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डॉ. गिरिराजशरण अग्रवाल  
डॉ. मीना अग्रवाल

# शोध दिशा

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प्रकाशित सामग्री से संपादकीय सहमति आवश्यक नहीं है। पत्रिका से संबंधित सभी विवाद केवल बिजनौर स्थित न्यायालय के अधीन होंगे। शुल्क की राशि 'शोध दिशा' बिजनौर के नाम भेजें। (सन् 1989 से प्रकाशन-क्षेत्र में सक्रिय)

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## Galvanization of classical Indology: An Attempt to Form a Secular Society

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The classical Indology shows some signs of sublime scientific, technical, philosophical and psychological development. It has produced some supreme examples in the field of culture and human values, art and architecture, music and dance and literature. The participation of young and old, men and women in political, social, cultural and religious activities indicates the freedom of thought and speech. That's why the reason, we were at the zenith of development in different walks of human life. The upnishadic ideals do not show any sort of inequality. Swami Vivekananda, Swami and Dayanand Saraswati believe in the secular ideals of Upanishad. The following quotation very perfectly defines the best value system in Classical Indology:

नास्ति तेषु जातिविद्यारूपकुलधनक्रिया-दिभेदः ॥72॥  
अन्वय- न अस्ति तेषु जाति-विद्या-रूप-कुल-धन-क्रिया-आदि भेदः।  
अर्थ-त्यांच्यात (भक्तांमध्ये) जाति, विद्या, रूप, कुल, धन,  
क्रिया इत्यादिकांचे भेद राहात नाहीत।

(It means there no discrimination among disciples on the basis of caste, knowledge, appearance, sect, wealth, work, and so on)

एवमुक्तः स धर्मात्मा शबर्या शबरीमिदम् ॥18॥  
राघवः प्राह विज्ञाने तां नित्यमबहिष्कृताम्।  
शबरी (जाति से वर्ण बाह्य होने पर भी) विज्ञान में बहिष्कृत नहीं थी-उसे परमात्मा के तत्त्व का नित्य ज्ञान प्राप्त था। उसकी पूर्वोक्त बातें सुनकर धर्मात्मा श्रीराम ने उससे कहा ॥18॥  
दनोः सकाशात् तत्त्वेन प्रभावं ते महात्मनाम् ॥19॥  
श्रुतं प्रत्यक्षमिच्छामि संद्रष्टुं यदि मन्य से।

'तपोधने! मैंने कबंध के मुख से तुम्हारे महात्मा गुरुजनों का यथार्थ प्रभाव सुना है। यदि तुम स्वीकार करो तो मैं उनके उस प्रभाव को प्रत्यक्ष देखना चाहता हूँ' ॥19॥

(Lord Rama has heard about Shabari from Rishi Kadamb. So he felt ecstasy to meet her. He states that he gives her high respect though she belongs low caste. For Lord Rama, she does not belong to low community. She is supreme soul due to her great pious deeds.)

All these examples shows us that the Varna system was based on Karma

(work/ activities). But the message hadn't been circulated as during the ancient and medieval era, Sanskrit was the language of a few people. In addition to it, the Post classical social, cultural, religious and political restrictions changed the life of human beings. A few people for their vicious purposes changed the democratic flow of culture. Society had become a stagnant water of pool. Females were banned to touch holy books. As a result of it, superstitions had prevailed in the society rapidly. Soon the enslaved minds were enslaved by upper caste people initially and later on by Muslim rulers. During the second half of medieval era, new trends started emerging in the society. The unbearable frameworks of caste, creed, sect, and culture and value system were being challenges by the saints. The Bhakti Movement finds its roots in the classical upnishadic principles. Many saints rejected caste and celebrated the character of human beings. They took inspiration from Shrutu, Smriti, the Bhagavad Gita, the Ramayana and the Mahabharata and developed their humanistic approach towards human beings. Saint Dnyaneshwar Mauli harshly criticizes the Caste and Varna system in His famous book *the Dnyaneshawari*. For him Varna system is based on Karma (day today activity). He translates what lord Krishna advises to Arjun regarding caste and Varna system:

