CHAPTER II

INDIAN PHILOSOPHICAL TRADITION AND RISE OF SIKHISM

The beginning of Indian philosophy can be traced to the vague mystic musings of the Vedic thinkers. Generally speaking the Aryans were extroverts, who were more interested in conquering the country they had invaded and making their life comfortable than in meditation and mysticism. They were totally materialistic and passionately in love with life. But essentially they were non-idealistic people and were struck with awe and wonder at the vast uncontrollable elemental forces of nature. (1) The sun and moon, light, and darkness, life and death appeared as unsurmountable forces and were, therefore vested with divinity and worshipped. This is how gods like Indra, Varuna, Surya, Agni and some were created. Like the Greek gods the Aryan gods were conceived as magnified human beings who though mighty and powerful, could be propitiated and were invoked to bestow the gifts of life such as materials, prosperity, life etc. to the supplicants. The central idea of their religion was based on moral obligations to the discharge of one's duty to oneself, to members of the tribe and to gods. It must however be remembered that Vedic literature was vast and the hymns were composed over a long period of history. It also borrowed a good deal from the primitive and pre-Aryan religion. But as time passed the idea of one God superior to other gods emerged. But this one God was a

1. Ibid. P.73
concrete being with infinite heads, hands eyes and so on as well as the other as the highest abstract concept 'beyond all attributes' one spirit God was presented as the ultimate energy in and behind all creation. Here pantheism was rejected and transcendental god emerged.

Idea of religion as understood by veda is a highly metaphysical doctrine. It has been holding practically more than half a dozen different concepts of the gods. They also believe in giving a philosophical interpretation of Rita to order that one witnesses on cosmos. Of course, there are number of gods like Agni, Varun, Manuta, Indra, Some and so on. While there is greater refinement of the divine idea of a higher spirit like one Brahman that unites both spirit like one Brahman—that unites both body, mind and soul and all its activities. (2)

It is also not possible to argue which of the several concepts offered here are the sole representative of the rich plurality of idea that veda offers. Actual history of Indian religions and philosophical schools adopt different positions that are touched in the various parts of Sruti (Veda).

It can be interpreted either as simple definition of nature with its forces as Divine agents. A case of Anthropomorphism. It is clear the way rain (Indra), Varuna (Sea), Agni (Fire), and air (Vayu) are visualized as gods. We also hear of Prajapati the epochal creator of the world.

2. A.V.X.7., 1-44
Of course the development of religious thought has undergone several important changes with the philosophical refinements brought about the Various athareyas. Prominent among is Badrayana, the celebrated author of Vedant Sutra which give rise to dominant idealism of Indian Philosophy.

At the same time veda also provide support of performance of enjoined duties in the pantheon of different deities for Yajna.(3) These were formulated in terms of Dharma sutras and raised to the level of impersonal system of necessary obligations advocated by Jamini's Mimansa sutra which do not refer to any deity but the Mantra as to be accepted because it is given in the sruti's which is Apaurashyain in nature that is non subjective eternal.

Consequently, as we note that right in the beginning, Indian reflection had deep philosophical instincts relating to unity of all existence. Philosophical questions relating to where we were before birth? Where do we go after death? Who sustains the myriad things of the world, hundreds of suns and life forms. When and how are such diverse happenings come to have an order and sequence as noted in change of reasons, positions of Stars, changes in rivers and seas? What is the guiding Elan of this entire cosmic process? They were not satisfied by simple answers of the savage mind deifying them into Gods and spirits. Indian mind looked for principle of 'Rita' and 'Spirit,' Brahman', as

3. Cf, S.R., V.P.158
holding apparent diversity together according to their belief in
spiritual reality of the UNiverse. As such, Indian mind for
outstripped the innocence of primitive religion sought the active
and the dynamic principle of creativity of prakrti and the guiding
spirit of Atman of all existence. Such doctrine of unity is
present in the beginning, in the middle and in the end of entire
philosophical evolution of Indian mind. We shall see considerable
divergence, debate, controversy of various systems or schools,
brANCHes of philosophical persuasions such as those of vEDIC
tradition, Tantrikas, Ajivikas, jains, Buddhists, Bhagtas, later
Sikhs and others in this history of philosophical ideas.
Lokayata's preaching sensuous pleasures and happiness of body as
the ultimate goal of man's life dismissing all other moral and
other worldly concerns as illusory and elusive.

