APPENDIX B.

RELIgIOUS SECTS.

There are five great religious sects to one or other of which every Hindu but a professed dissentent belongs. These are the Vaiṣṇava, the Śākta, the Śāiva, the Saura and the Gāṇapatya. Of these the first three are now popular and are found respectively, in the North-West, in and about Benares and in Bengal. These religious sects recognize the authority of the Vedas, Dharma Śāstras, Purāṇas and Tantras. All practices which are not derived from those sources are thought by them to be irregular and profane. Some of the sects have undoubtedly originated out of opposition to the Brahmanical order; These sects choose their teachers and disciples, from any class what-so-ever and they have no regard for the distinction of castes.

Every sect comprises two classes of individuals—clerical and lay. The bulk of the votaries are generally of the latter order. The teachers are chosen from the ascetic or the coenobitic. The rallying points they have are styled the Maṭhas, Āsthānas or Ākhās scattered over the whole country. These have huts for the Mahānta and his pupils; a temple sacred to their Iśṭideva; the Samādhi of the founder of the sect or some eminent teacher; and Dharmāśāla for those who come to visit the Maṭhas.

There are some twenty Saṃpradāyas of the Vaiṣṇavas. Of these the Rāmānujas, Rāmānandis the Kabīra panthīs and Khākīs are the chief.
I. Srīsampradāyas or the Rāmānujas.

This sect was founded by the Vaiṣṇava reformer Rāma-nuja, a native of Peramber in Southern India, about the middle of the twelfth century. He spent his early life at Kānci and then resided at Srīraṅga where he composed his principal works. Then he visited various parts of India and promulgated his peculiar doctrines.

Most of the Vaiṣṇavas follow his doctrine which asserts that Viṣṇu is Brahma; that he existed before the creation and is the cause and creator of all. In opposition to the Vedānta doctrines they regard God as endowed with qualities and with two-fold forms—Paramātma or Kāraṇ and the Jīvātma or Kārya. This doctrine is known as Viśiṣṭādvaita Vāda or the doctrine of unity with attributes. The world came out of Viṣṇu when He wished to multiply Himself. They also hold that the great cause of all is distinct from spiritual essence, whereas, the Vedāntins identify the pāramātma with Jīvātma.

Viṣṇu is visibly present among men in five modifications—in his Ārčā (as images etc.); in the Vibhāvas (avatāras, such as, fish, tortoise etc.); in the Vyūhas (four different forms of Vāsudeva, Balarāma, Pradyumna and Aniruddha); in the Sūkṣma froms (comprising six qualities vīraja, absence of human passion; Vīmūtyu—immortality; Viśoka—exemption from care or pain. Viṣjīghatsā, absence of natural wants; Satyakāma and Satyasaṁkalpa, the love and practice of truth); and as the antarātma, the human soul. In order to attain perfection they have to worship in five different ways, viz, Abhisamanam, cleansing and purifying the temples etc.; Upādānam, providing flowers and perfumes for religious rites; jiṣya, the presentation of offering; Svādhyāya, counting the
rosary and repeating the names of the divinity; and Yoga he effort to be united with the deity.

The temples appropriated to Viṣṇu and his consort and their several forms are decorated with the Sālagrama stones and the Tulsī plants.

The Vaiṣṇavas mark their bodies with the footprints of Viṣṇu and various fantastical streaks.

The Rāmanujas are not very numerous in the north of India. They are decidedly hostile to the Śaiva Sect.

2. Rāmānandīs or Rāmavats.

The followers of Rāmānanda address their devotion to Rāmacandra, Sītā, Lakṣmaṇa and Hanumān. They are better known in upper Hindustān than the Rāmānujas. They like the Rāmānujas keep the Sālagrama stone and Tulsī plant in their Matahas.

They are not so strict like the Rāmānujas in respect of eating and bathing, but follow their own inclination, and hence they are termed Avadhutas or 'Liberated'.

Rāmānanda admitted disciples of every caste. Caste-distinction is inadmissible according to the tenet of the Rāmānandīs. They say there is no difference between the Bhagavān and the Bhakat. Śaṅkara and Rāmānuja wrote treatises and the expositions on religious texts in Sanskrit, whilst the followers of Rāmānanda wrote these in provincial dialects.

Of his twelve famous disciples the following four stand preeminent. (1) Nābhāji who wrote the Bhakta Māla, (2) Suradāsa and (3) Tulsidāsa who have many religious poems and verses, and (4) Jayadeva who composed the Gītagovinda.

3. Kabīra Panthis:

Kabīra was one of the twelve disciples of Rāmānanda.
He assailed boldly the whole system of idolatrous worship, ridiculed the learning of the pandits and attacked the Mullā and the Qurān. Some account of his birth and life is found in the Bhakta Māla. Kabīra in order to avoid persecution said:

कबीर छोड़ छोड़ सभी छोड़ कोइ बिल्ले पहरे मात्र।
हाँ ना काली सबसे कोइ बिल्ले जनि नाहे॥

“According to them life is the gift of God, and must not therefore be violated by his creatures. Humanity is consequently a cardinal virtue, and the shedding of blood, whether of man or animal, a heinous crime.

Truth is the other great principle of their Code, as all the ills of the world and ignorance of God are attributable to original falsehood.

Retirement from the world is desirable, because the passions and desires, the hopes and fears, which the social state engenders are all hostile to tranquility and purity of spirit, and prevent that undisturbed meditation on man and God which is necessary to their comprehension,”


Kīla was the founder of this sect. This division of the Vaiṣṇavas has come from Rāmānanda. They besmear their bodies with clay and ashes and wear jata or braided hair.

