

**The Role of  
Sanskrit Literature  
in *Rena. 179*  
Indian Renaissance**

**Dharmaraj Adat  
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## Contents

1. Cultural Studies  
*P. Govinda Pillai* 1
2. The Rainbow Coilation : Diverse Streams of Renaissance  
in India  
*P. Govinda Pillai* 28
3. Social Reform and Telugu Literature 1920-1947  
*B. Kesavanarayana* 56
4. Nationalism and Social Change : The Role of Sanskrit  
*C. Rajendran* 69
5. Vedānta Philosophy and Renaissance  
*K. Maheswaran Nair* 73
6. Sanskrit Renaissance : Contribution of Sri Malayāḷa Swāmy  
*G. Padmanabham* 78
7. Measures to Re-implement Samskrit as A Universal  
Language  
*Suman K.S* 84
- ✓ 8. Who is Eligible for Studying the Vedas?  
*B. Chandrika* 91
- ✓ 9. Sātvikasvapna of Śambhu Śarma : A Sanskrit Khaṇḍakāvya  
*Dharmaraj Adat* 99
10. Raja Ram Mohan Roy : A Representative of Renaissance  
*P. Indira* 102
- ✓ 11. Role of Sanskrit in Kerala Renaissance  
*V.R.Muralidharan* 106
12. Present Day Sanskrit Writings in Mysore  
*D.Sheela Kumari* 112
13. Contribution of Odisha's to Sanskrit Language  
*Bimal Kumar Behera* 118



- ✓ 14. Śankarācārya and Buddhism  
*Suresh Kumar* 8 126
- ✓ 15. The Linguistic Situation and Sanskritization in Twentieth Century India  
*K.R. Ambika* 132
- ✓ 16. Brahmānanda Swāmi Śivayogi : A Pioneer of Kerala Renaissance  
*Reeja B. Kavanal* 136
- ✓ 17. Role of Vāgbhaṭānanda in the Social Reform Movement in Kerala  
*M.S Muraleedharan Pillai* 147
- ✓ 18. Contributions of Vāgbhaṭānanda to the Reformation of Society  
*V. Prameela Kumari* 150
19. Influence of Sanskrit in Kerala Renaissance with Special Reference to Vāgbhaṭānanda's Thoughts and Activity  
*Sandhya Mohan* 151
- ✓ 20. Reflections on Kaṛṇātic Music Related to Sanskrit and Indian Renaissance  
*Manju Gopal* 161
21. Sanskrit Renaissance through Karnatic Music  
*Ratheesh P.R* 161
22. Patriotic Songs of Karnatic Music in Sanskrit  
*Manju K.* 161
- ✓ 23. Impact of Renaissance on Sanskrit Literary Criticism  
*Ambika. K.G* 171
- ✓ 24. Ideals Upheld by the Philosophers of Kerala Renaissance  
*T. Mini* 171
- ✓ 25. Influence of the Philosophy of Caṭṭampi Swāmikal to Kerala Renaissance  
*K.Remadevi Amma* 171
- ✓ 26. Sanskrit as a Means of Socio-Cultural Renaissance  
Caṭṭampi Swāmikal's Modus Operandi  
*V. Vasanthakumari* 181
- ✓ 27. Caṭṭampi Swāmikal Social and Political Thoughts : An Overview  
*P.V. Raji* 181



28. Life is for Learning Rather Than Living: The Message by  
Parikṣit Tampuran  
*Uma. A.K.* 192
29. Social and Cultural Renaissance of Kerala in the Works of  
Śrī Caṭṭampi Svāmikal  
*Preetha.V* 198
30. Sanskrit Commission and Renaissance of Sanskrit Studies  
*M.V. Natesan* 201
31. Sanskrit, Post-Renaissance in Kerala and Tamil Nadu  
*H. Poornima Mohan* 208
32. Śrī Nārāyaṇa Guru : The Voice of Renaissance  
*L.Sudharmany* 215
33. Human Right Values in Nārāyaṇa Guru's Works and  
Kerala Renaissance  
*S. Sheeba* 224
34. Śrī Nārāyaṇa Guru : An Agent of Renaissance to the  
Marginalized  
*Meera Sukumaran* 229
35. Influence of Śrī Nārāyaṇa Guru's Messages on Sanskrit and  
Kerala Renaissance  
*Shini M.V.* 232
36. Renaissance and Modernisation of Sanskrit : Contribution  
of Punnaśseri Nambi Nilakaṇṭha Śarma  
*Seema. K* 236
37. Bhagavadgītā and Indian Renaissance  
*Jayanisha K.* 240
38. Influence of Bhagavadgīta in Indian Renaissance  
*Shelna P.C.* 245
39. Evolution of Bhagavadgīta and the Concept of Renaissance  
*Bineesh. E.K* 248
40. P.S. Vārrier : As a Reformer of Kerala Āyurveda  
*K.V Ajith Kumar* 253
41. Life and Contributions of Kuṭṭamattu Vaidyaratnam  
Nārāyaṇa Kurup  
*Soumya. K* 257
42. Gandhiji as A Karmayogin in the Light of the Bhagavadgītā  
*Regha Rajappan* 265



43. The Contribution of Tagore to Renaissance in the Light of Sanskrit Literature  
*Sari Krishna. S* 269
44. Neo-Vedantic Currents in Kerala Renaissance  
*Alphonsa Chacko* 275
45. Indian Renaissance and the Neo-Vedānta  
*Rajesh. K* 282
46. Swāmi Vivekananda : The Dynamic Voice of Exhortation in Indian Renaissance  
*Raji B. Nair* 287
47. Swāmi Vivekananda's Perception on Sanskrit and Modernity  
*Vanaja. V.S* 292
48. Sanskrit and Renaissance with Special Reference to Swami Dayananda Saraswati  
*Reema K.P.* 298
49. Sanskrit Tradition and its Renaissance and their Relevants to Modern Poetry based on the Study of Kumāranāsān, Vallathol and Ulloor  
*Biji. K.B* 305
50. Renaissance and Sanskrit Language  
*Gomathy C.S* 308
51. The Spirit of Awakening in Kṛṣṇanāṭṭam Theatre  
*Anjaly Pankajakshan* 310
52. Swāmi Āgamānanda's Concept of Dharma  
*Vrinda. P.M.* 315
53. Sanskrit Writings of Koṭuṅgallūr Kuñjikuttan Tampurān and Kerala Renaissance  
*Harish. P.N.* 318
54. The World of Sanskrit and Heirarchy in the Realm of 'Kaḷam'  
*Shibi K.* 322
55. Socio Cultural Movements in *Keralodaya*  
*Divya V.U* 328
56. Festivals of Kerala as Portrayed in *Keralodaya* of K.N. Exhuttacchan : A Socio-Cultural Approach  
*Jagadeeswary M.R* 333



57. Advaitic Dimensions in Śrīharṣa's *Khaṇḍanakhaṇḍakhādyam*  
A.P. Francis 341
58. संस्कृतभाषायाः सार्वकालिकत्वसर्वाङ्गीणत्वजिज्ञासा  
Suneel K.S 349
59. केरलीये नवोत्थाने किञ्चिच्चकुरुशिशमङ्गलं इति ग्रामस्य योगदानम्  
जयन्ती सी.के. 353
60. सामाजिकनवीकरणे श्रीनारायणदर्शनस्य योगदानम्  
Indira K. 355
61. केरलीयनवोत्थाने पुन्नशशेरि नम्मि महाभागस्य योगदानाः  
K.R. Harinarayanan 357
62. श्रीनारायणगुरुः सामाजिकपरिष्करणनिर्झरः  
Sobhana S. 359
63. केरलनवोत्थाने वेदाधिकारनिरूपणस्य प्रसक्तिः  
S. Geethamony Amma 364



## Who is Eligible for Studying the Vedas?

B. Chandrika

Regarding the authority of studying the Vedas, is a matter of dispute among the Scholars. This is going on for a long period. There is a strong belief among certain people that only the Brahmins are empowered to teach the Vedas. Kṣatriya, and Vaiśyas are empowered to study the Vedas and they are also not at all empowered to utter the Vedas. They can only study them that is all. Most of the people believed that the Śūdras are neither having the right to study, nor have the right to utter the Vedas. For substantiating the aforesaid idea they have certain *Pramāṇas* quoted from various sources. One among them is based on the verse of the *Manusmṛti*, there is a verse goes like this *Adhīyirāmstrayo Varnāh* [10/1/2]. Let us examine, is there any *Pramāṇa* supporting this view is illustrated in the Vedas or in the Vedic Literature as such!!! As for as the knowledge is concerned there is not any verse in the Veda which denote the teaching of the same to the Brahmins and only the Kṣatriya and Vaiśyas, the right to study the same and there is no right for the Śūdras even to study the same.

