



UNIT 2

Indian Philosophy & Literature

2.1: Vedas, Upanishads, schools of Vedanta and Puranas

2.2 Indian Philosophy

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INTRODUCTION

Ever since human beings have invented scripts, writing has reflected the culture, lifestyle, society and the polity of contemporary society. In the process, each culture evolved its own language and created a huge literary base. This literary base of a civilization tells us about the evolution of each of its languages and culture through the span of centuries.

Vedas

- Rigved
- Yajurved
- Samved
- Atharvved

Sections of Vedas

- Sanhita
- Brahman
- Aranyak (Upanishads)

Vedang

- Vyakaran
- Jyotish
- Nirukt
- Shikcha
- Chand
- Kalp Sutras

Upved

- Arthved
- Dhanurved
- Gandharvaved
- Ayurved

THE VEDAS

- The Vedas are the earliest known literature in India. The Vedas were written in Sanskrit and were handed down orally from one generation to the other.
- The word 'Veda' literally means knowledge. In Hindu culture, Vedas are considered as eternal and divine revelations. They treat the whole world as one human family Vasudev Kutumbakam.
- There are four Vedas, namely, the- Rig Veda, Yajur Veda, Sama Veda and Atharva Veda.
- Each Veda consists of the Brahmanas, the Upanishads and the Aranyakas.
- The Rig Veda, Sama Veda and the Yajur Veda are collectively known as Traji. In later years the Atharava Veda was incorporated in this group.

BRAHMANAS

» Aitareya-Brahmana

» Kausitaki (or Sankha-yana brahmana)

ARANYAKAS

» Aitareyaranyaka

» Kausitaki-aranyaka

UPANISHADS

» Aitareyopanisad

Rig Veda

- The Rig Veda is the earliest of the Vedas. It is a collection of 1028 hymns in Vedic Sanskrit. Many of these are beautiful descriptions of nature.
- The prominent gods of the Rig Veda are Indra, Agni, Varun, Rudra, Aditya, Vayu, Aditi and the Ashwini twins.

Some of the prominent goddesses:

- Usha - the goddess of dawn,
- Vak - the goddess of speech
- Prithvi - the goddess of earth.
- Along with religion Rig Veda provides us knowledge about social, political and economic condition of ancient India.

BRAHMANAS	
» Shukla Yajurveda	
> Shatapatha Brahmana (Madhyandina)	
> Shatapatha Brahmana (Kanva)	
» Krishna Yajurveda	
> Taittiriya Brhamana	
> Maitrayani Brahmana	
> Caraka-Kathaka Brahmana	
> Kapisthala-Katha Brahmana	
ARANYAKAS	
» Brihadaranyaka (Madhyandina)	
» Brihadaranyaka (Kanva)	
UPANISHADS	
» Shukla Yajurveda	
> Ishavasyopanishad (Madhyandina)	
> Ishavasyopanishad (Kanva)	
> Brihadaranyakopanishad (Madhyandina)	
> Brihadaranyakopanishad (Kanva)	
» Krishna Yajurveda	
> Taittiriyanopanishad	
> Shvetashvataropanishad	
> Maitrayaniopnishad	
> Kathakopanishad	
> Kathopanisad	

Yajur Veda

- Yajur means sacrifice or worship.
- This Veda is concerned mostly with rites and mantras of different sacrifices.
- It gives directions for the performance of the yajnas.
- It has both poetic and prose renderings.
- Being a treatise on rituals, it is the most popular of the four Vedas.

Two major branches of Yajur Veda:

1. Shukla Yajur : Vajasaneyi Samhita
2. Krishna Yajur Veda: Taitriya Samhita.

» Tandya Brahmana

» Sadavinsa Brahmana

» Samavidhana Brahmana

» Aarseya Brahmana

» Devatadhyaya Brahmana

» Chandogyopanisad Brahmana

» Samhitopanisad Brahmana

» Vansha Brahmana

ARANYAKA

» Tavalkararanyaka

UPANISHADS

» Aarsheya Upanisad

» Kenopanisad

» Chandogyopanisad

Sama Veda

- Sama means melody or songs.
- This Veda consists of 16,000 ragas and raginis or musical notes. Out of total 1875 verses only 75 are original and others are from the Rig Veda.
- The Sama Veda prescribes the tunes for the recitation of the hymns of the Rig Veda.
- It may be called the book of Chants (Saman).
- This book is an evidence of the development of Indian music during this period.
- +

Atharva Veda

- The Atharva Veda is also known as the Brahma Veda.
- It contains treatment for ninety-nine diseases.
- The source of this Veda is traced to two rishis called Atharvah and Angiras. The
- Atharva Veda is of immense value as it represents the religious ideas at an early period of civilisation.

Two branches:

- 1. The Paippalada:** concept of oneness of Brahman
- 2. The Saunaka:** information about the family, social and political life

वेदांग Vedanga

शिक्षा
Shiksha

कल्प
Kalpa

व्याकरण
Vyakaran

निरुक्त
Nirukta

छन्द
Chanda

ज्योतिष
Jyotisha

उपवेद Upaveda

आयुर्वेद
Ayurveda

धनुर्वेद
Dhanurveda

गान्धर्ववेद
Gandharvaveda

अर्थशास्त्र
Arthashastra

The Vedangas or the limbs of the Vedas:

- Education (siksha)
- Grammar (vyakarana)
- Ritual (kalpa)
- Etymology (nirukta)
- Metrics (chhanda)
- Astronomy(Jyotisha).
- It was written in the form of precepts in the **sutra style**. A precept was called sutra because of its brevity.

Brahmanas, Aranyakas or Upanishad

- After the four Vedas, a number of works called the Brahmanas were developed.
- The latter portions of the Brahmanas were called the Aranyakas while the final parts of the Aranyakas are philosophic books named
- Upanishads which belong to the later stage of the Brahmana literature.

The four Vedas: Brahmana books

- It is the detailed explanation of Vedic rituals and instructions and deal with the science of sacrifice

1. Rig Veda: Kaushitaki and Aitreya

2. Yajur Veda

- **Krishna Yajur Veda:** Taittiriya
- **Shukla Yajur Veda:** Shatpath

3. Atharva Veda: Gopatha

4. Sama Veda: Tandav, Panchvish and Jaimaniya

- It is through them that we get a detailed information of the social, political and religious life of the people.

ARANYAKAS

✿ Aitareyaranyaka

✿ Sankhyayana Aranyaka

✿ Brihadaranyaka

✿ Taittiriyaranyaka

✿ Talavakararanyaka

The Arayankas

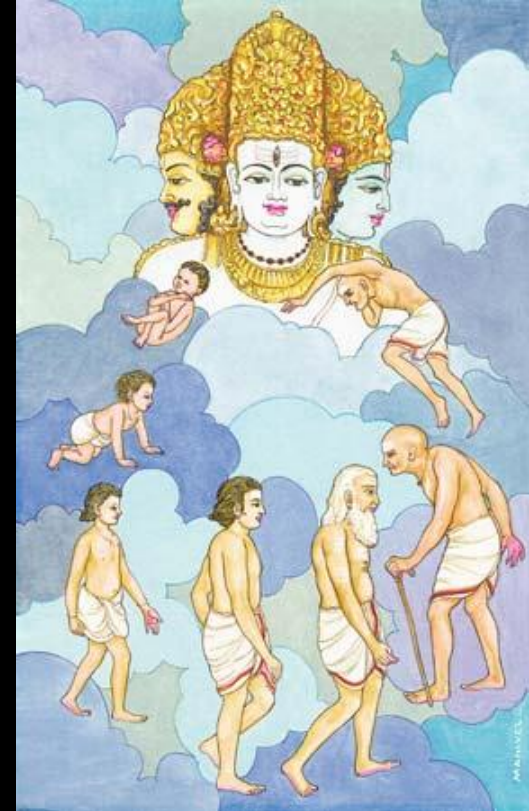
- The term Aranyaka is derived from the word '*Aranya*' meaning 'forest'. The Aranyaka texts are so-called because 'they were works to be read in the forest' in contradistinction to the regular Brahmanas, which were to be read in the village.

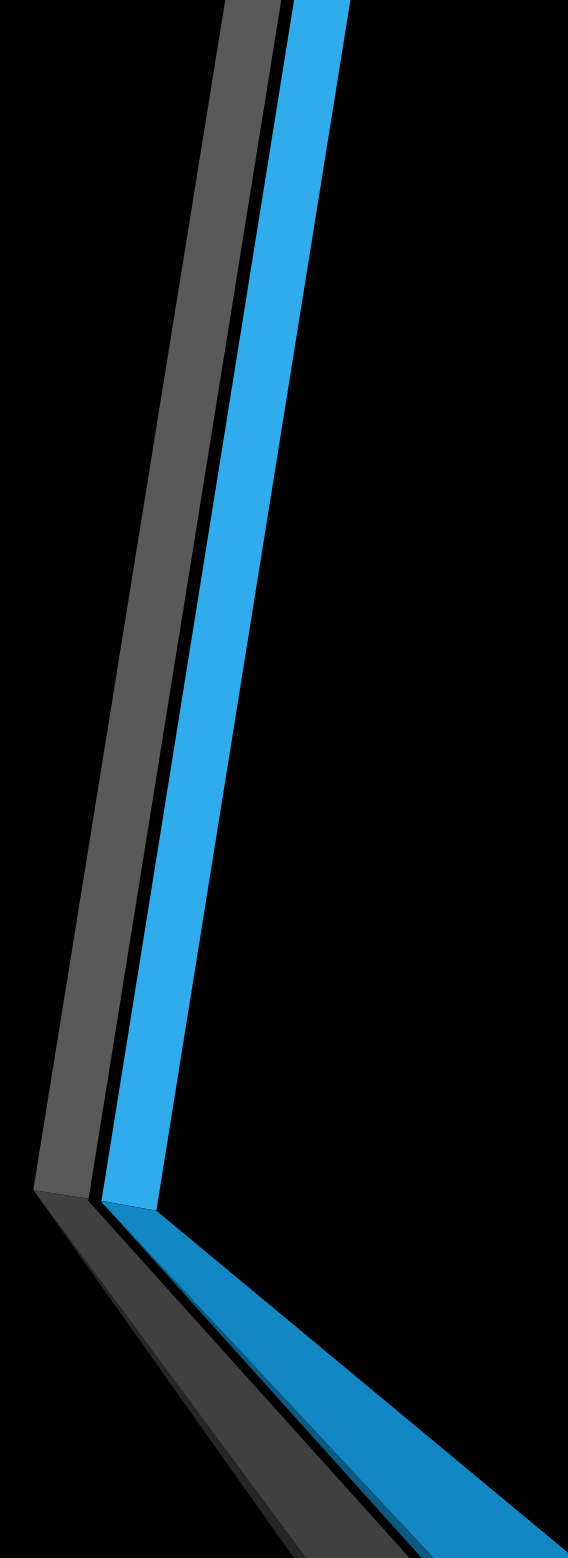


Upanishad

Upa- (near), *ni-* (down), *sad* (to sit):
sitting near the teacher

The Upanishads
teach that all life
forms move
through repeated
cycles of birth,
death, and rebirth,
until final
liberation from this
cycle.



