



## INSTITUTION OF MARRIAGE IN ANCIENT INDIA

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### Abstract:

In Indian society, marriage is considered a religious sacrament and a sacred and unbreakable bond. Perhaps that is why its purpose is also most sacred and glorious, through which a person performs all social, spiritual and religious duties and discharges his responsibilities. *Maharishi Yajnavalkya* has considered adherence to religion, birth of a son and sexual pleasure as the main objectives of marriage. *Manu* expresses this purpose of marriage through a single verse which is universally accepted “Progeny, religious activities like *Agnihotra*, service to the husband, excellent sex, means of ancestors and one's own heaven, all these are in the hands of the wife. *Apastambh* says that there are only two basic purposes of marriage religion and people. Confirming this, *Vigyaneshwar* has said that religion and people are basically the objectives of religion. Sex is only for worldly purpose. It is possible that adultery may have had the lowest purpose. Although in the modern era, love is accepted as the only purpose of marriage. In *Brihadaranyaka Upanishad*, *Rati* is considered to give happiness equal to the realization of Brahma<sup>1</sup>. While explaining the importance of *Rati*, *Kautilya* has even said that one who follows *Dharma* and *Artha* must indulge in *Kama*. Even in *Ramayana*, *Rati*, *Praja* and *Dharma* have been accepted as the main purpose of marriage, in which religion has been accepted as the most important. Hence, it is clear from the above discussions that *Dharma*, *Praja* (proceeding a son) and *Rati* are the main objectives of marriage.<sup>2</sup>

<sup>1</sup> Taittiriya Samhita (2/1/2/4) and (2/1/4/1) Taittiriya Samhita (5/1/9/3) and Taittiriya Samhita (5/3/12/1)

<sup>2</sup> Ashvalayana Shrauta Sutra (3/10), Shan Shrauta (3/19/1), Vaikhanasa Shrauta Sutra (20/1) Ashva Shrauta (3/10)

**Key Words:** Yajnavalkya, Dharma, Praja, Rati, Purana

**Introduction:**

'Religion' is the main objective of marriage, because no religious practice is possible without a wife. Since the Rigvedic period, it has been believed that marriage makes a person a householder and gives him the ability to perform Yajna for the gods. Seeing the necessity of a wife in a man's life, *Yajnavalkya* has supported second marriage for performing religious rituals after the death of his wife. *Apastamba* again prohibits those who do not remarry from religious activities. It has even been said in *Padma Purana* that the person who abandons his co-religion wife and performs religious rituals, all his religious activities become futile. Hence it is clear that only the wife makes a man capable of religious activities. Probably that is why in *Ramayana*, *Vishwamitra* has called the marriage of Sita and Ram a 'religious relationship'. The religious purpose of marriage is also confirmed by this statement of Janak, in which he has told the sages that by arranging the marriage, I have only fulfilled my religion. According to Dr. Kapadia, Hindu thinkers accept religion as the main purpose of marriage and procreation as the second important purpose. But in this, the need for marriage was not so much for *Rati* or the people as for the performance of religious rituals which could not have been possible in the absence of a wife. *Panini* has clearly said that wife means the woman who helps in the *Yajna*. All religious activities performed in the absence of a wife are futile, that is, a wifeless person is ineligible for rituals, rituals, worship and fasting etc. unless he marries.

**Attainment of subjects and son:**

The second purpose of Vivah is to create people or to produce sons. As soon as a person is born, he becomes indebted to his ancestors, to repay the debt, procreation is necessary, which is possible only after marriage. *Yajnavalkya* has also considered having a son as a purpose of marriage. Accepting the purpose of marriage to have a son, he has said that through son, grandson and great-grandson, the lineage remains unbroken in this world and one attains heaven. Probably that is why he has made a provision for *Samavartan* Sanskar to end celibacy and subsequent marriage. In ancient times, when a person was about to leave the Gurukul after completing his graduation, along with other teachings, the Guru would also advise him that "Prajatantu or Vyavachchetsi" i.e., do not interrupt the order of progeny of the Prajatantu, just as your ancestors left their progeny. Yes, you too should spread your progeny in the same way. *Manusmriti*<sup>3</sup> also confirms the above mentioned opinions of *Yagyavalkya*. *Manu* has said that by having a son, the father attains heaven and other worlds, by having a grandson, he resides in those worlds forever and by having a grandson, he attains the sun world.

Further he has also said that only the son frees a person from the hell called 'Pun'. In *Taittiriya Brahmana*, the son has been said to create another world. In *Aitareya Brahmana*, a sonless person has been described as deprived of the

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<sup>3</sup> Manusmriti Chapter-11, Verse-46

best world<sup>4</sup>, whereas at one place in Rigveda, such a person has been considered a curse. It is clear from this that after religion and better than Rati, the purpose of marriage was to procreate a son. Because only the son has the right to perform Tarpan, Pind Daan and Shraddha rituals. This is the debt owed to the person's ancestors<sup>5</sup>. Therefore, the birth of a son takes away the debts of the ancestors.

**Rati:**

Sexual desire is a natural tendency of all the living beings in the world. Although it appears uncontrolled in animals, but for the sake of order in human society, it has been accepted in a controlled manner and has been given a social recognition. Due to being based on natural relationship, this specific purpose of marriage in the society has remained only as a relationship, the fulfillment of which is possible only through marriage. *Yajnavalkya* also considered these two tasks as the attainment of a son and attainment of heaven. They are considered perfect only by reason. Therefore, women are accepted as consumables.

*Vigyaneshwar* also accepts *Rati* as another purpose of marriage, but considers it completely worldly. *Manu* has accepted *Rati* for the purposes of marriage. In *Brihadaranyaka* Upanishad, *Rati* has been said to give happiness equal to the realization of Brahma. In economics, the consumption of lust is considered absolutely necessary for the one who consumes religion and money. *Vatsthayana* has described this pleasure in detail in his *Kamasutra*. He has proved work to be not only a natural but also an ideal goal of life. The scriptures have given importance to sexual pleasure, but it has been said that it is appropriate to fulfill this pleasure only through a religious wife. In the modern era, marriage, which has remained the only purpose of marriage, would not be an exaggeration if it is considered to be the lowest purpose of marriage.

It is clear from the above discussions that the main purpose of marriage is religion, procreation and marriage, but in today's times. Its order in the society has been reversed. In place of religion, procreation and sex, its order has become sex, procreation and religion. In short, the religious and social objectives of marriage were fulfilled by the above mentioned three objectives, in which sexual pleasure only fulfills the physical needs. Thus, we can say that Indian thinkers had included the needs of society and religion along with marriage.