Such sure foundations of Indian philosophy were laid by work
earlier than Upanishads. The Upanishadic life was the age of
enquiry, an age when the more difficult questions were asked
boldly and answers to those questions were sought through logic,
reason, and inner experience, unfettered by dogma, mythology or
superstition. The Upanishadic seers asked all type of questions
e.g., What is the essence life? If anybody commands it? Is
there a definite purpose of all life? Why the human mind does
not hold to one object and keep still? What happens when we die?
Who Created the World? Was it God or some one else? Can matter be
exclusively thought to be the only cause of all the things? What is the relationship of the mind and matter? Is the world real or imaginary?

Out of discussions of these and many new questions, two schools of philosophy emerged. One was known as the Idealistic school and the other materialistic school. The Idealists believed that Brahman or God was the Sole basic of the universe while the Materialists denied the existence of Brahman and claimed that matter was the basis and original cause of all things. In course of time, philosophers reflected on these questions from different angles and articulated the various points of view into separate schools of Indian Philosophy Viz, Lokayata, Samkhya, Vaisesika, Nyaya, Yoga, and Vedanta which were developed for millennia by analysing amending to these issues and reformulating the various answers.

It cannot however be denied that the Upanishadic seers were thrilled and upheld the identity of Brahman and Atman as most philosophically rich hypothesis. (Tat Twan Asi). Most of these discussions centered round five concepts:

A) The creation of the world  
B) Brahmam the infinite being  
C) Atman  
D) Karma and Samsara transmigration of soul  
E) finally Various notions of Moksha and other similar concepts.

5. VI. B-16 S.N. Das Gupta op. Cit. P.10
6. M. Hiriyanna - outlines of Indian Philosophy (London : George Allen and Unwin) P.41
Briefly we shall note that the questions raised by the earliest thinkers in the Upanishads (1) concerning the ultimate principle and its relation to the world as well as to men are again and again raised in terms of their specific philosophical traditions ages following Upanishadic thought (2). The systems that we propose to group are the following:—Nayaya, Vaiseskia to Senkhya—Yoga, Mimansa and Vedanta and philosophies of Jainism and Buddhism. These principles can be easily categorised in terms of criterion of unity against plurality as well as importance of spirit against matter as idealistic and realistic respectively.

In fact, the simple dichotomy of idealism, realism or materialism, spiritualism as marks the western philosophy does not fully capture the richness of Indian thought.

For instance, while Buddhism holds almost a naturalistic theory of world order and birth of the world from its causes (6) nevertheless holds a most radical form of scepticism relating to God and self. They doubt the possibility of any justification of any view concerning nature of world and its creation.

Likewise Vasumitra and Asanga who have given the Yagachara school of Buddhism and uphold the fleeting viganans as the soul sequence do not believe in any gods although popular Buddhism has many goddesses like Manjushiri and Tara. In some of these later forms of Buddhism (7) Liberation is sought by several tantark form 6. Mrs. Rhys David's rendering the disposition for becoming BP
P131. Prof. Poussin: The way to Nirvana PP. 114 and 150—17. Oldenberg op.cit., PP.224-25

29
of meditation that hardly seems to care for average morality of social relations.(7) Although there is no self even buddhists believe in the continuation of the results of one's actions fructifying in subsequent moments of the chain of vijñānas. These chains do not pass from one link to another without sufficient cause. While each link arises in its own turn when there are sufficiently good reasons for it to be produced. This shows that while Buddhism denies existence of Permanent self, it upholds the moral order of good deeds and their consequences as much as other orthodox follower of vedic tradition hold like philosophies of Sankhya, Nyaya or Mimanasa.

JAINS:— The philosophy of Jainas is marked by pluralistic materialism or the existence of pudgal throughout the universe. According to their worldview, all the categories are divided between those which are made up of Akar i.e. Space and non-Space i.e. time.

In their view even the Jiva is spatial and this is a unique doctrine of soul that they advocate. The only element which is not in space is time which permits different combinations of matter to come into combination and dispersal.

