh is to be initiated into the faith through the Amrit ceremony.
- The use of intoxicants like alcohol, tobacco, drugs, opium etc., is forbidden.
- Sikh ceremonies are to be followed on occasions of birth, marriage or death in the family.
- Worship of Idols, graves, tombs, or monasteries is forbidden.
- Sikhs should follow five symbols or Panj Kakars
- In case of violation of religious code, like removal of hairs, use of tobacco, adultery etc., a Sikh has to take Amrit again.

10.4.2 Amrit Ceremony (Baptism):

Guru Gobind Singh initiated this practice in 1600. The ceremony is generally performed when the boys and girls are old enough to understand the obligations of religion. Five baptized Sikhs (Panj-Piars) are chosen to perform the ceremony in a congregation. Amrit (nectar) is prepared by mixing sugar in water stirring it with a khanda (double edge sword) and recitation of selected passages of the scriptures. The persons to be baptised take the vow of the faith by reciting loudly. Amrit is splashed in their faces. After baptism, they are supposed to adhere to five symbols.

10.4.3 Five Symbols:

To make it easier for his followers to recognize each other, Guru Gobind Singh chose five marks, some of which even today symbolize the Sikhs. The five signs were Kesh; Kara; Kanga; Kachcha and Kirpan. The religious Sikhs dress according to Guru Gobind Singh's order, carrying a sword (kirpan). Most of the Sikhs even today have uncut hair and gather it in a turban. But some easygoing Sikhs cut their hair or they do not gather their uncut hair in a turban. All baptized Sikhs have to follow the following live symbols of Sikhism.

- i) **Kesh (hair):** Sikhs are not to trim, shave or cut any hair on any part of their body.
- ii) **Kara (iron bangle):** The iron bangle is to be worn in the right hand. It is supposed to remind Sikhs to follow the code of conduct.
- iii) **Kirpan (sword):** This is to be worn by Sikhs as a weapon for self-defence and to protect the weak and helpless.
- iv) **Kangha (comb):** to keep long hair neat and clean. This is to be kept in the hair-knot.
- v) **Kachcha (drawer/underwear):** It is a sign of chastity and strict morals. It also symbolizes that the Kachcha wearer is always ready for struggle.

10.4.4 Method of Worship:

Sikhs believe in the worship of Akal (timeless God) and are opposed to idol worship. Their place of worship is called Gurudwara. The doors of Gurudwaras are open to people belonging to all religions and faiths. It is considered to only a religious place but also a refuge and shelter for the needy. One has to enter the Gurudwara after washing feet and covering the head.

Inside Gurudwaras 'Guru Granth'- the holy book- is installed on a high pedestal. Here the recitation of Guru Granth Sahib is done. A common kitchen or langar serves food and prasad to the devotees and visitors.

10.4.5 Various Streams of Thought:

In due course there developed various streams in Sikhism like any other religion:

i) Nirankari Movement: The Nirankari Baba Dayal was the founder of the Nirankari movement. He opposed the innovations like idol worship, grave worship and other rituals and asked his followers to worship only one Nirankar (God).

ii) Namdharis Movement: Namdhari movement was started by Bhagat Jawarhermal and Baba Balak Singh. However, it was popularised by one of the later disciples Baba Ram Singh. They taught the worship of one God and opposed the social evils like caste system, infanticide, early marriage and barter of girls in marriage. It developed into a sect later on.

10.4.6 Important Key Shrine of Sikhism:

- **Golden Temple:** Golden Temple located in Amritsar city of Punjab, is named after God Hari, the temple of God. The Sikhs all over the world throng the temple to pay obeisance. The Golden Temple, popular as Sri Harmandir Sahib or Sri Darbar Sahib is the sacred epicentre of Sikhism. Bathed in a quintessential golden hue that dazzles in the serene waters of the Amrit Sarovar that lace around it, the swarn mandir (Golden temple) is one that internalizes in the mindscape of its visitors, no matter what religion or creed.

On a jewel-studded platform is the Adi Grantha or the sacred scripture of Sikhs wherein are enshrined holy inscriptions by the ten Sikh gurus and various Hindu and Moslem saints. The first and the most important 'Takht' (throne or seat of authority) of Sikhism, established by Guru Har Gobind in 1609, is called 'Akal Takht' (the Throne of the Timeless God) and is situated just opposite the gate of Harmandar Sahib.

There are many other attractions near the temple. These famous attractions are Akal Takhat, Baba Atal, Guru Ka Langar, Sri Guru Ram Das Niwas, Guru Nanak Niwas, Central Sikh Museum etc.

- **Poanta Sahib:** Paonta Sahib, a city sacred to the memory of Guru Gobind Singh, the tenth Guru of the Sikhs, is also a bustling township with growing industries. It retains tangibly memorials to the martial Guru in the form of his weapons and a majestic Gurudwara and recalls his presence even in the name of the city which is derived from "paon" meaning "foot" either because he set foot in this place or according to an alternative story because he lost an ornament which he wore on his foot called a "paonta" while bathing in the river Yamuna which flows here. Overlooking the river is the Gurudwara where Guru Gobind Singh held court and wrote the major portion of the "Dassam Granth".

The Guru also built the Paonta Fort in over a hundred acres of land, which housed not only his followers but as many as 46 famous poets. Regular poetry reading sessions and symposiums were organised to encourage the sort form. The guru left Paonta Sahib after the battle of Bhangani with Raja Fateh Shah, in which he defeated the errant ruler's army after thirty days of battle. Paonta Sahib is distinguished by its association with the Sikhs and attracts them by the thousands at the spring festivals of 'Baisakhi' and 'Holi'. There are also two Hindu temples, one dedicated to Lord Rama called Devi Ka Mandir and built by a princess, and the other is sacred to Lord Krishna.

- **Hemkund Sahib:** The high altitude Lokpal lake, known as Hemkund (4329 mts.) lies in heavenly environs. A steep trek from Ghangharia leads one to this spot in about four to six hours. It is an important pilgrimage for both Hindus and Sikhs, as well as for people from other faiths. There is a Sikh Gurudwara and a Lakshman temple built on the bank of the lake. Encircled by seven snow-clad peaks and their associated glaciers, it reflects its surroundings enchantingly on its crystal clear serene waters. The glaciers from Hathi Parvat and Saptrishi peaks feed the lake and a small stream called Himganga flows out of this lake. As alluded to, in the holy Granth Sahib, Guru Govind Singh, the tenth Guru of the Sikh faith had meditated on the bank of this lake in one of his earlier births. It is widely believed among Sikhs that Guru Govind Singh introduced the features now universally associated with Sikhism. On 15th April 1699, he started the new brotherhood called the Khalsa (meaning the pure) an inner core of the faithful, accepted by baptism (Amrit).

The five K's' dates from this period: kesh (uncut hair) kangha (comb), kirpan (dagger or short sword), kara (steel bangle), and kachh (boxer shorts). The most important is the uncut hair, adopted before the other four. The comb is sometimes designated

especially as wooden. The dagger and the shorts reflect military influence, while the bangle may be a form of charm. It is believed that Lakshman, the younger brother of Ram, meditated by the lake and regained his health after being severely wounded by Meghnath, son of the demon Ravana, during battle. Despite its ancient connections, Hemkund / Lokpal was discovered by a Sikh Havaladar Solan Singh and became a major pilgrimage centre only after 1930.

- **Gurdwara Bangla Sahib:** Built in the memory of the 8th Sikh Guru Sri Harkishen Sahib, Gurdwara Bangla Sahib is one of the important historical Gurdwara in Delhi.

The large main hall is un-elaborate except for the open central shrine, where a sculpted bronze cupola hangs over a smaller golden dome under which silk sheets are spread out and covered with flowers. This shrine is the scene of constant devotional music, whose ethereal tones are relayed throughout the entire complex.

The Gurdwara complex hosts one higher secondary school, which is having all the arrangements for studies, Baba Baghel Singh Museum, a library and a hospital. Gurdwara has also got a trough that stores the holy water known as 'Amrit' or nectar, which when consumed is believed to cure the diseases of the sick. Gurdwara also has a Sarovar or a holy pond, where people take a holy dip and pray to the Guru.

Delhi Sikh Gurdwara Management Committee celebrates the birth of Guru Sri Harkrishan Sahib with great reverence. The death anniversary of Maharaja Ranjit Singh Ji is also celebrated over here. On the east side of the main Gurdwara in the complex is the 'Langar' (community kitchen) Hall, where free food is served to all devotees with no distinction of caste, creed or status.

As in all Sikh places of worship, visitors of all religions irrespective of their caste, colour or creed are welcome.

Visitors can deposit shoes, collect brochures, and enlist the services of a free guide at the information centre near the main entrance. To go into the main complex, one need's to cover one's head and wear conservative clothes that cover legs and shoulders.

Check Your Progress:

Q1. Discuss the main beliefs and religious practices followed in Sikhism.

Q2. List the Important Key Shrine Resorts of Sikhism in India.

10.5 Other Religions of India:

10.5.1 Judaism:

The **history of the Jews in India** reaches back to ancient times. Indian Jews are a religious minority of India. Judaism was one of the first foreign religions to arrive in India in recorded history. The better-established ancient communities have assimilated a large number of local traditions through cultural diffusion. The Jewish population in India is hard to estimate since each Jewish community is distinct with different origins; some arrived during the time of the Kingdom of Judah, others are seen by some as descendants of Israel's mythical Ten Lost Tribes. Of the total Jewish population in India, about half live in Manipur and Mizoram and a quarter lives in the city of Mumbai.

Unlike many parts of the world, Jews have historically lived in India without any instances of antisemitism from the local majority populace, the Hindus. However, Jews were persecuted by the Portuguese during their control of Goa. The Jews settled in Kodungallur (Cranganore) on the Malabar Coast, where they traded peacefully, until 1524. Jews have held important positions under Indian (Hindu) princes in the past and even after independence from British Rule, have risen to very high positions in government, military and industry. The largest synagogue in Asia outside Israel is in Pune (Ohel David Synagogue).

In addition to Jewish expatriates and recent immigrants, there are five native Jewish communities in India:

1. The Cochin Jews arrived in India 2,500 years ago and settled down in Kerala as traders.
2. The Bene Israel arrived in the state of Maharashtra 2,100 years ago.
3. The Baghdadi Jews arrived in the city of Mumbai from Iraq, Iran, Afghanistan and Arab countries about 250 years ago.
4. The Bnei Menashe are Mizo and Kuki tribesmen in Manipur and Mizoram who claim descent from the tribe of Manasseh.
5. The Bene Ephraim (also called "Telugu Jews") are a small group who speak Telugu; their observance of Judaism dates to 1981.

10.5.2 Parsee:

Parsi or **Parsee** refers to a member of the larger of the two Zoroastrian communities in South Asia, the other being the Irani community. According to tradition, the present-day Parsis descend from a group of Zoroastrians of Iran who immigrated to India during the 10th century AD, to avoid persecution by Muslim invaders who were in the process of conquering Iran. At the time of the Arab invasion of Iran, the dominant religion of the region was Zoroastrianism. The Iranians rebelled against the Arab invaders for almost 200 years; in Iran, this period is now known as the "Two Centuries of Silence" or "Period of Silence". After many failed attempts to free the country from Arab domination, the Iranians were forced to either pay heavy taxes (Jizya) or to convert to Islam, the latter being the ultimate goal of the new rulers and thus the easier way. During this time many Iranians who are now called Parsi rejected both options and instead chose to take refuge by fleeing from Iran to India. Their long presence in the region distinguishes the Parsis from the Iranis, who are more recent arrivals, and who represent the smaller of the two Indian-Zoroastrian communities.

10.6 Summary:

In the whole world, India has one of the oldest civilizations. Excavations trace the Indus Valley civilization back for at least 5,000 years. India has a large number of belief systems, religions and sects. All these have their religious practices, ways of worship and customs. We have seen the veritable character of India as a land of many religions in the sections described above. The diversity so acquired by India has also proved to be one of its mainstays over the developments and growth of civilisation here over the last several millennia. Sikhism, Islam and Christianity criticised the bloody sacrifices and rituals. These religious revolutions gave impetus to independent thinking which contributed to the development of Indian philosophy. Thus we see that Sikhism, Islam and Christianity were three independent religions despite some similarities and dissimilarities.

10.7 Answer to Check Your Progress:

Check Your Progress:

1. See 9.4.1
 2. See 9.4.6
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10.9 Suggested Readings:

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10.10 Terminal and Model Questions:

Q1. Describe the variant streams of Sikhism?

Q3. Write short notes on Gurudwara.

Unit-11

Architectural Heritage of India

Structure:

11.1 Introduction

11.2 Objectives

11.3 Ancient Indian Architectural Heritages

11.3.1 Famous Ancient Sculptures of India

11.3.2 Temple Art Heritage of India

11.3.3 Kingdom and Religion-Based Architectural Designs of India

11.4 Architectural Heritage of Modern India

11.4.1 Architectural Heritage of Rajasthan

11.4.2 Architectural Monuments of the Mughal Era

11.5 Summary

11.6 Glossary

11.7 Have You Got It /Checked your Progress

11.8 References

11.9 Suggested Readings

11.10 Model Questions

11.1 Introduction:

India has been a great tourist spot for thousands of years. People around the world are attracted to India not only for its great ancient educational system but also for its great architectural designs related to prosperity, cultural growth and uplifting the level of human life. These ancient architectural designs involve spiritual, social, educational and cultural aspects of life.

Ask any foreign tourist, “What would you like to see in India?” Most probably you get the answer, TajMahal, Red Fort, Qutub Minar or Ajanta Alora caves. This only shows how rich the architectural repository of India is. Talk about the great temples of the world and you will surely find names like Konark Temple, Akshardham temple, Golden Temple etc which is sufficient to prove the greatness and popularity of Indian architectural heritage. Unsurprisingly, Indian architectural designs have affected the whole world from ancient to the modern age; by the end of this chapter, you will explore various aspects in detail.

The beauty of Indian architectural design is not only limited to the physical beauty of the design but it probes into various aspects of whole human life such as cultural effects, spiritual effects social unity, scientific details etc. Many experts around the globe have proved these facts scientifically. Many Indian architectural designs were created with some secret and wonderful facts which double their beauty and attraction. How creativity and artwork can be connected with human life, how physical structures affect the entire society, how they can be viewed as a model of high human values, you will be able to understand all these issues, by the end of the chapter.

11.2 Objectives:

After completing this unit you will be able to understand the following issues:

- Ancient Indian architectural designs and their impacts
- Middle-Era architectural heritages of India and their philosophy
- Effects of various monuments on social and cultural life
- Vision and message of ancient architectural designs
- In-depth detail of the glorious history of Indian architecture and craftwork

11.3 Ancient Indian Architectural Heritages:

We all know that India is widely known as ‘Master of all the nations’ i.e. Jagadguru. People of ancient India were much more talented in every aspect of human life than people from any other part of the globe. India was a great and popular tourist spot even thousands of years ago. Cave sculptures, mathematics-based structures; geometrical designs have been major areas of interest to foreign travellers. These

heritages include different types of work such as educational buildings, living colonies, religious places etc.

I. Educational Places: Ancient India has world-class educational institutions that attracted students and teachers across the world. Some of the places of ancient India which can be considered as an architectural heritage of India, are described below-

(a) Nalanda and Takshashila Universities: Nalanda and Takshashila are well-known ancient Indian educational institutions, which are considered the greatest institutions of that time. The ancient Buddhist university of Nalanda was probably founded in the Gupta period (around the 6th century). That time is also known as the golden age of India. [1]

Ruins of Nalanda University in ancient India

The *Old Nalanda University* - a Buddhist foundation - was located about 55 miles southeast of Patna in Bihar.

Takshashila is also known as the world's first university (now in Pakistan) around 700BC. This world-class centre of learning was situated about 50 km west of Rawalpindi in Pakistan. It was an important ancient Indian Vedic/Hindu and Buddhist centre of learning. These two universities are great examples of ancient Indian architectural growth even in that very old time.

The university was considered an architectural masterpiece and was marked by a lofty wall and one gate. Nalanda had eight separate compounds and ten temples, along with many other meditation halls and classrooms. On the grounds were lakes and parks. The library was located in a nine storied building where meticulous copies of texts were produced. Nalanda held some 10,000 students when it was visited by the Chinese scholar Xuanzang. These two ancient educational institutions have great architectural designs and gain worldwide popularity in those days. Experts say "the archaeological knowledge of the people from the ancient era was excellent". The Indian government and many other international organizations have worked to protect this ancient archaeological heritage.

II. Ancient Indian Sculptures:

(a) Sanchi Stupa: Stupas are solid and dome-like architectural structures created in ancient India, especially in Gupta and Maurya dynasties. These stupas are great examples of the glorious architectural history of India and spread the great philosophical messages hidden behind them. One of the great examples of architectural heritage is Sanchi Stupa, the stupa village, which is situated 45 km away from Bhopal, in Madhya Pradesh.

The *stupa* is located on a hill whose height is 91 m (298.48 ft.) Over this sprawling hill majestically stood the main *stupa* with a commanding height of 71 ft (21.64 m) from the ground level to the original *chatravali*. This great sputum was created by the ancient

Indian King, Asoka, to spread the message of the god Buddha, around the 3rd century B.C.

This great Sanchi Stupa is, surrounded by carved stone railing around it. It is one of the greatest surviving relics of ancient (Maurya dynasty) India and now has been declared as a world architectural heritage site by UNESCO. This wonderful Sanchi Stupa is just enough to realize the power and growth of ancient India in the field of architectural design and development, filled with great positive messages of non-violence and peace.

After thousands of years from their creations, these incredible archaeological designs are beautiful enough to attract people across the world.

Amaravati sputa: The Amravati stupa, which is also known as Mahachaitya Stupa, has the privilege of being the largest stupa (95 feet high) in India- the birthplace of Buddhism. Built during the 2nd century BCE, the stupa was discovered by a British archaeologist, Colonel Colin Mackenzie in 1797. The stupa was earlier a simple structure with limestone crossbars and simple carvings, but when renovated by the Satavahana rulers, became a highly marked architectural monument. The capital of later Satvahana rulers in South India in the pre-medieval era, Amravati is situated on the right bank of the river Krishna in Andhra Pradesh. The Stupa was part of a complex of religious buildings built and paid for by local people. Over time, the Stupa was added to and changed many times.

(b) Pillars: pillars were one of the important works done by the Maurya emperor, Asoka, by 3rd century. One of the greatest monuments of the Maurya dynasty is 'Asoka Stambha', situated at Sarnath in Madhya Pradesh. An impressive statue, Asoka Pillar is depicting four lions on the top in standing posture back to back and a chakra (wheel), renowned as Asoka Chakra, at its bottom. The top is mounted on a fresco bearing the images of an elephant, a galloping horse, a bull, and a lion. All these animals are separated by overriding wheels of chariot over a bell-shaped lotus. The pillar is carved out of a single block of polished sandstone.

Asoka chakra has now been declared the national symbol of the Indian government. Asoka Chakra has remarkably wedded to Indian culture and history. The significance of the figures of the lion lies in its selection as the official emblem of India and the inclusion of the Asoka Chakra in the Indian national flag. Though the Asoka pillar is in a ruined state, collapsed and mutilated, its ruins still give a feel of its past grandeur. A navy blue wheel in the Indian flag known as the Ashok Chakra lies at the centre. The wheel with 24 spokes has been taken from the Lion Capital of Asoka on the Asoka Pillar.

Iron pillar of Delhi: The iron pillar stands at the centre of the Quwwatul Mosque in the premises of the Qutub Minar and is often regarded as one of Delhi's most curious

structures. The structure dates back to the 4th century A.D. when it was erected as a flagpole in honour of the Hindu god, Vishnu, and remembrance of king Chandragupta II. The mystery that shrouds the iron pillar is related to how the pillar moved to its present location. The pillar also draws attention to ancient India's accomplishments in metallurgy. Standing 7.3 meters tall, this pillar is made of 98 percent wrought iron and has remained standing for 1,600 years without rusting or decomposing.

The celebrated Iron Pillar of Delhi is widely regarded as an architectural wonder for the way it has defied rust through the last 1600 years. The Iron Pillar has long been an enigma for metallurgists who have been unable to unravel the reason behind this stubborn resistance to corrosion. Made of 98% wrought iron, this tall, sleek pillar is bona fide proof of the mastery Indian ironsmiths achieved in the extraction and processing of iron.

Check your progress-1:

1) Which is the world's first university?

2) Where does Sanchi stupa located?

3) Who created the iron pillar of Delhi?

4) To which religion Amaravati stupa belongs?

11.3.2 Temple art heritages of India:

The glory of Indian architectural history is not only limited to stupas and pillars but also can be seen in other aspects of human life including social-cultural and religion. Ancient Indians have great faith in their religions, and this can be realized with the great temples and religious structures of those days. Some popular religious detonations created in ancient India are described below-

(a) Khajuraho temple: World famous Khajuraho temple is located in the state of Madhya Pradesh; India. It is one of the most popular tourist destinations in India for centuries. Known for its glorious architectural designs and social and cultural message of love and peace, it is considered as the 'heaven of tourists'. The Chandela rulers built the temples of Khajuraho in central India in the tenth century A.D and these marvellous temples contain stunning sculptures. Life in every form and mood has been beautifully etched out in stone, justifying the excellent craftsmanship and artistry of the Chandela Rajputs. The name Khajuraho is derived from the Hindi word khajur means 'date palm'. this place is also considered the religious capital of chandela Rajputs. the Khajuraho temples were built over a span of hundred years from A.D. 950 to 1050. the

whole area of Khajuraho temples was enclosed with eighth gates. there were originally over 80 Hindu temples of which only 22 remain in the state of safety. The whole campus of Khajuraho temples is scattered in an area of around 21 square kilometres. The kandariya Mahadeo temple is the largest among them. These temples are dedicated to the god Shiva and Vishnu.[4]

Khajuraho can be considered as the greatest religious archaeological design of ancient India. The groups of Khajuraho temples have already been listed in the UNESCO world heritage sites in India.

(b) Konark sun temple: The famous Konark Sun temple is situated about 36 kilometres from puri, in the state of Orissa. The Konark temple is a good example of ancient urrisian architectural design. It is considred as one of the best architectural structure and engineering examples in the world. It is designed by architect sibi samantray, in the shape of a chariot with seven horses, and 24 spoke gigantic wheels on each side of the temple to pull the sun god. The period of its creation is considered in the mid 13th century by Orissa king of Ganga dynasty Narasimghdev 1 (around 1238 A.D.)

The Konark sun temple has been considered the greatest achievement of the Indian architectural community.[5]

(c) Mahabalipuram: Mahabalipuram also known as Mamallapuram was created around the 7th century in the south Indian dynasty of the Pallavas, around 60 km south of the city of Chennai, Tamilnadu. It is believed to have been named after king Mahabali .there are various architectural monuments built around the 7th to 9th century and have been listed as world heritage sites by UNESCO. The monuments are mostly rock-cut and monolithic structures. These temples are good examples of early-stage Dravidian architectural designs and have the impact on Buddhist design methodologies. The sculptures are excellent examples of Pallava arts. There is the shore temple characterized by the statues of rampant lions at intervals dividing the carved panels of the outer walls of the temple which may be almost obliterated by the destructive action of the seawater. The stone temple has withstood the pitiless onslaught of the beach sand and still preserves its originality with beautiful carvings.

(d) Mahabodhi temple: The Mahabodhi Temple at Bodhgaya is located on the spot where the Buddha attained enlightenment. Bodhgaya has located 96 km from Patna city, in the state of Bihar. Close to the temple; the holy bodhi tree is situated. Several specific places at the current Mahabodhi temple are related to the seven weeks of enlightenment of the god Buddha. In approximately 250 B.C. about 250 years after the Buddha got enlightenment, Buddhist Emperor Asoka visited Bodh Gaya. King Asoka decided to build a monastery and shrine. Mahabodhi temple is constructed with bricks and is one of the oldest brick structures in India. According to UNESCO “the present temple is one of the earliest and most imposing structures built entirely in bricks from the late Gupta period”. The central tower of the Mahabodhi temple has a height of

about 55 meters, which is renovated in the 19th century. Four smaller towers constructed in the same style, surround the central tower. The Mahabodhi temple is surrounded on all four sides by stone railings, about two meters high.

(e) Brihadeswara temple, Tanjore: This temple is situated in Tanjore; Tamilnadu. King raja chola built it in 1009 A.D. It is dedicated to lord shiva. This temple has been considered as the world's first granite temple. The top of the temple is a single block of stone, weighing 80 tons and height about 25 feet. There is a gigantic nandi (sacred bull) with a 5.9 km length and a width of about 3 meters. The temple has been listed as a UNESCO heritage site, this temple, perhaps the oldest Shiva temple in India. "It is still a marvellous structure and an architectural beauty. It is in excellent condition and it is rare to see such a kind of creation anywhere", Sathyabhama Bhadrinath, superintending archaeologist of ASI (archaeological survey of India).[6]

(f) Jagannath Temple, Puri: Making of the Jagannath temple was started by king Ganga deva and finished by his descendent anangabhina deva around the 12th century. The structure of the mail temple is about 65 meters and is built on comparatively higher ground. The whole campus is scattered in an area of 11 acres. A major attraction of this temple is a wheel of about 11 feet and 8 inches in height, the wheel is known as 'neel chakra'. This neel chakra is made up of an alloy of 8 different metals popularly known as 'Asht dhatu'. the Jagannath temple can be considered as the biggest temple of the Orissa state.

Check your progress-2:

1) Who built the Khajuraho temples?

2) Where does the sun temple situated?

3) To whom brigade war temple is dedicated?

11.3.3 Kingdom and Religion-Based Architectural Designs of India:

India is popularly known as the country of different religions, different cultures all living together in other words we can also say India is a country of 'unity in diversity'. Considering this fact, you can easily realize the diversity of various architectural designs related to different cultures and empires. Some of the best religion-based architectural designs of ancient India are described as below-

11.3.3.1 Buddhism Based Architectural Heritages:

Buddhism was a great and important religion of ancient India. Many architectural constructions of ancient India are dedicated to God Buddha and have some special common properties among them. Some of the popular Buddhist architectural heritage of India are listed below-

- I. The great stupa of Sanchi
- II. Dharmaksha Stupa, Sarnath
- III. Rock-cut Vihara, Nasik
- IV. Three Storeyed Vihara, Ellora
- V. Bhaja, Rock-cut Chaitya Hall
- VI. Ajanta, Bodhisattva Padmapani
- VII. Ashoka Pillar Lion Capital, Sarnath

You have already read about the stupa of the Sanchi intersection Architectural structures related to Buddhism has a number of the category they belong such as stupas, pillars, rock-cutting work, cave paintings etc. Here we describe some of the important architectural heritages related to Buddhism religion-

Dharmaksha Stupa, Sarnath: The Dhamekh Stupa and the Dharmarajika stupa at Sarnath are believed to have been built by Ashoka and later rebuilt in the Gupta period. These stupas contain the relics of Buddha and are therefore important places of Buddhist pilgrimage. Buddha gave his First Sermon in Sarnath and also founded the Sangha or Order of Monks here. The original Dhamekh Stupa built with mud or brick is a cylindrical structure 43.5 m. high. The stone base-ment has eight projecting faces with niches in them. Delicately carved with beautiful floral and geo-metrical patterns, it is believed to have been put up in the Gupta period.



Rock-cut Vihara, Nasik: Viharas or monasteries constructed with brick or excavated from rocks are found in different parts of India. Especially, they have belonged to Buddhism. Usually built to a set plan, they have a hall meant for congregational prayer with a running verandah on three sides or an open courtyard surrounded by a row of cells and a pillared verandah in front. Some of the important Buddhist viharas are those at Ajanta, Ellora. Nasik, Karle, Kanheri, Bagh



Three Storeyed Vihara, Ellora

and Badami. The Hinayana viharas found in these places have many interesting features which differentiate them from the Mahayana type in the same regions. Though plain from the point of view of architecture, they are large halls with cells excavated in the walls on three sides. The hall has one or more entrances. The small cells, each with a door have one or two stone platforms to serve as beds. Twenty-five of the rock-cut caves of Ajanta are viharas and are the finest of monasteries. Four of the viharas belong to the 2nd century BC. Later, other caves were excavated during the reign of the Vakataka rulers who were the contemporaries of the Gupta Rulers.

Bhaja, Rock-cut Chaitya Hall: Ruins of a large number of structural Buddhist charity grihas are found in the eastern districts of Andhra Pradesh, in valleys, near rivers and

lakes. Some of the most beautiful rock-cut caves are those at Ajanta, Ellora, Bhaja, Karle, Bagh, Nasik and Kanheri. Some of the chunar sandstone rock-cut chaityas of Bhaja, Kondane, Karle and Ajanta, all in Maharashtra state are earlier excavations and belong to the first phase or Hinayana creed of Buddhism and are similar to the brick and wooden structures of Ashokan times.

Ajanta, Bodhisattva Padmapani: Paintings which have been an accepted art since early times attained heights of excellence in the Gupta period. These exquisite paintings or frescos are to be seen in the caves of Ajanta. The entire surface of the caves is exquisitely painted and shows the high standard reached in mural painting.

The theme of the painting on the walls is mostly the life of Buddha and Bodhisattvas and the Jataka stories. These topics cover a continuous narration of events on all aspects of human life from birth to death. Every kind of human emotion is depicted. The paintings reflect the contemporary life of the times, dress, ornaments, culture, weapons used, even their beliefs are portrayed with life-like reality. The paintings include gods, yakshas, kinneras, gandharvas, apsaras and human beings.

11.3.3.2 Jainism based architectural heritages of India:

Jain temples are built with various architectural designs in different parts of India. There are two types of Jain temples:

- Shikar-bandhi Jain temple (one with the dome) and
- Ghar Jain temple (Home Temple without dome).

All shikar-bandhi Jain temples have many marble pillars which are carved beautifully with Demi god posture. There is always a main deity also known as mulnayak in each derasar. The main part of the Jain temple is called "Gambhara" (Garbha Graha) in which there is the stone carved God idol. One is not supposed to enter the Gambhara without taking a bath and without wearing puja (worship) clothes. Some of the popular Jain architectural heritages of India are described below-

Red Temple, Delhi: Red temple of Delhi is considered one of the popular examples of Jain archaeological design in India. Digambar Jain temple is also one of the oldest Jain temples in the capital. The red temple was originally built around 1526 by Jivaraj Papiwal and Bhattarka Jinchandra. During the Mughal period, the construction of a Sikhara for a temple was not permitted. This temple did not have a formal Sikhara until after India's independence when the temple was extensively rebuilt.

Sonagiri temples: The small town of Sonagiri (literally, the golden peak) is situated on a hill in central India. Several spotless white Jain temples are scattered around Sonagiri. Both pilgrims and tourists are required to climb the 300 steps to the top bare-footed. Once at the top, travellers can marvel at the view of countless white temples and Chhatris whichever way you look. There are seventy-seven beautiful Jain temples in

hills and twenty-six temples in the village. The temple no. fifty-seven on the hill is the main temple. This temple has an attractive artistic spire. In this temple, the principal deity is Lord Chandraprabhu, eleven feet in height. Two other beautiful idols of Lord SheetalNath & Parsvnath are installed. There is a column of dignity (Manstambh) 43 feet in height and an attractive model of Samavsharan. The samavsharan of Bhagwan Chandraprabhu came here seventeen times.



Khajuraho Jain Temples: The village of Khajuraho is one of the most popular tourist destinations in India. Its numerous Hindu and Jain temples are famous for their erotic sculpture. The temples were built over a span of 200 years, from 950 to 1150. During the Chandella rule, Khajuraho was home to a large and flourishing Jain community. The Jains lived on the east side of town and several Jain temples have survived in this part of Khajuraho. Two of the large temples still stand in a good state of preservation. The history of these Jain temples is very similar to as of Hindu temples in Khajuraho.



Gomateshwara Temple: The monolithic statue of Gomateshwara stands on a hill in the city of Shravanabelagola, in the state of Karnataka. Gomateshwara was the second son of Lord Adinatha, the first of the 24 Tirthankara (enlightened human). The 17.38 meter (58 ft) high monolithic stone statue is regarded as one of the largest monolithic statues in the world. It was created around 983 AD by Chavundaraya, a minister of the Ganga Kingdom. Once in 12 years, the Mahamastakabhisheka festival is held and the statue of Gomateshwara is bathed in milk, curds, ghee, saffron and gold coins.

11.3.3.3 Islamic Architectural Heritages of Ancient India:

India has some of the best Islamic architectural designs in the world; they have their special impact on ancient Indian architecture, popularly known as Indo-Islamic architecture. Islamic architectures were open, airy and spacious structures. Some of the popular Islamic architectural heritages are listed below-

(a) Qutub Complex: The Qutub complex is a collection of famous monuments and buildings at Mehrauli, Delhi. The world-famous structure Qutub Minar is also situated in it. This complex was constructed by Qutub-ud din Aibek, the first ruler of the Slave dynasty and his successor Iltutmish around 1190 A.D. The complex was continuously renewed by many rulers. Besides Qutub Minar, other important structures in the complex are the Quwwat-ul-Islam mosque, the Ala-i-Darwaja, the Ala Minar and the Iron Pillar. Quwwat-ul-Islam mosque, also known as the Great Mosque of Delhi, was built by Qutub-ud din Aibek. Ala-i-Darwaja is a glorious gateway of the complex. The gateway is constructed by Alauddin Khilji. The Qutub Mahal is the tallest brick minaret in the world and a good example of Indo-Islamic architecture. It is listed as a UNESCO World Heritage site and a popular destination for tourists from India and across. [7]



(b) Gol Gumbaz, Bijapur: Gol Gumbaz is situated at Bijapur in the state of Karnataka, and is one of the well-known Islamic structures in India. It is considered as the

mausoleum of Muhammad Adil Shah (AD 1626 –56), and an important example of indo-Islamic architecture. The gol gumbaj is very popular for its amazing dimensions and wonderful features. It is considered one of the largest domes in the world and a true representative of Islamic architectural design.

At a height of 33.22 m from the floor of the hall, projects a 3.25 m wide gallery, all around the inner periphery of the dome. This gallery is called the ‘Whispering Gallery’, because even the finest whisper or sound made in it is heard from side to side and even a single loud clap is distinctly echoed over ten times.

(c) Turkish mahal, bidar fort, Karnataka: This is one of the most amazing forts in India. The massive Bidar fort was built in the 14th and 15th centuries. It has walls that run for 5.5 km around, you can find various beautiful palaces, two mosques, a madrassa, ornamental gardens and hamams. It is the main citadel complex fort which is considered the strongest. Engineers and architects of various countries were employed on its design and construction. Bidar fort was built in the 8th century but it was renovated by Ahmad Shah Bahmani between 1426 and 1432 AD.



Check Your Progress-3:

1) Heritages of Ajanta and Alora are belonging to which religion?

2) Who developed the Gol Gumbaj of Bijapur?

3) Name the biggest fort in India?

11.4 Architectural Heritage of Modern India:

We have talked about ancient Indian architectural heritages in the previous sections. Now it's time to take a look at the world-class monuments built-in modern India around or after 1500 A.D. These heritages can be divided into various categories as listed below.

(a) Rajasthani architectural heritage, built by rajaputas.

(b) Mughal period architectural designs.

(c) Other heritages of modern India

In the following sections, you will find a precise description of these architectural heritages.

(a) Rajasthani architectural heritage, built by Rajaputas: Rajasthan can be considered as the architectural hub of India while travelling in Rajasthan you can easily realize this fact. These architectural heritages are equally distributed in the vast region of the state. We can say that every topic or discussion about Indian architectural designs can never be completed without the inclusion of Rajasthan. Some of the popular architectural designs of Rajasthan are described below-

(a.1) Amer fort, Jaipur: Amer fort is one of the famous tourist destinations of Rajasthan situated at Delhi Jaipur highway, built by king Man Singh around 1592 A.D. The Amber Fort looks stunning, all built-in white marble and red sandstone. To add to its charm, Maatha Lake makes its foreground. The crystal mirror image of the Fort, on the still waters of the lake, seems to be a beautiful illusion. Amber Fort is usually pronounced as Amer Fort. In 1592, the construction of the Fort was started by Raja Man Singh I. However, the Amber Fort took its present form during the reign of Raja Jai Singh I. The outer appearance of the Fort, being rough and craggy is different from its core. The interior of the Fort provides a soothing and warm ambience, which is least expected from its outer appearance. The marvellous decoration of the Amer Fort is influenced by both, the Hindu and Muslim manner of ornamentation. Exquisite paintings of hunting scenes on the walls depict the temperament of the Rajputs, who were adventurous, revolutionary and self-indulgent. [8]

(a.2) chittaurghar fort, Udaipur: Chittaurghar is one of the largest forts in India and is situated near the river gambheri in chittaurghar. Chittaurgarh Fort is truly an embodiment of chivalry and pride of the Rajputs. The fort has a long story of romance, courage, determination and sacrifice. A glimpse of the fort still makes one think of the glory of the Rajputs who once lived here. The imposing Fort boasts well-designed palaces, magnificent cenotaphs and huge towers. The Fort of Chittaurghar has a colossal structure that is secured by its several strong gateways. This fort was built by various Maurya rulers in the 7th century. This huge fort covers an area of 700 acres, extending to 3 kms in length and 13 kms in peripheral length. Standing on an elevated hill of 180m.

This colossal fort is accessible through seven huge gates (Poles) that are comprised of strong iron spikes and served as a watchtower in earlier times. The way to Chittaurghar Fort will take you through crisscross paths that would be interrupted at intervals by seven giant pols (gateways). The foremost gate you will come across is the 'Ram Pol' (the gate of Lord Rama) which has a temple in its vicinity. While climbing further, you would find two cenotaphs near Padal Pol. These cenotaphs are dedicated to Jaimal and Kala, who was killed by Akbar in the battle of 1567.

(c) Hawa Mahal, Jaipur: Hawa Mahal is one of the most famous places in Jaipur. It is constructed in the year 1799 by Rajput king Sawai raja Pratap singh. Rajputs were very traditional and strict, they did not want their women seen by the public. It worked as a women observatory to the city. Hawa Mahal is a part of the city palace complex of Jaipur. Lal chand ustad designed the five storied, pyramid-like building of Hawa mahal. The pyramid shape of the Mahal gives it the appearance of the crown that adorned the head of Lord Krishna. The Mahal stands on a podium and is fifty feet high. The thickness, however, is less than even a foot. The entrance is through the City Palace from where doors open into a commodious courtyard with double storied buildings covering three sides. The building today houses an Archaeological Museum. The upper

two storeys have just a single room. There are no stairs to reach the upper floors. Rather, there are ramps meant for carrying the palanquin of the royal ladies.

(d) Jaisalmer fort: the City of Jaisalmer have various historical monuments, and special culture and heritages. Jaisalmer Fort is the second oldest in Rajasthan. Two hundred and fifty feet tall and reinforced by an imposing crenellated sandstone wall 30 feet high; it has 99 bastions, 92 of which were built between 1633 and 1647. Wells within the fort still provide a regular source of water. Even today, you will find that nearly one-fourth of the old city's population resides within the fort. If you are a student of cross-cultural merging, the subtle fusion of Rajput and Islamic architectural styles, visible in this fort, will catch your fancy. Ganesh Pol, Akshaya Pol, Suraj Pol and Hawa Pol are some of the famous monuments.

(e) Jal mahal palace, Jaipur: Jai Mahal Palace was originally developed around 1745 by Hargovind Natani, Military Commander and Prime Minister of Sawai Ishwari Singh of Jaipur. The palace is perched amidst Mansagar lake, which is in turn nestled amongst the Nahargarh hills. The Jal Mahal Palace, Jaipur is noted for its sophisticated design and grand architecture. The Palace was developed as a pleasure spot and was used for the royal duck shooting parties. A causeway leads to Jal Mahal Palace situated in the middle of Man Sagar Lake, opposite the cenotaphs.



(f) Junaghar fort, Bikaner: Junaghar fort is built by raja rai singh in 1593. Raj rai singh was the army general, in the army of Emperor Akbar. The whole fort is built of red sandstone. The fort is a formidable structure encircled by a moat. The main entrance to the fort is Karan Pol [gate] that is east facing. Next to it is the Suraj Pol meaning the sun gate? The fort situates in it some very magnificent palaces like Anup Mahal, Ganga Niwas and Rang Mahal or palace of pleasure. The Har Mandir is the majestic chapel for the royal family for worshipping their gods and goddesses. These palaces, constructed in red sandstone and marble, make a picturesque ensemble of courtyards, balconies, kiosks and windows dotted all over the structure. The premises also house a museum which is an array of rich collections.[9]

11.4.2 Architectural monuments of Mughal era:

By so far you have introduced glorious architectural history from ancient to modern India. The development and growth of Indian architectural heritage continued in the Mughal era. Many beautiful and world-class monuments are created during the period of the Mughal Empire. Some of the best are described here.

(a) The Red Fort, Delhi: Red Fort is a wonderful example of architecture developed in the Mughal era. The beginning of the red fort goes to the early around 10th century, when it was only a simple structure near the river of the Yamuna in Delhi. It was designed and developed by many different architects. The whole fort is built by uniform red stone, hence the name red fort. During the period of emperor Akbar of Mughal dynasty (1564-1570s) it was rebuilt and developed again. Fort is divided in two parts defensive and residential. The interior of the fortress is largely empty but for a row of residential dwellings facing the river. Built during Shah Jahan's time and after, these luxurious structures drew the resources of an entire empire and were worked on by craftsmen of many different nationalities. The earliest of these dwellings, the Jahangir Mahal, was built by Akbar as a women's quarters. It is predominantly Hindu in character and was probably inspired by the Gwalior Man Mandir, a palace built earlier in the century. The architecture of the red fort is continuously attracting foreign as well as Indian tourists for centuries.

(b) The Taj: One of the best, amazing and beautiful architectural wonders of the world is the Taj Mahal, popularly known as the taj. Hardly you can find any tourist who visited India but not the taj. It is included in the wonders of the world. It is a stunning example of the development of Indian architecture during the Mughal era. its beauty and design are unbelievable. This monument is built by the Mughal emperor Shah Jahan, in remembrance of his beloved wife, Mumtaz. Construction of the tomb began in 1632 and employed more than 20,000 labourers for 20 years. During the reign of Shah Jahan, the structure was known simply as the rauza, the tomb. Later, the mausoleum would be called the Taj Mahal, a derivative of the name Mumtaz Mahal. Visitors to the Taj Mahal will discover the ingenious, harmonious perspective of the gardens and canals which towers the massive form of the mausoleum. At the intersection of the canals, the shimmering waters of a wide ornamental pool reflect the vaporous silhouette of the Taj Mahal and the outline of the tall, elegant cypress trees, underlining the subtle symmetry of the whole. In the book Islamic Art (1991), Barbara Brend writes that the mausoleum, flanked by attendant structures, stands on a terrace at the north end of the garden; it is thus seen as the culmination of a perspective, its marble surfaces changing hue as the sun crosses the sky and is reflected in the watercourses. The Taj Mahal contains 16 chambers, eight each on two levels that surround the octagonal funerary chamber surmounted by a surfaced inner dome. In the funerary chamber are found the cenotaphs of Mumtaz Mahal and Shah Jahan, enclosed in a baluster of

delicately perforated marble and studded with semiprecious stones. As dictated by Islamic tradition, written Okada and Joshi, the bodies of the emperor and his spouse are buried with their faces toward Mekka (the Holy Muslim city in the Arabian Peninsula) with the husband on his wife's right side. The wonders and beauty of the Taj have not been affected with the injury of time and remains a wonder to date.

(c)Agra Fort: Agra Fort is located on the right bank of the river Yamuna in the city of Agra in Uttar Pradesh. It is one of the most important and robustly built strongholds of the Mughal, embellished with the number of richly decorated buildings encompassing the imposing Mughal style of art and architecture. It was constructed by the third Mughal emperor Akbar on the remains of an ancient site known as Badalgarh. The structure of the fort is, semi-circular on plan, is surrounded by a 21.4 m high fortification wall. Double ramparts have been provided here with broad massive circular bastions at regular intervals. There are four gates on its four sides; one of the gates was called “khizri-gate” (the water gate) which opens to the riverfront, where ghats (quays) were provided. The fort has survived through the onslaught of time, nature and men. The fort spreads over an area of about 94 acres of land. At present, there exist more than two dozen monuments in the Fort. Akbar arrived in Agra in 1558. He ordered to renovate the fort with red sandstone. Some 4000 builders daily worked on it and it was completed in 8 years (1565-1573).[10]

(d) Shers hah’s tomb, Sasaram: Sher Shah's tomb at Sasaram in Bihar built-in 1549 is in the centre of a large square tank and rises al 46 meters high. It is a two-storey construction on a terraced platform. The upper terrace has pillared domes and the two storeys above have a pillared kiosk at the four corners. The base of the large central dome has thirty-two sides. The tomb is decorated with coloured tiles, very few of which remain now. Entrance to the tomb is through a domed structure. Mughal architecture begins with Akbar who showed his passion for building by planning and constructing splendid edifices. During his reign, Mughal architecture took on new forms. Akbar made free use of both Hindu and Persian styles. The use of red sandstone inlaid with white marble and painted designs on walls and ceiling are the salient -features of Akbar's buildings.

(e) Buland Darwaja, Panch Mahal, Fatehpur Seekri: You can see several architectural monuments in the city of Fatehpur Sikri, near Agra. Mughal emperor Akbar started the construction of Fatehpur Sikri in the year 1570. Some of the best creations in the city were jami masjid, salim chisti’s tomb and buland darwaja. Buland Darwaza is built of red sandstone and marble it is said to be the “most perfect architectural achievement in the whole of India". A flight of steps lead to the gateway which is about 53 meters in height and 39 meters in width. The Panch Mahal is a five stored structure, each storey smaller in size as they go up, the last one being only a kiosk.

Check Your Progress-4:

1) Which is the oldest fort of Rajasthan?

2) In which year the Taj is built?

3) Who built the red fort?

11.5 Let's Sum Up:

India has countless architectural wonders built hundreds to thousands of years ago, including various cultures and beliefs. All the architectural designs can be described according to various categories and religions such as Hindu architectural designs,

Buddhist designs, Mughal designs etc. These wonderful architectures did not have only physical beauty and glory but also are spreading messages of love, peace and bravery for centuries. Anyone can realize this fact by visiting them closely. From the ruins of ancient Nalanda and Takshashila University to Taj Mahal and Agra Fort, you see various architectural heritage and their glorious history. Some world-class architectural designs were listed in UNESCO itself. These world-class monuments are the biggest reason for the growing rate of foreign tourist arrival and the development of tourism in India.

11.6 Glossary:

- **Stupa:** Circular architectural structure
- **Pillar:** A vertical structure built by metal
- **Khajuraho:** Famous heritage site in Madhya Pradesh.
- **Chandela:** An old Hindu dynasty.
- **Asht dhatu:** A mixture of precious metals.

11.7 Answers to Check Your Progress:

Check your progress-1:

1. Nalanda university
2. Bhopal, M.P.
3. Chandragupta vikramaditya
4. Buddhism

Check your progress-2:

1. Chandela rulers
2. Konark
3. Lord Shiva

Check your progress-3:

1. Buddhism
2. Muhammad Adil Shah
3. Chittorgarh Durg

Check your progress-4:

1. Mandalgarh fort
2. 1632-48
3. Shah jahan

11.8 References:

- Glimpses Of History By Xavier Pinto, E.G. Myall, 44-45
- Buddhist Architecture By Le Huu Phuoc, 148-149
- A History Of Ancient And Early Medieval India: From The Stone Age To The 12th Century: By Upinder Singh
- Khajuraho Erotica And Temple Architecture, Maqbool Ahamad, 9-49
- Temples Of India, Published By Ocean Books Private Limited, 5-8
- Archaeological Survey Of India, Web
- Indian Tourism Products, Robin Jacob 43-44
- Forts And Strongholds Of Rajasthan, Laxman Prasad Mathur

11.9 Suggested Readings:

If you are interested in exploring further detail about the architectural heritage of India then you can go for the following listing-

- Temples of India, published by ocean books private limited
- Indian tourism products, robin Jacob
- Arts of India by Krishna Chaitanya
- An advanced history of modern India by Shailendra nath sen
- Introduction to Indian architecture, bindia thapar, suparna bhalla, surat Kumar manto.