**Importance of marriage:**

Since the Indian point of view is completely spiritual, we often evaluate every idea from a spiritual point of view. If seen from a spiritual point of view, life which is completely material and momentary has no importance, because being mortal it is looked down upon. This is the reason why we always accept

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<sup>4</sup> Taittiriya Samhita-6/2/7/5, Kathak Samhita 8/5, Aitareya Brahman-35/2

<sup>5</sup> Manusmriti- A 11, Verse 73, Yajnavalkyasmriti Prayashchita 3/247-248, Gautam 22/2-3

'Moksha' as the ultimate goal, ideal and destination of our life. If we look at the efforts, then the last effort which we consider as the goal of efforts is salvation. If we look at the Ashram system, Sanyas Ashram appears to be the last step towards salvation. Man was tied to debts and sacrifices so that his life could be completely controlled and he could attain salvation. But this salvation is impossible until a son is born and marriage is necessary for the birth of a son. If seen from the above point of view, marriage has a very important place in Hindu social institutions, because in all the ashrams, the beginning of the best Grihastha Ashram is considered to be from 'Marriage'. In our society, marriage is not only a symbol of the union of man and woman, but is also a religious ritual. Marriage has a very important place in Hindu rituals. With the development of religious consciousness, marriage was no longer a mere social necessity, but it started being considered an essential religious duty of every person.

Propounding this importance of marriage and Grihastha Ashram, Yajnavalkya has said that every celibate should get married after the Samavartana Sanskar. Because both the tasks of having a son and attaining salvation are accomplished only by women. It has even been said in the Taittiriya Brahmana that an unmarried man is incapable of performing a yajna or a sacrifice. Yajnavalkya has also propounded more or less the same opinion. According to him also, a person without a wife should get married immediately to perform religious duties.

It was necessary for a person desirous of happiness in this world and the next world to follow Grihasthashram. But Grihastha Ashram was prohibited for an impotent person. This makes it clear that a person who did not marry was probably considered inferior. In the commentary of Yajnavalkya Smriti (1/51), Aparaka has quoted the following statement of an unknown author that Bhush! Wife is the best means to achieve religion, wealth and work. Any unmarried person, whether Brahmin or Kshatriya, Vaishya or Shudra, cannot be entitled to religious activities. Manu also has this opinion<sup>6</sup>.

According to *Manu*, marriage is always an auspicious factor in life's journey. Because only through marriage does sense gratification, fulfillment of desires and affirmation of religious sentiments take place. In Ramayana, both men and women have been accepted as two wheels of the same chariot. Just as a chariot cannot run without wheels and a veena cannot play without strings, similarly the life of a woman without a husband cannot be happy. The wife is not only the better half of the man but also the completeness of the man. Man becomes complete only when he acquires a wife and has a son through marriage. Sexual feeling is a biological need of man. To fulfill this biological need, it is necessary to have a woman and for a woman, it is necessary to have the sacrament of marriage. This marriage is not just a voluntary relationship, but is the result of social beliefs and cultural practices.

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<sup>6</sup> Vyas (Mitakshara, Yajnavalkya 3/261, Kulluk, Manu 11/181)

In the modern era, people generally see marriage as a physical relationship or a sexual relationship, but in Manusmriti it has been called body sanskar. He has said that women were created for reproduction and men were created for children. That is why wearing it by a woman has been called religion. Modern sociologists consider marriage as a legal agreement made with the mutual consent of the bride and groom. But if seen in the true sense, its basis is not voluntary, but a religious ritual. There is no legal obligation in this but it is bound by traditional beliefs. It always remained a religious ritual in the Indian environment. When three loans As the theory developed, marriage started being given utmost importance. To repay these debts, marriage was necessary because to repay the ancestral debt, it was necessary for the wife to have a son. Earlier we have seen that in order to repay the debt to God, it was necessary to have a wife in the sense of performing DevYajna and to repay the debt to the guest, it was mandatory to perform Atithi Yajna, which was completed by welcoming the guests who had come to build the house after the marriage. used to have. Generally speaking, attaining salvation was possible only after following the rituals prescribed for Grihastha Ashram, such as practicing hard work, refraining from debt etc.

Even in other ancient countries, marriage had a very respectable and honorable place. It was respected among the Israeli people also for the same reasons as among the Hindus. Even in western countries, its respectability was the same as in India<sup>7</sup>. While unmarried people were deprived of many rights, the youth also did not respect unmarried elders. Christian leader Santpal believes that to control corruption, every man should have his own wife and every woman should have her own husband. But after this doubtful acceptance, he further says that this is only a permission, not an order.... Because I want that all men can follow the same rules, then it is best. But if they do not have this ability then they should get married, because marriage is better than corruption and infighting. But it is completely clear from the works of Santpal and other Christian priests that marriage is not only a physical but also a spiritual system and physical relationship is incomplete without spiritual relationship.

If seen from the above mentioned points of view, marriage is actually an essential religious ritual, the attainment of salvation is possible only after being ritually bound by it.

**forms of marriage:**

After the need and purpose of marriage becomes clear, it is also visible how many types of marriage have been established in the system. How did young men and women come together to lead a family life? Generally eight types of marriages are mentioned in Smriti Anths. According to Manu also, eight types of marriages were prevalent in the society at that time. Yajnavalkya, following the ancient tradition, has mentioned eight types of marriages according to

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<sup>7</sup> Rigveda, 10/33/9, 9/73/6, Yajurveda 1/5, 29/41, Atharvaveda, 17/1/29, Brihadaranyaka, 5/2/3.

Manu, which have been prevalent in the society in some way or the other. Shankasmriti and other religious scriptures also provide information about eight types of marriages. It is a different matter that there is a slight difference in their names and order. Ludvik Stan Back has mentioned eleven types of Hindu marriages from the legal point of view, but there is no solid scriptural basis regarding them. Manu's commentary Narayan, in addition to the eight types of marriages described by Manu, has accepted a ninth type - 'putrika marriage'. The question to consider is what was the need for so many types of marriages in the society. Answering this, Haridutt Vedalankar says that marital diversity is very natural amidst the caste, communal and cultural diversity prevailing in the Hindu society. If we look at the names of types of marriages, something seems strange. Why were the types of marriages (Brahma, Daiva, Arsha, Prajapatya, Asura, Gandharva, Rakshasa and Paishach) named like this? What was the reason for this? Answering this, Dr. Kashi Shrasade Jaiswal has said in his book 'Manu and Yajnavalkya' that the way Gandharva marriage was named on the basis of Gandharva caste, in the same way. Other marriages have also been given caste specific names. Among the 8 types of marriages, Manu has considered the first four (Brahma, Daiva, Arsha and Shrajapatya) as best and the last four (Asura, Gandharva, Paishach and Rakshasa) as condemned. In which one is recognized and the other is valid. Probably, to give recognition to the sex-related crimes which were prevalent in the society, recognized marriages might have emerged in the society and we find the division of civilized marriages in the society into valid marriages on the basis of subtle differences prevalent in them. But *Yagnavalkya* does not mention any difference in these types of marriage. According to him, the explanation of marriages proposed is as follows:-

1. **Brahmin marriage:** 'Brahmin marriage' is that marriage in which the groom is called and after decoRating the girl with clothes and jewelery etc. as per his capacity, she is given to the groom. The sons born from such marriages sanctify ten geneRations before them, ten geneRations to come and a total of twenty one geneRations including their own geneRation. Exactly similar description is also found in Manusmriti. This is the purest and most developed type of marriage. It was probably called 'Brahma' marriage because it was a popular marriage ceremony for Brahmins. This marriage was free from the use of physical force, sexuality, moneylenders etc., hence it was considered the most popular and respected. It is natural that in this marriage the society and one's religious sentiments must have been kept in mind. This type of marriage is seen even in modern times, which is the most prevalent and popular. The only difference is that in this marriage tradition, the matter of adornment of clothes has been converted into the form of dowry system.