The world is a pattern of such combinations of different clusters of matter. These are not purely accidental. Jainas do not believe interestingly in any divine beings or gods. According to them world is governed by impersonal lwas of matter.(8)They hold

7. Oldenburg op.Cit PP. 288 BP. P.115

8. Vide Pramaya - Kamala martane Chap II and see Panini
that we cannot have the world remaining unchanging in the same state all the time. The dynamic principle of all such change is the doctrine of permeation of subtle matter because of our attachment. (9) ignorance and alienness. This is possible because our Jiva is also spatial. According to them this is called Asvāra of matter or pudgal into Jiva. It is this that causes creation of the different objects of the world and it continues like that. It persists in its stagnant form so long as our efforts at purging ourselves of this permeation of matter does not take place. The world will not change ultimately into nothing simply because so many Jivas will have different degrees of material incorporation made into them and such incorporation will force them to seek embodiment in different forms of life. This includes both plant and animals. (10)

As such there is no God and Jaina view looks the whole universe as full of Jivas which are bound by their own condition of Karma. This cannot end by either God’s grace or by any divine intervention. To that extent they believe that only by exercise of our own free will as is three Ratna. (11) One would be initiating effort that will lessen lives for Jivas to become a genuine Jiva (Victor) on ignorance and bondage thus progressively.

9. Reference to a physical or quasi-Physical conception of Sin are traceable in vedic literature. Prof. Keith. Religion and Philosophy of Veda. P 245.
10. Prof Jacobi: op.cit pat 1p XXXIII
make a Jiva higher form of living. (12)

Finally when all the contemplation, Action and belief and opinion and thought are find and sublated one progressively becomes pure and gets rid off the encrusted matter i.e. Neeraj When this comes one gets rid off ordinary knowledge (Avadj/i Gyan) Preaches true state of affairs relating to one's own relation with the Jiva's as well as the world. So this is called the state of liberation.

After the orthodox the most radical is the view of lokyates, who believe in occupying the life's sojourn with material(13) pleasures as mush as one can get without in the least carying for the life here after. According to their view there is no life other than the one in which we are born and are currently enduring. Therefore one should make the most of the pleasures one can get out of this brief interval. Once man dies, he is reduced to matter. Accordingly, they disapprové of any inhibitions, limitations, of values or care for god or Brahmans and their several prevalent rituals. They Advocate complete rejection illumination of their various rituals philosophers must be rational and should not retenforce fears of ignorant masses for priests invoking anger of gods against human impulses to love and enjoy life. Accordingly; Lokyates donot agree to either the notion of liberation or any form of restrictions on pursuit of


13. Br. Thera Khoda Ca Varadacane; Sad Barseme Samuccaya, Toleyalamaon
pleasure in this world. They are highly scientific and dismiss any special forms of divine knowledge. They were the only non-idealistic scientific and dismiss any special forms of divine knowledge. They were only non-idealistic scientists that age of religion and the spiritualism.

Coming now to the most important school of Purva-Mimansa, we note that their Jaimini-Mimansa Sutras discuss the nature of human action in the light of what constitutes the nature of duty their famous line in Sanskrit: "Chodan Lakshana, Dharma," specifies the non-existence of a supreme being who cannot be other than the principle of command (To be compared by Hukam in Nanak's works by itself. (14)

In fact what Jaminies doing is to embody the vedic injunctions of different duties to god's embodying the sovereign principle of "Rita" are the impersonal order of universe as a totality of Shruti. The infinite command that enlightens our finite mind According to Mimansa the command does not require any justification. It is self justified truth which founds itself at the heart of the whole existence. In that sense, most unlikely Mimansa does not advocate either worship of god or practice of socially approved obligations.

According to their view man is perfused of gross ignorance when he realises the correct ad true import of the scriptural

14. See F.P. P104
1.2.1. The Vedanta and rites of the Universe PP 185-86 the authority of non-injunctive vedic texts also.

See M.S, 1.1.24-31.
commands which often are very difficult to interpret, let alone grasp. These philosophers make commands above the purposes and different goals that characterize human action in our fallen estate. It is argued by these philosophers that if pure duty sought to be realized by the scriptures is relentlessly pursued (15) undeterred by either popular opinions, local historical interests and transcendental beings, Man a seeker could be fully freed from the taints of enslavement to Karma and let the world go by its own inborn nature. This is the view of Mukti they hold of Nitya Karma as against Naimatta karmas which are usually for common popular purposes.