There are so many instances of Kṣatriya teaching and Śūdras studying Vedas seen described in the Vedas itself. I will show one or two examples for instance here.

*In the first session of the Second chapter of the Bṛhadāraṇyakopaniṣad there is a passage where a Brāhmaṇa named Gargya approaches a king named Ajātaśatru and attained the knowledge of the Brahman. [Br.2\1\14&15]*

While Ajātaśatru says that it is against customary because it only shows his benovolent nature not any thing else is shown from the forthcoming illustrations.

Prācīnaśāla son of Upamanyu Pauluṣi named Satya Prajña Bhallaveya etc, all these sages in the thought of Brahman, were, confused, they decided to accept Uddālaka as their preceptor, went there. Then Uddalaka said,

## *Sātvikasvapna* of Śambhu Śarma A Sanskrit Khaṇḍakāvya

*Dharmaraj Adat*

As in other languages many literary works were written in Sanskrit depicting the Indian freedom struggle. As a result of Indian renaissance during 18<sup>th</sup> century, the people of India became more and more conscious of their paternal heredity, patriotism and nationalism. Many of the writers in Sanskrit have taken utmost care to record the economic, politic, religious and social impact of British rule in the country. The replica of de-generated Indian society which was squeezed by British exploration could be seen in Sanskrit literature written during that period. All the writers tried to bring out the social set up of that period.

The contribution of Kerala poets depicting the Indian freedom struggle through Sanskrit Language clearly establishes the fact that they greatly succeeded in their endeavour. Awakening the past through glowing images is the main achievement of these poets.

Śambhu Śarma was a poet patriot of nineteenth century renaissance period. He was born in 1893 at Peruvaya village of Karnataka. But he was brought up by his uncle at Trivandrum. He learned Sanskrit from the Rājakīya Samskr̥ta Mahāpāṭhaśāla. After his studies he was appointed as a teacher in the Sārasvatodyotini Pāṭhaśāla at Pattambi and later on he become the head of the institution

He was a traditional scholar who was highly respected for his proficiency in Nyāya Śāstra as well as Sanskrit literature. He was highly influenced by Punnaśseri Nīlakaṇṭha Śarma and the activities done by him and by the culture obtained from that scholar and the wide range of his social activities promoted Śambu Śarma to a great extend. Huge cultural and literal changes, rising in the country with the new national identities that followed the reformations of that period tempted him to act against British rule through figurative expressions. He wrote two Kāyas in Sanskrit each of 100 verses



## Role of Sanskrit in Kerala Renaissance

V.R. Muralidharan

In this paper *Role of Sanskrit in Kerala Renaissance* the major concern is whether Sanskrit has any influence in the social reformation of Kerala in the nineteenth and twentieth centuries AD. Though Sanskrit was generally considered as the language of the scholastic elite class of the society, its rational ideals had influenced from the remote past and the glimpses of such thought were seen even in the Upaniṣadic and Buddhist texts. Many attempts of the past in relation to the philosophic and economic ideals were deep rooted in the social and economic structure. A king was considered not only as the despotic ruler but also the protector of the subjects to a great extent. There are remarks like '*prajāhite hitam nṛṇām*, and *rājā prakṛtirañjanāt* etc. in ancient writings. So Sanskrit had such a face which was useful to the revolutionary activities also. A writer with some sort of social commitment should use the positive aspects of Sanskrit language and wisdom whereas traditional scholars adopted Sanskrit to preserve and safeguard their traditional views without any modifications.

The term 'renaissance' is used to denote the European concept of revolt or revolution from the dark ages in its full sense and Kerala has got no occasion for any such revolutionary renaissance in the strict sense. Even then the writings of Kerala authors to a great extent helped the social and political awareness of the society, especially among the lower strata of the society from the early decades of the twentieth century AD when Kumaran Asan and other genius poets paved the way of social justice and ethical considerations through a considerable quantity of their writings against the social inequalities and the domination of some elite class over the whole society on religious or political power. Asan was influenced by Srinarayanaguru in this change of poetic expressions in that particular time when and where common Sanskrit/Malayalam scholar poets indulged in describing the beauty of feminine body and the like with alliteration and other echoic sound effects in their writings. Guru demanded him not to

## Śankarācārya and Buddhism

*S. Suresh Kumar*

### Introduction

When we think of Indian philosophy, the first name that comes to mind is Sankara who was known as the accurate expounder of the Upaniṣads. He is considered as a towering figure in the history of Indian Philosophy and is credited with resorting the teaching of the Vedas to their pristine purity. However, there are others who do not see such contributions from Śankara. They criticize his philosophy by calling it "Crypto Buddhism". Ironically, he is also criticized by Buddhists as a "born enemy of Buddhism" due to his relentless attack on their tradition. This essay, therefore, probes the question of how Śankara should best be regarded, as a Crypto Buddhist or as an arch rival of Buddhism.

### Upaniṣads and Buddhism

The relation between Upaniṣads and Buddhism is a vexed problem. According to Dr. Chandradhar Sharma—"Buddhism and Vedanta should not be viewed as two opposed systems, but only as different stages in the development of the same central thought which starts with the Upaniṣads finds its indirect support in Buddha, its elaboration in Mahāyāna Buddhism, its open revival in Gauḍapāda, which reaches its zenith in Śankara and culminates in the post-śankarites.<sup>1</sup> Dr. Radhakrishnan also seems to hold a similar view.<sup>2</sup>

If we are to take their statements seriously, it amounts to saying that Buddhism is the infancy of Advaita Vedanta, and Advaita Vedanta is Buddhism coming to maturity. But nothing can be farther from the truth than this because Buddhism is a protestant school of thought which started with the denial of all authority, Vedic or otherwise. Buddha examined all the philosophies of his days and gave them up. In fact he started 'de novo' in philosophy. He sought truth the hard way. He had no guru to guide him and no philosophy to lead<sup>3</sup>. He moved about like a lost child, in search for



## 15

# The Linguistic Situation and Sanskritization in Twentieth Century India

*K.R. Ambika*

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The concept of Indian literature as a unified whole is a natural by-product of the temper of the time. It is necessary to emphasize that the present paper differs from the nationalists construction of Indian literature as 'one though written in many language'. Empirical studies of Indian literature, both synchronic and diachronic, indicate very clearly and strongly, the areas of commonality, and more significantly the existence of continuous movements among individual literatures, towards certain points of convergences, thematic, generic, ideological and so on, as in the case of Indian languages belonging to different families.