2. **Divine Marriage:** At the time of Yajnanushthan, decoRating Rimvik with clothes and jewelery and giving a girl is called "Divine Marriage". . The son born from this marriage purifies a total of fourteen geneRations including the seven geneRations before him and the seven after him. Manu has also said that in this marriage the girl is adorned and donated to Ritwik. Commenting on this

verse of Manu, Narayan has written that the intention of giving Kanyadaan to Ritwik was that he performs Yajna more efficiently. But the above thought of Narayan does not seem appropriate, because the real meaning of charity is unclear in it. If Narayan's opinion is to be believed then the girl was given to Ritwik as Dakshina, Manu's opinion is not confirmed. According to Baudhayan also, the girl was given to Ritwik as Dakshina. Gautam too, while giving Dakshina to Ritvij who performs Yajna, has called giving a girl as "divine marriage". Since this donation was done on the occasion of Daiva Yajna, this type of marriage was called Daiva Vivahh. But this marriage does not appear to be a real marriage. In later times, with the decline of Yajna religion, this practice also became obsolete, and people did not consider it appropriate to donate their daughters to the priest without considering other characteristics. Although it is a donation, but where the entire life of the girl is at stake, giving kanyadan without complete information about the groom is considered unethical.

3. **Arsh-Marriage:** When a girl is given along with two cows for performing religious functions, then such marriage is called "Arsh-Vivah". The son born from such a marriage purifies the total Chharu generations by including the three generations before him and the three after him. Manu has also said that when the bride's father gives one or two cows to the girl after getting one or two cows from the groom, it is called Arya-vivahh. In this marriage, whatever was taken from the groom by the girl's father was not the value of the girl nor did the girl's father deal with it. From this point of view, this marriage was completely different from Asur marriage, because if the father of the girl determines the price of the girl and gives her to someone after taking the price, then that marriage will not be an Arya marriage but will become an Asur marriage. Since this demand was only for the performance of Yajna (religious activities), and with the passage of time, due to the gradual decline of Yajna tradition, this type of marriage automatically came to an end. Although Manu is a supporter of this marriage tradition, at one place he has also expressed his opinion against it. He says, 'Some Acharyas prescribe exchange of one cow (Mithun) in Arya marriage, but this is always inappropriate. Whether it is less or more, it is still a sale. If we look at the present era, then except for the primitive traditions prevailing at some places, the tradition of the girl's side taking something from the groom's side has completely ended.

4. **Prajapatya marriage:-** When a girl is given to man by saying that she should live with the man who wants to marry her, then Prajapatya marriage takes place. The son born from this marriage purifies his generation and the six generations before and six generations after him. The exact verse of *Yajnavalkya* is quoted in Garun Purana. Manu has also often expressed this idea. According to *Ashvalayana Grihmasutra*, 'that type of marriage in which both of you practice dharma together. This order is given, called Prajapatya Vivah. In this marriage, the name Prajapati itself indicates that the new couple entered into this relationship to repay their debt to Prajapati i.e. to produce and nurture a child. The most important aspect of this type sheds light on a

statement of Deval, according to which this marriage was based on certain conditions (time bound).

Although in the Hindu marriage tradition, the Prajapatya marriage tradition was not considered very widespread due to the fact that nothing like condition or affidavit was accepted. In this marriage system, although both husband and wife get equal rights, but due to the promise made by the father, the form of Kanyadaan could never be completely independent, because this tradition of marriage was completely contrary to the tradition of Hindu donation. This type of marriage is also mentioned in Ramayana and Arthashastra, but due to the prevalence of child marriage, it declined over time, because only mature young men and women were capable of this type of marriage, who were willing to take that vow. Could understand the meaning in which they had to enter.

**5. Asura Marriage:-** When a girl is given for money, then that marriage is called Asura Marriage. Similar description is often found in Manusmriti also. Manu has said that when a girl's relatives get married freely by giving as much money as they can, then it is called Asura marriage. It is also said in the Mahabharata that the marriage that takes place by purchasing a girl or luring her relatives with money is called the religion of demons. Although this type of marriage is known from the Vedic tradition, it was not generally prevalent. Haridatta Vedalankar believes that this tradition of giving money is only for the purpose of hiding faults. Yasak has also given almost a similar explanation. Commenting on this statement of Jaimini, Shabar has written that the buying and selling of girls is joint. Therefore, father sells and son buys does not mean buying and selling. The fee was always paid to the girl's father. Therefore, it also started being accepted in the name of religion, which can be explained from a story in Ramayana. It is mentioned in Ramayana that King Dasharatha had to pay bride price to marry Kaikeyi. But we call it Asur Vivah Can't agree.

From the study of world civilization, it is known that in ancient times, a type of marriage was prevalent in Assyria, in which a girl was bought and married. Even today, this practice is seen in many castes of countries like North America, Austria etc. This type of marriage system was also prevalent in India<sup>8</sup>.

Despite its mention in almost all religious scriptures, it has also been clearly opposed. Bhishma also advises him never to do anything considering it as a mistake. Further he has also said that a woman should neither be bought nor sold. The one who does this goes to the seventh hell. Baudhayan does not consider a purchased woman as his wife. Manu has forbidden even Shudras from taking bride fee. Yajnavalkya has also opposed this type of marriage. Their opinion is that selling children is a sin. Haridutt Vedalankar believes that in the case of issue of bride fee, it is probably in protest against kidnapping. In

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<sup>8</sup> Dr. A.S. Altekar (1938), Position of Women in Hindu Civilization: From Prehistoric Time to the Present Day, p. 176-77



the matter of issue of bride fee, he believes that it is possible that the practice of selling girls might have started in protest against kidnapping. But as a result of the girl's desire not being fulfilled, opposition is natural.

In the present environment, it is considered completely inappropriate for the bride's side to take money from the groom's side. According to the chronological order, the religious form of marriage has ended the said type of marriage by eliminating the condition of doing anything in the report of Kanyadaan. Today's situation is completely opposite to the situation in ancient times. Today, the groom's side demands Ghan from the bride's side. But if seen in its true sense, this situation is even more odd. Since ancient times, it is expected that the bride's side will give respect and honor to the groom's side and give money and grains etc., so there is no religious reason to create fear. As a result, the demand from the groom's side is continuously increasing. Due to marriage being considered a religious necessity in our religious texts, this dowry system gained further strength, whose horrifying form is seen today in heinous crimes like dowry murder. Although today almost all classes, whether common or intellectual, talk about getting rid of this curse, but its practical form is not seen in any class.