The tradition of Sankhya is directly traceable to the period (16) of later Pitamadams where we are informed of the sharp dichotomy between material world and spirit. In Kathoupanishad, we hear of two birds sitting on the same branch, one eats and the other goes on watching the first eat i.e. the relationship between the human body with all its different organs making the totality of things that realize the human essence and the transcendent soul (Purusha) which brings and about unity and direction in the entire life process. This dichotomy of purusha and prakriti seems to be ultimate and final does not require in thier manner of looking upon the world and the problem of the philosophy of world any instrument like a divine will or God.

11. Sr. PP 699-7 and Tantra Vartika I. iii 25 PP.p.157
16. iii 10-11. See also II 7-11. CP. Chan VI .8.6.
They i.e. Sankhyas look upon the cosmic world on the pattern of mind-body dualism of human condition. What 'Jiva' is to purusha, the entire cosmos is merely the projection of this relation. There is no direct link of 'purusha' to the cosmic forces that make the universe the order of Sattva, Rajas and Tamas are parts of the forces of sublime active and inertial nature of material world. They at the time of dissolution of the world are in a position of balance. So everything is fluid and uncreated. (17)

Cosmology or creation according the sankhya is successive emergence of the three of these alternative forces to come to help emergence of different types of elements starting of Buddhi, Chit, Manas and Ahankar.

To be followed by five sensory organs and five organs of activities, which while interacting among themselves brings about the evolution of 'Tan Matra' which in their form give rise to five gross elements. The entire scheme of cosmic evolution is spirit down to matter rather than spirit to matter. This whole process of creation and emergence is to give effect to the accumulated, the totality of karmas that earlier epoches have left for the birth of a new world. (18)

In this respect, Sankhya philosophy also agrees with the tradition, notion that world is formed in order to let mankind be entirely absolved of its lack of knowledge and its identification

17. See I.P. Vol.II Prof Keith: Religion and Philosophy of the Veda.

18. Prof. Das Gupta's History of Indian Philosophy Vol.I PP 213-22
with material components of one's existence i.e. misidentification with the accidental attributes of one's individuality while missing the transcendent purusha underlying this reflective Jiva.(19)

Finally, Sankhya do not believe in God but hold that by purging our consciousness of such false identification of our spiritual being i.e. purusha with historical accumulations of our past deeds as embodied in our sawbhav which is a combination of the different types of gross subtle and active elements i.e. tama, Sattva and rajas proper liberations therefore according to samkaya (20) is dropping of such false identification between the eternal and transitory. When this contemplative life of man learns how to discriminate between prakriti and Purusha, it realizes the unreality of the misidentification and arrives at the state of eternal self contemplation of purusha itself. This is the state of liberation according to Sankhya.

The System of Nyaya along with propounded by Gautam Nyaya Sutras is associated with the cosmological doctrine of categories propound by Kanad Vaishechik shows how one could give a comprehensive theory of world creation. The two systems divide labour among themselves. Nyaya primarily is concerned with epistemology and theory of knowledge or what is called in Indian traditions, theory of(21) "Paramanas" As we have decided that

S.F.S. V.12.Cp. Darwin :
21. Pramakaranam Pramanam N.V.,iii
for purposes of metaphysics generally a school of philosophy by means of which we mean a traditional philosophers's writing commentaries one after the other on the original sutras laying down the first principles and basic doctrines of the system. These basic principles are progressively made explicit and freed from snags yield increasingly coherent and credible philosophical system. This tradition of writing marks Indian philosophical culture as collective realisation of implications of their own doctrines which are capable of alternative interpretation. In this sense Nyaya is proverbially rich in ration-cinations rarely marked in any age or at any place. In that sense Nyaya represents highest intellectual analysis that Indian Thinkers brought to bear on all questions that have disturbed philosophical minds concerning truth, error, inference and their blameless definitions.

However, for our job it is important to recognize the categories that they share with Vaesheka by means of which they explain the character of the world and its construction.

According to the two systems there is something which is brought into existence a new by combination of different elements. Their doctrine is known as of causation or creation of the world and things as Asatkaryaved that shows that effect brings out something that was not there pre-existing in the material out of which it is carved out or woven e.g. curd is not
They also believe in real change in time as against Vedant according to which world is only a Adhya or projection on the ultimate Reality of Absolute Brahman.