The movements in defence of linguistic identities of people, which existed throughout the colonial period, culminated in 1956. Without going into the problems that made the creation of linguistics states necessary, one can realize that it was not a sudden political action but part of a process that began at least one century ago. Since the middle of the 19<sup>th</sup> century, the regional aspirations or the sub-nationalism, found language a powerful binding force among an otherwise 'heterogeneous' people.

The linguistic situation in India in the beginning of the 20<sup>th</sup> century was quite complex so far as the alignment among Indian languages themselves and their relation with English were concerned. The position of English had become stronger with the rise of literacy and the widening of middle-class for which English was a status symbol as well as an integrating force. The steady rise of nationalism made the Indian languages new symbols of patriotism and of group identity. Poets sang the praises of mother tongue, organisations were formed for their development and the sustain movements towards linguistic reorganisation of provinces. The relation

## Brahmānanda Swāmi Śivayogi A Pioneer of Kerala Renaissance

*Reeja B. Kavanal*

### I

Today in our social life communalism and fascism have been growing to an awful condition and consequently human values and reforms caused by renaissance are facing challenges. This situation breeds caste, creed, sex discriminations and contests, which are being strengthened by religious symbols, rites and ceremonies. This hideous state of affairs is getting ready even to swallow the cultural heritage of Kerala. Hence, the masses of Kerala are seeking for an elixir for its survival. At this critical stage, it is very beneficial to ponder and appraise the teachings of Brahmānanda Swāmi Śivayogi. He is in many respects a unique personality among the pioneers of renaissance in Kerala. Besides formulating, the principle of Anandamatha Śivayogi has generated a new sense of values in our society.

It is a common feature that in society degradation may occur, then certain reformers would come, and they would question the prevailing superstitions, evil customs and corruptions. Such reformers try to animate and prepare people to welcome a new change in the society. This phenomenon appeared in India during the 17th, 18th, and 19<sup>th</sup> centuries. Though the flame of renaissance which Rajārām Mohan Roy and Dayānanda Sarasvaty enkindled, reached Kerala very late, it shook the foundations of the social structure and condition of Kerala society.<sup>1</sup> Having imbibed this new spirit Śrī Nārāyaṇa Guru, Ayyankāli, Brahmānanda Swāmi Śivayogi, Vagbhaṭānanda, Chaṭṭambi Swāmikal and others ploughed and excavated the minds of the people of their time and inspired the posterities. Along these spiritual leaders, many revolutionaries too animated and vitalized the people. However, among these leaders of renaissance Brahmānanda Swāmi Śivayogi, the founder of Ānanda Mata holds a unique place and the role he played has great influence even now.



## Role of Vāgbhaṭānanda in the Social Reform Movement in Kerala

*M.S Muraleedharan Pillai*

The later half of the 19<sup>th</sup> and first half of the 20<sup>th</sup> centuries witnessed great national and spiritual awakening of India. The Indian philosophers, especially the Neo-Vedāntins of the modern times had contributed much to the social upliftment through the interpretation of the Vedānta Philosophy. They interpreted the essence of Vedānta in accordance with the need of the society and that led to the emergence of different socio-religious movements all over the country. The Brahmaśamāj, Āryasamāj, Rāma-kriṣṇa Mission, Theosophical Society etc. were founded during this period.

Kerala was not an exception to this new trend. The efforts of the socio-religious leaders awakened the Kerala Society. Great spiritual leaders and Seers like Śrī Chaṭṭampi Swāmikal (1854-1924), Śrī Nārāyaṇa Guru (1856-1928), Brahmānanda Sivayogi (1852-1929). Vāgbhaṭānanda (1887-1939) had enriched the life of the people. Their revolutionary interpretation of the philosophy of the Vedās and the Upaniṣads effected basic changes in the outlook of the people.<sup>1</sup> These philosophers and Saints had introduced an intellectual milieu for social change and reforms in the Kerala Society. They were contemporaries but were unique in their own activities. Among them, Vāgbhaṭānanda deserves special mention. His life and thought stand apart in many ways.

He was a powerful teacher of Advaita Vedānta and great social reformer of Kerala born in 1887 at Pātyam, presently in the Kannur district of Kerala.<sup>2</sup> He worked to eradicate the social evils like untouchability that had existed in the society of Kerala. He opposed social inequality, illiteracy, idleness, poverty, exploitation, social humiliation, immoralities etc.. which were caused by the inequalities and caste prejudices practiced by the community. At that time the society was divided into many castes and sub-castes. Higher castes shunned the lower castes because they believed that their touch or

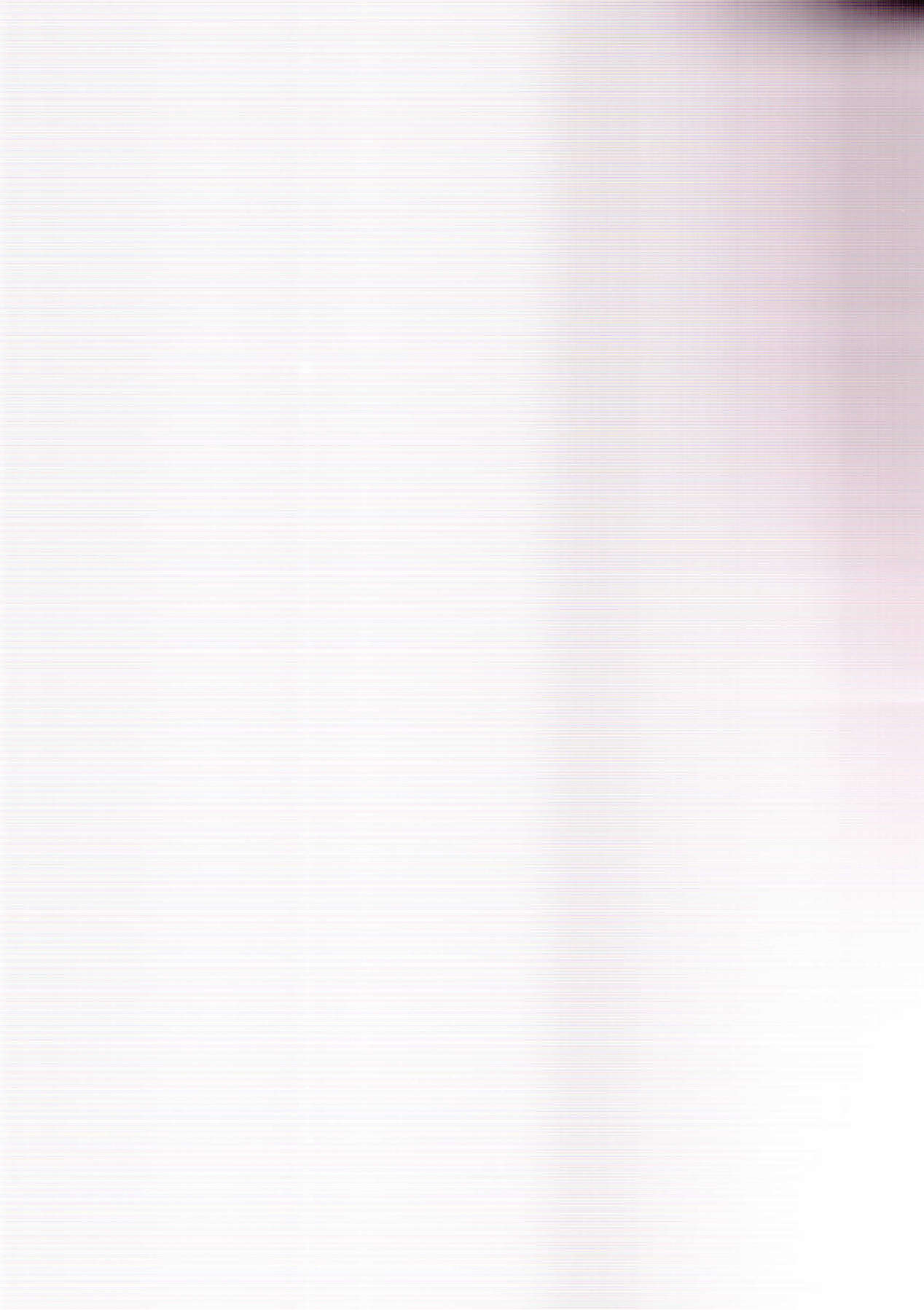
## Contributions of Vāgbhaṭānanda to the Reformation of Society