6. **Gandharva marriage**:- If a man in love meets a girl in love, then it is called Gandharva marriage. Manu makes this type of marriage more clear and says, "When the bride and the groom come together as per their wish, with the desire of sexual enjoyment and intercourse, then it is called Gandharva marriage." Kautilya says that in this the bride and the groom come together. Let's get married. If seen this way, the attraction between the bride and groom is the main factor in this marriage. In this, marital rituals are performed after marriage. This marriage was called Gandharva because it was especially prevalent among the Gandharva people living in the foothills of the Himalayas. This. Mention of this type of marriage is also found in Vedic texts. It is known from a mantra of Atharva Veda that parents often left the daughter free to choose her lover and directly encouraged her to move ahead with the love affair. The mother of the girl would keep thinking till the time when the girl's developed youth (Pativedan) would succeed in getting a husband for her. It was a completely sacred and joyous occasion, in which there was neither any kind of taint nor unnaturalness.

According to Baudhayan and other thinkers, it has been called a prosperous marriage because of mutual attraction and love. But many theologians have considered it to be an undesirable marriage from the religious and moral point of view. Vatsyayan accepts this as the best marriage since it is the cause of attraction. Apart from the Vedas, the practice of Gandharva marriage is also mentioned in the epics. The story of Dushyant and Shakuntala described in the very first Parva of Mahabharata is a unique example of Gandharva marriage in Sanskrit literature. It is described here that Dushyant married Shakuntala in the forest, motivated by lust and awakening her desire too. This story of Dushyant and Shakuntala proves the practice of Gandharva marriage. Similarly, in Ramayana, Shurpanakha's marriage proposal to Ram and Lakshman also

nurtures the tradition of Gandharva marriage. Similarly, Gandharva marriage is also confirmed in the love story of Udayan and Vasavadatta in the Sanskrit play Atigayugandharayan and Kalidasa's play Abhigyan Shakuntal.

In modern society it is called love marriage. Probably that is why some scholars consider it a valid category. In Mahabharata, Dushyant tells Shakuntala that Rakshasa and Gandharva marriage is a religious marriage for Kshatriyas. Bhavabhuti has said in his play Malati Madhava that the best auspiciousness in marriage is the mutual love between the bride and groom, in which the minds and eyes of the bride and groom have united. Even Baudhayan and Narad did not consider it inferior. Vatsthayan is its supporter. Hence, it is clear that Gandharva marriage can be kept in the acceptable category, but due to mutual attraction and sexuality being the only basis of this marriage, it could neither get complete social recognition nor stability. Since our Hindu society is full of religious values and Only stable relationships are considered prosperous. Therefore, today the indirect Gandharva marriages are given recognition by socialization through direct religious rituals.

#### **7. Monster Marriage:**

According to Yagyavalkya, demon marriage takes place when a girl is kidnapped by force (by defeating the girl's parents). Harit accepts this student's marriage. Manu also considers Rakshasa marriage appropriate for Kshatriyas. Since fighting was the supreme duty of the Kshatriyas, they especially took away girls by force. Therefore, this marriage is considered appropriate for Kshatriyas. According to Manu, killing or injuring the person who hinders the groom's free will, breaking the wall or gate of the fort, and forcibly abducting a crying girl from her home is called Rakshasa Vivahh. Kulluk has made it even more clear that forcibly kidnapping a girl and marrying her is Rakshasa marriage, but if the girl's relatives do not strongly oppose it, then it is not necessary to beat them. But if they protest then it is necessary for the kidnapper to beat them. In such a situation, the girl can be kidnapped and married through violence and vandalism.

Indian literature is full of examples of this type of marriages. In the Mahabharata, Bhishma had kidnapped girls for his stepmother's sons. There are many examples like Arjun marrying Subhadra, Prithviraj marrying Samyukta, etc., which clearly shows that Rakshasa marriage was prevalent and it was not considered unethical for Kshatriyas. Manu also confirms this that 'Rakshasam Kshatriyasya'. Kautilya, like others, calls the forced kidnapping of a girl as demon marriage. Probably this type of marriage would have been prevalent religiously even at that time.

Expressing his views regarding the practice of this marriage, Haridutt Vedalankar has expressed the possibility that when a woman would not have been obtained normally, then she would have been forcefully abducted. This unusual situation may have arisen due to the wish of the parents or Due to lack of women. Where there was a tradition of buying a girl by paying a fee, people unable to pay the fee used to kidnap them. Veer considered only the girl obtained from kidnapping as the best. He did not like Kanyadaan. Whatever it

may be, it is certain that this was an ancient tradition, which has probably almost died out in its full form, but its remnants are still visible in the wedding processions of the modern era.

#### **8. Vampire Marriage:**

Yajnavalkya has said that the marriage done by coaxing a girl by deceit is called "Painsach" marriage. This marriage system was very disgusting and condemnable in all types of marriages. Manu has made it more clear and said that establishing a private relationship with a girl who is sleeping or drunk or who is not in her senses in any way is the lowest of all marriages, the eighth lowest and full of sins.

Marriage is a devil. A similar mention of paishach marriage is also found in Baudhayana Dharma Sutra. Kautilya is also probably a supporter of this opinion, but Apastamba and Vashishtha have not mentioned this marriage at all. Hence it is clear that 'Paishach Vivahh' was the most uncivilized and barbaric type of marriage. Regarding its name, some people say that it was probably named Paisach because of its prevalence among the vampire castes of North-West India. Hardly any such incident happens in later times. In the end it was completely invalidated.

Even in the present times, such incidents are often seen but it is not accepted as marriage. In ancient times, it might have been considered as marriage so that no person or society would consider such girls as impure and exile them. Even today this is a serious problem. Whether the law punishes such people or not, the girl's life becomes difficult. Even today in the changing environment, there is a need that either such girls should be accepted by the society or by following the ancient tradition, a provision should be made for forced marriage with the rapist, so that such victimized women get social security from the legal point of view. .

Thus, out of the above mentioned eight types of marriages, four types of marriages are acceptable and the remaining four types are considered unfavorable. Dr. Majumdar says that Hindu society now recognizes only two forms – Brahma and Asura. The first type is prevalent in the upper castes and the second type is prevalent in the lower castes, although the practice of Asur marriage has not been completely destroyed in the upper castes. If seen in its true sense, this statement of Majumdar appears to be factual and appropriate.

Dr. Rajbali Pandey also has the same opinion.

