CHAPTER - IV

CLASSIFICATION OF INDIAN RELIGIONS
IN IDEA AND VERBAL PLANES
IV

CLASSIFICATION OF INDIAN RELIGIONS
IN IDEA AND VERBAL PLANE

1. INTRODUCTION

'Indian religions' may mean two different things:

(i) It may be taken as a generic heading for all the religions practised in India. In this sense it is analogous with 'Religions in India', or more clearly, with 'religions being followed on Indian soil'; and

(ii) it may also denote all those religions which had their genesis in India. In this sense it may be identified with 'religions of Indic origin'.

In this work, the term 'Indian religions' is confined to the latter meaning excluding from its fold all the imported

1. The term is used by some scholars to denote all the religions practised in India, and it is obvious from Farquhar's statement which reads: "Therefore, first the old religions of India, Buddhism, Jainism, Zoroastrianism and Muhammadanism..."

—Farquhar, Modern Religious Movement in India, p. 1
-religions' which are alien to its soil. In D.C., too, 'Indian religions' connoted the same thing.2

2. SCOPE

The term 'Indian religions', as treated here,3 embraces in its fold four different groups which differ from one another in their contents. These groups are as follows:

GROUP - 1
(a) Hinduism

GROUP - 2
(a) Hinduism
(b) Jainism
(c) Buddhism

GROUP - 3
(a) Hinduism
(b) Jainism
(c) Buddhism
(d) Sikhism

1. The term 'imported-religions' is used by W. Norman Brown for those religions which are followed in India but are not of Indic origin, such as Islam, in his The United States, and India and Pakistan, p. 33.

2. It seems that in order to avoid this confusion the editors of D.C. have used the term 'Religions of Indic origin' for 'Indian Religions'.

3. In this thesis the term has been taken as 'Religions of Indic origin'.

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Group - 4

(a) Vedism
(b) Brahmanism
(c) Jainism
(d) Buddhism
(e) Hinduism (Popular or sectarian)
(f) Sikhism

The above division may create an erroneous impression that
the scope of each succeeding group widens in the descending
order. The advocates of the first group take the term in
its broadest sense which includes in its denomination all
the religions of other groups.¹ Some other Indologists

¹ Quite a few scholars hold that Buddhism, Jainism and
Sikhism are branches or sects of Hinduism. This is
well corroborated by the views of many scholars, e.g.,
Herbert Stroup, who refers to Hinduism as the mother
which gave birth to Buddhism, Jainism, and Sikhism,
holds: "While the four religions of Asia will be
 treated separately in this book, the reader should bear
in mind that they possess a close relationship to each
other. They are bound together, it is true, by a
common geographical base. But importantly they have
all grown up in a single though complex culture. They
are like a tree. The common root system is Indian
culture. The trunk of the tree religiously speaking
is Hinduism. The tree also has branches, these are
Buddhism, Jainism and Sikhism," cf., Four Religions
of Asia: A Primer (New York, Harper and Row, 1968),
p.33; Benjamin Walter places Jainism and Buddhism
under Hinduism or Nastik Hinduism, cf., Hindu World:
An Encyclopedic Survey of Hinduism, 2v. (London, George
Allen and Unwin, 1968), v. 1, p. 446; cf., "It is
doubtful if Buddhism and still more so Jainism and
Sikhism, all of which are commonly recognized as
distinct religions ever different from Hinduism to a
greater extent." - Encyclopaedia Britannica, 24 v.
(Chicago, William Benton, 1962), v. 12, p. 182(i).
include Vedism and Brahmanism in Hinduism and deal with these two as its phases.¹ Still others maintain that Hinduism, Jainism, Buddhism and Sikhism are distinct religions and deal with these independently.² There is a good deal of controversy about Sikhism: some believe it to be a sect of Hinduism³ while others take it to be an independent religion.⁴

21. OBSERVATION

Inclusion of Sikhism, Buddhism and Jainism along with Vedism and Brahmanism in Hinduism does not in any way lessen the


³. W. Crook discusses Sikhism under the heading 'Later Development of Hinduism', in Encyclopaedia of Religion and Ethics, v. 6, p. 707 (1-11); the religion is treated in an analogous way in the Encyclopaedia Britannica, v. 12, p. 182 (1).

scope of the term 'Indian religions'. It simply poses the problem of subordination and coordination among the various isolates forming part of the four groups referred to above. There should not arise any confusion regarding Vedism and Brahmanism, for they are admittedly regarded as phases of Hinduism. Hinduism dates back to time immemorial and no scholar has been able to determine the time of its genesis, and, if we exclude Vedism from it, it will shed its pre-historic character. So there is no danger in dealing with Vedism and Brahmanism as parts of Hinduism.

There does not seem to be much controversy regarding Jainism and Buddhism. However, Sikhism's inclusion in Hinduism requires a careful study. To speak of various Indian religions as sects and reformatory movements of Hinduism has been quite in vogue. Jainism, Buddhism and Sikhism are often treated thus. These three religions, particularly Sikhism, are sometimes believed by a few to form branches of Hinduism on the basis of certain practices, beliefs, fasts, festivals, etc. common to each of the religions. However, we must not forget the followers of these religions. If a Saiva, a Sakta, or a Vaisnava were...

asked about his religion he would assert it to be Hinduism; whereas a Sikh would claim to be a votary of Sikhism. Apart from it, the ever-expanding literature on Sikhism also makes its independent treatment by a librarian essential. It is a historian's concern to trace the origin and development of a discipline; a librarian is concerned with its classification on the basis of some logical ground so that proper place could be assigned to various classes.

3. CHOOSING A CHARACTERISTIC

The foregoing analysis makes it obligatory on the part of a librarian/classificationist to choose a valid characteristic for dividing 'Indian religions' in the first order of array, so that all the resultant classes, forming an array of their own, may clearly appear to be drawn on the basis of that very characteristic.

31. ACCEPTED CHARACTERISTICS FOR DIVIDING RELIGIONS

There exist many characteristics for classifying religions in general. Stroup, for instance, suggests four ways of classifying religions: (a) Geographical; (b) Chronological; (c) whether living or dead; and (d) Scope.1 Another

1. Stroup, *Four Religions*, pp. 4-5.
orientalist, Bhattacharya\textsuperscript{1}, classifies religions of the world on the basis of

(a) their usual course of evolution;
(b) their morality and immorality;
(c) the services which the priest performs;
(d) the Church Government; and
(e) attitude towards one another.

By applying the first characteristic suggested by Stroup, i.e., classifying Indian religions geographically, the resultant classes will be Bengali Religion, Bihari Religion, Punjabi Religion, etc.; whereas such religions do not exist in India. As a matter of fact, this characteristic, though it is very useful and helpful in classifying religions of the world, is not worth considering for classifying 'Indian Religions' in its first order of array.

The second characteristic chosen by Stroup, i.e., 'chronological', can only determine sequence of classes in an array, i.e. it may arrange various religions of Indic origin in a chronological order but that arrangement would not mean their classification. The same is true of Bhattacharya's first characteristic, that is,'course of

\textsuperscript{1} Jogendra Nath Bhattacharya, Hindu Castes and Sects... (Calcutta, Thacker Spink & Co., 1898), pp. 335-38.
evolution'. Regarding the third characteristic given by Stroup (whether living or dead) and the second one given by Bhattacharya (the degree of morality), it may be observed that these two do not give rise to two classes as all the Indian religions are 'living' and almost equally moral. Likewise Indian religions may also not be divided on the basis of other characteristics.

32. SEARCH FOR A NEW CHARACTERISTIC

At this juncture, where the question of coordination and subordination of various Indian religions has posed a great problem, it is necessary to choose such a characteristic as may give rise to a natural classification. The foregoing analysis makes it obvious that the characteristics or bases stated by Stroup and Bhattacharya have failed to deliver the goods and, hence, some other characteristic may be attempted upon.