*V. Prameela Kumari*

Many reformers in Kerala like Śrī Caṭṭambi Swāmikal, Śrī Nārāyaṇa-guru, Śrī Brahmānanda Śivayogi, Śrī Vāgbhaṭānanda etc. had earnestly worked to bring about reformation in Kerala. But Vāgbhaṭānanda who in fact had been the soul of the Renaissance in Kerala. Here the present paper highlights some of the contributions of Vāgbhaṭānanda to the reformation of the society.

During the 18<sup>th</sup> and 19<sup>th</sup> century, the Kerala society did not enjoy the fruits of social justice, freedom, equality etc. Vāgbhaṭānanda tried to get the fruits of these qualities. During these days society was divided into high caste and low caste, which were again subdivided into several sub castes. The high caste dominated the low caste and even oppressed them. This domination was imposed both in material and spiritual matter. And this caste system hindered communication and fraternity among the people. Consequently the system forfeited the equal rights of people in the matter of occupation, work, education, property, culture and even dress. Gradually the high castes seized most of the privileges for themselves. The indiscrimination and inequality among castes caused numerous miseries and disasters in the society. The low caste prohibited the use of articles such as good clothes, slippers, umbrellas, ornaments etc. They were also prohibited from walking along public roads, schools<sup>1</sup> etc. These meaningless customs and superstitions obstructed the society's progress and growth in social life, culture, economy and education. Those customs often hindered the individual freedom and social right of the people. Thus in Kerala numerous crude laws, regulations and customs prevailed in various places in different measures.<sup>2</sup> Along with these meaningless and evil customs, there existed in Kerala many kinds of superstitions. Such a situation Vāgbhaṭānanda established "Ātmavidya Saṅgha". He tried to awake the





## Reflections on Karṇātic Music Related to Sanskrit and Indian Renaissance

Manju Gopal

### Sanskrit and Karnatic Music

In India, all disciplines-art or science developed through Sanskrit, which was a medium for nationalism. Indian culture got flourished and nourished through Sanskrit which has been a medium of Sangīta from ancient times and it formed the text part of Sāmagāna-the vedic music. Almost all the lakṣaṇagrāntas in Karṇātic music beginning from "NāṭyaŚāstra" of Bharatamuni down to "Sangīta Ratnākara" of saraṅga Dēva and "Sangītasudha" of Raghunātha Naick were written in Sanskrit. It is noteworthy that the musical forms figuring in them were also in Sanskrit.

Sanskrit is a phonetically perfect language in which there is a distinct alphabet for each sound/viceversa. Dhvani is the first common factor between Sanskrit and Sangīta. In language, just as there are varṇas/alphabets combined to form a word (name) which denotes meaning and creates feelings (rasa), in music there are svāra-s (notes) which are combined to form rāga-s, each of which have a distinct svarūpa capable of evoking feelings (rasa). The 'champu' in Sanskrit sāhitya is said to be the forerunner of "kṛti", the most highly evolved musical form in Karṇātic music. (Sreevatsa, 2003)

Jayadēva's Gīta Gōvinda (12<sup>th</sup> cent AD), Nārāyaṇa Tīrta's (1590-1675 AD) Kṛiṣṇa Līla Tarāṅgiṇī are milestones, since in them, there is a firm bond between the two, Sanskrit and Sangītha. Annamāchārya (1424-1503 AD) and Purandara Dāsa (16<sup>th</sup> cent AD) also contributed compositions in Sanskrit. In the 17<sup>th</sup> century Mārḡa Darśi Sēṣa Iyengār laid down the prototype of a kṛiti in Sanskrit.

Karnatic music reached the zenith of its glory during the 18<sup>th</sup> century, with the emergence of three saint-composers, Śāma Sāstri, Tyāgarāja and Mutusvāmy Dikṣitar, who were collectively called The Musical Trinity. Sanskrit had been utilized by all the three, with Mutusvāmy Dikṣitar



## Impact of Renaissance on Sanskrit Literary Criticism

*Ambika. K.G*

In the history of India the medieval and later medieval period has its own importance. This period has witnessed a political, sociological and cultural struggle of the Indian people to get their identity. This is otherwise known as the period of Indian Renaissance. It was during this period of confrontation itself a great religious movement spread throughout India. This is popularly known as Bhakti movement/cult. This Bhakti cult brought together poetry, music and religion in an evocative, powerful synthesis that happens but rarely in the history of a nation. The deep rooted impact of Bhakti movement in all walks of life and thoughts resulted a serious change in the realm of Sanskrit Literary Criticism also. Thus Bhakti has been elevated as the important principle in literary world. This paper tries to analyse the engagements between Bhakti movement and Literary Criticism in Sanskrit.

In Sanskrit Literary Criticism the movement in which bhakti was adopted as the main aspect is known as Neo-Rasa School. The Bhakti movement inspired powerful spiritual leaders also. They created a sensation in the field of aesthetics. They composed songs, poems, dramas and all sorts of contemporary literature to transmit their new ideology from heart to heart. Some of the prominent poets of the school are Caitanya, Rūpagoswāmi, Kavikarṇapūra, Keśavadāsa, Madhusūdanakavīndra, Jñāneśwara, Līlāśuka etc.

### **Nature of Rasa**

According to Neo-Rasa school, the nature of rasa is that it is always full of warmth, of an uncontrollable nature. It is the fast current of a very powerful and predominant bliss. Otherwise a super kind of relish than that of orthodox concept of rasa. According to scholastic school, rasa is the attainment of happiness. It is relishable through the aesthetic experience in poetry and drama. It appears impulsively in one's own heart by the special

## Ideals Upheld by the Philosophers of Kerala Renaissance

*T. Mini*

In India by the word renaissance period the changes and reformations occurred in the 19<sup>th</sup> is century and first half of 20<sup>th</sup> century is usually indicated. This renaissance had a face of religious reform also. Renaissance movement had its impact on all the fields of social life like religion social customs literature, life style etc. Thinkers and Philosophers of Kerala social reforms are the part of this Kerala renaissance movement. In social reforms ideological, political and reforms of customs occurred.

Renaissance movements of Kerala have different levels. It includes social strikes like Cānnār revolt for equal justice. It also include internal reformations took place in communities which had a long lasting effect. Here the reformation which were lead by the thinkers like Caṭṭambi Swāmikal, Nārāyaṇaguru, Subhanada, Vāggbhaṭānada, Brhmananda Śiva yogi Vedabandhu and so on are included. These reforms include the idealistic struggles as well as materialistic struggle. In this paper the idealist reforms taken place during this period in Kerala and the ideals upheld by the reformer philosophers of Kerala are studied. These reformers can be also called as Teachers, Thinkers and Philosophers of Society.