11.10 Terminal and Model Questions:

Short answer type questions:

- 1) Discuss the architectural heritages built in ancient India.
- 2) What are the main characteristics of monuments built by Rajputs.
- 3) Define stupa and pillar to the Indian context
- 4) List any ten architectures built by Mughal emperors.
- 5) Describe some excellent features of the taj mahal.
- 6) Write short notes on the following-
(a) Stupa (b) Pillars (c) Red Fort (d) Buland Darwaja
(e) Qutub complex (f) Bidar Fort (g) Hawa Mahal

Long answer type questions:

- 1) Describe in detail any two ancient Indian architectural heritage.

- 2) List the salient features of Buddhist designs.
- 3) Explain the architecture of Konark sun temple and Gol Gumbaz.

Unit-12

Salient Features of Indian Sculptures and Paintings

Structure:

12.1 Introduction

12.2 Objectives

12.3 Indian Sculpture

12.3.1 Ancient Indian Sculpture

12.3.2 Rock Cut Sculpture

12.3.3 Indian Temple Sculpture

12.3.4 Marble Sculpture of India

12.3.5 Indian Sand Sculpture

12.3.6 Indian Bronze Sculpture

12.4 Indian Painting

12.4.1 Early Paintings of India

12.4.2 Vijaynagara Paintings

12.4.3 Mughal Paintings

12.4.4 Rajput Painting

12.4.5 Modern Painting

12.5 Summary

12.6 Glossary

12.7 Have You Got it /Check Your Progress

12.8 References

12.9 Suggested Readings

12.10 Model Questions

12.1 Introduction:

India has a rich repository of beautiful and glorious sculpture designs. Indian sculpture includes various aspects of life such as love, peace, divinity and spiritualism. The history of Indian sculpture originated with the world's oldest culture that is the Indus Valley Civilization. In the earliest stages of Indian sculptures, several sculptures were built thousands of years ago in ancient temples, cities and caves. Earlier caves sculptures paintings demonstrate the beauty and various styles of Indian sculptures and paintings. Indian sculptures have been continuously influenced by foreign designs and arts. Sculptures related to various religions such as Maurya sculpture, Buddhists sculpture, Khajuraho sculptures etc. The history of Indian sculpture can be divided among various categories as rock-cut sculptures, temple sculptures, Marble sculptures and sand sculptures. World-famous Khajuraho sculptures were built thousands of years ago and still, they are a shining example of Indian sculptures. These ancient sculptures possess not only beautiful fine arts design but also teach the whole world with the divine messages of love and peace. Sculpture can be seen as a compulsory part of Indian temple art. A lot of famous sculptures were built during the Rajput period.

The origin of Indian paintings begins with cave painting and rock-cutting. Indian Paintings can be broadly classified as murals & miniatures. Murals are huge works executed on the walls of solid structures. Classic examples are the paintings in Ajanta & Kailasantaha temple. Miniature paintings are those executed on a very small scale on perishable material such as paper, cloth, etc., though this style had been perfected by artisans under various rules, not many remain today. Prime examples are the Rajsthani & Mughal miniatures. Indian paintings touched new heights in the Gupta period, which is considered the golden age of arts. Many styles of paintings are found in the ancient famous temples of India. Rajsthani paintings in the middle era have got more popularity with the mixture of Mughal paintings.

12.2 Objective:

- Introduction to Indian sculpture and painting
- Understanding the various categories of sculptures and paintings
- Concept and philosophy of sculpture and painting
- In-depth detail of various types of sculpture and painting

12.3 Indian Sculpture:

Early phases of Indian sculpture were started in the form of cave sculpture with rock-cutting styles. During the middle era, Indian sculpture art was refined to its finest form. Several types of sculpture art were found in ancient and modern India as described below-

12.3.1 Ancient Indian sculpture:

Ancient Indian sculpture has several types and periods related to various emperors and their dynasties. These sculptures were built from a hundred to a thousand years ago before Christ (B.C.) and have an important place in the history of Indian sculpture. The ancient art of Indian sculpture can be further divided into the following sections-

(a) Indus valley sculptures: Indus valley sculptures have their origin around 3000 B.C. The peoples of the Indus valley civilization were great lovers of various arts such as sculpture and paintings. These ancient sculptures primarily include various aspects of society as animals and trees etc. Animal sculptures were found in most of them. Some sculptures made from bronze and stone represents various dance postures. Elephants and Nandi (sacred bull of god Shiva) are two widely noted sculptures during that period. Features of Indus valley sculptures can be well understood from their pottery and social aspects. Burnt bricks were widely used as the building material of these sculptures. Some important sculptures of that period include stone sculpture, metal sculpture, terracotta sculpture and pottery sculptures. The main characteristics of these sculptures are that they are primarily realistic in nature and related to the surroundings of human life.

(b) Chalukya sculpture: Chalukya dynasty is known for its great architecture and sculptures. Chalukya sculptures are related to a different school of art in ancient India around the 6th century. Most Chalukya sculptures are etched on stone. During the rule of Chalukyas, the rock temples were slowly replaced by stone shrines. A predominant feature of the Chalukya sculpture is the generous use of the Hindu trinity in the form of sculptures. The features of Chalukya sculptures are mainly derived from their temples. Chalukya Empire experimented with different styles. The features of Chalukya sculptures can be broadly divided into badami Chalukya sculptures and the western (kalayani) Chalukya sculptures. Badami Chalukya sculptures were mainly rock-cut temples and sculptures. Features of western Chalukya sculptures includes torrans, pillars, domes and richly decorated outer walls etc. each unit of the western Chalukya temples are divided into mandaps, towers and pillars. The added attractions of the temple architecture are the figure sculptures and temple deity sculptures. To the context of cave temples, the primary features of Chalukya sculptures are-

- 1) Pillared veranda
- 2) Columned Hall and
- 3) A Rock Cut Garbhgrih

(c) Sculpture of the Gupta period: Gupta period can be considered as the golden period of Indian arts and sculpture. With the Gupta period, India entered upon the classical phase of sculpture. By the efforts of the centuries, techniques of art were perfected, definite types were evolved, and ideals of beauty were formulated with

precision. The Gupta sculptures not only remained models of Indian art for all time to come but also served as ideals for the Indian colonies in the Far East. Gupta sculpture is the logical outcome of the early classical sculpture of Amravati and Mathura. The human figure, taken as the image, is the pivot of the Gupta sculpture. A new canon of beauty is evolved leading to the emergence of a new aesthetic ideal. This ideal is based upon an explicit understanding of the human body in its inherent softness and suppleness. The soft and pliant body of the Gupta sculpture with its smooth and shining texture facilitates free and easy movement, and though seemingly at rest the figure seems to be infused with an energy that proceeds from within. During the Gupta Empire period, approximately between the 4th and 6th century AD, pink sandstone was used to make sculptures in Mathura. These sculptures were extremely delicate and had a very high fineness. The Gupta Empire art not only influenced its Indian counterparts but also inspired other countries in the East Asian region.

One of the main features of Gupta sculpture is the balance that has been achieved by the artists between the beautiful poses and spiritual expressions. They presented the human figure at their best. Whether they were spiritual or mythical the human figures looked robust and full of life. The Buddha images at Sarnath reflect serenity and contentment mirroring the religious atmosphere of the age. A magnificent representation of Vishnu belongs to the Gupta period, 5th century A.D., and comes from Mathura. The typical gown, the vanamala; the charming string of pearls twirled around the neck, the long and elegant yagnopavita are all characteristics of early Gupta work.

(d) Mauryan sculptures: Mauryan sculptures primarily include religious and spirituality related work. The finest example of Mauryan sculptures is the pillars built by Emperor Asoka. The monolithic pillars were carved out of single rocks. The well-structured pillars bear Buddhist inscriptions. The pillars have supporting stones and capitals on top of them. The rocks are well polished and designed. Apart from the monolithic pillars, Asoka built a large number of Stupas. Traditions put their number as 84,000. Some of them were later enlarged and enclosed.

One of the major features of Mauryan sculptures is the terracotta images. Most of the Mauryan sculptures are built using rock material. They have a great impact on Buddhism in their design and architecture. The pillars at Chunar near Varanasi are essential examples of Mauryan sculptures. The tradition of rock-cut sculpture has its roots in the Mauryan period around the 2nd century B.C.

(e) Dravidian sculpture: Dravidian art and sculpture was originally begun in south India. It had emerged in these parts of India thousand years ago and was patronized by the Pallava, Pandava, Nayakkar, Chola, Chalukya, Hoysalas, Rashtrakutas and Vijayanagara kingdoms. Today most of the architectural grandeurs from these eras are concentrated in the Indian states of Tamil Nadu, Andhra Pradesh, Kerala, and

Karnataka. Having its origin in the 6th century the Dravidian monuments comprise pyramid-shaped structures and the temples are ornamented with outstanding figure sculptures, towering mandapas, colossal pillars and carved out miniature towers. The main units of Dravidian art and sculpture are the vimanams; manadapas; gopurams; pillars and pillared halls or Chaultris. Dravidian art and sculpture also take heed of practical purposes. Each temple architecture comprised wells for the convenience of the priests. The Dravidian art and sculpture found their patrons in different South Indian kingdoms.

Pallava Kingdom: Sculpture in south India flourished under the Pallavas. Some of the most popular rock-cut temples, such as the Shore Temples at Mahabalipuram, was built by them.

Chola Kingdom: The Dravidian art and sculpture received great patronage from the Chola kings. Some of the most mammoth temples were constructed under the Chola regime. The features of their architecture included tall gateways and grand temple buildings. Brihadeshvara Temple and Thanjavur Temple are two outstanding instances of their art and sculpture.

Chalukya Kingdom: As far as the Dravidian art and sculpture are concerned Chalukya Dynasty can be divided into Badami Chalukyas and Western Chalukya.

The sculpture of Brihadishwara Temple is built by following the features of Dravidian sculpture and architecture.

Check Your Progress-1

1) What is the oldest Indian sculpture?

2) Chalukya sculptures are belonging to which period?

3) Which dynasty leads to the golden age of Indian sculptures?

12.3.2 Rock Cut Sculpture:

Indian Rock cut sculpture is another unique specimen of Indian art. These rock-cut structures were related to various religious communities. Indian rock-cut sculpture is a work done after cutting out the solid rocks to produce mythological scenes, fanaticism, eroticism mainly found in the states of Bihar, Orissa, Maharashtra, Madhya Pradesh and some states of South India. Rock-cut art is more similar to sculpture than architecture as cutting out solid rocks produced structures. Some of the finest rocks cut structures are found in Bihar and Maharashtra. Chaityas and Viharas are rock-cut structures made for Buddhist and Jain monks as their residence and worshipping zones.

The Ratha temple at Mahabalipuram is another great specimen of rock-cut architecture in ancient India constructed under the Pallava dynasty. The Stupa at Sanchi is another masterpiece in this regard. However, in the Gupta period, Buddhism began to be overshadowed by Hinduism resulting in an abundance of Hindu carving. The dramatic rock-cut shrine at Udayagiri, near Bhopal dated 402 AD (the reign of Chandra Gupta II) combining Kushan tradition with innovation, is the earliest example of Gupta Hindu art. Dashavatara Temple at Devgarh near Jhansi, is a well-known Gupta Hindu sculpture, displaying the Nagara (North Indian) style of temples, erected about 425AD. Here, events from Ramayana are depicted in abundance. Ajanta-Ellora, Konark temple are wonderful works of rock-cut art in the history of Indian art. Some of the famous rock-cut sculptures in Karnataka are Aihole, Badami Cave Temples, Gavi Gangadhareshwara Temple, Nellitheertha Cave Temple and Hulimavu cave temple.

Rock-cut architecture occupies a significant place in the history of Indian architecture. This is different from building up in many essential ways. Firstly, art is more similar

to sculpture than architecture, because, a solid body of material (rock) is taken and is then carved into a final product. Secondly, the craftsman is not excessively alarmed with bridges, forces, columns, and all the other architectural characteristics- these can be carved, but rarely plays a structural role. Indian rock-cut architecture is predominately religious in nature. Caves, that were expanded or wholly artificial, is the most sacred, small and dark surviving examples of rock-cut beauty.

Simple solenoid shrines were undoubtedly manufactured from monolithic slabs from quite premature times, as they still are in present times, and this method has irregularly been used for more developed buildings. The structure and representation of the altars used in Vedic rites had an extensive influence on later temples, but the erstwhile shrines seem to have originated independently. It is therefore towards memorials, shrines and monasteries, delved cave-like into the upright faces of low cliffs and beautified with such architectural features as farads, interior columns and even beams, hewn out of the solid stone, that one must look for the first outlasting examples of Indian architecture, until well into the present era. That these monuments certainly had replicated all the characteristics of modern free-standing buildings in wood admits them to be considered as architecture and used as architectural records, bizarre as the form may at first emerge. It had happened in the Middle East and Ethiopia also. Its introduction in India under Mauryan benefaction indeed indicates a linkage, as with so many facets of early Indian art, with western Asia. Rock-cut monuments simultaneously were especially well adjusted to Indian conditions- material and divine. Cool in summer, warm in winter, cave temples and monasteries were well adjusted to the Indian clime. Low cliffs often intended waterfalls, a stream through a valley, or simply water penetrating down from the tableland above. More than this, the conception of the cave with its elementary, uncreated (svayambhu) nature impresses upon the rudimentary chords of Indian spiritualism. Simultaneously, it should not be neglected that for every rock-cut monument there must have been loads, if not hundreds of structural buildings of which no traces survive.

12.3.3 Indian Temple Sculpture:

Indian temple sculpture can be divided into two types: the Nagara (North India) and the Dravidian (South India). The primary difference between the two is how the shikharas of the temples are carved out. As far as the architectural elements are concerned these include the garbhagrihas, vimanas, mandapas, miniature towers, lathe-turned pillars and others. These are common to almost all Hindu temple sculptures. Another interesting facet of the Indian temple sculptures is the Indian cave temples. The sculptures of the 2nd and 3rd century BC depict the episodes from the life of Lord Buddha, in the architectural setting of the Vedic period. The Hindu Temples are unique temples among India's prehistoric monuments. The symbolic meaning can

be viewed in the architecture of the temple with its three elements, namely, the base, the walls and the spire, which correspond to Earth, Space and Heaven.

The best specimen of the Mauryan stone sculpture had a rare feeling for monumental form and royal power. The sculpture has an exquisite finish and a brilliant polish. The monolithic pillars of Ashoka on which are inscribed his famous edicts are the great monuments of the Mauryan age. The most striking feature of these pillars is the finely carved capital with magnificent animal figures.

In the state of Orissa, the finest examples of exquisite sculptures are the Lingaraja temple and the Konark temple. Each wheel of the chariot in the Konark temple has rich carvings. The human and animal figures are carved out in black stone. The poses of dancing apsaras depicted look lively. The theme of several of these sculptures is passion. The Chandella rulers of central India built temples of Khajuraho that are adorned with sculptures. The style of the shikhara varies from that of the others. The Jain temples at Mount Abu are the finest monuments of the Solanki kings of Gujarat who were great patrons of art. The Abu temples are very attractive because of the delicate and intricate carvings in white marble.

1. Temple sculptures of Rajasthan:

Temple sculptures of Rajasthan is found in the temples of ancient and medieval times in Bharatpur, Abaneri, Baroli, Ramgarh, Nagda, Ajmer, Chittor, Mandore, Osyitan, Jaisalmer, Bikaner, and Udaipur. Rajput architecture and sculpture have also been fused in these temple walls. It was not before the 8th century that the temple sculpture of Rajasthan flourished. The Rajput kings were practised religious tolerance. As a result, several Jain temples are simultaneously found with the Hindu temples.

The features of Rajput sculptures have been greatly influenced by the Mughal sculptures and architecture. Hence the building materials are quite similar. Marble was widely used for the construction of temples. As far as the Jain temples are concerned here, too, the white marble was used as it is considered pristine. One of the finest specimens of Jain temples in Rajasthan is the Dilwara Jain Temple. The sculpture of Dilwara Jain Temple is famous for its elaborate details.

2. South Indian temple sculpture:

South Indian Temple sculpture comprises the sculptures of temples of Andhra Pradesh, Karnataka, Kerala and Tamil Nadu. These states have been ruled by various dynasties which include Pallavas, Chalukyas, Vijayanagar Empire, Kakatiyas, Cholas, Rashtrakutas and Gangas. The essence of these sculptures is such that they can bestow a completely separate identity to the temple building idiom in India. The south Indian temple sculpture received an added boost under the reign of the Cholas and Chalukyas. While the Vijayanagara Empire immortalised their art and sculpture on stone in Hampi, the kingdoms of Chalukyas and Cholas are renowned for their massive

temples. These beautiful buildings even today spell out the grandeur and splendour that once accompanied them.

Another special feature of the south Indian temple sculpture is the miniature towers. Sculptors of the Vijaynagara Empire used soapstone as it is soft and easily carved. During the Vijayanagar period, the local hard granite was preferred in the Badami Chalukya style though soapstone was used for a few reliefs and sculptures. The use of granite reduced the density of sculptured works. As granite is prone to flaking, few pieces of individual sculptures reached the high levels of quality seen in previous centuries. To cover the unevenness of the stone used in sculptures, artists employed plaster to give the rough surface a smooth finish and painted it thereafter with lively colours.

3. Temple sculpture of east India:

Assam, West Bengal and Bihar have various beautiful and historical sculptures in India. West Bengal is known for its terracotta sculpture. Temple sculpture in West Bengal has been influenced by Pala and Sena dynasty rulers. Bishnupur has several temples where one can see the exquisite sculpture of scenes and illustrations of current events and trends on the walls, the panels and sculptured pillars are some of the remarkable features of these temples. Various stories of the Puranas and phases of Krishna Lila have been reproduced on the walls. Other notable temples of sculpture are Gokul Chand temple, Hanseswari temple, Madanmohan Temple and Krishna Chandra Mandir.

Bihar is known for the Mahabodhi temple dedicated to Lord Buddha. The Chaubishi Jian temple of Patna is also known for its sculpture. Numerous temples in Nalanda and Rajgir have been ravished by time. Aranya devi and Badi Patan devi temples have minimal sculptures.

12.3.4 Marble Sculpture of India:

The entire artwork of marble sculptures in India bears the excellent style and patterns of finest craftsmanship that are achieved with quality. They provide an eloquent glimpse of strikingly attractive, versatile sizing of beautiful artistic designs and craftsmanship. One of the features of marble is that the finest marbles used for sculpture do not contain stains. But some of the natural stains are seen in the sculpture, which the sculptor skillfully incorporates into the sculpture.

As per Historical pieces of evidence the art of marble sculpture reached a peak during the Mughal rule. In the Mughal dynasty, Shah Jahan's reign is marked for monumental Taj Mahal architectural achievements. He initiated the most important architectural change in the form of the use of marble in the preparation of monuments or tombs instead of sandstone. Thus, the use of marble in building temples & palaces is very

common in Rajasthan State. He replaced the Red Fort structure made up of red stone with marble buildings such as the Diwan-i-Am, the Diwan-i-Khas and the Moti Masjid. He also built the black marble pavilion at the Shalimar Gardens in Srinagar and a white marble palace in Ajmer. Apart from the marble carvings, one should also admire the intricacy of marble inlay work on various architectural marvels constructed by Mughal like the Taj Mahal or buildings within the Red Fort of Agra.

Sometimes the frames of the doors & windows are carved in marble with flowers or other intricate designs in temples. Even the Dilwara temples in Mount Abu, Rajasthan is carved in marble. Instead of any artistic designs, here the stress is given on enshrining various Jain Tirthankaras. It is constructed out of white marble from Arasoori Hill; the temples are marked as an outstanding example of Jain temple architecture. There is a total of five shrines in these temples. All shrines are built with the help of white marble stones. Around the large courtyard of temples, numerous small shrines are seen. Every small shrine is employing a beautiful image of the Tirthankaras with a series of elegantly carved pillars, giving rich look from the entrance to the courtyard. It is believed that this artwork had constructed during the 11th and 13th centuries AD. In the later periods, many Hindu temples were carved with marble. The interiors of all these temples are covered with delicate designs or religious symbols. Even Sanchi is famous for the Grand Stupa built by king Ashoka and there are a total of four gateways that were carved intricately in marble. The two richly carved pillars, rise to be crowned by carved lions, elephants and dwarfs, from these is the famous Asoka lions are now, the official seal of India.

12.3.5 Indian Sand Sculpture:

Sand sculpture, like any other kind of sculpture, can be of any shape, size or form. It can include the above things- a castle, or created in a human, animal, plant or a fantasy form. In India, sand sculptures originated in Orissa, but later on, became familiar in all parts of the country. As this art was not evolved for many years, it didn't have any historical references. Although not historically proved, the origin of this art is found in the Orissan myths. Sometimes even coloured sand is also used to create sculpture, as in Luilang of China. In making sand sculptures, the goal was to create structures that appear as an artistic example. Now, many artists have got engaged to prepare sand sculptures in India and such sand sculptures are displayed in large sizes and complex structures.

12.3.6 Indian Bronze Sculpture:

The sculpture of Bronzes immensely radiates a sense of immortality and powerfully reflects the fascination and mystery about the ancient cultures of Buddhism, Jainism and Hinduism. The art of making Bronze sculptures began in the Indus Valley Civilization (2400-B.C.), where the Indus Bronze statuette of a slender-limbed "dancing

girl" was found in Mohenjodaro. The stone sculptures and their inner sanctum images in the temple remained in a fixed place, until the 10th century when the newly emerged religious concepts demanded that the deities should appear in a variety of public roles. As a consequence, large bronze images were created as these images could be carried outside the temple places. Then from the 9th to the 13th centuries in the Chola period, the art activities were carried out in enormous quantity, where new temples to show the architectural skills were built and old ones renovated with additional beauty and grand festivals were organized. These artworks are visual interpretations of celestial beings, illustrate the human condition of transcendence through which he led to spiritual enlightenment. Some of the features of the Bronze sculpture are closely linked with the regional basis. Some of the characteristics of Bronzes sculptures that are found commonly can be marked based on geographical division:

Western Indian Bronze: The metal sculpture flourished in this region of Gujarat and Rajasthan from the 6th-12th century. Most of the Bronze sculptures from this site are associated with Jainism, including the saviour figures of Mahavira and many ritual objects such as incense burners and lamp bearers. Made using the lost-wax casting method, the eyes and ornaments of the statue were frequently inlaid with silver and gold metal, to add a look to it.

Eastern Indian Bronze: The metal sculpture flourished in the states of modern Bihar and West Bengal from the 9th century. Most of these metal sculptures were made from alloys of the eight metals; the bronze sculptures were produced by lost-wax casting only. These mainly represent various divinities like Shiva, Vishnu.

South Indian Bronze: The metal sculpture flourished in the districts of Thanjavur and Tiruchchirappalli in Tamil Nadu from the 8th-16th century. These artworks in Bronze were ranging from small household images to almost life-size sculptures intended to be carried in the temple. These included the figures of Hindu divinities, especially in the various iconographic forms of the god Shiva and Lord Vishnu.

Bronze is of exceptional historical interest and is still used widely for various applications. It was prepared before 3000 BC, for making statues, coins and other decorative articles. Later, the bronze sculpture continued through the 10th and 11th centuries in many countries including India.

The Chola-period bronzes have their figures depicting sensuous and detailed clothing and jewellery. The artworks of this period are famous for their subtle modelling and clear outline marked on the form, as well as for maintaining an ideal balance of graceful realism and heroic classicism. During the Chola period, Bronze images were made using the lost wax technique.

From this period only, many fine figures made from Bronze, an alloy of copper are famous - it contains Shiva in various forms, such as Vishnu and his consort Lakshmi,

and the Shiva saints. The sculptors in the 11th and the 12th centuries worked in a real sense to achieve classic quality. The best example of this is the form of Nataraja; the Lord of the dance is a creation of this period.

Check your progress-2:

1) Name any two rocks –cut sculptures of India?

2) Terracotta sculptures are situated in?

3) The taj mahal is an excellent example to which kind of sculpture?

12.4 Indian Painting:

Indian painting has its origin thousands of years ago when people were used to living in rock shelters and caves. They made linear figures of wild animals on the rock surfaces of cave walls. These earliest paintings are supposed to be made around 1000

B.C. Some of the best examples of Indian mural painting can be seen in Buddhist cave temples and viharas. The bhimbetka cave temples near Bhopal are typical. Stone Age paintings belonging to the magadelian phase (15000 B.C.) have been discovered. Some of the best examples of Indian mural art are found in the Buddhist cave temples and viharas. Buddhist monks in these dwellings of meditation painted on the dry, line plastered rock walls, the legends and myths of Buddha. Indian painting reached a high level of achievement around the Gupta period. Bodhisattva is one of the best pieces of Indian painting at that time.

Indian paintings can be broadly classified in the following different categories according to the time and period and based on the different dynasties.

12.4.1 Early paintings of India:

Ajanta paintings are one of the earlier paintings of India. The mode of the painting of Ajanta was the tempera and used very simple materials. Paintings in the Ajanta Cave are based on the episode drawn from the life of Buddha. These paintings are regarded as some of the finest frescoes and have widened their influence worldwide. The Ajanta Caves are the treasure house of delicate paintings that portray scenes from Jataka tales and the life of Lord Buddha. Celebrated for its archaic wonder and laced with the series of carved artistry, Ajanta Cave paintings echo the quality of Indian creativity in perhaps the subtlest way.

In the Ajanta wall paintings, there is a profound modification from the art of early Buddhism. The Ajanta paintings stress religious romanticism with lyric quality, a reflection of the view that every aspect of life has an equal value in the spiritual sense and as an aspect of the divine. The paintings are done by covering the rough surface of the wall with a layer of clay or cow dung mixed with chopped straw or animal hair. When this has been smoothed and levelled, it is given a varnish of fine white clay or gypsum and it is on this ground that the painting is done. Notably, the plaster ground was kept moist throughout the application of the dye. A burnishing process gave a lustrous finish to the whole surface.

Moreover, in the paintings of Ajanta, there are beautifully drawn female figures of dusky complexion wearing towering head-dresses that strongly resembles the sophisticated mukuta, crowning the Bodhisattva himself. This is a representation of the Shakti or female of the Bodhisattva, one of the many indications of the intrusions of Hindu concepts into Buddhism. The painting of the ceiling of Cave I at Ajanta is executed in a more flat, enhancing style and the space is divided into several adjacent panels square and rectangular in form, which are filled with subjects and showy designs. The extremely restricted palette used here, and the silhouetting of the figures against a light background sprinkled with rosettes, give the panel a very flat, textile-like character. These are perfect instances of the Indian artist's aptitude to

conceptualize the essentials of natural forms and turn them to enhancing organisation. these paintings were done based on live drawing.

Chola paintings: The Chola paintings of South India have a very high significance in the history of art. These paintings have great emotion in their faces, whether it is anger, compassion or any other expression.

The murals of the Chola age bring out diverse emotions on many faces, a feature rarely seen in Indian art. The majestic temple of Brihadishvara in Tanjavur is an example of the great wealth and power of the Chola Empire. The best Chola paintings of South India are those found in the vimana of the temple. These paintings depict the scenes from the Sivapurana and also the elaborate pictures of domestic, public and palaces. These scenes are an excellent source of information about the Chola period. Most of the paintings are massive and animated, which brings alive the greatness of the Lord who destroys evil and ensures peace. These paintings also depict a barely visible Dakshinamurthi (Siva as God of knowledge) beneath a banyan tree on which monkeys are playing.

12.4.2 Vijayanagara Paintings:

The paintings of the Vijayanagar represent the great revival of Hindu religion and art in South India. During the Vijayanagar era, wall paintings made a comeback. The best representation of these paintings can be seen in the Virabhadra temple at Lepakshi. The Vijayanagar at Lepakshi is very decorative in style. In most of the Vijayanagar paintings, human faces usually appear in the profile, figures stand with a slight slant with both feet pointing in the same direction. All these paintings are seen mainly on the ceilings of the mandapas and in the corridors of the temple. But unfortunately, most of them have got damaged now. Some of these Vijayanagar paintings depict the scenes depicting Draupadi's wedding and Kiratarjunya (Arjuna's penance). Few other pictures show Viruppanna and Viranna with their sons and guards. They are shown wearing long white robes with a printed cloth around their waist.

The Vijayanagar paintings have covered the ceiling of the great Virupaksha temple at Hampi and their themes of them are generally religious. There is simplicity and vigour in the style of the paintings with a sense of movement and energy caught in the figures, which represent a linear style. The ceiling of the Virupaksha temple mandapa has a painting, which depicts Vidyaranya, the guru of Harihara and Bukka, the founders of the Vijayanagar Empire being carried in a palanquin. These paintings show a rhythmic forward movement and do not look overcrowded. They also show the episodes from the life of King Manunitikanda Chola, who granted justice to a cow whose calf was run over by his son's chariot. In these paintings, the king is shown sacrificing the prince under the chariot's wheels, but God Siva is restoring life to both the victims and praising the king's sense of justice. Most of these Vijayanagar paintings depict the

mythological legends of Siva and stories from the epics but they also represent the life and customs of the Vijayanagar Empire.

12.4.3 Mughal paintings: Mughal paintings in India date back to the period between the sixteenth and the eighteenth century. It was the period when the Mughal emperors ruled over a large portion of India. The paintings of the Mughal era in India or the Mughal paintings of India flourished and developed during the rule of Emperor Akbar, Jahangir and also during the reign of Shah Jahan. Mughal Paintings form a blend of the Persian and Indian styles. The paintings of the Mughal era depicted several themes. The paintings of that period were rich in their range and included events, portraits and scenes of the life of the courts, hunting scenes and wildlife, and instances of battles.

History of Mughal paintings: The Mughal paintings of India developed during the reign of Humayun. When he returned to India from his exile, he brought with him great Persian artists; Abd-us-samad and Mir-Sayyid Ali. Over time the art of these two artists made their presence felt in the local artworks and slowly the Mughal painting grew up. The most former example of the Mughal style of art is the Tutinama Painting; 'Tales of a Parrot', which is presently in the Cleveland Museum of Art. There is another famous Mughal painting which is called the 'Princess of the House of Timur'. It is one of the early Mughal paintings which was redone several times.

Themes of Mughal Paintings: Mughal Paintings possess a great variety including within itself portraits, scenes and events of court-life, hunting and wildlife scenes, instances from battlefronts, the painting depicting lovers in intimate postures, etc.

Development of Mughal Painting: Mughal paintings prospered during the reigns of Akbar, Jahangir and Shah Jahan and the early Mughal period paintings are seen in a specialist organization of a scriptorium or palace studio, which was then managed by Baysunqur. The scriptorium was led by the renowned painter Bihzad belonging to the period of the Mughals. Unfortunately, the scriptorium was ruined at the end of the rule of Husayn Bayqara, and Saiavid Shah Ismail brought Bihzad to Tabriz to organize there the palace studio. Several other painters were brought to Bukhara by the conqueror of Uzbek, Muhammad Shaybani. But the scriptorium's fame was not marred and it acted as a role model for the scriptoria constructed later by Humayun and Akbar.

Painting in the court of Akbar: The paintings of the Mughal era experienced growth on a large scale under the rule of Akbar. At that time, a large number of artists painted under the supervision of two Persian artists. Since Akbar was interested in tales, the paintings of his period are based on Ramayana, Mahabharata and Persian epics. Mughal paintings demonstrated raised naturalism which is accompanied by animal tales, portraits, landscapes, etc.

Painting during Jahangir: Jahangir ruled over India from 1605 to 1627 and he offered huge support to several forms of art, mainly paintings. The reign of Jahangir witnessed more finish in brushwork, as well as the use of subdued and lighter colours. The major themes of the paintings of the Mughal era in India circled the instances from the life of Jahangir, and also portraits, flowers, birds, animals, etc. The most famous examples of the paintings of the Mughal period include a pictorial exemplification of Jahangir-nama, Emperor Jahangir's biography.

Painting during Shah Jahan: The refinement and grace of the period of Jahangir were seen during the rule of Shah Jahan (1628-1658). The warmth and the feel of the paintings were substituted by rigidity and coldness. Themes of Shah Jahan's period focused on lovers on gardens and terraces, musical parties, gathering of ascetics around a fire, etc.

Abu al-Hasan, Painter of Mughal Period: Abu al-Hasan was a famous painter of the Mughal period in India and the Mughal ruler of that time was Jahangir. Abu al-Hasan belonged originally to Afghanistan. Afghanistan was regarded as 'the city with an artistic tradition'. He was the son of Aqa Reza of Hera. Jahangir was responsible for training Abu al-Hasan in his spacious workshops and studios and Abu al-Hasan excelled his father and his employer in a short period. In the form of an acknowledgement to his talent, Jahangir bestowed upon him the title 'Nadir-uz-Saman' or 'Wonder of the Age'.

The decline of Mughal Painting: The movement which was witnessed during the rule of Shah Jahan was also visible during the period of Aurangzeb. However, Aurangzeb did care very less for the development and growth of Mughal paintings. Still, the Mughal paintings in India continued to exist by getting some aid from other patrons. Slowly, due to the lessening support, a declining movement was initiated in the course of Mughal paintings in India. During the rule of Muhammad Shah, the Mughal paintings witnessed a short revival. However, with the coming of Shah Alam II to power, the Mughal art form had become already extinct and another form of painting called Rajput painting started to evolve.

12.4.4 Rajput painting:

The Rajput painting stands as the logo of simplicity. In the sphere of painting, there was a development of the Rajput and the Pahari schools, after the advent of the Muslims in the fifteenth century. In this century two factors revolutionized the practice of painting in Northern India. Firstly it is the rise of vernacular literature consequent upon the development of Bhakti and secondly, it is the introduction of the paper. Beginning in the late 16th-century Rajput painting thus amidst its lines, curves, colours and hues ideally coincided with the renaissance of Hindu literature where the Bhakti cult indeed played a predominant role.

The theme of Rajput Paintings: During this time the stories of Lord Ram, Sita, Lord Krishna and Radha were popularised by bards, poets. These stories became the themes of pictures. The change of medium, specifically from stone to paper, in painting, added new styles, colours and designs to the existing Rajput art. The patronage of the Mughals infused new strength in this school. The Rajput school had its predecessor in the Western or Gujrati School. The Gujrati school showed a linear vividness and vigour developed with great virtuosity, fine draughtsmanship combined with the usage of vibrant colours and highly decorative designs in clothes and other textiles. These are still seen in the Jain manuscripts of Gujarat. These illustrate Gita-Govind of Jayadeva, Chaura-panchasika of Bilhana and some also illustrate Krishna-Lila. The elements of the composition were first outlined with the brush in light red, over a preliminary hard pencil outline. After the entire surface had been covered with white priming of starch paste, the main lines were re-drawn in black. The background was then coloured to offer that desired effect. Puranic and Tantric texts contour the third group themes in Rajput painting and include such subjects as the Birth of Brahma, the Churning of the Sea of Milk, as well as pictures of saktis of the great gods.

The Rajput art was patronised by the Kings. Every ruler had his artists. The main centres of this art were Malwa, Mewar, Udaipur, Ajmer, Jaipur, Jodhpur and Bikaner, Kishengarh, Nathadwara, Kota-Bundi, Baanpur, Datia. This art reached the pinnacle by the end of the seventeenth century. Much of its delicacy was derived from the Mughals.

Features of Rajput paintings: The main theme of Rajput paintings was Ragmala. The various `Ragas` have almost been personified in the paintings. The other themes were Krishna-Lila, Nayikabheda, Rituchaitra, court scenes, rulers` portraits and scenes of royal pursuits, such as festivities, processions and hunting. Rajput paintings are characterized by their primitive vigour and strength; directness and simplified formula of expression; Traditional motifs; Gay and brilliant colour scheme and decorativeness. The Rajput art probes the innermost self. The developed Rajput paintings in the seventeenth century have formed as definite as those of the sonnet or the novel. It portrays the states of love or the type of hero and the heroine. The Rajput paintings are distinguished by their gorgeous colour schemes. Gestures are means of expression and colour combinations form the elements of composition.

Pahari Painting: Allied with this school is the `Pahari` or Himalaya school of painting. The area of this painting spreads from Jammu to Tihri-Garhwal and from Pathankot to Kulu in Punjab. A beautiful damsel is the pivot of this painting. Around her various scenes and imageries are depicted. Her emotions, moods, gestures, the beauty of the limbs and devotion are depicted in thousands of ways. These paintings illustrate the themes of devotional love, Bhakti; centering around Lord Krishna and Radha. Stories of Ramayana and Mahabharata have also been used as themes in these paintings. Some of the important paintings are Nala and Damayanti, Go-Charan and Govardhan-

dharan. These are also distinguished for their colour schemes and depiction of inner feelings. The originality of this school lies in the sense of bliss or ecstasy which they infuse into the heart of an artist.

Rajput school of painting is the pictorial counterpart of Indian epics, romantic Vaishnava literature, and musical modes of India. However, both these schools declined in the 19th century. The Rajput painting was lyrical and emotional rather than intellectual, appealing more to the heart than the mind. Deftly curved, elegantly painted, Rajput painting still murmurs the lingering reminiscences of an Indian primitive character where colour indeed played an important role in illustrating symbolism.

12.4.5 Modern painting:

The modern Indian art movement in Indian painting is considered to have begun in Calcutta in the late nineteenth century. The old traditions of painting had more or less died out in Bengal and new schools of art were started by the British. Initially, protagonists of Indian art such as Raja Ravi Varma drew on Western traditions and techniques including oil paint and easel painting. A reaction to the Western influence led to a revival in primitivism, called the Bengal school of art, which drew from the rich cultural heritage of India. It was succeeded by the Santiniketan School, led by Rabindranath Tagore's harking back to idyllic rural folk and rural life.

The four pioneers of modern paintings in India were gangadharnath Tagore who tried out every technique and style, amrita shergil who integrated the pictorial idiom of the west and the Indian vision, jamini Roy who discovered the virility of the folk tradition and rabindranath tagore who demanded paintings music autonomy and independence from factuality. Indian artists today are experimenting with a variety of images and materials in an attempt to express the multiplicity of Indian life. Artists such as M.F. Husain employ symbols and techniques from the past and present to express the universality of the human experience in Indian forms and images. Modern paintings are not easy to explain in words. The painting reflects the complexities of modern life. The colour is an important element.

Check Your Progress-3:**1) Who was Abu- al -Hassan?**

2) What is the main feature of rajaputas paintings?

3) Vijayanagar paintings belong to the period?

12.5 Summary:

Indian paintings have their origin thousands of years ago. The nature of human life and the different aspects of life such as love, emotions, war etc were being expressed inside them. Indian paintings reached their top during the Gupta dynasty. That period was called the golden age of Indian arts. Advancement in the Indian painting continues to the Mughal and Rajput period around the year 1500. Mughal and Rajput paintings have gained more popularity and imagination of different aspects of human life. In the modern age, Indian paintings have still their growth and popularity around the world.

12.6 Glossary:

- **Indus Valley Civilization:** An ancient (about 5000 B.C.) Indian civilization.
- **Murals:** Artwork executed on the wall of the solid structure.
- **Garbhgrih:** the innermost part (into the earth) of a Shiva temple.
- **Mandap:** the open and airy structure
- **Shikhar:** the top most of a structure
- **Mohanjodaro:** an ancient civilization (now in Pakistan)

12.7 Answers To Check Your Progress:

Check Your Progress-1:

1) Indus valley sculptures 2) 6th century 3) Gupta period

Check Your Progress-2:

1) Rath temple, Mahabalipuram 2) West Bengal 3) Marble sculptures

Check Your Progress-3:

1) Mughal painter 2) divinity 3) 1509-1550 A.D.

12.8 References Books:

- Indian tourism products, robin Jacob
 - Studies in Indian sculpture and painting, douglas barrett
 - Indian sculpture and painting: with an explanation of their motives and ideals, ernest binfield havell.
 - History of Indian painting: the modern period by Krishna chaitanya.
 - Human and divine: 2000 years of Indian sculpture by balraj khanna, george Michell
 - Buddhist art, sculpture and paintings from India, Nepal and Tibet, anna maria rossi, fabio rossi
-

12.9 Suggested Readings /Further Study:

- Indian tourism products, robin Jacob
 - History of Indian painting: the modern period by Krishna chaitanya.
 - Indian terracotta sculpture: the early period, pratapaditya pal
 - Restoration of Indian miniature paintings by k. K. Gupta.
-

12.10 Terminal and Model Questions:

Short Answer-Type Questions:

- 1) Discuss the features of Ajanta Paintings.
 - 2) What are the primary features of Vijayanagar paintings?
 - 3) List the features of Gupta period sculptures.
 - 4) What do you understand by marble sculptures?
 - 5) Write short notes on the followings-
 - (a) Chalukya sculptures
 - (b) Bronze sculptures
 - (c) Sand sculptures
 - (d) Dravidian sculptures
 - (e) Chola paintings
 - (f) Oil paintings
-

Long Answer-Type Questions:

- 1) Compare and contrast Mughal and Rajput paintings.
- 2) explain the main features of Gupta period sculptures.
- 3) Describe your views about the modern paintings of India.

Unit-13
Classical and Folk Dances of India

Structure:

13.1 Introduction

13.2 Objectives

13.3 Origin of Indian Dance

13.4 Types of Indian Classical Dance

13.4.1 Bhartnatyam

13.4.2 Kathakali

13.4.3 Mohniattam

13.4.4 Manipuri

13.4.5 Kuchipuri

13.4.6 Odisi

13.4.7 Kathak

13.5 Folk Dances of India

13.5.1 Dances of Rajasthan

13.5.2 Dances of Gujarat

13.5.3 Dances of Punjab

13.5.4 Dances of Maharashtra

13.5.5 Dances of Hills

13.6 Modern Indian Dances

13.7 Summary

13.8 Glossary

13.9 Answers to Check Your Progress

13.10 References

13.11 Further Study

13.12 Terminal and Model Questions

13.1 Introduction:

India has given various arts, dances and musical styles to the world. Even thousands of years ago Indians were rich in the field of dances and music. Since very ancient times India has been known as a country of 'unity in diversity'. Various religions, cultures and living styles have given birth to a variety of arts like dance and music. People reveal their culture through performing arts. As they form an integral part of life, arts are considered divine gifts from God and Goddess. With the development of the civilization, the dance became an integral part of the temple where it was performed by the (Devdasi) later on the art of dance got patronage by the court of the king. Thus the various styles of dance came into existence. Dance in India is rooted in an age-old tradition. This vast sub-continent has given birth to varied forms of dancing. Each is shaped by the influences of a particular period and environment. These pristine forms have been preserved through the centuries, to become a part of our present culture a living heritage that is both our pride and delight. Nurtured in temples princely courts or villages, dance has moved into the auditorium of today. This form of art got recognition in our day to day life. To keep ourselves fit and fine we can use the various dance styles. In the present world of competition, it can also bring name, fame and monetary benefits too.

Various dance styles can be seen in India according to cultural and geographical differences. From classical dances to the age of modern dances the journey of Indian dance has been remained excellent and produced some world-class dancers.

13.2 Objectives:

After reading this unit carefully you will learn-

- Know the importance of dance.
- Make difference between folk and classical dance.
- Know in detail about the various Kathak dance Gharanas
- Enrich your knowledge of various folk dances of different states of India.

13.3 Origin Of Indian Dance:

The origin of Indian dance is said to have originated from Lord Shiva 'Natraja' the cosmic dancer, hence in classical dance, the dancers start their performance only after invocation (pushpanjali) to Natraja. The Devdasi dance tradition which developed through the temple Danseuses is an important type among the dance patterns of India. Bharatnatyam in Tamil Nadu, Kuchipudi in Andhra Pradesh, Odissi in Orissa and Mohiniyattam in Kerala took shape in the tradition of Devdasi dance. These dance forms grew and developed a classical status. In the Puranas, there are references that a custom of dedicating maidens to the deity in temples was prevalent in India from very early times. They later came to be known as 'Devadasis'. They were in charge of the

music and dance aspects of temple rituals. In India, the dancing and singing of Devadasis was an integral part of temple worship. They were attached to temples in various parts of India, like Kerala, Tamilnadu, Andhra Pradesh, Mysore, Maharashtra, Rajasthan, Gujarat, Bengal, Orissa and Kashmir. It was a common custom in all places that maidens underwent a symbolic marriage with the deity before she became a Devdasi. In Kerala, it was called Penkettu. Dance like any other aspect of Indian culture and tradition has developed over thousands of years.

The first concrete evidence of dance in India can be traced back to the period of the Indus Valley Civilization, where beautiful bronze sculptures of a dancing girl have been found. Other sculptures found at the Indus Valley Civilization sites indicate that dance was a well-developed art. Moving into the Vedic age, we once again find evidence of the continuing tradition of dance with the Vedas speaking eloquently on the art form. Dance was respected as a profession as well as a social activity. Even the Gods have been shown to appreciate dance, with Lord Krishna known as the Supreme Dancer. Essentially one can divide the history of dance in India into two periods, the first one from the 2nd Century BC to the 9th Century BC and the second from the 10th Century BC to the 18th Century BC. During the first period, Sanskrit was the premier language for arts and hence influenced dance as well. This resulted in the dances being more or less uniform throughout the country. This period followed the Natyasastra with very little deviation from the principles it set down, and hence during this period dance, drama and music were one. The second period is characterized by regional diversifications and experimentations with newer ideas. In Kautilya's Arthashastra (considered to be written in the 3rd century B.C) there is a reference to Devadasis and their dance training. In Mricchaghatiham a Sanskrit drama supposed to have been written by Sudraka in the 2nd century, the heroine B.C Vasantasena is introduced as a good danseuse. The original Katha-Sarit-Sagara (the ocean of story) written in the Paisaci language is deemed to have been composed before the birth of Christ. Though the original is lost, its Sanskrit translations are available.

13.4 Types of Indian Classical Dance:

According to the various cultural and geographical diversities, Indian classical dance have its various branches. Each dance has its distinctive technique, rhythmic pattern, music, costumes and make-up. Classical dances have a sophisticated degree of stylization. These were given prominence in temples and courts by different rulers of ancient India. Almost all the classical dances of India have their origin in Bharatmuni's "Natyashastra". Classical dance differs from folk dances in the following way-

(a) Classical dance adheres to the principles enunciated by Bharata. According to Bharata dance can be divided into three:

- Nritya: a pure dance performed with attractive movements of the body

- Nritya: conveys the meanings by hand movements and gestures.
- Natya: pure dance with acting

(b) The technique of movement is distinct with a definite style

(c) Each dance follows a different set of rules for the articulation of movements.

(d) Classical dance is performed with musical accompaniment.

Check Your Progress-1:

1) Indian dance is originated from which of the God?

2) Who wrote the bible of dance?

3) Oldest evidence of Indian dance was found in?

4) What feature differs classical dances from folk dances?

The following types of classical dances are found in India-

13.4.1 Bharatnatyam:

Bharatnatyam is one of the ancient classical dances of India which are all based on 'Natya Shastra' originated from Tamil Nadu. Today, it is recognized as the national dance of India. It is believed that this dance form is mainly the renewal of Kathir, the old art of temple dancers. It has been named after Bharat Muni, author of the bible of classical Indian dance called 'Natya Shastra' around 4000 B.C. The word 'Bharatnatyam' is composed of the terms, 'Bhava' which means expression, 'Raga' which stands for melody, 'Tala' which means rhythm and 'Natya' is for dance. In other words, this dance form is a communion of expression, melody and rhythm. The dance is accompanied by classical Carnatic music. It has emerged as an offering to gods in temples in South India. The dance is famous for its delicacy and perfection of movements which makes it vibrant and influential. This dance form is not only popular in India but is also admired abroad. In short, Bharatnatyam is an attempt to represent the divine beauty, magic, rhythms and symbols that are present in heaven. Today, it has become an integral part of a girl's upbringing in the southern part of India.