#### **Condition of women**

Hindu families have mostly been patriarchal, but still women have enjoyed a very respectable place in the family or society. Even if the place of women in the society is strengthened, the progress and decline of the entire society depends on the duties and responsibilities that they perform as daughters, wives and mothers. This is the reason why it has also been considered the cornerstone of the society. Although in every period a son has been more desirable than a daughter, but it was not that the daughter had no importance in the society, which has been discussed earlier. If a woman is seen as a wife, then she becomes the witness of man's happiness-sorrow, hope-

disappointment and rise and fall. She remains a companion even in odd and even circumstances, giving eternal companionship to the Indras. As a mother, a woman has a different importance of her own. The development of a man's personality primarily takes place in his mother's lap. For this reason, in Mahabharata, mother has been given the title of Supreme Guru. Propounding this importance of women, it has also been said in Manusmriti that where women are worshipped, gods reside there. That is, it can be said that the progress and decline of women play an important role in the progress and decline of any society. It not only influences the society with its social values, but also provides the basis for real evaluation of the society. To evaluate the real condition of any society, it is necessary to know what is the social, religious and economic status of women there.

There are two schools of thought related to the status of women in ancient India. The first sect considers women equal to men, whereas the second sect believes that women were not only insulted but were also hated. Although both the sects have taken the help of religious literature to confirm their views, barring a few exceptions or special circumstances, women have been praised almost everywhere. It has even been said in Manusmriti that "Where women are in plight, the entire family faces destruction, but where they are happy, the family always achieves prosperity." Yajnavalkya has given women all the divine qualities. By considering it as a symbol, it has been given a divine form. Hence it is clear that even during the time of Manu and Yajnavalkya, women had a respected place in the society.

Religious sentiments were strong during the Yajnavalkya period, as a result, people beyond Sura Sundari used to earn their living in a sattvik way and according to the Vedic tradition. Due to the prevalent Yajna rituals, the use of garlic and onion was prohibited. The sound of Vedas was heard everywhere and the social situation was on Satvik basis, imbued with divine qualities.

### **Conclusion:**

After independence, there were some changes in the goals of endogamy and at the same time there were significant changes in traditional occupations, restrictions on sharing food, ideas related to impurity and purity, restrictions related to social relations and the powers of caste panchayats, but there was no change in hereditary membership at all. The most important change in the caste system was that the lower castes had a desire to improve their condition, while the upper castes were trying to force them to remain in the same ancient social status. Nowadays, due to changes in the economic structure of villages, the nature of inter-caste relations has changed. The efforts of the lower castes to rise in social status in the rural economy have resulted in the emergence of prejudices and conflicts between different castes. As a result, mutual rights and duties between castes are ending. The change in loyalty of an individual is now becoming caste instead of village.

In the modern perspective, caste is no longer the same as it was a hundred or fifty years ago. Caste no longer determines a person's occupation, but with the same force as before determines the area from which a person has to choose

his life partner. Because a person still feels the need of his caste for help in difficult times of life like marriage and death. Although caste cannot be called the provider of justice, its hold on the society still remains intact.

On the basis of the above discussion, it can be said that the grip of the caste system was not loosened but there was definitely a change in the attitude of the castes to rise up and attain social prestige. Today, changes are taking place continuously and regularly, but for all practical purposes the caste system remains as it is. A specific type of class consciousness is emerging among the castes. Today almost all castes are seen engaged in efforts to organize themselves to achieve social, economic and political objectives. Elections are being fought on the basis of caste. Caste organizations are also being formed, like All India Kshatriya Sabha, All India Mathur Sangh, All India Maurya Samaj etc.

In modern times, two important tasks are seen for the continuity of the caste system - (1) to provide opportunities for acquiring power and (2) to make social mobility possible and practical. Mobility in today's society - vocational, economic and social - depends on educational training, material resources, available network of nepotism, personal influence, social reforms and caste status etc. (Ram Ahuja, p. 267) If the functions of caste in the Indian society moving towards modernity are examined from political, economic and social point of view, then it would not be an exaggeration. At the political level, caste, communalism and political activities in villages and cities are all interconnected. Nowadays its biggest importance is to achieve victory in elections by manipulation of numbers, which only divides castes and cultural communities.

At the economic level, although it is true that the economic mobility etc. of job professionals and other laborers is determined based on their working qualities and the adoption of modern professions by people of different castes, but all this is true. That especially in villages, their status depends on the existing caste structure and inter-caste relations. In today's environment, there is an economic problem at the individual level - lack of capital, job and employment opportunities, due to which the person is not able to participate in the new economic problem which is the main means of wealth and power. Therefore, casteism and nepotism are necessary for a caste to gain power and respect in the modern business environment.

Even at the social level, castes are taking an important place. Although the old customs, rituals and professional activities of the caste are fast disappearing, the idea of sanctity of the caste is still being kept safe and strong.



## **THEORIES OF THE ORIGIN OF THE STATE AND PENAL SYSTEMS IN INDIA**

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### **Abstract:**

To understand the system of justice, it is very important to understand the concept of state because the nature of the sub-systems depends on the nature of the state system. This becomes even more necessary in the context of ancient Indian systems because the ancient Indian concept of state is different from the Western concept. Apart from this, it is also necessary to understand the specific concept of religion of Indian tradition because in Indian tradition, law is a form of religion. And the judicial system is an agency to establish that system of law or religion.

**Key Words:** Divine theory, social system, Dharma

### **Introduction:**

There are many theories of the origin of the state in western political thought. The main ones among these are Divine theory, theory of power, theory of social contract and theory of evolution. Study of Indian perspective is useful in this regard. The Indian theory appears to be largely a divine theory. If we look closely, the entire Indian socio-political thinking is based on belief in divine power. However, there is a sufficient amount of sociological element present in it. The same can be said about the ancient Indian concept of the origin of the state. In Indian philosophy, religion has been considered the axis of the system. Religion is the regulatory and controlling element of the social system. If religion prevails then there is no need for state. But when religion becomes ineffective, anarchy prevails in the absence of a state. According to Manu, due to the fear prevailing in the entire society in the absence of a king (symbol of the state), God created 'King' to protect everyone. To avoid exploitation and suffering of the weak by the strong, God made Vaivaswat Manu the king. The king was created from the parts of various gods. According to Mahabharata (Shanti Parva), there is no need of state, king or punishment in a religious system. But when religion is no longer effective,

only Matsya Nyaya remains and in such a situation the need for the state to establish law and order becomes essential. According to Narad, as long as humans were determined towards their duties, litigation, selfishness and hatred did not exist. With the establishment of the practice of duty, trials began and the appointment of a king with the power of punishment to determine law.

Other stories of the divine creation of the king are also found. But the basic element of all is the same that in the absence of religion, demonic and evil tendencies prevail and the strong oppress the weak. Therefore, God created a king for the protection and justice of the people. Thus this principle is divine in terms of origin. But the theory of Indian thinkers cannot be completely placed under the divine principle. The origin of the king or the state is considered divine, but the king or the state is considered subject to punishment at the personal level. Punishment is a symbol of state power. Punishment is considered to be the real ruler and the king is merely a medium of its expression. In this way, the possibility of the king becoming autocratic has been controlled under the cover of divine influence. Dr. Surendra Nath has clarified this and said - "It is true that in these stories it is described that Brahma or Vishnu appointed the king, but this is just a figurative description to show the importance of the state or the king and According to the theory of divine origin of the Western state, no special rights were given to the king because of that. According to Drachmeyer, people with western political viewpoint are often unable to differentiate between 'divine origin' and 'divine power', whereas Indian political philosophy There is their separation in.