If we analyse the character of all the Indian religions discussed above, namely Vedism, Brahmanism, Hinduism, Buddhism, Jainism and Sikhism, it will be found that all of them are not independent of what we call 'Sacred Books'. It does not mean, however, that nothing at all remains of the Indian religions except what has been written down. What is meant here is that all the Indian religions are
primarily 'Book Religions'.

1. Scriptures form the very backbone of all these. Among the followers of various religions in India the authority of four different books or group of books is accepted in the same way as that of the 'Bible' and the 'Quran' among the Christians and the Muslims respectively. These four books are: (i) The Vedas; (ii) The Tripitakas; (iii) The Angas; and (iv) The Adi Granth or Guru Grantha Sahib. Those who accept the authority of the 'Vedas' are known as the Hindus and followers of Hinduism; those who accept the authority of the 'Tripitakas' are known as the Buddhists and followers of Buddhism; those who accept the 'Angas and Upangas' as their sacred books are known as the Jains and the followers of Jainism; while those who accept the authority of the 'Adi Grantha' are known to be the Sikhs and the followers of Sikhism.

Although various Hindu sects, such as, Saiva, Sakta, etc. have their own Puranas, Upanisads and Tantras

1. Book religions are those religions which are mainly based on a single book or a group of books, treated by its adherents as Sacred, and accepted as authority when some conflict or confusion arises in any realm.


as their basic works, they do not utterly disregard the Vedas and have not compiled their 'books' as substitutes for the Vedas, or to show hostility\(^1\) to them, or to reject the authority of the Vedas.\(^2\) At many places they repudiate the excessive adherence of the Vedic religion to sacrifices. However, they criticise only the Vedic 'karmakanda' (way of action in form of sacrifice and rituals) in order to justify their 'Jnankanda fora' (way of knowledge in form of self-realisation, etc.) for knowing the nature of the ultimate reality. Even the 'Tantras' were not written to disparage the Vedas, but to enable those classes of society, such as, the Sudras and women\(^3\), which were not permitted to read or hear the Vedas, or to perform Vedic practices.\(^4\) Thus the 'sacred books' seems to be the most relevant and valid characteristic for classifying Indian religions. This characteristic will naturally place religions of one species, i.e., Veddism, Brahmamism, and Hinduism at one place. If, however, the Indian religions are classified on the basis of any other characteristic these will be separated from one another — as has happened

\(^1\) Winternitz, v. 1, p. 587.
\(^2\) Barth, p. 143.
\(^4\) Ibid., p. 193.
In D.C. wherein Hinduism and Vedism are separated.\(^1\) Likewise, in C.C. Sikkhism is separated from other Indian religions.\(^2\) By applying the chosen characteristic both of these inconsistencies can be avoided.

It also seems here necessary to point out that the Digambara sect of Jainism repudiates the Svetambara's canonical literature and the sacred books as the Angas and the Upangas. This may lead someone to the inference that

1. In D.C. following is the arrangement of Religions of Indic origin:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Vedas</td>
</tr>
<tr>
<td>2</td>
<td>Buddhism</td>
</tr>
<tr>
<td>3</td>
<td>Jainism</td>
</tr>
<tr>
<td>4</td>
<td>Hinduism (Brahmanism)</td>
</tr>
<tr>
<td>5</td>
<td>Sikkhism</td>
</tr>
</tbody>
</table>

It shows that religion of the Vedas (Vedism) has been separated from Hinduism.

2. In C.C. following is the arrangement of the religions of Indic origin:

<table>
<thead>
<tr>
<th>Q1</th>
<th>Hinduism, Vedic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q2</td>
<td>Hinduism, Post Vedic</td>
</tr>
<tr>
<td>Q3</td>
<td>Jainism</td>
</tr>
<tr>
<td>Q4</td>
<td>Buddhism</td>
</tr>
<tr>
<td>Q5</td>
<td>Judaism</td>
</tr>
<tr>
<td>Q6</td>
<td>Christianity</td>
</tr>
<tr>
<td>Q7</td>
<td>Muhammadanism</td>
</tr>
<tr>
<td>Q8</td>
<td>Sikkhism</td>
</tr>
</tbody>
</table>

It shows that Sikkhism has been separated from other religions of Indic origin.
since Svetambara and Digambara have separate sacred books, these are different and independent religions. This, however, is not true. Actually Digambaras never rejected the Angas and the Upangas. They accept the division of ancient sacred books into these two groups; however, they believe that the actual books consisting of the Angas, and the Upangas are lost now and that those books called by Svetambars the Angas, etc. are actually not the Angas. Thus they do not question the authority of the Angas and the Upangas, but doubt the authenticity of those books forming the Angas of the Svetambra.

4. **RESULTANT CLASSES**

On the basis of the chosen characteristic, i.e., "Sacred Book", Indian religions may be divided into the following four classes:

1. **Hindusma**: The religion accepting the authority of the 'Vedas' and related scriptures.

2. **Jainism**: The religion accepting the authority of the 'Angas' and related scriptures.

3. **Buddhism**: The religion accepting the authority of the 'Tripitakas' and related scriptures.

4. **Sikhism**: The religion accepting the authority of the 'Adi Granth'.

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4A. SEQUENCE AMONG THE RESULTANT CLASSES

Canonical sequence may be maintained among the resultant classes, which is the same as given above. It may be mentioned that this sequence is chronological too.

4B. CLASSIFICATION OF INDIVIDUAL RELIGIONS

After having classified the Indian religions into four different religions in idea and verbal planes it seems desirable to classify each of them independently.

41. CLASSIFICATION OF HINDUISM

41A. Difficulty

The first among the Indian religions - Hinduism - is followed by the majority of people in India. However, religious beliefs, practices, form and object of worship, etc. differ among the Hindus from one group to another, even from person to person. The various followers of Hinduism practise different types of religious practices. It commands human sacrifice and at the same time considers it a sin to eat meat or even to injure a small insect. All these factors have led Richter to criticise Hinduism on the basis of "...molluse - like manifoldness and the
protean diversity of its phenomena."¹ Monier Williams also has termed Hinduism as a "complicated religion,"² and Stroup holds it to be a "complex religion."³ Many others⁴ also believe that religious history of India is "enormously complex."

41B. Clarification

Hinduism is not so complex as it may seem to be. Woodroffe is of the opinion that it is not justifiable to call Hinduism a "jungle of contradictory beliefs."⁵ As a matter of fact, Hinduism has a continuous and self-determined development from time immemorial. Although its efflorescence is not easy to determine, it can be divided, on the basis of 'dominant trends', into different phases of development.