It is essentially a solo dance. Musicians of the Tanjore court gave thematic and musical content to it during the 18th and 19th centuries. It was Rukmini Devi who gave a new life to it. It is a performance with wonderful sculpturist poses.

Bharatnatyam is also known as the fifth Veda or Natya Veda, a quintessence of four Vedas. In ancient times, it was performed by Devadasis (women who were devoted to serving the deity as dancers and musicians forming part of the rituals) in the temples of Tamil Nadu known as 'dasiattam'. The postures of the celestial dancers depicted in

the scriptures were given the name of Bharatnatyam Mudras on earth. About 150 years ago it was codified by four brothers (Chinniah, Sivanandam, Ponniah and Vadivelu) together known as 'Tanjore Quartet'. The various forms of the dance, like Alarippu, Jathiswaram, Sabdham, Varnam and Tillana, were also introduced by them. The main repositories of this art form until the early 20th century were the performers of the Isai Velalar caste and the gurus known as 'nattuvanars'. Later, leading personalities such as Rukmini Devi Arundale and E Krishna Iyer made their insignificant contributions.

The predominant moods (rasas) are santham and karunam. The format consists of:

- (a) Alarippu (invocation)
- (b) jathi swaram (note combinations)
- (c) shabdham (notes and lyrics)
- (d) varnam (pure dance with abhinay)
- (e) padams and javalis (all erotic)
- (f) thilana (pure dance)

13.4.2 Kathakali:

It is the classical dance-drama of Kerala. Kathakali is a dance form that is more than 300 years old. It is a dance drama and not drama since the artist does not speak the verses. Kathakali is a group presentation, in which dancers take various roles in performances traditionally based on themes from Hindu mythology, especially the two epics, the Ramayana and the Mahabharata.

One of the most interesting aspects of Kathakali is its elaborate make-up code. Characters are categorized according to their nature. This determines the colours used in the make-up. The faces of noble male characters, such as virtuous kings, the divine hero Rama, etc., are predominantly green. Characters of high birth that have an evil streak, such as the demon king Ravana, are allotted a similar green make-up, slashed with red marks on the cheeks. Extremely angry or excessively evil characters wear predominantly red make-up and a flowing red beard. Forest dwellers such as hunters are represented with a predominantly black make-up base. Women and ascetics have lustrous, yellowish faces. The technique of Kathakali includes a highly developed language of gesture, through which the artist can convey whole sentences and stories. The body movements and footwork are very rigorous. To attain the high degree of flexibility and muscle control required for this art, a Kathakali dancer undergoes a strenuous course of training and special periods of body massage.

The dancers wear large headdresses, and the contours of the face are extended with moulded lime. The extraordinary costumes and make-up serve to raise the participants

above the level of mere mortals, so that they may transport the audience to a world of wonders.

A character can be identified by the colour of the facial makeup and beard-

Facial make-up

- Green painted face: stands for nobility, honour, valour, and other higher qualities. Heroes like Pandavas, king Nala, Krishna, and Indra wear this makeup.
- Green painted face: broken by red patch –stand for anti-heroes who are demonic but worthy foes to the heroes. Characters like Ravana, Duryodhana etc. are depicted by this make up.
- Black –Female characters like Hidumbi and Surpanakha .
- Minukku – the face is painted in delicate flash tones with yellow and red powdered. The noblewomen, queens, princesses, the heroines, like Damayati. Sita etc. will have this make-up.

Tadi (beard)

- Red - Worn by a vicious and savage villain like Dussasana and Bakasura.
- White - Worn giant, monkey, Hanuman
- Black - Worn by Hunters and forest dwellers.

The musical instrument used for Kathakali is chenda, Maddalam, Chengila, Elathalam and Shankh. Kathakali is performed in the open spacious compounds of the temple. Seven years of rigorous practice is required for novice to learn Kathakali. A traditional Kathakali performance begins in the evening and continues throughout the night, culminating at the auspicious hour of dawn, when Good finally conquers Evil. Today, however, it has been modified for the proscenium stage, and urban audiences can participate in this ritualistic theatre experience in the comfort of a plush auditorium, within the span of a couple of hours. Poet Vallathol is said to be the inspiration head of today's Kathakali. Kerala Kalamandalam in Charuthruthi in Kerala is the premier institution in this regard.

13.4.3 Mohiniattam:

Mohiniyattam is a dance form said to have originated in Kerala. Mohini means a maiden who exerts desire or steals the heart of the onlooker. It is closely related to Bharathanatyam of Tamil Nadu, which was originally called 'Dasiyattam'. It has a typical attractive costume, which resembles the splendid dress code of Kerala. In the main items Cholkettu, Padavarnam and Padam, Mudras and facial expressions are more important than the rhythmic steps. Costumes and ornaments of Mohiniyattam have much in common with female characters of Koodiyattam and Kathakali. Mohiniyattam is a graceful, elegant and vigorous dance form. Its gesture language is a fusion of Kathakali and Bharatanatyam.

Once Mohiniyattam was performed only in Temple's premises and royal courts. The first reference to Mohiniyattam is found in 'Vyavaharamala' composed by Mazhamangalam Narayanan Namboodiri, of 16th century AD. Major contributions to this art form were given by Maharaja Swathi Thirunal, Irayimman Thampi and Kuttikunju Thankachi. Mohiniyattam has items of nritta and nritya. It is a lasya dance performed strictly according to Natya shastra.

Kalamandalam Kalyanikutty Amma (wife of famous Kathakali artist, late Padmashree Kalamandalam Krishnan Nair) and Chinnammu Amma are well known Mohiniyattam performers. Among the present-day artists Kalamandalam Sathyabhama, Kalamandalam Kshemavathi, Bharathi Sivaji, Kanak Rele, Sunanda Nair etc. are well-known artists. Smt. Kanak Rele deserves a special mention as she is not a Malayalee. She has established a Nritya Mahavidyalaya in Mumbai to promote Mohiniyattam along with other dance forms. In the 19th-century swathi thirunal the king of Travancore encouraged and stabilized this art form. It was poet Vallathol who revived mohiniattam through Kerala kalamandalam.

13.4.4 Manipuri:

Manipuri dances originate from the North Eastern state of Manipur and derive their name from their native state. Intensely devotional in mood, the Manipuri dances are a part of the daily life of the Manipuri people. Essentially presented as a group dance with gorgeous, colourful costumes and gentle, swaying petal-soft movements, Manipuri dances create a hypnotic impact. It is the lyrical dance form of Manipur. The advent of vaishnavism in the 18th century paved way for this dance form. Drums play an important role. The primary unit of movement is chali or pareng on which the dance is built. The sankirtans follow a more vigorous masculine technique with jumps and elevation. The dances are influenced by the religious movement of Vaishnavism, the worship of Lord Vishnu, and have flowered in exquisite Rasalila performances, the favourite dance in a circle by Krishna with his milkmaids. Various types of Rasalilas are performed on special occasions and festivals.

Besides Rasalilas, there are other dances called Natasankirtana, in which a group of men play cymbals and dance in a circle or two rows singing praises of God. In Pung Cholom, the dancers play upon pung, the drum, and dance while playing the intricate time cycles, executing somersaults and breathtaking acrobatic feats. In group dances like Lai Haraoba, the merry-making for the gods, the dancers perform various steps and weave patterns, involving various choreographic compositions. From the corpus of Manipuri dances, one sees on the contemporary stage solo, duet and group performances. The music is typical of the region and is influenced by the kirtan school of Bengal due to the influence of Vaishnavism.

Rasalila, Lai Haraoba, Choloms, Pung Cholom, Natasankirtana, Khubak Ishai and other Manipuri dances share both nritya and nritya aspects and are edited judiciously for the concert platform to suit the urban audience. However, to enjoy Manipuri, one should see the dances in their natural setting. Gossamer veils, cylindrical mirrored skirts and ornaments dazzle the audiences with their colourful costumes which create a dream-like effect. The performance of Manipuri dance requires a long period of training but once mastered it looks effortless.

13.4.5 Kuchipudi:

It is a classical dance form that originated in the village of Kuchipudi, in Southern India. For a long time, the art was presented only at temples and that too only for annual festivals of certain temples in Andhra Pradesh. According to tradition, Kuchipudi dance was originally performed only by men and they all belonged to the Brahmin community. These Brahmin families were known popularly as *Bhagavathulu* of Kuchipudi. The very first group of brahmin *Bhagavathulu* of Kuchipudi was formed in 1502 AD. Their programs were offerings to the deities and they never allowed women in their groups. Tirtha Narayan and sidhhendra yogi evolved this style. Carnatic music forms the background for this dance.

The Kuchipudi dance begins with worship rituals. A dancer moves about sprinkling holy water, and then incense is burned. Indra-dhvaja (the flagstaff of the god Indra) is planted on the stage to guard the performance against outside interference. Women sing and dance with worship lamps, followed by the worship of Ganesha, the elephant god, who is traditionally petitioned for success before all enterprises. The bhagavatha (stage manager-singer) sings invocations to the goddesses Saraswati (Learning), Lakshmi (Wealth), and Parashakti (Parent Energy), in between chanting drum syllables.

Kuchipudi has its style which is very pleasant to watch and many of the songs are tuned to a special rhythm that is unique and enjoyable. The Kuchipudi dancers are experts in Sattwika Abhinaya, Bhava Abhinaya. The charm of Kuchipudi lies in its fast and intricate footwork, sinuous grace, and the use of the eyes to express moods and feelings. The technique of Kuchipudi closely follows the tenets laid down in the 'Natyashastra'. There is some mingling of the folk idiom, which makes it highly appealing to a wide spectrum of viewers. The training takes about four to seven years and includes two sets of adugulu or basic steps, the jatis or combination of movements, and a detailed study of the 'Natyashashtra'.

Check your progress-2:

1) What is known as the fifth Veda?

2) Maddalam is used in which style of dance?

3) Who is India's well-known Mohiniyattam performer?

4) Raslila belongs to which dance style?

13.4.6 Odissi:

Odissi is one of the famous classical Indian dances from Orissa state. The history of Odissi dance is almost two thousand years old. Odissi is a highly inspired, passionate, ecstatic and sensuous form of dance. Like most of the South Indian classical dances of India Odissi too had its origin in the Devadasi tradition. The state of Orissa has a great cultural history. The rulers of this region built magnificent temples, which became the centre of art and culture. It was around these temples that Odissi, one of India's scintillating dance forms was born, nurtured and nourished.

In the 12th-century woman called maharanis performed this dance based on Gita Govinda in the temple Jagannath. later in the 17th century a class of boys known as gotipuas dressed like a woman and performed these ance in the temples. In its present form, Odissi is a well established and codified classical dance form of India. Odissi is considered a dance of love, joy and intense passion, pure, divine and human. Over a period three schools of Odissi dance developed, they are- Mahari, Nartaki, and Gotipau. The Mahari system traces its roots in the Devadasi tradition. The dance form of Odissi that developed in royal courts is called the Nartaki tradition. In the Gotipau tradition of Odissi dance young boys dress up in female attire and enact female roles.

With India gaining independence there began great efforts to revive the classical Indian dances. The government came to realize the role of cultural heritage in creating a national identity. Several people and experts took initiatives for the reconstruction and popularization of Odissi dance. Some of the notable are Guru Deba Prasad Das, Guru Mayadhar Raut, Guru Pankaj Charan Das, Guru Mahadev Rout, Guru Raghu Dutta and Guru Kelu Charan Mahapatra.

One of the most distinguishing features of Odissi dance is the Tribhangi. The notion of Tribhang divides the body into three parts, head, bust and torso. The postures dealing with these three elements are called Tribhangi. This concept has created the very characteristic poses which are more twisted than found in other classical Indian dances. Mudra is also an important component of Odissi dance. The term Mudra means "stamp" and is a hand position that suggests things. Odissi themes are almost religious in nature and mostly revolve around Krishna.

The important elements of Odissi dance are bhangis (basic poses), and Karnas (the basic dance units.). Odissi format consists of

- (a) Bhoomi pranam
- (b) Batu
- (c) Pallavi
- (d) Ashtapadi

This dance is full of sculpturist poses in which the dancer bends her body thrice at the neck, waist and legs.

13.4.7 Kathak:

Kathak is one of the most important classical dances of India. Kathak is said to be derived from the word Katha, meaning "the art of storytelling." The Kathak dance form originated in north India and was very similar to the Bharatnatyam dance form. In ancient India, some Kathakars or bards used to recite religious and mythological tales to the accompaniment music, mime and dance. The popularization of the Radha Krishna legend during the 15th and 16th centuries brought out some changes in this art form. Mughal has taken out this art from temples to the court of Jaipur, Lucknow and Banaras.

During the nineteenth century, Kathak enjoyed a revival and gained prominence among the kings and zamindars (feudal lords) not only as a form of entertainment but also as a classical art form. Slowly and gradually Gharanas or schools of Kathak emerged. The Jaipur Gharana of Kathak emphasized technical mastery of pure dance. In the court of Wajid Ali Shah, the Nawab of Oudh (a student of Kathak), Kathak dance emphasized dramatic and sensuous expression and developed into a distinct style called the Lucknow Gharana. This Gharana is said to have originated with Wajid Ali Shah's court dancer Thakur Prasadji.

Kathak dances are performed straight-legged and the ankle bells worn by the dancers are skillfully controlled. In Kathak dance, the emphasis is more on footwork as against hasta mudras or hand formations in Bharatnatyam dance. Kathak dance can be performed by both men and women. Kathak is performed usually with the accompaniment of sarangi and table. A Kathak dancer is not required strictly to stick to fixed steps and stages. He or she can change the sequence of steps to suit his or her skill and style of dancing. Modern exponents of Kathak dance are Birju Maharaja and Uma Sharma.

Check your progress-3:

1) To which dance style tribhangi belong?

2) Odissi is based on which book?

3) Lucknow Gharana belongs to which dance style?

4) Who is Shovana Narayan?

13.5 Folk Dances of India:

The folk dances of any community are performed on almost every special occasion and festival, to express elation and joy. These dances are also considered to be auspicious by many of the tribal communities in the country. Many folk dances are dedicated to the presiding deity of the specific community. The most interesting part of folk dance is the attire required for its performance. Every folk dance has its specific costume and jewellery, which differs from dance to dance. They are, in general, very bright and

colourful, with traditional jewellery that gives a folk touch to the performance. These dances are not only the exclusive art of a particular community but also an asset to India's cultural heritage.

Folk dances of India vary according to the region and have no specific rules for their performance. These are popular among all rural people. These dances belong to the localities. Themes will be related to nature, everyday activities and basic human joys and sorrows. These are primarily for entertainment but also used for social, political, moral and religious purposes. Either man or woman can perform folk dances. There is not a region that does not have its folk dance and music in India. Depending on the level of social and cultural development folk dances are described as follows according to the various states of India.

13.5.1 Folk Dances of Rajasthan:

The folk dances of Rajasthan are derived from various folk art cultures. They have their significance and importance. A medieval history includes the existence of princely states, which provided patronage to these art forms and their artists. Vibrant, vigorous and graceful, the dances of Rajasthan evoke the desert in all its moods. The folk dances, found in limitless variations in Rajasthan, punctuate Rajasthan's barrenness, turning the land into a fertile basin of colour and creativity and are an expression of human emotion as much as folk music.

Different types of Rajasthani folk dances are being described below:

(a) Gowari Dance: The most famous art form of the Bhil tribe is the 'Gowari', which is a kind of dance-drama. The performers travel from village to village as a troupe for a month, during which the nine functionaries follow a strict regimen. The entire troupe dances around a central spot concentrated to a deity. A 'madal' and a 'thali' accompany the performance.

(b) Ghoomer Dance: The Ghoomer dance is a very famous and community dance of Rajasthan. It is performed on various auspicious occasions like fairs & festivals by women.

(c) Terahtali Dance: This fascinating dance form is also performed by women and is considered a devotional form of dance. Manjeeras is tied on the wrists, elbows, waists, arms of the performers. The women with dexterous and fine movements dance at a strong rhythm on beats of 'Manjeeras', whereas, the male partners sing and play on the 'Tandoora.'

(d) Drum Dance: It is a professional dance form of the Jalore region of Rajasthan, where only the men participants can perform. In this dance, five men beat huge drums that are tied around their necks; a dancer, which holds huge cymbals in their hands,

also accompanies them. For an additional effect, some member holds a naked sword in his mouth.

(e) Chari Dance: It is a dance form of the villagers and executes the happiness of them when they go to search water and find it. The women go many miles just to collect water to fulfil their daily needs. While going they express their joy through the Chari dance. Dancers while balancing brass pots on their heads perform various steps & dance to gain perfect patterns of movements with their hands.

(f) Kathputli Dance: Kathputli Dance means the dances of puppets. It is a traditional dance of the Indian state of Rajasthan. Through the puppet shows, all the real stories of great herons have been told from one village to another.

Costumes of Rajasthani Folk Dances

The female dancers wear colourful, embroidered and mirror worked skirts called `ghagra` in most of the performances. They wear `kurti` or `choli` and `odhna`.

The apparel for Rajasthani men are somewhat more restrained than the women's clothes and are still quite varied in form and texture. Traditionally, the lower garment of Rajasthani men is the unstitched `dhoti` or a stitched garment such as the `pyjama`, some garments related to the pyjama include the suthan, izar, shalvar or salvor, survala or sural and ghutanna. The upper garment is `bandi` and a `kurta` or tunic that is commonly worn. During some performances, they wear `achkan` or `shervani`.

13.5.2 Folk Dances of Gujarat:

Folk dances of Gujarat are the identity of the typical Gujarati Culture and tradition. The vibrant, colourful and energetic Gujarati folk dances truly reflect the essence of the society. Gujarat is identified by its preserved rich tradition of songs, dances and dramas. Gujarat is having a natural talent for singing and dancing. The best known among these is the Garba and Dandiya. Folk drama in Gujarat is known as Bhavai dance. Most of the art traditions trace back their origin to the ancient period. Various folk dances of Gujarat are described below-

(a) Dandiya dance: Dandiya is a very popular dance of Gujarat played with sticks. Mainly this dance is performed on the occasion of the Hindu festival called navratri. The sticks used in this form are believed to be the sword of Goddess Durga. It is mainly performed by the women gracefully and rhythmically but men also join it when it is performed in pairs.

(b) Garba Dance: The Garba dance of Gujarat is famous in all parts of India. This dance is performed by the womenfolk of Gujarat. This dance form has a connection with Shakti-Puja and its origin is believed to be in the worship of the goddess Jagdamba. At

the time of Navaratri, this dance is performed throughout nine nights. This dance is performed also on the occasions such as Sharad Purnima, Vasant Panchami and Holi. This dance is presented by the ladies in a circular form. Usually `kediar` and `churidar` are worn during the performance.

(c) Bhavani dance: The Bhavai Dance is believed to be the dance of emotions. The Bhavai drama is a continuous performance lasting the whole night and staged in open grounds before the audiences, as a source of entertainment. The male and female performers balance several earthen pots while dancing.

13.5.3 Folk Dances of Punjab:

The exuberance and vitality of the people of Punjab are vigorously displayed in their folk dances. With the drumbeat or to the tune of some other instrument of folk music, the energetic feet of the people of Punjab are spontaneously set in motion to deliver a folk dance. The folk dances of Punjab can be simply classified according to male or female folk dances, where the Bhangra, Jhummar, Luddi, Julli, Dankara and Dhumal are male folk dances while Sammi, Giddha, Jaago and Kikli are the female folk dances.

Bhangra Dance: Bhangra is one of the most popular dances of India performed during Baisakhi only by the men in Punjab. Bhangra includes the drummer who usually stands in the centre of the circle in an open space surrounded by dancers who even recite meaningless `bolis`, words such as hoay, hoay; or Balle, Balle, which not only inspire themselves but also others for the dance. People from all social classes join the dance.

Jhummar Dance: Jhummar dance is a dance of ecstasy and a living testimony of the happiness of men, so performed only by men. Jhummar is performed mostly during the meals, weddings and other major functions and celebrations.

Luddi Dance: Luddi Dance is also a male folk dance of Punjab and it is to celebrate a victory or success that is gained in any field. This is the dance of slow movements and some even identify it by integrating with that of the Bhangra.

Dhumal Dance: Dhumal Dance is a form of folk dance but has not been able to achieve the popularity of Bhangra. It is a male dance and, likewise, it is danced in a circle, where the drum is used as the accompanying instrument.

13.5.4 Dances of Maharashtra:

Folk Dances of Maharashtra have evolved mainly from the rural areas. Several folk dances in this state are performed during the time of festivals or other occasions, representing the merry-making and culture of Maharashtra. The state has been famous for its vibrant music and the folk forms like Tamasha, Koli dance and Dindi, which are a true reflection of the society. Some of the other folk dances of Maharashtra state are Povadas, Lavani, Kala, Dhangari Gaja, etc.

Koli: Koli Folk Dance is another folk dance of Maharashtra which got its name from fisherfolk of the state called `Kolís`. The Kolís are known for their lively dances and separate identity. The dances of these fishermen possess elements taken from their occupation, which is fishing. Koli is performed in this state by women and men, who divide themselves into two groups. They depict the boat rowing movement in the Koli dance. The Koli dancers also present the wave movements and the net casting movement as if catching fish.

Tamasha: One of the well-known dance forms in the state of Maharashtra is Tamasha. It is among the major forms of Maharashtra folk theatre. `Tamasha` is a Persian word that means entertainment or fun. It is a blend of different influences. Several scholars believe that Tamasha is inspired by two forms of drama in Sanskrit; the `Bhana` and the `Prahšana`. Tamasha developed in the sixteenth century. The love songs called `Lavanis` form the heart of this dance form and are thus well-known.

13.5.5 Folk Dances of hills:

Various folk dances of hill states in India represent the culture of the mountains. Even the culture of the inhabitants of Uttarakhand is kept alive by their folk dances. The folk & tribal communities in Uttarakhand perform many seasonal dances. Some of such dances are Jhumeila, the Chaufula of Garhwali region and the Hurka Baul from Kumaon. They form a part of seasonal dances which are performed from `Basant Panchami` to `Sankranti` or `Baisakhi`. Jhumeila is sometimes mixed but is usually restricted to women, whereas the Chaufula is a spinning dance performed by all sections of the community, at night, in groups of men and women. These folk songs are composed for the appreciation of nature during various occasions. These folk songs all derive their names from the concerned folk dances, which are the seasonal dances performed to express joy & celebrate the arrival of the new season. However, of these dances, the most prominent one is the Hurka Baul dance described below:

(a) Hurka Baul Dance: The Hurka Baul dance is performed during the cultivation of paddy and maize in the farms. On a fixed day, after performing the preliminary ritual, the dance is performed in different fields with different tunes. The dance is named according to the Hurka, which is the drum used for musical accompaniment in the performance of the dance and Baul is the song.

(b) Bhand Jashna: Bhand Jashna is a famous "festival of clowns" of Kashmir, which also has a legacy of 300 to the 400-year-old genre of Kashmiri folk theatre. It is considered as a traditional folk theatre style having the combination of play and dance in a satirical style. Thus, it mostly depicts parodies on social situations, expressing many strong sentiments through dance, music and clowning. This art is usually performed in village squares, at many social and cultural functions in front of a large audience. Bhand Jashna is performed by a group of 10 to 15 artists in their traditional

style accompanied by musical instruments like the Surnai- a Kashmiri version of the Indian Shehnai, big Dhol, Nagara, and Peshrao.

(c) Dumhal Dance: The famous folk dance of the Kashmiri people is called Dumhal, performed on set occasions and at set locations. Generally, this dance is performed by only the menfolk of Wattal, wearing long colourful robes and tall conical caps, which are usually studded with beads and shells. Apart from dancing, the performers also sing-along songs in chorus, tuned with music by various drums. In this dance, groups of performers move ritually and dig a banner into the ground on various occasions. Usually, after which, the dance begins with men dancing around this banner.

Losar Shona Chuksam Dance: The Losar Shona Chuksam is an agricultural festival dance performance. Losar refers to the New Year of the Tibetan people and it is performed by the Kinnauris in their typical style. The dancing steps depict all activities that are related to farming from sowing to reaping barley and paper (a local grain). The dance performance also includes innovative performances in the form of mime.

Check your progress - 4

1) To which state ghoomer dance belongs?

2) Dandiya dance is dedicated to which divine power?

3) How many artists perform Bhand dance?

4) In which century tamasha dance was developed?

13.6 Modern Indian Dances:

Modern Dance in India has a relatively short history. Since the perception of 'modern' or 'contemporary' can vary from dancer to dancer, this dance form cannot be defined as easily as the classical dance styles of India. It is also not codified in a detailed manner, as are the classical styles.

Uday Shankar, who was born in the early years of the 20th century, is widely accepted as the Father of Modern Dance in India. This great dancer had a very wide vision, and he appreciated the wonderful variety and scope of expression afforded by the different classical and folk dances extant in the country. Some of Uday Shankar's famous works include the innovative ballet, 'Labour and Machinery' and a path-breaking film, 'Kalpana,' on the theme of dance. Modern dance is a style of theatrical dance that rejects all the limitations of classical ballet and it just favours the movement which comes out with feelings. In the Indian context again classical Indian dances are bounded with limitations of rhythm so the modern dance breaks the rule to follow these limitations and is based on inner feelings and it does not contain poetries and other things like classical dance but just need music.

Some other pioneers of modern Indian dance–

Rabinder Nath Tagore - known mostly for his poetry, Tagore also wrote novels, essays, short stories, travelogues, dramas, and thousands of songs. He was not a dancer

but he made his style of dancing he forced the freestyle of expressing the movements and created his style called "tegor style" based on his poetry that was easy for layman and that is why in every house of India dance established.

Guru Gopinath- He worked a lot for the new style of dances while he was a Kathakali dancer but he popularized his creations like "shikari dance, machua dance and sapera dance.

Modern dances need creativity and there are no restrictions to choosing costumes and music you can create your costume and music which are suitable for your dance.

13.7 Summary:

Indian dances have their origin thousands of years ago according to the evidence found in the ancient Indus valley civilization. The Gupta period can be stated as the golden age of Indian dance and arts. The Natya Shastra, which is the oldest surviving text on stagecraft in the world, spends considerable time discussing it. In the old days of the theatre, the dancers would mime the story while the singers would sing the dialogue. The instrumentalists would accompany them all. The nature of the old theatre was such that the dancers occupied a central position. For many centuries the dancers were attached to the temples. This maintained a strong religious flavour to dance. Although India has a very rich repository of classical dances and some world-class performers yet its folk dances still have their importance in the day to day life. Indian classical dances have a prominent history and some of the great textbooks. Folk dances vary according to the cultural and geographical diversities of India. In short, we can say that India has given some wonderful dance styles and performers to the world. In today's life, modern Indian dances play an important role and still have their classical attraction and popularity. Now a day's dance is not only a matter of worshipping the God and Goddesses but it also involves some other issues such as body fitness, financial incomes, dance schools, dance competitions etc.

13.8 Glossary:

- **Devdasi:** an unmarried girl is devoted to Temple.
- **Indus Valley Civilization:** An ancient Indian civilization.
- **Natyashastra:** An old Indian text written on dance by Bharatmuni.
- **Shankh:** An Indian musical instrument especially devoted to the worship of God.
- **Vaishnavism:** Religious group of people who follows the God 'Vishnu'.
- **Abhinay:** Acting.
- **Kurti, Choli:** Indian wearings for the woman.

13.9 Answers to Check Your Progress:

Check your progress-1

(1) Natraja

(2) Bharatmuni

(3) Indus valley civilization

(4) Dresses of dancers

Check your progress-2

(1) Natya shastra by bharatmuni

(2) Kathakali

(3) Kalamandalam Kalyanikutty Amma

(4) Manipuri

Check your progress-3

(1) Odissi

(2) Gita Govind

(3) Kathak

(4) Kathak performer

Check your progress-4

(1) Rajasthan

(2) Goddess Durga

(3) 10-15

(4) 16th century

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13.11 Further Study:

- Dances of India, Shobhana Gupta
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13.12 Terminal and Model Questions:

Short answer type:

- (1) What do you understand by the term classical dance?
- (2) What is Natyashastra?

- (3) List the various types of Indian classical dances?
- (4) State any differences between classical and folk dance in India?
- (5) Explain the meaning of the term 'Devdasi'?
- (6) Discuss the features of 'Bharatnatyam'?
- (7) Name any three folk dances found in the hill areas?
- (8) Write short notes on the followings-
 - (a) Dandiya dance
 - (b) Manipuri dance
 - (c) Rasa Lila
 - (d) Nautanki
 - (e) Kathakali
 - (f) Kuchipudi
 - (g) Bhangada

Long Answer Type:

- Discuss the origin of Indian classical dance and its main features?
- Briefly describe the various popular folk dances of India?
- Compare and contrast Indian classical dances and folk dance by stating some suitable examples.

Unit-14

Indian Music and Musical Instruments

Structure:

14.1 Introduction

14.2 Objectives

14.3 Origin of Indian Music

14.4 Indian Classical Music

14.5 Karnatic Music

14.6 Hindustani Music

14.7 Comparisons Between Classical and Hindustani Music

14.8 Instrumental Music

14.9 Indian Folk Music

14.10 Popular Music Festivals of India

14.11 Musical Instruments of India

14.11.1 Harmonium

14.11.2 Tabla Pairs

14.11.3 Dholak

14.11.4 Sitar

14.11.5 Sarod

14.11.6 Flute

14.11.7 Khartals

14.11.8 Thanpur

14.12 Summary

14.13 Glossary

14.14 Answer to Check Your Progress

14.15 References

14.16 Further Study

14.17 Terminal and Model Questions

14.1 Introduction:

Music has been the greatest medium to express all human emotions and feelings. Music can be considered one of the finest achievements of mankind. From the very old times, a man used music to worship a god and for entertainment purposes. The advent of music is necessarily inspired by the various sounds created by the nature such as birds, waterfalls, winds etc.

Indian music has a very long and impressive history started in the Indus valley civilization about 3000 B.C. Since that very long period, many different styles and types of Indian music have developed. A lot of books are written in India devoted to classical music and its practice. Indian classical music is well defined and well structured, its practice can take several years but once mastered, it gives the power to attract not only humans but also animals and natural powers. We all have heard about the great singer 'Tansen' who is a member of Akbar's Navratna. In the period of the Mughals, Indian classical music went to its peak.

Good and impressive music always needs the help of some rhythmic sound created by several musical instruments such as Sitar, Flute, Harmonium etc. Musical instruments are combined with the music depending on the type and style of the music. Several musical instruments are found in India to support classical music as well as modern music. Music is considered a divine art. On this long journey from the period of Vedas till modern music, various types are being invented. In the following sections, you will learn how Indian music originated and what its main classifications of it are.

14.2 Objectives:

On completing this unit, you will be able to understand:

- Origin of Indian classical music
- Types of Indian music in detail
- Differences among various types of music.
- Various popular musical instruments and their usage.

14.3 Origin of Indian Music:

In the very old times, men used to communicate with the help of sound and gestures. Later it was influenced by the different rhythmic sounds in nature. Natural sounds like the sound of water, birds etc had attracted humans and they started singing in their style. In the early days of human civilization, people started worshipping God and natural forces by doing some sort of singeing.

According to Hindu mythology, music was originated with the first sound ever to be heard in the universe. This very first sound was called 'Naadbraham' or om. One of the most important earlier document of the Indian music can be considered the 'Samveda'

one of the four Vedas. A definite scale of swaras had been arrived at by the scholars of the Vedic period. Music is one of the important ways to dialogue with god. Many religions around the world have some kind of musical prayer. In old India various devotional and cultural activities were performed with some kind of music like Mantras, chantings, shlokas etc. Natyashastra of sage Bharat ,brahaddesi of mathanaga, and sangeet ratnakar are some of the most important old books on Indian music and its origin.

Some musicologists of ancient India believed that, as a reward for an infinitely long period of meditation, Narada was blessed with music by Lord Shiva. Lord Shiva was said to have created the Rudra veena (stringed musical instrument) simulating the lying posture of his consort Goddess Parvati and through his five faces or mouths, five ragas originated. The sixth raga was created by goddess Parvati herself. Of the five faces of Lord Shiva the eastern face gave birth to raag Bhairav, the Western Face to Raag Hindol the Northern face to Raag Megh, the Southern face to Raag Deepak and the fifth face which was directed towards the sky gave birth to Raga Shree. Goddess Parvati is said to have created the Raga Kaushik. The Goddess of Indian music is Saraswati and 'Sangeet' is the classical name for Indian music.

Check Your Progress-1:

(1) By which the oldest music is inspired.

(2) Indian music is said to be originated from?

(3) Who wrote Sangeeta Ratnakar?

(4) Which one out of the four Vedas has text about music?

14.4 Indian Classical Music:

Indian classical music is based on the ragas, which are scales and melodies that provide the foundation for performance. In general, we can say that classical music is a combination of sruthi, Raga, thala, and laya. The main difference with western classical music is that the Indian ragas are not "composed" by a composer, but were created via a lengthy evolutionary process over the centuries. Swara and Tala are the two basic components of Indian classical music. Swaras are the twelve notes and the intervening semitones that comprise an octave while a tala is a cycle of beats. The swaras are not tuned like the notes of the chromatic scale.

The notes played in a piece constitute the particular *raga*. Some notes will be the main pitches in a raga. Notes used in an ascending scale (*aroha*) may be different from the notes in a descending scale (*avaroha*). Particular note sequences may also be considered typical of a *raga*. It is interesting to note that a collection of notes, even if it follows all the rules that bind a *raga*, will not become one unless it can induce a certain mood or emotion. Depending on this mood, *ragas* are generally associated with a time of the day when they are best performed. The followings are the main components of Indian classical music-

- (a) **Raga:** Raags are made up of different combinations of 7 swaras. The term first occurs in a technical context in the Brihaddeshi (dated ca. 5th to 8th century),[5] where it is described as "a combination of tones which, with beautiful illuminating graces, pleases the people in general". Ragas are the melodic formation, they provide the base for classical music.

Sa -shadjam
 Ri -Rishbham
 Ga -Gandharam
 Pa-Panchman
 Da- Dhaivatam
 Ni-Nishadam

The combination of different swaras and their ups and downs (aaroan and awrohan), makes each of the raga. A classical melody can be composed with less than 5 sounds of swaras. Even two swaras are the same; they can differ by their microtonal sound. There are nearly 300 ragas out of which 100 are common. Ragas can be considered as the base of Indian music.

- (b) **Taal:** A Taal is a repeating cycle of certain beats called Bols. A cycle consists of a fixed number of beats. For example, Dadra Taal contains 6 beats and Teen Tal has 16 beats. The first beat is called the "Sum". Sum is easily noticeable because both the percussionist and the vocalist accentuate it during the performance. Just like a vocalist sings Swars, a percussionist playing the Tabla produces certain distinct sounds called "Bols" such as "Dha", "Dhin", "Na", "Tin". Frequently, the percussionist will play Bols suitable for the composition being sung.

Some of the important taals are being described below-

Karnatic music	Hindustani music
Dhruva Tala	Keharuva
Matya tala	Dadra
Jampa tala	Deepachandi
Thriputa tala	Chautal
adataala	Dhamar
Troopak tala	Roopak

- (c) **Shruti:** refers to the scale or the pitch on which music is rendered keeping its frequency as the foundation. Each shruti has three octaves or staayis namely:

Madhyama Staayi, the normal octave, Mandara staayi and Taara staayi being the lower and higher ones respectively.

Check Your Progress-2:

(1) What is the main component of Indian classical music?

(2) What is the name of the fifth swara?

(3) How many Raginees are there in Indian classical music?

14.5 Karnatic Music:

The origin of Carnatic music or South Indian classical music can be traced back to the age of Vedas. Bharata's Natya Sastra, from around the 5th century A.D., and Saranga Deva's Sangita Ratnakara, from the early 13th century A.D., is considered to be the earliest recorded documents available on the theory and performance of Indian classical music. The history of Carnatic music is incomplete without stating the contributions made by the saints Sri Purandharadasaru (15th century A.D.), Sri Thyagarajar , Sri Shyama Sastri (all of 18th century A.D.), and left an enduring legacy

of compositions. This tradition has a rich heritage and is perfectly attuned with Indian culture and religion. Carnatic music is based on a 22 scale note (swaras) on contrary to the earlier 12 note scale that is used in western classical music. But in all its practical aspects and purposes, not more than 16 notes are generally used.

This style encompasses the musical kritis in telugu, kannada, Sanskrit, Malayalam and Tamil. Carnatic music structure is a combination of different forms like kriti, kirtanam, varnam, padam, and javali. Purandardas developed kriti introduced by Jallapakkam.

Carnatic music is usually performed by a small ensemble of musicians, consisting of a principal performer (usually a vocalist), a melodic accompaniment (usually a violin), a rhythm accompaniment (usually a mridangam), and a tambura, which acts as a drone throughout the performance. Other typical instruments used in performances may include the ghatam, kanjira, morsing, venu flute, veena, and chitraveena. The most outstanding performances, and the greatest concentration of Carnatic musicians, are found in the city of Chennai.[1] Various festivals are held throughout India and abroad which mainly consist of Carnatic music performances, like the Madras Music Season which has been considered as one of the world's largest cultural events.

Important elements of Karnatic music-

(a) Sruti: sruti can be thought of as a musical pitch. It is just like a tone key in western music. Every individual has a natural pitch which is his very own level or his range at which he can produce notes of best quality with the optimum level of tonal ease. This becomes the fixed pitch and is called the Sruti.

(b) Swara: Swara refers to a type of musical sound that is a single note, which defines a relative (higher or lower) position of a note, rather than a defined frequency. Swaras also refer to the solfege of Carnatic music, which consist of seven notes, "sa-ri-ga-ma-pa-da-ni" These names are abbreviations of the longer names shadja, rishabha, gandhara, madhyama, panchama, dhaivata and nishada.

(c) Raga system: raga provides a base for building melody. In Karnatic music, the sampoorana ragas (those with all seven notes in their scales) are classified into a system called the melakarta, which groups them according to the kinds of notes that they have. The ragas are grouped into sets of six; called chakras ("wheels", though segments in the conventional representation) grouped according to the supertonic and mediant scale degrees.

(d) Tala system: Taal or Tala refers to the beat set for a particular composition (a measure of time). Taals have cycles of a defined number of beats and rarely change within a song. They have specific components, which in combination can give rise to the variety to exist (over 108), allowing different compositions to have different rhythms. Tala is formed with three basic parts (called angas), which are laghu, dhrtam, and anudhrtam, though complex talas may have other parts like plutam, guru and

kaakapaadam. There are seven basic tala groups, which can be formed from the laghu, dhrtam, and anudhrtam.

(e) **Kriti:** Karnatic songs (kriti) are varied in structure and style, but generally consist of three units, which is Pallavi, Anupallavi and Charana. This kind of song is called a keerthana or a Kriti. There are other possible structures for a Kriti, which may, in addition, include swara passages named chittaswara. Chittaswara consists only of notes, and has no words. Others have a verse at the end of the charana, called the madhyamakala. It is sung immediately after the charana, but at double speed.

14.6 Hindustani Music:

Hindustani music is also known as North Indian music. Hindustani music is the second part of ancient Indian classical music. During the period of Emperor Akbar (1556-1605 A.D.) Hindustani music had reached its peak and this period is known as the golden age of Hindustani music. Hindustani music seems to have been profusely influenced by the music of Persia and Arabia. Well-known instruments such as Sarod, Sitar and Tabla; musical forms like Khayal, Thumri, Dadra and Tarana; Ragas such as Peelu, Yaman, Pahadi, Sindubhairavi etc seem to be the result of intercultural exchange between Persian and Arabic rulers in the past, viz. from 14 to 19 AD. In the court of Akbar, there were 36 musicians, out of the nine are known as Navratna. One of the greatest singers of all the time was Tansen belonged to the court of Akbar. The main ragas used in Hindustani music are Bharavi, Asaveri, Kamoj, Bilavel etc.

Hindustani music includes 5 music schools (gharanas)-

(a) **Dhrupad:** Dhrupad is one of the most prominent and sober forms of music. It is an ancient form of composition evolved by Tansen and swami haridas. Divinity and Bhakti is the primary theme of this Gharanas or school.

(b) **Khyali:** The history of Indian music reckons khayal as a flowery form of vocal singing assumed to be the creation of Amir Khusro around the 13th century. Khayal gharanas strictly followed the "Guru Shishya parampara" system in which direct and personal supervision offered a rather creative understanding. Every Khayal Gharana has a few distinct features, a novel facet of its own that allows one to discriminate between the different schools while enabling one to identify the varied approach.

(c) **Thumri:** Legends of Radha Krishna are found in this school of music. Wajid Ali shah was a popular composer of thumris. It is extremely lyrical and erotic often bordering sensuousness. the main aim of this school is to make the listener happy.

(d) **Tharana:** one of the special features of tarana is that it has no meaningful words within its melody. Several combinations of notes are used in it.

(e) **Gazal:** Mirza Galib can be thought of as the father of this school. Gazals came to India from Persia, and their central theme is 'Love'. Gazals are very popular among Indian people for their erotic content.

14.7 Comparisons Between Classical and Hindustani Music:

Although classical and Hindustani music have the same origin, they differ to some extent Indian classical and Hindustani music can be compared as follows-

Carnatic Music	Hindustani music
prevailing in south india	Prevailing in north India
No different schools	Different schools.
Has Persian influence	No external influence
the main theme is bhakti	The main theme is sringar
ragas are mostly in sanskrit	Regional dialects

Check Your Progress-3:

(1) What is the main theme of dhrupad gharan?

(2) How many minimum swara are needed to make a raga?

(3) Who was a popular composer of thumri?

(4) Which period can be considered as the golden period of Hindustani music?

14.8 Instrumental Music:

Indian classical music can be broadly divided into two different categories vocal and instrumental music. Instrumental music is a very important part of Indian music. Musical instruments make the vocal music more effective, productive and impressive. Instrumental style music is very close to vocal one because on most occasions it is used with vocal music; it is very rare to use solo instrumental music. The different styles ragas and talas you have learned till now are directly applied to instrumental music. Several musical instruments are found in India to support vocal music.

Musical instruments are used depending on the type and styles of the vocal music. For Karnatic music, major instruments are violin and mridanga. Hindustani music mainly uses Tabla and sarangi.

There are mainly two types of musical instruments in India, as described below-

- (a) **Swara Instruments:** These instruments are used to produce the sound of seven different swaras, to support the melody of vocal music. Violin, Sarangi, Gitar, veena etc.
- (b) **Taal instruments:** These instruments are used to produce any taal for vocal music. Examples of taal instruments include Tabla, Dholak, Maddalam etc.

Most Indian instruments serve one of three functions. There is the melodic function, there is a rhythmic function, and there is the drone. It is not unusual for two or more functions to be joined together; for instance, the sitar is a melodic instrument, yet built into it are drone strings. The tabla is a rhythmic instrument, yet the precise clear pitch of the instrument gives it some of the qualities of a drone.

This creates an artistic pressure for these instruments to develop their styles. These styles enhance the strong points while avoiding the weaknesses. Over the years they have become formalized into four major instrumental styles known as alap, jor, gat and jhala. The alap is a slow rhythm with less elaboration upon the rag. The jor is a section that has rhythm but no developed rhythmic cycle (i.e., tal). The gat is a fully developed piece, while the jhala is a fast rhythmic interplay between the drone strings and the main playing strings.

14.9 Indian Folk Music:

Depending on the cultural and geographical diversities of India, many streams of folk music have been developed across the country. Every region in India has its form of folk music. This rich tradition of folk music is very much alive in not just rural India, but also in some metros. Though one may say that music has acquired a different definition with the arrival of pop culture and new-age cinema, many would beg to differ. The realm of traditional folk music in India is very large and it is a countryside representation of the urban Indian society. Many people tend to mix up Indian folk music with tribal music. There is a huge difference between these two genres of music. Folk music is very different from classical music as well. To begin with, it is not taught in the same way as classical music is taught. Classical music usually requires a student devoting their entire life to perfecting the forms of this music. Folk music is more like a daily ritual without affecting the daily lives of people. People learn it since their childhood and grow up on these songs. One can always carry on with their daily life routine while listening to or singing folk music. Most of the songs are sung in small village functions like weddings, births, etc.

Folk music uses an extensive set of instruments. The refined versions of these instruments are used for classical music. For instance, the "Tabla", which is a very important instrument of classical music, is used in a crude form like daf, Dholak or nal. The cruder versions of Sitar or Sarod are used in folk music, which is known as ektara, dotar, saringda, rabab and santur. Not all regions use the same instrument. The same instrument may not even be called by the same name everywhere. Most of these instruments are made of easily available materials like bamboo, clay pots, empty coconut shells, etc. Most of the folk music in India is dance-oriented and many popular forms of dance like Dandiya, Lavani, Garba, etc. are danced along with the tunes of popular folk music. They are very enjoyable, as most of them have very catchy tunes.

Check Your Progress-4:

(1) Name any two swara instruments?

(2) Garba music belongs to which state?

(3) Name any two Taal instruments?

14.10 Popular Music Festivals of India:

Music festivals play a very important role in the development and growth of music and to promote young musicians. Popular musicians across the country and world are

come together to join the music festivals. From the past, music is considered as a cultural tradition. Classical music in India is not considered as a mode of entertainment, but as a medium to express devotion and love for God. Some musical festival is organized to pay tribute to the great popular singer who immensely contributed towards betterment of Indian music.

Various Indian music festivals and their related information is being summarized below-

Festival Name	Place of celebration	remark
Tansen Music Festival	Tansen Tomb, Gwalior	In the memory of Tansen
Sawai Gandharva Sangeet Mahotsav	Pune, Maharashtra	Started in 1953
Thyagaraja Music Festival	Thiruvaiyaru, Tamil Nadu	Organized near the Kaveri banks
ITC Sangeet Sammelan	Delhi	started in the year 1971
Saptak Music Festival	City of Ahmadabad, Gujarat	organized by public charitable trust in the month of January
Chembai Music Festival	Trivandrum, Kerala	Celebrated in the month of September
Dover Lane Music Festival	City of Kolkata	Organized in the months of DEC, and JAN.

India has a variety of several more music festivals. Some of the festivals belong to some local culture or style.

14.11 Musical Instruments of India:

Classical and folk music both require the support of musical instruments to make the music effective and entertaining. Starting from ancient music till modern music various musical instruments have developed. Most of the Indian musical instruments have evolved over centuries and has a unique history behind their evolution. Some instruments were developed in the country while some others came from foreign lands but, transformed and developed by skilled Indian artists with time.

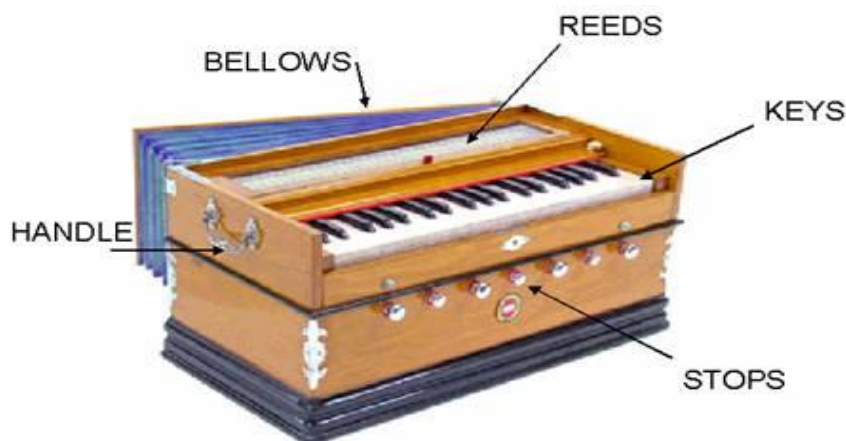
The main varieties of instruments in use are String instruments- played by the fingernail or plectrum worn on the finger, these are mainly accompaniments. Wind instruments- practised from ancient times these are played by mouth. Percussion instruments- played by being struck, shaken, rubbed or scraped these are perhaps the

oldest form of musical instruments. Some percussion instruments play not only rhythm but also melody and harmony. Rhythm instruments– easy to handle and easy to play these are mainly used in devotional songs and music compositions.