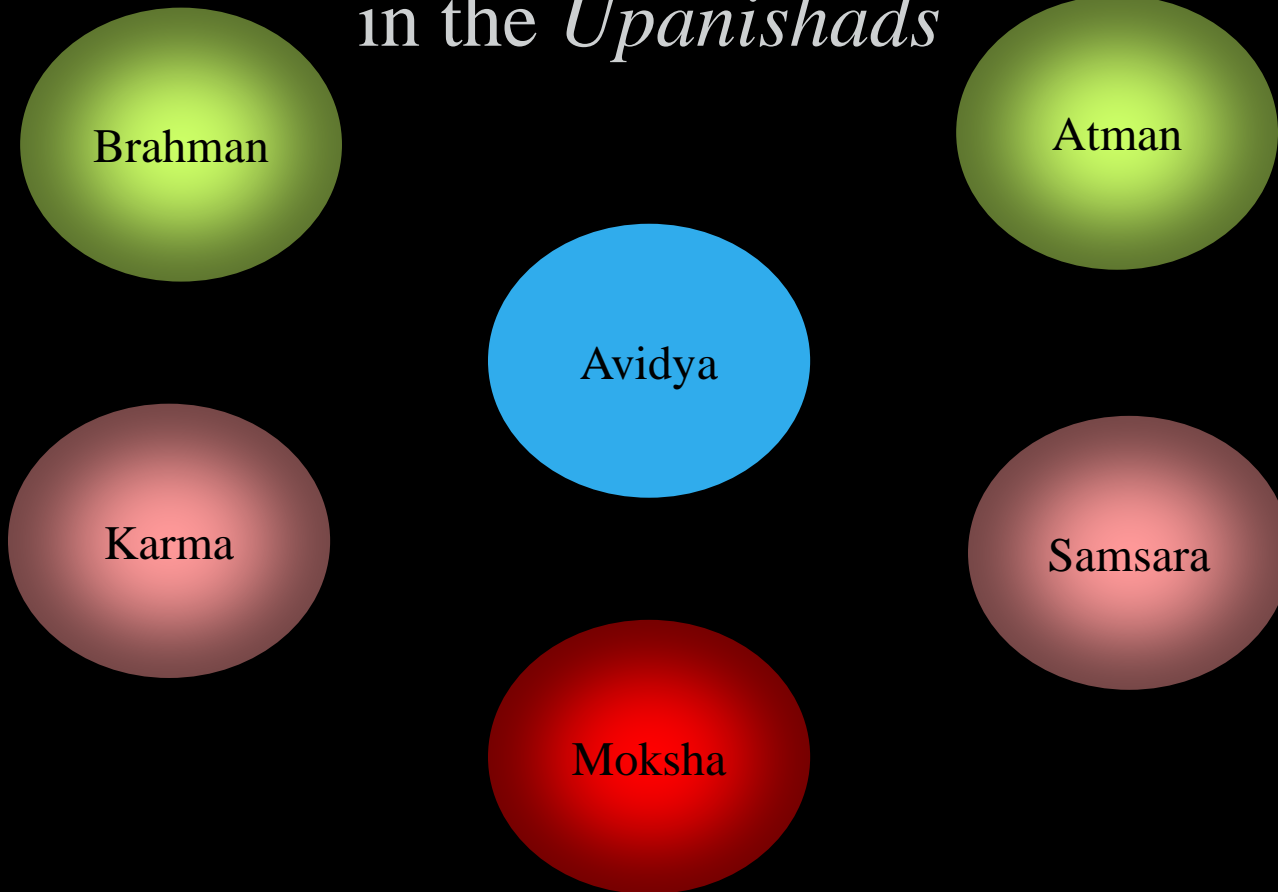


The cycle of death and rebirth is called
Samsara.

Its fuel or energy is called
Karma.

The termination of the cycle is called
Moksha.

Review: Six Primary Concepts in the *Upanishads*



Division of the Upanishads

According to the Muktikopanishad 108 Upanishads are divided according to four Vedas are as follows:

- 10 Upanishads from the Rigveda
- 19 Upanishads from the Shukla-Yajurveda
- 32 Upanishads from the Krishna-Yajurveda
- 16 Upanishads from the Samaveda and
- 31 Upanishads from the Atharvaveda.

The Principal thirteen Upanishads, related to the Vedas

(A) Upanishads of the Rigveda :

- (1) Aitareya Upanishad,
- (2) Kaushitaki Upanishad

(B) Upanishads of the Shukla-Yajurveda:

- (3) Brihadaranyaka Upanishad,
- (4) Isha Upanishad

(C) Upanishads of the Krishna-Yajurveda:

- (5) Taittiriya Upanishad,
- (6) Katha Upanishad,

(7) Shvetashvatara Upanishad,

(8) Maitrayaniya Upanishad

(D) Upanishads of the Samaveda:

- (9) Chandogya Upanishad,
- (10) Kena Upanishad

(E) Upanishads of the Atharvaveda:

- (11) Mundaka Upanishad,
- (12) Mandukya Upanishad,
- (13) Prashna Upanishad.



Introduction to Vedanta

The Vedanta, or Uttara Mimamsa, school concentrates on the philosophical teachings of the Upanishads (mystic or spiritual contemplations within the Vedas), rather than the Brahmanas (instructions for ritual and sacrifice).

The systems of Indian Philosophy

- Since ancient times Indian philosophy has been categorized into *āstika* and *nāstika* schools of thought.
- The orthodox schools of Hindu philosophy have been called *ṣaḍdarśana* ("six systems").
- There are six *āstika* (orthodox) schools of thought. Each is called a *darśana*, and each *darśana* accepts the *Vedas* as authority. Each *astika* *darsana* also accepts the premise that *Atman* (soul, eternal self) exists. The *āstika* schools of philosophy are:
 1. Samkhya
 2. Yoga
 3. Nyāya
 4. Vaiśeṣika
 5. Mīmāṃsā and
 6. Vedānta

Vedanta and it's meaning

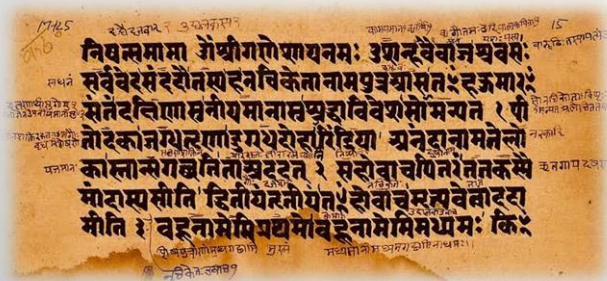
- The term [Vedanta](#) means in [Sanskrit](#) the “conclusion” (*anta*) of the [Vedas](#), the earliest [sacred literature](#) of [India](#). It applies to the [Upanishads](#), which were elaborations of the [Vedas](#).
- Its **basic** teaching is that our real nature is divine. God (*Brahman*), the underlying reality, exists in every individual self (*Atman*).

VEDANTA

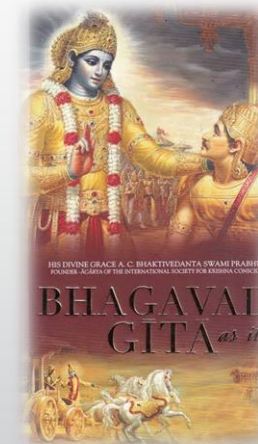
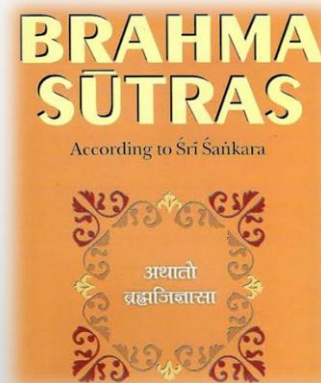
VERSATILE
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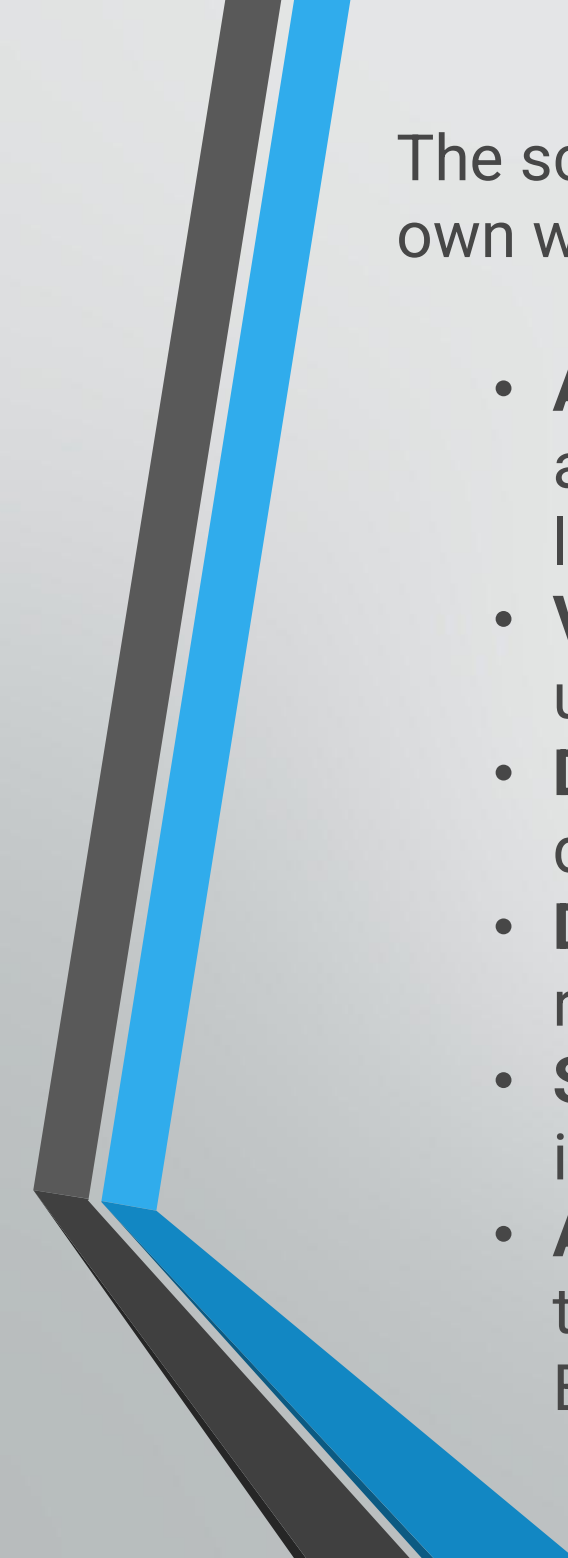
Vedanta's fundamental scripts