5. Rudra Sampradāyas or Vallabhācāryīs

This was founded by Vallava Ācārya. The followers of the sect worship Bāla Gopāla and embrace all ranks of Hindu Society, specially the merchants and bankers of Gujrat and Malwa. Their temples and establishments are scattered all over India.
6. Dādu Panthās

The founder of the sect was a disciple of Kabīra Panthī teachers and was fifth in descent from Rāmānanda. Their worship consists in repeating the names of Rāma (japa). They discourage image worship. Dādu flourished about 1600 A. D.

The Dādu Panthās are of three classes.—The Viraktas, the Nāgās and the Bīṣṭara Dhārīn

7. Malūk Dāsīs.

Malūk Dūsa, the founder of the sect, was the immediate disciple of Kīla Bābā. The Bhagavadgītā is their chief authority.

THE ŚAIVA SECTS.

The Śaivas worship Śiva and Bhavānī jointly. The following are the principal sects belonging to the Śaiva class.

1. The Dandīs and Daśanāmīs.

The Dandīs carry a daṇḍa or wand and shave their hair and beard. They wear only a cloth round their loins and subsist upon food obtained from the houses of Brāhmaṇas once a day. They live near but not within a city. They wear tripundra made with the Viḍhūti on their forehead.

Any Hindu of the first three classes may become Sannyāsīs and Dandīs.

Śaṅkara had four principal disciples—Pādmapāda, Hastāmalaka, Suresvarācārya and Troṭka. Of these the first had two pupils, Tirtha and Āśrama; the second, Vana and Aranyā; the third, Sarvasvā, Purī and Bhārati and the fourth had Giri, Parvata and Sāgara. These ten constitute collectively the appellation of Daśanāmī.
2. The Yogins.

The Yogins are the followers of Gorakhnātha, whose traces are found in Gorakhksetra, at Peshawar and in the districts and town of Gorakhpur.

"Gorakh" say the authorities of the sect, is but one of nine eminent teachers, of Nāthas. There were eighty-four perfect Yogins or Siddhas.

3. The Jangamas or Lingāyatas.

The followers of the sect wear the emblem of liṅga on some part of the dress or person. They smear their forehead with Vibhūti and carry rosaries made of rudrākṣa.

4. The Paramahaṃsa.

Vaikuṇṭha Purī, a dānḍī author, divides sannyāsīs into four different classes,—Kuṭicara, Bahudaka, Haṃsa and Paramahaṃsa. The order is marked with the graduated intensity of self mortification and profound abstraction.

Besides there are, Aghori, Urdhabāhu, Ākāśamukhi, Nakhī Sannyāsis, Avadūtas and others.

THE ŚĀKTAS.

Of the worshippers of Śakti, the Dakshinās and the Vamīs or Vāmācārīs are famous. The former offers bali consisting of grain, milk and sugar and also kids to Devi. The sect however is considered rather heterodox. The latter worships Devī in order to obtain supernatural power in this life. The form of their worship requires five Makāras.

मर्य मार्गश सक्ता तुषा मेघनीवि ॥

सक्तावपनकरभ महाप्रमाणमयतेऽः
THE SAURAS.

The followers of the sect worship only the Sun-god. Their tilaka is made with red sandal and they wear crystal necklace.

They take their meal without salt on every Sunday and on each Saṅkṛānti.

THE GAṆAPATYAS.

Gaṅeśa or Gaṅapati is their object of worship.

MISCELLANEOUS SECTS.

The Sikhas or Nānakśāhīs are classed under several distinctions.

1. Udāsins—They live in convents.
2. Ganja Bakṣis.
3. Rāmarayīs,
4. Suthrā Śāhīs—They are chiefly gamblers, drunkards and thieves.
5. GovindSinḥīs—disciples of Guru Govind Singh, who was tenth in descent from Nānak. The followers are of a worldly and war-like spirit.
7. Nāgas.

The Jains.

For the doctrines of the sect see “Jaina philosophy” ante.
EXERCISE

1. Name and characterise the principal Sanskrit lyrics. 1910P, 1932H.

2. Is there any evidence for any branches of Indian literature having been influenced by Greek literature? 1910H, 1925H.

3. Trace the origin of Pañcatantra and indicate its relation to Æsop's fables. 1911P.

4. Discuss the different methods of interpretation which have been applied to the Veda. 1911H, 1914H, 1923H.

5. Give a survey of Indian Ethical Poetry. Quote any specimen you may remember. 1911H, 1918P, 1927P.

6. Give a survey of Indian lyrical poetry with details as to either the Meghadūta or Gīta govinda. 1912 H, 1919H, 1920P, 1922P, 1925H.

7. Discuss the genetic connection, if any, between the dramatic literature of India and that of Greece 1913P.

8. Discuss the theory of Greek influence on the development of Indian drama. 1910H, 1928H.

9. Discuss the age and authorship of Pañcatantra. 1914P.

10. Name some of Indian works on astronomy and medicine. 1914P.

11. The proneness of Indian mind to reflection found more abundant expression in poetry than the literature of any other nation that can boast—Justify the statement 1914H.

12. Trace the development of Hindu Astronomy. 1915P.

13. Sketch briefly the history of grammatical literature in Sanskrit. 1917P.

14. Give a critical survey of the fairy tales and fables in Sanskrit 1924H, 1925H,
15. What are the reasons for supposing that the Pañca tantra is derived from the Buddhistic sources. 1926P.

16. Trace the history of the migration of Indian fable into the world. 1929P.

17. State in brief what you know of the Bṛhatkathā and other later recasts of this work. 1929P..

18. Write a note on the art of writing and the transmission of the Indian literature. 1932P.

19. Mention some three modern anthologies of Sanskrit gnomic poetry with their characteristics. 1936H.