Here you will read an extensive collection of Indian Musical Instruments like sitar, Tabla, Dholak, Flute etc. designed for beginners as well as professionals. Feel free to learn and practice Indian Classical Music with the ready availability of the desired instruments with us. We always welcome your queries and orders on Indian Musical Instruments.

14.11.1 Harmonium:

The harmonium is a traditional and popular musical instrument of India. The harmonium has a keyboard of over two and one-half octaves and works on a system of bellows. The keyboard is played with the right hand while the left hand is used to operate the bellows. Harmonium is more popular in North India than in South India.



The harmonium is one of the most frequently used instruments that have no Indian origin. It is not strictly limited to Indian styles. Western forms, in terms of chord changes, are currently integrated into the North Indian forms of music. Chord progressions introduce a different form of modality. Chord progressions, however, will not be found in North Indian classical or semi-classical.

Check Your Progress-4:

(1) In which month Chambai Music Festival is celebrated?

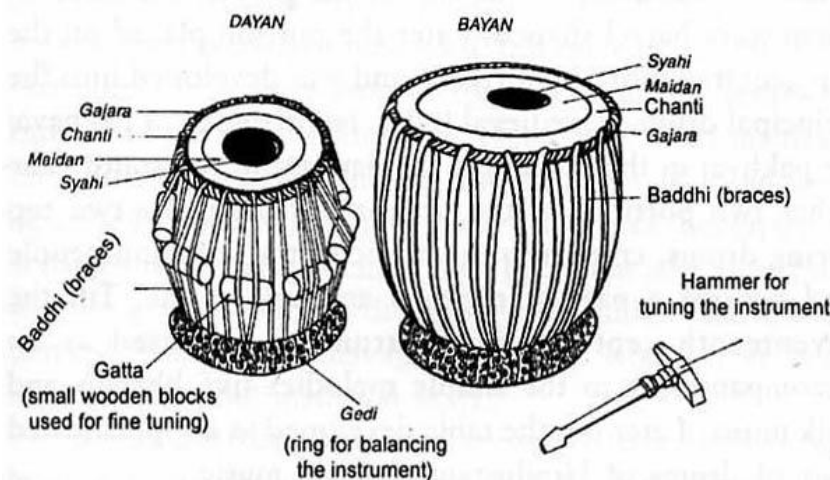
(2) Which music festival belongs to Gwalior?

(3) From which country, harmonium came to India?

14.11.2 Tabla Pairs:

The most popular musical instrument used in North India is the Tabla. The Tabla consists of a pair of drums- the Tabla and the Bayan. The Tabla is made of wood and whereas its head is made of stretched animal skin. Finer tuning of Tabla is done by striking the rim of the Tabla with a small hammer. The Bayan is the bass drum and is usually made of metal with a stretched skinhead. Both drums have a black spot in the centre made of manganese or iron dust.

Tabla



There is a black spot on both the drums near the centre of the head. Known as siyahi, this black raised area is usually made of rice, glue, graphite, and iron fillings. The siyahi is essential to the sound of the tabla. The sound is generated by beating the uppermost surface of drums with hands.

14.11.3 Dholak:

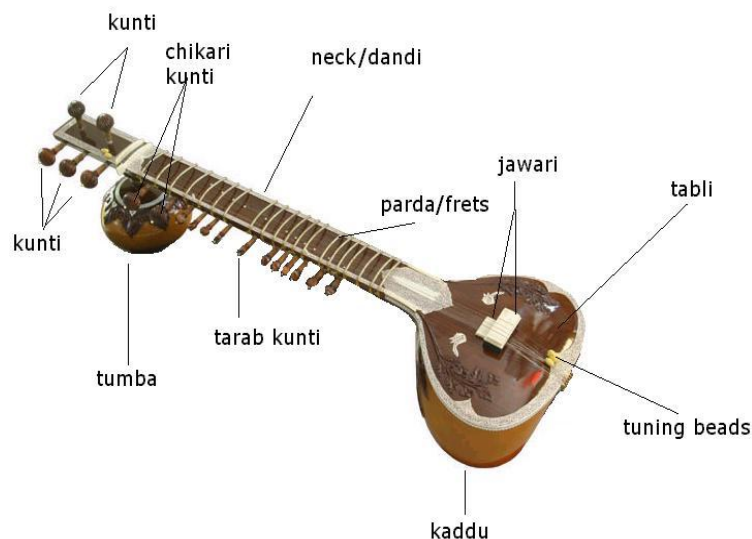
Dholak is a very popular folk drum of northern India. It is barrel-shaped with a simple membrane on the right-hand side; basically, it is just a smaller version of the dhol. The left hand is also a single membrane with a special application on the inner surface. This application is a mixture of tar, clay and sand (dholak masala) which lowers the pitch and provides a well-defined tone. There are two ways of tightening the dholak. Sometimes they are laced with rope, in which case, a series of metal rings are pulled to tighten the instrument. Sometimes metal turnbuckles are employed. It is said that this instrument is used to occupy a position of considerable prestige. Today it is merely relegated to filmi and folk music.



14.11.4 Sitar:

Sitar is one of the most popular musical instruments of North India. The Sitar has a long neck with twenty metal frets and six to seven main cords. Below the frets of Sitar are thirteen sympathetic strings which are tuned to the notes of the Raga. A gourd, which acts as a resonator for the strings is at the lower end of the neck of the Sitar. The frets are moved up and down to adjust the notes. Some famous Sitar players are Ustad Vilayat Khan, Pt. Ravishankar, Ustad Imrat Khan, Ustad Abdul Halim Zaffar Khan, Ustad Rais Khan and Pt Debu Chowdhury.

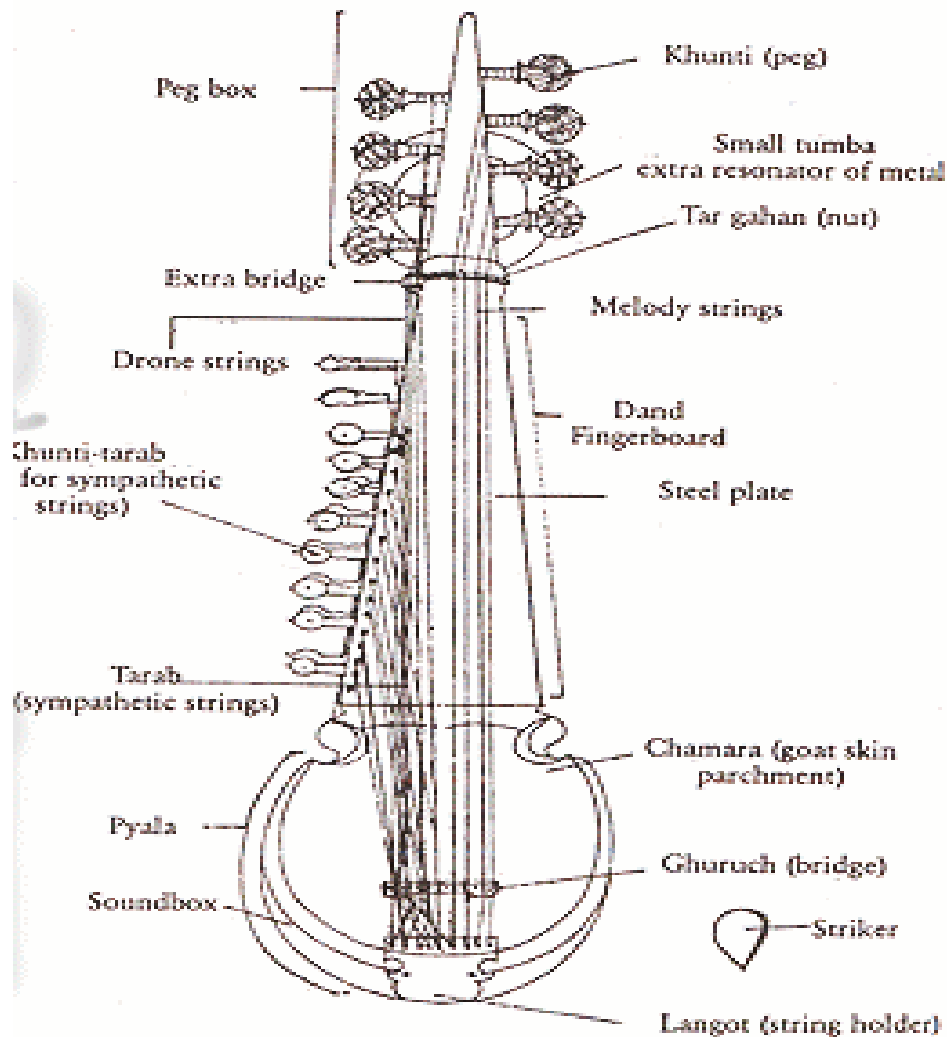
The most striking feature of the Sitar's playing technique is its main strings capacity for being pulled or bent. On one fret the main string can be pulled downward at least a fourth; for example from C to G. This particular feature has only been available during the last fifty years – since steel strings have been made with enough strength to withstand such tension. This pulling capacity allows the instrument to accurately emulate the gliding effect of vocal music.



14.11.5 Sarod:

The history of Sarod dates back to about 100 years. It has three identifiable ancestors. Two of these were rababas, short-necked fretless lutes with wooden bodies, cat-gut strings, and a skin-covered chamber resonator. The Persian rababa later came to be known as the Indian rababa, dhrupad rababa and seniya rababa. The third ancestor was the surasingara, a native version of the Persian dhrupad rababa.

The Persian rababa entered India in the eleventh century with the Gazhnavid occupation of Punjab. It became an important part of music in the early Mughul courts. During the mid-Mughul period, the legendary Miya Tansen at Emperor Akbar's court contributed substantially to performance on the rababa. The Tansen lineage, through his son Bilas Khan, perpetuated the dhrupad rababa tradition. The dhrupad rababa remained, along with the Rudra Veena, a pervasive presence in the Hindustani mainstream for over two hundred years after Tansen.



Although the world of Sarod recognizes several streams, its idiom is currently represented by three main lineages. The rababa-inspired idiom of Ustad Hafiz Ali Khan, an early twentieth-century maestro, was diverted towards a khayal style vocalism by his son, Ustad Amjad Ali Khan. The Mohammed Ameer Khan or Radhika Mohan Maitra stream has reinforced its rababa-oriented idiom in the music of its contemporary exponents, Buddhadev Dasgupta and Kalyan Mukherjea. The rababa

and Rudra Veena based style of Ustad Allauddin Khan inspired the genius of his son, Ustad Ali Akbar Khan, to launch the most comprehensive exploitation yet of the distinctive acoustic features of the re-engineered Sarod.

Check Your Progress-4:

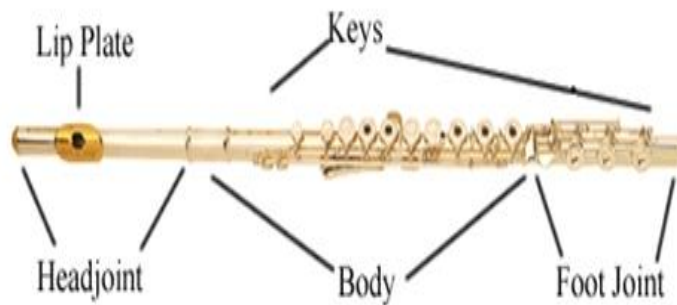
(1) What is the name of the uppermost of a tabla?

(2) Ustad Imrat Khan is famous for which musical instrument?

(3) Who is known as India's most famous Sarod player?

14.11.6 Flute:

The flute is a simple cylindrical tube of the uniform bore and associated with Indian music since time immemorial. Flutes vary in size. The flute is held horizontally and is inclined downwards when it is played. To produce sound or melody one has to cover the finger holes with the fingers of the left and right hand. Variations in pitch are produced by altering the effective length of the air column.



The flute is also known as the world's oldest human-made musical instrument. In China around 3,000 years ago, the first flute that you hold sideways was created. It is also said that the Egyptians had flutes before that. Flutes came from recorders and were once made of wood. In 1900 the first silver flute was made. In India flute is famous for the legends of Lord Krishna, Lord Krishna's favourite thing.

14.11.7 Khartals:

Khartals or Kartal happens to be an ancient instrument mainly used in devotional and folk types of songs. It is a percussion instrument of India. It has derived its name from Hindi words like 'kara' which mean hand and 'tala' means clapping. This wooden clapper is a Ghana Vadya which has discs or plates that produce a clinking sound when clapped together. It falls under the class of idiophones of self-sounding instruments that combine properties of resonator and vibrator.



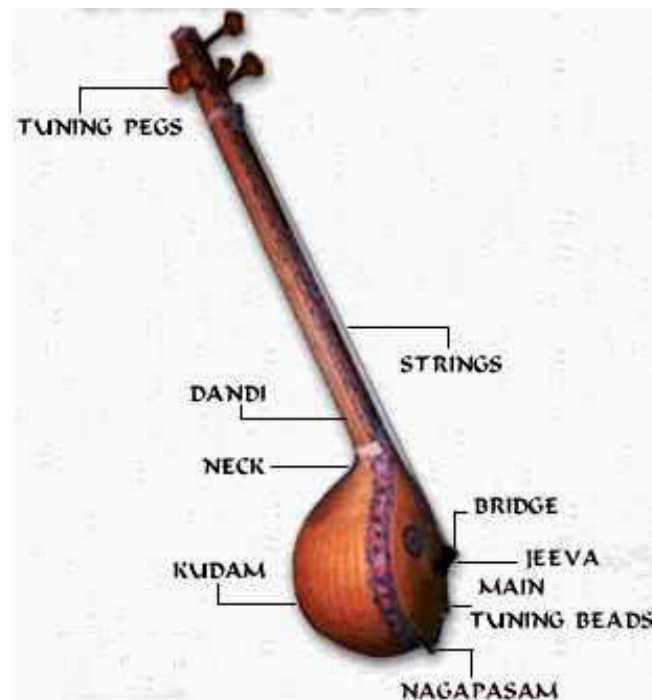
Usually made wood or metal, a Khartals player will hold one 'male' and 'female' Khartals in each hand. The 'male' Khartals is usually thicker and is held with the thumb while the 'female' Khartals is usually thinner and is mainly balanced on the ring finger, which represents the fire element. It is associated with the sun and the root chakra. Its force provides staying power, stamina, and the power to be assertive. A pair of wooden castanets with bells attached to them was the

earliest form of the Khartals. These pieces of wood are not connected anyway; however, they can be clapped together at high speeds to make rapid complex rhythms.

14.11.8 Thanpura:

Tanpura or Tamboora is a drone instrument. It resembles a sitar except it has no frets. This is one of the oldest and most popular Saaj (musical instruments) used for the accompaniment of vocal music. The word "tanpura" (tanpoora) is common in the north, but in south India, it is called "tambura", "thamboora", "thambura", or "tamboora". The tanpura is known for its very rich sound.

There are three main styles; the Miraj style, the Tanjore style and the small instrumental version sometimes called tamburi. The Miraj style is the typical north Indian tanpura (tambura). This is the favourite of Sikh and Hindustani musicians. It typically is between 3 to 5 feet in length. It is characterized by a pear-shaped, well-rounded tabali (resonator face) and a non-tapering neck. It usually has a resonator made of a gourd, but rarely one may find resonators made of wood. Being a stringed instrument, it is remarkable both for giving support to the notes of vocal music and as a drone.



There are four strings in the tanpura. The first to the left is steel. Sometimes a tanpura is used for accompanying a male voice, the first string is of brass or bronze. This string is called oancham because it gives out the note of P. This is tuned to the P of the Madhya saptak when accompanied by a harmonium.

Check You Progress-5:

(1) In which country flute was used the first time?

(2) Thanpura is also known as?

(3) Which is the oldest musical instrument?

(4) Favorite musical instruments of Sikh?

14.12 Summary:

India has a glorious thousand years of history of music and musical instruments. Indian ancient classical music system can say to be the world's first systematic music system. Later, the classical music system was divided into two main streams known as classical and Hindustani. During the period of Mughals, Hindustani music reached its peak. One of the greatest musicians of India, Tansen, was a member of the Mughals court. South Indian classical music is also known as Karnatic music. Having cultural and geographical differences, India has given birth to several popular folk music styles, belongs to a local group of people.

Various musical instruments were introduced, to support the vocal music. Musical instruments have been used for thousands of years to enhance the power of music. Some Indian instruments were come out from foreign countries and now have been modified to another form. One of the most popular ancient musical instruments known as flute was used by Lord Krishna. Musical instruments play an important role to increase the effectiveness of vocal music of all kinds.

14.13 Glossary:

- **Navratna:** nine great artists of the court of Akbar.
- **Swaras:** Basic building blocks of musical melody
- **Thumri:** A traditional type of classical music
- **Dhol:** A type of Dholak
- **Rababa:** Ancestor of Indian Sarod, from Persia

14.14 Answer to Check Your Progress:

Check your progress-1:

- | | |
|-------------------|-----------------|
| (1) Natural sound | (2) Naadbrahama |
| (3) Shanrangdev | (4) Samved |

Check your progress-2:

- | | |
|-----------|--------|
| (1) Swara | (2) Pa |
| (3) 36 | |

Check your progress-3:

- | | |
|--------------------|-------------------|
| (1) Divinity | (2) 5 |
| (3) Wajid Ali Shah | (4) Mughal period |

Check your progress-4:

- | | |
|---------------|---------------------------|
| (1) September | (2) Tansen music festival |
| (3) British | |

Check your progress-5:

- | | |
|-----------|--------------|
| (1) China | (2) tambura |
| (3) Flute | (4) Thanpura |

14.15 References:

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- Indian classical music and Sikh kirtan, Gobind singh mansukhani
- Hindustani music, a tradition in transition, Deepak raja
- Classical music of india, prem lata sharma, anant vaidyanathan
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- Ragas in indian classical music, volume 1 by anupam mahajan
- Indian music: history and structure by emmie te nijenhuis

14.16 Further Study:

- A discography of Hindustani and Karnatic music, Michael S. Kinnear
- Hindustani music: a tradition in transition, a tradition in transition.
- Ragas in Indian classical music, Volume-1 by Anupam Mahajan

14.17 Terminal and Model Questions:

Short Answer-Type Questions:

- (1) What is the origin of ancient Indian music?
- (2) What do you know about sangeet Ratnakar?
- (3) What is the main component of Indian classical music?
- (4) Explain the term 'raga' and Ragini?
- (5) What is khayali?
- (6) Write short notes on the following-

- (a) Dhrupad
- (b) Sarod
- (c) Tanpura
- (d) Flute
- (e) Karnatic music
- (f) Taal
- (g) Thumari

Long Answer-Type Questions:

- (1) Discuss the origin of Indian classical music and explain its various types?
- (2) Briefly describe Hindustani music?
- (3) Write short notes on the following:
 - (a) Tabla (b) Gazal (c) folk music

Unit-15
Handicraft

Structure:

- 15.1 Introduction**
- 15.2 Objectives**
- 15.3 Indian Handicrafts**
- 15.4 Indian Textiles**
- 15.5 Terracotta and Pottery**
- 15.6 Ivory Carvings**
- 15.7 Jewellery**
- 15.8 Shells and Pearls**
- 15.9 Carpets and Dhurries**
- 15.10 Baskets and Mats**
- 15.11 metal Ware**
- 15.12 Wood Crafts**
- 15.13 Stone Carvings**
- 15.14 Leather Crafts**
- 15.15 Cane and Bamboo Works**
- 15.16 Lac and Lacquered Craft**
- 15.17 Summary**
- 15.18 Glossary**
- 15.19 Answers to Check Your Progress**
- 15.20 References**
- 15.21 Further Study**
- 15.22 Terminal and Model Questions**

15.1 Introduction:

Handicrafts are the best representative of the culture and art of a country. You can easily analyze various things by looking at its handicrafts since they are directly related to folk arts and the traditions behind them. Normal people of the country produces handicrafts hence they can be thought of as the heart of a country. Every country has its own set and styles of handicraft products depending on the availability of raw material, but collectively they represent the whole country. They reflect arts and design from each part of the country.

India has a glorious history of handicrafts. A variety of handicrafts are produced in every part of India. Indian handicrafts are very popular among Indian and foreign people both. Each state or geographical, the cultural region has a special type of traditional handicraft which is closely related to the group of people who produced it. A variety of handicrafts can be easily seen in India such as stone carving, baskets and mats, leatherwork and wooden related work. India has a world-class textiles handicraft which is an important export item. In the following sections, you will read various types and styles of popular Indian handicrafts. One of the most amazing features of handicraft is that it will remember you about the place and people from where you bought it.

The All India Handicrafts Board was established in 1952 to guide the Government on various problems of handicrafts and to provide measures for improvement and development of Indian crafts. The board also looks after other aspects of handicrafts like the technical, marketing, financial, organizational and to formulate plans in this direction. It also guides and assists the state governments for planning and executing schemes for the development of handicrafts.

The Handicrafts and Handlooms Export Corporation of India (HHEC) is a subsidiary of the State Trading Corporation of India, which was established in June 1962. The Corporation functions in the field of direct export and also helps to develop new markets and expand the old ones. It also provides assistance to introduce new products for the consumers staying abroad. The Corporation undertakes and executes wholesale orders, conducts retail sale operations through retail shops abroad. It also takes part in various exhibitions that are organized throughout the world to promote Indian crafts. HHEC also helps private exporters by affiliating them as business associates. It also supports several publicity and promotional measures for the export of handicrafts and handloom products.

15.2 Objectives:

After reading this chapter carefully you will be able to understand

- What is handicraft

- Types of different handicrafts in India
 - Some most popular handicrafts of India
 - Handicrafts based on geographical and cultural region
-

15.3 Indian Handicrafts:

India has been a rich country in the field of handicrafts for thousands of years. Various archaeological studies show that handicraft was a great venture in ancient India too. Indian handicrafts are very traditional and represent various cultural and social aspects such as wooden designs and stone carvings. Indian stone and textiles carvings are two world-famous handicrafts of India. If you have ever travelled to any tourist spot of India then you may have seen various handicrafts of that region available in the local market. According to their manufacturing sources, Indian handicrafts can be broadly divided into three primary parts namely royal courts handicrafts, handicrafts related to religious places and folk art handicrafts. Folk art handicrafts can easily be seen in every part of the country. They are relatively cheap and represent the culture and social style of living.

India has some popular and traditional world-class handicrafts such as textiles and pottery. Some of the Indian handicrafts are very old and have their origin in the period of Indus valley civilization. Some Indian handicrafts involve a good amount of fine arts and they are very popular in foreign countries too.

15.4 Indian Textiles:

One of the most important Indian handicrafts is textiles. India can be thought of as a home of textiles. Some of the important productions of Indian textiles are sarees and muslins. These beautiful textiles have required the mastery of fine weaving, painting, dyeing and embroidery. Muslins are manufactured mainly in Mysore, Jaipur, Hyderabad, Gwalior, Bangalore, Madurai, Varanasi and Nagpur. The main cultural woman wearing of India is known as sarees. Different types of sarees are manufactured across the country such as thin chanderi silks and thick kancheepuram silks.

India has a variety of textiles. In the 13th century, Indian silk was used as barter for spices from western countries. Towards the end of the 17th century, the British East India Company had begun exports of Indian silks and various other cotton fabrics to other countries. These included the famous fine Muslin cloth of Bengal, Bihar and Orissa. Painted and printed cotton or chintz was extensively practised between India, China, Java and the Philippines, long before the arrival of the Europeans. Before the introduction of the Textile industry means of spinning in the early 19th century, Indian cotton and silks were hand spun and hand woven, a highly popular fabric, called the khadi. Fabrics that use mill-spun yarn but which are hand-woven are known as handloom.

More than 23 varieties of cotton are found in India which can be classified as extra superfine, super fine, fully good and good. Madurai and Ahmadabad are popular for kalamakri variety. Block printed and painted fabrics are produced in Andhra Pradesh, Tamilnadu , Uttar Pradesh and Gujarat.



Indian embroidery dates back to around 1500 B.C. Some of the famous examples of Indian embroidery include toran of Gujarat, Mahajan of Saurashtra , Aribharat of kutch, Akoybi of Manipur etc.

15.5 Terracotta and Pottery:

India has a rich tradition of clay crafts and pottery throughout the country. There is hardly any Hindu festival or ritual, which is complete without the use of earthen lamps or the diya. The terracotta tradition is the continuation of the Indus valley traditions that date back 5000 years. India also has an age-old tradition of clay toys and terracotta figures. Terracotta work is mainly centred in the states of West Bengal, Orissa and Madhya Pradesh.

It is estimated that pottery appeared in Bengal, in or around 1500 B.C. In an alluvial region like Bengal, fine clay is a distinctive geological feature. The ancient inhabitants of the region exploited this natural resource for making numerous pottery wares. Coming to the brass tacks, pottery may be broadly classified into major sections: The utensils and vessels and secondly the votive terracotta and sculpture. In both these arenas, the traditional Indian potters have made substantial contributions. The clay for the earthen vessels are thrown on a hand-spun wheel, beaten with a paddle to achieve their final, round-bellied shape; they are frequently decorated with slip colours before being baked in kilns. One of the famous uses of Indian pottery is at the festival of Diwali when people used pottery ware to light their homes.



Bankura district in West Bengal is famous for the Terracotta Temples located in Bishnupur. However, the most famous product of this area is the 'Bankura Horse' fashioned out of terracotta. It is produced exclusively by the artisans of Panchmura, a village, about 8 Km. south-east of the headquarters of the Taldanga block. The long-necked Panchmura Horse is made hollow with some circular vents to facilitate uniform firing in the country kilns. The horse stands on its four legs with the neck held high; the ears and the tail erect.

Check Your Progress-1:

(1) What is the primary woman wearing of India?

(2) How old is the history of Indian embroidery?

(3) Origin of pottery was started from which state?

(4) Bishanpur is famous for?

15.6 Ivory Carvings:

Ivory Craft is spread almost throughout India with each region having its speciality. India, with its huge elephant population, has long been a centre of ivory work. Along with muslin and spices, ivory ranked among the topmost products sought from India by kings and courtiers of foreign countries in ancient times. The ivory carvers of Jaipur, Bengal and Delhi are known for their engraved models of `ambari hathi` or processional elephant, bullock carts, sandals, caskets,



book covers, and palanquins. There is an Orissan tradition that offering ivory inlaid furniture to the Jagannath temple at Puri. Miniature shrines with delicate pillars and intricate relief floral work, caskets depicting scenes from myths and legends, and images of gods and goddesses have been a tradition in Kerala and Karnataka. Now a - days, the list of ivory products in popular demand has spread to several commodities like chess sets, billiard balls and articles like perfume bottles, paper knives, trinket or pan boxes, and jewellery items like beads, bead necklaces, bangles and rings, made mostly in Delhi.

Rajasthan is famous for its ivory fans with attractive figures for handles and centrepieces for the dining table. The ivory work on the doors of the Amber Fort in Jaipur and the exquisite in-lay in the Mysore Palace doors and the Golden Temple at Amritsar proclaim the role of ivory in architectural decoration.

Ivory is carved all over India, but chiefly at Amritsar, Patiala, and Delhi, in the Punjab ; at Benares, Behrampore, and Murshidabad in Bengal; at Surat, Ahmadabad, Damam, Balsar, and throughout Southern Gujarat, and at Sattara, in parts of Maharashtra; Kerala, Vishakapatnam in the south. The subjects are richly caparisoned elephants, state gondolas in gala trim, tigers, cows, and peacocks, all carved as statuettes; hunting, festive, and ceremonial scenes, and mythological subjects carved in relief. The carved ivory combs are found in markets. Ratlam, in Western India, is known for its costly ivory bracelets.

15.7 Jewellery:

During the Indus Valley civilization, Indian jewellery portrayed richness and profusion and was worn by both men and women. The workmanship was matchless and the ornaments available were made from gold, silver, copper, ivory, pottery and beads. Ancient Indian Jewellery mirrors the showmanship of the creators during the Gandharva period as well as the Sunga period. These ornaments feature strong Greek or Hellenistic influences. With the coming of the Sunga dynasty, the designs of Indian jewellery changed. A more refined approach was witnessed towards jewellery making. Frequent use of gold and precious stones like coral, ruby, sapphire, agate, and crystals were employed. . However, with the Mughal invasions, the whole concept and designs of jewellery changed. Indian jewellery is highly artistic, elaborate and distinctive.

Indian pieces of jewellery are of different types. Pieces of jewellery such as nose rings, earrings, bracelets, crowns, rings, anklets, amulets and necklaces, in any metal and styles are found in India. The range of jewellery in India varies from religious to purely aesthetic types. Jewellery is crafted not only for humans but also for the gods. Different regions of India have unique jewellery making styles. In Orissa and Andhra Pradesh fine filigree work in silver, in Jaipur, the delicate art of enamelling or meenakari, the temple jewellery of Nagercoil and, Kundan or the setting of semi-precious or precious

stones in gold from Delhi are now famous the world over. The wide variety of silver beads found all over India, especially in Rajasthan, Gujarat, Madhya Pradesh and Himachal Pradesh are also well known. Indian pieces of jewellery are made from different materials which include artistic pieces from Kundan, Resin, Glass, rice, plastic as well as shellac and an extensive list concludes. Other major types of Indian Jewelleries include temple jewellery, antique jewellery, minakari jewellery, South Indian jewellery and North Indian jewellery. Antique jewellery is modern-day jewellery in gold or silver, which goes through a process of oxidising and is sometimes buried in a pot of clay, to give it a dull look. Minakari Jewellery and Kundan styles of jewellery evolved from the influences of the Mughal dynasty. Minakari refers to enamelling a unique combination of gems, enamel pigments Minakari Jewellery and precious stones and these are usually used in combination to make jewellery pieces that can be worn as chokers and necklaces. The motifs used in this art were flowers, plants, scrolling vines and animal forms, amongst others. At its simplest level, South Indian jewellery imitates forms found in nature. Chased gold is made to imitate the rudraksha bead sacred to Lord Shiva; elements of necklaces may copy cut grass stalks, lotus buds, garlic bulbs or lentils as well as flowers. The naga ear ornaments are a mixture of formally arranged geometric elements, the squares grouped at the front of the circular base, and a naturalistic cobra-hood, which develops, bizarrely, into a bat-like creature with fangs. This kind of jewellery is not easily accessible to those outside the culture that produces it. Apart from these few types, a whole range of modern or contemporary jewellery is also found in India.

Check you progress-2:

(1) Which state of India is famous for its dining table ivory crafts?

(2) Ratlam is famous for what?

(3) Where the first evidence of Indian jewellery is found?

(4) Which is the latest fashion of jewellery in south India?

15.8 Shells and Pearls:

Shells in India have from time immemorial had a religious and social significance. The ornaments in the old days were greatly prized. Excavations have revealed numerous shells products. Even buildings were decorated with them. Shell bracelets were universally worn by the Hindus of Bengal. It was considered a religious obligation by the Hindus of Bengal. The tortoiseshell at the moment has very limited use, unlike Srilanka where it is turned into a greater variety of things. A large number of shell workers, organised as private units, function in the islands. Their products extend from

cleaned and polished decorative shells to table lamps, ashtrays, jewellery and buttons. Several finer objects can be made from polished shells with their pearly shine. Interesting resource material is tortoiseshells, large shells in beautiful shades are also available. Small boxes round and square, as well as bangles, are made of tortoiseshells.

Pearls are exquisite to behold and have been used in jewellery for hundreds of years. Unlike other gems, the pearl is organic matter obtained from the living creatures of the sea like the mollusks and oysters. The pearl is formed as the mollusks or the oyster coats itself with layers of nacre to protect itself from unwanted materials that could damage them. The process is very delicate and it takes years for a pearl to be formed. Even a small disturbance or damage at any point in time can change the whole shape and lustre of the pearl. A pearl with no foreign matter inside is considered the finest pearl and is very rare.

Pearl is said to bring prosperity, fame, good memory and balance the emotional life of the wearer. It is also said that pearls have medicinal properties to cure diseases like asthma, varicose vein pain, cancer, colic pains, lunacy, hysteria, etc. The Indians consider the pearl a sacred stone as it is associated with many deities, especially Lord Vishnu. References to pearls are also found in Jewish and Christian Holy Scriptures.

Pearls are usually available in various colours ranging from milky white to beige or with a tinge of blue and are available in different shapes. The pearl is also called the “queen of gems” and is a symbol of innocence and purity. A pure pearl can be identified by certain aspects like the moonlike white colour that shines, perfectly round shape and smooth, spotless without any dents or blemishes. Hyderabad is a very famous city for its pearl ornaments.

15.9 Carpets and Durries:

Indian Carpets are made by weaving tight knots and displaying designs through bright, contrasting colours. These carpets are common in north India and used to avoid the chilling floor. However, with time, it has become a symbol of sophistication and interior decor. Carpet weaving has strong traditions in India. In the early stages, the motifs used in the Indian carpets were purely Persian. Later, various other designs were introduced from China, Afghanistan, Turkey, Morocco and Iran. The Mughals imported weavers from Persian countries, which were famous for carpet manufacturing. Under royal patronage, the artisans made beautiful carpets with aesthetically perfect designs and colours.

Each region developed a distinct style of carpet weaving. In the hilly and mountainous regions of India, from Ladakh through Darjeeling and Sikkim to Manipur, carpets are made of pure wool in glowing colours. The predominant motifs are those of the dragon, lion and lotus. Patterns are also taken from Buddhist stupas with flags, the kalash water-vessel and the twin fish. These carpets essentially belong to Central Asia.

Carpet weaving in Kashmir has Persian influence. Till today, most designs are distinctly Persian with local variations. Kashmiri carpets are more subtle and muted than elsewhere in the country where only chemical dyes are used. Kashmir is famous for its fine quality carpets, an average piece is made with about 324 knots per square inch. Kashmir has developed some of its distinct designs based on shawl patterns, the traditional paisley, leaves and flowers. Kashmiri carpets are world-renowned for their specific two features. Firstly, they are handmade, never machine-made. And secondly, they are always knotted, never tough.

Fine quality carpets are also produced in places like Amritsar, Agra, Jaipur and Eluru and Warangal. The Mirzapur-Bhadohi belt in Uttar Pradesh represents the most important area of carpet weaving in the country as it has the largest number of carpet weavers. Rajasthan is a traditional producer of fine quality hand-knotted woollen carpets. Jaipur was highly renowned for its carpets. Some of the finest samples of the old Mughal carpets are today in the city palace museum, the prized possession of the Maharaja of Jaipur. The Indo-Heretic designs consist of smaller angular motifs enclosing little rosettes are manufactured. These carpets are known for the boldness of the curving stems and the harmony of the colours.

15.10 Baskets and Mats:

The art of matting and basket making is prevalent in India since ancient times. The basket makers and the mat weavers were among the lowest caste groups in the social hierarchy. The bamboo workers are said to have descended from the Nishada King Vena from whom these workers have descended. However, in the villages of eastern Uttar Pradesh, this craft is practised by the womenfolk as the household craft for gifting presentations on auspicious occasions. The grass is generally grown by the river banks, on the ridges or fields to protect the crop from wild animals.



Basketry and mat weaving is one of the very oldest of man creations done by joining grass and interlacing leaves, with the minimum of tools. The grass mats were used when sitting down on prayer, meditating or for worship. It was considered clean for religious purposes. These cottage products are mainly made in rural areas.

For weaving a mat, moonj grass is used as weft. The stalks are dried in sun and splitted into various lengths depending on the size of the item to be made. At times, they are also coloured with natural/synthetic colours. The stalks are beaten by a wooden mallet until they attain a fibrous form. Aloe fibre is used as a warp, which is drawn through the dents of a reed, taken through a heddle, and its ends are tied to the bamboo rollers.

A wooden piece with a hole for the moonj grass to pass through acts as a shuttle. The weft is inserted in the shed by the shuttle and is beaten to the aloe fibre. After completion of weaving the edges are trimmed and stitched with a twisted cord. For making the three-dimensional forms the weaving starts from the base. A small circle is formed holding a bunch of grass, which is wrapped around, with another strand of the grass. As the weaving progresses the bunches are added to make the form simultaneously tapering, circular, square or rectangular. Sarkanda reeds are cut in various lengths and arranged in slanting fashion while knotting with hemp to make a variety of furniture items. The seating platforms are knitted in geometric patterns with the hemp/plastic cord.

Check your progress-3:

(1) People of which state has worn shell bracelets?

(2) Which state in India is famous for its fine carpets?

(3) Which handicraft needs minimum tools?

(4) For weaving a mat, which type of grass is used?

15.11 Metal Ware:

Metal engraving is an ancient craft, which finds reference in the Vedas. Archaeological findings of the copper tools of 300 B.C. at Pre-Harappan sites of Baluchistan and Kali Bangan in Rajasthan reveal the existence of metalware in the Indian subcontinent. Moradabad, about 160 kms from Delhi, is known for its delicate, intricate work of brassware. The manufacture of brass utensils was an ancestral craft practised at Moradabad during the reign of the Mughal emperor Shahjahan. Decorative and utility brass articles were made exclusively for royal families. Lucknow was a traditional centre for the Bidri like engraved wares.

Gujarat has been the home of metalworkers from as early as the chalcolithic copper-stone age. It is well known that the Harappan man, whose remnants have been found in abundance in Gujarat, had excelled in forging, hammering and casting of copper and bronze. Aryans too had, in all probability, known the use of a metal known as ayas, which later on came to mean iron but had in that period perhaps denoted bronze or copper. One of the earliest and most formidable boards of metal cast objects of Gujarat is the one discovered at Akota, near Boroda. A metal bell of the 6th century and an incense burner from the 9th century from this hoard are perhaps the earliest recorded metal objects of everyday art of Gujarat.

Brass metal casting in Goa is a craft passed on from one generation to another and it will be right to say that it is practised here on a hereditary basis. During the Portuguese rule in Goa, traditional designs were replaced with new designs. Brass & metalware were probably the earliest non-ferrous metals, which man-shaped into tools for lightness and resistance to corrosion. This is an old craft in Delhi, still carried on mainly in the narrow lanes of the old city.

Moradabad is well known as Peetal Nagri. Apart from casting of the metal wares, the centre excels in repousse, cutwork and engraving work. The metal enamel work at Moradabad had varieties of fine delicate work called marori and shyah kalam. The designs variations in marori work included chikan, angoori marori. The delicate minute floral patterns of the past, have now been replaced by large and bold designs.

Metalware craft is divided into two categories, i.e. sheet metal and brass metal casting. Both are original and traditional crafts of Goa. Sheet metal is usually practised in making copper/brass utensils of utility value. Both utility and decorative items produced include tree oil lamps with flower motifs, oil lamps in various designs like samai, hanging oil lamps, statues etc.

Delhi is important for art metalware. In lamps, perforations are used, first by choosing the selected design on the article, then cutting through the lines laid out to make the lacy patterns come out. Lamp making involves a most laborious chain of operations as so many diverse parts

Have to be separately made and then soldered. Delhi has a very special plate in the paildar design, popularly known as the pie-crust pattern as it resembles the border of a pie-crust achieved by a hemming process for which the narrow concave rim is inverted. For this, the craftsman squats on the ground and beats the edge at an inward angle with an iron hammer while keeping the tray down with his weight. And as in hemming a piece of cloth, every care is taken to prevent frayed edges by doing the hemming in three successive stages. The brass, bronze items include bowls, plates, small statues and ritual articles.

15.12 Wood Crafts:

Wood has been used for making articles of utility as well as artistic nature since time immemorial. Woodcrafts of India are famous for ages and are probably one of the most primitive arts. Woodcarving is an ancient craft practised in India long before stone sculpture, which itself dates back to ancient times. Indian woodworker designated as sutradhar has always held a high position in society. Wood which was used for fuel and making of tools in ancient times, can now be seen in every walk of life, from pillars, doors, windows to household articles. India exhibits the tradition of exquisite natural beauty and breathtakingly beautiful wooden handicrafts. The country's vast cultural and ethnic diversity has enabled a variety of motifs, techniques and crafts to flourish

in various parts of the land. India possesses a tradition of elaborate woodwork for both utilitarian and architectural purposes.

India's fertile soil causes all types of trees to grow in abundance - which becomes an unlimited source for the basic raw material needed in this craft -woodcraft. The woods used for ornamental work in India are walnut, and sandalwood, with its delicate natural fragrance, is used in Mysore and a few other places in South India. Sal, teak, sheesham, deodar, redwood, rosewood, red cedar, ebony to name a few are extensively used by Indian craftsmen, as they focus on fine decorative carving and inlay work.

Indian woodworkers faithfully uphold and carry out the traditions of their forefathers in terms of style and use of tools. The Indian wood craftsmen have a rather broad canvas – from tiny objects of domestic use to panels, columns, balconies, friezes doors, partitions, windows, ceilings or even entire houses. In certain old mansions in various parts of the country, beams more than two centuries old, surprisingly show no signs of cracking or deflection under constant load. The craftsmen of bygone ages preserved wood simply but effectively, by rubbing oil of bel (wood apple) on them. Woodcraft is the artistic practice of shaping and decorating wooden objects into diverse forms. India is famous for wooden handicrafts. Wood has been crafted to form various utilitarian and decorative handicrafts items. Skilled craftsmen of each state create handicrafts using wood that is available locally. Manipuri in Uttar Pradesh is also known for its woodwork inlaid with a brass wire on ebony or black sheesham. The states of Jammu & Kashmir, Uttar Pradesh, Gujarat, Karnataka and Kerala have developed distinctive styles of woodcarvings. Even Rajasthan is noted for its carved sandalwood and rosewood besides heavy ornamental furniture.

The most common varieties used to make Indian handicrafts are teak, sal, oak, mango, ebony and mahogany. Sandalwood, sheesham, rosewood and walnut are fascinating varieties and are expensive. These are used in producing fine pieces of furniture and decorative items. There has been a complete revival of traditional and antique woodcraft, owing to its uniqueness. Indian artisans are experimenting with designs to create a blend of traditional and modern woodcraft. Uttar Pradesh, Madhya Pradesh, Maharashtra, Bihar and Jammu Kashmir are famous for wood craftwork. Chikki woodcraft of Kashmir is well known.

Check Your Progress-4

(1) Which city is known as 'Peetal Nagri'?

(2) Which state of India has been the home of metal works?

(3) Kashmir is well known for which type of woodcraft?

(4) Ancient Indian wood workers were designated to what?

15.13 Stone Carvings:

This craft is popular since ancient times. These objects are handmade artistic work made using hammers and chisels. In ancient times, stone carving was used for making small weapons like arrowheads, javelin points, hammers etc. Excavations reveal carving of stone figures 3000 years old. Mughal emperor Akbar introduced the art of laying coloured semi-precious stones in marble. It continued up to the period of Shahjahan.

Rajasthan may be called the land of marble. The comparative scarcity of wood and the easy abundance of stone has led to a concentration on the latter. Here, the silvats are stone-cutters who are especially engaged in making grinding stones. Makrana in Nagaur district is the major source of its marble. Jaisalmer city is a dream in stone, rising out of a desert and Jaipur holds the pride of place for the availability of marble articles. Known for marble idols in many temples in North India, Khazane-walon-ka-rasta in Jaipur is the centre for this flourishing craft. Carving is a major handicraft of Orissa. The art of stone carving in Orissa had reached dizzy heights of excellence perfected through centuries of disciplined efforts of artisans. The progeny of these artisans who built the magnificent temples of Parsurameswar, Mukteswar, Lingaraj, Puri and that wonder in stone, the Sun God at Konark, besides the beautiful stupas and monasteries of Lalitgiri, Ratnagiri and Udayagiri have kept alive the sculptural traditions of their forefathers. Different types of stone carvings and their related places are being described below-

Type of stone carving	famous place
1. Sandstone	Agra,mirzapur,bharatpur
2. Marble	Jaipur, jodhpurjaisalmer
3. Glass mosaic	Udaipur
4. In the laying of stone	Alwar
5. Granite stone	Tamilnadu and Karnataka

15.14 Leather Crafts:

The Indus valley civilization mentions the history where several references were found regarding the leathercraft of India. The concept of leathercraft came into existence when men realized the usage of animal skin for their clothing. The people of lower classes and rural areas initially practised the craft of leather in India.

In recent times leathercraft has had lots of things to offer varying from caps, to clothing to footwear to decorative items. Leathercraft has occupied a large industry that trades not only in India but overseas. Utilitarian items from leather-like shoes, jackets, lampshades, pouches, bags, belts, wallets, stuffed toys etc are found in umpteen amounts and maintain an indigenous quality. Different cities and regions have their speciality in different items. Exclusively designed lamps and lampshades are made from leather carry an eye-catching effect. Leather shoes, jutties, bags, mushks, embroidered leather items and items designed with the geometric pattern are found in different places according to demand. Some regions of India reflect the tradition of leather products that are painted with epic and mythological pictures with gold and silver.

Toys and puppets made of leather were used by the puppet masters in India for ages and are still reckoned as one of the finest examples of leathercraft. Split ply camel girths of Rajasthan are generally made manually without involving any sort of loom. Goat hair or cotton cord is woven into yarn on the spindle that is then doubled to make it two-ply and so on. A four-ply yarn is used for girth, with each ply being two-ply; black and white yarn.

Kolhapuri` chappals are crafted indigenously as their origin lies in Kolhapur in India and are well admired by all over India and abroad. Leather is hugely used for manufacturing jackets, gloves, coats etc as they are in demand and goes with the recent trend. Leather sofa sets, cushion covers etc are made keeping in mind the recent fashion and trend of interior decoration. Kanpur in Uttar Pradesh is famous for leatherwork.

15.15 Cane and Bamboo Works:

Canes or rattans are long, slender stems of certain trailing or climbing palms. In places like Assam, Arunachal Pradesh, Nagaland, Manipur and Mizoram, the naturally-growing cane is abundantly available. Assam is rich in raw materials has a large variety of beautiful cane products. The hill and the plain people, each have their styles & designs. Apart from making baskets, cane materials are also turned into furniture items, comparatively more modern. In Assam, the best-known places for basketry and mats are Kamrup, Sibsagar and Nowgong.

Cane baskets of various types are produced in different parts of the State and are used for various purposes. These are used mainly for carrying goods, storing grains and Cane Products keeping valuables. The Kukis, Mikirs and Mizos especially use the baskets for keeping ornaments and clothes with locking arrangements. In the plain districts, also a few persons keep their clothes etc. in cane suitcases. Extensive manufacture of `plucking baskets` is found in all the plain districts on a commercial basis. Generally, the tea planters purchase these baskets in big lots from time to time. Therefore, the manufacture of plucking baskets is a monopoly of a few big firms with

substantial financial backing. These firms also manufacture various types of baskets used in the carrying of earth, coal etc.

15.16 Lac and Lacquered Craft:

Lac is an animal resin applied on the wood in dry conditions. This is an old and pure Indian craft. Lac work is applied to furniture and other decorative items. Lac is manufactured in many parts of Bengal, Elambazaar in Beerbhum, Lohardugga district of Chota-Nagpur and along the banks of the Purulia, between Jhalda and Ranchi in the Manbhum district. Stick lac is also manufactured in Chota-Nagpur, Raipur and Sambalpur. The making of multicoloured lac marbles, lacquered walking sticks, lac mats, lac bangles and lacquered toys are carried on almost everywhere.

Lac bracelets and ornamental beads are manufactured in Delhi and other places in Punjab. The lac bracelets tinfoil is mixed with silver with half its weight of dry glue and these are pounded together. The mass breaks into pieces when it is thrown into the water. This is stirred and the water is poured out. When the solution becomes pure, it is boiled, and allowed to cool. Silvery glue is seen on it that is spread with a brush on the lac and polished when dry by rubbing with a set of glass beads. Lac bracelets are ornamented, with little glass beads and bits of tin or copper foil stuck along the edge.

Check Your Progress-5:

(1) Who introduced the art of marble?

(2) Agra and Bharatpur are famous for which type of stone carving?

(3) For what Kolhapur is famous?

(4) Lac is primarily associated with which state?