In addition causation the comprehensive catagories of Nyaya are the following:-

1) Dravya(Matter), (2) Guna (Qualities), (3) Karma (Activities), (4) Vishesh (5) Samanaya (Particular and universal), (6) Abhava (Absence) (7) Samvaya (Necessary relations) (23)

In the above scheme the limits of intelligibility of the world is completely analyised by means of the above scheme of categories of particular and universal demonstrate how the specific conditions of the world are merely examples of underlying universal laws ie. Samanya.

Similarly whenever we are to explain the world process we are dealing with necessary relations among qualities, things and their combinations. This can be done only by establishing necessary relations between different concepts. This relationship is called samvaya, as against accidental conjunctions of a bird sitting on a tree known as Sanyog.

Like-wise Nyaya’s take further step in giving a more comprehensive explanation of the world by not taking only actually existing things and their properties as the causes and

22. Bradley : Logic,ii P.539 n. ibid; P. 540, S.B.:ii 2.17 Vol.11

N. Essays in Critical Realism

FRAMANASYA SAKALAPADARATHAYASTHAPAKAT VAM/N.S. Vritti iii.

38
effects of happenings in the world but also absence of food makes you feel anxious for gathering food i.e. Abhava. In that sense greatest emphasis in Nyaya philosophy is on a critical and comprehensive account of a conceptual scheme that would take not of any possible way of grasping the totality of the world that men confronts.

After this they also believe in the distinct existence of soul or Jiva which are very many and are definitely different from matter and God. so in that sense they are both different from Vedant and Sankhya. Nayaya is known for its realistic theory of the world and common sense view of the plurality of the person. In their philosophy also, the best thing that human beings can do is to improve their intelligence which is the attributes of Jiva and not its essence and therefore is capable of refinement by means of intellectual reflection.

Karma and its effect have a tendency to produce ignorance, lack of clarity in confusion both in our ideas and our motives because of our karams and lack of critical understanding. (24)

Accordingly, liberation is not an act of grace from the divine being. It follows from right action which is borne of critical self-reflection of one's own nature gunas and disposition and Sankaras. This can be achieved only by gradual development of clear ideas and definitions which in themselves are not at all clear and steeped in ambiguities and vaguenesses.

24. N.S. i.i.i. IV.1.68
IV.1. 3-9
N.13.iii. 2. 67; IV.I.6;N.2.1.
So philosophers help the Jivas in seeking their final liberation by offering simplest, clearest and most parsimonious ideas.

In the system of Nyaya idea of God is only external addition in difference to the religious heritage for purposes of social solidarity. In fact their view of man, nature, cause, bondage, liberation could be represented in terms of the basic categories of their system. In that sense the philosophical tradition of Nyaya is a great tribute to the intellectual quest for rigorous reflections and proper formulation of conceptual world view of the universe.

The most well known philosophical tradition of India is called vedant. It signifies end of Vedas. The end is used in both the senses as vedantic philosophy owes its texts from upanishads, that are commented upon individually by vedant philosophers such as Ramanuj, sankara, Madhava, Naimbark and their followers. Each of these acharayas, born over several hundred years traced their philosophies to the collection of vedant Sutras by Badrayan known as Brahm Sutras or Vedant Sutras. These aphorisms are truly only collections of different texts of Upanisads. In addition to that Bhagavad Gita which is also a selection from several different upanisads is an independent source of vedantic philosophy.

As it is the Indian philosopher's habit, he does not claim his own ideas to be born out of his own thought. He sees them as comments or elaborations of earlier texts. In case of Vedant
therefore one should know that philosopher establishes his status as a philosopher by making comments on the above three central texts of uparasthana i.e. Upanishads, Brahm Sutras and Bhagavad Gita.

In order to realize the central philosophy of vedant, all of them hold whole of the universe to be rooted in spiritual substance called Brahman. (25) All other qualities, entities, understandings, relations are sheer modifications of this underlying spiritual unity.

Except for Madhya charya, who distinctly upholds the autonomy of Jiva as a Being, all Vedantes in different degrees consider Jiva and Brahman in some way interrelated. Of course Advaita holds that relation to be illusory and only Brahman to be non different infinite consciousness. Advaita uphold world to be empirically real but metaphysically an appearance due to Maya. For them the difference of specific objects are due to applicaiton of Namarpuras i.e. characterisation and Categories which our differentiating mind employs in order to take a finite and relative concept of the undifferentiated universal Being. In that sense it is an objective illusion or sansar Prapanch which is constructed by categories of time, place and causality.