आता याचिपरी जाण। चाही हे वर्ण। सृजिले म्या गुण कर्मविभागे॥

त्रे प्रकृतीचेनि आधारे। गुणाचेनि व्यभिचारे।

कमे तदनुसारे विवंचिली॥ (4.7778)

म्हणैनि आइके पार्था। है वर्णभेदसंस्था। मी कर्ता नव्हे सर्वथा। याचिलागी॥ (4.80)

St. Tukaram Maharaj has equally rejected caste and Varna system in one of his famous Abhang:

849. ब्राह्मण तो याती अंत्यज असतां। मानावा तत्त्वतां निश्चयेंसी॥1॥

रामकृष्णनामें उच्चारी सरळें। आठवी सावळें रूप मनीं॥2॥

शांति क्षमा दया अळंकार अंगीं। अभंग प्रसंगीं धैर्यवंत॥3॥

तुका म्हणे गेल्या षड्ऊर्मी अंग। सांडूनियां मग बाह्यण तो॥4॥

Saint, Akanath also rejects the conventional approach of Brahmins and upper caste communities in India. Chokhamela was a Dalit (Untouchable) saint of Lord Vithal. But he was very pure by his character and activities. His wife had offered food to many upper caste people, saints and so on. She was so pious that Lord Indra had come to her with nectar to purify it:

3682. चोख्याचे अंगणीं बैसल्या पंगती। स्त्री ते वाढिती चोख्याची ॥1॥

अमृताचें ताट इद्रें पुढें केलें। शुद्ध पाहिजे केलें नारायणा॥2॥

तेंव्हा देवराव पाचारी चोख्यासी। शुद्ध अमृतासी करी वेगीं॥3॥

चोखामेळा म्हणे काय हें अमृत। नामापुढें मात काय याची॥4॥

अमृतांचे ताट घेउनी आला इद्र। हेतु गा पवित्र करी वेगीं॥5॥

चोख्याची स्त्री चोखा दोघेजण। शुद्ध अमृत तणें केलें देखा॥6॥

चोख्याच्या घरीं शुद्ध होय अमृत। एका जनार्दनीं मात काय सांगू॥ 7॥

The Bhakti Movement in India is the product of classical indology. But it is

not the blind acceptance of classical indology. On the contrary, our saints brooded over the issues of their era and contemplated to find out solutions in the light of Indian classics. It continued during the upheavals of Muslim attacks. They ruled us from 12 AD to 1750 AD but their influence on Indian mind was not so much as it was of the West.

The term renaissance or the revival of learning is a western phenomenon started initially in Italy during the 14th 15th and 16th centuries AD. It is the revival of the ancient Greek and Roman art, literature and philosophy. During the time of renaissance, religious beliefs and doctrines were questioned. The conflicting elements that the renaissance faced are nature vs. Supernatural, reason vs. faith, and secular society vs. Spiritual society.

During this period, the great philosopher and thinker Rene Descartes stated the aphorism: 'I think therefore I am.' The statement changed the western thought system. All the established dogmas were shattered badly. Martin Luther King and Calvin challenged Christianity desperately. Copernicus and Galileo evolved new scientific views. Renaissance gave emergence to new political thoughts such as liberty, equality and fraternity. People started looking at the world with scientific point of view. This wave brought reaction against Church and gave importance to individual.

In 19th century with the arrival of Western ideology, the Indian mind set started changing. The British government started education in English (2<sup>nd</sup>, February 1835 the minutes of Macaulay) to Indians. It made laws against caste system, untouchability, *Sati* and *Devadasi* traditions. Indian intellectuals who took education in English started thinking about India both from western and Indian point of view. Up to this, all was well.

But in 1813, the British government approved freedom to Missionaries to settle down and work in India. In 1844 missionary open English school in Kolkata. The excessive involvement of the missionaries in the native cultural, ethical and value system disappointed many Indian intellectuals. That is why the reason, Brahma Samaj and especially Aarya Samaj described and watered the expansion of classical indology. Swami Vivekananda and R Radhakrishnan interpreted Vedanta as religious philosophy independent of caste system and mythology. The historians, Social scientists and Thinkers like B K Sarkar, Louis Dumont, K M Kapadia and S V Ketkar considerably contributed to revive the classical Indology.