- The three fundamental Vedanta texts are: the Upanishads, the *Brahma-sutras* (also called *Vedanta-sutras*), which are very brief, and the *Bhagavadgita* ("Song of the Lord"), which, because of its immense popularity, was drawn upon for support of the doctrines found in the Upanishads.



An excerpt from the Upanishads





The school separated into six sub-schools, each interpreting the texts in its own way and producing its own series of sub-commentaries:

- **Advaita (Adi Shankara):** It states that both the individual self (Atman) and Brahman are the same, and knowing this difference causes liberation.
- **Visishtadvaita (Ramanuja):** It believes that all diversity is subsumed to a unified whole.
- **Dvaita (Madhvacharya):** It considers Brahman and Atman as two different entities, and Bhakti as the route to eternal salvation.
- **Dvaitadvaita (Nimbarka):** It states that the Brahman is the highest reality, the controller of all.
- **Shuddhadvaita (Vallabhacharya):** It states that both God and the individual self are the same, and not different.
- **Achintya Bheda Abheda (Chaitanya Mahaprabhu):** It emphasizes that the individual self (Jīvatman) is both different and not different from Brahman.



Other Religion Philosophical Literature

PURANAS


- The Puranas occupy a unique position in the sacred literature of the Hindus. They are regarded next in importance only to the Vedas and the Epics. There are said to be eighteen Puranas
- 6 are Sattvic Puranas glorifying Vishnu
- 6 are Rajasic, glorifying Brahma
- 6 are Tamasic, glorifying Siva

Amarasimha the Sanskrit Lexicographer:
states that a Purana should describe five
topics:

- Sarga(Creation)
- Pratisarga (Secondary creation)
- Vemsa (Geneology) evalution
- Manvantara (Manu periods) astronomical period of
time measurement
- Vamsanucarita (dynastic history)

THE RAMAYANA AND THE MAHABHARATA

- Our two great epics are the Ramayana and the Mahabharata.
- **The Ramayana** of Valmiki is the original Ramayana. It is called Adikavya and Maharishi Valmiki is known as Adi Kavi. The Ramayana presents a picture of an ideal society.
- **The Mahabharata**, was written by Ved Vyas. Originally, it was written in Sanskrit and contained 8800 verses and was called "Jaya" or the collection dealing with victory. These were raised to 24,000 and came to be known as Bharata, named after one of the earliest Vedic tribes. The final compilation brought the verses to 100,000, which came to be known as the Mahabharata or the Satasahasri Samhita. It contains narrative, descriptive and didactic material, relating to conflict between the Kauravas and the Pandavas.

- 
- **Bhagavadgita, or Gita:** is an episode of the Sanskrit epic poem Mahabharata, composed as a dialogue between Arjuna and Krishna, avatar of Vishnu.
 - Krishna explains to Arjuna his duties as a warrior and prince and elaborates on different Yogic and Vedantic philosophies with examples and analogies. This makes Gita a concise guide to Hindu philosophy and a parochial, self-contained guide to life.



2.2 INDIAN PHILOSOPHY

*"Let us bring our minds to rest in the glory of the Divine Truth.
May the truths inspire our reflection".*

– Rig Veda

1.1 Meaning of Philosophy

The immortal saying of the Upanishads '*Tat Tvam Asi*' means 'You are that that you are'. It explores the awareness of man as a part of the cosmos. Ever since the dawn of civilization, this awareness has created an urge in man to seek and understand the mysteries of his existence in the cosmos. This sense of mystery has brought about a curiosity in him leading to a serious inquiry into the nature of things, going way beyond what they apparently seem to be.

There is a deep and intensive urge within man to know about wonderful things about life, death, soul, creation as well as creator, universe and God. Various amazing questions arise in his mind about events taking place either in his life or in the universe around him. It stimulates him to

1.2 Indian Philosophy

India has an effervescent, extraordinary and incredible tradition of philosophical thoughts. Spanning over two and a half millennia and encompassing several major religious traditions, Indian philosophy is rich in contents, deep in thoughts and wide in scope.

What is unmistakable is the intermingling of Indian philosophical thoughts with religion. Indian philosophical thoughts developed out of the glorious Vedic culture and its spiritual content and inclination. As they evolved more and more, Indian philosophical thoughts sought to explore the religious and spiritual meanings of inner life and the true nature of human existence and conduct.

Three core concepts define Indian Philosophy: darshan, dharma and tattva. These concepts, therefore, merit a brief expostulation.

1. Darshan
2. Dharma
3. Tattva

1.2.5 The Salient Features of the Indian Philosophy

“Isavasyamidam sarvam, yatkincit jagaty am jagat”

“All this universe is pervaded by the Lord, whatsoever moving thing there is in this moving world.”
– Yajur Veda

Indian philosophy has always emphasized dharma or natural law as the main factor behind both human life and the working of the universe. It has valued both spiritual as well as scientific knowledge. It is considered as the practical way of life. It distinctly exhibits a spiritual bent. The essence of religion is spiritual, not dogmatic in India. Here, religion developed as a philosophy in progressive scales to higher planes. Indian philosophy has maintained the continuity of its culture by preserving its spiritual and religious practices.

The salient features of Indian philosophy are as follows:

- Indian philosophy is spiritual in nature. The underlying spiritual and moral basis is uniform to all schools of philosophy. The realization of the soul is the common goal of all Indian philosophical schools. In India, people conceive philosophy as a way of life, not as a mere intellectual activity. Its role is known as one of nurturing and nourishing the spirit.

- The main aim of Indian philosophy is freedom from the suffering and tension caused by the body and the senses and by attachment to worldly things.
- In India, philosophy emerged as a result of reflection over the experiences and problems of life. It provides methods for leading and living a good and meaningful life.
- Philosophy is a practical necessity for understanding how life can be used for the broad human ends. The four Purusharthas are Dharma, Artha, Kama and Moksha. These are far different from mere intellectual pursuits.
- Indian philosophy starts with a pessimistic note but builds up a positive approach to realize one's values in life.
- The doctrine of Karma or a doctrine of action finds a firm faith. The doctrine of births and deaths are common to Vedic, Buddhist and Jain tradition.
- **Liberation is the ultimate end.** Knowledge in Indian philosophy means divine transformation of the life and emancipation from worldly miseries. The terms bondage and liberation are used in the sense that the former means the cycle of births and deaths and latter means release from the process.

- Self-control and concentration are needed to remove passions and develop techniques of yoga and contemplation which will lead to live in complete purity and celibacy.
- The highest aim of life is Moksha or Nirvana which means liberation positively as the eternal bliss and negatively as destruction of all sufferings.
- In Indian philosophy, there is an eternal consciousness in every man. Man's physical existence is a result of his Karmas and Samskaras. Since every human being has a soul, equality is an essential part of Indian philosophy.
- Moving beyond the epistemological, ethical, ontological and linguistic issues, Indian philosophy takes a holistic view of human existence and the universe. Inner enlightenment or self-realization is its goal. Indian view of philosophy is the awareness of the unity and mutual interrelation of all things which are inseparable parts of a cosmic whole. It has been the source of sublime knowledge and wisdom for mankind for ages.



**THANK
YOU**

An illustration of two hands holding a rectangular orange sign with the words 'THANK YOU' in white, bold, sans-serif capital letters. The hands are wearing dark suit sleeves with white cuffs. The background is a solid light blue. The entire illustration is centered within a larger light gray frame that has a blue and black diagonal design element on the left side.

UNIT 2

2.3: Philosophical Ideas the role of Sanskrit, significance of scriptures to current society

2.4: The literature of south India.

THE ROLE OF SANSKRIT

- Sanskrit is the mother of many Indian languages. The Vedas, Upanishads, Puranas and Dharma sutras are all written in Sanskrit.
- The languages and literature created in the past, creates an understanding of our civilization better and appreciate the diversity and richness of our culture.
- All this was possible because of the language that developed during that time.
- Sanskrit is the most ancient language of our country. It is one of the twenty-two languages listed in the Indian Constitution.
- The literature in Sanskrit is vast, beginning with the most ancient thought embodied in the Rig Veda, the oldest literary heritage of mankind.
- The great grammarian Panini, analysed Sanskrit and its word formation in his unrivalled descriptive grammar Ashtadhyayi.