As such our finite visualisation of world is based on suggestions of misinterpretation of its core Being i.e. Brahman 25. (i) l.3., ii 1.27., (ii).1.6; ii.1.11., (iii) 2.24 1.2 & 3 26. R.V.iii 38.7; iv.83.3; 1,259.4; v.85.5.
and happens due to our finitude and differential mind working through categories i.e. Adhyas. So long as it functions, we witness and face the world as multiple as well as even changing having no final essence.

Sankara is monistic. The soul, the world and the Brahman are not conceived by Sankara as three distinct realities. According to him all the three are one; the Brahman being the only single reality. The apparent multiplicity of both men and things is due to Maya and Avidya illusion and ignorance. Just as through illusion a rope in a dark night is taken for a smoke, similarly under the influence of Maya and Avidya, the ignorant soul considers himself to be separate from God and regards the world as real. Thus release lies in the requirement of knowledge - Gyan- which disillusions the soul and the identity of Jiva soul (28) and Brahman -god is established. Brahman associated with Maya is known as Ishwar (Isvara) and when associated with avidya he is known as Jiva. This knowledge is obtained by renouncing the world and adopting sannyas and asceticism. This system of Sankara on the theoretical side is known as Advaitism and on the practical side it is known as Nivritti Marga- the path of renunciation. In this system action and knowledge are antognistic like darkness and light. With the advent of the one, the other disappears. Therefore all desires or 

27. Maya-matram hyetad yat paramat mani vasttray atman- avabhasanam rajja iv a Sarpadibh avena ... (S.B.ii-I.9) (S.B.ii.1.24).

28. S.F.1.3.19.
impressions—Vasana—are to be killed and all actions to be
given up. The practical side of this system is also known as
Sannyas Nishtha or Nyaya Nishtha.

In Advaita system of Monism, very obviously the room for
personal worship is not provided. Nevertheless it would be
difficult for any traditional Indian philosopher to reject
demands of religion. As such to accommodate devotion of Gods.
Sankar and his followers have conceived of a personal God in the
form of Ishwar who is constructed out of Maya as mush as Avidya
produces individual selves. In a way the Brahman is divided
as Ishwar and its devoted selves by the imposition of Upadhis(29)
on undifferentiated united Being of Brahman.

Likewise, with in Shankara system of Vyavharic point of view,
there is justification for holding the different sorts of
characteristics of individual persons and there realizing the
fruits of their past Sanskar Vrittis like other attributes. In a
way Advait respects the common moral doctrines of castes and its
duties known as Varun Ashram Dharma like other philosophical
traditions with in Vedant and outside. The anomaly is
philosophically justified by the doctrine of phenomenal and the
nominal character of Being or Brahman. This is capable of making a
philosophical doctrine reconciling phenomenal pluralism with
ultimate non-duality of Brahman. In that sense, Advait answer to
Question of justice, social relation and organisation of society

29. Das Gupta: History of Indian Philosophy Ch. X.

The Systems of Vedanta —DEUSSEN

MAX MULLER — Six Systems of Indian Philosophy Chap IV.
seems to be the same conventional Hindu patriarchy.

This we notice that despite of Metaphysical identity of one God, Women Sudras and different people were not treated equally. This system of discrimination inherit in Varun Ashram was appeared to have justification in the doctrine of Karma where past deeds forced individuals to be born with their destinies realized in different ways.