There is a wonderful blend of divine principle and social contract principle in Indian theory. This balanced combination is the distinctive feature of the Indian theory. Being divine in origin gives strength to the agreement and makes the establishment of state power easy. The very reason of origin also gives it the form of agreement. The origin of the king is to establish religion (system). Therefore this is his duty. In the absence of fulfillment of this duty there is no divine power to protect him. According to a story of the origin of the king (kingdom) given in the Mahabharata, the first king was Anang and his rule was beneficial. But his son Ven was corrupt. Vena was killed by the sages and Prithu was created from his arm and made the ruler. King Ven, who did not fulfill the conditions of religious rule, was killed. On the other hand, paying taxes for the people etc. are also considered as duties prescribed by the divine power itself. In this way, if seen deeply, the political system has been kept under religion. There is an agreement between the ruler and the ruled on the basis of Dharma (duty), in which divine power is present as the mediator. Thus the Indian theory is based more on the element of a specific agreement than on the divine. Yet generally it is kept within the divine principle by modern scholars and its element of compromise is accepted with great hesitation.

At the root of this trend is the tendency not to see Indian theory in the perspective of the entire Indian social system. Rights have been given priority in the modern (western) way of life. Therefore, the concept of agreement also

seems appropriate only if it is based on rights. Whereas in ancient Indian philosophy, duties have been considered primary. Therefore, agreement is also based on mutual duties. Apart from this, duties to the king The importance of the role of Brahmin in getting the alan done is neglected. The Brahmin class had its own separate (social) entity. Thus there was controlling pressure on the king also. In fact, a proper understanding of the ancient Indian political system (as well as other dimensions of the system) is not possible without keeping at the center the supremacy of the unique concept of Dharma.

On the basis of a hymn of the Atharva Veda, it can be said that the evolutionary theory of the origin of the state also existed in ancient India. According to him, the original form of collective life was devoid of social organizations. For the first time the family was created. Then organizations were formed by uniting families. Then by merging these, larger organizations were formed. This description can be accepted as the evolutionary theory of social organizations and on this basis the evolutionary sequence of the origin of the state can be understood. According to Satyaketu Vidyalkar – “According to Atharva Veda, the state institution is the result of gradual development. This theory is similar in many aspects to the theory of current political scholars. We can understand this as evolutionary theory.”

Ultimately it can be said that the Indian theory related to the origin of the state In essence, it is a multifactorial theory, in which mainly there is a mixture of divine and agreement principles and this principle has been recognized in the Smritis also.

The concept of religion is found in Rigveda. In this, Varuna is said to be the bearer of Dharma and for the Rig Vedic people, its meaning was related to the code of conduct. We can consider the concept of religion as derived from the Rig Vedic concept of 'Rita'. We can represent it as a symbol of the power of harmony and balance found in the elements of creation. When society started taking a complex form in the course of development, here too the need for a balancing and controlling power arose. We received this changed form of Rit in the form of religion. The scriptures which clearly codify this religion in the social perspective came to be known as 'Dharmashastra' or 'Smriti'.

According to 'Hindu Dharma Kosh' written by Dr. Rajbali Pandey, “The origin of any object is Internal instinct is called its religion. The nature on which the personality of every substance depends is the religion of that substance. Lack of Dharma leads to decay of that substance.” While defining the specific form of Dharma in the context of Smritis or Dharmashastras, Lingat has called Dharma as a duty imposed on the individual in accordance with Varnashrama. Banerjee also believes that religion is a word with multiple meanings. But with the word 'Dharmashastra', they describe the implication of religion as Varnashrama Dharma only.

The basic theme of the Smritis is Dharma – justified duty. Generally it is divided into three parts – conduct, behavior and penance. Yazavalkya has presented this three-class division. 'Ethics' includes rules related to personal life and 'behavior' includes rules related to public life and social interaction. In



case of failure in following these, the measures for spiritual and physical purification that are provided are called atonement. Religion is the name of that system of conduct and behavior which is helpful in achieving the spiritual goal or at least does not hinder it. Therefore the foundation of religion is justification. In formula form, the nature of religion can be expressed as justified social conduct that helps in achieving spiritual goals. From the sociological perspective, we can say that with the help of the power of belief in divine power (Najivatpajal) and encouragement of ecstasy, a code of conduct has been presented in the memories for the establishment of a well-organized social system by taking recourse to the universally accepted Vedas for authenticity. Because they touch the subtlest dimensions of social life, they are accepted as social codes of conduct.

A developed system of justice and punishment is found in the memories. It has been kept under behavior. Particularly in the later Smritis – Narada, Brihaspati, and Katyayana – a detailed analysis of judicial procedures has been presented. Providing justice to the people was considered the first duty of the state. For this, a multi-tier system of courts was conceived. The state was considered the supreme judge. There is a meeting consisting of capable people to help him. In a way, it is the 'Supreme Court'. In Manu Smriti, the responsibility of the process of justice has been given only to the rural administrative officers. Yazavalkya has mentioned Sabha, Puga, Category and Kul as courts and has also stratified them in the same order. Narada has replaced Puga with Gana. These courts were composed of elite persons from groups formed on different grounds. In Puga or Gana, there were people of one caste, in Category there were people of one occupation and in Kutra there were people of one family and the disputes of that group were settled. The work of these lower judges was mainly to resolve disputes. Could not provide this punishment. In such a situation, it was the responsibility of the king to implement their system.

The process of administering justice by the king and the assembly is described in detail in the Smritis. According to Manu and Yazavalkya, only qualified Brahmins should be present in the assembly. But later writers like Katyayana also allow the inclusion of Kshatriyas and Vaishyas. According to Vishnu, the councilors should be saved from birth, karma and fast. Reshtha should be free from discrimination between friend and foe, free from lust, anger, greed etc. The head of the assembly has been called 'Prak-Vivaak'. Its function is to read out the charge sheet to the accused person. The trial proceedings proceed on this basis. If the members of the assembly give wrong decisions under the influence of passion, fear, greed etc., then there is an instruction that they should also be punished by the king.

Yazavalkya has accepted the department given by Manu only. Disputes related to loan and interest transactions come under lending. Disputes related to inheritance arise in deposits or sub-funds. Unsolicited sales include those cases in which an item has been sold even though it is not owned. Partnership disputes arise in Sambhuyasmutthan. Dattasya Anapakarma or Adaya or

Datta-Apradan means not taking back or transferring the donated item. There are cases of non-payment of salary to workers or servants due to salary malpractice or non-payment of salary or non-payment of salary. Under contract default, cases of breach of contract are covered. Disputes regarding buying and selling arise in the context of buying and selling. Yazavalkya and Narada have kept them in two separate departments. Ownership disputes involve disputes between the owners of animals and their keepers. Border disputes include disputes related to the boundaries of land, fields, villages etc. Vakparushya includes acts of abusing, threatening etc. There are cases of causing physical harm in Dandaparushya. Steya means theft. Courage includes crimes committed by force (robbery, dacoity, arson etc.). There are cases of illicit sexual relations in women collection. Division or inheritance refers to disputes over division of property. Dayut and Samahvay mean gambling and betting. Narada has presented the last department in the form of scatterer. Other minor matters are kept in this. Apart from the above mentioned classification, there were also lawsuits. The cases described in these classifications were considered only if the plaintiff applied. But apart from these, there were also such cases in which the state itself intervened. Generally, religious writers including Manu were of the opinion that the state's right to prosecute should be limited so that state employees cannot misuse this right.