Books On Medicinal Science During Ancient Times In India

Charak: books called Charaka Samhita on medicine

Sushruta: book called Shushruta Samhita on surgery

Madhava: book called Madhavanida on pathology by using
Ayurvedic system

Books Written on Astronomy

Bhrihatsamhita by Varahamihiras

Aryabhatia by Aryabhata

Vedanga Jyotisha by Lagdhacharya

Writers of Sanskrit Language and their Works

- **Kalidasa: Sanskrit writings like Abhijanam Shakuntalam' and 'Meghdoot'**
- **Shudraka: Mricchakatika**
- **Bhasa: Swapna Vasavadattam**
- **Sri Harsha: Ratnavali**
- **Chanakya: Arthashastra**

Famous Sanskrit Authors of the Gupta Period

- The **Gupta period** was **India's golden age of culture** and one of the greatest and most glorious times.
- The Gupta kings patronized the classical Sanskrit literature. They helped liberally the scholars and poets of Sanskrit. This enriched the Sanskrit language.
- In fact Sanskrit language became the language of cultured and educated people. Many great poets, dramatists and scholars appeared during this period and works in Sanskrit reached great heights.

Dharmashastras: consisting of Dharmasutras and Smritis, is a large body of books dealing with sciences, law, medicine and grammar. Dharmasutras compiled between 500-200 BC. Prescribed rules for kings & their officials, property law, punishments for the guilty, etc.

Manusmriti: focuses on role of man, woman and their relationship.

Mauryan Kings

Kautilya's Arthashastra-

- Valuable treatise of Mauryan times.
- Reflects on the socio-economic conditions.
- Provides rich material of the study of ancient Indian polity & economy.

The Kushana Kings

Patronised Sanskrit scholars:

Ashvaghosha wrote the *Buddhacharitra* which is the biography of the Buddha. He also wrote *Saundarananda*, which is a fine example of Sanskrit poetry.

India produced great literary works on subjects like Maths, Astronomy, Astrology, Agriculture and Geography etc.

Kings of Kashmir

The post-medieval period in northern India saw the rise of Sanskrit literature in Kashmir. Somadeva's *Katha-sarit-sagar* and Kalhan's *Rajatarangini* are of historical importance

The *Geet Govinda* of Jaidev is the finest poem of Sanskrit literature of this period, besides numerous works on different aspects of art and architecture, sculpture, iconography and related fields.

Buddhist Text

The **religious books** of the **Jains** and the **Buddhists** refer to historical persons or incidents.

Buddhist works were written in **Pali**, which was **spoken in Magadha and South Bihar**.

The Buddhist Sanskrit literature: includes the rich literature of

1.The Mahayana school: Mahavastu which is a storehouse of stories

2.The Hinayana school: Lalitavistara is the most sacred Mahayana text which supplied literary material for the **Buddhacarita of Asvaghosa**.

The Buddhist works can be divided into the canonical and the non-canonical.

Canonical Literature

Vinaya Pitaka, Sutta Pitaka and Abhidhamma Pitaka.

Vinaya Pitaka deals with rules and regulations of daily life.

Abhidhamma Pitaka deals with philosophy and metaphysics. It includes discourses on various subjects such as ethics, psychology, theories of knowledge and metaphysical problems

Non-Canonical Literature

JATAKAS

- Tales from Buddha's previous lives.
- Often said that Buddha practiced dharma of 550 births, including animals.
- Each birth story called a Jataka.
- Elucidates on socio-economic conditions from 6 BC to 2 BC.

JAIN TEXTS

- **The Jain** texts were **written in Prakrit** and were finally compiled in the sixth century AD in **Valabhi in Gujarat**.
- The texts containing the teachings of Mahavira are called the Agamas, and are the canonical literature - the scriptures - of Svetambara Jainism.
- Mahavira's disciples compiled his words into texts or sutras, and memorised them to pass on to future generations.
- The texts had to be memorised since Jain monks and nuns were not allowed to possess religious books as part of their vow of non-acquisition, nor were they allowed to write.
- Jain theology developed after Mahavira through the teachings of particularly learned monks - these teachings too, had to be memorised - and so the amount that the monks had to remember steadily increased.

SCRIPTURE



- ▶ The word Scripture is derived from Latin *scriptura* written material, from *scribere* to write.
- ▶ Scriptures are books of religious importance for particular religions, such as the QURAN for MUSLIMS
- ▶ Scripture are also called as *SACRED SCRIPTURE*, the *REVERED TEXTS* (or) *HOLY WRIT*.
- ▶ It is a section of a written work; which comprise a large part of the literature of the world.
- ▶ Scriptures are used to evoke a deeper connection with the divine, convey spiritual truths, promote mystical experience, foster communal spiritual practice.
- ▶ Scriptures need not necessarily be unified works of *literature*.



CHARACTERISTICS OF SCRIPTURE

- ❖ **The authority of scripture** : It means that all the words in scripture are God's words in such a way that to disobey any word of scripture is to disbelieve God.
- ❖ **The clarity of scripture** : It is written in such a way that its teachings are able to be understood by all who will read it seeking God's help and being willing to follow it.
- ❖ **The sufficiency of scripture** : It means that scripture contained all the words of God he intended his people to have at each stage of redemptive history, and that it now contains everything we need God to tell us for salvation, for trusting him perfectly, and for obeying him perfectly.

- ❖ Most sacred scriptures were originally oral and were passed down through memorization from generation to generation until they were finally committed to writing.
- ❖ Not all scriptures, however, were originally oral, nor were they in all parts directly effectual in rituals that sought the granting of magical and spiritual powers.
- ❖ The greater part of recorded scripture has either a narrative or an expository character.
- ❖ Scriptures forms the basis for their social, and moral codes of conduct, as well as providing instruction on rituals and rites of passage.
- ❖ Scriptures include every form of expressing religious feeling or conviction

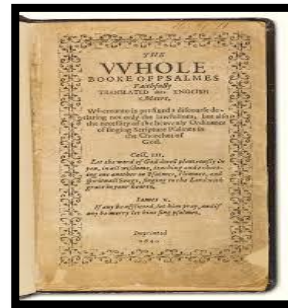
Scriptures In The Worlds Religions



The Qur'an is believed to be of complete divine origin, recited by Hazrath Muhammad (Peace be upon him) after having it revealed to him by the angel Gabriel (Jibra'e'l).



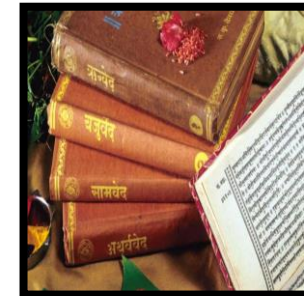
Christian tradition attributes the canonical gospels (Injil) revealed to Jesus (Hazrath E'SA).



Psalm (Zabur) is revealed to Hazrath Daw'ud (David)



Torah was revealed to Hazrath Musa (Moses) for JEWISH people. He is the transmitter of the Torah



In Hinduism, the Vedas are thought to have been recorded by rishis. The Vedas of Hinduism are not thought to have been composed by the rishis, but rather heard.

SIGNIFICANCE OF SCRIPTURES TO CURRENT SOCIETY

- ▶ Scriptures are important to truly know GOD, for maintain spirituality, and for knowing God's will.
- ▶ Scripture serves a variety of roles in the spiritual life of any religious community and for every society. There are three major functions of scripture in a religion:
 - i. Personal guidance,
 - ii. Inspiration,
 - iii. Communal worship and instruction.
- ▶ It serves as the foundation of law for some religious communities

Scriptures are important because it gives:

- I. **Direction:** It gives directions which we need in our lives, so as to live in God's will
- II. **Covenants:** It is an agreement between god and devotee. God sets the conditions of the covenant, and there are promised blessings for covenants. Thus covenants are written in scripture.
- III. **Revelation:** It is a prerequisite to receiving personal revelation. It means that an act of communicating with god. Thus, scripture helps us to communicate with God.
- IV. **Fight with Temptation:** It helps us to fight with temptation. Today temptations abound and the allure for immorality is strong, scripture gives us an edge.
- V. **For Discernment:** In a world where it has become difficult to differentiate between right and wrong, the scripture clearly tells us what is wrong and right before God.
- VI. **Nourishes For Spiritual Growth:** The scripture is food for the SPIRIT. Because It posses sacred power, transformative effect, healing power, power exhibited when studied, read, or recited.

2.4 South Indian Literature

Tamil, Telugu, Kannada And Malayalam Literature

The four Dravadan languages Tamil, Telugu, Kannada and Malyalam developed their own literature. Tamil being the oldest of these langauges began writing earlier and produced the **sangam literature - the oldest literature in Tamil.**

TAMIL OR SANGAMA LITERATURE

- Tamil as a written language was known since the beginning of the Christian era.
- It is, therefore, no wonder that considerable Sangama literature was produced in the early four centuries of the Christian era, although it was finally compiled by 600 AD.
- Poets who in these assemblies were patronised by kings and chieftains produced the Sangama literature over a period of three to four centuries.
- Poets, bards and writers, authors came from various parts of South India to Madurai.
- Such assemblies were called “Sangamas”, and the literature produced in these assemblies was called “Sangama literature”.

TAMIL LITERATURE

- The history of Tamil literature follows the history of Tamil Nadu, closely following the social and political trends of various periods.
- Tamil literature has a long literary tradition spanning more than 2500 years .(Sangam period: 5th century BC-3rd century CE.) Tolkaappiyam (3rd century BC) .
- The secular nature of the early Sangam poetry gave way to works of religious and didactic nature during the Middle Ages.

- The Sangama literature is a collection of long and short poems composed by various poets in praise of numerous heroes and heroines . They are secular in nature and of a very high quality



- Tolkkappiyam dealt with grammar and poetry

- A revival of Tamil literature took place from the late 19th century when works of religious and philosophical nature were written in a style that made it easier for the common people to enjoy.
- Nationalist poets began to utilize the power of poetry in influencing the masses.
- Short stories and novels began to appear.
- The popularity of Tamil Cinema has also provided opportunities for modern Tamil poets to emerge.