15.17 Summary:

Various types of handicrafts have been manufactured across the country since the period of Indus valley civilization. Indian pottery and basket crafts are some of the oldest handicrafts of India. Many ancient and traditional handicrafts of India is popular nowadays too. Depending on the raw material each territory of India has at least one type of handicraft product such as marble and stone handicraft of Rajasthan, basketry and mat craft of Assam etc.

A wide range of traditional Indian handicrafts reflects the richness of Indian ethnic art and culture. The designs and finishes represent the excellent artistic skills of the

craftsmen. Traditional Indian art is inspired by a variety of functions, which can be meaningfully understood only through a comprehensive study of the social, cultural and religious contexts of Indian arts and handicrafts. Since handicrafts are local to the territory where raw material is easily available; they represent the cultural and traditional folk arts of their people, respectively. Some world-class Handicrafts are being developed in India such as Leatherwork of Kanpur, Bronze work of Moradabad, and metalwork of Delhi etc.

15.18 Glossary:

- **Pottery:** wet soil artwork
- **Diya:** A lamp made by soil, used in Diwali
- **Indo-Heretic:** A mixture of Indian and other arts
- **Naga:** A cost of east India, from Nagaland
- **Moonj:** A type of long, thin Indian grass
- **Ivory:** teeth of an elephant, used to craft art
- **Marble:** A type of shining stone of India
- **Cane:** long slender stem of climbing palm
- **Kukis:** an ethnic group that spread throughout the Northeastern region of India
- **Mikiris:** People of Assam
- **Mizos:** people of Mizoram

15.19 Answers to Check Your Progress:

Check Your Progress-1:

- | | |
|-----------------|------------------------------|
| (1) Sarees | (2) 13 th century |
| (3) West Bengal | (4) terracotta |

Check Your Progress-2:

- | | |
|-------------------------------|---------------------|
| (1) Rajasthan | (2) Ivory bracelets |
| (3) Indus valley civilization | (4) white gold |

Check Your Progress-3:

- | | |
|------------|---------------|
| (1) Bengal | (2) Rajasthan |
| (3) Basket | (4) Moonj |

Check Your Progress-4:

- | | |
|---------------|---------------|
| (1) Moradabad | (2) Gujarat |
| (3) chikki | (4) Sutradhar |

Check Your Progress-5:

(1) Akbar

(2) Sandstone

(3) Leathercraft

(4) Bengal

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15.21 Further Study:

- Let's know handicrafts of India, Amar Tyagi
- The cultural history of India, Omprakash
- India's craft tradition, Kamala Devi chattopadhyaya
- Stone Craft of India: Introduction, Neelam chibbar

15.22 Terminal and Model Questions:

Short Answer-Type Questions:

- (1) What do you understand by the term 'Handicraft'?
- (2) Briefly describe Indian Textiles and its famous places?
- (3) Which state is known for early pottery works and why?
- (4) What are the famous products of cane and bamboo craft?
- (5) List some famous cities known for wooden crafts?
- (6) Explain the term 'stone carving'
- (7) Write short notes on the followings-
 - (a) Pottery
 - (b) Terracotta
 - (c) Lac
 - (d) Ivory carvings
 - (e) Marble
 - (f) Metalware

(g) Sandstone

Long Answer-Type Questions:

- (1) Briefly describe the Indian textiles and leather handicrafts?
- (2) Discuss the various types of stone carvings in India?
- (3) What are the main features of Indian wooden craft, describe the various types of metalwork?

Unit-16
Age-Old Legacy of Pilgrimage

Structure:

16.1 Introduction

16.2 Objectives

16.3 Concept of Pilgrimage

16.4 History of Pilgrimage and Modern Perspective

16.5A Taxonomical Assessment of Hindu Pilgrimage Places

16.6 Char Dham Pilgrimage of India

16.6.1 Badrinath

16.6.2 Dwarka

16.6.3 Jagannath Puri

16.6.4 Sringeri-Rameshwaram

16.7 Char Dham Pilgrimage of Uttarakhand

16.7.1 Yamnotri

16.7.2 Gangotri

16.7.3 Kedarnath

16.7.4 Badrinath

16.8 Important Pilgrimage Sites

16.8.1 Kumbha Mela

16.8.2 Panchakroshi Yatra

16.8.3 Gaya

16.9 Summary

16.10 Glossary

16.11 Answers to 'Check Your Progress'

16.12 References Books

16.13 Terminal and Model Questions

16.1 Introduction:

Hinduism, considered by many to be the world's oldest surviving religion, dates back to approximately 5000 BCE. The legacy of pilgrimage in our country is very ancient but the systematic arrangements were done by the Adi Guru Shankaracharya in the ninth century A.D. and now in the modern age, it has taken the shape of Industry. In the past, the motive of this kind of yatra was purely religious and spiritual. We have a large number of places having pilgrimage importance i.e temples, shrines, caves, and mountains.

The epic 'Mahabharata' And 'Ramayana' have several examples of the pilgrimage or 'Yatra'. The epic Mahabharat, it is believed, was composed in the Vyas & Ganesh caves close by Badrinath. The Vishnu Ganga which later becomes the Alaknanda flows below the temple. The Pandavas passed through Badrinath and the town of Mana, 4 km north of Badrinath, on their way to Swargarohini. According to the Skanda Purana: "There are several sacred shrines in heaven, on earth, and in hell; but there is no shrine likes Badrinath." The area around Badrinath was celebrated in Padma Purana as abounding in spiritual treasures.

In this unit, we will have look at our ancient form of tourism called 'Yatra' or pilgrimage which was based on the Hindu mythology "without visiting those places once in a life the life of an individual is not complete or in other words salvation is not possible." Also, The concept of 'Char Dhams' is giving the impression that "Indians have the feeling of the single nation from Himalaya to Kanya-Kumari and Hindukush to Kamruapa from the beginning."

16.2 Objectives:

In this unit, we tried to explain the trend of pilgrimage in our country and its historic background. So after going through the unit you will be able to:

- Understand Concept of Pilgrimage in India
- Enrich your knowledge about the 'Char Dham Yatra'.
- Analyze the religious importance of the pilgrimage.
- Analyze the spiritual importance of the pilgrimage.
- Know about the various pilgrimage ceremonies i.e. 'Kumbha Mela etc
- Understand the historic perspective of the 'pilgrimage'.

16.3 Concept of Pilgrimage:

Hindu practices generally involve seeking awareness of God and sometimes also seeking blessings from Devas (God-Goddess). Therefore, Hinduism has developed numerous practices meant to help one think of divinity during everyday life. Hindus

can engage in pūjā (worship or veneration), either at home or at a temple. At home, Hindus often create a shrine with icons dedicated to their chosen form(s) of God. Temples are usually dedicated to a primary deity along with associated subordinate deities though some commemorate multiple deities. Visiting temples is not obligatory, and many visit temples only during religious festivals. But with time 'trith-yatra' (pilgrimage) became an integral part of Hindus.

A pilgrimage is a journey or search of great moral or spiritual significance. Typically, it is a journey to a shrine or other location of importance to a person's beliefs and faith, although sometimes it can be a metaphorical journey into someone's own beliefs. Many religions attach spiritual importance to particular places: the place of birth or death of founders or saints, or to the place of their "calling" or spiritual awakening, or of their connection (visual or verbal) with the divine, or to locations where miracles were performed or witnessed, or locations where a deity is said to live or be "housed," or any site that is seen to have special spiritual powers. Such sites may be commemorated with shrines or temples that devotees are encouraged to visit for their spiritual benefit: to be healed or have questions answered or to achieve some other spiritual benefit. A person who makes such a journey is called a pilgrim.

Hinduism is a polytheistic faith that reveres several gods and goddesses who have control over various elements of creation, life conditions and nature. Hinduism is an inclusive religion in that its adherents accept that all religions are paths to the same goal and are therefore highly tolerant of people of other faiths. Hinduism is unique from other world religions in that there is no messiah, guru or founding prophet. Hence all the places associated with 'the discovery of Hindu tradition, custom or rituals' have been accepted as a sacred places and became a part of Hindu religious practices. Instead, according to Hindu tradition, the Creator simultaneously formed both the universe and all knowledge about it. Scholars, Seers, or Rishis, obtained this knowledge directly from the Creator and recorded it in sacred writ known as the Vedas, which are comprised of a complex (to the non-Hindu) system of sub-levels of holy writings and epic tales that provide guidelines for achieving harmony in life. Similarly, there is no central religious headquarters or individual authority to interpret religious canons. Instead, each individual learns what he or she must do to seek his or her piety and a higher level of being.

Of all the religious practices associated with Hinduism, pilgrimage is believed to be the most important and meritorious rite of passage. Hindu pilgrimage involves three stages: initiation (from the time one decides to take the journey to the beginning of the journey), liminality (the voyage itself and experiences involved), and re-aggregation (the homecoming). The human quest to find peace and experience sacred space drives faith-building and the desire to travel. Feelings associated with positive pilgrimage experiences and faith-building cause's pilgrims to return to their normal life and share

experiences with other members of society. This forms a cyclic frame of travel known as the 'pilgrimage mandala' (Figure 15.1).

An example of Hindu perspectives on pilgrimage would explain this issue. Starting from a believer (person) to the Ultimate (state of reality), at least four layers exist but they are interconnected through sacred space and sacred time. In a theological context, this is the eternal will to interconnect a person to the Ultimate while in a social context it refers to a march from individual to universal humanity. The act of pilgrimage starts from inner space (home) to outer territory, and later in the reverse manner returning to the home. Pilgrimage is a way to heal the body and soul by walking and opening the soul to the spirit inherent in Mother Earth.

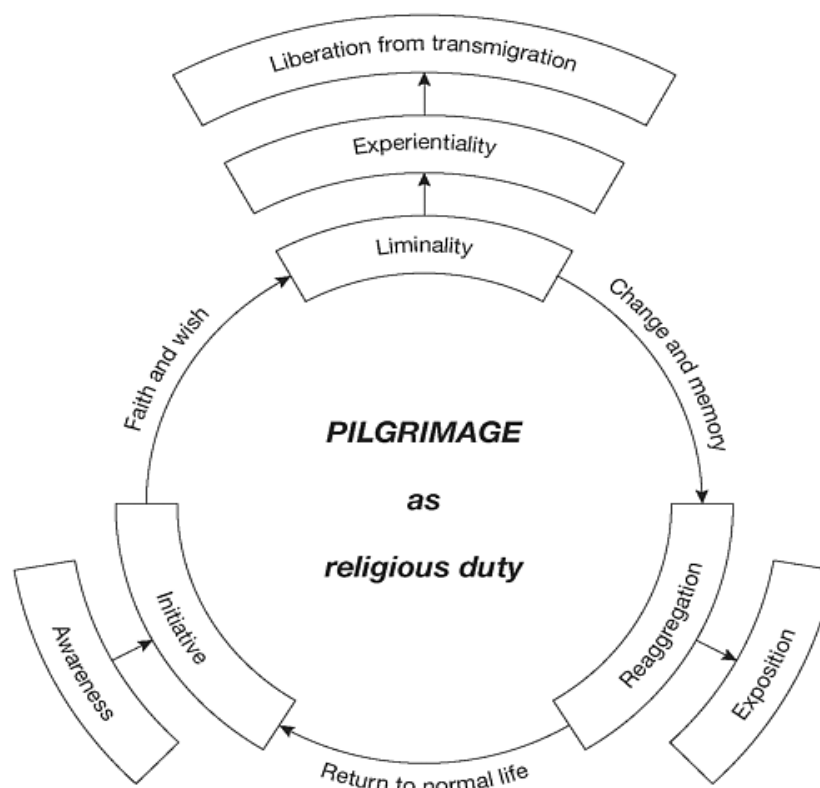


Figure-15.1 Pilgrimage as a religious duty

The notion of tirtha symbolizes at least four connotations in ancient Hindu literature based on the description given in Rigveda are as follows:

- (1) A route to a place where one can receive power.
- (2) The bank of a river where people can dip in the water as a rite of purification.
- (3) The sacred site itself possesses the power of manifestation.

(4) According to Satapaatha Brahman the sacralized places are based upon divine happenings and work of the god(s) that took place there. As in many other religions, place and space are an integral part of Hindu pilgrimage.

Thus, Travel for pilgrimage purposes is an important part of Hindu doctrine and millions of adherents travel throughout India and from abroad each year to participate in enormous festivals, pilgrimage circuits and ritual cleansings. Likewise, thousands of people of other religions visit India each year to admire its ancient and beautiful Hindu architecture and important historical sites that are associated with the religion.

16.4 History of Pilgrimage and Modern Perspective:

With the revival of traditional Hinduism during the 1950s, pilgrimages became more popular. Of all domestic travel in India, over one-third is to perform the pilgrimage. Some estimates even go so far as to suggest the figure is around 95 per cent. The growth and importance of pilgrimage tourism may be related to an increased desire among Hindus to assert their identity against an ever more visible Muslim population. Such competition emerged more actively after the destruction of Babri Mosque at Ayodhya on 6 December 1992, by conservative nationalist Hindu groups who wished to build a temple on this sacred site, which is assumed to be the birthplace of Lord Rama. This act of aggression resulted in civil disturbances throughout the country. Since then large numbers of Hindus have become more conscious of their Hindu heritage, resulting in increased participation in traditional rituals, celebrations, the construction of temples, and, of course, pilgrimages.

Outing, Touring, Holiday package etc. are an example of outer journeys in geographical space primarily for pleasure-seeking or curiosity. While the term 'Pilgrimage' in the traditional sense is an inner journey manifest in exterior space in which the immanent and the transcendent together form a complex spiritual and travel phenomenon. Generally, human beings need both kinds of journeys—outward and inward journeys. Hinduism, or more appropriately Sanatana Dharma ('the eternal religion'), has a strong and ancient tradition of pilgrimage, known as Tirtha-yatra ('tour of the sacred fords'), which formerly connoted pilgrimage involving holy baths in water bodies as a symbolic purification ritual. Faith is central to the desires, vows and acts associated with Hindu pilgrimage, and pilgrimage is a process whereby people attempt to understand the cosmos around them. The number of Hindu sanctuaries in India is so large and the practice of pilgrimage so ubiquitous that the whole of India can be regarded as a vast sacred space organized into a system of pilgrimage centres and their hinterlands.

Hinduism, considered by many to be the world's oldest surviving religion, dates back to approximately 5000 BCE. It is the third-largest religion in the world after Christianity

and Islam, consisting of approximately 13 per cent of the world's population. Hinduism is the majority religion in India, Nepal, and Mauritius.

The great epic, Ramayana (dated c. 1000 BCE), does not directly describe pilgrimages, but it does narrate the routes traversed and the places visited by Lord Rama during his exile. It also draws attention to the natural beauty and inherent powers of important sacred places. These places (e.g. Ayodhya, Prayag, Chitrakut, Panchavati, Nasik, Kishkindha and Rameshwaram) over time developed as important sites of pilgrimage, and many of them are still known throughout all of India as significant locations to visit. The Mahabharata epic contains several detailed sections about the 'grand pilgrimages'. The 'Book of the Forest' and the 'Book of the Administration' are especially important as they provide descriptions of some 330 places and 12 grand pilgrimage routes covering all corners of India – Kashmir (north), Kamarupa (east), Kanyakumari (south) and Saurashtra (west).

According to the Mahabharata, a fifth-century BCE epic containing the holy scripture Bhagavad Gita, pilgrimage places are auspicious for Hindus because of the extraordinary power of their soil, the efficacy of their water, and because they were made holy by visits or proclamations by the sages. By journeying to these powerful places and performing sacred rites, pilgrims obtain what are called 'fruits', or a transformation of themselves or their life situations. Through the combined processes of sacralization, ritualization and deeper interconnectedness places become distinct 'sacred places' or sacred shapes, possessing the characteristic of an eternal bond between the human psyche and the spirit of nature. For Hindus, pilgrimage (Tirtha-yatra) is an act and process of spiritual crossing; to cross the sacredscape is to be transformed.

Pilgrimage is a spiritual quest – a guiding force unifying divinity and humanity; it is a search for wholeness. Ultimately the wholeness of landscape and its sacred and symbolic geography creates a 'faithscape' that encompasses sacred place, sacred time, sacred meanings and sacred rituals, and embodies both symbolic and tangible psyche elements in an attempt to realize humankind's identity in the cosmos. The act of pilgrimage, including the journey, activities and experiences of companionship, is itself a ritual that has transformative value, a reinterpretation of the idea of 'experience'. The Hindu term Tirtha-yatra itself denotes this quality. According to Hindu beliefs, by undertaking a pilgrimage, an individual is transformed and begins living anew.

These cantos also mention the rules, the ways and the codes of conduct to be followed during the pilgrimage, as well as the hierarchy and degree of sanctity of various places.

The mahatmya literature (the puranas) of the medieval period, dated the eighth to the sixteenth centuries, provides mythological stories as to how, why, to venerate whom, and in what manner pilgrimages should be performed. In total, they describe how pilgrim travels symbolize spiritual progress and how pilgrimage is beneficial in being delivered from sins and worldly affairs. These instructions refer to several aspects of spiritual transformation and provide a set of principles associated with pilgrimage:

- Part of religious duty implies being free from otherworldly duties.
- One should seek the support of a deity to fulfil the journey. By so doing, pilgrims associate more closely with divinities.
- One should seek religious companionship and try to meet other groups of pilgrims while travelling.
- There should be a desire to enhance fellowship in the sect they are associated with.
- Pilgrims should seek to understand the sacred symbols and knowledge of auxiliary shrines and divinities.
- Travellers should try to encounter areas they have not previously visited or known much about.
- Difficult and arduous journeys are a form of penance.
- Pilgrimage is an opportunity to experience earth powers to improve overall well-being, harmony and happiness.

A thorough literary description of mythologies and literature on Hindu pilgrimage can be found in the work of Kane.

During the medieval period, many digests and treatises were written, all describing the glory of various holy places in different ways and at different magnitudes. These descriptions are rearrangements and selections from the pur Puranas (18 works of ancient legends) with commentaries, although in many cases some sources are missing. The earliest among them is Laksmidhara's *Krityakalpataru*, where a full canto is devoted to pilgrimages. Other important sources are Vachaspati Mishra's *Tirthachintamani*, Narayan Bhatta's *Tristhalisetu*, and Mitra Mishra's *Tirthaprakasha*. In these literary works, the concept of the pilgrimage is very clear.

The first exhaustive and annotated list of about 2,000 Hindu sacred sites, shrines and places was presented by Kane (1974). The other catalogue-type descriptive works on Hindu holy places include Dave's four-volume work (in English) and Gita Press's *Kalyana Tirthank*, or short and popular essays on 1820 holy places of India (in Hindi). According to the *Kalyana Tirthank* list, 35 % of all sacred places are associated with the god Shiva, followed by Vishnu (16 %), and the goddess (12 %).

The feminine spirit of nature has received special attention in the books of mythology. 51 special sites on the earth symbolize the dismembered parts of the goddess's body. Every region has its tradition of varying forms of the goddess. The Tantric tradition

symbolized these sites as resting places of pilgrimage by the goddess, resulting in a transformation of energy. These 51 goddess-associated sites later increased to 108. During the medieval period, all these sites were replicated in Varanasi and are still active points of pilgrimage and other rituals.

In modern times, the pilgrimage has taken the shape of the tourism industry. For the newly built state Uttarakhand this becomes the key source of economy and the state government is emphasizing the exploration of pilgrimages sites.

Check Your Progress:

1. Whom do you think systematized the Pilgrimage?

2. What do you mean by the term 'Pilgrimage'?

3. How many stages evolve in Hindu pilgrimage?

4. Who wrote the book *Krityakalpataru*?

5. Who gave the list of about 2000 Hindu sacred sites?

16.5 A Taxonomical Assessment of Hindu Pilgrimage Places:

Classifying holy places has been an important theme of geographic concern in terms of origin and location, motive, association and manifestation of power. According to the *Brahma Purana*, one of the 18 Puranas, pilgrimage sites may be classified into four categories:

- Divine sites related to specific deities;
- Demonic sites associated with the mythological demons who performed malevolent works and sacrifices there;
- Sites associated with the lives of important spiritual leaders (sages);
- Man-perceived sites, which are not believed to be 'chosen' but merely discovered and revered by humans.

This taxonomy is not watertight, as some places may overlap categorical lines, being important divine and sage-related sites, for example. Concerning belief systems and practices as prescribed in the Vedas and as experienced by pilgrims, holy places may be classified into 3 groups: water-sites, associated primarily with sacred baths on auspicious occasions; shrine sites related to a particular deity and mostly visited by pilgrims who belong to, or are attached to a particular sect; and circuit areas (Kshetra), the navigation of which gives special merit-based on some system of the cosmic mandala as in case of Varanasi, Mathura and Ayodhya.

Cohn and Marriott (1958) utilized micro-and macro-level acceptance, as well as the attractiveness of destination as a way of classifying Hindu sacred places. Bharati applied a similar approach. In terms of geographic scale, frequency and routing, Stoddard proposed a typology of 24 categories. He concluded that factors such as minimal aggregate travel distance, proximity to large urban centres, and social characteristics, such as the dominance of a particular cohort of the Hindu population, are not influential upon the distribution of holy places in India. This classification gives less emphasis on the belief systems and phenomenology of religion. In his pioneering study, Sopher used simple statistical indices to measure pilgrim regions in Gujarat and to classify them. A more detailed and integrated frame of six hierarchical classes of holy places was presented by Preston, a notion that needs more serious attention by geographers in explaining the intricacies of location, institutional foundation, specific characteristics and sacred geography of holy places in India.

Bhardwaj described and classified Hindu holy places in a historical context, albeit without evolution and distribution being properly emphasized together. Since there are several religious traditions and sects within Hinduism, it would be more appropriate to account for the distribution of their sacred places about their development and regional representation, their sacred topography, and perceived and imposed meanings.

In general, from the perspective of geographical scale and social coverage, Hindu pilgrimage places may be seen as pan-Indian, those attracting people from all parts of India and glorified in the classical Hindu scriptures; supra-regional, referring to the chief places of the main sects and mostly linked to founders of various shrines (e.g. Pandharpur); regional, connoting the site's dominance in a particular culture or language group and perhaps narrated as representative of pan-Indian places; and local spots associated with ordinary sacred geography, attracting people from nearby villages or towns. Of course, there is overlap and transition among these groups and over time the status of these places may change as well.

Moreover, there also exists a multi-level place whose identity changes according to the sacrality of time and specificity of celebration. The 7 most sacred cities (Saptapuris) are Mathura, Dvarka, Ayodhya, Haridvar, Varanasi, Ujjain and Kanchipuram. Similarly,

the 12 most important Shiva (God of Destruction—destruction of evil) abodes are scattered all over India and are known as Jyotirlingas tirthas. The 4 abodes of Vishnu (the Preserver God to whom many Hindus pray) in the 4 corners of India comprise another group of popular pilgrimage centres (Figure 15.3) and are representative of pan-Indian pilgrimage places.



Map-1 Pilgrimage sites of India

16.6 Char Dham Pilgrimage of India:

According to one of the most authoritative Sanskrit texts on pilgrimage and sacred places, the Tristhalisetu (TS – ‘Holy Bridge of Three Sacred Cities to Heaven’), dating from the late sixteenth century, the three pillars of the ‘bridge to the realm of soul’ are Prayaga (Allahabad), Kashi (Varanasi) and Gaya. The first two are located on the Ganga River, while Gaya lies on a tributary of the Ganga. Though the examples of pilgrimage are available from Vedic periods onwards it was popularized by the Adi Ahankaracharya in the 9th century when he established the Four hole shrine in the four corners of India popularly known as ‘Char Dham’. The Short description of these is as follows:

16.6.1 Badrinath Temple:

The mountains around Badrinath are mentioned in the Mahabharata, when the Pandavas are said to have ended their life by ascending the slopes of a peak in western Garhwal called Swargarohini - literally, the 'Ascent to Heaven'. Local legend has it that the Pandavas passed through Badrinath and the town of Mana, 4 km north of Badrinath, on their way to Swargarohini. There is also a cave in Mana where Vyas, according to legend, wrote the Mahabharata. According to the Skanda Purana: “There are several sacred shrines in heaven, on earth, and in hell; but there is no shrine like Badrinath.” The area around Badrinath was celebrated in Padma Purana as abounding in spiritual treasures.

According to Vamana Purana, the sages Nara and Narayana (the fifth avatar of Lord Vishnu) perform Penances here. Badrinath has also been eulogised as Bhu Vaikunta or the earthly abode of Lord Vishnu. Many religious scholars such as Ramanujacharya, Madhawacharya and Vedanta Desika visited Badrinath and wrote sacred texts, such as commentaries on Brahmasutras and other Upanishads.

References to Sri Badrinath have been made in the Vedas & perhaps it was a popular shrine during the Vedic age also. The Skand Purana gives an account of the Adiguru consecrating the idol of Lord Badri Vishal in the temple after recovering it from Narad Kund, in pursuance of a divine call from heaven. The idol is made of black stone similar to granite. So holy is the shrine that it forms one of the four prominent places of Hindu worship. The epic Mahabharat, it is believed, was composed in the Vyas & Ganesh caves close by. The Vishnu Ganga which later becomes the Alaknanda flows below the temple.

Badrinath is located in the North Indian state of Uttarakhand. It is in the Garhwal hills, on the banks of the Alaknanda River. The town lies between the Nar and Narayana mountain ranges and in the shadow of the Nilkantha peak at the height of 6,560m. Badri refers to a berry that was said to grow abundantly in the area, and nath means Lord. The legend goes that Shankara discovered a black stone image of Lord

Badrinarayan made of Saligram stone in the Alaknanda river. He originally enshrined it in a cave near the Tapt Kund hot springs. In the sixteenth century, the King of Garhwal moved the murti to the

16.6.2 Dwarka:

Dwarka located in the West is in the state of Gujarat, India. The city derives its name from the word dvar meaning door or gate in the Sanskrit language. It is located close to where the Gomti River merges into the Gulf of Kutch. The city lies in the westernmost part of India. The legendary city of Dwaraka was the dwelling place of Lord Krishna. It is believed that due to damage and destruction by the sea, Dwaraka has submerged six times and modern-day Dwarka is the 7th such city to be built in the area.

16.6.3 Puri:

Puri located in the East is located in the state of Orissa, India. Puri is one of the oldest cities in the eastern part of the country. It is situated on the coast of the Bay of Bengal. The main deity is Shri Krishna, celebrated as Lord Jagannatha. It is the only shrine in India, where goddess, Subhadra, sister of Lord Krishna is worshipped along with her brothers, Lord Jagannatha and Lord Balabhadra. The main temple here is about 1000 years old and constructed by Raja ChodaGanga Deva and Raja Tritiya Ananga Bhima Deva. Puri is the site of the Govardhana Matha, one of the four cardinal institutions or Mathas established by Adi Shankaracharya.

16.6.4 Sringeri, Rameswaram:

Rameswaram located in the South is in the Indian state of Tamil Nadu. It is situated in the Gulf of Mannar at the very tip of the Indian peninsula. According to legends, this is the place from where Lord Rama, built a bridge Ram Setu to Lanka. The Ramanatha Swamy Temple dedicated to Lord Shiva occupies a major area of Rameshwaram. The temple is believed to have been consecrated by Shri Rama.

Rameshwaram is significant for the Hindus as a pilgrimage to Benaras is incomplete without a pilgrimage to Rameswaram. The presiding deity here is in the form of a Linga with the name Sri Ramanatha Swamy, it also is one of the twelve Jyotirlingas.

16.7 Char Dham Pilgrimage of Uttarakhand:

Char Dham of Uttarakhand is situated in the snow-covered reaches of the lofty Garhwal Himalayas, Uttaranchal. All the four holy shrines (Char Dham) are located at a height of more than 3,000 m above sea level. This part of the Himalayas is referred to as the land of the gods in ancient Hindu mythology. The Char Dham Yatra

(pilgrimage) is popular among the Hindus that thousands of pilgrims visit these four holy shrines every year.

Devotees visit the four Dham (shrines) all for a spiritual union with the divine. The Char Dham Yatra is popular for centuries. These places have been described in sacred scriptures as those places where devotees could earn the virtues of all the pilgrimages put together.

16.7.1 Yamnotri

Yamunotri is also an important pilgrim as well as a tourist place. The shrine of Yamunotri is located at a height of about 3,235 m and is dedicated to the river Goddess, Yamuna. The main pilgrim place at Yamunotri is the temple of Goddess Yamuna. There are many hot water springs in the vicinity of the temple. According to the legend ancient sage, Asit Muni had his hermitage here. All his life, he bathed daily both in Ganga and Yamuna. Unable to go to Gangotri during his old age, a stream of Ganga appeared opposite Yamunotri for him. The temple and the place open every year on the auspicious day of the akshya-tritya, which generally falls during the last week of April, or the first week of May. The temple always closes on the sacred day of Diwali mid-Oct. - 1st week of Nov., with a brief ceremony, the temple staff return to their villages and for the rest of the time, the valley is gripped in no-man silence and covered with a white sheet of snow. With the melting of snow next summer, the temple re-opens to the blissful happiness of thousands of visitors again.

16.7.2 Gangotri:

Gangotri is an important pilgrim and tourist place. Gangotri is located at 3,048 m above sea level. The Gangotri glacier is the source of the river Ganga. There is a temple dedicated to Goddess Ganga and the sacred stone where King Bhagirath is believed to have worshipped Lord Shiva. There is a natural Shivlinga submerged in the river (It is believed that Lord Shiva received the Ganges here).

16.7.3 Kedarnath:

Kedarnath is situated at a height of 3,581 m. The Kedarnath shrine stone stands against the backdrop of the Kedarnath range. According to legends, the Pandavas came here to pray to Lord Shiva after the great battle of Kurukshetra to atone for killing their own near and dear ones in the war. It is said that Lord Shiva kept eluding the Pandavas and sought refuge at Kedarnath in the form of a bull. On being pursued, he plunged into the ground, with his hump exposed on the earth. Legends have it that his arms surfaced at Tungnath, his face at Rudranath, the belly at Madmaheshwar, his locks and head at Kalpeshwar. These spots where he reappeared from the Panch Kedar. The present Kedarnath temple is said to have been resurrected by Adi Guru Shankaracharya.

16.7.4 Badrinath

Badrinath has situated at a height of 3,133 m. Badrinath shrine is located in the Narnarayan range against the magnificent Neelkanth peak. The presiding deity at the Badrinath temple is Shri Badrinathji (Shiva). There are four other shrines near to Badrinath shrine. They are Yogadhyan Badri, Bhavishya Badri, Bridha Badri and Adi Badri. Not far from the Badrinath temple is the beautiful valley of flowers and the Hemkund Lake. According to legends, Guru Govind Singh, the tenth Guru of the Sikhs, meditated here.

16.8 Important Pilgrimage Sites:

Among the ancient epics, the Mahabharata, dated around the fifth century BCE, is the first source of encouragement for Hindu pilgrimages (tirthayatra). The mythologies of the medieval period (puranas) likewise eulogized sacred places. Many works were written later and encouraged sacred journeys as well. According to these Holy Scriptures, the pilgrimage symbolizes spiritual progress and is encouraged as a way of breaking free of sins and worldly affairs. Pilgrimage travel is prescribed as a duty to earn spiritual advantages and symbolizes different contexts such as routes, riverbanks, shrines and venerated sites associated with wise and respected sages.

According to ancient mythology and the Hindu mindset, there are many types of hallowed places throughout India, but the most important sacred place in Kashi/Varanasi (Banaras), is extolled as one of the three ladders to heaven in company with Allahabad and Gaya.

16.8.1 Kumbha Mela: The World's Largest Pilgrimage Gathering:

Sacred site festivals in India (melas) are a vital part of Hindu pilgrimage traditions. Celebrating a mythological event in the life of a deity or an auspicious astrological period, melas attract enormous numbers of pilgrims from all over the country. The greatest of these, the Kumbha Mela, is a riverside festival held 4 times every 12 years, rotating between Allahabad located at the confluence of the rivers Ganga, Yamuna and the mythical Sarasvati, Nasik on the Godavari River, Ujjain on the Shipra River, and Haridwar on the Ganga (Figure 15.4). Bathing in these rivers during the Kumbha Mela is considered an endeavour of great merit, cleansing both body and spirit. The Allahabad and Haridwar festivals are routinely attended by millions of pilgrims (13 million visited Allahabad in 1977, some 18 million in 1989, and over 28 million in 2001), making the Kumbha Mela the largest religious gathering in the world. It may also be the oldest. Two traditions determine the origin/location and timing of the festival.

The origins of the location of Kumbha Mela are found in the Puranas, ancient texts that tell about a battle between gods and demons wherein four drops of amrita (nectar – drink of the gods that gives them immortality) were supposed to have fallen to earth

on these mela sites (Singh and Rana 2002; Feldhaus 2003). The second tradition establishes the timeframe and is connected to astrological phenomena. The following list demonstrates the astrological periods of the four meals and the years of their most recent and near-future occurrences:

- Allahabad (Prayaga) – when Jupiter is in Aries or Taurus and the Sun and Moon are in Capricorn during the Hindu month of Magha (January–February): 1965, 1977, 1989, 2001, 2012, 2024.
- Haridwar – when Jupiter is in Aquarius and the Sun is in Aries during the Hindu month of Chaitra (March–April): 1962, 1974, 1986, 1998, 2010, 2021, and 2033.
- Ujjain – when Jupiter is in Leo and the Sun is in Aries, or when Jupiter, the Sun, and the Moon are in Libra during the Hindu month of Vaishakha (April–May); 1968, 1980, 1992, 2004, 2016, 2028, 2040.
- Nasik – when Jupiter and the Sun are in Leo in the Hindu month of Bhadrapada (August–September): 1956, 1968, 1980, 1992, 2003, 2015.

The antiquity of the Kumbha Mela is shrouded in mystery (Dubey 200 1a, 200 1b). The Chinese Buddhist pilgrim, Hsuan-Tsang, recorded a visit to Allahabad in 643 CE in the company of King Harsavardhana and described a tradition of Magha Mela; however, only around the ninth century did it take its present shape under the guidance of the great philosopher Shankaracharya, who had established four monasteries in the north, south, east and west of India, and called upon the Hindu ascetics, monks and sages to meet at these sites for an exchange of philosophical views. Indologists speculate that between the ninth and twelfth centuries other monks and religious reformers perpetuated and reinforced this periodic assemblage of saints and laypeople at sacred places on the banks of the holy rivers to create an environment of mutual understanding among different religious sects. Additionally, the festival allowed laypeople to derive benefit from their association with the normally reclusive sages and forest yogis. What was originally a regional festival at Prayag thus became the pre-eminent pan-Indian pilgrimage gathering.

16.8.2 Panchakroshi Yatra: Experiencing the Cosmic Circuit:

The most sacred city for Hindus, Varanasi (Kashi), has a unique personality possessing all the important pan-India Hindu sacred places in abbreviated form and spatially transposed in its landscape – hence, the city’s title of ‘cultural capital’ of India (Singh 1993, 1997). The sacred territory (kshetra) of Kashi is delimited by a pilgrimage circuit, known as Panchakroshi.

In an abbreviated form, the Panchakroshi pilgrimage route of Varanasi symbolizes the cosmic circuit, the centre of which is the temple of Madhyameshvara and the radial point at the shrine of Dehli Vinayaka, covering a distance of 88.5km (Figure 15.5). There are 108 shrines and sacred spots along this route, archetypically indicating the integrity

of the division of time (e.g. 12 zodiacs) and cardinality of space (9 planets in Hindu mythology, referring to 8 directions and the centre). Among the 108 shrines, 56 are related to Shiva (lingo). The antiquity of this pilgrimage goes back to the mid-sixteenth century as described in the mythological Puranas (Singh 2003).

The commonly accepted period for this sacred journey is believed to be the intercalary (thirteenth) month of leap year, commonly known as malamasa. During the last Panchakroshi Yatra in the Ashvina Malamasa (18 September–16 October 2001), a total of 52,310 devout local pilgrims and out-of-town pilgrim-tourists performed this sacred journey. To understand pilgrim-tourist experiences better, a survey was conducted with 432 pilgrimage participants by this author during Panchakroshi Yatra (see Singh 2003). According to the study, travel distance, level of faith, mental preparedness, cultural hierarchy, gender context, and various other life conditions, significantly influenced the intensity of the experience. The survey found that small groups (three to six persons) are the most common social setting for performing Panchakroshi Yatra, which is a finding consistent with Sopher's (1968) observations in Gujarat (western India). The data also shows the dominance of females (66.2 per cent), which supports the perception that Hindu women are 'more religious' than men.

This reflects a large extent, the family-based nature of the pilgrimage experience. The majority of pilgrims were from a proximal area surrounding the city and district of Varanasi. In addition, people from Bengal form a significant cohort because Varanasi has been an important settlement destination for Bengalis since the twelfth century. The religious history of the city and the efficacy of the pilgrimage attract Hindus from all over India and Nepal. Likewise, in recent years there has been a notable growth in diasporic Hindus from many other countries (e.g. Singapore, United States, Canada, Fiji, South Africa, etc.) travelling to Varanasi to participate in various pilgrimages (Singh 2001).

Well over half of the pilgrim-tourists are older people between the ages of 40 and 60. Adolescent devotees usually accompany their parents and grandparents to support and help them, but they also enjoy the fun of leisure pursuits and sightseeing in addition to the religious rituals of the pilgrimage. Approximately one-fifth of the pilgrims surveyed belong to the lower classes, including peasantry and menial servants. Where education is low and dependency on subsistence farming is high, there is a strong belief in religious and ritualistic activities. Lower educational status is represented by a high percentage of pilgrims and vice versa. More than half (57 per cent) of the foot-pilgrims from the local region claimed to have an education between primary school and graduation (grades 5–10), while among pilgrimage-tourists it is around 70 per cent. The predominance of the Brahmin caste (the highest caste in the Hindu system) is obvious in the observance of Hindu festivals and ritual performances, for by undertaking these rituals, they rejuvenate their professional images, social position and religious status. The hierarchy of the higher-lower caste has a positive

correspondence with the frequency of devotees. Brahmins and Merchant castes together comprise over half of the pilgrim population (Singh 2003).

Since India's independence in 1947, the upward mobility of the lower caste has become more notable by their adopting symbols and performing religious activities more typically associated with the higher caste. This tendency has encouraged lower caste people to take part in such sacred journeys, as outlined in Sanskrit law books and mythical anthologies. These texts explicitly designate pilgrimage as an appropriate meritorious act for poor people, members of the low caste, and women. However, Hindus of the very lowest caste (e.g. untouchables, such as cobblers, pig-herders, sweepers, basket-makers, and mouse-eaters) rarely make pilgrimages (Morinis 1984:281). While no noticeable cultural changes have occurred in the Panchakroshi pilgrimage, socio-structural aspects have undergone important changes over time.

Hindu pilgrims enjoy sacred journeys as an earthly adventure from one place to another that entails the combined effects of a spiritual quest and physical hardship – by walking, suffering or avoiding temptation. Believers often speak of the special power of pilgrimage to uplift them (based upon particular qualities of places) and of the compelling effects of various rituals and rites performed by priests at sacred places (Sax 1991).

16.8.3 Gaya: the Sacred City of Ghosts

Eulogized as the most sacred place for ancestral rituals, the city of Gaya and its surrounding area claim continuity of tradition at least since the eighth century CE as recounted in the Vayu Purana. The ancient writ mentions 324 holy sites related to ancestral rites, of which 84 are presently identifiable and are concentrated in the vicinity of 9 sacred centres (Vidyarthi 1961). At present religious travellers most typically visit only 45 of these sites, although three-quarters of the travellers perform their ancestral rites at only three places: Phalgu River, Vishnupad, and its other associated sacred centres. The cosmogonic hierarchy is marked by three territorial layers: Gaya Mandala, Gaya Kshetra and Gaya Puri, within which there is a complex interweaving of themes of birth, fertility, sun and death (Singh 1999). In the symbolic realm of the cosmic triad, Vishnu's footprints in the Vishnupad temple serve as the axis mundi, and the cardinal and solstitial points are marked by hills and other sites of the mandala (Figure 15.6).

The first clear indication of Gaya as a holy place is metaphorically eulogized in the Rig Veda (1.22.17). The treatise Nirukta, around the eighth century BCE, explains the three most sacred places in Gaya. The glory of Gaya had already been accepted in the period of the Mahabharata, especially for ancestral rites. According to inscriptional sources,

the antiquity of the site and tradition of ancestral rites in and around the Vishnupad temple goes back to the period of Samudragupta (fifth century CE).

The Chinese traveller Hsuan-Tsang (seventh century) also mentioned Gaya as a sacred place for bathing, which possesses the power to wash away sins. The name Gaya is derived from a demon-king, Gayasura, who by his arduous austerity, pleased the gods and was blessed that the spirit of all divinities would reside in his body. By the power he gained through deep meditation, the divine spirit met the earth spirit, resulting in the formation of a very powerful matrix. It was this fame that attracted the Buddha to come and perform meditation here. Queen Ahilyabai Holkar of Indore made major sculptural and architectural renovations in Vishnupad temple and other temples in the late eighteenth century.

The three primal objects of nature symbolism described and given ritual connotations are the Phalgu River ('flowing water'), Akshayavata ('the imperishable Banyan') and Pretashila ('the hill of the ghosts'). The river symbolizes fertility by its liquidity ('living water') in which life, strength and eternity are contained. The most common ritual period is the seven-day week (not all weeks have seven days), each day of which is prescribed for particular rituals and ancestral rites, combining sacrality with space, time and function. The texts and traditions of Hinduism persuade devotees to perform ancestral rites at Gaya to help the spirits who, owing to karma or an untimely death, have not yet settled down. By doing this, one's forebears can finally achieve a seat in the prescribed abode of manes. This is one of the ideals of Hindus, pursued by the masses, especially in the countryside. As ancestral rites are performed, the spirits of believers' forebears are released from ghost life, which is riddled with suffering, and they are liberated from endless wandering (moksha). Each year more than a million Hindus visit Gaya to perform ancestral rites.

16.9 Summary:

Finally, with the growth of global tourism and widespread interest in seeing culture in the mirror of history and tradition, religious heritage resource management becomes a critical issue in two primary ways: protection and maintenance of sacred sites and the survival and continuity of pilgrimage ceremonies that preserve centuries-old human interactions with the earth and its mystic powers. Fostering a rediscovery of forgotten or endangered cultural heritage and practices at sacred places that focus on reverence to, and harmony with, the Earth as a source and sustainer of life, would be a strong step toward the conservation or preservation of such holy sites.

There are many examples of grand Hindu pilgrimages at the regional level, such as Sabarimalai in Kerala (South India), in which even Christians and Muslims participate. Such places are the nexus of cultural integrity.

Sopher has highlighted two contrasting messages in Hindu pilgrimage: a search for roots in places as a basic religious impulse and an ironic form of the mental construct of mystical traditions where a place has no value. One is free to choose any approach, but for understanding the cultural system in both intrinsic and extrinsic ways, or as an insider or outsider, a human science paradigm would be the best approach of all, as it covers the totality of both, thus attempting to reveal the 'whole' of the culture, human psyche and other functions at play.

16.10 Glossary:

- Canto- the division of the poem.
- Taxonomy- The principle of classifying
- Polytheistic- have faith in several God-Goddess.
- Mythology- myths, often those relating to single religion or culture.

16.11 Answer to Check Your Progress:

- Adi Guru Shankaracharya
- A pilgrimage is a journey or search of great moral or spiritual significance. Typically, it is a journey to a shrine or other location of importance to a person's beliefs and faith, although sometimes it can be a metaphorical journey into someone's own beliefs.
- Hindu pilgrimage involves three stages: initiation, liminality, and re-aggregation.
- Lakshmi
- Kane

16.12 References Books:

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16.13 Terminal And Model Questions:

1. What is pilgrimage? Briefly describe the history of pilgrimage.
2. Write a short essay on the Kumbh Mela.
3. Critically analyze the concept of pilgrimage in the Indian context.
4. Give a detailed account of the Char Dham Yatra of Uttarakhand.
5. Write short notes on the following:
 - Panchkoshi
 - Sringeri
 - Badrinath
 - the sacred city of ghosts cape
 - Modern perspective of Pilgrimage

Unit-17

Colours of Indian Fairs and Festivals

Structure:

17.1 Introduction

17.2 Objectives

17.3 Fairs

17.3.1 Cultural Fair

17.3.2 Religious Fair/Mela

17.3.3 Commercial Fair

17.3.4 Other Fairs

17.4 Festivals

17.4.1 National Festivals

17.4.2 Cultural Festivals

17.4.3 Festivals of Harvest

17.4.4 Religious Festivals

17.4.5 Other Religious Festival

17.4.6 Dance and Music Festivals

17.4.7 Seasonal Festivals

17.4.8 Other Festivals

17.5 Tribal Fairs and Festivals

17.6 Summary

17.7 Answers of all the Questions

17.8 Reference Books

17.1 Introduction:

Fairs and festivals are an integral part of the Indian way of life. Farmers and agricultural workers have different types of fairs and festivals to welcome practically every seasonal change. They dance with joyous abandon to create for themselves their *raison d'être*—a reinstatement of beliefs rooted in the mythology of their land and culture. Members of all the communities participate in the festivities attached to a festival. Holi, Diwali, Id, Muharram, Baisakhi and Christmas involve all the people at one level or the other. Therefore, despite having strong religious content, our festivals represent our commonness, forge our unity and encourage a social bond. Originating in the harvest festivals of our ancient ancestors, when the gods were invoked or appeased through magical verses and dancing feet, the folk dances retain much of the spontaneity and vitality of their primary impulse. Besides this original trait, several fairs and festivals have developed and are now being added with different motives. A number of them are being sponsored by some public or private agency or in collaboration to promote and popularize certain rituals, arts and crafts including performing arts like music and dance shows and commercial and industrial items. Though all the fairs and festivals are accompanied by one or other cultural shows, other entertainments and feasts etc., the focus remains on the subject for which such festivals are organized. This Unit is divided into two major segments of fairs and festivals. And each deals with different types and proportions of their respective occasions.

17.2 Objectives:

The objectives of this Unit are to make you clear about

- The popular fairs and festivals which form tourist attractions
- The cultural life of the people of India interest the tourist
- The distinction between fairs and festivals
- The different types of fairs and festivals like national, cultural festivals etc.

17.3 Fairs:

In this section, you will learn about general cultural fairs, religious fairs/mela, commercial fairs and some other traits of fairs. The Eclipse fair at Kurukshetra, Kartikai festival at Arunachala in South India, Kans-ka Mela at Mathura, Ganga Sagar Mela in Bengal and Pushkar Mela held annually on the banks of the lake Pushkar near Ajmer in Rajasthan have immense potential for tourism, both international and domestic.

17.3.1 Cultural Fair:

- **Shravani Mela:** Shravani Mela is associated with Lord Shiva. The whole month of Shravan/Sawan (July/August) a grand fair takes place in north India, especially in

Varanasi (UP), Babadham, Bihar and some places at Madhya Pradesh. Bihula-Bishari Puja of Anga region also is a great festival of Bihar.

- **Mesh Sankranti Fair:** It is also called 'Satua Sankranti' or 'Sirua-Bisua', which is celebrated as the sale and purchase Sattu of new barley and gram, seasonal fruits like mango, handmade fans and ghada (earthen containers of water).
- **Kansa Mela:** This fair is held at Mathura in Uttar Pradesh to commemorate the killing of Kansa by Sri Krishna and Balaram. A mock fight and a Jhanki (procession) are organized and the effigy of Kansa is beaten by batons at Vishram ghat. The celebrators return to their place singing this song, 'maar maar latthan jhur kar aaye', on this occasion.
- **Janmashtami Fair:** Janmashtmi is one of the most widely celebrated festivals in India as well as Uttar Pradesh in memory of Lord Krishna's birthday. Although the festival is celebrated all over Uttar Pradesh and some fair takes place near temples, especially at Mathura and Vrindavan.
- **Ganga Sagar Mela:** Ganga Sagar Mela is organized at Ganga Sagar in West Bengal on the Makar Samkranti day with full zeal. It is believed that the holy Ganga was brought to the 'patal lok' (earth) to touch the ash remains of the sixty thousand ancestors of Bhagirathi to absolve them of their sins.
- **Mahavirji ka Mela:** There is a place Mahavir near Hindaun in Rajasthan. A fair was organized there in the month of Chaitra and several Janis, Gurjar, Meena, and other people of different sects participated over there.
- **Vaishali Mela:** Vaishali is the pilgrimage for Jainis. There is a fair organized on the 13th day of the bright fortnight of Chaitra month.