The social conditions of Kerala in 19<sup>th</sup> century as all of us know were not of equal justice. Caste system and its power controlled the human interactions of society. Untouchability among communities was a well established and unquestioned fact in the society. The people who were considered as lower castes were very much socially oppressed. The majority of such communities had taken for granted their social inferiority as a social truth. They never considered it as an injustice towards them. The reform movements of Kerala which has multi facets aroused in them a desire for equality, desire for their rights and desire for education. During that period people who were considered as upper castes had traditional education and



## Influence of Caṭṭampi Swāmikal in Kerala Renaissance

*K.Remadevi Amma*

Kerala has given birth to great thinkers and few eminent scholars who were saints and social reformers from very ancient times. Their teachings spread far and wide and created awareness among ordinary people. One of the most distinguished among them is Caṭṭampi Swāmikal. He lived at Kollur in Thiruvananthapuram and was also known as Thīrthapāda Swāmikal and Shanmukhadāsa. It was during the end of eighteenth and the beginning of nineteenth centuries the social life in Kerala was miserable on account of the practice of untouchability and unapproachability.

One and a half centuries ago, at the time of the birth of Swāmi, the social situation in Kerala was worse than what we could imagine now. Due to the strong fort of the caste system Hindus lived in hundreds of separate compartments of castes and sub castes. Lower caste people were considered inferior even to animals and were kept aside as untouchables. Lower caste people were not permitted to walk through public roads or approach temples or schools. After viewing all these Swāmi Vivekananda once remarked that Kerala is a 'lunatic asylum'. The first person who revolt against these inequalities and suppressions of human rights in Kerala was Caṭṭampi Swāmikal. The messages he spread become more relevant and important even in the present day.

Swāmi was the pioneer of renaissance and reformation in Kerala. Any study of the history of Kerala since second half of eighteenth century will not be complete without considering the role of Swāmi and his disciples. Their effort was for establishing a just society. They interfered in social problems with spiritual wisdom with a clear understanding of religion, transcending the caste barriers and unjust customs.

Sree Caṭṭampi Swāmikal was a multifaceted personality. He was a saint without the saffron, a saint who attained divine knowledge without

## Sanskrit as a Means of *Socio-Cultural Renaissance* *Caṭṭampi Swāmikal's Modus Operandi*

V. Vasanthakumari

The footing of Indian heritage lies basically on Sanskrit and it is essential to understand our rich heritage. The basic authentic scriptural texts i.e. the Rig Veda, our epics, Purāṇas, Dharma Śāstra, Artha Śāstra, Kāma Śāstra, Ayurvedic texts etc. were written in Sanskrit. Sanskrit has a prominent role in the socio-cultural and spiritual revolution of India. Our national renaissance leaders like Swāmi Vivekānanda, Swāmi Dayānda Saraswati and Kerala leaders like Śrī Caṭṭampi Swāmikal, Śrī Nārāyaṇa Guru and the like had utilized Sanskrit as a tool to establish their ideas. This accentuates the fact that our Sanskrit scriptures were used to rally round our ideas and not to be at variance with the views of others.

Among Keralite ācāryas Cattampi swāmikal was the foremost, who expunged the felicitous beliefs of Keralites, who considered the evils of the society to be true. He worked hard for uplifting the status of non-Brahmins who were treated as slaves by the purohitas. In his time the knowledge of Sanskrit was considered very important in day today life. Vedas and the Upanishads were meant only for the top rungs in the ladder of caste hierarchy. He had demolished the customs there by giving access to Vedas for the common man. He tried to bring down the gems of Sanskrit into the masses.

At the time of Caṭṭampi swāmikal, Brahmins were considered as the inheritors of Kerala and the people belonged to other community were treated inferior to them and they have been prohibited from seeking knowledge in all respects. Prohibition of Śūdras from Veda vidyā, as a whole, forms part of the totality of taboos enforced by Varṇavyavasthā. It was also an era where the missionaries were converting Hindus into foreign religions. He felt the requirement of a revolutionary approach to counter the situation. He carried out researches on the ancient manuscripts and Vedic scriptures



## Caṭṭampi Swāmikal

### Social and Political Thoughts : An Overview

P.V. Rajee

The 19<sup>th</sup> and 20<sup>th</sup> century renaissance and reformation in India which give light into the national movements. Through this age many social reformers or great men from different regions of India and their efforts for achieving socialism and democracy were planted and nourished. They were Śrī Nārāyaṇa Guru, Caṭṭampi Swāmikal, Brahmānanda Śivayōgi, Swāmi Vivekānanda etc. Among them Caṭṭampi Swāmikal was reached in a prominent position. Many biographies of Swāmi are available in Malayalam. His works are influenced of many social, religious, literary and political movements which ensure welfare state and equitable society. The social reformers like Caṭṭampi Swāmikal and others are the messengers of Indian renaissance.

Caṭṭampi Swāmi was lived and worked in the latter half of the 19<sup>th</sup> century and the first quarter of 20<sup>th</sup> century. At that time social condition of Kerala was worst and social relations in Kerala was based on caste the whole society was forced to observe it as a divine law and not a crime against man and God. *Nobody dared to challenge it or smash the rules.*<sup>1</sup> All social activities based on caste System, people tried to limit them within the section of the society.

In that Period, People lived in spiritual context and come to the level of social reforms, the contribution of Śrī Nārāyaṇa Guru and Caṭṭampi Swāmikal are similar - Swāmi never anything did directly for reforming social structure. *He made law caste people eligible for participation in Vedic rituals and Pūjas.*<sup>2</sup> Swāmi implemented that all people are eligible to learn Vedas and Upaniṣads. Same way, caste difference, caste pollution etc. are seen in terrible form in Kerala. Such a society darkened by the superstitions, Swāmi strongly opposed the unjust customs and superiority of Brahmins. He forcefully expressed that food, spiritual knowledge and right to education

## Sanskrit Commission and Renaissance of Sanskrit Studies

M.V. Natesan

The Renaissance in India in the early 19<sup>th</sup> century started with a reinterpretation of our ancient cultural concepts as embedded in the Vedas, Upaniṣads, Purāṇās and other literary works in Sanskrit. It brought about a revolution in our social thinking and practices and blended with the national movement for independence. Various prolific and activities in all spheres - mental, intellectual, spiritual, etc - characterised this important period, which produced great national heroes and freedom fighters.

As the result of the contact with the European mind, a new renaissance of the Indian Spirit had started in the beginning of the 19<sup>th</sup> century, the place of Sanskrit came to be reestablished in a new way in the intellectual and spiritual life of the Indian people. The discovery and study of Sanskrit by Europe opened up a hitherto - unknown chapter in the history of the people of Europe and India and established a common Indo-European heritage for them. This fact gave to Sanskrit a new importance and prestige in the world context. There was also appreciation of the philosophical, aesthetic and spiritual value of Sanskrit literature by European scholars.

*Sanskrit is the language of Indian culture and inspiration, the language in which all her past greatness, her rich thought and her spiritual aspirations are enshrined.. Sanskrit has not only been the treasure - house of our past knowledge and achievements in the realm of thought and art but it has also been the principal vehicle of our nation's aspirations and cultural traditions, besides being the source and inspiration of India's Modern languages.* This view of Dr. Rajendra Prasad, the first president of India, reflects the opinions of our National leaders.

This paper title *Sanskrit commission and Renaissance of Sanskrit studies* discusses the role of Sanskrit Commission Report which was used for the reformations of different aspects of Sanskrit Studies in India.