41C. Classification of Hinduism into Phases

On the basis of the chosen characteristic, i.e. dominant

4. e.g., Ahlstron, p. 1048.
trends, Hinduism may be divided into various phases of
development. The first known phase of Hinduism is termed
by scholars as Vedism, or Vedic Hinduism.\textsuperscript{1} The trends that
impedent to it a distinct phase are worship of nature\textsuperscript{2} and
a greater emphasis on the importance of sacrifices.\textsuperscript{3} The
second phase of Hindu religion may conveniently be called
Brahmanism.\textsuperscript{4} In this phase also some sacrifices, rituals
and ceremonies are apparent, but it shows the rise of a
distinct phase because there exists in it "a more rigorous
insistence on caste and four stages, as if the great seers
of the Upanisads have never lived and taught.... The
orthodoxy of the priests remains practically the same; they
were steeped in their ritualism and sacrifices and their

\begin{enumerate}
\item Monier Williams, while dividing Hinduism into various
phases, has named the first phase, as 'Vedism'.
Religious Thought, pt. 1, p. 2.
\item Barth, p. 7.
\item Winternitz, v. 1, pp. 159, 168, 184, etc.; In this
connection Barth holds sacrifices in Vedic religion
to be "more than sacred to the purposes of religion,
they are regarded as themselves deities" - Religions
of India, p. 7; P. S. Deshmukh, The Origin and
Development of Religion in Vedic Literature (London,
Oxford University Press, 1933), p. 190; Harbans Singh,
An Introduction to Indian Religions (Patiala,
Panjab University, 1972). The author comments -
"The Vedic form of religion is ritualistic."
p. 18.
\item Monier Williams, Religious Thought, pt. 1, p. 2.
\end{enumerate}
narrow codes of law.¹

The next phase of Hinduism may be called Sectarian. The worship of a personal deity is dominant trend of this phase. Religion in this phase changed from 'sacrificial' to 'theistic', i.e., the sacrificial form of religion which was dominant in the Vedic and the Brāhmanic period was suppressed and the theistic elements in religion developed. During the Vedic and the Brāhmanic periods even deities were believed to practise sacrifices to attain immortality², and the sacrifices were performed to compel the deities to fulfil the wishes of the sacrificer³, but during sectarian or theistic phase gods and their worship became most important. The dominant trend prevailing the last or modern phase of Hinduism is attitude towards reform. Therefore, this phase may be termed as 'Reformatory Hinduism'. Actually reformatory Hinduism is a sort of movement which appeared in India after the effective introduction of Western influence and against the rigid orthodoxy infiltrating Hinduism. It has its origin in the nineteenth

century.\(^1\)

Therefore, on the basis of the chosen characteristic, i.e., 'Dominant trends', Hinduism may be divided into the following four phases:

1. Vedic
2. Brahmanic
3. Sectarian (theological)
4. Reformatory

44D. Classification of the Individual Phase

Among the four phases of Hinduism only the last two, i.e., Sectarian Hinduism and Reformatory Hinduism, need be classified. The first, i.e., Vedic Hinduism may be divided on the basis of the four Vedas into Rigvedic, Yajurvedic, Samavedic and Atharvavedic. This division of Vedic religion is so widely accepted that it does not seem necessary to analyse it further. Brahmanism, though divided into various further phases by scholars\(^2\), does not need much attention in view of the fact that no huge amount


2. Monier Williams has divided Brahmanism into various other sub-phases, such as philosophical, nomistic, etc., in *Religious Thought*, pt. 1, pp. 20-53.
of literature exists on different sub-phases of it. Therefore, the division of the rest of two phases is left to be done.

411. **Sectarian Hinduism**

As already pointed out, the dominant trend of Sectarian Hinduism has been devotion to a particular deity. As a result worshippers of many gods or deities formed their own particular sect in due course of time. All these sects play such a significant role in the study of Hinduism that it is now commonly believed that "...if we are to arrive at any real knowledge of Hinduism as a religious system, it must be studied in its multitudinous sects."\(^1\) Though some scholars reckon that there are only three main sects, i.e., Saiva, Sakta and Vaisnava\(^2\), two other sects, Saura and Ganpatya\(^3\) are often added to the above. Monier Williams\(^4\) and Mahadevan\(^5\), point out the existence of

\(^1\) Crook, "Sects(Hindu)", in Encyclopaedia of Religion and Ethics, v. 11, p. 329(1).


\(^3\) Ranganathan seems to classify sectarian Hinduism into these five classes under 'Post-Vedic Hinduism'.

\(^4\) Religious Thought, pt. 1, p. 211.

another sect, 'Skand - Kartikeya' or 'Subrahmanya sect'.

411A. Characteristic for Division

The names of the various sects are self-explanatory and reveal that the above-mentioned traditional division of sectarian Hinduism is based on the 'object of worship'. On the basis of this characteristic sectarian Hinduism may be divided into the following main groups:

1. Smarta
   Worshipping all deities.
2. Shiva
   Worshipping Siva as the main deity.
3. Vaisnava
   Worshipping Visnu as the main deity.
4. Sura or Saura
   Worshipping Sun as the main deity.
5. Ganapatya
   Worshipping Ganesa as the main deity.
6. Skanda Kartikeya or Samsukhism
   Worshipping Kartikeya as the main deity.

411B. Sequence Among the Classes

Colebrooke\(^1\) seems to prefer the sequence given above. This may be assumed to be a chronological order, but, if viewed from idea plane, a logical and convincing sequence, which may bring closely related classes together, is required. It is known to all concerned that Sakti (or

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Parvati), Ganesa, and Kartikeya are closely related to Siva: for, the Hindu mythology accepts Sakti as consort of Siva, and Ganesa and Kartikeya as his two sons. Owing to this fact alone, Moore goes to the extent of saying, "...if we closely examine the relation they respectively bear to each other, we shall find that the 4th and 5th (i.e., the Ganapatya and the Sakta) to be subdivision or ramification of the 1st or Siva...."¹ This relation is not superficial, because "...followers of Ganapati cult combine Sakti with Ganapati."² Therefore, it will be useful to maintain a filiatory sequence among the classes. This will result in the following order:

1. Smartaism
2. Vaisnavism
3. Saivism
4. Saktism
5. Ganapatyism
6. Sanmukhyism
7. Saurism

The first three among these need further classification on account of the literature available on them and their

¹. Moore, p. 121 : foot-note: Bhattacharya also observes that the religion of the Saktas may be regarded as a counterpart of Siva worship - Hindu Castes and Sects, p. 321.
². Mahadevan, p. 185.
diffusion in various subsects.

4111. Vaisnavism or Vaisnavite Sect

4111A. Scope: Vaisnavism or the Vaisnava sect is also known as the Bhāgavat, the Pāñcarātra, the Sāttvat, etc. ¹

This sect has various ramifications, the main among which are Rāmānuja, Madhvacārya, Vallabhācārya and Caitanya², and to these are sometimes added other sects such as Chetanēśis³. A detailed list of the subsects of Vaisnavas is given by Wilson⁴. This list includes: (a) Rāmānuja or Śrī Sampradāya or Śrī Vaisnavas; (b) Rāmānandīs or Rāmavat; (c) Kabir Panthīs; (d) Khēkīs; (e) Nālākāmāsīs; (f) Dādā Panthīs; (g) Raya Dāsīs; (h) Senāpathyās; (i) Vallabhācāryas of Rudra Sampradāya; (j) Kārūbāsīs; (k) Madhvācāris of Brahmāsampradāya; (l) Rāmavat or Sanakādi-Sampradāya; (m) Vaisnavas of Bengal; (n) Rādhā Vallabhās; (o) Sakhī Bhavās; (p) Cārendāsīs; (q) Hārīscandās; (r) Sādhanāpanthīs; (s) Nādhrīs; (t) Sanyāsīs, Virāgīs, or Mēgās.

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4111B. **Characteristic for Division**: A study of the above-mentioned twenty-two subsects of the Vaisnavas will reveal that the Vaisnavas have split into various subsects on the basis of two main incarnations\(^1\) of god Visnu. Among all these subjects, some adore Rama while others Krishna along with their consorts, namely Sita and Radha respectively.

4111C. **Division**: On the basis of the chosen characteristic, i.e., 'Incarnation of Visnu', the above-mentioned subsects may be divided into two groups: Ramaits and Krishnait.