Check Your Progress-1:

1. Fill in the blanks:

- Shravani Mela is associated with
- Mesh Sankranti is called
- Kansa Mela is held at
- Janmastami Fair is celebrated as
- Ganga Sagar is located at
- Vaishali Mela is the pilgrimage for
- Mahavir ji ka mela take place at

17.3.2 Religious Fair /Mela:

- **Maha Kumbh and Ardh Kumbh, Allahabad:** The Kumbh Mela is generally held every three years in rotation at Allahabad, Haridwar, Ujjain and Nasik. Kumbh Mela is organized in the month of Magh according to the traditional calendar, which when converted to Gregorian turns to be Feb-March. The most important among these is the one celebrated at Allahabad. Due to the rotation system, the Ardha Kumbha

Mela comes to Allahabad every 06 Years and Maha Kumbha Mela comes every 12 Years. Of the Meals, the Kumbh mela is the greatest and most important of India's periodical fairs. It is celebrated once every twelve years at Nasik, Ujjain, Prayag and Haridwar. It is also a meeting place for the main religious heads in the country to discuss and exchange ideas. Millions of pilgrims visit these melas. They now attract a large number of international tourists also.

- **Magh mela:** The Magh mela held at Prayag, on the 'Sangam' of river Ganga, Yamuna and Sarasvati for a month in Magh (January/February) every year. People come here to absolve themselves of their sins by bathing in the Holy River at Sangam. A huge festival takes place over there. Saints, Naga Sadhus and religious people camp there for a month.
- **Rathayatra of Jagannatha Puri, Orissa:** Rathayatra of Puri the abode of Lord Jagannatha and one of the four holy strinces (chaturdhama) of India is a place of colourful festivals-the most famous of which is the rath yatra-festival of chariots takes place in the month of July/August. The rathayatra has a special significance to pilgrims who throng Puri. The three deities Jagannath, Balabhadra and Subhadra are taken in three huge Chariots in a thundering procession to their summer temple for a week. In mid-April, the famous Chandan yatra at Puri is performed in which the chalanti pratima (moving images of the deities) have a ritual boat ride after a refereshing bath in the sandalwood scented water. This is followed by snana yatra (festival of the bath) in which the main images are installed on their bathing platform and given a ceremonial bath. Then the annual sojourn of the three deities comes riding their grand chariots to their garden house.
The deities there take new attires (vastra) every day and after a lapse of eight days, they return to the main temple riding their chariots drawn by devotees. At the time of the yatra, millions of Hindu devotees assemble over there.
- **Devotthan Ekadashi Fair:** Devotthan ekadashi is also popular as 'Ganna (sugar-cane) ekadashi'. It is celebrated on the 11th day of the month of Kartika. Peoples use to take a dip in their nearby holy rivers and sell and purchase sugar cane on this day. A fair takes place all over India due to new crops.
- **Rath Mela of Mathura:** The Rath or the chariot Mela at Vrindavan in Mathura, UP in the Chaitra month also needs to mention a procession of chariot of Rangnathji is taken out all through Vrindavan from Rangnathji temple, which is pulled by its devotees.
- **Ramnavami Fair:** On the 9th day of the bright fortnight of the month Chaitra, people celebrate the day as Lord Rama's birthday with fasting and prayers. People do prayer on this occasion and magnificent fairs are organized at different temples.
- **Ramlila:** Ramlila, plainly speaking, is a stage representation of the famous Hindu Epic Ramayana. The Ramayana is based on the life, times and values of Lord Rama. Lord Rama is called the Maryada Purushottam or the 'The best among the dignified'.

The story of Lord Rama and his comrades is so popular in India that it has amalgamated the psyche of the Indian mainstream irrespective of their religion.

- **Ganesh Chaturthi Mela:** In the month of Bhadra Paksh on the fourth day of the bright fortnight there is a Ganesh Chaturthi celebration all over India.
- **Kartik Purnima/Dev-Deepawali Fair:** Kartik Purnima is celebrated in north India. On the banks of holy rivers, people gather to dip in the river every day in the month of Kartik. After the completion of a great month, on the Kartik Purnima, even the whole month you may see colourful mela over there. Kartik Purnima is known as Deva-Deepawali at Varanasi, UP. A belief that all the deities come to take 'holy bath' on Kartik Purnima in the holy river Ganga at Panchganga Ghat. A mela at Haridwar near Sonapur in Bihar is organized to worship Mahadev at Mahadev temple on Kartik Purnima. Sikha people celebrate it as Gurunanak's birthday and do prayer in Gurudwaras. Again Deva-Deepawali (Kartik Purnima) is a festival of Janis too.
- **Akshaya Navami Fair:** It is a famous fair held in Mathura on the 9th day of the month of Kartika. Bathing in Yamuna and circumambulation of the whole city is the special feature of this fair.
- **Yamadvtiya Fair:** This fair is organized at the bank of river Yamuna on the 2nd day of the month of Kartika. It is associated with brothers and sisters. They hold their hands together and take a dip in the river Yamuna and worship the holy river.
- **Baneshwar Fair, Baneshwar:** In the month of January-February there is a religious fair with simple and traditional rituals. This fair is the centre of attraction of a large number of tribes from the neighbouring states of Madhya Pradesh and Gujarat who join their brethren from Rajasthan in offering prayers to Lord Shiva.
- **Pitrapaksha Mela:** It is a festival that takes place at Gaya where Pindaadan is performed by the relatives of the people who are dead. Besides Gaya, it is also performed at Haridwar, Varanasi and Ujjain.
- **The Hermit City: Laddakh:** Laddakh is comparatively isolated from the mundane worldly noise, pollution, population explosion, etc, preserved its secular cultural tradition. Laddakh is known as the land of monasteries. The oldest monastery Gompaj-Deski lies in the lush green Nubra valley. In Laddakh there are around fifty per cent of the population is Buddhist. One can see even today many ancient Buddhist carvings and main walls intact.

The festival of 'Losar' marks the Beginning of New Year. It is the most popular Buddhist festival celebrated in the eleventh month of the Buddhist calendar. The celebrations are believed to have begun in the 15th century when Ladakhi King Jamyang Namgyal decided to have celebrations before the battle with the neighbouring king Skardu. He was afraid that only a few would survive the battle. He won the battle but the practice of those celebrations since then became a regular practice and can be equated with the Deepawali festival of the rest of India. The whole city is illuminated and prayers are chanted. A great fire is lit to shut out the evils of

the ending year followed by a great Ladakhi dinner-Gothak. The festival rejoicing continues for three days. Processions, horse shows and banquets mark the rejoicings. Another major festival is held to mark the anniversaries of the individual monasteries (Gompas). Most of these are held in winter-Moths in January, Chimre in September, Thiksey and Sati in December. The solitary celebration is of Hemis (the Gompa of Gompas). It is held in June (summer) and it attracts many tourists to watch this spectacular celebration. On this occasion Lamas dance in slow languorous movements to the accompaniment of Cymbals, drums and weird-looking pipes. They dance with grotesque masks and elaborate costumes. Chang (a locally brewed alcoholic drink) is drunk. The dance portrays the battle and victory of good over evil.

There are thirteen major 'Gompes'. They own large states and are quite rich. They rent out their agricultural land; indulge in money lending, etc. Festivals of this unique land are also unique in every sense.

However, these peculiar and unique Buddhist festivals and fairs have yet to gain the required attention of domestic tourists. Since the city has tremendous potential in its snowy peaks, green valleys, mountainous terrain and 'unique' cultural tradition so the city needs more importance and attention of the government to promote the great 'Hermit City'.

- **Ursa:** Ghamoni ursa is a famous Ursa held at the Dargah of Mastan Shahwali at Ghamoni in Sagar District of Madhya Pradesh. It continues for six days in the months of April May. Other famous Ursa are organized at the Dargah of Khwaza Moinuddin Chashti at Ajmer in Rajasthan around Deepawali. A grand Kauwali is organized in this occasion which is attended by thousands and lacks of people, particularly Muslims, from all over the country. It is a big attraction of tourist also.

The Ursa of 'Baba Shahbuddin Aulia' held at Dargah of Baba Shahbuddin in the month of February every year for four days at Neemach Tahsil of Mandsaur district of Madhya Pradesh. This Ursa is organized for 85 years regularly.

- **Sardhana Christian Fair, Meerut:** Every year on the 1st Sunday of the month of November a large feast is held in honour of Mother Mary. Devotes and history lovers gather in large numbers to see not only the wonderful shrine but also the fine palaces built in Italian style around the church by Begum Samru. The festival is marked by an Indian style Carnival that has become very popular in recent years. There are lots of traditional performances too.

Check Your Progress-2:

1. Give the names of Hindu religious fairs:

2. Laddakh is known as _____

3. Baba Shahbuddin Aulia Ursa held in the month of _____

4. Sardhana is located at _____

17.3.3 Commercial Fair:

- **Sonepur Fair:** Sonepur fair in Bihar is a famous animal fair which takes place every year, Asia's biggest fair which started at Kartik Purnima and takes for a period for 15 days. Millions of People from so many places visit here every year. This fair is known as 'Harihar kshetra ka Mela'. Another cattle fair is held at Nalwari in Bilaspur.
- **Pushkar Fair, Ajmer:** The well-known and marked with the largest participation of all the festivals of Rajasthan, Pushkar is an important pilgrimage near Ajmer as well as the venue of mammoth, cattle fair, bazaars, auctions, music and sports are the highlight of this event. This Pushkar fair is organized on the full moon of Kartik month (November). Here is a pond of religious importance named after Pushkar, and a solitary ancient temple of Lord Brahma. This Pushkar Place is known for its grand cattle fair called 'Pushkar Fair'.
- **Camel Festivals/Fairs:** An enchanting desert city Bikaner, which comes alive with music and dance, it is fast gaining popularity as the visitor finds an opportunity to see some unusual folk performances, camel race, camel dance etc. and takes a huge camel fair in the month of January every year.
- **Cattle fair:** Bateswar is a dusty town situated nearly 70 kilometers from downtown Agra. An otherwise sleepy town, Bateswar, an important spiritual and cultural center, comes to life in the month of November every year. It is when the annual cattle fair is held here. This enormous cattle fair is held at the banks of Yamuna in the 'Kartik' month of the Hindu calendar.

- **Nagaur Fair, Nagaur:** Nagaur Fair held in January–February, essentially an animal fair, provides an opportunity to participate in some of the local sports.

You can see another cattle fare at Balia, UP Known as 'Dadari ka Mela'.

- **Gwalior Fair:** This is a famous commercial fair of Madhya Pradesh organized at Gwalior for a month in December-January every year. From the smallest article to the biggest is at display and sale in this fair. Reputed Industrial enterprises exhibit their products on this occasion. The sale and purchase of cattle also take place. It is gaining importance every year and becoming a world-known fair.
- **Shilp Melas/Craft Fairs:** Several Shilpa Melas are organized at various places in India to encourage and promote crafts of different regions. These are normally associated with some festivals sponsored by public and private agencies or in their collaboration. Some important examples of such fairs are Udaipur, Jaipur, Delhi, Agra, Lucknow, Varanasi, Allahabad and different parts of India.
- **Nauchandi Mela:** Every year a few days after Holi, Nauchandi Mela is held in Meerut, UP. It is a one-day affair, mainly for cattle traders. A mixture of religious fervour, commercial activity, Artistics Activity and Rustic merriment take place during the Cattle trading. At present this fair stretches for a month. You may enjoy the colour, gaiety and enthusiasm throughout the night in this Mela. This fair is managed by the local municipal corporation. It is noticeable that significantly the Mela is a symbol of communal harmony with Hindu and Muslim shrines- Nauchandi temple and the dargah of Muslim Saint, Bala Mian lying close by. The sprawling four and a half square kilometre area is strewn with red sand that brightens up the place, where the fair is held. The number of Tubes lights and Bulbs, illuminate the main gates (four in number) and the whole premises are lavishly decorated.

There are circus shows, swings and merry go rounds, toys, boating and other fun competitions to keep children and even elders amused. There are stalls from all over Uttar Pradesh, Delhi and other parts of India.

Every evening some cultural programmes and other activities take place till the early hours of the morning. Beauty contests, organizing women conferences, honouring the older (aged) people, fireworks and Nautankis, musical nights and music competitions are some of the new attractions for the visitors.

Check Your Progress: Exercise-3:

1. What is another name of Sonapur fair?

2. Give the name of the temple (deity), which is situated near Pushkar Pond.

3. Which city is known for organizing Camel Fair?

4. Bateshwar Cattle Fair is held at the bank of river

5. What is the duration of the Gwalior Fair?

6. What is the area engaged for the famous Nauchandi Mela?

a. May Shilp Mela/Craft Fairs be sponsored by any public agencies?

17.3.4 Other Fairs:

Some other peculiar fairs are Jwala Devi Mela, Rani Sati ka Mela.

- **Jwala Devi Mela:** A fair organized in the months of April and October in the valley of Kangra at Himachal Pradesh. People gather there in a group to honour goddess Jwaladevi.
- **Rani Sati ka Mela:** In the memory of Rani Sati, a fair is organized at Jhunjhenu in Rajasthan.

A fair in the memory of the sage Baba Barbhag Singh is held at Una. It is believed that the Baba had magical powers, which were used towards altruistic ends. A colourful celebration takes place around the old temple of Hidimba at Kullu, Doongri in May. Banjar Mela in Kullu also starts in the second half of the month. Paragliding season begins in Bir in Kangra. A variety of cultural events are held at Shimla, Dharamshala and Dalhousie during the month of June. The Prashar Fair is held in Mandi off the Prashar Lake. The Red Cross Fair in Shimla is a big draw for tourists. The Himachal Folk Costumes Programme and the Flower Show in Shimla attract the active participation of the locals. Lahaul celebrates a unique festival called Cheeshu. Haryali is celebrated in Kangra and Sirmaur and Shravan Sankranti in Nahan in the month of July. Buffalo fights are the highlight of the Sari fair held at Arki in the month of August.

The Lahaul Festival is held near Keylong. The Manimahesh Yatra starts in the district of Chamba. The famous fair of Naina Devi in Bilaspur also takes place during August. In the first week of September, Fullaich (Phulech) take place in Kinnaur while Kangra plays host to Sair. Chamba is the location for the colourful fair of Rath-Rathni. The Pong Dam is the site of the water sports championship held in October month.

On the banks of Sutlej, the Lavi fair is celebrated for three days. At Sirmaur, idols of Parasuram are immersed in the waters of Renuka Lake. The International Himalayan Festival is held in Dharamshala in the second week of December.

Check Your Progress: Exercise-4:

1. Give the locations of the following:

a. Ranisati ka Mela

.....

b. Jwala Devi Mela

.....

c. Temple of Hidimba

.....

d. Punjab Mela

.....

e. Flower Show

.....

f. Mani Mahesh Yatra

.....

g. Naina Devi Fair

.....

h. Himalayan Festival

.....

i. Rath-Rathini Fair

.....

j. Lahaul Festival

.....

17.4 Festivals:

17.4.1 National Festivals:

- **Independence Day:** India has diverse cultures according to their region, religion, tradition including fair, festival, dance, music etc. But some festivals have national importance and are celebrated by all the citizens of India. After 200 years of struggle, India got freedom on 15th August 1947 and became a democratic and independent state. This day is called '**Independence Day**'. The Prime Minister hoists the Flag on the historic Red Fort in Delhi. We pay our tributes to national heroes and celebrate this event with the hoisting of the Indian flag and the singing of the national anthem.
- **Republic Day:** After gaining independence process of preparing a constitution was started. The Constitution was passed on 26th November 1949 in the Constituent Assembly. It was adopted on 26th January 1950 with a democratic government system, when the country became a republic in a true sense. 26th January was selected, and celebrated as '**Republic Day**' because it was this day in 1930 when the Declaration of Indian Independence was passed.

To mark this occasion, a grand parade is held near Rajpath in New Delhi, the capital of India, beginning from Raisina Hill near the Rashtrapati Bhavan (Presidential Palace), along the Rajpath, past India Gate and on to the historic Red Fort in the old quarter of the city. Different infantry, cavalry and mechanized regiments compose the Indian Army, the Indian Marines and the Indian Air Force's march in formation, who are decked in all their finery and official decorations.

The President of India, who is also the Commander in Chief of the Indian Armed Forces, relishes the salute. The Chief Guest of the parade is the Head of State or Head of Government of another nation. The parade also includes many traditional dance troupes, to symbolize the cultural heritage of India. It traditionally ends with a colourful fly-past by Indian Air Force jets in a tiranga formation. Similar parades are held in the capitals of all the states of India, where the governors of respective states take the salute. The official conclusion of Republic Day festivities is much later on 29th January, three days after Republic Day, which is called the 'Beating Retreat'.

- **Gandhi Jayanti:** Gandhi Jayanti is a national holiday in India celebrated on 2nd October. This day is celebrated in the honor of the birthday of the 'Father of the Nation', Mohandas Karamchand Gandhi, popularly known as Mahatma Gandhi or Bapuji. Internationally this day is celebrated as the International Day of Non-Violence as Gandhiji was the preacher of non-violence. He is a symbol of peace and truth.

Gandhiji was born on 2nd October 1869, in Porbunder, a small town in Gujarat. He studied law in the U.K and practised law in South Africa. He has set an example of simple living and high thinking. He was against the addictions like smoking, drinking and being non-vegetarianism. Gandhiji was a pioneer of truth and non-violence. He started the 'Satyagraha' (non-violence) movement for the Indian freedom struggle. He played a very significant role in achieving independence for India from British rule. He proved to the world that freedom can be achieved through the path of total non-violence.

All the organizations throughout the country remain closed on this day. The special event is organized at Raj Ghat, New Delhi where Gandhiji was cremated. People do prayers, pay homage and sing Gandhiji's favourite song "Raghupati Raghav Raja Ram, Patit Pavan Sita Ram....."

- **Children's day:** The birthday of our first Prime Minister Pt. Jawaharlal Nehru of independent India is celebrated all over India as children's day on the 14th of November which is the birthday of Pt. Jawaharlal Nehru. He had a lot of affection for children and looking the future of the country in them. He is popular as 'Chacha Nehru' among the children. Off-course, it is not a national festival directly, but it has national importance.

Check Your Progress: Exercise-5:

1. Who hoist the National Flag on Independence Day?

2. Write about Republic day Parade in 100 words.

3. What is the favourite song of Mahatma Gandhi?

4. Who called as 'Chacha Nehru' by children?

17.4.2 Cultural Festivals:

- **Vasanta Panchami:** On the occasion of coming to Vasant Ritu (spring season) and end of the winter people welcome the new season on the 5th day of the bright fortnight of the month of Magh (normally in February). This festival is known as 'Kamotsava' in ancient literature. It is marriage time in Hindus. It is the time of cultivation of mustered and its yellow colour is dominating the environment. During this festival rather in the month of Magh people prefer to wear cloth in yellow colour, they eat yellow food and worship Goddess Saraswati dressed in yellow colour. It is mainly a North Indian spring festival. The yellow of the flowering mustard fields is the colour of the day. Field sports and kite-flying competitions are part of the celebrations. In Bengal, Saraswati, the Goddess of learning and arts, is worshipped. This festival is

known for the beginning of Holi Utsav also. On this day people keep wastrels for Holika-dah (fire) at the center of village, colony and muhalla, after 20 days of this festival a beautiful festival Holi takes place.

- **HOLI:** Holi is celebrated on the full moon day in the month of Phalgun (February/March). During spring (Vasant Ritu), Holi, the festival of colours is celebrated all over India. This festival has many legends behind its celebration. Holika demon's sister, who possessed a divine garment to protect her from fire, agreed to enter the burning fire with Prahlad in her lap but got burnt herself on the day of the full moon. Holi thus signifies the triumph of good over evil.

Holi is a time to make merry. People smear each other with coloured powdered and watercolours. Singing and dancing add to the gaiety of the occasion. The Holi celebrations at Barsane in Mathura, the birthplace of Lord Krishna is spectacular, where women thrash out with lathies the men approaching them to colour, famous as 'Latthmar Holi of Mathura'. The Rang Gulal Festival is celebrated for a week with exuberant processions, songs and music.

- **Elephant Festival, Jaipur** held in the month of March–April a festival to celebrate Holi, this is a great occasion for the visitor to watch several elephant sports and also play this festival of colours. A show is organized with the elephants turning out in their best finery.
- **Guru Purnima:** All over India a special worship is performed on this day to all teachers on the full moon of the month of Ashadha (normally July) called Ashadha Purnima or Guru Purnima. Worship of the great Vyas, the author of the great Epic Mahabharata, is a part of the celebration. On this day Indian people worship their family Guru. In modern times the way of worship has been changed, now students visit their elders and teachers to show respect to them, with garlands, flowers and gifts of coconuts, clothes and sweets. Discourses are held in a community gathering to hear the reading of the holy book, Bhagavad-Gita.
- **Raksha Bandhan:** Raksha Bandhan is celebrated on the full moon day of the Hindu month of Shravana in India. This festival is dedicated to the love and affection between a brother and a sister. To make the day special, they buy rakhis, rakhi gifts, rakhi pooja thalis, sweets, etc. The story of queen Karnavati of Chittor and Mughal emperor Humayun is the most significant evidence in history.
- **Navratri:** Salutation to the Divine Mother, Durga, who exists in all beings in the form of intelligence, mercy, beauty, who is the consort of Lord Shiva, who creates, sustains and destroys the universe.

This festival is observed twice a year, once in the month of Chaitra and then in Ashvini. It lasts for nine days in honour of the nine manifestations of Durga. During Navratri (the word literally means 'nine nights') devotees of Durga observe a fast. Brahmins are fed and prayers are offered for the protection of health and property.

The beginning of summer and the beginning of winter are two very important junctions of climatic and solar influence. These two periods are taken as sacred opportunities for the worship of the Divine Mother. They are indicated respectively by the Rama-Navaratri in Chaitra (April-May) and the Durga Navaratri in Ashwin (September-October). The bodies and minds of people undergo a considerable change on account of the changes in Nature.

The most joyful celebration of Navratri you can see in Gujrat. Women prepare earthen pot with various pulses and then worship the sprouts for nine days. The temples are decorated and illuminated during this period. Every night people gather in courtyards to dance the Dandia Raas a community dance in which men and women dressed in traditional festive clothes, dance in pairs with coloured and painted dandia/stick. Garba dance is also performed by Gujrati women. Nowadays this festival is famous all over India.

In south India, houses display Navaratri Kolu. Colourful dolls are placed in rows on decorated tiers. Women and others go visiting to pay respect to each other Kolu.

Navaratri is the longest Hindu festival. It is celebrated two times. First time in the second fortnight of the month of Chaitra (first to nine days) known as 'Chaitra Navaratri' or 'Vasantik Navaratri' that continues for nine consecutive nights in prayers of Lord Rama. Continuous chanting from the great epic Ramayan along with evening performances from the episodes of his life is held for nine days. Chaitra Navaratri is also known as the beginning of the Hindu New Calendar (Year). Navaratri has a combination of many concepts. The second time it appears as 'Shardiya Navaratri' in the second fortnight of Kwar/Ashwin. It is believed that Durga, the goddess of power and vitality, has forms called Navdurga and each day of the nine days, she takes a new form, with an arsenal of weapons, to ride a lion and fight the demon Mahishasur and called 'Mahishasurmardini'. It is an aggressive form of Durga. Vijayadashmi or Dussehra on the tenth day of the above said fortnight, after Navaratri, take place and celebrated with feasting and rejoicing as her day of victory. Lord Rama is said to have worshipped the Goddess, seeking her blessing to overpower the evil force of Ravan, the abductor of Sita.

- **Durga Puja:** It is a very significant festival in Bengal. Celebrations take place with full enthusiasm and Zeal on the second fortnight of the Hindu month Kwar/Ashwin (around September/October) in north India. The Durga Puja is celebrated in various parts of India in different styles. But the one basic aim of this celebration is to propitiate Shakti, the Goddess in her aspect as Power, to bestow upon man all wealth, auspiciousness, prosperity, knowledge (both sacred and secular), and all other potent powers. Whatever is the particular or special request that everyone may put before the Goddess, whatever boon may be asked of her, and the one thing behind all these

is propitiation, worship and linking oneself with her. This is being effected consciously or unconsciously. Everyone is blessed with Her loving mercy and is protected by her. Durga Puja or Navaratri commences on the first day of the bright fortnight of Ashwin month (September-October) and ends on the tenth day. It is held in commemoration of the victory of Durga over Mahishasura, the buffalo-headed demon. In Bengal, Her image is worshipped for nine days and then cast into the water. The tenth day is called Vijaya Dasami or Dussera (the 'tenth day'). Processions with Her image are taken out along the streets of villages and cities. The mother of Durga (that is, the wife of the King of the Himalayas) longed to see her daughter. Durga was permitted by Lord Shiva to visit her beloved mother only for nine days in the year. The festival of Durga Puja marks this brief visit and ends with the Vijaya Dasami day when Goddess Durga leaves for Her return to Mount Kailas. This is the view of some devotees. In Bengal, Durga Puja is a great festival. All who live away from home return during the Puja days. Mothers reunite with their sons and daughters, and wives with their husbands. The potter shows his skill in making images, the painter in drawing pictures, the songster in playing on his instrument, and the priest in reciting the sacred books. The Bengalis save money throughout the year only to spend everything during the Puja days. Cloth is freely distributed to the Brahmins. The woman of Bengal welcomes the Goddess with a mother's love and sends away the image on the last day, with every ceremony associated with a daughter's departure to her husband's home and with motherly tears in her eyes. This signifies the parting of Durga from her beloved mother.

Durga Puja is the greatest Hindu festival in which God is adored as Mother. Hinduism is the only religion in the world that has emphasized to such an extent the motherhood of God. One's relationship with one's mother is the dearest and the sweetest of all human relations. Hence, it is proper to look upon God as a mother. Durga represents the Divine Mother. She is the energy aspect of the Lord. Without Durga, Shiva has no expression and without Shiva, Durga has no existence. Shiva is the soul of Durga; Durga is identical to Shiva. Lord Shiva is only the silent witness. He is motionless, absolutely changeless. He is not affected by the cosmic play. It is Durga who does everything. Shakti is the omnipotent power of the Lord or Cosmic Energy. The Divine Mother is represented as having ten different weapons in her hands. She sits on a lion. She keeps up the play of the Lord through the three attributes of Nature, namely, Sattwa, Rajas and Tamas. Knowledge, peace, lust, anger, greed, egoism and pride, are all her forms.

You will find in the Devi Sukta of the Rig Veda Samhita that Vak, symbolising speech, the daughter of the sage Anbhirna, realised her identity with the Divine Mother, the Power of the Supreme Lord, which manifests throughout the universe among the gods, among men and beasts and the creatures of the deep ocean. In the Kena Upanishad,

you will find that the Divine Mother shed wisdom on Indra and the Gods and said that the gods were able to defeat the demons only with the help of the power of the Supreme Lord.

The worship of Devi, the universal Mother, leads to the attainment of knowledge of the Self. The story in the Kena Upanishad known as the 'Yaksha Prasna' supports this view. It tells how Uma, the Divine Mother, taught the Truth to the gods. Goddess Shakti thus sheds wisdom on her devotees.

- **Dussehra:** This festival is celebrated instead of Rama's victory over Ravan on the 10th day of the bright fortnight of the month of Ashwin (kwar-normally in October) after the completion of 'Shardiya-Navaratri'. The effigies of Ravan, Kumbhakaran and Meghanath are burnt in open in front of the large gathering. Dussehra, the celebration of Delhi, Mysore, Allahabad, and Varanasi and of some Himalayan pockets are known the world over. Dussehra of Kullu is also very famous. A big fair is witnessed on this occasion at all such places. There is a custom in the Kshatriya community to worship its arms on this day. There is also a practice of worshipping Shamee tree in some regions. The festival of Dussehra is also associated with the organization of Ramleela (enactment of Rama's life sketch up to his victory over Ravan) which precedes or goes along with Dussehra almost for a month at different places. The Ramleela of Ramnagar in Varanasi is famous all over the world.
- **Deepawali:** Deepawali is celebrated on the Kartik Amavasya (night) 15th day of the first fortnight of the month of Kartik (Oct/Nov) with great joy and gaiety all over India. Mythologically, it is a day of the return of god Ram to Ayodhya after his victory over Ravan. The people use to get their houses whitewashed in advance to celebrate this occasion. On the 13th day of the first fortnight of the month of Kartik a couple of days before Deepawali, some utensils are purchased customarily on the day called 'Dhanateras'. A 'diya' (earthen lamp) with some kaudi (coins) is enflamed and taken out to be put on the place of garbage away from the house in the evening of 'Narak chaturdashi', a day before Deepawali. On the day of Deepawali, there is a tradition of special worship of god Ganesh and goddess Lakshmi. The whole house and its campus are illuminated with 'diyas' or lamps or candles or electric bulbs. People use to greet one another with sweets and gifts etc. The trading class is known to change their ledgers from this day. Deepawali in Gujarat is called 'Beta Baras' which means the beginning of the New Year.
- **Dev-Deepawali:** Dev-Deepawali is celebrated at Varanasi in UP with full zeal. In the evening of **Dev-Deepawali**, the ghats of the river Ganga at Varanasi is looking very beautiful. The number of earthen diyas (lamps), Tubes lights and Bulbs, illuminate all the stairs of all the ghats and whole premises are lavishly decorated, even the boats in the river too. You may enjoy this festival ceiling on the boat in the river.
- **Ganeshotsav:** The Ganeshotsava in Maharashtra is of special significance due to its new gorgeous forms initiated by Bal Gangadhar Tilak, one of the noblest freedom fighters of the land. In Mumbai, this festival takes a grand form due to the installation

of hundreds of huge size idols of Lord Ganesh in temporarily erected pandals and finally due to the processions for submerging the same into the sea.

- **Ramnavami:** Ramanavami festival is celebrated with traditional reverence and gaiety in India with people observing seven days fasts. This is the auspicious day when Lord Rama was born. Temples dedicated to Lord Rama are beautifully decorated and special prayers are carried out.
- **Bhagoriya Festival:** Bhagoriya Festival is held in the Jhabua district, the Bhagoriya is to the Bhils what the Madai is to the Gonds—a festival of fun and joy. It is held a week before the Hindu festival of colours, Holi. Men and women celebrate it with ritual dancing to the beat of drums and thalis and the sweet melody of shehnai and bansuri (flutes). Bhagoradev or the god of dance is worshipped on this occasion. The most respected village elder presides over the ceremony and offers sweetmeats to the god. The festival is special for Bhils because it could well mean love, romance and even marriage. Young men go around applying gulal (red coloured powder used to play Holi with) to the girls they like. If a girl reciprocates the sentiment then she too applies gulal in return and that is all the permission a young man needs to marry her. Even the mutual exchange of pan or betel leaf is a declaration of love.
- **Elephant Festival:** It is a four-day extravaganza celebrated every year in January. In 1990 with the help of Kerala Tourism Development Corporation (KTDC) 'Great Elephant March' started in Kerala. The March starts at Trichur and ends at the heart of beaches-the Kovalam. It is led by 101 caparisoned elephants. Each elephant is adorned with gilded headgear and mahouts bear richly coloured parasols. The March begins with tantalizing drum beats of chenda (a musical instrument) and the panchavadyam, a musical ensemble of five different instruments. Then follow the ceremonial feedings. This is followed by Karagam and kaavadi, the traditional folk dances. Tuskers then march from Muduvara to Velangan hills takes a lifetime experience. En-route at Velangan hills handicraft stalls and potters wheels provide an introduction to folklife. The second day is for a backwater cruise in Kochi and Kathakali performances. The third day at Allapuzha, they are provided with charming chundan vallom (snake boats) for boating in Punnamada lake in kuttanad and a Kerala style lunch is provided. Here boat racing is arranged. On the fourth day, the caravan reaches Thiruvananthapuram, the capital city of Kerala. In the evening the Gajagosha yatra is again organized. Elephants march through the main roads of the city. Here, you may again have the chance to feed the elephants. Marshal art (Kerala) shows are also organized followed by the fine display of fireworks. The organisation of this festival has proved more than a success. It has a positive impact on the inflow of foreign tourists and also acquaints them with the local cultural heritage of Kerala.

Check Your Progress-6:

1. Holi of Barsane is known as- 'Latthamaar Holi'.

2. Which festival is celebrated with Elephant Festival?

3. Who celebrates Raksha Bandhan?

4. Which cities are famous for Dussehra?

5. Why Deepawali is celebrated?

6. Give the location of the celebration of Dev Deepawali.

7. Write about Elephant Festival in 60 words.

17.4.3 Festivals of Harvest:

Most of the festivals specific to the Hindus are seasonal in nature. They announce the change in season and mark the harvesting seasons. All the seasonal festivals are celebrated during two harvesting seasons, kharif (August-October) and rabi (March-April). Besides, the spring season is another period of seasonal festivities. The base of all seasonal festivals is 'Agriculture.' Festivals are observed because either the new crop is sown or the crop is harvested. In Punjab, from Lohri onwards, peasants start cutting their winter crop. Pongal, Bihu and Onam celebrations mark the harvesting of paddy crops. On the day of Pongal, with the new crop, 'Shankarai Pongal' (rice cooked in milk and jaggery) is prepared and distributed as 'Prasadam.' Sugarcane, which is another crop harvested at this time is also distributed as part of 'Prasadam.' Similarly, tender turmeric plants (another new crop harvested during this period) are tied around the neck of the pots (kalash) in which Shankarai Pongal is cooked. In Assam, during Bihu celebrations, 'rice' reparations chiava (pressed rice) is eaten and distributed. Rice dishes are also the chief components in the Onam feasts. Similarly, Holi and Vaisakhi, are primarily celebrated to mark the harvesting of new rabi crops. Here wheat forms the centre of all rituals. When the Holi fire is lit tradition is to roast wheat and barley plants in that fire. The bonfires of Lohri, a festival to mark the sowing of the Rabi crop light up the night sky on January 13 every year.

- **Makar Sankranti:** Makar sankranti is celebrated on 14th January. Makarsankranti is a celebration of spring, this festival marks the end of winter and the beginning of the summer season, one may call spring season. On this day, Sun travels from the Tropic of Cancer to the Tropic of Capricorn. This movement of the sun is called Uttarayana and is considered an auspicious time. It is also known as Tila Sankranti. Kite flying is a special feature (especially in Ahmedabad and Jaipur) of Makar Sankranti celebrations in which everyone participates with full zeal. In Gujarat, the skies are filled with colourful kites. Sankranti marks the transition of the Sun into Makara Rashi (Capricorn) on its celestial path. Traditionally, this has been one of many harvest days in India. This festival is celebrated for innumerable reasons depending on the climate, agricultural environment, cultural background and location. People take bath in Ganga and eat khichari in north India. Around this time, on the 13th of January, Punjabi's celebrate Lohri with a huge bonfire and offer rice and sweets. While in Tamil Nadu and Andhra Pradesh it is celebrated as a three day long Pongal Festival and in Karnataka and Northern India as Makarsankranti. Uttarayana marks the change of the winds. This festival falls during the winter. The feast includes milk, jowar, jaggery, and til

laddoos made from pure ghee to produce heat and keep the body healthy throughout the winter.

Makar Sankranti is a festival where people give grain as Daan (charity). This symbolises sharing and goodwill towards others. Women wear new clothes, new glass bangles and hold get together to share sweets and gifts. A new bride is given ornaments made of sugar drops and a haldi, kumkum celebrations are also held.

- **Lohri:** It is celebrated on the last day of Paush month which normally falls on January 14 and coincides with Pongal and Makar Sankranti marking the culmination of winter. Mainly this festival is celebrated by Punjabis and Hariyans. It is believed that this is the coldest day of the year. Community bonfire is lit. Rice flakes, pop-corn and sweets made from jaggery (gur) and sesame seed are tossed into the bonfire.

- **Pongal:** It is the celebration of the harvest which is observed for four days in Tamil Nadu as well as in Andhra Pradesh. The festival always starts on 13 January every year. The first day known as Bhogi pandigai is dedicated to Indra, who is the one to bestow the much-needed rain. Indra is also called Bhogi, i.e. one who enjoys the good things of life. It is celebrated as a Family Festival.

- **Surya Pongal:** The second day is dedicated to Sun when Pongal (rice cooked in milk and jaggery) is boiled by women and offered to the Sun. This day is celebrated as Makar Sankranti in North India.

- **Mattu Pongal:** The third day is a day dedicated to the worship and veneration of cattle (mattu). The Pongal that has been offered to the local deities is given to the cattle to eat. The cattle are bathed and decorated. In Madurai, Tiruchirapalli and Tanjore, a kind of bullfight, called the "Jellikattu" is held. Bundles containing money are tied to the horns of the ferocious bulls and unarmed villagers tried to wrest the bundles from them. The last day of the Pongal is known as Kaanum Pongal. It is a period for Relaxation and, on this day, nothing new is started as it is believed to be Karinaal (Inauspicious). The last day is also called Kanya Pongal, when different preparation of rice and curds are kept on a banana leaf or a leaf from the turmeric plant and left in the open so that the birds, squirrels and ants may also partake of the newly harvested rice.

- **Baisakhi:** Baisakhi is the first day of the month Vaisakha, the beginning of the Hindu year in some parts of the country. Baisakhi is the harvest festival of North India, celebrating the bounty of the winter or Rabi crops. For the Sikhs in Punjab and another part of the country, this day has a particular significance as it was on this day in 1699 that Guru Govind Singh founded the Khalsa Panth. The holy book of the Sikhs, Granth Sahib is taken in a procession, laid by the 'Panj Pyares' (Five Senior Sikhs) who are the symbol of the Original leaders.

The occasion is marked by a lot of feasting and merry-making. Early morning after Nahan (bath), the Sikhs visit Gurudwara to offer mithai and thaar (charity) as thanksgiving for their good fortune. Reading from the Guru Granth Sahib the holy scriptures of the Sikhs is followed by a procession. All night revelries termed Baisakhi-

Di Raat (night of feasting) or Baisakhi da Mela (baisakhi fair) is held, where men and women dance to the rhythmic beat of the drums.

In Kerala, the festival is known as Vishu. A display of grain, fruits, flowers, gold, new clothes and money, is viewed early in the morning to ensure a prosperous year ahead.

Known as Rangoli 'Bihu' in Assam, the festival is celebrated with lively dance, music and feasting.

- **Akshya Tritiya:** This festival is celebrated on the third day of the bright fortnight of Vaishakh month (April/May). This festival is again associated with agriculture. At the beginning of the new season of harvesting, Farmers pray to God for good results and worship seven types of grains like wheat, gram etc.

Check Your Progress-7:

1. Write in 100 words about Festivals of Harvest.

2. In which part of India Makar Sankranti, Baisakhi is celebrated?

3. When Akshay Tritiya is celebrated?

17.4.4 Hindu Religious Festivals:

- **Shivratri:** This is dedicated to the worship of Lord Shiva. It is believed that on the 14th day of the lunar fortnight of the month of Phalgun (February/March) there is occurred the marriage of Lord Shiva and Goddess Parvati. People celebrate their marriage and keep fast and worship God Shiva and Parvati. A procession takes place as 'Shiva-Barat' and most of the temples in north India is witnessed a fair. Anyone worshipping him on this occasion is believed to be released from the cycle of birth and rebirth. This festival has special significance in Kashmir and lasts 15 days. The thirteen-day, known as Herath, is observed as a day of fast, followed by a family feast.
- **Naag Panchami:** Naga means snake and Panchmi is the fifth day of the bright fortnight of the month of Shrawan (July/August). This festival is associated with the great serpent Adishesha and Ananta (infinite) on whom God Vishnu is believed to recline during the intervals between the dissolution of one universe and the creation of another. On this day, snakes the symbol of energy and prosperity is worshipped. Snake charmers go from house to house with dormant, Cobras ensconced in a cane basket, asking for aims and clothing. Women offer milk and cooked rice to the snake and gather around to see the snake spread their hoods to the tune of Pungi. Huge clothes effigies of the serpent are made and worshipped.
- **Shri Krishna Janmashtami:** Shri Krishna Janmashtmi is one of the most widely celebrated festivals in India as well as Uttar Pradesh. Although the festival is celebrated all over Uttar Pradesh it is the celebrations in the Mathura zone that has a special significance in this festival. The twin cities of Mathura and Vrindavan celebrate the festival of Janmashtmi with great pomp and show. The day is celebrated as the birthday of Lord Krishna on the 8th day of Krishna paksha of the second fortnight of the month of Bhadrapaksh (August/September). People use to

fast until the time of birth at midnight. Krishna's life sketch is exhibited on this occasion with full gaiety.

- **Ramnavami:** On the 9th day of bright fortnight of the month Chaitra, people celebrate the day as Lord Rama's birthday with fasting and prayers.
- **Chattha Puja:** This pooja is celebrated twice a year, once in Chaitra and the next in the month of Kartik.

People worship the sun during sunset time. This is a festival for cleanliness. Even though it is the festival celebrated for 4 days people maintain purity for even a month. Women do fasting during this pooja time for family wellbeing.

- **Teej:** On the third day of the bright fortnight of Shravan month (July-August) Teej festival is celebrated by women in whole north India especially in Rajasthan. This festival is dedicated to Goddess Parvathi and Lord Shiva. On this occasion married and unmarried women observe fast, put Hena on their palms and adorned themselves. They prepare special recipes. This festival is to mark the advent monsoon. Processions, women dressed in bright colours and a lot of merriment prevail during Teej. Fairs are organized at various places where a common tradition of enjoying the swings is very popular. They enjoy in groups and at various bazaars where they turn up to shop in all their finery.
- **Pitrapaksha:** In the 1st fortnight of the Hindu month of Kwar/Ashwin there is a fifteen days festival known as Pitrapaksha. People remember their ancestors and offer food, clothes and gifts to the poor and priests in the name of their ancestors. The 9th day of this fortnight is known as Matra Navami, which means all the female ancestors may salute and worship by the family members.

It is a festival that takes place at Gaya where Pinda-daan is performed by the relatives of the people who are dead.

- **Madai Festival:** One of the unique attractions of Bastar is the Madai festival held in the different villages extending from Mandla to Bastar. It is especially dear to the Gonds who come from far off places to meet their kith and kin and to purchase a year's supply of items like salt and cooking oil. Though the Madai is organized in many villages, the most renowned Madai is that of Narayanpur in Bastar. Held in the third or fourth week of February, it is a day of great religious importance. Devotees gather under the shade of a sacred tree to sacrifice a goat to the mother goddess. Amidst much singing, the beating of drums and bells, the goat is slaughtered and then taken around the entire village. The night is spent dancing, eating and making merry.
- **Gangaur, Jaipur:** Gangaur, Jaipur held in the month of March-April a festival devoted to Goddess Parvati, the consort of Lord Shiva. It is time for young girls to dress up in their finery and pray for the grooms of their choice while the married women pray for the well-being of their husbands. This 18-day festival is laced with

various activities and culminates in a grand procession marking the arrival of Shiva to escort his bride home.

Check Your Progress: Exercise-8:

1. Give the names of the festivals which is celebrated in the Hindu month Shravana and Bhadra Paksha.

2. Why pitra paksha is celebrated?

3. Chhatha Puja is dedicated to God_____

4. Ram Navmi is celebrated as _____

5. Which festival is believed as released from the cycle of birth and rebirth?

17.4.5 Other Religious Festival:

- **Mahavir Jayanti:** There are two major Jain festivals: Mahavir Jayanti (April) which is celebrated with great pomp on Parasnath hill and Deo Deepawali (10 days after Diwali) which marks the final liberation of Lord Mahavira. The birth anniversary of the 24th Tirthankara of the Janis, Vardhamana Mahavira, the founder of Jainism, is celebrated by the Janis community. For Janis, it is a day dedicated to his memory. The day attracts pilgrims from all parts of the country to the ancient Janis shrines at Girinar and palitana in Gujarat.
- **Buddha Mahotsav:** Bauddga Mahotsav is celebrated on the full moon of the month of Vaishakh, (April/May) called 'Buddha Purnima' every year. This festival is celebrated as the Birthday of Mahatma Buddha and Mahaparinirvan as well. Not only Buddhist even rest of Indians and people from abroad have also come to different religious Buddhist places in India like Bodhgaya, Sarnath at Varanasi, Rajgir, Shravasti etc. Some of the programmes on this occasion are organized and sponsored by the government also.
- **Guru Purb:** There are ten Gurus in the Sikh religion. Sikh celebrates the birth anniversary of all ten Gurus, especially Gurunank (the first one) and Guru Govind Singh (the tenth and last one). The birth anniversary of Gurunank (1469-1539), the founder of Sikhism, is celebrated with great fervour. On the day of the festival, the Guru Granth Sahib is taken out in an impressive procession throughout the streets. Langars (communities feast) are organized where people of all castes sit together to eat and sing hymns from Guru Granth Sahib.

The birth anniversary of Guru Govind Sahib (1666-1708), the tenth Guru of the Sikh sect, is celebrated with great enthusiasm by the Sikhs.

It was Guru Govind Singh who welded the Sikhs into a martial community in 1699, at Anandpur in Punjab. He tested and chooses five of the most courageous of the community to form the 'Khalasa' a militant fraternity of the 'Pure'. They were called the 'Panj Pyare' (the five beloved). The four places most sacred to the Sikhs are Amritsar, Taran-Taaran, Patna, Anandpur. This Sikh festival is celebrated there with great enthusiasm. The Akhand-Path recitation of the Sikh holy book, Guru Granth Sahib, is held in Gurudwaras all over India.

- **Eid-Ul-Fitr:** Coming with the new moon, this festival marks the end of Ramzan, the ninth month of the holy Muslim year. It was during this month that the Holy Quran was revealed. Muslims keep Roza (fast) for day time only in the month of Ramzan

and on the completion of the period, which is decided by the appearance of the new moon Eid-UL-Fitr is celebrated with great éclat. Prayers are offered in mosques and Eidgahs and festivities are held. Children commonly refer to this festival as 'sweet Eid', as 'sevayinya' are offered to all. All Muslims, young and old, dress in their finest and best clothes. The Hindus join the Muslims in celebration of this great Festival.

- **Eid-UL-Azha:** The Eid-UL-Azha or Bakra-E-Eid is another festival of the Indian Muslims, which is celebrated with great rejoicing. It commemorates the ordeal of Hazrat Ibrahim, who had been put to a terrible test by God when he was asked to sacrifice whatever was dearest to him and he decided to sacrifice the life of his son. As he was on the point of applying the sword to his throat, it was revealed to him that this was the means to test his faith, and a ram in the name of Allah. This is celebrated on the tenth day of Zilhijja, when the Haj celebrations at Macca are rounded off by the sacrifice of goats and camels. In India, too goats and sheep are sacrificed all over the country and prayers are offered.
- **Shab-E-Barat:** Muslims believe that on this night, God registers the actions of men and dispenses their fate according to their deeds. Originally intended by the holy prophet Mohammad as an occasion for prayerful vigils and fasting, this day developed into a joyous festival celebrated with fireworks, elimination and crackers.
- **Eid-UL-Milad/Bara Wafat:** The twelfth day of the Muslim month Rabi-ul-Awwal is sacred to Muslims both as the birth and the death anniversary of the Prophet.
- **Moharram:** Moharram is a ten-day observance of intense mourning by sections of the Muslim community. It is observed that in different ways in various parts of India. Moharram is the solemn occasion commemorative of the martyrdom of Hazrat Imam Hussain (grandson of Prophet Mohammad) along with his followers at Karbala. Taziyas of paper and bamboo (symbolizing the tomb of Karbala) are carried in procession. A horse, representing Imam Hussain's horse, DulDul, accompanies the procession. This tragedy is observed with a great passion in Muslim population regions of India like Hyderabad, Varanasi, Aligarh, Lucknow, in particular as it is the centre of Muslim culture and religious activities, and accordingly a large no. of Taziyas and the arms (standard of Hazrat Imam Hussain's army) are taken out all over the city. Some of the other places Taziyas are taken out and buried in the local burial ground known as the Karbala. Wrestlers enact scenes depicting the battle of Karbala as a procession is taken out on the first nine days of Muharram. The Taziyas contain wooden and the processions carrying these terminate in open spaces, where they are buried.
- **Urs Ajmer Sharif, Ajmer (According to Lu Lunar calendar):** Held in the memory of the revered Sufi saint Khwaja Moinuddin Chisti, thousands of believers have to congregate at the shrine and offer their prayers. All of Ajmer seems to take on a festive air and several programmes are organized to mark the festivals. In the month of June, a Summer Festival Mt. Abu is organized in the only hill station of Rajasthan,

this is the coldest place at this time of the year. Folk dances and a general atmosphere of gaiety prevail in this tiny hill resort and the tourist has ample time to relax and enjoy himself.