The Sanskrit Education Commission (SEC), appointed in 1956 by



## Sanskrit, Post-Renaissance, in Kerala and Tamilnadu

H. Poornima Mohan

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### Abstract

*The paper proposes to examine the place of Sanskrit in Tamilnadu and Kerala, two States which witnessed a wave of renaissance movements in the first part of the last century. If one makes an analysis of the nature of the movements and the circumstances in which they grew, it can be clearly noticed that there were discernible distinctions between the two. The social movements in Kerala which focused on eradicating decadent practices within the castes was aided by the nationalist and working class movements which fought social equality in various realms. These movements empowered the hitherto oppressed sections of the society and made them assert their right to basic and higher education. This led to the spread of study of Hindi and Sanskrit also. In Tamilnadu, the reform movement which emphasized on self respect became an anti-caste movement challenging primarily the Brahminical hegemony. A substantial part of this, later, became a regional political movement and raised the issue of linguistic identity and attempted to trace its historical roots. In this struggle, study of Sanskrit as well as Hindi which were seen as part of an alien identity superimposing upon and oppressing the society, suffered considerable set back. The hypothesis proposed in the paper is that the revolutionary potential and egalitarian streaks in ancient Sanskrit literature remained largely unexplored in both places.*

### General Background

The paper looks at the social reform movements in Kerala and Tamilnadu in the last century and attempts to analyze the distinguishing features between the two. It then proceeds to examine their differing impacts on the Sanskrit language. There is however, a discernible similarity in both the places in that, that neither has explored into the vast revolutionary and egalitarian potential of ancient Sanskrit literature.

## Śrī Nārāyaṇa Guru The Voice of Renaissance

*L.Sudharmany*

### Introduction

Śrī Nārāyaṇa Guru was the very embodiment of all virtues, values and rare qualities seldom found in human race. He was a mystic, a teacher, a philosopher, a visionary, a scientist, a saint, a social reformer, a great nation builder and a poet, all blended into one. To millions of his devotees Śrī Nārāyaṇa Guru is an incarnation of God. He was a saintly contemplative man who could impart wisdom and give enlightenment to a seeker of truth. His teachings are straight forward and simple, bringing out spiritual, moral and material revolution. Śrī Nārāyaṇa Guru was a treasure house of knowledge and wisdom. According to Theosophical Society of India, Śrī Nārāyaṇa Guru was "Patañjali in yoga, Śankara in wisdom, Manu in the art of governance, Buddha in renunciation, Mohamed in strength of spirit and Christ in humility".

Guru is deeply moved by the pathetic life of the common man : the ill-fed and down-trodden man of the street. For those people who cannot rise to the level of mystic experience or contemplative wisdom, Guru promoted the worship of a personal God. For that he established temples where these neglected members of society can live out their cherished desire to worship a personal God. The temple installations of Guru can be understood under two phases : Under the first phase, his installations were confined to Idols and under the second phase, they were in the form of symbols.

During the early days of his Sannyāsi life a group of natives from Aruvippuram represented him that the backward classes of people were denied entry in the temple controlled by the upper classes. In those days temples of worship became the monopoly of the rich and influential savarnas or upper castes. The avarnas have to take refuge with crude gods like Māḍan and Maruta. Guru reformed this practice through installations or pratiṣṭas of over fifty temples at different places.



## Human Right Values in Nārāyaṇa Guru's Works and Kerala Renaissance

*S. Sheeba*

Nārāyaṇa Guru, the forerunner among Renaissance leaders of Kerala made an appendage in golden letters to the socio-cultural history of Kerala. Guru studied the ancient Indian classics and arrived at the conclusion that they all proclaim unity and equality among men. Guru applied the hard core of Indian wisdom to resolve mundane and spiritual problems of humanity with a view to uplift the down trodden masses suffering from socio-economic suppresses.

Nārāyaṇa Guru provided a new orientation to the application of Upaniṣadic teachings in a global perspective. Through his writings, Guru eulogized the dignity of man and performed all social reform activities on the strong basis of humanism. Human rights activism emerged in the twentieth century recognized a universal set of values with the potential of global appreciation. The United Nations adopted the Universal declaration of Human Rights on 10<sup>th</sup> December 1948. Similarly Secularism was also stressed in the Preamble of our Constitution .But six decades before that time we could see the reflections of more than half of the 30 Articles of Human Rights values in the works and deeds of Nārāyaṇa Guru.

The present paper focuses on some of the basic human right values reflected in the teachings of Nārāyaṇa Guru and their impacts on Kerala Renaissance.

UDHR Article 1 proclaims equal dignity and rights for all human beings and also the brotherhood of humanity, Article 2 declares that everyone is entitled to all the rights and freedom without distinction of any kind such as race, color, sex, language, religion,etc.....Article 3 states that everyone has the right to life, liberty, and security. Article 4 states that no one shall not be held in slavery or servitude etc.....Article 5 directs that no one shall be subjected to torture or to cruel, inhuman or degrading treatment or

## P.S. Vārrier : As a Reformer of Kerala Āyurveda

K.V Ajith Kumar

The contribution of P.S Vārrier to the field of Āyurveda deserves special mention because he has lifted Āyurveda from its traditional inert state of stagnation and made it relevant to the contemporary society. He not only composed works like *Aṣṭāṅgaśārīra* and *Bṛhacchārīra* on Āyurveda by incorporating principles from allopathic systems but also established institutions like *Pāṭhaśālas* and *Āryavaidyāśāla*. He also propagated Āyurveda through a magazine called *Dhanvantari*. It can be stated that if the present day world knows about the unique Āyurvedic tradition of Kerala, it is largely due to the yeoman service done by P.S.Vārrier.

P. S Vārrier was born on 16<sup>th</sup> March of 1869 AD corresponding to the Malayalam Era 4<sup>th</sup> Mīnam of 1044. From the introductory verse of the *Bṛhacchārīra* it can be gathered that his father was Rāmavārrier of Māṅkulaṅnara Vāriem and mother was Kunhikutty Vārasyār (Śrīpārvatī) of Pannīnpally Vāriem.

Vikhyāto'jani rāmapārśvajavaro mṛdvāpikūlālaye  
Preyasyāsya varāhacaitiyasadane śrīpārvatī cābhavat /  
Dampatyoranayorupāttatapasoh putrah pavitrātmanoh  
Spaṣṭārtham racayāmi samprati bṛhacchārīramārṣāspadam//<sup>1</sup>

Son of the famous Māṅkulaṅnara Rāmavārrier and Pannīnpalli Śrīpārvatī, the couple who acquired the merit of penance and who were endowed with pure thoughts, I am composing this *Bṛhacchārīra* on the basis of the utterings of the sages with a view to elucidating their teachings.

P. S Vārrier's grandfather Saṅkaran was a great Āyurvedic physician of that time. So the parents gave the very name to the grandson P.S Vārrier started his education at the age of four under his uncle Kuttikṛṣṇa Vārrier and learned Sanskrit language under various eminent scholars.<sup>2</sup> He studied



## Swāmi Vivekananda The Dynamic Voice of Exhortation in Indian Renaissance

Raji B. Nair

Religion had always remained a way of life in India in the past. A total decline of Indian culture and the Indian spirit had set in with periods of political uncertainty during the Mughal rule and with the establishment of British supremacy. Swāmi Vivekananda contributed to the new nationalist spirit with his exhortation for spiritual awakening through a knowledge of the self. The India that seemed to be slowly slipping into the mere mire of materialism had to be salvaged for a real socio-political revival. Vivekananda, the dynamic vedāntin of the Indian Renaissance advocated the practice of the age-old religious and philosophical knowledge of our land for the restoration of reverence to renovate one's own worth and of the country's worth at large. Swāmi Vivekananda believed in 'life-building, man-making, character-making, assimilation of ideas' (Vivekananda 131) from the ancient Sanskrit texts and to bring out the immortal gems of spirituality locked up in those texts for the use of mortal man to revive his lost self-confidence and self-respect. He relied solely on developing the Infinite spirit of self-dependence or individuality in Indians which ought to be developed from the ideas imparted to them by the great texts of the past.