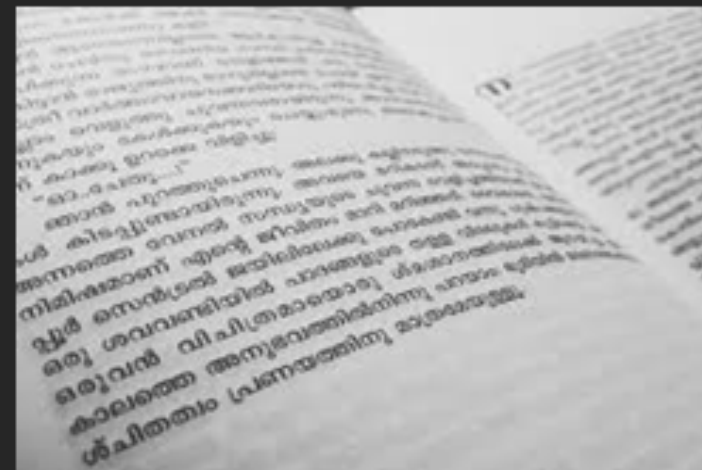
MALAYALAM LITERATURE

- **This literature** comprises those literary texts written in Malayalam, language spoken in the Indian state of Kerala.
- Contemporary Malayalam poetry deals with social, political, and economic life context. The tendency of the modern poetry is often towards political radicalism.
- Modern literary movements in Malayalam literature began in the late 19th century with the rise of the famous Modern Triumvirate consisting of Kumaran Asan, Ulloor S. Parameswara Iyer and Vallathol Narayana Menon.

- The foundations for the great renaissance that began at the end of the century were laid during this period.
- The establishment of colleges for imparting English education, the translation of the Bible and other religious works, the compilation of dictionaries and grammars, the growth of printing presses, the starting of newspapers, the introduction of science and technology etc.

കൂസ്താനികൾ പ്രവർത്തിച്ചു. ഈ നവീനയുഗത്തിന്റെ അന്ത്യത്തിൽ യേശു ഒരു വെള്ളക്കുതിരയോടുകൂടിയെത്തി. വെളിപാട് 19:11-14 ''11: അനന്തരം സ്വർഗ്ഗം തുറന്നിരിക്കുന്നത് ഞാൻ കൂ. ഒരു വെള്ളക്കുതിര പ്രത്യക്ഷമായി. അതിന്മേൽ ഇരിക്കുന്നവൻ വിശ്വസ്തനും സത്യവാനും എന്നുപേര് അവൻ നീതിയോടെ വിധിക്കുകയും പോരാടുകയും ചെയ്യുന്നു. 12: അവന്റെ കണ്ണു അഗ്നിജ്വാല, തലയിൽ അനേകം രാജകുടികൾ; എഴുന്നള്ളിയ ഒരു നാഗവും അവയ്ക്കു; അതു അവനല്ലാതെ ആർക്കും അറിഞ്ഞുകൂടാ. 13: അവൻ രക്തത്തിൽ കുക്കിയെ ഉടുപ്പുധരിച്ചിരിക്കുന്നു; അവന്നു വൈവിധ്യമുള്ള പേരുകളുണ്ട്. 14: സ്വർഗ്ഗത്തിലെ സൈന്യം നിർമ്മലവും ശുദ്ധവുമായ വിശേഷാലസ്ത്രം ധരിച്ചു വെള്ളക്കുതിരപുറത്തുകയറി അവനെ അനുഗമിച്ചു.''

- During the early 20th century, Malayalam received outstanding novels, either as translations or adaptations of Western literature.
- The post-independence period saw a fresh start in the history of longer fiction in Malayalam as in many other Indian languages, parallel to the evolution of post-world war fiction in other parts of the world.



TELUGU LITERATURE

- Telugu, the Indian language with the third largest number of speakers, is rich in literary traditions.
- While there is some indication that Telugu literature dates at least to the middle of the first millennium, the first extant works are from the 11th century when the Mahabharata was first translated to Telugu from Sanskrit by Nannaya.
- The language experienced a golden age under the patronage of the Vijayanagara king-poet Krishnadevaraya.

- Krishnadevaraya(1509-1529), the greatest of the vijaynagara emperors, was a poet of great merit. His work amukta malyada is regarded as an excellent prabandha in telugu literature.
- Tenali Ramakrishna, the court jester, was an interesting figure of krishnadevaraya's court. His practical jokes on high – placed men of the time are recounted with pleasure even today .

మధుమస్తాః॥తమమహారాజాభిరాజరాజపరమేశ్వరమంరుశాయశ
గండలూకాయవిబాడభాషగేశపువశాయరగండయవనరాజ్య
స్థాపనాబాహ్యతేవిరప్రతాపశ్రేష్ఠడివముదరామలవిజయ
నగరానసంపదసనారూఢుడైపూర్వాదిగ్రజయయాత్రకులబ్రో
డగిరిగిండవిడుగుండచిల్లరాజమహేంద్రవరంమొడలైన
దగ్గరసాధింబిసంజ్యోతికివిట్టెనన్త్రుశ్రేణియంబుడయ

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FORMS OF TELUGU LITERATURE:

- **Prabandham**: Stories in verse form with a tight metrical structure
- **Champu**: Mixture of prose and poetry.
- **Kavyam**: Poem which usually begins with a short prayer called a Prarthana, containing initial auspicious letter "Sri" which invokes the blessings of the God. The occasion and circumstances under which the work is undertaken is next stated.
- **Kavita**: Poetry
- **Katha**: Style of religious storytelling.
- **Natakam**: Drama.

KANNADA LITERATURE

- Apart from Telugu , Vijayanagara rulers extended their patronage to Kannada and Sanskrit writers as well .
- Many Jain scholars contributed to the growth of Kannada literature .
- Kannada literature flourished considerably between the fourteenth and sixteenth centuries under the patronage of the Vijayanagara kings.
- Poets of all religioups made important contribution to it.

The Rashtrakuta King

- Earliest known literature in Kannada is Kavirajamang by the **Rashtrakuta king**
- Ratnatraya, the trio of Pampa, Ponna and Ranna
 - Pampa
 - Known as the father of Kannada.
 - Wrote his great poetic works Adi Purana and Vikramarijva Vijaya in 10 AD.
 - Lived in the court of Chalukya Arikesari.
 - Ponna
 - Lived during the reign of Rashtrakuta Krishna III.
 - Wrote an epic "Shanti Purana"
 - Ranna
 - Also lived during the reign of Rashtrakuta Krishna III.
 - Wrote an epic "Ajitanantha Purano."

- Kunura Vyasa wrote Bharata and Narahari wrote Tarave Ramayana. This is the first Rama Katha in Kannada composed on the basis of Valmiki's Ramayana.
- Lakshamisha who lived in the seventeenth century wrote Jaimini Bharata and earned the title of kamata Karicutavana - Chaitra (the spring of the Karnataka mango grove).



- The other eminent poet of this period was the great sarvajna, popularly known as the people's poet.
- A special mention may be made of honnamma, perhaps the first outstanding poetess in kannada.



UNIT II: 2.4 - INDIAN LANGUAGES AND LITERATURE-II

Northern Indian Languages & Literature

Introduction

- Languages evolved in India right upto the early medieval period. The **old apabhramsha** (corrupt or non-grammatical language) had taken new forms in some areas or was in the process of evolving into other forms.
- These **languages were evolving at two levels**: the **spoken** and the **written** language.
- The **old Brahmi script of the Ashoka** days had undergone a great change. •
- The alphabets during Ashoka's period were uneven in size but by the time of Harsha, the letters had become of the same size and were regular, presenting the picture of a cultivated hand.

- A large number of people speak Hindi in its different forms that include **Braj Bhasha**, and **Avadhi** (spoken in **Oudh region**), **Bhojpuri**, **Magadhi**, and **Maithili** (spoken around **Mithila**), and **Rajasthani** and **Khadi Boli** (spoken around **Delhi**). **Rajasthani** is another variant or dialect of Hindi.
- This classification has been made on the **basis of literature produced by great poets** over a length of time. Thus, the language used by **Surdas** and **Bihari** has been given the name of **Braj Bhasha**; that used by **Tulsidas** in the **Ramacharitamanasa** is called **Avadhi** and the one used by **Vidyapati** has been termed as **Maithili**. But Hindi, as we know it today is the one called **Khadi Boli**. Though **Khusrau** has used **Khadi Boli** in his compositions in the thirteenth century its extensive use in literature began only in the nineteenth century. It even shows **some influence of Urdu**.

PERSIAN AND URDU

Urdu emerged as an independent language towards the end of the 4th century AD. Arabic and Persian were introduced in India with the coming of the Turks and the Mongols. Persian remained the court language for many centuries. Urdu as a language was born out of the interaction between Hindi and Persian.

After the conquest of Delhi (1192), the Turkish people settled in this region. Urdu was born out of the interaction of these settlers and soldiers in the barracks with the common people. Originally it was a dialect but slowly it acquired all the features of a formal language when the authors started using Persian script. It was further given an impetus by its use in Bahamani states of Ahmadnagar, Golkunda, Bijapur and Berar. Here it was even called dakshini or daccani (southern). As time passed, it became popular with the masses of Delhi.

- The **earliest Urdu poet is supposed to be Khusrau (1253-1325)**. He started writing as a poet in the reign of **Sultan Balban** and was a follower of **Nizam ud-din Auliya**. He is said to have composed **ninty-nine works** on separate themes and numerous verses of poetry.
- Among the important works composed by him **are Laila Majnun and Ayina-I-Sikandari dedicated to Alau-din-Khalji. Among other well-known poets are Ghalib, Zauq, and Iqbal.**
- Iqbal's Urdu poetry is available in his collection called *Bang- i – dara*. His *Sarejahan se achcha Hindostan hamara* is sung and played at many of the national celebrations in India. No army parade is considered complete without the army band playing this tune.

- **Urdu became more popular in the early eighteenth century.**
- People even wrote accounts of later Mughals in Urdu. Gradually it achieved a status where literature-both poetry and prose-started being composed in it. The last **Mughal Emperor Bahadur Shah Zafar wrote poetry** in it.
- Some of his couplets have become quite well known in the Hindi and Urdu speaking areas.
- Urdu was given its pride of place by a large number of poets who have left inimitable poetry for posterity.

- Among the best prose writers were people like **Pandit Ratan Nath Sarshar**, who wrote the famous *Fasanah- i-Azad*. Even in the early days, Munshi Prem Chand, who is supposed to be a doyen of Hindi literature, wrote in Urdu.
- Urdu has given us a new form of poem that is called a *nazm*.
- Urdu was patronised by the Nawabs of Lucknow, who held symposiums in this language.
- Slowly it became quite popular. Pakistan has adopted Urdu as the state language.