- **Christmas:** Christmas is celebrated as the birth anniversary of Jesus Christ on the 25th of December among the Christians and non-Christians alike with special enthusiasm. Christians go to the church for midnight mass, children sing carols. It is observed with special enthusiasm in Kerala, Puducherry and the big cities like Delhi and Kolkata, where markets and homes take on a festive air. In India, carols are sung in different languages.

In north Indian villages some groups of Christians sing indigenous carols to the accompaniment of musical instruments. On Christmas Eve services are held at midnight in the Churches. The best-loved person is Saint Nicolas or Santa Claus who leaves behind presents for children. Families get together around decorated Christmas trees and gifts are exchanged.

- **Good Friday:** The Christians observe Good Friday as a day on which Jesus Christ laid down his life for the good of humanity. Services and recitals of religious music are held in the churches. A long period of fasting and prayer, known as lent, precedes Good Friday. This comes to an end on Easter day.
- **Easter:** The Sunday after Good Friday is a day of celebration For Christians. It is believed that Jesus Christ, who was crucified on Good Friday, was resurrected on this day. He then continued to preach to his followers for forty days, before ascending to heaven. Processions are taken out in some parts of the country.
- **Jamshed Navaraj:** This is the original Persist (seasonal) New Year, celebrated on a fixed date, the 21st of March every year. Worship at the fire, temples is followed by a visit to friends and relatives when greetings are exchanged. Navaraj is celebrated not just by Persist but by Iranian and Kashmiri Muslims as well. It heralds the coming of spring much like the traditional harvest festivals which exists in every ancient culture.
- **Pateti:** Pateti is another festival of the Persist and marks the beginning of the New Year of the Zoroastrian Calendar. The Persist worship Ahur Mazda, symbolized by fire. Here jashan (puja) is performed and sandalwood is offered to the fire.

Check Your Progress-9:

1. Give the name of Jain and Buddha Festivals.

2. Who was the first and last Sikh Guru?

3. In which month Muslims take Roza?

4. Who celebrates Eid-UI-Azha, Shab-E-Barat, Eid-UI-Milad/ Bara Wafaat?

5. From which Festival Tajiya is associated?

6. Jesus Christ's birth anniversary is celebrated on_____

7. Write about Good Friday and Easter in 60 words.

8. What is Jamshed Navroj?

9. Zoroastrian is a_____

17.4.6 Dance and Music Festivals:

You know that music and dance are at the heart of Indian culture. The Tourism Department is making efforts to exploit this vast potential of Indian culture (classical and folk both) and organizing music and dance festivals to attract tourists in large numbers in particular regions. Here you will come to know about some of the more famous of these festivals.

In Orissa there is Konark Dance Festival, held in the month of November, Mahabalipuram Dance Festival is, held in the month of January and February at Mahabalipuram, at Khajuraho, Madhya Pradesh, there is Khajuraho Dance Festival organized in the month of March, in the month of February there is Deccan Dance Festival held at Hyderabad, Andhrapradesh; Pattadakal Dance and Bijapur Music Festivals at Bijapur celebrated in the month of January, Surya Dance Festival in the month of October and Nishagandhi Nritya Utsav in the month of October-March organized at Trivandrum, in the month of February there is Elephanta Festival at Mumbai, and in the month of March there is Ellora Festival at Ellora caves in Maharashtra, Dover Lane Music Festival is celebrated in the month of December/January, in Kolkata, West Bengal, in the month of October there is Hampi Utsav of Vijayanagar, hampi and Hoysala Mahotsava and Hatsal Mahotsava in the month of March held at karnataka, in the same month at Ahmadabad, Gujrat there is Bhawai Festival, Shivratri Natyanjali Utsav organized at Chidambaram, Tamilnadu in the month of February-March and ITC Sangeet Sammelan organized in New Delhi in the month of December. There is a festival devoted mainly to the music and dance of the Marwar region in the month of October at Jodhpur, named after Marwar.

Marwar Festival of dance: This is a festival that allows the visitor to understand and enjoy the folk traditions of this part of the state.

Konark, Khajuraho and Mahabalipuram dance festivals are the carnival of dances where the leading exponents of various dance forms give their dance performances in the perfect architectural setting of the temple complexes, inside the temple complexes, in an open space/mandap. Here Odissi (Orissa), Bharat Natyam (Tamil Nadu), Kuchipudi, Manipuri (Manipur), Balinese Dance (from Indonesia), Kathakali, Karagam (Tamil Nadu), Kathak (U.P.), and Kathakali (Kerala) are performed.

These festivals are now becoming popular and large crowds visit to watch this cultural carnival. This unique idea of exploiting traditional Indian art and culture for tourism promotion fetched good results. Here you get an idea of the cultural tradition of India at one place in the perfect natural surroundings. These festivals are generally accompanied by the craft melas where local and regional Artists gather with their fineries.

Among the folk dance festivals, Tannetar fair of Gujarat (at Sunderanagar) possesses its uniqueness of style. It represents the fine synthesis of folk art, folk music and folk dance. It is an annual feature held at the temple of Trineteshwar at Gujarat from 4-6 of the month of Bhadrapad (September). It attracts a mammoth crowd. It is famous for Tannetar.

Chhatris, umbrellas of beautiful intricate embroidery with mirror work and motifs of animals birds, etc. It represents the creative drives of the region. It is also a place where the matrimonial alliances among the Bharwad community are struck. Gujarat Tourism

Department makes arrangements for guided tours of Tannetar both from Ahmedabad and Vadodara. Here one can also enjoy Gujarat delicacies and typical Kuba huts and tent villages and the real rural and folk culture comes alive.

On similar lines, music festivals are organised at various centres. At these festivals, one can have the festive outburst of shehnai, exuberant notes of sitar, and soft strains of veena. Besides classical music concerts are also performed. Tansen festival on the anniversary of music maestro Tansen is held in the classic surrounding of Gwalior. Similarly, the Bijapur Music festival is held in the perfect Adil Shahi atmosphere. These festivals are gaining importance and are being provided with all the necessary help to make the event successful. Literary presentations along with dramas and Indian classical programs are associated with Keshav Jayanti Samaroh, Orchha (Literary presentation), Bhavbhuti Samaroh, Gwalior (Sanskrit's literary programmes); Akhil Bhartiya Kalidas Samaroh Ujjain.

Tansen Sangeet Samaroh, Gwalior; Dhrupad Samaroh, Bhopal; Allauddin Khan Sangeet Samaroh, Maihar, Satna; Chakradhar Samaroh, Raigarh; Ameer Khan Festival, Indore; Pt. Kumar Gandharva Samaroh, Dewas; Sankat mochan sangeet samaroh, Dhrupad Mela, a musical Festival, Gulabi Chait (organized in the month of March and April) Varanasi, UP, Tannetar Fair at Surendra Nagar, Gujarat adorned by the best Indian classical vocal & instrumental performers of the country. Pachmarhi Utsava Pachmarhi, Malwa Utsava, Ujjain & Indore, Lokrang Samaroh, Bhopal, Nimar Utsava Maheshwar is famous for Indian folk art and classical performances.

Check Your Progress-10:

1. Write in 150 words about various Dance and Music festivals.

17.4.7 Seasonal Festivals:

In India, most festivals are celebrated at the beginning of a particular season and the new harvest. Since India still lives in the villages and is predominantly an agricultural

economy most of the Indian customs, traditions and festivals have their roots in the agrarian society itself. India has a variety of seasons. Each season brings happiness and new crops which provide the opportunity for celebrations. However, here, we are purposely omitting the most common traditional seasonal festivals. Instead, we will highlight a few of the newly created seasonal festivals of tourist importance.

- **Ganga Mahotsava, Varanasi:** Five days celebration of Ganga Mahotsava begins in the month of Kartik, at Varanasi, sponsored by the government. It starts four days before Dev-Deepawali. It is a musical (dance, vocal and instrumental) festival. One can enjoy traditional folk and classical music, during the Mahotsav. The closing ceremony of Ganga Mahotsav organizes by the local agencies on the decorative ceiling 'Bajaras' (big boats) in the river Ganga. The Ganges has always been not only the lifeline of India but also the facilitator and nourishment of the Indian Civilization. The river Ganges, though, considered a thing of reverence by the Hindus has in the course of history defined the psyche of the Indian society as a whole, irrespective of religion. It not only nourishes the population that lives by its kingdom but also give them a sense of separate identity and belonging.
- **Taj Mahotsava:** The Taj Mahotsava is another very popular festival in India. Taj Mahotsava is held annually at Agra is a colourful display of the Arts, Crafts, Culture and Cuisine of the Braj area. Organized by UP Tourism and held as an annual event at the Shilpgram, Taj Mahotsava is a fitting tribute to the legendary skills of master craftsmen of Uttar Pradesh.
- **Yoga Festival at Varanasi & Allahabad:** The importance of Yoga is unparalleled in the Indian civilization. This art of meditation and alternative medication has heavily influenced India and the world. The path of yoga is considered to be a perfect way to find peace of mind and solace without corrupting the soul. The movement got popular in the west as a counter-revolution to the Hippie movement.
- **Varuna Mahotsav:** Varuna Mahotsav is another festival is organized on the bank of river Varuna at Varanasi itself, organized by local agencies.
- **Desert Festival, Jaisalmer:** Desert Festival is held in January–February, one of the most popular of all festivals, it is a journey into the heart of the desert, the golden city of Jaisalmer that has a charm of its own. Every year, the Jaisalmer city comes alive with brilliant colours, music and festivity due to the desert festival, which coincides with the full moon of the month of Magh. The Desert Festival of Jaisalmer a city of sand-dunes is another creation of the Tourism Department (RTDC). It is started in 1979 and has proved to be one of the great successes and the chief attraction for foreign tourists. The desert throbs with life with rare rustic displays of art and culture.

The pick of the festival is the desert folk music by the Langas and Manganiyars. The tribal Gari dances of Banner and Jaisalmer districts are the highlights of the festival.

Besides other Rajasthani dances-Dhap, Gangane, Ghormar, Moria, Chari and Teralital produce wonder in the desert. Camel acrobatics, camel races, camel decor competition, polo, and tug-of-war are other adventures. To add to the excitement is held turban tying contests between Indians and Foreigners, Moustache contest and the grand finale with the selection of Maru-Shri Mr. Desert. Camel Safaris are the main attractions at Jaisalmer for foreign and domestic tourists. However, foreign tourists require to take a special permit from District Magistrate, Jaisalmer to visit tourist places and villages which are located towards the Western side of National Highway No. 15 except for Jaisalmer town, Ludarva, Amarsagar, Bada Bagh, Kuldhara, Akal Wood fossil park and Sam Sand Dunes. Villagers participate in the festival with them in the best of their multi-coloured costumes.

The handicrafts on sale include silver jewellery, hand-woven wares, and camel hide articles with intricate paintings in herbal dyes, Colourful lack bandhej, (tie & dye) cotton and silk fabrics, embroidered garments, camel hair blankets and rugs in ethnic designs.

Besides the festival site, there is the golden fort built by Rawal Jaisal, the founder of the city A.D. 1156, Jain temples and Havelis of merchant's rivalring the ruler's places. Besides around Jaisalmer, there is beautiful lakes-Amar Sagar (5 km), Mool Sagar (7 km), Bada Bagh (6 km). Around 40 km. from Jaisalmer is desert National park.

- **Mewar Festival, Udaipur:** Mewar Festival is held in the month of March–April a festival to welcome the spring season. There is song, dance, processions, devotional music and fireworks where almost everybody participates.
- **Boat Race Festival:** In Kerala boat race is the chief attraction of the tourists. It is a part of rejoicing of the new paddy harvest celebrated in the form of Onam. It is organised at two places, Alleppey (13-14 August) and Pulekunna (27 August). In Kerala, on this day various boat race competitions are held. People assemble in large numbers to watch the feat. The boats are quite long and are put on the sail by several scores of boatmen.
- **Mango Festival:** Mango festival is celebrated in almost all the major mango producing states. However, mango fairs of Saharanpur, (U.P.), Panipat (Haryana) and Delhi are gaining popularity. Generally, the celebrations take place in early July (at Panipat 3-4 July; at Delhi 8-10 July), Haryana tourism department is playing a pioneering role in the development of this particular festival. More than 450 varieties of mangoes were presented by the participants in the 'Mango Mela' of Panipat at a time. However, the festival did not confine strictly to the display of mangoes, instead of many innovative practices were introduced by Haryana Tourism Department. It was accompanied by various painting and quiz contests (for the age group of 7-16 years) open to school children and visitors. At Delhi, over 500 varieties of mango were displayed and 'it brought nearly 50.000 tourist visitors. Here mangoes from

foreign countries like Costa Rica, Jamaica, Pakistan, Kenya, Zambia and Venezuela were also displayed.

The largest mango **Rajawaha** weighed one kilogram while the smallest **motidana** was two grams in weight. DTTDC organized a mango eating competition that attracted a big crowd. Besides, colourful cultural evenings also formed the part of the mela. Mangoes as well as its plants were also sold that fetched commercial crowd as well. Mango festival, a brainchild of the tourism department is a recent entry among the festivals. It helps not only in the promotion of 'mango' cultivation but also becomes a great centre of tourist attraction, both domestic and foreign.

- **Garden Festival:** Another newly created festival that is gaining popularity is the garden festival organized in Delhi by the **Delhi Tourism and Transport Development Corporation**. This festival is organized every year in the month of February for three days at Talkatora Garden. The festival is still in its infancy, as it is hardly seven years old. It registered as many as 2000 entries at a time. Competitions of the flowers/plants of various categories/seasonal flowers in potted plants, house plants, vegetables, fruits, cut flowers, foliage plants, etc, are held. The competition is open to individuals and organizations, (nurseries, horticulture departments, etc.) The trophies and attractive cash awards are sponsored and presented by DTTDC. The festival aims primarily to highlight the importance of horticulture and at enhancing the knowledge of the visitors in this field as well as to expose the participants to the discoveries in this field. It is not a garden show only but all gardening materials can also be procured from various stalls—small instruments, rich decorative terracotta pots, and rich manure and seeds. Even seminars are also organized to discuss the 'gardening' related problems, etc. The atmosphere of Mela is created for the visitors to have fun and it is a great effort of DTTDC. The festival is gradually assuming the status of a big carnival. Similar to the garden festival at Delhi an international flower festival is organized in April at Gangtok (Sikkim). DTTDC has started an on-the-spot painting competition for school children; flower arrangements for school children, cultural programmes, participation of nurseries, stalls of rare plants, Amusement parks, puppet and magic shows, tourism pavilion of different states of India, Adventure Park and martial art display.
- **Tea Festival:** The tea festival is celebrated in the major tea producing states of India like North-East India, Himachal Pradesh and Bengal. A visit to the Assam tea plantation can also take one to the famous Kaziranga sanctuary. At Darjeeling, one can have a breathtaking view of the magnificent snowcapped Kanchanjunga ranges. At HP, the Kangra Valley tea festival is organized in June while another important tea carnival is celebrated at Darjeeling. At Connor, (Tamil Nadu) in January tea and tourism festival is organized. This festival is mainly planned to benefit the tea planters as well as those related to this industry. International planters, as well

as Indian planters, are offered package tours to acquaint themselves with the condition in different regions, encouraging the planters to grow varieties of other regions, thus making them learn the methods involved in these regions. The ideal season to visit a tea garden is early winter. Tea is grown in the hilly tracts. The tourist in search of a cool, peaceful and green place is encouraged to visit the tea plantation. In this way, emerges a symbolic relationship between tea and tourism. Easy accessibility is a contributing factor to the popularity of the tea districts as tourist destinations. The Nilgiri is two hours drive from Coimbatore, similarly one can reach Kangra valley in less than an hour from Shimla, and Darjeeling can well be approached from Siliguri. Toy train taking the visitors to the heart of Darjeeling is another attraction. These spots attract visitors for their scenic beauty, sanctuaries, various sports as well as avenues for photography. These tea festivals 'no doubt not only serve the commercial purpose but are also helpful in attracting tourists to plantation states which possess plentiful charms.

- **Kite Festival:** At the time of the maker Sankranti (January 14) festivals throughout Ahmadabad and Hyderabad kite flying competitions are held. Kite festival seems to be the very life of the city of Ahmadabad. The history of kite flying can well be traced to medieval times and even today it is a very popular entertainment not only among the children but also among the elders. This festival is celebrated in Gujarat and Andhra Pradesh with kite flying, merrymaking and feasting. Throughout the day, young and old indulge in the joys of kite flying. This unique festival fills the skies with kites of different colours, shades, and shapes. With its increasing popularity, International Kite Festival is celebrated every year at different venues (Ahmadabad, Hyderabad, Jodhpur, etc.). In this festival not only people of different regions of India but also from Japan, Thailand, Malaysia, Singapore, Germany, Canada and USA participate. With the increasing popularity and creativity in the game, it is no longer confined to the flimsy paper and bamboo creation of children. Nowadays' kite experts' produce kites in a variety of sizes, shapes and colours. Some of the kites have 300 to 600 tailed pieces. Kites are usually made of paper (light-weighted paper, especially for making kites) and nylon sailcloth. The frames and tubing are of fibreglass or carbon graphite. Ahmadabad, the city of kites, has an International Kite Museum, where kites of various sizes, colours and shapes from all over the world are collected and displayed. On the kite flying day, competitions are also held in three basic events–
 - Kite flying,
 - Kite cutting, and
 - Kite exhibition.

Kite festival accompanies lots of festivities as well. Ahmadabad is the most famous for this kite festival and on the occasion, at Ahmadabad, various contemporary Indian handicrafts are displayed at the stalls. The exciting range of Gujarati food is also prepared. The speciality of Gujarat undhiyu and tal and papadi can also be had

on this day. Cultural programmes of famous Gujarati folk dances like Garba are organized. Turkals or illuminated kites are flown at night, lighting up the skies. Interestingly kite flying is a popular sport all over the world. As we have seen every year in India now an International Kite Festival is being celebrated where participants from all over the world join. It is accompanied by cultural programmes, craft and food fairs etc. to make it more interesting.

Check Your Progress-11:

1. What do you mean by the seasonal festival? Give some of the names.

17.4.8 Other Festivals:

The diversity of Indian culture reflects in its different fairs and festivals also. India has several regional fairs and festivals and sometimes a festival has different nomenclature according to its style of celebration and regional specialities.

Jammu and Kashmir state celebrates Dosmoche, Galdan Namchat Festival, Gustor, Hemis Festival, Losar Festival. Punjab has colourful festivals Hola Mohalla (Holi), Maghi Mela, Patiala Festival and Punjab Heritage Vintage and Car Festival too. Himachal Pradesh has Baisakhi Festival, Chamba Minjar Mela, Halda Festival, International Himalayan Festival. At Haryana there are Gardens Festival, Gita Jayanti, Guga Navmi, Kartik Fair, Mango Festivals. In Uttar Pradesh there are Badri Kedar Festival, Diwali Festival, Ganga Festival, Garhwal, Festival, Hanuman Jayanti and Uttarakhand also have Badri Kedar Festival, Garhwal Festival and Kumaon Festivals. Chhath Festival and Rajgir Dance Festival are popular in Bihar. Jharkhand has Baha festival, Barura Sharif Mela, Sarhul festivals. West Bengal has Basanta Utsav, Kenduli Mela and Durga Puja,. Arunachal Pradesh has Losar, Mopin, Murung festivals. In Assam there is Ali Ai Ligang, Ambubachi Mela, Baikho, Bash Puja, Bohaggiyo Bhishu festivals. Tripura has Garia Puja, Ker Puja and Kharchi Puja. Festivals in Khasi Hills, Nongkrem Dance, Wangala festival are popular in Meghalaya. Mizoram has Chapchar Kut, Mim Kut, and Pawl Kut festivals. Nagaland celebrates Hornbill Festival, Moatsu Festival, Monyu Festival. Orissa is known for its distinct Rathyatra Mela at Jagannathpuri, Bali Jatra, Dhanu Yatra, Dola Purnima Holi, Durga Puja and Gamha

Purnima. Madhya Pradesh has Gobardhan, Karam festivals. Famous festivals of Chhattisgarh are Bhagoria, Bhoramdeo Mahotsav, Chakradhar festival. Rajasthan has an interesting Baneshwar Fair, Brij Festival, Camel Festival, Desert Festival and Elephant Festival. Gujarat is known for Bhadra Purnima, Bhavnath Mahadev, Dance Festival Modhera, Dhrang Fair, International Kite Festival. In Andhra Pradesh there is Batakamma, Bonalu, Eruvaka, Makar Sankranti and Kanumu and Toli Ekadasi festival.

Karnataka has Karaga, Mahamastakabhisheka, and Mysore Dussehra. In Kerala, there are Aarattu, Anandapally Maramadi, Aranmula Boat Race, Arattupuzha Pooram, Arthungal Perunnal festivals. Tamil Nadu has Karthigai Deepam, Panguni Uthiram, Pongal festivals. In the state of Maharashtra, there is Changdeo Fair, Ganesh Festival, Kala Ghoda Festival, Khuldabad Urs and Kiran Utsav. Christmas, Goa Carnival and Sao Joao Festivals are celebrated at Goa.

Cattle sport, **Jellihttu** of Madurai, Tanjaur and Tiruchirapalli have acquired all India fame in which bundles of money, etc. are tied to the horns of bulls and young men try to snatch them. Bullock-cart race is organized at Andhra Pradesh and Tamilnadu in which everyone takes part irrespective of age and religion. Its counterpart in North-India is **Govardhan Puja** which falls on the third day following **Deepawali**.

- **Sama-Chakeva:** This festival is celebrated during the time of year when birds migrate from the Himalayas to Mithila. This usually happens during the winter season. The speciality of the festival is that girls make idols of birds and decorate them. This festival also marks a relationship between brothers and sisters. This festival starts when birds migrate to mithila and ends when they go back. This is basically to welcome them and wish them to return next time.
- **Bihula:** People pray to Goddess Manasa for the wellness of the family and are celebrated mostly by the people in the Bhagalpur district.
- **Madhushravani:** This is the festival celebrated with great joy in the rejoin of Mithilanchal remaining people to follow tradition and region in day to day life.
- **Saurath Sabha:** Every year for a fortnight in June, the village of Saurath in Madhubani district witnessed a unique gathering of Mithila Brahmins from all over India. It is called Saurath Sabha and is the biggest marriage market. Parents of marriageable children bring horoscopes and negotiate marriages in a vast mango grove.

Check Your Progress-12:

1. Tell us about some regional Festivals.

17.5 Tribal Fairs and Festivals:

Adding colours to the culture of India, the Dree Festival is one of the tribal festivals of India celebrated by the Apatanis of the Ziro valley of Arunachal Pradesh, which is the easternmost state of India.

The festival of Karma, a religious festival, calls for a huge celebration every year among the Korba tribes of MP. On the day of worship, devotees fast from morning till the next day – a good 24 hours. A branch from the Karam tree is planted in the middle of open ground and the night is spent singing and dancing around it.

Every year Maharashtra Tourism Development Corporation (MTDC) organizes a tribal festival in Gavilgarh fort of Vidarbha, at Chikhaldara. It is the only coffee-producing area in Maharashtra and is known for its wildlife. It has a tribal museum and a botanical garden.

It has the legendary Bheema Kund where Bheema is said to have washed his hands after slaying the Keechaka. Here lives the Korku (the Austric people), Gavalis, Basodes, Gonds, Madias, Kolams, etc. One gets charmed with their talents in crafting unusual musical instruments, their simplicity and their innocent smiles. In the tribal festival, various tribal dances are performed. Korkus perform Bihawoo which is the marriage dance of Melghat. It is participated by both men and women who dance to the tune of dhols (drums) and sundri (short shehnai). Another Korku dance, pota, is performed in worship of the bullocks. It is performed with the accompaniment of the Tasha (percussion) instrument. Holi dance is also performed (for 7 days) following the harvest.

Banjara dance of the nomads is performed amidst bright costumes ornaments, scarves and vocal music. Dances of Gonds are another spectacle of the festival. Gonds dance ghorpad. They make time markings on their body, put peacock feathered crowns on their head and ghunghroo (belled anklets) on their feet. Two male dancers imitate the movements of the ghorpad, a member of the septik family. Another Gond dance performed is dhemsa. It is a stick dance performed both by men and women, decorated with animal skins, leaves, teak wood and flowers. Konkan Adivasi dance, dongardev, is performed by holding tribal torches. Young boys play duff, a percussion instrument known as duff vadan. Acrobatics form a part of the dance.

Check Your Progress-13:

1. Write any one of the Tribble Dance Festival in brief.

17.6 Summary:

Thus you have come to know a different nature and features of fairs and festivals. You learnt that the fairs in India correspond to various affairs of human life. All these festivals have socio-cultural aspects also and involve all the people in an area or region irrespective of caste and community in the festivities. Traditionally, most of the fairs have religious overtones in India, but several other fairs are purely agricultural and commercial. The Melas or fairs like Kumbh, the fair at the Hermit City: Ladakh, Sravani, Nagpanchami, Makar Samkrati, Pushkar Mela, Shivaratri etc. you now know are purely religious, whereas the craft meals, book fairs, agricultural and industrial fairs are perfectly new types of commercial fairs.

Similarly, the festivals also fall into different categories of national, cultural, agricultural, dance and music, seasonal etc. Thus Independence Day, Republic Day and Gandhi Jayanti are the national festivals. Holi, Deepawali, Dashehara etc. are the cultural festivals and Sankat Mochan sangeet samaroh and dhrupad mela of Varanasi, Konark dance festival of Orissa, Khajuraho dance festival of Madhya Pradesh etc. are the famous dance and music festivals. You have also learnt about the popular tribal festivals separately in this unit.

In this way, you have been able to understand, while the traditional fairs and festivals manifest the traditional beliefs and spirit of joy and harmony of the people of India, newer ways and types of fairs and festivals sponsored or organized by public and private agencies display the impact of modernization and globalization on the Indian society.

17.7 Answers to Check Your Progress:

Check Your Progress-1:

1- Fill in the blanks:

- a. Shravani Mela is associated with Lord Shiva
- b. Mesh Sankranti is called 'Satua sankranti' or 'Sirua-Bisua'
- c. Kansa Mela is held at Mathura in Uttar Pradesh.
- d. Janmashtami Fair is celebrated as Lord Krishna's Birthday.
- e. Ganga Sagar is located in West Bengal.
- f. Vaishali Mela is the pilgrimage for Jains.
- g. Mahavir ji ka Mela takes place at Mahavir near Hindaun in Rajasthan.

Check Your Progress-2:

1. Mahakumbh and Ardhkumbh Mela, Magh Mela, Rathyatra of Jagannath Puri, Rath Mela Of Mathura, Ramnavmi, Ramlila, Ganesh Chaturthi Mela, Kartik Purnima, Dev Dipavali, Akshay Navmi, Devotthan Ekadashi, Yamdvitiya, Baneshwar Fair, Pitrapaksha Mela.
2. Laddakh is known as the Land of Monasteries.
3. Baba Shahabuddin Aulia Ursa held in the month of February.
4. Sardhana is located at Meerut.

Check Your Progress-3:

- Another name of the Sonapur fair is Harihar Kshetra ka Mela.
- There is a solitary ancient temple of Lord Brahma near Pushkar Pond.
- Bikaner is known for organizing Camel Fair.
- Bateshwar Cattle Fair has held at the bank of river Yamuna.
- The duration of the Gwalior Fair is one month in December/January.
- A four and a half square kilometre of the area is being engaged for the famous Nauchandi Mela.
- Shilp Mela/Craft Fairs may be sponsored by any public agencies.

Check Your Progress-4:

- a. Ranisati ka Mela at Jhunjhanu in Rajasthan.
- b. Jwala Devi mela held at Kangda, H.P.
- c. Temple of Hidimba is situated at Kullu.
- d. Bunjar Mela of Kullu.
- e. Flower Show at Shimla.
- f. Mani Mahesh Yatra starts in District Chamba.

- g. Naina Devi Fair of Bilaspur.
- h. Himalayan Festival of Dharmsala.
- i. Rath-Rathini Fair held at Chamba.
- j. Lahaul Festival is held near Keylong.

Check Your Progress-5:

1. The Prime Minister of India hoist the Flag on Independence Day from Historic Red Fort in Delhi.
2. To mark this occasion, a grand parade is held near Rajpath in New Delhi, the capital of India, beginning from Raisina Hill near the Rashtrapati Bhavan (Presidential Palace), along the Rajpath, past India Gate and on to the historic Red Fort in the old quarter of the city. Different infantry, cavalry and mechanized regiments compose the Indian Army, the Indian Marines and the Indian Air Force's march in formation, who are decked in all their finery and official decorations.

The President of India, who is also the Commander in Chief of the Indian Armed Forces, relishes the salute. The Chief Guest of the parade is the Head of State or Head of Government of another nation. The parade also includes many traditional dance troupes, to symbolize the cultural heritage of India. It traditionally ends with a colourful fly-past by Indian Air Force jets in a tiranga formation. Similar parades are held in the capitals of all the states of India, where the governors of respective states take the salute. The official conclusion of Republic Day festivities is much later on 29th January, three days after Republic Day, which is called the 'Beating Retreat'.

3. Gandhiji's favourite song is "Raghupati Raghav Raja Ram, Patit Pavan Sita Ram"
4. Our first Prime Minister Pt. Jawaharlal Nehru is called as 'Chacha Nehru' by children.

Check Your Progress-6:

1. Holi of Barsane is known as 'Latthamaar Holi'.
2. Elephant Festival is associated with colourful Holi.
3. Raksha Bandhan is celebrated by Brothers and Sisters.
4. Mysore and Kullu are famous for Dussehra.
5. It is a day of the return of god Ram to Ayodhya after his victory over Ravan.
6. Dev Deepawali is celebrated on the bank of river Ganga at Varanasi.
7. It is a four-day extravaganza celebrated every year in January. In 1990 with the help of Kerala Tourism Development Corporation (KTDC) 'Great Elephant March' started in Kerala. The March starts at Trichur and ends at the heart of beaches-the Kovalam. It is led by 101 caparisoned elephants. Each elephant is adorned with gilded headgear and mahouts bear richly coloured parasols. The March begins

with tantalizing drum beats of chenda (a musical instrument) and the panchavadyam, a musical ensemble of five different instruments. Then follow the ceremonial feedings. This is followed by Karagam and Kaavadi, the traditional Folk Dances.

Check Your Progress-7:

1. Most of the festivals specific to the Hindus are seasonal in nature. They announce the change in season and mark the harvesting seasons. All the seasonal festivals are celebrated during two harvesting seasons, kharif (August-October) and rabi (March- April). Besides, the spring season is another period of seasonal festivities. The base of all seasonal festivals is 'Agriculture.' Festivals are observed because either the new crop is sown or the crop is harvested. In Punjab, from Lohri onwards, peasants start cutting their winter crop. Pongal, Bihu and Onam celebrations mark the harvesting of paddy crops. On the day of Pongal, with the new crop, 'Shankarai Pongal' (rice cooked in milk and jaggery) is prepared and distributed as 'Prasadam.' Sugarcane, which is another crop harvested at this time is also distributed as part of 'Prasadam.' Similarly, tender turmeric plants (another new crop harvested during this period) are tied around the neck of the pots (kalash) in which Shankarai Pongal is cooked. In Assam, during Bihu celebrations, 'rice' reparations chiava (pressed rice) is eaten and distributed. Rice dishes are also the chief components of the Onam feasts.
2. Makar Sankranti, Baisakhi is celebrated in the northern part of India.
3. Akshya Tiritiya is celebrated on the third day of the bright fortnight of Vaishakh month (April/May).

Check Your Progress-8:

1. Naag Panchami, Raksha Bandhan, Shri Krishna Janmashtami and Teej festivals are celebrated in the Hindu month Shravana and Bhadra Paksha.
2. Pitra paksha is celebrated by the Hindus to remember their ancestors and offer food, clothes and gifts to poor and priests in the name of their ancestors.
3. Chhatha Puja is dedicated to God Sun.
4. Ram Navmi is celebrated as the Birthday of God Rama.
5. Anyone worshipping Lord Shiva and Parvati on the occasion of Shivratri is believed to be released from the cycle of birth and rebirth.

Check Your Progress-9:

1. Mahavir Jayanti and DevDeepawali are Jain Festival and Buddha Purnima and Buddha Mahotsava are Buddha Festivals.
2. Gurunanak is the first Sikh Guru and Guru Govind Singh is the last one.
3. Muslims take Roza in the month of Ramzan.

4. Eid-Ul-Azha, Shab-E-Barat, Eid-Ul-Milad/ Bara Wafaat is celebrated by Muslims.
 5. Tajiya is associated with Muharram.
 6. Jesus Christ's birth anniversary is celebrated on the 25th of December.
 7. The Sunday after Good Friday is a day of celebration For Christians. It is believed that Jesus Christ, who was crucified on Good Friday, was resurrected on this day. He then continued to preach to his followers for forty days, before ascending to heaven. Processions are taken out in some parts of the country. The Christians observe Good Friday as a day on which Jesus Christ laid down his life for the good of humanity. Services and recitals of religious music are held in the churches. A long period of fasting and prayer, known as lent, precedes Good Friday. This comes to an end on Easter day.
 8. Jamshed Navroj is the New Year of Persists.
 9. Zoroastrian is a calendar.
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Check Your Progress-10:

1. In Orissa there is Konark Dance Festival, held in the month of November, Mahabalipuram Dance Festival is, held in the month of January and February at Mahahalipuram, at Khajuraho, Madhya Pradesh, there is Khajuraho Dance Festival organized in the month of March, in the month of February there is Deccan Dance Festival held at Hyderabad, Andhrapradesh; Pattadakal Dance and Bijapur Music Festivals at Bijapur celebrated in the month of January, Surya Dance Festival in the month of October and Nishagandhi Nritya Utsav in the month of October-March organized at Trivandrum, in the month of February there is Elephanta Festival at Mumbai, and in the month of March there is Ellora Festival at Ellora caves in Maharastra, Dover Lane Music Festival is celebrated in the month of December/January, in KolKata, West Bengal, in the month of October there is Hampi Utsav of Vijayanagar, hampi and Hoysala Mahotsava and Hatsal Mahotsava in the month of March held at karnataka, in the same month at Ahmadabad, Gujrat there is Bhawai Festival, Shivratri Natyanjali Utsav organized at Chidambaram, Tamilnadu in the month of February-March and ITC Sangeet Sammelan organized in New Delhi in the month of December.
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Check Your Progress-11:

1. In India most of the festivals are celebrated at the beginning of a particular season and the new harvest. Since India still lives in the villages and is predominantly an agricultural economy most of the Indian customs, traditions and festivals have their roots in the agrarian society itself. India has a variety of seasons. Each season brings happiness and new crops which provide the opportunity for celebrations. Some of the seasonal festivals are Ganga Mahotsava, Varanasi, Varuna Mahotsav, Yoga Festival at Varanasi & Allahabad, Taj Mahotsava, Desert Festival, Jaisalmer, Mewar
-

Festival, Udaipur, Boat Race Festival, mango Festival, Garden Festival, Tea Festival, Kite Festival.

Check Your Progress-12:

1. Jammu and Kashmir state celebrates Dosmoche, Galdan Namchat Festival, Gustor, Hemis Festival, Losar Festival. Punjab has colourful festivals Hola Mohalla (Holi), Maghi Mela, Patiala Festival and Punjab Heritage Vintage and Car Festival too. Himachal Pradesh has Baisakhi Festival, Chamba Minjar Mela, Halda Festival, International Himalayan Festival. At Haryana there are Gardens Festival, Gita Jayanti, Guga Navmi, Kartik Fair, Mango Festivals. In Uttar Pradesh there are Badri Kedar Festival, Diwali Festival, Ganga Festival, Garhwal, Festival, Hanuman Jayanti and Uttarakhand also have Badri Kedar Festival, Garhwal Festival and Kumaon Festivals. Chhath Festival and Rajgir Dance Festival are popular in Bihar. Jharkhand has Baha festival, Barura Sharif Mela, Sarhul festivals. West Bengal has Basanta Utsav, Kenduli Mela and Durga Puja,. Arunachal Pradesh has Losar, Mopin, Murung festivals. In Assam there is Ali Ai Ligang, Ambubachi Mela, Baikho, Bash Puja, Bohaggiyo Bhishu festivals. Tripura has Garia Puja, Ker Puja and Kharchi Puja. Festivals in Khasi Hills, Nongkrem Dance, Wangala festival are popular in Meghalaya. Mizoram has Chapchar Kut, Mim Kut, and Pawl Kut festivals. Nagaland celebrates Hornbill Festival, Moatsu Festival, Monyu Festival. Orissa known for its distinct Rathayatra mela at Jagannathpuri, Bali Jatra, Dhanu Yatra, Dola Purnima Holi, Durga Puja and Gamha Purnima. Madhya Pradesh has Gobardhan, Karam festivals. Famous festivals of Chhattisgarh are Bhagoria, Bhoramdeo Mahotsav, Chakradhar festival. Rajasthan has interesting Baneshwar Fair, Brij Festival, Camel Festival, Desert Festival and Elephant Festival. Gujarat is known for Bhadra Purnima, Bhavnath Mahadev, Dance Festival Modhera, Dhrang Fair, International Kite Festival. In Andhra Pradesh there is Batakamma, Bonalu, Eruvaka, Makar Sankranti and Kanumu and Toli Ekadasi festival.

Check Your Progress-13:

1. Dances of Gonds are a spectacle of the festival. Gonds dance ghorpad. They make time markings on their body, put peacock feathered crowns on their head and ghunghroo (belled anklets) on their feet. Two male dancers imitate the movements of the ghorpad, a member of the septik family. Another Gond dance performed is dhensa. It is a stick dance performed both by men and women, decorated with animal skins, leaves, teak wood and flowers. Konkan Adivasi dance, dongardev, is performed by holding tribal torches.

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Unit-18

Societal Perspective and Social Institutions

Structure:

18.1 Introduction

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18.3 Meaning of Perspective

18.4 Types of Societal Perspective

18.4.1 The Functionalist Perspective

18.4.1 The Conflict Perspective

18.4.2 The Internationalist Perspective

18.5 Social Institutions

18.5.1 Characteristic of Social Institutes

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18.5.4 Institution and Association

18.5.5 Few Examples of Social Institutions

18.5.5.1 Caste and Castism

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18.9 Questions

18.10 References

18.1 Introduction:

As we know – “In all ages and human times, ever since our erect and restless species appeared upon the planet, men have been with others of their kind in something called ‘Societies’, wherever these societies maybe they all exhibit common elements and constant features. These are the elements that give to society its form and shapes that constitute its structure, in a word, comprise the social order. In another word, we can say that it is the ‘society’ that establishes the inter-relations of human beings in a systematic manner called ‘Social Order’.

You will get the number of definitions of the term sociology. All the definition makes it clear that sociology is independent, social categorical, pure, abstract, generalizing, both rational and empirical and general science, so the sociologists view society differently and their way of understanding society and its various aspects in various perspectives. For the convenience of our study, these perspectives are broadly collected in three i.e. Functionalist, conflict and internationalist perspectives.

In this unit, we tried our best to explain the social perspective and history of the formation of social institutions in India. These two are very important because they decide the structure and functioning of the society or in other words, these two are the most important in the entire field of sociology. Hence in the unit, we have broadly explained the aspect of societal perspective and social institutions.

18.2 Objective:

After going through this unit your knowledge of your society will improve and you may be able to:

- Analyze the societal perspective.
- Analyze the theory of Karl Marx, Spencer, Durkhem etc.
- Get the knowledge of characteristics of social institutions.
- Enrich knowledge of various functions of social institutions.
- Enrich your knowledge of institutions like caste, marriage, family etc.

18.3 Meaning of Perspective:

The dictionary meaning of the term ‘Perspective’ is to make a solid idea of an object. In this unit, we are trying to describe society, so here we will try to explain the meaning of the ‘social perspective’. Sociologists view society differently. They have their way of understanding society and its dynamics in a theoretical manner, for example:

Some see the social world basically as a stable and ongoing unity. They are impressed with the endurance of the family, organized religion and other social institutions.

Some other sociologists see society as compared to many groups in conflict, competing for scarce resources.

To alter sociologists, the most interesting aspects of the social world are everyday life. Routine interaction among individuals that we sometimes take for granted.

It is clear from the above, that the same society or social phenomenon can be approached or viewed or studied from different perspectives". The scholars of Sociology have a different eye on the social phenomenon. The perspectives refer to "broad assumptions about society and social behaviour that provide a paint of view for the study of specific problems.

18.4 Types of Societal Perspectives:

Our Societal imagination may help us to employ some perspectives or approaches to study human behaviour. From these approaches, sociologists develop theories to explain specific types of behaviour. There are three general perspectives in modern sociology.

18.4.1 The Functionalist Perspective:

The functionalist perspective draws its original inspiration from the work of Herbert Spencer and Durkheim. In the view of functionalists, society is like a living organism in which each part of the organism contributes to its survival. Functionalism is a framework for building theory that sees society as a complex system whose parts work together to promote solidarity and stability. This approach looks at society through a macro-level orientation, which is a broad focus on the social structures that shapes society as a whole. This approach looks at both social structure and social functions. Functionalism addresses society as a whole in terms of the function of its constituent elements; namely norms, customs, traditions and institutions. Important sociologists associated with this approach include Auguste Comte, Emile Durkheim, Herbert Spencer, Talcott Parsons, and Robert K. Merton. Therefore, the functionalist perspective emphasizes the way that parts of a society are structured to maintain their stability.

Spencer compared societies to living organisms. Any organism has a structure, that is, it consists of a number of interrelated parts, such as a head, limbs, heart, blood veins, nervous system, and so on. Each of these parts has a function to play in the life of the total organism. Spencer further argued that in the same way, society has a structure it consists of interrelated parts, such as the family, religion, state, education, economy, and so on. Each of these components also has a function that contributes to the overall stability of the social system.

“Under the functionalist approach, if an aspect of social life does not serve some identifiable useful function or promote value consensus among members of a society it will not be passed on from one generation to the next.”

An important criticism of the functional perspective is that it tends to be inherently conservative. It disregards any inequalities that exist within a society, which in turn causes tension and conflict and the approach ends up being politically conservative. This theory, it is said, fails to pay sufficient importance to the changes that take place in the system. Further, it is commented that this perspective ignores the element of conflict and its role in the social system.

18.4.2 The Conflict Perspective:

The conflict perspective derives its strength and support from the work of Karl Marx, who saw the struggle between the social classes as the major fact of history. In contrast to functionalists’ emphasis on stability and consensus, conflict sociologists see the social world in continual struggle. Conflict theories draw attention to power differentials, such as class, gender and race conflict, and contrast historically dominant ideologies. It is therefore a macro-level analysis of society that sees society as an arena of inequality that generates conflict and social change.

The conflict theorists assume that societies are in a constant state of change in which conflict is a permanent feature. Conflict does not necessarily imply outright violence. It includes tension hostility, severe competition, and disagreement over goals and values. Conflict is not deemed here as an occasional event that disturbs the smooth functioning of the system. It is regarded as a constant process and an inevitable part of social life.

The conflict perspective is viewed as more “radical” and activist. This is because of its emphasis on social change and the redistribution of resources. The functionalist perspective, on the other hand, because of its focus on the stability of society, is generally seen as more “conservative”. One important contribution of conflict theory is that it has encouraged sociologists to view society through the eyes of those people who rarely influence decision making.

The conflict perspective has its limitations. It is also criticized. “By focusing so narrowly on issues of competition and change, it fails to come to grips with the more orderly, stable, and less politically controversial aspects of social reality.” it disregards how shared values and how people rely on each other help to unify the society.

18.4.3 The Interactionist Perspective:

The functionalist and conflict perspective both analyze society at the macro-level. However, many contemporary sociologists are more interested in understanding society as a whole through an examination of social interactions at the micro-level small

groups, two friends casually talking with one another a family, and so forth. This is the interactionist perspective. This perspective generalizes about fundamental or everyday forms of social interaction. The interactionist perspective in sociology was initially influenced by Max Weber. Later developments in this theory have been strongly influenced by social psychology and by the work of early leaders in the Chicago School of Sociology, particularly George Herbert Mead.

“The interactionist perspective focuses on social behaviour in everyday life. It tries to understand how people create and interpret the situations they experience, and it emphasizes how courts fewer instances of social interaction produce the larger structure of society government, the economy and other institution.” This perspective presumes that it is only through this social behaviour of the people that society can come into being. Society is ultimately created, maintained and changed by the social interaction of its members.

The interactionist perspective, in general, invites the sociologist to ask specific kinds of questions: what kinds of interaction are taking place between people, how do they understand and interpret what is happening to them, and why do they act toward others as they do: Those who follow this perspective usually focus on the more minute, personal aspects of everyday life. For example, by what process an individual becomes a beggar or a prostitute or a criminal? The interactionist perspective provides a very interesting insight into the basic mechanics of everyday life. It has the advantage of revealing fundamental social processes that other perspectives normally ignore.

This perspective is also open to criticism. It neglects larger social institutions and societal processes, which have powerful effects on social interaction and our personal experience. This approach sees people interacting in countless settings using symbolic communications. Therefore, society is a complex, ever-changing mosaic of subjective meanings. However, some criticisms to this approach are that it only looks at what is happening in one particular social situation, and disregards the effects that culture, race or gender may have on the people in that situation. Some important sociologists associated with this approach include Max Weber, George Herbert Mead, Erving Goffman, George Homans and Peter Blau.

18.5 Social Institution:

The concept of institution is one of the most important in the entire field of sociology. Durkheim has gone to the extent of defining sociology as the science of social institutions. Sumner and Keller have said “Folkways are to society what cells are to the biological organism; institutions are its bones and tissues.” F. H. Giddings regards institutions as “the organs that conserve what is best in the past of the human race.”

The term institution has been given various interpretations. Some sociologists have used it in a vague manner also. Commenting on this, Harry M. Johnson writes,

“..... both laymen and sociologists often speak of schools, churches, business organizations, prisons, and the like as the institutions of the community. This usage is so frequent that we should be foolish to condemn it.”

Few Definition of Social Institution:

- **Ginsberg-** Institutions “may be described as recognized and established usages governing the relations between individuals and groups.”
- **MacIver and Page-** Institutions may be defined as the “established forms or conditions of procedure characteristic of group activity.”
- **Kingsley Davis-** Institution can be defined as “a set of interwoven folkways, mores, and laws built around one or more functions.”
- **H.E. Barnes-** Institutions represent “the social structure and the machinery through which human society organizes, directs and executes the multifarious activities required to satisfy human needs.”
- **C.A. Ellwood-** Institutions may be defined as “the habitual ways of living together which have been sanctioned, systematized and established by the authority of communication.”