The paper attempts to analyse the exhortation made to the youth of India by Swāmi Vivekananda, to assess his comprehension of Indian thought and his evaluation of the merit of putting certain essential spiritual ideas into practice by Indians.

Unlike many other cultures and civilisations which were wiped out from the surface of the earth, India had retained its culture, thanks to her state of being wedded to *asceticism and spirituality*. Swāmi Vivekananda (1863-1902) can be credited with the task of initiating western interest in

## Advaitic Dimensions in Śrīharṣa's Khaṇḍanakhaṇḍakhādyam

A.P. Francis

Śrīharṣa, hailed in the 12<sup>th</sup> century A.D., was the court poet of king Jayachandra of Kanyākubja. He is the author of the famous advaita work *Khaṇḍanakhaṇḍakhādyam* (KKK) and aesthetic mahākāvya *Naiṣadhīyacaritam* (NC).<sup>1</sup> Fortunately, we get good information regarding the poet both from internal and external sources. From the epilogue stanzas as well as the concluding stanzas (XXII.150-153), we get the following glimpses about his life:<sup>2</sup>

Śrīharṣa was the son of Sri Hira, one of the best poets of his times, and Māmalladevī (1.145) for whom he had very high regard (XU.113). He had perfectly mastered the science of logic and reasoning (X.138) and his arguments were powerful enough to silence his opponents (XXII.153). His speech was as pleasant as the autumnal moon (XV.193); and his poetry was as sweet as nectar (XV.153). He was selfcontrolled (I. 145) and being an adept in the precepts of the Yogaśāstra, he realized the Absolute - the ocean of delight - in trance (XXII. 153). His poem was an outcome of his meditation on the Cintāmaṇimantra (I. 145). He thrashed out a new track in the field of poetry (VIII. 109) and never allowed any chance of introducing novel ideas in his poem to escape (XIX.67); he, therefore, was proud of his poem and looked down upon the carping critics who did not appreciate his poem. He proudly admits that he had *wantonly made his poem difficult and that it will give pleasure, like nectar, only after proper exertion on the part of the reader and that it is not easily intelligible without the help of a teacher* (XXII. 150-152). He was highly honoured by the king of Kanauj who personally offered him a seat and two betel-leaves (XXII. 153). Over and above the NC, he wrote the following works: *Sthairyavicāraṇaprakaraṇa* (IV. 128), *Śrīvijayaprasāsti* (V.138), *Khaṇḍanakhaṇḍakhādyam* (VI. 113), *Caṇḍovāsakulaprasāsti* (VII. 117), *Aravavarnana* (IX. 160), and *Chindraprasāsti*



## केरलीये नवोत्थाने किळिळक्कुरुशिशमङ्गलं इति ग्रामस्य योगदानम्

Jayanthi C.K.

परिवर्तनं तु लोकस्य स्वभाव एव । भवेत्तत्र सदप्यसदपि । तादृशेषु कतिचन समाजे सर्वत्र व्याप्ता दृश्यते । नवोत्थानमिति व्यवहृतः प्रभावः ईदृश एव । विश्वे सर्वत्र अस्य प्रभावः बहुभिर्बहुधा सूचितश्च । संस्कृतस्य केरलस्य च योगदानमेव अत्र प्राधान्यतया चिन्तनीयः विषयः । तत्रापि वैयक्तिकः सामूहिकश्च भवेत् । तथा सामाजिकः सांस्कृतिकः आर्थिकः साम्प्रदायिकश्च भवेत् । पूर्विकैरुल्लिखितः नूतनश्च भवेत् । प्रयत्नस्तु कृतं मया आनेतुं बुद्धिगोचरं ममैव ग्रामस्य योगदानम् । पालक्काट् जनपदे विद्यमानोऽयं ग्रामः प्रथितः केरलेषु, कुञ्चन् नम्प्यार् महोदयस्य जन्मदेशमिति । अनेनैव केरलीये नवोत्थाने ग्रामस्यास्य स्थानं सुव्यक्तम् । कैरळी साहित्ये नवोत्थानस्य नवं पदं अस्यैव । एवंविधा परिवर्तनत्वरान्येषु विषयेष्वपि दृश्यते । तेषां दिङ्मात्रदर्शनमेव प्रबन्धस्यास्य उद्देश्यः ।

ते तावत्,

1. कलाविषयकम् ।
2. सामाजिकम् ।
3. शैक्षणिकम् ।

तत्र सांस्कृतिके नवोत्थाने कलाक्षेत्रीयमप्यन्तर्भवति । तत्र तावत् ग्रामस्यास्य योगदानमपि श्रद्धेयमेव । कूटियाट्टमिति अधुना-विश्वप्रसिद्धं कलारूपं पूर्वं मन्दिरेष्वासीत् । अस्य प्रयोक्तारः चाक्यार नम्प्यार् समुदायेषु अन्तर्भूताः आसन् । अस्य परिवर्तनं जातं 1955 तमे । तस्मिन्वर्षे किळिळक्कुरुशिशमङ्गलं ग्रामे आरब्धायाः ग्रन्थशालायाः उद्घाटनानुबन्धितया एव प्रथमतया कूटियाट्टस्य अवतरणं मन्दिराद्बहि जातम् ।

अवतरणस्यास्य अन्यदपि वैशिष्ट्यमस्ति यद् अस्मिन्नेव चाक्यार् समुदायाद्भिन्नैः नटैः प्रथमतया नटभूमिका स्वीकृता । कार्यद्वयमपि पश्चात् सर्वैः अंगीकृतं, स्वीकृतं च । कूटियाट्टस्य अधुनातनप्राशस्त्यस्य आद्रियतायाः च बीजस्थानमासीत् किळिळक्कुरुशिशमङ्गलम् । तत्र भागं गृहीतवन्तः पी. के. नारायणन्, पि. के. गोविन्दन् नम्प्यार्, पेरुवनं राघवन् नम्प्यार्, श्रीदेवी नंग्यारम्मा इत्येते । पश्चात् एते एव कलारूपममुं विश्वोत्तरपदवीमनयन् ।।

मोहिनियाट्टमिति कलारूपस्य नवोत्थाने अपि ग्रामस्यास्य योगदानं विद्यते । केरलकलामण्डलमिति

## श्रीनारायणगुरुः सामाजिकपरिष्करणनिर्झरः

Sobhana S.

केरलेषु इतिहासारंभकाले जातिव्यवस्था न आसीत्। संघकालसमये केरलेषु गोत्रव्यवस्थैव समादृता अभूत्। क्रिस्त्वब्दात् पूर्वं चतुरात्रिशतकात् पूर्वं ब्राह्मणाः केरलेष्वागत्य निवस्तुं आरभन्तः। ततः अष्टमशतकात् प्रभृति द्वादशशतकयोर्मध्ये ते अभिवृद्धिमाप्य शक्तिं समाज्य देशस्य समाजरूपीकरणेषु अत्यन्तं स्वाधीनं प्रकटयन्। तदा बुद्ध- जैन मतानुयायिनो अपि ब्राह्मणानां पुरतः पराजिता अभूवन्। ततः तेषां ब्राह्मणानां नेतृत्वे नूतनसामूहिकसाम्पत्तिकक्रमः आविर्बभूव। तैः, तेषां प्रज्ञाबलेन कर्माण्याश्रित्य सामूहिकविभजनं अकार्षुः, एवं विविधजातयः उपजातयश्च आविर्बभूवुः।