Except for the social revolution we will notice in our later studies in medieval Bhakti movement predecessor of Sikh thoughts of Guru Nanak and his successors. Only Ramanuj gave some philosophical justification to personal devotional religion in terms of separate identity of the Jiva (Atma) from Ishwar. The enjoins clear differentiation between infinite Ishware and his creations both men as well as the world. His doctrine is known as (30)VISISHT - Advaita emphasizing the continuaty with Divine being but distinct separability of his creations in their on right. According to Ramanuj and his schools generally agreed to also by nembark and Madhva (who is te last being a bit more emphatic in the separateness of Jivas than their continuity to Brahman who tried to take the world process creation and differences of individuals not merely due to ignorance or unreal illusions. In varying degrees, they seem to derive the existence of all these entities as the consequences of the infinite play instincts as welll as merciful concern of Ishwar

30. S.I.P. RV Mac Muller - Six Systems of Indian Philosophy.
for the fullness and happiness of all the creations.

The important questions, these philosophers are faced in their cosmology and religion is, how they are to explain the injustices, pains, agonies and sorrows of the created beings while god is full of love, grace and mercy towards his own creations and hopes to give them reserve from pain. For them, the easy method of Advait that these are unreal is eliminated on the ground of their metaphysics which gives them real separate identity in degrees from their divine essence.

All the philosophers of non Advaita systems make a demand on sense of worship and prostration before him. To invite his ankumpa or grace to lift the men from the pitfalls of one’s continued misdeeds and waiving away from the right path of Dharma due to misdeeds and different consequences of such deeds i.e. Karma, These philosophers do not agree that even God cannot interfere on behalf of the pure worship and surrender of the devotees to the betterment of their defects and fallenness. (31)

In that sense, later Vedant is closer to beliefs of non theoretical demands of religion and except for a few scholarly philosopher, the non advaitic vedant collected largest number of common people. Their Kirtans, ceremonies and deep worship lead large crows to go round the country and indulge in different collective dancing and other activities cutting beyond the accepted morality as far as sex and domestic responsibilities.

were concerned. Particularly its disastrous consequences were noticeable in emotional ecstasies that allowed lot of sacred eroticism practiced in various Hindu sects of Varsnavas, Shavas and Shaktas. Each one of them legitimizing their unacceptable forms of collective ebriations in which people tended to forget the straight path of virtue as well as pure conduct of the duties of the householder. But without accepting the world unreality these were the evil consequences of unadulterated emotionalism of upasana and surrender (Prapati) before the master.

All this later vedanties in different measures recommended such private access to god's grace through total surrender. This quite often caused abandonment of public good and political economic well-being of the society.

So in such circumstances, even god intoxicatedness as recommended by doctrines of pluralists religious traditions only lead to produce an attitude of mind among the followers that caused lot of disorder anarchy and unhappiness for society at large by unqualified devotion for personal trancelive mode of total dedications to the worship of one's own master or God and ignoring the duties of the rest of societies and polity.

Overall, the tradition of vedant like Buddhism in different ways jointly undervalued active social obligations. This is true equally of those vedantic philosophers who do metaphysically accept the independence of man as a real entity ensured its Being.

References:- Carpenter -> Medieval Theism - in India Madhava -> S.D.S.V., IX.
by God himself. As noted above even Vedantic demands of a later
day Ramanuj, Vallabhacharya, Nambark, Madhava etc. did not
justify a straightforward active realization of socially
desirable secular virtues very much needed for a rational of
society faced with the challenges of history. All that they
offered was a sort of glorification of emotional extravasanza as
one finds in a passionate union of a beloved and a lover that
ignores the everyday unavoidable compulsions of sane living. All
of them in their devotional extremism rejected collective
responsibilities as well as domestic obligations creating vast
areas of undeserved loss and pain to abandoned women, children
and husbands. They thought this was the highest form of instant
liberation that direct absorptions in benign presence of God was
achieved.
INDIAN PHILOSOPHICAL TRADITION AND RISE OF SIKHISM.

MEDIEVAL INDIAN PHILOSOPHY

This is a vast tradition running over almost one thousand years from the golden period running from 4th and 5th century A.D. to the arrival of Mughals on the north Indian scene after the different spiritual, religious, philosophical communities had efflorescences for about thousand years producing subtle marks of beauty, intellectual depth conceptual heights and music. Monastries along with myriad forms of practices, injunctions and code of conduct governing personal as well as collective life of individuals, groups and communities indulging in lots of controversies polemics and debates amongst different sects, conclaves and pilgrimages of interest both to mendicants and lay citizens. Rulers of the very small kingdoms actively cultivated such religious tradition with temples, monastries, pilgrimages centras and seasonal rituals as well as sacred gatherings. This was medieval India. Intensely steeped in religious curiosity in each clan of saints jealous of their own high claims to probity and wisdom. In no society of the world. Then here members from the poorest worker to the peasant to the highest money lender, soldier and the king strived hard to get the good opinion of such visiting mendicants of different communities.