Check Your Progress:

1. What do you mean by ‘perspective’?

2. How many societal perspectives do you know?

3. Who influenced the interactionist initially?

4. Which perspective does the famous Karl Marx support?

5. Which societal perspective focuses on day to day life?

18.5 Characteristics of Social Institutions:

Social institutions play an important role in balancing the relations. Almost all institutions have their structure and rulings but there are some common features in all.

18.5.1 Characteristic of Social Institutions:

The main characteristics of social institutions may be described as follows:

1. **Social in Nature:** Institutions come into being due to the collective activities of the people. They are essentially social in nature. In other words, Institutions are deals with the people.
2. **Universality:** Social institutions are ubiquitous. They exist in all societies and existed at all stages of social development.
3. **Institutions are Standardized Norms:** An institution must be understood as standardized procedures and norms. They prescribe the way of doing things. They also prescribe rules and regulations that are to be followed. Marriage, as an institution, for example, governs the relations between the husband and wife.
4. **Institutions as means of satisfying needs:** All the institutions came into existence to fulfil the basic requirement of the societies. These basic needs are –
 - The need for self-preservation
 - The need for self-perpetuation
 - The need for self-expression.
5. **Institutions are the controlling Mechanisms:** It regulates the behaviour of the people. For example, the Institutions like religion, morality, state, government, law; legislation, etc. control the behaviour of men.
6. **Institutions are relatively permanent:** Almost all the institutions came into their present form after a long process. They are recognized by society. Hence, Institutions normally do not undergo sudden or rapid changes that take place slowly and gradually in them.
7. **Oral and Written Traditions:** Institutions may persist in the form of oral and written traditions. For the primitive societies, they may be largely oral. But in modern complex societies, they may be observed in written as well as unwritten forms.

18.5.2 Types of Social Institutions:

Institutions are often classified into (i) Primary institutions and (ii) secondary institutions. The most basic institutions which are found even in primitive societies like religion, family, marriage, property, some kind of political system, are primary in character. As societies grew in size and complexity, institutions became progressive and more differentiated. Accordingly, a large number of institutions are evolved to

cater to the secondary need of people, they may be called secondary institutions. Ex. Education, examination, law legislation, constitution, parliamentary procedure, business etc. Sumner makes a distinction between the crecive and the enacted institutions. Those that evolved or developed naturally, unconsciously and even spontaneously are called by him crecive. Those institutions that are consciously and purposefully and in a planned way established are referred to by him as enacted. The cohesive ones are more akin to primary institutions whereas the enacted ones resemble secondary institutions.

18.5.3 Functions of Social Institutions:

Institutions have great functional importance. Their main functions are as follows:

- 1. Institutions cater to the satisfaction of Needs:** Institutions contribute to the fulfilment of fundamental human needs such as (i) The need for self-perpetuation, (ii) perpetuation, and (iii) self-expression. They provide and prescribe the ways and means of fulfilling them.
- 2. Institution Control Human Behaviour:** Institutions organize and regulate the system of social behaviour. Though the institutions the unexpected, spontaneous, and irregular behaviour of people is replaced by expected, patterned, systematic, regular and predictable behaviour. Thus, the interpersonal relationships of the individuals are regulated by institutions. They make clear for the members what is allowed and what is not, what is desirable and what is undesirable. This is particularly true of governmental institutions.
- 3. Institutions Simplify Actions for the Individual:** Since the institutions prescribe a particular way of behaviour of the fulfilment of our basic needs, they save much of our energy and also time. They avoid confusion and uncertainties and contribute to a system and order in society.
- 4. Institutions Assign Roles and Statuses to the Individual:** Institutionalisation of social behaviour consists of the establishment of definite norms. These norms assign status positions and role fun lions in connection with such behaviour.
- 5. Institutions Contribute to Unity and Uniformity:** Institutions which regulate the relations between individuals have largely been responsible for unity and uniformity that are found in a society.
- 6. Manifest Functions of Institutions:** Every Institution has two types of manifest functions: (i) the pursuit of its objectives or interests, and (ii) the preservation of its internal cohesion so that it may survive.
- 7. The Negative Functions of Institutions:** Institutions may cause harmful effects also. They do not change easily and quickly even if the circumstances demand change. When they become too conservative they retard progress. They even hamper the growth of personalities of the people.

18.5.4 Institution and Association:

The terms institution and association are commonly used by people to mean the same thing. But the difference between the two terms is of great importance in sociology. The table below makes clear the difference between institution and association.

	Institution	Association
1.	Institution refers to the organized way of doing things. It represents a common procedure.	An association is a group of people organized to fulfil a need or needs.
2.	Institution denotes only a mode or means to serve. We do not belong to an institution. We do not belong to marriage, property, education or law.	Association denotes membership. We belong to the association with political parties, trade unions, youth, clubs, families, etc.
3.	The institution consists of laws, rules and regulations.	Associations consist of individuals.
4.	Institutions are abstract.	Associations are concrete.
5.	An institution does not have locations. The question where it makes no sense at all. Thus we cannot locate examination, education, marriage etc.	An association has a location; it makes sense to ask where it is. Thus, a family can be located in space.
6.	Institutions are primarily evolved.	Associations are mostly created or established.
7.	The institution does not possess specific names, but has a structure and may have a symbol.	An association may have a distinctive name.
8.	Institutions are relatively more durable.	Association may be temporary or permanent.

18.5.5 Few examples of Social Institutions:

After going through the various definitions, characteristics of the social institution, turn now to the study of social institutions. A population is not just a collection of separate, unrelated individuals, it is a society made up of distinct but interlinked classes and communities of various kinds. These communities are sustained and regulated by social institutions and social relationships. Here in this unit, we will be looking at three institutions that are central to Indian society, namely caste, tribe and family.

18.5.5.1 Caste and Castism:

You already know that ‘caste’ is the name of an ancient social institution that has been part of Indian history and culture for thousands of years. Still, in the twenty-first century, you also know that something called ‘caste’ is a part of Indian society today. To what extent are these two ‘castes’ – the one that is supposed to be part of India’s past, and the one that is part of its present – the same thing?

As is well-known, the English word ‘caste’ is borrowed from the Portuguese *casta*, meaning pure breed. The word refers to a broad institutional arrangement that in Indian languages (beginning with the ancient Sanskrit) is referred to by two distinct terms, *varna* and *jati*. *Varna*, literally ‘colour’, is the name given to a four-fold division of society into *brahmana*, *Kshatriya*, *vaishya* and *shudra*, though this excludes a significant section of the population composed of the ‘outcastes’, foreigners, slaves, conquered peoples and others, sometimes referred to as the *panchamas* or fifth category. *Jati* is a generic term referring to species or kinds of anything, ranging from inanimate objects to plants, animals and human beings. *Jati* is the word most commonly used to refer to the institution of caste in Indian languages, though it is interesting to note that, increasingly, Indian language speakers are beginning to use the English word ‘caste’. The precise relationship between *varna* and *jati* has been the subject of much speculation and debate among scholars. The most common interpretation is to treat *varna* as a broad all-India aggregative classification, while *jati* is taken to be a regional or local sub-classification involving a much more complex system consisting of hundreds or even thousands of castes and sub-castes.

It is generally agreed, though, that the four *varna* classification is roughly three thousand years old. However, the ‘caste system’ stood for different things in different periods, so it is misleading to think of the same system continuing for three thousand years. In its earliest phase, in the late Vedic period roughly between 900 – 500 BC, the caste system was a *Varna* system and consisted of only four major divisions. These divisions were not very elaborate or very rigid, and they were not determined by birth. Movement across the categories seems to have been not only possible but quite common. It is only in the post-

In the Vedic period, caste became the rigid institution that is familiar to us from well-known definitions. The most commonly cited defining features of caste are the following:

Caste is determined by birth – a child is “born into” the caste of its parents. Caste is never a matter of choice. One can never change one’s caste, leave it, or choose not to join it, although there are instances where a person may be expelled from their caste.

Membership in a caste involves strict rules about marriage. Caste groups are “endogamous”, i.e. marriage is restricted to members of the group. Caste membership

also involves rules about food and food-sharing. What kinds of food may or may not be eaten is prescribed and whom one may share food with is also specified.

Caste involves a system consisting of many castes arranged in a hierarchy of rank and status. In theory, every person has a caste, and every caste has a specified place in the hierarchy of all castes. While the hierarchical position of many castes, particularly in the middle ranks, may vary from region to region, there is always a hierarchy.

Castes also involve sub-divisions within themselves, i.e., castes almost always have sub-castes and sometimes sub-castes may also have sub-sub-castes. This is referred to as a segmental organisation.

Castes were traditionally linked to occupations. A person born into a caste could only practice the occupation associated with that caste so that occupations were hereditary, i.e. passed on from generation to generation. On the other hand, a particular occupation could only be pursued by the caste associated with it –members of other castes could not enter the occupation.

These features are the prescribed rules found in ancient scriptural texts. Since these prescriptions were not always practised. As you can see, most of the prescriptions involved prohibitions or restrictions of various sorts. It is also clear from the historical evidence that caste was a very unequal institution – some castes benefitted greatly from the system, while others were condemned to a life of endless labour and subordination. Most important, once caste became rigidly determined by birth, it was in principle impossible for a person to ever change their life circumstances. Whether they deserved it or not, an upper-caste person would always have high status, while a lower caste person would always be of low status.

In Independent India:

Indian Independence in 1947 marked a big, but ultimately only partial break with the colonial past. Caste considerations had inevitably played a role in the mass mobilisations of the nationalist movement. Efforts to organise the “depressed classes” and particularly the untouchable castes predated the nationalist movement, having begun in the second half of the nineteenth century. This was an initiative taken from both ends of the caste spectrum – by upper-caste progressive reformers as well as by members of the lower castes such as Mahatma Jotiba Phule and Babasaheb Ambedkar in western India, Ayyankali, Sri Narayana Guru, Iyothedass and Periyar (E.V.Ramaswamy Naickar) in the South. Both Mahatma Gandhi and Babasaheb Ambedkar began organising protests against untouchability from the 1920s onwards. Anti-untouchability programmes became a significant part of the Congress agenda so that, by the time Independence was on the horizon, there was a broad agreement across the spectrum of the nationalist movement to abolish caste distinctions. The dominant view in the nationalist movement was to treat caste as a social evil and as a colonial

ploy to divide Indians. But the nationalist leaders, above all, Mahatma Gandhi, were able to simultaneously work for the upliftment of the lower castes, advocate the abolition of untouchability and other caste restrictions.

The post-Independence Indian state inherited and reflected these contradictions. On the one hand, the state was committed to the abolition of caste and explicitly wrote this into the Constitution. The modern industry created all kinds of new jobs for which there were no caste rules. Urbanisation and the conditions of collective living in the cities made it difficult for the caste-segregated patterns of social interaction to survive. At a different level, modern educated Indians attracted to the liberal ideas of individualism and meritocracy began to abandon the more extreme caste practices. Perhaps, the most eventful and important sphere of change has been that of politics. From its very beginnings in independent India, democratic politics has been deeply conditioned by caste. While its functioning has become more and more complex and hard to predict, it cannot be denied that caste remains of explicitly caste-based political parties. In the early general elections, it seemed as though caste solidarities were decisive in winning elections. One of the most significant yet paradoxical changes in the caste system in the contemporary period is that it has tended to become 'invisible' for the upper caste, urban middle and upper classes. So we can see that caste and castism is still used by a politician to divide society into fragments and all of us think that this was not good for the unity of our country. Thus it requires more discussion in the present era.

18.5.5.2 Family:

The Family is the primary institution of our society and each one of us is born into a family, and most of us spend long years within it. Usually, we feel very strongly about our family. Sometimes we feel very good about our parents, grandparents, siblings, uncles, aunts and cousins, whereas at others we don't. On the one hand, we resent their interference, and yet we

Miss their overbearing ways when we are away from them. The family is a space of great warmth and care. It has also been a site of bitter conflicts, injustice and violence. Female infanticide, violent conflicts between brothers over property and ugly legal disputes are as much part of family and kinship as are stories of compassion, sacrifice and care.

The structure of the family can be studied both as a social institution in itself and also in its relationship to other social institutions of society. In itself, a family can be defined as nuclear or extended. It can be male-headed or female-headed. The line of descent can be matrilineal or patrilineal. This internal structure of the family is usually related to other structures of society, namely political, economic, cultural etc.

The composition of the family and its structure thereby changes. And these changes can be understood concerning other changes in society. The family (the private sphere) is linked to the economic, political, cultural, and educational (the public) spheres. The family is an integral part of our lives. We take it for granted. We also assume that other people's families must be like our own. As we saw, however, families have different structures and these structures change. Sometimes these changes occur accidentally, as when a war takes place or people migrate in search of work. Sometimes these changes are purposely brought about, as when young people decide to choose their spouses instead of letting elders decide. Or when same-sex love is expressed openly in society.

It is evident from the kind of changes that take place that not only have family structures changed, but cultural ideas, norms and values also change. These changes are however not so easy to bring about. Both history and contemporary times suggest that often changes in family and marriage norms are resisted violently. The family has many dimensions to it. In India however, discussions on the family have often revolved around the nuclear and extended family.

Types of Family in India:

A nuclear family consists of only one set of parents and their children. An extended family (commonly known as the 'joint family') can take different forms, but has more than one couple, and often more than two generations, living together. This could be a set of brothers with their families or an elderly couple with their sons and grandsons and their respective families. The extended family often is seen as symptomatic of India. Yet this is by no means the dominant form now or earlier. It was confined to certain sections and certain regions of the community. Indeed the term 'joint family' itself is not a native category. As I.P. Desai observes, "The expression 'joint family' is not the translation of any Indian word like that. It is interesting to note that the words used for the joint family in most of the Indian languages are the equivalents of translations of the English word 'joint family'."

Studies have shown how diverse family forms are found in different societies. Concerning the rule of residence, some societies are matrilineal in their marriage and family customs while others are patrilineal. In the first case, the newly married couple stays with the woman's parents, whereas in the second case the couple lives with the man's parents. Concerning the rules of inheritance, matrilineal societies pass on the property from mother to daughter while patrilineal societies do so from father to son. A patriarchal family structure exists where the men exercise authority and dominance, and matriarchy where the women play a similarly dominant role. However, matriarchy—unlike patriarchy—has been a theoretical rather than an empirical concept. There is no historical or anthropological evidence of matriarchy—i.e., societies where women exercise dominance. However, there do exist matrilineal societies, i.e., societies where women inherit property from their mothers but do not exercise control over it,

nor are they the decision-makers in public affairs. The account of Khasi matriliney in Box 3.3 clarifies the distinction between matriliney and matriarchy. It shows the structural tensions created by the matrilinear system which affect both men and women in Khasi society today.

18.5.5.3 Marriage:

The marriage system evolves as a premier institution during the Vedic period and it laid the foundation of our society. During the Rig Vedic period, marriage was usually monogamous, and indissoluble, since no reference to divorce or the remarriage of widow occur in the Rig Veda. Polygamy was however known in the Rig Vedic period. The girls were married after they had reached puberty. Child marriage was unknown and there were many unmarried girls like Gosha who lived all her life with her parents and dedicated their life to education. There were no marriage restrictions, still, matrimonial alliances with the Dashyus was prohibited. Among the Aryans, only the marriage of father and daughter and brother and sister were banned. There was complete freedom both to the boy and the girl, in the selection of their partner but the consent of the parents was essential. According to Rigu Veda the marriage had two objectives namely to enable an individual to perform sacrifices for god and to have children. The Atreya Brahman states that the wife is called 'Jaya' because in her the husband is born in the form of a son. Manu adds the third aim namely the satisfaction of the sex instinct.

Of the three aims mentioned above the first in importance was the duty to perform daily sacrifices as repayment of the debts to sages, gods, ancestors, all creatures in the world and the guests. The second in importance was the continuity of the human race and the last the satisfaction of sex instinct. Thus marriage is considered the divine institution.

However, the scene of the Vedic period changed in the time of the Smritis. According to Manu –Smriti, the lawbook of Manu, the age of the bride should be one-third of that of the groom. From the evidence, we can come safely to the conclusion that child marriage was not at all common until the late medieval period. The ancient treatise on medicine, Sushruta Samhita, states that the best kids are produced from mothers over the age of sixteen. During the Mauryan period divorce seems to make its appearance. It has been mentioned in the Arthshashtra and Kautilya has even permitted it. Society was becoming polygamous. Ashoka had as many as four queens. The early Grhyashutras mention only one form of marriage but they have given no name to it. Manave grhyasutra, mention only two forms i.e Brhma and Saulka. The early law textbooks have enumerated eight forms of marriage. According to Asvalayana grhyasutra first of all mention these eight forms of marriage.

Brahma Marriage:

In this form of marriage, the father or guardian gave away his daughter, "decked with costly garments and jewels" to a carefully chosen bridegroom well versed in the Vedas and endowed in noble qualities. In this form, the father of the girl gave his daughter to the bridegroom without getting a sum of money or cow in exchange so this form of marriage was considered the best.

Daiva Marriage:

The daughter "duly decked with ornaments", was given in gratitude to a priest for performing some important worship rituals. This form is called divine because the bridegroom himself acted as a priest in a sacrifice with some objective such as begetting a son.

Arsha Marriage:

The bride's father received a gift of a milk cow and a breeding bull from the bridegroom. This was not considered dowry, but a token of respect. The bridegroom presented these to the bride's father to show his gratefulness to him as he could become a householder only by getting married to his daughter.

Prajapatya Marriage:

The bride's father gave his daughter to the bridegroom with the traditional blessing "May both of you perform your duties together". The aim was that they might not separate throughout their lives and both jointly discharge their duties as householders. The above four forms of marriages were considered approved marriages. It was the father of the bride who arranged the marriage in all these four cases. That's why the lawgivers have called them the Dharmya or legal marriages.

Gandharva Marriage:

Bridegroom and bride married secretly without the knowledge of their parents. This was considered inferior because caused by lustful impulses. The marriage of Sakuntala and Dushyant of 'Abhigyanashankutalam' is a well-known example of this marriage.

Asura Marriage:

The bridegroom voluntarily gave as much wealth as he could afford to the bride's relatives, not following the injunctions of the scriptures because it was like buying the bride, which was prohibited. Some scholars are of opinion that the practice of marrying a girl after giving some money to her parents was in vogue in Assyria. Hence it was called the Asura marriage.

Rakshasa Marriage:

In this form of marriage, the relatives of the bridegroom killed the parents of the bride and abducted the girl. The woman was forcibly taken away from her family and then persuaded to marry. This was considered inferior because caused by lustful impulses. Probably this form of marriage was in vogue in some non-Aryan tribes.

Paishacha Marriage:

A person married a woman whom he had seduced while she was asleep, intoxicated or insane, this was prohibited. Pisaca was also most probably a non-Aryan tribe in which this form of marriage was in vogue.

The above mentioned four forms were called Adharmya or illegal marriage by the lawgivers because the father of the bride did not have any role in arranging in all these marriages. But almost all the lawgivers mentioned them in the law books because all the eight forms were in vogue.

The classification of these eight forms of marriages into two groups Dharmaya and Adharmya affected the law of inheritance. For example, according to Yan=jnauky the 'Stridhan' in the case of dharmya marriage inherited to the women but in the case of Adharmya marriage, it went to her father. According to Koutilya in the dharmya form of marriage in special circumstances, the husband could spend the stridhana but in the case of adharmya form of marriage, the husband should return the sum of money borrowed by him from stridhana of his wife with interest.

Check Your Progress:

1. What do you mean by 'Society'?
2. Who wrote – "The Science of Social Institutions".?
3. Name three primary institutions.
4. What kind of family is found in India?
5. Tick the true or false:
 - a) A community is marked by locality. (T/F)
 - b) 'Family is a primary institution. (T/F)
 - c) Education system is a secondary institution. (T/F)
 - d) Institution is concrete. (T/F)

18.6 Summary:

Here in this unit, we learned first of all the meaning of the term 'Perspective'. After making it clear we have gone through the three perspectives popular in sociology and critically analyzed them. Further, we moved on to the topic of a social institution and first of all, you get the different meanings of social institution. Before describing the various important social institutions we tried to clear the difference between the terms

commonly used by us i.e. Association and Institution. Further you get the information of various kinds of societies. In between, we have inserted certain questions to check your progress and then we have explained the function of the social institution and then a role in regulating the society. This way, you come to know about your society, societal perspectives and social institutions.

18.7 Glossary:

- Erect - To raise upright, to build
- Rational - Intelligent, not absurd
- Imperial - Supreme, majestic
- Interactionist - Reciprocal in action
- Organism - Organised structure with independent parts serving for the well-being of the entire life.
- Radical - Essential, original, fundamental
- Ubiquitous - Existing everywhere.

18.8 Answers to Check Your Progress:

Check your Progress-1:

- The different approach or views of looking at any phenomenon or object is called 'perspective'.
- Three
- Max Weber
- Conflicts perspective
- Interactionist.

Check Your Progress-2:

1. Society is the 'web of social relationships.'
2. Durkheim
3. Family, Caste and marriage.
4. Two, joint and nuclear family
5. Tick the true or false:
 - a) True
 - b) True
 - c) True
 - d) False

18.9 Terminal and Model Questions:

1. Describe the various theories of societal perspective.
2. Critically analyze the difference between Institution and Association.
3. Write a short essay on the caste system in India.
4. What are some of the different forms that the family can take?
5. As a primary institution give details on the marriage system in India.

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Unit-19
Modernisation and Change

Structure:

- 19.1 Introduction**
- 19.2 Objectives**
- 19.3 Concept of Modernisation**
- 19.4 Characteristics of Modernisation**
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19.1 Introduction:

As you know modernization and change are two important processes continued in our country for the last few decades. These two terms create an environment of confusion before us and our forthcoming generation and thus it widens the generation gap. This does not mean that modernization and change is the harmful process. As we all accept that change is a universal process of nature. It is the 'change' that makes us civilized and cultural. The modernization process brought tremendous change in our lives through technology, specialization and industrialization, so we have to accept the process of modernization and change.

Change is an ever-present phenomenon everywhere. An ancient Greek philosopher Heraclitus is an emphatic way hinted at this fact when he said that this is impossible for a man to step into the same river twice. Social change is the change in established patterns of social relations or change in social values or change in structures and subsystems operating in society. Society change may be partial or total, though mostly it is partial.

So the processes of modernization fasten the speed and pace of the process of change and prepare the people to accept the change. In another word, we can say that these two terms frame environment supportive to each other. The two terms modernization and change are closely associated with each other; the process of modernization brings change and vice-versa. Hence in this unit, we tried to explain the trend of modernization and change and the consequences responsible for them.

19.2 Objective:

After reading the unit you will be able to:

- Understand modernization and change.
- Get the responsible factors of change and modernization.
- Understand problems caused by modernization.
- Understand various theories of social change.
- Analysis of the obstacles to change in our country.

19.3 Concept of Modernization:

As you know Tradition is a set of social practices which seek to inculcate certain behavioural norms and values implying continuity with the past, and usually associated with widely accepted rituals and customs. While the term 'Modernity' represents a substantial break with traditional society. Modernization is critical because it requires not only a relatively stable new structure but is also capable of adapting to continuously changing conditions and problems. Hall Stuart has referred to the fine distinctive characteristics of modernity as follows.

- Emphasis on reason
- Belief in progress
- Control over nature and the environment.
- The dominance of secular authority
- Marginalization of religious influence from state
- Money based economy.
- Rise of traditional social order.
- The new division of labour.
- The emergence of new classes.

Smelser- "Modernisation is a complex set of change that takes place in every society as it attempts to be industrialized. It involves an ongoing change in a society's economy, politics, education, tradition and religion.'

Rutow and Ward said that- "the basic process in the Modernisation is the application of modern science to human affairs.'

Alatas- "Modernisation is a process by which modern scientific knowledge is introduced in the society with the ultimate purpose of achieving a better and a more satisfactory life in the broadest sense of the term as accepted by the society concerned.'

In another word, modernization means the change in the thinking attitude of man, accepting the change in the previous social-economic religious and political systems. It may be averred that modernity emphasizes the risk of science and technology, reason or logical thinking and belief in progress. According to M.N. Srinivas, 'Modernization is value loaded term'. He further says "Modernization is normally used in the sense that it is good, therefore prefer to use the term 'Westernisation which characteristics the changes brought in Indian society and culture as a result of 150 years of British rule.

So, the term modernisation does not denote any philosophy of movement, but it only symbolises a process of change. In fact "modernization is understood as a process which indicates the adoption of the modern ways life and values.

19.4 Characteristics of Modernization:

As it has already been mentioned above modernization has various dimensions. The process of moving from an agrarian to an industrial society is the acceptance of modernization. When we accept the process of modernization the traditional society and its features begin to change. Its spirit is expressed in different areas such as - social organisation culture, politics, economy, education etc in different ways. So the process of modernization reveals the following characteristics:

In the economic sphere:

- Development of very high technology
- Growing specialization of economic roles.

- The growth of scope and complexity of the major markets.

In the political sphere:

- The decline of traditional legitimation.
- Establishment of ideological accountability of ruler to the ruled.
- Spread of potential power to wider groups.

In the cultural sphere:

- Growing differentiation of the major elements of the major cultural and value systems, that is religion, philosophy and science.
- A more complex institutional system for the advancement of specialized roles based on intellectual disciplines.
- Expansion of the media of communication.
- Development of a new cultural outlook.
- Cultural tension.

Broadly speaking, modernization has the following important characteristics: a temper of science, reason and rationalism, secularism, the high transformation of attitudes, norms and values, investment in human resources a growth-oriented economy, a national interest rather than caste, religion or language-oriented interests, an open society and a mobile personality.

19.5 Measures of Modernization:

When the process of modernization begins, we start to see changes in our traditional patterns. Society and social institutions face this turbulence and thus a process of new begin there. In those circumstances, the values get their importance and everywhere we have the cloudy situation. But how do you come to know that this is basically due to the process of modernization, is a big question? Certainly, there should be some measures which make it clear. Talking of the measures of modernization, Rustow and Ward have included in modernization such specific aspects of change as:

- Industrialization of the economy and adopting scientific technology.
- Secularization of ideas.
- Marked increases in geographical and social mobility.
- Spread of scientific and technical education.
- The transition from ascribed to achieved status.
- Increase in material standards of living.
- High ratio of inanimate to animate energy use in the economy.
- High preparation of working force employed in secondary and tertiary rather than primary production.
- The high degree of urbanization.
- High level of literacy.

- High national product per capita.
- Free circulation of mass media.
- High expectancy of life at birth.

19.6 Prerequisites of Modernization:

What factors condition modernization? What condition leads to modernization. A sociologist looks within the society to discover the various factors group and agencies that contribute to modernization. Before the transition from traditionalism to modernization is made, the certain prerequisite of social change and modernization must be present in the society. These are:

- Awareness of purpose and an eye on the future.
- Awareness of existence, beyond one own world of money other societies.
- A sense of urgency.
- Availability of a variety of opportunities and roles.
- Emotional preparation for self-imposed takes and sacrifices.
- The emergence of devoted, dynamic and committed leadership.

Modernization is critical because it requires not only a relatively stable new structure but is also capable of adapting to continuously changing conditions and problems. Its success depends on the society capacity for internal transformation. All societies do not accept the process of modernization uniformly. Following Herbert Blumer, five different ways may be pointed out in which a traditional society can respond to the process of modernization. These are:

- Rejective response
- Distinctive response
- Assimilative Response
- Supportive response
- Disruptive response

Usually, all five of these responses take place at different points of the traditional order and in different combinations. The responses are governed by preferences, interests and values. According to Myron Weiner, the main instruments which make modernization possible are as follows:

Education:

It inculcates a sense of national loyalty and creates skills and attitudes essential for technological innovation. Sometimes university education may be a waste, for it increases the number of students with degrees without an increase in the number of people with modern skills and attitudes.

Communication:

The development of mass communication including (telephone, TV, Radio, Movies etc.) is an important means of spreading modern ideas at a faster rate.

An Ideology based on Nationalization:

Nationalist ideologies serve as a unifying influence in bridging social cleavages within plural societies. They also help the political elite in changing the behaviour of masses of people. The ideology based on national feeling broaden the attitude of the people country and the people starts thinking of the national interest. This is helpful to make the favourable environment for the acceptance of modernization.

Charismatic Leadership:

A Charismatic leader is in a better position to persuade people about modern beliefs, practices and behaviour patterns because of the respect and loyalty he commands.

Coercive Government Authority:

If the government authority is weak, it may not succeed in implementing policies aimed at the modernization process, but if the government is strong, it may even adopt coercive measures to compact people to accept attitudes and behaviour patterns that aim at development.

19.7 Problems of Modernization:

Like every process, the process of modernization is not always good. As we studied that it brings high technology in our life which is responsible for changing the economic status of the common men. It also opens the door of politics for all. It provides us with several materialistic facilities and made our life luxurious but with this, it also brought or created the problems before us and the impact of those problems is now with us. They are as follows:

- The first paradox of modernization is that modern society must change in all ways at once but such a regular, coordinated pattern of growth cannot be conceivably planned. A certain amount of social unrest is, therefore available created.
- The social problems are that structural change is uneven during periods of modernization. For instance, industries may be modernized but family systems, religious systems etc, remain conservative. These discontinuities patterns of change affect the established social and other structures and produce lags and bottlenecks.
- The third problem is that the modernization of social and economic institutions creates conflicts with the traditional ways of life.

- The fourth problem is that most often rates adopted by people are modern but values continue to be traditional.
- The fifth problem is that there is a lack of cooperation among agencies that modernize and among institutions and systems which are modernized. This many a time leads to cultural lag as well as institutional conflicts.
- The last problem is that modernization raises the aspiration of people but social systems fail to provide opportunities to them to achieve their aspirations. This creates frustrations deprivations and social unrest.
- The big problem of modernization we are facing is the degradation of the ecological balance. The blind run of humans became very fast after the process of modernization started and this caused: damage to the environment. It requires immediate attention otherwise the situation will become out of control.
- During the period of modernisation structural changes mostly remained uneven.
- Another big problem is that most often roles adopted by the people are modern but their values continue to be traditional.
- Finally, through modernisation raises the aspirations of the people, the social system does not provide enough chances to materialize them; this creates frustration, disappointment and social unrest.

Check Your Progress-1:

1. What is modernization?

2. Do you think modernization is the instrument of social change?

3. Find true and false:

- The process of modernization is uneven. (T/F)
- All societies accept the process of modernization uniformly. (T/F)
- The development of high-level technology is one of the characteristics of modernization. (T/F)
- Tradition is a set of social practices. (T/F)

19.8 The Concept of Social Change:

Social change refers to an alteration in the social order of a society. It may refer to the notion of social progress or sociocultural evolution, the philosophical idea that society moves forward by dialectical or evolutionary means. It may refer to a paradigmatic change in the socio-economic structure, for instance, a shift away from feudalism and towards capitalism. Accordingly, it may also refer to social revolution, such as the Socialist revolution presented in Marxism, or to other social movements, such as Women's suffrage or the Civil rights movement. Social change may be driven by cultural, religious, economic, scientific or technological forces.

Change is an ever-present phenomenon everywhere. An ancient Greek philosopher Heraclitus is an emphatic way hinted at this fact when he said that this is impossible for a man to step into the same river twice. It is impossible because in the interval of time between the first and the second slipping bath the river and the man have changed. Ever since Comte, sociologists have faced two large social questions the question of social statics and the question of social dynamics, what is and how it changes. The sociology of social dynamics what is and how it changes.

The sociologist is not satisfied when he has outlined the structure of society. He seeks to know its courses also. Thus the Roman poet Lucretius remarks "Happy is he who can know the causes of things". Social change is indeed a perplexing problem. Nothing social remains the same nothing social abides.

More generally, social change may include changes in nature, social institutions, social behaviours or relations. Social change is the change in established patterns of social relations or change in social values or change in structures and subsystems operating in society. Society change may be partial or total, though mostly it is partial. Just as a change in the examination system enacting a law which prescribes punishment for refusing entry to untouchables in Hindu temples.

A few aspects of the family system, or marriage system or banking system or cast system, or factory system etc, may change but we never find a total change in any of these social systems. Social change is thus always or mostly partial.

19.9 Meaning and Definition of Social Change:

Society is a system of social relationships which is never permanent; rather they are subject to incessant changes. The human composition of society changes over time. Thousand years ago in Asia, Europe and America, the shape of society were vastly different from the shape of society a thousand years later. So change is an ever-present phenomenon. In other words, change is the unchangeable law of nature.

Any alteration difference or modification that takes place in a situation or an object through time can be called change. The term 'Social change' is used to indicate the changes that take place in human interactions. Society is a "web of social relationships" hence 'social change' obviously means a change in the system of social relationships. Social relationships are understood in terms of social process and social interactions and social organizations. Thus the term social change is used to desirable variations in social interaction. Social processes and social organizations include alterations in the structure and functions of society.

Definition:

Kingslay Davis- "By social change is meant only such alterations as occur in social organizations that is structure and functions of society."

Majumdar H.T.- "Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of a people or the operation of society."

H.M. Jonson- "Social change refers to the change in social structure."

Jones- "Social change is a term used to describe variation in or modification of any aspect of social process, social pattern, social interaction or social organization."

19.10 Characteristics of Social Change:

Change comes from two sources. One source is random or unique factors such as climate, weather, or the presence of specific groups of people. Another source is systematic factors. For example, successful development has the same general requirements, such as a stable and flexible government, enough free and available resources, a diverse social organization of society, and a stable and flexible governmental system. So, on the whole, social change is usually a combination of systematic factors along with some random or unique factors. So it has always the following characteristics:

a) Social change is universal: Change is the law of nature and hence social change is a universal process. In another word, it means that social change is not confined to a particular society or group. It occurs in every society, sociologically, speaking an

unchangeable society is considered as a dead society. Thus, no society is free from the impact of social change.

b) Speed of social change is related to the time factor: The speed of social change is not uniform. It means that the pace of the process of change is different in different societies. It differs from period to period. In modern society, the speed of social change is rapid or faster than in traditional society.

c) Speed of social change is unequal and comparative: We can argue that speed of social change is more or less similar in each society. It is slow in traditional society whereas it is rapid in modern society. Due to the better education and economy, the speed of social change is faster in urban areas than the rural areas. But nowhere had we found it uniform.

d) Social change is an essential law: Essential law means a law that occurs and over which we have no control. In another word, we can say that the process of change is continuous and it brings changes in the characteristics of the societies. It may be planned or not, it must occur.

e) Social change may be planned or unplanned: Planned changes are those which occur by some deliberate or conscious effort. On the other hand, unplanned change refers to the change which occurs without any deliberate effort like earth-quake, war, political revolution and other natural calamities. Thus, social change occurs both in a planned and unplanned manner.

f) Social change may be short term or long term: Some change brings immediate change which is known as short term change, like fashion, the behaviour of the individual etc. But other changes take years to produce the result which is known as long term change. Custom, tradition, folkways, mores etc. are long term changes.

g) Social change lacks definite prediction: We can not predict the change. Prediction means 'foretelling' in the case of social change we are well aware of various factors but we cannot predict although it is a law. Definite prediction of social change is not possible, because what will the result of social change we cannot say.

h) Social change is a community change: Social change does not refer to the change which occurs in the life of an individual or life pattern of individuals. It is a change that occurs in the entire community and that change can be called social change which influences a community form or a social change brought the change in the lifestyle of groups.

i) Social change is the result of the interaction of various factors: Society is a web of relationships and hence social change is not unidirectional. A single factor can trigger a particular change but never causes social change. It is always associated with other factors such as Cultural, Biological, Physical, Technological and others. It is due to the material interdependence of social phenomena.

19.11 Theories of Social Change:

Social change is a process that is continuously taking place. But it does not have any definite direction. It is universal but we can not predict it so different sociologists, historians and anthropologists have proposed several general theories of social change. For the convenience of study they are categorized mainly in the following three:

19.11.1 Evolutionary Theory:

Sociologists in the 19th century applied for Charles Darwin's (1809–1882) work in biological evolution to theories of social change. According to evolutionary theory, society moves in specific directions. Therefore, early social evolutionists saw society as progressing to higher and higher levels. As a result, they concluded that their cultural attitudes and behaviours were more advanced than those of earlier societies. According to them, social change meant 'signs of progress towards something better.

This theory is based on the assumption that societies gradually change from a simple beginning into an even more complex form. Identified as the "father of sociology," Auguste Comte subscribed to social evolution. He saw human societies as progressing into using scientific methods. Likewise, Emile Durkheim, one of the founders of functionalism, saw societies as moving from simple to complex social structures. He identified the cause of societal evolution as a society's increasing "moral destiny'. He advocated that societies have evolved from the relatively undifferentiated social structure with a minimum of the division of labour and with a kind of solidarity called "mechanical solidarity" to a more differentiated social structure with the maximum division of labour giving rise to a kind o solidarity called "organic soladrity'. Herbert Spencer compared society to a living organism with interrelated parts moving toward a common end. In short, Comte, Durkheim, and Spencer proposed unilinear evolutionary theories, which maintain that all societies pass through the same sequence of stages of evolution to reach the same destiny.

Contemporary social evolutionists like Gerhard Lenski. Jr., however, views social change as multilinear rather than unilinear. Multilinear evolutionary theory holds that change can occur in several ways and does not inevitably lead in the same direction. Multilinear theorists observe that human societies have evolved along differing lines.

19.11.2 Functionalist Theory:

In the middle of the 20th century, several American sociologists shifted their attention from the social dynamics to social statics or from social change to social stability. Talcott Parsons and his followers have been the main advocates of this theory. Parsons stressed the importance of cultural patterns in controlling the stability of a society. Functionalist sociologists emphasize what maintains society, not what changes it. Although functionalists may at first appear to have little to say about social change,

sociologist Talcott Parsons holds otherwise. Parsons (1902–1979), a leading functionalist, saw society in its natural state as being stable and balanced. That is, society naturally moves toward a state of homeostasis. To Parsons, significant social problems, such as union strikes, represent nothing but temporary rifts in the social order. According to his equilibrium theory, changes in one aspect of society require adjustments in other aspects. When these adjustments do not occur, equilibrium disappears, threatening social order. Parsons' equilibrium theory incorporates the evolutionary concept of continuing progress, but the predominant theme is stability and balance.

Though, the equilibrium that functionalists claim is always evident may lend to the view that people struggling for a better life may do so not out of revolt or response to the perception a segment of society is intentionally being disenfranchised, but rather because of a more inherent yearning to strive for a better life. A functionalist would likely point to a country such as India, where society as a whole is improving. The resultant positive attitudes toward birth control, thanks to increasing awareness of the overpopulation problems due to the explosion in the nation's growth rate over most of the twentieth century, are fueling a slowly but surely decreasing birth rate.

Critics argue that functionalists minimize the effects of change because all aspects of society contribute in some way to society's overall health. They also argue that functionalists ignore the use of force by societies powerful to maintain an illusion of stability and integration.

19.11.3 Conflict Theory:

Conflict theorists maintain that, because a society's wealthy and powerful ensure the status quo in which social practices and institutions favourable to them continue, change plays a vital role in remedying social inequalities and injustices. A conflict theorist model would lay claim to any social change occurring only because of outright provocation, such as in capitalistic societies with greatly pronounced variances in the conditions of given social classes. Although Karl Marx accepted the evolutionary argument that societies develop along a specific direction, he did not agree that each successive stage presents an improvement over the previous stage. Marx noted that history proceeds in stages in which the rich always exploit the poor and weak as a class of people. Slaves in ancient Rome and the working classes of today share the same basic exploitation. Only by a socialist revolution led by the proletariat (working class), explained Marx in his 1867 *Das Kapital*, will any society move into its final stage of development: a free, classless, and communist society. Like Karl Marx, another German sociologist George Simmel too stressed the importance of conflict in social change. He stated that conflict is a permanent feature of society and not just a temporary event. It is the process that binds people together in interaction.

The conflict theories highlight the forces producing instability; the struggle and social disorganization. They consider conflict as a normal, not an abnormal process. They also believe that- “the existing conditions in any society contain the seeds of future social changes.” A German sociologist says that conflict theories assume that:

- Every society is subjected at every moment to change, hence social change is ubiquitous.
- Every society experiences at every moment social conflict, hence social conflict is ubiquitous.
- Every element in society contributes to change.
- Every society rests on the constraint of some of its members by others.

However, one area where functionalists and conflict theorists may agree to concerns the occurrence of class inequalities. Conflict and functional theorists similarly rely upon those who are not as well off as others to drive social change. Conflict theory is quite impressive and influential, no doubt. But it does not account for all forms of social change. It only gives us a means of analyzing some of the most significant changes. Even the prediction of Karl Marx has gone wrong. It cannot tell us much about the direction of social change. So this theory also has its limitations.

19.12 Causes of Social Change:

The causes of social change below affect or characterize every aspect of society across the world. On a macro scale, they shape all of our major social institutions (economics, politics, religion, family, education, science/technology, military, legal system, and so on. On a micro-scale, they shape our values, attitudes, beliefs and behaviours. In sum, they influence our ways of life.

Social change is a complex phenomenon and several factors or causes operate together to produce the change. Some of them are as follows:

1. Technological and Economic Changes:

a) Agricultural advancements: This includes the use of modern technology in the field of agriculture. For example new irrigation machines, tractors in place of the traditional plough, cotton gin etc. Lead to surplus food, which leads to population growth and urbanization. People were able to work outside of the farm.

b) Industrialization: Industrialization is another cause of change. The process of moving from an agrarian-based economy in which the primary product is food to an industrial or post-industrial economy in which the primary product is goods, services and information

It changes the manual labour force to a technology-driven labour force in which machines play a large role. This led to changes in:

- Work – people work outside of the home/community, which lead to changes in gender issues like value, child care, the value of labour,).
- Work became centred and organized around machines.
- Production of weapons like guns, nuclear weapons starts.
- Information revolution

This means that industrialization starts the overall changes in the traditional societies. The new characteristics can be seen in those industrialized societies like:

- Less population is employed in agriculture
- Increased division of labour, specialization of occupations
- Emphasis on education
- Increase in economic organizations (businesses)
- Demographic transition begins and the country moves from high birth rates and high death rates (with smaller population sizes) to high birth rates and low death rates (with extreme population growth) to low birth rates and low death rates (with populations maintenance).
- Families change from extended to nuclear families due to geographic and occupational mobility. Family is no longer mainly seen as an economic unit.

All of the major causes of global social change below are tied to changes in technology and economics.

2. Modernization:

The process of modernization brings the change in the attitude of the people and they accept the new technology, education values etc. and thus it becomes the instrument of social change. In other words, we can say it generates the ability to adapt, expect, and desire continuous change. Example: change of governments; replacing goods and services such as cars, phone service, marriages; change in occupations and careers.

3. Urbanization:

When large populations live in urban areas rather than rural areas, either people move to a city for jobs, or rural areas become the sites of large businesses which leads to population growth. Cities offer social benefits as well as economic benefits: transportation, schools, diffusion of new products and services, health care, cultural resources

If urbanization occurs too fast, infrastructure can not support the population (transportation, public health issues, housing, schools, emergency services, jobs). This can result in poverty and class conflict. Class conflict and poverty may also result if large urban areas experience a loss of jobs.

4. Conflict, Strain and Competition

Conflict of interest is always present to some extent in the entire social system. Any attempt to resolve the conflict would lead to some kind of change. Hence the conflicts like ethnic tensions, competition for resources, equal pay, property etc are seen in a new aspect in modern society. People try to resolve them in a new perspective and they become the instrument of change.

5. Social Problems:

Problems such as caste prejudice, prostitution, juvenile delinquency, overpopulation, unemployment, poverty beggary and slum etc. involve a good deal of social conflict, in the course of which social change occurs. All those social problems mainly arise due to some internal deficiencies.

Therefore, if they are to be solved or reduced, the existing social order will have to be changed to some extent. For example, to reduce the size of the growing population in India, people may have to be convinced of the importance of following the measures of birth control, family planning etc. This may affect the value system, marriage and family system and moral system of India.

6. Impact of the no-social environment:

The environment, whether social or non-social, has its influence on the social structure. Change in the non-social environment such as soil erosion; deforestation, earthquake, exhaustion of natural resources etc. may be the cause of social change. Those non-social changes may be caused by men or nature itself. Sometimes they cause adaptive social change.

19.13 Resistance to Social Change:

Though social change is universal, societies and cultures are relatively permanent. The social and cultural functions do not change overnight even in the most dynamic populations. Certain resistance to change is there everywhere. In no society, all the changes are welcomed by the people without questioning and resistance. It means the process of change also has to face resistance. Some of them are described as follows:

- Lack of innovation is one of the big causes of resistance to change because this does not provide the factorable environment for change. If the people have strong carvings for new then it does not oppose the change.
- In the beginning, new inventions are generally subject to imperfections, such as inadequate performance, difficulty to repair and hence people oppose them for their inadequacies.

- Man has not only love for the past but also have the fear towards the new. People usually express their fear towards the new while making the use of new objects. This also creates resistance to the change.
- People are traditional in their attitude. The old or traditional practices are upheld by the people. They are emotionally and sentimentally bound to them. Thus, the traditional attitude of the people will not allow them to accept the change.
- Due to ignorance people often oppose new inventions or changes. It usually takes time to be understood. People take a long time to accept scientific inventions. But in the case of social change, the time taken by the people is indefinite because the concrete demonstration of social change is difficult.
- The wide gap between the rich and poor and extreme economic distress also come in the way of social change. People who are suffering from various economic problems are not prepared to accept the change.
- To give up the old and accept the new ones, people require some amount of creativity, dynamism and rationality. If these qualities are lacking among the people they may fail to realize the importance of the new ideas and things and hence will not support the change.

Finally, we can say that people due to so many reasons produce resistance to the change of innovation. But this does not mean that all the resistance are harmful. In some cases, opposition to social change is justifiable. Some innovations or changes will prove to be harmful when they are judged from the point of view of a certain standard of values. For example, opposition to technological inventions is justifiable, if they are impractical, or their disadvantages outweigh their advantages. All the changes cannot be welcomed as worthwhile and beneficial. Hence resistance has its positive side also.

Check Your Progress-2:

1. What is change?

2. What is society?

3. Which theory of change did the famous Karl Marx put forward?

4. Tick true or false:

- Social change is a continuous process. (T/F)
- Change is the nature of law. (T/F)
- The process of change does not face opposition. (T/F)
- Resistance to change has its positive side also. (T/F)
- Values refer to the constituent facts of social structure. (T/F)

19.14 Summary:

So, in this unit, we discussed the process of modernization and social change. Modernization has the following important characteristics: a temper of science, reason and rationalism, secularism, the high transformation of attitudes, norms and values, investment in human resources a growth-oriented economy. Further, you come to know the favourable circumstance to the process of modernization, the causes of modernization and the problem we followed after the beginning of modernization. The part of the unit is describing the process of the change, The change is the law of nature and hence nobody can deny to accept it. The change is universal. The consequences followed by the process of change create a better environment for modernization. Further, you come through the resistance of the society against innovation or change. In this way, the whole unit is giving you the basic information regarding the process of modernization and change.

19.15 Glossary:

- Imply- to hint, to involve the truth of

- Marginalition- pertaining to marginal
 - Foster- to promote, to encourage
 - Rational- reasonable, explanation
 - Disjunctive- separately
 - Fascinate- to charm, to enchant
 - Temporal- secular, pertaining to the time.
 - Diffusion- dispersion
 - Upheaval- the uplifting of soil from beneath.
 - Aver- to affirm, to prove.
-

19.16 Answers to Check Your Progress:

Check Your Progress-1:

1. Modernisation is the process that indicates the adoption of modern ways of life and values.
 2. Yes
 3. a) T
b) F
c) T
d) T
-

Check Your Progress-2:

1. Any alteration, difference or modification that takes place in a situation or an object through time can be called change.
 2. Society is a web of social relationships.
 3. Conflict Theory
 4. a) T
b) T
c) F
d) T
e) T
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19.18 Terminal and Model Questions:

- Describe the characteristics of modernization.
- Through light on the problems caused due to the process of modernization.
- Describe the nature of the social change.
- What is change? Describe the causes responsible for the change.
- Give an account of theories of social change.
- Do you think that-“Modernization and social change are correlated?” Critically analyze.