The religious scholars have considered four stages of behavior or litigation – Pratigya, Uttarapaad, Kriyapada, Nirnayapaad. Pleading means the application or charge sheet of the plaintiff. In the Uttarapaad the respondent provides his answer. In the Kriyapada, the work of investigation of the case, testimony etc. is done and in the final stage the decision is given. In the Dharmashastras, there are provisions for keeping the accused in custody, providing time for reply, drawing conclusions on the basis of psychological study of the body language, language and conduct of the respondent or witness, and appealing against the decisions, etc. The state has also classified matters as intervening and non-intervening. Many methods of divine testing of witnesses are described in the religious scriptures. Jupiter has also introduced classification of civil and criminal cases. The first fourteen cases in his list are civil and the last four are criminal. This type of division was first presented by Brihaspati.

penal system

Many principles of punishment are found in criminology. Among these, the retributive or retaliatory (Tamjatapinjapam), retributive (KmjMattamdaj), corrective (Tmavitunjapam) principles are prominent. In modern society, reformatory theory is more recognized. In the correctional theory, punishment is accepted as a means of reforming the criminal. The basis of this theory is the belief that criminals are not born but criminal behavior is a product of social circumstances. On the contrary, in the retributive theory, the culprit is considered solely responsible for the crime and he is punished with a sense of revenge. Most of the ancient penal codes of the world are based on this principle. Hammurabi's penal code is an example of this, which declares an

eye for an eye. Deterrence theory is in favor of giving such punishment in proportion to the crime that there is a deterrent towards crime. In the discussion of punishment in the scriptures, practical coordination of preventive or corrective punishment principles is found. The experiences of modern society also indicate that complete implementation of the reformatory principle is impossible, because of the difficulty in controlling criminals of extremely serious nature and habitual criminals with its help. There is E.

Manu has mentioned four types of punishment - 1. Vakdand 2. Ghadhigand 3. Dhandand 4. Vadhadand. Depending on the nature and recurrence of the crime, any one of these types of punishment or multiple types together should be provided. It is also necessary to clarify that capital punishment does not mean death penalty but physical punishment. Theologians like Yazavalkya, Brihaspati etc. have also accepted Manu's views.

In the religious scriptures, apart from the punishment given by the state, penance has also been established as a tool to control anti-social behavior. There are instructions for penance legislation to be carried out by a qualified Brahmin or council on the instructions of the king. After atonement, the misdeed has no effect in this world or the next world. Thus repentance gives full opportunity to reform and saves the person from the stigma of being a criminal. Apart from this, there is a system of providing punishment by the state. The biggest drawback of state punishment is that the chances of the criminal not being punished increases with the skill of the criminal in hiding his crime. Therefore, it is not the criminal act but 'getting caught' that becomes punishable. This deficiency is removed by the system of atonement based on the concept of sin and virtue. Certainty of punishment is the basic factor in the effectiveness of punishment. In a way, the penance system makes possible the positive participation of the criminal in ensuring punishment.

Theologians have presented adequate scientific perspective regarding the determination of punishment. The punishment is decided keeping in mind the social status of the criminal, consciousness of the crime, motive etc. According to Manu, for any crime for which an ordinary person would have to pay a penalty of one pana, the king will give a punishment of one thousand pana for the same crime. Similarly, according to Manu, Narad etc., the punishment given to a Shudra who commits theft out of ignorance will be eight times the punishment given to someone who commits the crime intentionally. The punishment for the same crime will be 6 times for Vaishya, 32 times for Kshatriya, and 64 times or more for Brahmin. Katyayan has prescribed double the punishment to a Kshatriya and four times the punishment to a Brahmin as compared to a Shudra for the same crime. Thus, along with the spectrum, a provision has been made to increase the punishment also. It is also necessary to preserve the high moral standards of the regulatory groups of the society. But at the same time, protection has also been provided to these castes. The punishment for the same crime committed against a higher varna will be greater, whereas if it is committed against a lower varna, the punishment will be reduced. The purpose of this generally

two-dimensional system is to preserve social hierarchy. The Brahmin highest in social status is generally exempted from corporal punishment and death penalty. However, no one including the king has been considered beyond the scope of punishment. According to Yajnavalkya, revered Acharya, father, mother, brother, father-in-law, son, maternal uncle etc. are also punishable by the king if they are criminals. Generally, fine has been given priority as punishment. Apart from this, according to the seriousness of the crime, social humiliation of the criminal, exile, mutilation, flogging, branding, burning, drowning etc. have been mentioned. Generally, the severity of the punishment increased in later memories. This is probably due to expectations of improvement and changes in moral norms.

The most important feature of the justice system of Indian theology is its flexibility. It is possible to adjust the law and punishment according to the country, time and circumstances. For example, theft of grass, wood, flowers, items of daily necessity and of low value was considered a less audacious act and it was understood that it was done due to economic scarcity. Therefore, some provisions were made such that if a needy traveler takes some goods like reed, kheer, handful of rice etc. from someone else's land, then it is not a punishable act. Apart from Vedas and Smritis, Puranas, Prathas and wisdom have been considered as sources of justice. Gautama has acknowledged the utility of practices. Apastamba is accepted as the accepted conduct or practice of Aryans as law. Vashishtha and Bodhayana have placed etiquette or practice below Shruti and Smriti as sources of law. Manu has also given priority to Shruti and Smriti and has recognized caste religions, tribal religions, category religions and clan religions.

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## **COMMUNAL LINES AND MOUNTBATTEN PLAN**

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### **Abstract:**

Partition was the highest culmination of communalism which had its roots deep in history. The British deliberately followed, the policy of appeasement of Muslims, who had been left behind the Hindus socially and economically due to social and religious reasons after the advent of British rule, to create a counterpoise against the nationalists and wreck the national movement. Partition of Bengal, Morley-Minto Reforms and Communal Award were the direct outcome of this policy. Even the demand of Pakistan had considerable British prodding behind it. After the outbreak of Second World War, as the national movement reached its peak and transfer of power to Indian hands became inevitable, the separatist propoganda too gained ground. The British, rallying behind the communalists, incorporated the germs of separatism while negotiating the, transfer of power. Thus, the Cripps Mission carried the ‘non-accession’ clause the Cabinet Mission Plan envisaged grouping of provinces on communal lines and Mountbatten Plan provided for the partition of the country.