Ramaits are those Vaisnava-sects which mainly worship Rama form of Visnu\(^2\), with his consort Sita, and Krishnait are those who worship Krishna form of Visnu, along with his consort Radha. The latter, again, is divided by scholars into two groups depending upon the stress on the worship of Krishna himself, and the worship of Radha.\(^3\) Further division of these subsects may be based on their respective founders. In this division, one Krishnait-subsect, namely Chaitanyi or Bengal Vaisnavism, is again divided into various subsects on the basis of their 'way of living'.\(^4\)

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1. Ten incarnations of god Visnu are famous, among which the incarnation in the form of Rama, and the incarnation in the form of Krishna is of most theological importance.


For example, the Vrikas or Celibate Chaitanyis neither marry nor allow the nuns to live with them in monasteries; the Spasta Dayaka Chaitanyis never marry, but allow nuns to live with them; the Sanjogis marry and lead a family life; the Sahajias, who believe that every man is Krishna and every woman is Radha, etc. On the basis of the above discussion Vaisnavism may be divided into the following classes:

VAISNAVISM

Ramait

Śrisampradāyi (Ramanujī)

Ramavat (Ramanandī)

Kabirpanthī

Malukdasi

Raidasi

Dadupanthi

Tulsidasi

Senapatis

Krisnait

Rudrasampradāyi (Vishnusvamis)

Brahmasampradāyi (Madhavacharis)

Nimavat or Sanakadi Sampradāysis

Mirabais

Chaitanyis (Bengal Vaisnavism)
Six Gosāins
Vrikṣa or Celibates
Śrāvastīyaśa or Semi monastic
Sanjogī
Śahajās
Nerē Neris
Bāuls
Rādhāballbhās

4112. Classification of Saivism

4112A. Scope and Characteristic for Division: Some Purāṇas divide Saivism into three groups: (i) Vedic, (ii) Nyāyatīk, and (iii) Mixed.¹ It does not seem to be a division of Saivism in its entirety, but a division of the religious practices prevalent among the Saivas. Usually Saivism is divided into many sub-sects of its own. Many scholars, such as, Monier Williams², Wilkins³, Wilson⁴, etc. have presented a detailed study of various subsects of Saivism.

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¹ As mentioned by V. S. Pathak, in History of Saiva Cults in Northern India... (Varanasi, R. N. Verma, 1960), p. 3.
⁴ Religious Sects of the Hindus, pp. 106-34.
Their study reveals that there are certain Saiva sects, such as, Dandin, Dasnamis, Yogis, etc. that observe normal practices\(^1\), such as, worship and meditation. Besides these subsects, there are many others, such as, Kapalikas, Aghories, Paramhansas, etc. who observe horrible practices.\(^2\) There are still others Saivites, such as, Urdbhavakha, Akashmukhis etc. who observe body-torturing practices.\(^3\)

Therefore, it seems relevant to choose 'Variation of practices' as characteristic for dividing Saivism into various subsects.

4112B. **Classification**: On the basis of the chosen characteristic, i.e. 'Variation of practices', sects of

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2. For instance, the Kapalikas use a dead man's skull as a drinking cup (Monier-Williams, *Religious Thought*, pt. 1, p. 88); the Aghories believe that Lord Siva can be propitiated not by worship but by "...feeding on filth and animal excreta of all kinds...eating; corpse stolen from burial grounds..."(Ibid., p. 94); the Paramhansas, eating corpse but not accepting alms like the Aghories (Wilson, p. 131), etc.

3. Such Saiva sects are still alive. Among these, important are the Urdbhavamukhis, who keep both arms extended above head for years together (Monier Williams, *Religious Thought*, pt. 1, p. 87; Wilson, p. 132); Akash Mukhis, who keep their face raised towards sky "...till the muscles of the back of the neck becomes contracted (Wilson, p. 132; Monier Williams, *Religious Thought*, pt. 1, v. 88); Tarasaries, who always remain in a standing posture (Bhattacharya, p. 319); Pancadhanies, who keep themselves in all seasons constantly surrounded by five fires (Ibid., p. 319); Jalasais, who keep themselves in all seasons immersed in water from sunset to sunrise (Loc. cit); etc.
Salivism may be divided into three groups: (i) sects observing normal practices; (ii) sects observing horrible practices; and (iii) sects observing body-torturing practices. Further division of all these three is shown in the following illustration:

**SALIVISM**

**Sects observing normal practices**
- Bandis
- Yogis
  - Gorakhparthis or Kanphatias

**Sects observing horrible practices**
- Kapalikas
- Aghoris
- Paramhansa

**Sects observing body-torturing practices**
- Urdhkvabahus
- Akashmukhis
- Thararasis
- Panchadhunis
- Jalasais

**Sects based on food habits**
- Phalaharis (eating fruits alone)
- Dvadhaharies (drinking milk alone)
- Aluna (not using salt)
In the simplest acceptation of the term, says Monier-Williams, "Saktism is the worship of power of force (Sanskrit Sakti) personified as a goddess with a view to the acquisition of magical and supernatural faculties through her help, or to the destruction of enemies through her cooperation." Follows of Sakti or Saktism are known as the Saktas. They are divided, on the basis of 'Variant religious practices,' (i.e. the extent to which they...


2. Regarding variant religious practices of the Saktas, Bhattacharya writes: "The majority of the respectable Saktas are Dakshinacaris, ... they offer neither wine nor flesh or meat to the deity .... The number of Bazaars (Bazaar, Sakti) in the country is not very large, ... the majority are so moderate that, instead of offering wine to their Goddess, they use as its substitute, coconut water .... The extreme Bazaars offer wine to their Goddess .... Bazaar of all classes generally offer some kind of sacrifices to their Goddess. It is usually a kid ... some of the Bazaars do not offer any animal, and instead of slaughtering kids and buffaloes, as they are required to do by their Shastras, they cut with due ceremony a pumpkin, a coconut, or a sugarcane ... (p. 323) .... The extreme Koels (Koels) are almost quite as fiendish as the Aghories ... in hope of attaining supernatural power, some of them practise what they call Sava-Sadhan, or devotional exercise with a dead body. ... The Koels are ... well-known to be in the habit of holding those bacchanalian orgies which are spoken of in their Sastras as Bhairavacakra and Lata-Sadhan. These ceremonies are of such a heinous character that it is impossible even to think of them ... they use such female, as are available for the purpose, and begin with the exhibition of every form of indecency that both the male and female are capable of". 

permit and allow their adherents drinking, debauchery and sacrifice—mainly animal), by many scholars into the three following classes, which are normally accepted by all:

1. Rightist or Paksinacari
2. Leftist or Vamacari
3. Kaulas or the Extremists

4113. Classification of Reformatory Hinduism

The reformatory Hinduism owes its existence to the Europeans, mainly the British, as reformatory religious movements certainly were induced by western education and way of thinking. Such religious movements emerged so as to weed out some unsocial and inhuman orthodox practices from Hinduism. While giving practical shape to their principles and theories certain sects, such as, the Brahmosamaj including Adi Brahmosamaj and the Brahmosamaj of India, the Prarthana Samaj, the Prarthana Samaj etc., started a movement for radical reforms; whereas certain other sects, such as, the Arya Samaj, the Deva Samaj, etc. advocated for a reform checked by the old faith. This shows the various sects' attitude towards reformation and

1. Details provided by Farquhar in Modern Religious Movements in India.
2. Ibid., pp. 28-189.
on the basis of it, reformatory Hinduism may be divided into two groups, viz., (i) sects advocating radical change; (ii) sects defending old faith. The former includes in it the Brahmosamaj, the Prarthana sabha, the Prarthana Samaj etc.; whereas the latter includes the Aryasamaj, the Devasamaj, etc.