Development of Literature during the Mughal Period

- There was a tremendous development in the field of literature during the Mughal times. **Babar and Humayun were lovers of literature.**
- Baber was himself a great scholar of Persian. He wrote a book known as **Tuzek-e-Babari** which is highly esteemed by the Turkish Literature.
- Humayun got the treatise translated into Arabic. He too was a lover of learning and had established a big Library. **Humayun Nama**, tops the books written in his times.
- **Akbar** was very fond of learning. '**Akbar Nama**', **Sur Sagar**, **Ram Charitamanas** are prominent among the books written during his time.

- Maulvi Altab Hussain Ali, Akbar Allahabadi and Dr. Mohammed Iqbal are some famous names. As Persian was the language of the court, much of the literature produced in this period was written in Persian.
- Amir Khusrau and Amir Hasan Dehelvi wrote superb poetry in Persian. Historians like Minhass-us-Siraj and Zia Barani and Ibn Batuta who came to India during those days wrote accounts of rulers, important political events and incidents in this language.
- In the medieval period, Persian was adopted as the court language. Several historical accounts, administrative manuals and allied literature in this language have come down to us.
- The Mughal rulers were great patrons of learning and literature.
- Babar wrote his *tuzuk* (autobiography) in Turkish language, but his grandson Akbar got it translated into Persian. Akbar patronized many scholars. He got Mahabharata translated into Persian.
- Jahangir's autobiography (*Tuzuk-i-Jahangiri*) is in Persian and is a unique piece of literature.
- It is said that Noorjahan was an accomplished Persian poetess.
- Quite a fair amount of Persian literature has been produced by the courtiers of the Mughals. Abul Fazl's *Akbarnamah* and Ain-e-Akbari is a fine piece of literature.
- Several collections of letters of the Mughal period (*insha*) have come down to us.
- Badauni was another writer who belonged during Akbar's time. In the twentieth century, Iqbal wrote good Persian poetry. All this has now become a part of Indian heritage and culture.

HINDI LITERATURE

- There was a tremendous growth of regional languages like Hindi, Bengali, Assamese, Oriya, Marathi and Gujarati during this time.
- In the South, Malayalam emerged as an independent language in the 14th century. The emergence of all these languages resulted in the decline of Sanskrit as they came to be used as the medium through which the administrative machinery functioned.
- The rise of the Bhakti movement and the use of these regional languages by the various saints helped in their growth and development.
- *Prithviraj Raso* is supposed to be the first book in the Hindi language. It is an account of exploits of Prithviraj Chauhan. In its imitation several other *rasos* were written.
- The language went on changing as the area where it was used expanded. New words to express new situations were either coined or taken from areas coming under its influence.

- Hindi literature looked to Sanskrit classics for guidance and Bharata's *Natyashastra* was kept in mind by Hindi writers.
- During the twelfth and thirteenth centuries there started a movement in southern India that was called the Bhakti movement.
- As its influence reached the north, it started affecting the prose and poetry that were being composed in Hindi. Poetry now became largely devotional in nature.
- Kabir, who moved from place to place added Persian and Urdu words as well.
- **Tulsidas wrote *Ramcharit Manas* based on Valmiki's Ramayana**, he also alters situations and adds quite a few new scenes and situations based on folklore. For example, Sita's exile is mentioned in Valmiki's version but it is not mentioned in Tulsidas's account.

- Tuisidas has deified his hero while the hero of Valmiki is a human being. Hindi evolved during the Apabhramsa stage between the 7th and 8th centuries A.D. and the 14th C. It was characterized as Veergatha Kala i.e. the age **of heroic poetry or the Adi Kala (early period)**.
- **Surdas wrote his *Sur Sagar* in which he talks of Krishna as an infant**, a young lad indulging in pranks and a young man engaged in dalliance with the *gopis*. These poets made a deep impression on the minds of the listeners.
- **Mirabai, who sang in Rajasthani language**, and Raskhan, who, though a Muslim, sang in praise of Krishna. Nandadasa was an important Bhakti poet. Rahim and Bhushan were a class apart. Their subject was not devotion, but spiritual.

- **Bengali writers, Rabindranath Tagore became the first Indian to win the Nobel Prize for literature (Geetanjali) in 1913.**
- **Bharatendu Harishchandra was one of the earliest to produce dramas in Hindi** which were basically translations of texts written in Sanskrit and other languages. But he set the trend.
- **Mahavir Prasad Dwivedi** was another author who wrote translations or made adaptations from Sanskrit.
- **Bankim Chandra Chatterji (1838-94) wrote novels originally in Bangla.** They came to be translated into Hindi and became very popular. *Vande Mataram*, our national song, is an excerpt from his novel, *Anand Math*.

- **Swami Dayanand's** contribution to Hindi cannot be ignored. Originally a Gujarati and a scholar of Sanskrit, he advocated Hindi as a common language for the whole of India. He started writing in Hindi and contributed articles to journals essentially engaged in religious and social reforms.
- *Satyartha Prakash* was his most important work in Hindi. Among other names who have enriched Hindi literature.
- **Munshi Prem Chand, who** switched over from Urdu to Hindi. Surya Kant Tripathi, 'Nirala', achieves recognition because he questioned the orthodoxies in society.

- **Mahadevi Verma is the first woman writer in Hindi** to highlight issues related to women.
- **Maithili Sharan Gupt** is another important name. Khari Boli poetry and wrote in Khari Boli dialect, at a time when most Hindi poets favoured the use of Braj Bhasha dialect. He was a recipient of the third highest Indian civilian honour of Padma

Hindi Language Makes Progress in Modern Period

- **Hindi Language:** The development of modern language started at the end of the 18th century. The main writers of this period were Sadasukh Lal and Enshallah Khan.
- Bhartendu Harishchandra also strengthened Hindi language. Similarly Raja Lakshman Singh translated Shakuntala into Hindi. Hindi continued to develop in adverse circumstances as the office work was done in Urdu.

Hindi Literature:

- Bhartendu Harish Chandra, Mahavira Prasad Dwivedi, Ramchandra Shukla and Shyam Sunder Das were the main among the prose writers of Hindi literature.
- Swami Dayanand wrote in order to reform the Hindu society and rid it of false beliefs and social evils. Munshi Prem Chand tried to draw the attention of the society to the miserable existence of the poor
- Mahadevi Verma recipient of Padma Vibhushan, the second highest civilian award highlighted the conditions of women in the society. 'Nirala' became the pioneer of awakening of Modern India.

BENGALI, ASSAMESE AND ORTYA LITERATURE

- After Hindi, the next significant literature was the one that developed in Bengal.
- **The Baptist Mission Press** was established in Serampore near Calcutta in 1800.
- **East India Company founded the Fort William College** provided training to civil servants of the Company in law, customs, religions, languages and literatures of India to enable them to work more efficiently.
- The growth of **the Bhakti movement and the composition of various hymns** associated with Chaitanya provided a stimulus to the development and growth of Bengali. Narrative poems called the Mangal Kavyas also grew popular during this period. They propagated the worship of local deities like Chandi and transformed Puranic Gods like Siva and Vishnu into household deities.
- **William Carey, who wrote a grammar of Bengali and published an English-Bengali dictionary** and also wrote books on dialogues and stories, propagate Christian faith but other presses run by local people helped in the flourishing of non-Christian literature.
- Scores of pamphlets, small and big books and journals were produced. Education spread, although at a very slow pace.

- **But after 1835, when Macaulay won the battle against Orientalists, it spread at a faster pace.**
- **In 1854 came Sir Charles Wood's *Despatch* and in 1857 the three universities of Calcutta, Madras and Bombay were established. Besides textbooks for schools and colleges, other literature was also produced.**
- **Raja Ram Mohan Roy** who wrote in Bengali besides English that gave impetus to Bengali literature.
- **Ishwar Chandra Vidyasagar (1820-91) and Akshay Kumar Dutta (1820-86)** were two other writers of this early period.

- **Bankim Chandra Chatterji (1834-94), Sharat Chandra Chatterji (1876-1938), and R.C. Dutta,** a noted historian and a prose writer, all contributed to the making of Bengali literature.
- **Rabindra Nath Tagore (1861-1941)** Novels, dramas, short stories, criticism, music and essays, all flowed from his pen. He won the Nobel Prize for literature in 1913 for his *Geetanjali*.
- **The Western influence** brought the writers closer to the man in the street. The subjects were mundane. Some religious literature was also produced but it hardly said anything new.

- **The final years of the nineteenth century** and the first half of the twentieth century saw a new subject, nationalism, being taken up. **Two things were seen in this new trend. The first was the love for old history and culture and an awareness of the facts of British exploitation.**
- **The second was a clarion call for arousing the Indians to drive out the foreigners, both by persuasion and force.** This new trend was expressed by **Subrahmanyam Bharti in Tamil and Qazi Nazrul Islam in Bengali.**
- The contributions of these two writers in arousing the nationalistic sentiments in the readers was tremendous. Their poetry was translated into other Indian languages.

- **Assamese** - Like Bengali, Assamese also developed in response to the Bhakti movement. Shankardeva who introduced Vaishnavism in Assam helped in the growth of Assamese poetry.
- Even the Puranas were translated in Assamese. The earliest Assamese literature consisted of *buranjis* (court chronicles).
- **Shankardev has left several devotional poems**, which people song with rapturous pleasure, but it was only after 1827 that more interest was shown in producing Assamese literature. Two names, Lakshmi Nath Bezbarua and Padmanaba Gohain Barua cannot be forgotten.

- **From Orissa**, a couple of names are worth mentioning and these are Fakirmohan Senapati and Radha Nath Ray, whose writings deserve considerable attention in the history of Oriya literature.
- **The works of Upendra Bhanja (1670 - 1720)** were important as they ushered a new period of Oriya literature. In Orissa the works of Saraladasa are regarded as the first works of Oriya literature.