The Orientalists have also studied Indian vernaculars and classical texts. But Orientalism is European creation. The European scholars write about India from their point of view. Bernard Cohn has stated that the Orientalists have described Indian society as static, timeless and spaceless. He calls it as 'epistemological violence.' The missionaries judge the Indian culture utilizing Christian principals. So they have created a fractured picture of Indian culture, values and social system. Roland Inden says that the Indian culture is just the opposite of the west. B.K. Sarkar has discovered positivism in Sanskrit classics. In *Positive*

*Background of Hindu sociology*, Sarkar tells that Hindu's past was full of secular, mundane and materialistic activities. Radhakamal Mukherji argues that harmony is the basic value of life during the golden period of India. D. P. Mukerji believes that Indian Culture is essentially social. So he advises Indian indologists to learn Indian languages to understand aptly. He points out that *Sruti*, *Smriti* and *Anubhab* are the best methods to understand and interpret Indian social life and value system.

But some social reformers see conflicting elements between 'book view' and the 'field view' of the Indian society. In this respect, Ronald Inden writes:

'The socialism of indology, the view that reduces religion, politics and economic to the social, has made caste into the true agent of the action of India's people'

In the same way. Yogendra Singh states:

'The schools of society in India which has consciously attempted to draw the elements of Indian tradition the *Smriti*'s and scriptures into a language of sociology have only succeeded in exegetic interpretation and not secularization or intellectualization of traditional principles as such.'

There are a few things that one can put in support of the above statements. Those are as various versions of epics, Polytheism, different interpretations of scriptures and so on. So, Hindu society is fragmented in terms of social structures, value systems and ideology. So, it is impossible to provide a single uniform cultural and social model.

If once one accepts the above view, will leave the effort to bring Indians socially, culturally and religiously under one umbrella. We have not much to learn from the west so far as religion, culture and value system is considered. Moreover, we should go to our past and find out the true culture currents. The ancient texts translated by the Western people may not be so much perfect as they would be translated by the native speakers. Translation of our, *Upanishads*, *Sruti*, *Smriti* by the Indians into Indian vernaculars and in foreign languages would be more profitable to unify India. The barriers of caste, creed, religion and culture can be broken if we study the classical texts. The soul of upnishadic philosophy is humanity. It may suffocate us by giving credit to the Western thinkers and philosopher for advocating the human values. Actually we are capable to express our human values from our point of view developed in our soil during the classical period. The true need is to learn Indian languages to translate our work into Indian vernacular.

In short, our present problem is our blind acceptance of Western ideology. Our geography, history, culture, religion, beliefs, customs, legends myths are different from them. Actually we have to renovate our ideas in the light of our past. Our past is the source of our present and the present shows way to the future. Unfortunately this chain is broken by blind imitation of the West. It has created many issues. The existence of nation is more meaningful than that of the existence of any religion or caste. Moreover, we have to develop comprehensive

view for all religions.

After the independence, it was expected that the Bhakti movement would be strengthened and expanded by the Indian thinkers, diplomats and philosophers but it hasn't happened. Moreover, they have been trying to enslave our minds for their vicious means. Broadly we are divided into Abhijans (Brahmins) and Bahujans (Non-Brahmins).

In the present perspective, it becomes very important for us to stay United to tackle with transnational issues. We have to see India as a country with well grown up political, social, cultural and religious power. The resurgence of classical indology, will obviously enable Indian students mentally, emotionally and spiritually. All type of unification is even possible through the Literature written in Sanskrit, Pali and Ardhamagadhi languages. If it is translated by our people in both Indian and foreign languages, we will form secular value system. We notice that the literature written by saints expresses the highest secular valuesystem. NEP 2020 demands value education along with the skill based education. A man with great values with low skills is always more successful rather than a man with low values and high skills.

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