4113A. Sequence Among the Classes : A chronological sequence among the classes may be maintained in accordance with the date of establishment as follows:

<table>
<thead>
<tr>
<th>Nature of reforming sect</th>
<th>Name of the reforming sect</th>
<th>Founder</th>
<th>Year (foundation)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sects favouring radical reform</td>
<td>Brahmosamaj</td>
<td>Ram Mohan Roy</td>
<td>1828</td>
</tr>
<tr>
<td>Adisamaj</td>
<td>Ram Mohan Roy</td>
<td>1886</td>
<td></td>
</tr>
<tr>
<td>Brahmosamaj of India</td>
<td>Kesob Chander Sen</td>
<td>1886</td>
<td></td>
</tr>
<tr>
<td>Prarthana Sabha</td>
<td>A Group</td>
<td>1849</td>
<td></td>
</tr>
<tr>
<td>Prarthana Samaj</td>
<td>Atma Ram Pанду-रांग</td>
<td>1867</td>
<td></td>
</tr>
<tr>
<td>Sects defending old faith</td>
<td>Arya Samaj</td>
<td>Dayanand</td>
<td>1877</td>
</tr>
<tr>
<td>Deva Samaj</td>
<td></td>
<td>1898</td>
<td></td>
</tr>
</tbody>
</table>

*Data and details on the basis of Farquhar's Modern Religious Movements in India.*
412. Other Aspects of Hinduism

Classification of a religion will not be complete unless its other aspects, such as, object of worship, form of worship and other practices, place of worship and pilgrimages, religious beliefs, etc. are given due consideration. However, a detailed analysis of each and every concept will not be desirable because it may take the shape of a complete book. For instance, if one starts naming Hindu gods alone, it will run in thousands of pages, because, "Hindu Gods are reckoned to as many as thirty-three crores - and a crore is ten million." Therefore, leaving aside discussion on each and every aspect of religious belief etc., attention should be paid to the classification of essential aspects itself. Such essential aspects of Hinduism are classified in idea and verbal planes in the succeeding paragraphs.

4121. Object of Worship

One of the most characteristic traits of Hinduism is that every Hindu is supposed to have some object of worship of his own. In India different objects of worship are prevalent: some people worship elements of nature and

natural phenomena, such as Varuna or the rain-god, many trees and saplings; others worship animals and birds like monkey-god Hanuman, or Cow-god Kamadhenu, bird-god Garuda; still others worship many personified gods, such as, Vishnu, etc. Besides, worship of evil forces, such as, demons, ghosts, etc. is also prevalent. There have been and are still in practice some other objects of worship, such as, Gandharvas, Yaksas, etc. who are neither treated as gods nor as demons. All these objects of worship may conveniently be classified as under:

WORSHIP OF NATURE

Planets, Wind, Fire, Water

Planets
Sun
Moon
Mercury
Venus
Mars
Jupiter


2. All these objects of worship are dealt with in detail in Religious Thought, by Monier Williams, pp. 180-350.

3. Cf., "Yaksa worship was a bhakti cult, with images, temples, altars and offerings, and as the greater deities could all, from a popular point of view, be regarded as Yaksas..."
Saturn
Raahu and Ketu
Others
Wind
Fire
Water
Rivers
Triveni
Ganges
Yamuna
Sarasvati
Godavari
Nerbada or Revu
Tapti
Saryu
Kaveri
Gandak
Others
Mountains and rocks
e.g., Himalaya
Trees, Saplings
Kalpadruma or Parijata
Tulsi (Ocimum sanctum)
Pipel
Banyan (Vat tree)
Wood-apple (Vilm tree)
WORSHIP OF ANIMALS AND BIRDS

Animal
- Cow, e.g., Kamadhenu, Surabhi
- Horse, e.g., Uccaihsrava
- Monkey, e.g., Hanuman
- Tiger
- Serpent, e.g., Sesanaga
- Other animals

Birds
- e.g., Garuda

WORSHIP OF PERSONIFIED GODS, GODDESSES

Gods
- Trideva (The Triad)
  - Brahma
  - Vishnu
  - Manifestations, incarnations

Animal
- Fish
- Tortoise
- Boar
- Animal-Man
- Brahma
- Man
- Dwarf
- Parasurama
Bama
Krsna
Bithova
Jagannath
Kalki
Siva
Ganessa
Kartikeya
Related to various discipline, wisdom
Death-God (Yama)
Wealth-God (Kuber)
Sex-God (Kamdeva or cupi)
Related to various diseases
Goddess
Sakti
Possessing divine energy as attribute
Purma Sati
Ansa Rupini
Kalanesa Rupini
Possessing knowledge as attribute
Possessing greater knowledge(Mahavidyas)
Kali
Tara
Possessing knowledge(Vidya)
Bhairavi
Bhuvaneswari
Sodasi
Cina Mastak
Dhumavati
Possessing perfect knowledge (Siddha vidya)
Vagala
Matangi
Kamalatmika
Possessing Motherhood as attribute
Devi
Durga
Mayuri
Yami
Varahi
Parvati
The sixteen mothers
Possessing Mistressness as attribute (Maikas)
Balini
Kaweswari
Vimala
Nedini
Jayini
Sarasvati
Santoshi Mata
Goddesses related to various disciplines, wisdom
Goddess of wisdom (Sarasvati)
Goddess of wealth, Laksami
Goddesses related to various diseases
Cholera Goddess (Berari, Maraki)
Goddess of Smallpox (Marimma, Sitara)
Hydrophobia Goddess (Hadakai)

Hope satisfying
Asapurna
Chhatti

Divine Rais
Narada
Daksa

worship of semi deities
Male
Gandharva
Yaksa
Angels
Kinnaras
Vidyadhara

Female
Apsara

Worship of evil forces
e.g., Demons, Ghosts, spirits
For its survival a religion makes some practices obligatory on the part of its followers. Referring to religious practices as "art and craft of religion", Bhatia writes, "Religious practices are means to an end and are the quickest and surest devices, which have been discovered through common sense, cultural and intelligence."¹

The Hindus observe diverse religious practices and varied forms of worship, though the pattern of practices usually remains common. The religious practices in their different forms are performed to please deities or to attain liberation or to lead a happy and prosperous life in this world. Since the purpose behind numerous religious practices, performed by numerous persons, remains the same, it does not seem proper to choose 'purpose' as a characteristic for dividing religious practices and forms of worship of the Hindus. Therefore, forms of worship may be divided on the basis of their 'Mode of expression', into three groups, namely, (i) Mental; (ii) Verbal; and (iii) Physical. For example, Mental acts involved in worship are pranayama (breath control), concentration, meditation, vows, hathyoga, rajiyo (self-realisation), etc.² Verbal expression is

² Ibid., pp. 174–76.
revealed in the form of Prayers, Japs, Stotras, Mantras etc.; and in Physical expression may be included sacrifices, sacraments, certain physical acts such as bathing, fasting etc. Apart from these, there are special practices\(^1\) for the ailing, women, and sudras. Of these three forms of worship, the third, that is physical expression involved in worship, needs further examination and classification. In this group, sacrifices are of paramount importance. Among various sacrifices, the soma, the animal, and the man sacrifices remained very popular.\(^2\) Apart from these, many sacrifices are performed for the attainment of certain benefits such as rains, subjugating the evil forces, the destruction of enemies, etc. Sacraments and rites are almost equally important among physical expressions in worship. The observance of sacraments and rites from the Vedic period to the date have been accepted as a moral, social, and religious obligations for a Hindu. Hindu sacraments are not mere customary; they have a religious significance as well. For instance, "the marriage ceremony entails the worship of the bridegroom in the puja fashion by the father of the bride."\(^3\) Sacraments range from two

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to forty; however, Monier Williams places the important ones in twelve groups, viz., (i) Impregnation (Garbhadhana, or Garbha lambhana); (ii) Male production (Pumsavat); (iii) Hair parting (Simantocaya); (iv) Birth ceremony (Jata Karma); (v) Name giving (Namakarna); (vi) Carrying-out (Niskramana); (vii) Food-giving (Anna-Prasana); (viii) and (ix) tonsure, and shave and cutting of hair (Keshura and Kesanta); (x) Initiation (Upaya); (xi) Return from the Home of the Guru (Samavratana); and (xii) Marriage (Vivaha).