PUNJABI AND RAJASTHANI LITERATURE

- Punjabi is a language with several shades. It is being written in two scripts, Gurmukhi and Persian. The Gurmukhi script till the end of the nineteenth century was almost limited to the *Adi Granth*, the holy book of the Sikhs. Only a small number of people tried to learn the script except the *granthis*, who recited the holy Granth in the gurdwaras.
- These Sufis or their followers used the Persian script if they wanted to commit their poetry to writing. In this list, the first name is that of Farid. His poetry has found a place in the *Adi Granth*. The *Adi Granth* also contains poetry of the next four gurus.
- All this literature belongs to the fifteenth and sixteenth centuries. Amongst the later gurus, the poetry of the ninth guru, Guru Tegh Bahadur has also contributed to the *Adi Granth*.

- **Guru Gobind Singh**, the tenth guru, was educated in Patna (Bihar), where he learnt Persian and Sanskrit. He has composed two *savaiyyas* in Punjabi but these are not a part of *the Adi Granth*.
- **The love stories of Heer and Ranjha**, Sasi and Punnu and Sohni and Mahiwal, which gave this language its theme in the early days. Even the story of Puran Bhagat found favour with some poets.
- The popularity of Bulley Shah who was a Sufi saint. He has left a large number of songs. One of his popular forms of compositions was called *kafi*; it was sung in a classical musical form. *Kafis* are sung by people with great fervour.
- In the twentieth century, Punjabi had come into its own. Bhai Vir Singh composed an epic, named *Rana Surat Singh*

RAJASTHANI LANGUAGE AND LITERATURE

- **Rajasthani**, a dialect of Hindi, had its own part to play. The bards (itinerant singers) moved from place to place, providing entertainment and keeping the stories of heroes alive.
- It was from these ballads that Colonel Todd collected the heroic stories of Rajasthan and put them in the *Annals and Antiquities of Rajasthan*.
- But the devotional songs of Mira Bai have a place of pride in the history of language as well as devotional music.

GUJARATI LITERATURE

- Early Gujarati literature is available in the form of Bhakti songs of the fourteenth and fifteenth centuries. It still follows the old tradition which is popular in Gujarat.
- **Narsi Mehta's** name is the foremost in this respect. The people of Gujarat wove these devotional songs in their folk dances and their religious forms often find expressions in their celebrations.
- **Narmad's poetry** gave a fillip to the Gujarati literature. *Saraswati Chandra*, a novel by Govardhan Ram, has become a classic and has given great impetus to other writers.

- But probably a name that cannot be forgotten is that of Dr. K.M. Munshi. He was a novelist, an essayist and a historian, and has left a plethora of historical novels. In these books he exhibits his ability to mix fact with fiction.
- *Prithvi Vallabha* is one of his finest novels. A special mention must be made of Narsi Mehta whose songs in praise of Krishna not only made him a very popular figure but also made Gujarati language popular.

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- Sindh was one of the important centres of Sufis, who established *khanqahs* at various places. The Sufi singers with their devotional music made the language popular.
- The credit for creating literature in Sindhi goes to Mirza Kalish Beg and Dewan Kauramal

MARATHI LITERATURE

- Maharashtra is situated on a plateau where a large number of local dialects were in use. Marathi grew out of these local dialects. The Portuguese missionaries started using Marathi for preaching their gospel.
- The earliest Marathi poetry and prose is by Saint Jnaneshwar (Gyaneshwar) who lived in the thirteenth century. He wrote a long commentary on the Bhagavad Gita. He was the one who started the *kirtan* tradition in Maharashtra. He was followed by Namdev (1270- 1350), Gora, Sena and Janabai.
- All these sang and popularised the Marathi language. Their songs are sung even today by the Verkari pilgrims on their way to Pandharpur pilgrimage.
- Almost **two centuries later, Eknath (1533-99)** came on the scene. He wrote the commentaries on the Ramayana and the Bhagawat Purana. His songs are very popular all over Maharashtra.

- **Tukarama (1598-1650)** supposed to be the greatest Bhakti poet of them all.
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- **Lal Ded, who lived in the fourteenth century**, was probably the first to sing in the Kashmiri language. She was a Shaivite mystic.
- After Islam spread in this area, the Sufi influence also came to be visible. Haba Khatoon, Mahjoor, Zinda Kaul, Noor Din also known as Nund Rishi, Akhtar Mohiuddin, Sufi Ghulam Mohammad and Dina Nath Nadim wrote devotional poetry in Kashmiri. These people contributed to the growth of Kashmiri literature.

- The Western influence did not reach Kashmir till the end of the nineteenth century. In 1846, after the first Sikh War, the Dogras of Jammu became the rulers there.
- The Dogras were more interested in Dogri language than in Kashmiri. There were hardly any schools or education. There was widespread poverty and economic backwardness. All these led to a lack of good literature in Kashmir.

ROLE OF CHRISTIAN MISSIONARIES

- With the coming of the Europeans to India various foreign languages like English, French, Dutch and Portuguese were introduced here which greatly enriched Indian languages as they added many new words to their vocabulary.
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- The foreigners had established these presses for printing literature in local languages for the benefit of the new, or would-be converts. Therefore, the role of printing press in the development of literature cannot be ignored.

- The third important fact is the establishment of schools and colleges by the missionaries.
- Here, besides English, the missionaries also taught the local languages.
- Perhaps their aim was to spread Christianity but they also produced a newly educated class, who had a desire to read their literature.
- Thus, the role of missionaries cannot be ignored while writing the history of Indian languages and literature.

Main Writers of English Literature in India

- In India there were many writers of the English literature. The Indians started writing work in English after 1835, when English was made the medium of instruction.
- Many Indian writers composed their literature in English. Some of them showed their interest in the field of poetry, while some others showed their keen interest in prose writing.
- Michael Madhu Sudan Dutta, Taradutta, Sarojini Naidu and Ravindranath Tagore made important contribution in the field of English Poetry.
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The list of Modern Indian languages can have many languages, the constitution of India has originally about 15 languages as national languages i.e. Assamese, Bengali, Gujarati, Hindi, Kashmiri, Marathi, Oriya, Punjabi, Sanskrit, Sindhi, Urdu, Tamil, Telugu, Kannada, Malayalam. Three more languages i.e. Nepali, Manipuri and Konkani have been added now to the list.

THANK
YOU

UNIT II: 2.4 - INDIAN LANGUAGES AND LITERATURE-II

Northern Indian Languages & Literature

Introduction

- Languages evolved in India right upto the early medieval period. The **old apabhramsha** (corrupt or non-grammatical language) had taken new forms in some areas or was in the process of evolving into other forms.
- These **languages were evolving at two levels**: the **spoken** and the **written** language.
- The **old Brahmi script of the Ashoka** days had undergone a great change. •
- The alphabets during Ashoka's period were uneven in size but by the time of Harsha, the letters had become of the same size and were regular, presenting the picture of a cultivated hand.

- A large number of people speak Hindi in its different forms that include **Braj Bhasha**, and **Avadhi** (spoken in **Oudh region**), **Bhojpuri**, **Magadhi**, and **Maithili** (spoken around **Mithila**), and **Rajasthani** and **Khadi Boli** (spoken around **Delhi**). **Rajasthani** is another variant or dialect of Hindi.
- This classification has been made on the **basis of literature produced by great poets** over a length of time. Thus, the language used by **Surdas** and **Bihari** has been given the name of **Braj Bhasha**; that used by **Tulsidas** in the **Ramacharitamanasa** is called **Avadhi** and the one used by **Vidyapati** has been termed as **Maithili**. But Hindi, as we know it today is the one called **Khadi Boli**. Though **Khusrau** has used **Khadi Boli** in his compositions in the thirteenth century its extensive use in literature began only in the nineteenth century. It even shows **some influence of Urdu**.

PERSIAN AND URDU

Urdu emerged as an independent language towards the end of the 4th century AD. Arabic and Persian were introduced in India with the coming of the Turks and the Mongols. Persian remained the court language for many centuries. Urdu as a language was born out of the interaction between Hindi and Persian.

After the conquest of Delhi (1192), the Turkish people settled in this region. Urdu was born out of the interaction of these settlers and soldiers in the barracks with the common people. Originally it was a dialect but slowly it acquired all the features of a formal language when the authors started using Persian script. It was further given an impetus by its use in Bahamani states of Ahmadnagar, Golkunda, Bijapur and Berar. Here it was even called dakshini or daccani (southern). As time passed, it became popular with the masses of Delhi.

- The **earliest Urdu poet is supposed to be Khusrau (1253-1325)**. He started writing as a poet in the reign of **Sultan Balban** and was a follower of **Nizam ud-din Auliya**. He is said to have composed **ninty-nine works** on separate themes and numerous verses of poetry.
- Among the important works composed by him **are Laila Majnun and Ayina-I-Sikandari dedicated to Alau-din-Khalji**. Among other well-known poets are **Ghalib, Zauq, and Iqbal**.
- Iqbal's Urdu poetry is available in his collection called *Bang- i – dara*. His *Sarejahan se achcha Hindostan hamara* is sung and played at many of the national celebrations in India. No army parade is considered complete without the army band playing this tune.

- **Urdu became more popular in the early eighteenth century.**
- People even wrote accounts of later Mughals in Urdu. Gradually it achieved a status where literature-both poetry and prose-started being composed in it. The last **Mughal Emperor Bahadur Shah Zafar wrote poetry** in it.
- Some of his couplets have become quite well known in the Hindi and Urdu speaking areas.
- Urdu was given its pride of place by a large number of poets who have left inimitable poetry for posterity.

- Among the best prose writers were people like **Pandit Ratan Nath Sarshar**, who wrote the famous *Fasanah- i-Azad*. Even in the early days, Munshi Prem Chand, who is supposed to be a doyen of Hindi literature, wrote in Urdu.
- Urdu has given us a new form of poem that is called a *nazm*.
- Urdu was patronised by the Nawabs of Lucknow, who held symposiums in this language.
- Slowly it became quite popular. Pakistan has adopted Urdu as the state language.

Development of Literature during the Mughal Period

- There was a tremendous development in the field of literature during the Mughal times. **Babar and Humayun were lovers of literature.**
- Baber was himself a great scholar of Persian. He wrote a book known as **Tuzek-e-Babari** which is highly esteemed by the Turkish Literature.
- Humayun got the treatise translated into Arabic. He too was a lover of learning and had established a big Library. **Humayun Nama**, tops the books written in his times.
- **Akbar** was very fond of learning. ‘**Akbar Nama**’, **Sur Sagar**, **Ram Charitamanas** are prominent among the books written during his time.