एकोनविंशे शताब्दे केरलेषु सामान्यजनता प्राथमिकाधिकारादपि दूरीकृतः सकलचूषणानां विधेयाश्च आसन्। सवर्ण- अवर्णयोः, तेषां धर्माचरणे, विवाह- मरणाद्याचरणे, भोजने, भाषायां, वेषविधाने, आपणेषु क्रयविक्रयेषु च उच्चनीचत्वं स्पष्टं द्रष्टुं शक्यते। ईदृशैः तित्तानुभवेः निरन्तरपीडितेषु पार्श्ववत्कृतेषु जनेषु सत्सु, तेषां समुद्धरणार्थं श्रीनारायणगुरुणा स्वीकृतं प्रायोगिकं अद्वैतदर्शनं अमूल्यमासीत्, तद्वत् तत् आधुनिकयुगस्य सृष्टेः च कारणं सज्जातम्। शतकैरनेकैः समाजस्य उन्नतस्थानेषु विराजमानैः सवर्णैः मर्दितानां, पार्श्ववत्कृतानां, दुःखितानां अवर्णानां मध्ये, दार्शनिकः, कविः, नवोत्थाननायकश्च श्रीनारायणगुरुः, स्वस्य महात्मनो दर्शनं प्रचारयामास। गुरोः सार्वलौकिकदर्शनैः प्रचोदिताः, लब्धप्रकाशकाश्च ते अधःस्थितजनाः तस्य नेतृत्वेन, मार्गदर्शनेन च समाजं पावयितुं आरब्धाः। तेन अस्पृश्यत्वाद्यनाचारान् प्रतिषेद्धुं तेभ्यः आत्मबलं प्रादात् गुरुदेवसन्देशः। गुरुं नेतृस्थाने संस्थाप्य 'ईषवादि' वर्गस्य मोचनार्थं 'श्रीनारायणधर्मपरिपालनसंघः' १८९९ तमे वर्षे संस्थापितम्। 'विद्यया प्रबुद्धयत्वम्' 'संधीभूय शक्ताः भवतः,' 'उद्योगेन संवर्द्धध्वम्'<sup>१</sup> इति गुरुसन्देशं अभ्युपगम्य श्री अय्यन्कालि महोदयः 'साधुजनपरिपालनसंघः' संस्थापयामास, तद्वारा अधःस्थितवर्गस्य मोचनाय मार्गः समुत्पाटितः च। अनयोः नेतृत्वे जनानां निरन्तरयत्नेन आवकाशान् संप्राप्तुं एवं स्वातन्त्र्यबोधं, आत्मचैतन्यञ्च जनयितुं अशकत्। डा. अम्बेद्कर् महाशयस्य प्रेरणाशक्तिच भारते सर्वत्र पार्श्ववत्कृतेषु अवर्णेषु धैर्यं समेधयामास।

केरलेषु विविधाः धर्माः यद्यपि सन्ति तथापि सनातनत्वेन उद्बुध्यमाणे हिन्दुधर्मे अन्तर्गतानां अवर्णानां पशूनां मूल्यमपि न अकल्पयन्। सहस्राब्दैः समाजे अवस्थितान् जर्जरितान् कुत्सिताचारान् दूरीकर्तुं, मानविकतां



## केरलनवोत्थाने वेदाधिकारनिरूपणस्य प्रसक्तिः

S. Geethamony Amma

केरलीयः कश्चन महान् योगी दार्शनिकः समाजोद्धारकः चासीद् चट्टम्पिस्वमिमहाभागः (1853-1924) । आदिशङ्कराचार्यस्य अद्वैतदर्शनमेवावलम्ब्य केरलनवोत्थानार्थं कृतयत्नो महानासीद् असौ । एकोनविंशतितमे शतब्दे केरलाः जातिधर्मसामुदायिकोच्चनीचत्वादिदुर्विचारैः अतितरां कलुषिता आसन् । चातुर्वर्ण्यव्यवस्थया तस्याः मनुष्यत्वरहितनियमैश्च अत्यन्तं खिन्नानां जनानां जीवितं तात्त्विकतया प्रायोगिकतया च समुद्धृतं स्वामिना । अद्वैतसिद्धान्तमनुसृत्य समस्तप्राणिजालेषु एकमेव चैतन्यम् वर्तते । अतः समस्तप्राणिजालेषु समत्वदर्शी आसीद् असौ महाभागः । आध्यात्मिकसमत्वमस्तीत्यतः सर्वेषाम् मनवानाम् विद्याधनादिभौतिकसमत्वमप्यावश्यकमिति स अभिप्रैति स्म । अस्य समत्वदर्शनस्य निदर्शनं भवति तेन विरचितं ग्रन्थद्वयं-वेदाधिकारनिरूपणम्, जीवकारुण्यनिरूपणं च । विंशत्यधिकाः ग्रन्था अनेन विरचिताः वर्तन्ते । महात्मनो अस्य सर्वे ग्रन्थाः मलयालभाषायामेव निबद्धाः । तस्य रचनासु वेदाधिकारनिरूपणम्, जीवकारुण्यनिरूपणम्, अद्वैतचिन्तापद्धतिः, निजानन्दविलास इत्येता वेदान्ततत्त्वप्रतिपादिकाः वर्तन्ते ।

स्वामिनः ग्रन्थेषु नितरां प्रसिद्धो भवति वेदाधिकारनिरूपणम्, वेदस्वरूपम्, वेदप्रामाण्यम्, अधिकारनिरूपणम्, प्रमाणान्तरविचारः, युक्तिविचार इत्येवं पञ्चसु खण्डेषु वेदाधिकारसम्बन्धी निरूपणमेवात्र कृतम् ।

वेदस्वरूपमिति प्रथमे अध्याये वेदलक्षणस्वरूपनिरूपणादिकं वर्तते । “विदन्त्यनेन धर्माधर्माविति वेदः”, “वेदयतीति वेदः”, इति वेदशब्दस्य लक्षणद्वयं दत्त्वा द्वयोरप्येक एवार्थ इत्यभिप्रयन्ति स्वामिनः । वेदप्रामाण्यमिति द्वितीये अध्याये “वेदः अपौरुषेयः” इति वैदिकदार्शनिकानां मतं निराकृत्य, एकैकस्यापि मन्त्रस्य तत्तन्मन्त्रद्रष्टार ऋषय एव कर्तार इति स्वामिना समर्थितम् । तृतीयाध्यायादारभ्य पञ्चमपर्यन्तम् वेदाधिकारसम्बन्धी वादः प्रवर्तते । स एव वादोऽस्य ग्रन्थस्य मुख्यो विषयः ।

वेदानां अध्ययनाध्यापनेषु ब्राह्मणानामेव अधिकारः, क्षत्रियाणां तु अध्ययने एव, शूद्राणां स्त्रीणां च अध्ययनाध्यापनेषु नास्ति अधिकार इति तत्कालिक (19 शताब्दे) सामूह्यव्यवस्थितिः । किन्तु वेदोपनिषत्सु कुत्रापि तादृशनिषेधो नास्तीति, ततः परं वेदकाले वेदानाम् अध्ययनाध्यापनेषु सर्वेषां अधिकारो आसीत् इति च वेदवाक्यान्वेवोद्धृत्य सुस्थापितम् स्वामिना अधिकारनिरूपणम् इति तृतीये अध्याये ।

प्रथमं तावत् क्षत्रियस्य अध्यापनाधिकार आसीत् इति बृहदारण्यकोक्त अजातशत्रुवृत्तान्तेन समर्थयते । “स होवाच गार्ग्य उप त्वा यानीति” “स होवाच अजातशत्रुः प्रतिलोमं चैतद् यद् ब्राह्मणः क्षत्रियमुपेयाद् ब्रह्म मे वक्ष्यतीति व्येव त्वा ज्ञपयिष्यामीति तं पाणावादायोत्तस्यौ” इति (बृहदारण्यकम् 2.1.14-15) ।