The above enumeration of Sanskara or sacraments reveals that the first three among them are related to the pre-natal stage and from the fourth onwards are related to the post-natal stage of life. Therefore, on the basis of their relation to the stages of life, they may be divided into 'Pre-natal-sacraments' and 'Post-natal-sacraments'.

The above classification of the sacraments further reveals that these are related to the purification of soul, body, and mind of the living persons. There are other sacraments, ceremonies and rites related to the purification of the


dead. These also need due consideration. These may be divided into three successive stages: Purva Kriya or Preliminary rites; Madhya Kriya or Intermediate rites and Uttar Kriya or Subsequent rites. This relates to three successive practices involved in the disposal of the dead. Sraddh is also performed for the same purpose, therefore, it should not be confused with a festival or ceremony.

There are still other miscellaneous physical acts and practices, such as bathing, dancing etc. which also form parts of worship.

4123. Material used in worship

There is a variety of material used by priests and house-holders in worship. These are fire, water, foods and etables, woods and grass, yantras, mandalas, bells, gangs, etc. These also occupy important place in worship.

4124. Variation of practices

The above-mentioned practices may vary on the basis of

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1. Details are given by Monier Williams in Religious Thought, pt. 1, pp. 304-05; and Daksina Rajan Bhatn in Origin and Development of the Rituals of Ancestor Worship in India (Calcutta, Bookland, 1963).

2. Ibid., p. 1.


scriptures, such as, Vedic, and Tantrika; or on the basis of class of people, such as, for women, for Sudras¹, etc.

On the basis of the above analysis the religious practices of the Hindus may be divided as follows:

**MENTAL**

- Yogic practices
  - Breath control
  - Concentration
  - Meditation
  - Vows
  - Self realisation (Raj-yoga)
  - Others

**VERBAL**

- Prayer
  - to be further subdivided like object of worship
- Japa
  - to be further subdivided like object of worship
- Mantra
  - to be further subdivided like object of worship
- Stotra
  - to be further subdivided like object of worship

**PHYSICAL**

- Sacraments and Rites
  - of living persons
    - Pre-natal
Impregnation
Male production
Hair parting
Post-natal
Birth ceremony
Name-giving
Carrying-out
Food-giving
Tonsure and Shave
Initiation
Marriage

of Dead
Preliminary rites
Shaving
Funeral procession
Preparatory rites
Disposal
e.g., Burial and Burning

Intermediate rites
Subsequent rites
Sraddha

Sacrifices
Soma
Animal
Man
Child
Male adult
Female adult

MATERIAL USED IN WORSHIP

Fire
  e.g., Arati

Food and stables

Fruits and flowers
  e.g., Coconut

Liquids

Cow dung and urine

Woods, grasses, leaves

Naivedya

Bells and ganga

Symbols

Yantras

Mandalas

Mystical diagrams

Aulsets

Swastika

Others

Incense and perfumes

Clothes and marks on the body

Gestures
  e.g., Mudras, Nyas, Dancing
Variation in practices

Tantric

For diseased

For women

For sudras

Persons related with worship

Priests

Fanda

Mahantha

Others

4125. Sacred Times and Festivals

Sacred times, such as, liturgical years, eclipses, religious festivals, etc. are observed and practised by the Hindus with devotion. Hindu festivals are many. To discuss all the fasts and festivals would require a volume. Therefore, without going into minute details it may be observed that majority of the festivals are related to various deities, such as, Siva, Rama, Krishna, etc. Besides, there are certain other festivals, such as, Tija, Juntia, Chatha, etc. which are performed for the fulfilment of some desire or welfare. Although deities are worshipped in these festivals too, the 'desire' or 'welfare' aspect relating to a particular sort of attainment is prominent in such festivals and fasts. The third type of Hindu religious
festivals are those which are observed on various week-days. These are other festivals such as Brahmakurta, etc., which are observed for purification. However, cultural festivals, such as, Holi and Diwali should not be included under religious festivals.

On the basis of the above analysis, sacred times and festivals of Hinduism may be divided as follows:

Liturgical year

Eclipses

Festivals and fasts (only of religious significance)

Related to God

To be divided like object of worship

Illustrative

Ramanavami : Related to Rama
Krishna janmastami : Related to Krishna
Sivaratri : Related to Siva
Navaratra : Related to Sakti
Ganesa caturthi : Related to Ganesa

Related to the fulfilment of desire and for welfare

Performed by wives and maidens

Junitia
Tija
Ganagauri

Performed by mothers

Chathaa

Related to week days

Fasts and festivals on special occasions

  e.g., House warming ceremony (Grih-pravesh), Idol consecration (Murtisthapana)

Books giving sacred dates

  e.g., Patra, Panchanga

Sacred fairs

  e.g., Kumbha, Makara sankranti, Pongal

4126. Pilgrimages, Sacred Places, Temples

The places of pilgrimages, and temples of the Hindus are innumerable. Among these special sanctity is attributed to the four great places of pilgrimages, namely Badrinath, Jagannathpuri, Amarnath, and Rameshwaram. Besides these there are lacs of other sacred places and temples. All, including the four great places of pilgrimage, are related to various objects of worship. Therefore, it will be convenient if sacred places, etc. are divided on the basis of 'object of worship', so as to bring all the sacred places, temples, etc., related to one god, at one place. Such temples may further be divided geographically.

Moral theology in Hinduism may be called the ethics of Hinduism which is concerned with moral and human duties. The observance of moral issues occupies such an important place in Hindu religion that it is believed that no one can attain liberation without it. In one sense or other Hinduism rests on the observance of moral conduct and duties. Such moral duties are divided by Manu into universal duties (Sadharanadharma) and relative duties (Varnararnadharma). Prastapatapad terms these as common duties and specific duties respectively. Regarding the two types of duties it may be said that the common or the universal duties are obligatory for all irrespective of caste, creed, age and sex. These duties include some restraints and some positive duties, such as, truthfulness, non-injury, non-stealing, non-possession, celibacy, cleanliness, etc. Likewise, there are also specific duties which

1. I. C. Sharma, Ethical Philosophies of India, p. 196.
3. Ibid., p. 7.
4. Ibid., p. 9.
are not obligatory for all, but for specific groups of persons, such as, some are meant for castes, some other for the persons belonging to different age group, etc. These are again formulated differently for various castes.

Therefore, on the basis of 'scope' duties may be divided under (i) common, and (ii) specific duties. The common duties may further be divided on the basis of 'nature' into the (i) restraining duties (Yamas), and (ii) positive duties (Niyamas). Again, the caste duties may also be divided on the basis of the 'caste' itself into (i) duties for Brahmans, (ii) duties for Ksatriyas, and (iii) duties for Vaisyas, and (iv) duties for Sudras. Lastly, the stage duties may be divided on the basis of 'stage of life' into (i) duties of Brahmachari (including students), (ii) duties of married man (Grahasa), etc. This division may be represented as follows:

Common duties

Duties of restraint (Yama)

Varacity
Non-stealing
Non-possessing
Non-injury

Positive duties (Niyama)

- Cleanliness (Saucha)
- Reciting scriptures (Svadhyaya)
- Brotherhood
- Contentment
- Others

Specific duties

- Caste duties
  - Brahman
  - Ksatriya
  - Vaishya
  - Sudra

- Age duties
  - Brabmachari (including students)
  - Grahasta (Married persons)
  - Old aged persons

Specific moral issues

- e.g., conscience, sin, deceit, greed, hatred, anger, etc.