- Maulvi Altab Hussain Ali, Akbar Allahabadi and Dr. Mohammed Iqbal are some famous names. As Persian was the language of the court, much of the literature produced in this period was written in Persian.
- Amir Khusrau and Amir Hasan Dehelvi wrote superb poetry in Persian. Historians like Minhass-us-Siraj and Zia Barani and Ibn Batuta who came to India during those days wrote accounts of rulers, important political events and incidents in this language.
- In the medieval period, Persian was adopted as the court language. Several historical accounts, administrative manuals and allied literature in this language have come down to us.
- The mughal rulers were great patrons of learning and literature.
- Babar wrote his *tuzuk* (autobiography) in Turkish language, but his grandson Akbar got it translated into Persian. Akbar patronized many scholars. He got Mahabharata translated into Persian.
- Jahangir's autobiography (*Tuzuk-i-Jahangiri*) is in Persian and is a unique piece of literature.
- It is said that Noorjahan was an accomplished Persian poetess.
- Quite a fair amount of Persian literature has been produced by the courtiers of the Mughals. Abul Fazl's *Akbarnamah* and *Ain-e-Akbari* is a fine piece of literature.
- Several collections of letters of the Mughal period (*insha*) have come down to us.
- Badauni was another writer who belonged during Akbar's time. In the twentieth century, Iqbal wrote good Persian poetry. All this has now become a part of Indian heritage and culture.

HINDI LITERATURE

- These was a tremendous growth of regional languages like Hindi, Bengali, Assamese, Oriya, Marathi and Gujarati during this time.
- In the South, Malayalam emerged as an independent language in the 14th century the emergence of all these languages resulted in the decline of Sanskrit as they came to be used as the medium the rough which the administrative machinery functioned.
- The rise of the Bhakti movement and the use of these regional languages by the various saints helped in their growth and development.
- *Prithviraj Raso* is supposed to be the first book in the Hindi language. It is an account of exploits of Prithviraj Chauhan. In its imitation several other *rasos* were written.
- The language went on changing as the area where it was used expanded. New words to express new situations were either coined or taken from areas coming under its influence.

- Hindi literature looked to Sanskrit classics for guidance and Bharata's *Natyashastra* was kept in mind by Hindi writers.
- During the twelfth and thirteenth centuries there started a movement in southern India that was called the Bhakti movement.
- As its influence reached the north, it started affecting the prose and poetry that were being composed in Hindi. Poetry now became largely devotional in nature.
- Kabir, who moved from place to place added Persian and Urdu words as well.
- **Tulsidas wrote *Ramcharit Manas* based on Valmiki's Ramayana**, he also alters situations and adds quite a few new scenes and situations based on folklore. For example, Sita's exile is mentioned in Valmiki's version but it is not mentioned in Tulsidas's account.

- Tuisidas has deified his hero while the hero of Valmiki is a human being. Hindi evolved during the Apabhramsa stage between the 7th and 8th centuries A.D. and the 14th C. It was characterized as Veergatha Kala i.e. the age of **heroic poetry or the Adi Kala (early period)**.
- **Surdas wrote his *Sur Sagar* in which he talks of Krishna as an infant**, a young lad indulging in pranks and a young man engaged in dalliance with the *gopis*. These poets made a deep impression on the minds of the listeners.
- **Mirabai, who sang in Rajasthani language**, and Raskhan, who, though a Muslim, sang in praise of Krishna. Nandadasa was an important Bhakti poet. Rahim and Bhushan were a class apart. Their subject was not devotion, but spiritual.

- **Bengali writers, Rabindranath Tagore became the first Indian to win the Nobel Prize for literature (Geetanjali) in 1913.**
- **Bharatendu Harishchandra was one of the earliest to produce dramas in Hindi** which were basically translations of texts written in Sanskrit and other languages. But he set the trend.
- **Mahavir Prasad Dwivedi** was another author who wrote translations or made adaptations from Sanskrit.
- **Bankim Chandra Chatterji (1838-94) wrote novels originally in Bangla.** They came to be translated into Hindi and became very popular. *Vande Mataram*, our national song, is an excerpt from his novel, *Anand Math*.

- **Swami Dayanand's** contribution to Hindi cannot be ignored. Originally a Gujarati and a scholar of Sanskrit, he advocated Hindi as a common language for the whole of India. He started writing in Hindi and contributed articles to journals essentially engaged in religious and social reforms.
- *Satyartha Prakash* was his most important work in Hindi. Among other names who have enriched Hindi literature.
- **Munshi Prem Chand, who** switched over from Urdu to Hindi. Surya Kant Tripathi, 'Nirala', achieves recognition because he questioned the orthodoxies in society.

- **Mahadevi Verma is the first woman writer in Hindi** to highlight issues related to women.
- **Maithili Sharan Gupt** is another important name. Khari Boli poetry and wrote in Khari Boli dialect, at a time when most Hindi poets favoured the use of Braj Bhasha dialect. He was a recipient of the third highest Indian civilian honour of Padma

Hindi Language Makes Progress in Modern Period

- **Hindi Language:** The development of modern language started at the end of the 18th century. The main writers of this period were Sadasukh Lal and Enshallah Khan.
- Bhartendu Harishchandra also strengthened Hindi language. Similarly Raja Lakshman Singh translated Shakuntala into Hindi. Hindi continued to develop in adverse circumstances as the office work was done in Urdu.

Hindi Literature:

- Bhartendu Harish Chandra, Mahavira Prasad Dwivedi, Ramchandra Shukla and Shyam Sunder Das were the main among the prose writers of Hindi literature.
- Swami Dayanand wrote in order to reform the Hindu society and rid it of false beliefs and social evils. Munshi Prem Chand tried to draw the attention of the society to the miserable existence of the poor
- Mahadevi Verma recipient of Padma Vibhushan, the second highest civilian award highlighted the conditions of women in the society. 'Nirala' became the pioneer of awakening of Modern India.

BENGALI, ASSAMESE AND ORTYA LITERATURE

- After Hindi, the next significant literature was the one that developed in Bengal.
- **The Baptist Mission Press** was established in Serampore near Calcutta in 1800.
- **East India Company founded the Fort William College** provided training to civil servants of the Company in law, customs, religions, languages and literatures of India to enable them to work more efficiently.
- The growth of **the Bhakti movement and the composition of various hymns** associated with Chaitanya provided a stimulus to the development and growth of Bengali. Narrative poems called the Mangal Kavyas also grew popular during this period. They propagated the worship of local deities like Chandi and transformed Puranic Gods like Siva and Vishnu into household deities.
- **William Carey, who wrote a grammar of Bengali and published an English-Bengali dictionary** and also wrote books on dialogues and stories, propagate Christian faith but other presses run by local people helped in the flourishing of non-Christian literature.
- Scores of pamphlets, small and big books and journals were produced. Education spread, although at a very slow pace.

- **But after 1835, when Macaulay won the battle against Orientalists, it spread at a faster pace.**
- **In 1854 came Sir Charles Wood's *Despatch* and in 1857 the three universities of Calcutta, Madras and Bombay were established. Besides textbooks for schools and colleges, other literature was also produced.**
- **Raja Ram Mohan Roy** who wrote in Bengali besides English that gave impetus to Bengali literature.
- **Ishwar Chandra Vidyasagar (1820-91) and Akshay Kumar Dutta (1820-86) were two other writers of this early period.**

- **Bankim Chandra Chatterji (1834-94), Sharat Chandra Chatterji (1876-1938), and R.C. Dutta**, a noted historian and a prose writer, all contributed to the making of Bengali literature.
- **Rabindra Nath Tagore (1861-1941)** Novels, dramas, short stories, criticism, music and essays, all flowed from his pen. He won the Nobel Prize for literature in 1913 for his *Geetanjali*.
- **The Western influence** brought the writers closer to the man in the street. The subjects were mundane. Some religious literature was also produced but it hardly said anything new.

- **The final years of the nineteenth century** and the first half of the twentieth century saw a new subject, nationalism, being taken up. **Two things were seen in this new trend. The first was the love for old history and culture and an awareness of the facts of British exploitation.**
- **The second was a clarion call for arousing the Indians to drive out the foreigners, both by persuasion and force.** This new trend was expressed by **Subrahmanyam Bharti in Tamil and Qazi Nazrul Islam in Bengali.**
- The contributions of these two writers in arousing the nationalistic sentiments in the readers was tremendous. Their poetry was translated into other Indian languages.

- **Assamese** - Like Bengali, Assamese also developed in response to the Bhakti movement. Shankardeva who introduced Vaishnavism in Assam helped in the growth of Assamese poetry.
- Even the Puranas were translated in Assamese. The earliest Assamese literature consisted of *buranjis* (court chronicles).
- **Shankardev has left several devotional poems**, which people song with rapturous pleasure, but it was only after 1827 that more interest was shown in producing Assamese literature. Two names, Lakshmi Nath Bezbarua and Padmanaba Gohain Barua cannot be forgotten.

- **From Orissa**, a couple of names are worth mentioning and these are Fakirmohan Senapati and Radha Nath Ray, whose writings deserve considerable attention in the history of Oriya literature.
- **The works of Upendra Bhanja (1670 - 1720)** were important as they ushered a new period of Oriya literature. In Orissa the works of Saraladasa are regarded as the first works of Oriya literature.

PUNJABI AND RAJASTHANI LITERATURE

- Punjabi is a language with several shades. It is being written in two scripts, Gurmukhi and Persian. The Gurmukhi script till the end of the nineteenth century was almost limited to the *Adi Granth*, the holy book of the Sikhs. Only a small number of people tried to learn the script except the *granthis*, who recited the holy Granth in the gurdwaras.
- These Sufis or their followers used the Persian script if they wanted to commit their poetry to writing. In this list, the first name is that of Farid. His poetry has found a place in the *Adi Granth*. The *Adi Granth* also contains poetry of the next four gurus.
- All this literature belongs to the fifteenth and sixteenth centuries. Amongst the later gurus, the poetry of the ninth guru, Guru Tegh Bahadur has also contributed to the *Adi Granth*.

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