Consequently, though writing and reading was confined to the precisely Brahmanic class developed many intellectual
oral discourse as Katha and Kirtan with great deal of solidarity and emotional excess. This probably was the case with no other society in the world. Where artisans and the shopkeepers as well as the soldiers and the medicine men were eagerly debating subtle questions of philosophical impact relating to God, world, man, truth and their interdependence and different alternative representations of these doctrines in various sects.

In between the rise of medieval society and the interval of the old sectarian schools of Brahmins, Buddhists and Jainias, rose among these centuries different practices which created a state of rear amoral anomy.

The different schools of Hath Yoga as well as Yantras, Mantras and Tantras as adumbated by different Kanlachairigas, Shaktas ad shaivas along with the Buddhist Tatrlikas, Rajranyas and Maniyanas in Tibet produced a world of irresponsible sexual indulgence in the name of liberation, that caused the feudal class to lose their ability to protect their people, their honour as well as rights when challenged by armed might of fanaticical followers of Mohammed, the Arabs and the Turks in the VIIIth to XIIth centuries of medieval India.

All this change on the arrival of the barbaric, political invaders from central Asia who raped the entire religious community repeatedly with violence and terrorised the spiritual
practitioners by murder, as well as gave the History of Indian philosophy S.N. Das Gupta option facing them was either commit suicide to death or seen the burning of their sacred books as well as undergo forced change of faith, partly this fate has come Indian community to their open indulgences in weird practice as referred briefly in preceding paragraph.

In such a climate of the collapse of the traditional outlook of the past came and the long dark night of the soul for the most of the population of the sub-continent. Its rulers submitted to dictates of the aggressors, the poets and the writers were threatened with oblivion as a new ruler could not care for their language and accomplishments and their obscure beliefs and practices.

So no patronage was possible from the new sultans who were finatical devotees of rather restrictive and puritan Islamic feudal morality which permitted taking of large number of slave women from the conquered races who refused to get converted to the propheted hood of Mohammed and were treated as sheer commodities of repine to be sold in the markets in their own country. Masses of men were terrorised and had no where to look for light and sustenance. It was a dark night indeed.

In this gloom the great Bhaklas such as chetanya, Tukka Ram, Farid, Kabir and the Muslim Suffis such as chisti, Aulia gave a new twist to Indian spiritual tradition that had undergone this most
widespread trauma.

Indeed this period of agonised mortification in the face of historical degradation of the entire culture incapable of standing up to the realistic and materialistic vision of God as the conqueror. There was no tangible historical option that the entire ruling classes faced with the dire challenge of survival could offer.

Bhaktas withdrew from the burning and smouldering villages to forest retreats to provide spiritual and religious sustenance to demoralised populations of the large area of the country facing the deluge of Islam.

As a great philosopher of History Prof. A.J. Toynbee remarks that great upheavals in societies imposed by barbarians produced great insights into religions like Roman persecution of early Christians by the Roman emperors produced the very deep faith of the Catholic Church. In India too a very varied forms of different classes of Sufis and Bhaktas as different from Mira, Namdev, Kabir, Chetaneya, Vallabhachareya, Farid, Bulla-Shah, Aulia and their scores of disciples. These people though quite exclusive in their traditions and practices always upheld the non-material goal in the divine presence while exact relation of Man and God was not always visualised in one way that we shall see in our succeeding chapters.

They did expected mankind to cultivate piety, humility and
compassion for all creatures of God in nothing sense of human unity in a very violently cruel age.

They never believed in challenging the might of the feudal overlords. Nevertheless always stood by putting balm to the victims of such exactions as arbitrary oppression imposed on humble folks. Consequently without grasping the subtle religious and philosophical visions of Sufis, Bauls and different Variety of Bhaktas in different parts of the subcontinent, people come to see the only streak of light at the other end of a long tunnel of frightful operation and disarray. These medieval mendicants could register a new spiritual movement that created a revolutionary churning of traditional exclusive sanctimony of varunas and feudal untouchability.

We shall notice in our studies of new revolutionary ideas of Sikhism to have been lately impressed by these long tradition of Bhaktas constituting the spiritual ecology of India preceding the birth of Nanak in 14th, 15th centuries.