The above classification of the sects of Hinduism and its varied religious practices, form of worship, etc. in idea and verbal planes prescribes the way for classifying the religion in notational plane. While classifying Hinduism in idea and verbal planes, such grouping of classes have been attempted as may prove useful for classifying other religions of Indic origin.
42. CLASSIFICATION OF JAINISM

421. Classification into Sects

Classifying Jainism into the Digambara (Nude or Sky-Clad) and the Svetambara (White-Clad) is commonly accepted by all. It may appear that the religion is divided on the basis of 'wearing of clothes' but as a matter of fact, the division seems to be based on 'doctrinal differences'. The two sects are again divided into various sects of their own.

4211. Sects of the Digambaras

On the basis of doctrinal differences the Digambara Jainism may also be divided into various sects of its own. Bhattacharya lists among the important sects of the Digambaras, (i) Mulasangha, (ii) Kastasangha, (iii) Tetrapanthi, (iv) Bispanthi. Hindu Vishvakosa adds to these the Gumanpanthis, Totapanthis, and Mathurasanghis, and on the basis of 'place of performing rituals' divides the


Mulasanghis into four other sects.\(^1\) All these important sectors and sub-sects may be listed as follows:

<table>
<thead>
<tr>
<th>Mulasanghis</th>
<th>Place of performing rituals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Handi sanghis</td>
<td>below Handi tree</td>
</tr>
<tr>
<td>Sensanaghis</td>
<td>in bushes</td>
</tr>
<tr>
<td>Singhasanaghis</td>
<td>in the cave of a lion</td>
</tr>
<tr>
<td>Devasanaghis</td>
<td>in the house of a spouse</td>
</tr>
</tbody>
</table>

Kāstasanghis
Māthurāśanaghis
Bīspanthīs
Tatāpanthīs

\(^{4212}\) Sects of the Svetambaras

Bhattacharyya lists among important Svetambara sects,
(i) Lumpakes, (ii) Baitālīs, (iii) Terāpanthīs, and (iv) Dhoondīs.\(^2\) Besides these, one more important sect, namely, Sthānakvīśā is named by Stevenson\(^3\) and Joshi.\(^4\) There are still many Gachās\(^5\) which are idolators. On the

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1. *Hindi Vishvakosha*, v. 5, p. 49.
3. Stevenson, p. 87.
5. *Hindi Vishvakosha*, v. 5, p. 49.
basis of it, sovtambara Jainism may be divided into its important sects as follows:

Śīlākāvasi
Terapanthi
Lumpanka
Bailatara
Bhoondi
Gachchhes

422. Objects of worship

Among the Jains the twenty-four Tirthankaras are revered as if they were gods. These may also be treated as their religious leaders but it will be much genuine to place them under the object of worship, as images of the Tirthankaras, especially of Mahavira, are worshipped by the Jains. For worshipping them there are available glorification hymns, such as, the Chaupinathū\(^1\), which has been written as a prayer book glorifying the twenty-four Tirthankaras. Besides, many religious festivals, e.g., Mahavirjaysmati, observed by the Jains, bear relation to the Tirthankaras. Therefore, it will be proper to place the Tirthankaras under the object of worship.

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Many gods of Jains are not worshipped like Hindu gods. These are regarded by the Jains as "instrument for working out the fruits of Karma."¹ Traditionally, the Jains divide such gods into three groups, namely, (1) gods of upper world, (ii) gods of central world, and (iii) gods of lower world. There are many nature gods and individual gods under the three groups.² The Jains have their own goddesses too.³ Sometimes they worship Hindu gods, such as, Shitala Devi.⁴ All these gods may be classified as under:

The Salsaka Purusas

The Tirthankaras

Rishabha (Vrishabha or Adinath)
Ajit Natha
Sambhava Natha
Abhinandana Natha
Sumati Natha
Padma-prabha Natha
Suparsha Natha
Chandraprabha Natha
Puspanta Natha

1. Stevenson, p. 268.

2. Detailed description of the gods of the Jainism may be found in Schubring, pp. 210-40; Stevenson, pp. 268-70.


4. Stevenson, p. 263.
Sitala Natha
Sreyasana Natha
Vasupujyaka Natha
Simal Natha
Aman Natha
Dharma Natha
Santi Natha
Kuntim Natha
Arana Natha
Mallika Natha
Suvarata or Punisuvrata Natha
Namini Natha
Nemi (Aristanemi) Natha
Sammati Natha
Parsva Natha
Mahavira Natha

Gods of Upper World
Gods of Central World
Gods of Lower World

423. Form of Worship and Religious Practices

Jainism's most important teaching relates to non-injury in all forms. The Jainas are so much sensitive about this principle or teaching that the Jaina monks go about with
cloth-pads covering their mouths so that no germs are killed as they breathe. This character of Jainism reveals that 'sacrifices' have nothing to do with this religion. Other religious practices, observed by the Hindus are observed by the Jainas also. For example, they observe pre-natal, post-natal, and death rites and sacraments as a part of their religious practice, and offer prayers to their twenty-four Tirthankaras, and entitle these prayers 'Chauvisanthsu'. Therefore, rites and sacraments of the Jainas may be classified on the analogy of religious rites and sacraments of the Hindus.

4231. Fasts and Festivals

Most important among the Jainas's religious practices are fasts and festivals. They observe fasts and celebrate festivals on various occasions. Among Jainas's festivals and fasts there are a few which may be termed as 'General', such as 'Dev-Divali', 'Paryusanna', 'Oli or Ambali', 'Sanivatsari', 'Manunaggarasa', 'Jnanapancami', etc. Besides, there are some festivals and fasts related with

* Though sometimes they name these differently.

1. Stevenson has dealt with the sacraments and rites of the Jainas in detail, pp. 192-204.
2. Ibid., p. 255.
the life of the Tirthankaras, such as, 'Mahavira Jayanti' and there are also some other festivals and fasts observed on certain special occasions¹, such as, on the occasion of consecration of new idol, house warming ceremony², etc.

Some Hindu festivals are also observed and celebrated by the Jains. Thus festivals and fasts of the Jains may be divided as follows:

**General**
- Dev-Divali
- Paryusanna
- Oli or Ambeli
- Full Moon fast
- Sanivatsari
- Others

**Related to the Tirthankaras**
- e.g., Mahavira Jayanti

On special occasions
- House-warming ceremony
- Consecration of new idol

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1. Stevenson, p. 263.
2. P. Thomas, p. 75.
religion are many. Thomas¹ and Bhattacharya² provide a detailed list of those places sacred to the Jainas. These may be divided geographically.

43. CLASSIFICATION OF BUDDHISM

431. Division into Sects

Buddhism (Indian) may be divided into two groups of sects, namely, (i) Conservative, and (ii) Liberal, represented by Theravad or Sthanakvasi, and Mahasanghika respectively. The first two main schools gave rise to their counterparts³, namely, Hinayana and Mahayana respectively. Division of Buddhism into Theravad and Mahasanghika took place after the death of Buddha, on the occasion of the first recital (Sangiti)⁴ of Buddhist texts at Rajagir under the

3. Cf., "It is usually believed that the Mahasanghikas were the earliest seceders and forerunners of the Mahayana" - Anukula Chandra Banerjee, 'Principle Schools and Sects of Buddhism in India', in P.V.Bapat, ed., 2500 Years of Buddhism (New Delhi, Publication Division, 1993), p. 109; Hindi Vishvakarman also holds that Mahayana originated out of Mahasanghika, v. 19, p. 553(11).
presidentship of Kasyapa\(^1\) or Mahakasyapa. On the occasion of the recital many monks disapproved the texts, because according to their opinion, the texts did not contain original teachings of the Buddha.\(^2\) These monks convened another council in protest in which ten thousands monks participated. Participation in this congregation was so large that the council is known as the great-congregation (Mahasangiti). In this council a new school of Buddhism emerged which is named after the great congregation as the Mahasanghika.\(^3\) The four major schools, Theravada and Hinayana (Conservative), and Mahasanghika and Mahayana (Liberal) were split into several sub-sects of Buddhism. Apart from these sects or religious schools, in the later period the Buddhism occupied Tantrika form and gave rise to three Tantrika schools, namely Vajrayana, Mantrayana, and Sahajayana. Tantrika form of Buddhism is believed to be a branch\(^4\) of Mahayana, however, owing to the Tantrika practices and rituals, Tantrika Buddhism deserves a

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separate placing from the Mahayana. These three, namely, Conservative, Liberal, and Tantrika are the three major groups among which Buddhism may be divided in its first order of array. The eighteen traditionally referred to schools¹, in one way or other, are branches of one of these three.²

432. Object of Worship

In Buddhism, Buddha or Bodhisattva is elevated to the position of object and worship. Buddhas and Bodhisattvas are many, such as, Adi Buddha, Dhyani Buddha, Dhyani Bodhisattva,³ Tathagata⁴, etc. There are other objects of worship too⁵, such as, foot-print; sacred trees; sacred animals; birds; etc. Hindu gods, such as, Sankara and Indra, and demons, such as, pretas etc. are also accepted in Buddhism.⁶

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1. Edward J. Thomas, p. 38; Warder also discusses the eighteen schools in detail in his Indian Buddhism, pp. 288-351.
2. As concluded by Amukul Chandra Banarsee, in Bapat, ed., 2500 Years of Buddhism, pp. 100-124; Rahul Sankritiyana, Buddha Darshan (i.e. Buddhist Philosophy), under the heading 'Buddha Dharmik Sampradaya' (Varanasi, Kitab Mahal, n.d.), p. 58.
4. Dealt with in detail by Monier Williams in his Buddhism in its Connection with Brahmanism..., pp. 506-25.
5. Loc. cit.
433. *Other Aspects*

Other aspects of Buddhism, such as, glorification hymns, prayers, rituals, festivals, beliefs, etc. may be classified on the analogy of Hinduism and Jainism; it will be superfluous to deal in detail with all these aspects as the Buddhists also observe almost same practices. For instance, in Buddhism also certain rituals are performed\(^1\), and the Buddhists observe their own\(^2\), as well as many Hindu, festivals\(^3\). They also have their beliefs and superstitions, for instance, they believe in the systems of the world (Chakravals)\(^4\), the six heavens\(^5\), nirvan or moksa (liberation), etc.

On the basis of the above brief summary, Buddhism may be divided in verbal plane as follows:

**Sects**

**Conservative**

Theravada (Sthaviravada)

Mahisasakas

\(^1\) Monier Williams, *Buddhism in its Connexion With Brahmanism and Hinduism...*, p. 230.

\(^2\) P. Thomas, pp. 68-69.

\(^3\) Monier Williams, *Buddhism in its Connexion With Brahmanism and Hinduism...*, p. 340.

\(^4\) Ibid., pp. 120, 211.

\(^5\) Ibid., pp. 208-14.
Dharmaguptikas
Sankrantiyas
Others
Hemavat, Kasyapiyas
Vatsiputriyas
Samsutiyas
Dharmottariyas
Bhadrayanikas
Channagarikas
Others
Hinayana

Liberal
Mahasanghikas
Ekavyavaharikas
Lokottaravadins
Kukuttias
Baburutiyas
Prejapativadins
Sailas
Caityikas or Caityavadins

Mahayana

Tantrika
Vajrayana
Mantrayana
Sahajayana
Objects of worship

Nature

Trees and Saplings

Animals and Birds

Buddha, Bodhisattva

including different forms of Buddha, e.g., Adi Buddha, Dhyani Buddha, etc.

Sacred Symbols

e.g., sacred wheel (Dharma chakra), foot-print.

Demons, Evil Forces

Form of Worship and Religious Practices

Prayers, including glorification hymns

Rituals, Sacraments, Sacrifices

Sacred days, Festivals, Fasts

General

Uposatha

Vaisakha Purnima

Related to Buddha, e.g., Buddha Jayanti

Sacred places, Pilgrimages

including viharas, caityas, mathas, cave temples to be divided geographically

Leaders and Organisations

Moral Theology

to be divided on the analogy of Hinduism

Religious beliefs, Superstitions
Sikhism was founded by Guru Nanak in early sixteenth century. This religion emerged as an outcome of conflict between Hinduism and Islam and thus more or less is a synthesis of the two religions. Owing to its late emergence, remarkable continuance of leadership, and faith of the devotees the religion did not acquire a complicated shape, though has been divided into various sects among which important are Nanak Panthis, Khalsa, Nirankaris, Sevapanth, Kukas, Udasis, and Hajabis. There are some obsolete or less popular sects also, such as, Ram Raisi. All these sects believe in the sayings of the Ten Gurus and act in accordance with their preachings. Though all the Gurus hold the same highest position, the first and the last occupy more literary, if not religious, importance owing to many factors. For instance, the first Guru, Guru Nanak has the distinction of being the founder of the religion and is known for his missionary zeal. Similarly, the last Guru Gobind Singh has the distinction of being the last Guru as


he ended the traditional Guru ship, prescribed for the Sikhs the five K's, namely, (i) Kes, or long uncut hair, (ii) Kangha or comb, (iii) Khipan, or dagger or sword, (iv) Kara or steel bracelet, and (v) Kach or shorts. He also gave military character to the Sikhs and patronised literary writings. All these factors resulted in the mass production of literature on the lives and religious thoughts of the two Gurus. Besides the Gurus, the Cynosis are also considered to occupy important place in commenting upon and popularising the Sikh scriptures.

Other aspects of Sikhism are the same as those of other Indian religions. The religion has its own prayers, glorification hymns, japs, rituals and sacraments, beliefs, faiths, festivals, sacred dates, etc. Therefore, it may be classified on the lines of other Indian religions as follows:

1. Ioscbin, p. 9.
3. Ibid., p. 10.
4. Sikh's Sacraments, such as, pre-natal, post-natal (e.g., name giving, marriage, etc.) are dealt in detail by Teja Singh in his *Sikhism, its Ideals and Institutions* (Bombay, Orient Longmans, 1951), pp. 110-19.
Sects

- Nanakpanthis
- Khalasas
- Mirankaris
- Sevapanthis
- Kukas
- Udasis
- Majhabis
- Others, such as, Ram Raisis

Object of Worship

Form of Worship and Religious practices

Sacred places, Pilgrimages, Gurudwaras

Sacred times, Fasts, Festivals
  e.g., Guruparabs (birth anniversaries of the Gurus)

Symbols on the body
  e.g., the five K's

Moral theology

Leaders, organisation

The Gurus
  e.g., Nanak, Angad, Arjan, Teg Bahadur, Govind Das

Gyanis

Organisations
  e.g., Siromani Gurudwara Samiti

Forgoing pages contain a detailed classification of
Indian religions in idea and verbal planes in order to
facilitate the classification of the four religions in notational plane. This classification is based on the painstaking researches and treatises of western and Indian scholars alike which have enabled to classify the religions of India and their various aspects in a systematic and adequate manner. The classification is based on the careful analysis of the concepts given by the authorities and scholars in their respective works and it may be helpful in ensuring a helpful order and logical sequence among the classes. However, it is virtually impossible to classify all the aspects of all the Indian religions into neat watertight compartments, as a great deal of overlapping of different aspects, and complex religious practices in India have already been accepted.