**Key words:** communalism, transfer of power, Congress

### **Introduction:**

The whole country was in the grip of communal frenzy and the Muslim League *was* determined riot to compromise. On January 31, 1947, the Working Committee of the Muslim League declared the elections. to the Constituent Assembly and the Assembly itself as “invalid and illegal” and that ‘it should be forthwith dissolved”. It asked the Government to declare that the May 16 Plan had failed because neither Congress, nor Sikhs, nor the Scheduled’ Castes had accepted it.

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Meanwhile communal frenzy had gripped several parts of the country. League had entered the Interim Government without calling off its 'direct action' threat. In Calcutta, where Chief Minister Suhrawardy had promised 'immunity from police and army interference', at least 4000 were killed and 10,000 injured.<sup>2</sup> The violence had spread to Noakhali and Tippera in Eastern Bengal, to Bombay, Bihar, U.P., N.W.F.P. and Punjab. Burrows reported that 'trouble in South East Bengal is not a general rising of Muslims against Hindus but activity (apparently organised) of a body of hooligans who have exploited existing communal feelings.' The League administration showed blatant bias: of the 1074 arrested only 50 were in jail by April 1947. In Punjab, a League campaign of civil disobedience brought down the Khizar ministry. Next day, a provocative Sikh demonstration in front of the Assembly chamber in Lahore, with Tara Singh brandishing a sword, and raising the slogan 'Raj Karega Khalga', was followed by large scale riots in Lahore, Amritsar, Multan, Attock and Rawalpindi.

However, the British made no efforts to avert or control this awesome human tragedy. The Interim Government of Nehru found itself presiding helplessly over this growing communal inferno. Despite the title, it was really little more than a continuation of the old Executive Council of the Viceroy. Entry of the League in the Interim Government had brought all functioning to a standstill. The Congress leaders lost their patience and threatened to resign from the Government.

In these deplorable conditions Prime Minister Attlee announced<sup>3</sup> on Feb. 20, 1947, that power would be transferred to Indian hands 'by a date not later than June 1948'. Lord Wavell was to be succeeded by Admiral Viscount Mountbatten. The announcement led to an intensification of Muslim League Policy and riots developed into organised largescale violent attempts to overpower provincial governments.

Mountbatten arrived in Delhi on March 22, and was sworn in on March 24, 1947. Nehru was his first official visitor,<sup>4</sup> who pointed out that he was not accepted by the Muslim League the leader of the Interim Government. He stated that Wavell had blundered in inviting the League into the Constituent Assembly rather he should have waited for them to ask to be brought in. He said<sup>5</sup> that the root cause of Jinnah's success and popularity was due to his negative attitude and policies. He avoided taking any positive action and refused to answer questions which might split his followers. Nehru believed that the promoters of Pakistan would realise their mistake soon. Breaking away from the rest of the country would not help them.

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<sup>1</sup>. Shiva, Rao, B.(ed.); The Framing of India's Constitution, p. 359.

<sup>2</sup>. Mansergh, N. (ed.), Transfer of Power, Vol.111, p.297-300.

<sup>3</sup>. Transfer of Power, Vol. X, p. 12.

<sup>4</sup>. Mansergh and Penderel Moon (eds.); Transfer of Power, Vol. IX, p. 438. 58.

<sup>5</sup>. Mosley, Leonard, The last Days of British Raj, pp.100-101.

However, communal riots, combined with the evident unworkability of the Congress-League coalition at the centre, compelled many by this time to think in terms of accepting what had been unthinkable so far - a partition. The most insistent demands for this surgical operation had now started coming from Hindu and Sikh communalist groups in Bengal and Punjab, alarmed by the prospect of compulsory grouping into Muslim dominated sections which might very well later form themselves into Pakistan.<sup>6</sup>

Jinnah went on advocating that he would have Pakistan and nothing else. Kriplani informed Mountbatten: 'Rather than have a battle we shall let them have their Pakistan provided you will allow Punjab and Bengal to be partitioned in a fair manner.'<sup>7</sup>

In the course of his talks with the prominent leaders especially with Jinnah and his colleagues it became absolutely clear to Mountbatten that the prospect of Congress and League coming together was even more remote than it had even been. To the Congressmen, it was a choice between Pakistan and chaos. The idea of division, the lesser evil, was considered an inevitability. Gandhi was still in favour of united India, but he now departed into shadows.<sup>8</sup> Nehru said, "We are passionately attached to the idea of a united India but we have accepted the partition of India. In order to give effect to this partition every effort should be made to meet the wishes and the interests of the people effected by it. Recent events have made administrative division of both Punjab and Bengal an obvious and urgent necessity."<sup>9</sup> Nehru himself witnessed the ghastly tragedy, the sight of brutality, communal riots in March and April in Punjab which caused the death of thousands of innocent people. India was rapidly heading towards bloodshed, a dread and disaster and Nehru was "consumed with a sense of hopelessness in the face of it."

The Rajputs of Kashmir or Jodhpur and the Nawabs of Bengal and Hyderabad wanted to keep their estates. The Akalis demanded Khalistan whereas the Pathans of N.W.F.P. sought independence in preference to merger with Pakistan. Suhrawardy set up a momentum of an independent Bengal. In the chaos of competing ambitions everyone kept their demand high.

Sardar Patél had accepted the ideal of Partition in Jan 1947. much before Nehru did. V.P. Menon<sup>10</sup>, the Reforms Commissioner had convinced him that a United India was an illusion, that Jinnah would never agree to anything except Pakistan and that it was better to save what could be saved of India rather than gravitate towards civil war. Menon's view: keep the predominantly non-Muslim parts of Punjab, Bengal and Assam, accept dominion status in the transition phase before a 'Constituent Assembly' could produce the basis for full freedom, deal with the princes without British

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<sup>6</sup>. Sarkar, Dr. Sumit, Modern India, p. 436.

<sup>7</sup>. Hodson, H.V., The Great Divide, p. 236.

<sup>8</sup>. Gopal, S.; Jawaharlal Nehru A Bibliography, Vol.p.343.

<sup>9</sup>. The Transfer of Power, Vol. X, p. 519.

<sup>10</sup>. Menon, V.P.; Transfer of Power in India, pp. 353-57.

interference and take over full power as soon as feasible.<sup>11</sup> After *Patel's* broad concurrence, Menon forwarded the plan to Pathick Lawrence with Wavell's permission. Mountbatten saw this plan before he left London for India.

The Mountbattens took a short trip to the hills of Simla in the first week of May. Nehru alongwith Indira and Krishna Menon, joined them as their personal guests on May 8, and were put up at the Viceregal lodge.

On May 2, Lord Ismay and Sir George Abell flew to London with 'Mountbatten's First Draft Plan' for the transfer of power to obtain the final approval of the British Cabinet. Mountbatten wanted this by 10 May, so that he could put in a week's preparation; he had marked out May 17, for separate meetings with the princes and the leaders of the political parties, during which he would reveal his plan. If the politicians did not agree, and could not offer an alternative, Mountbatten had decided he would hand over power on the basis of this plan and quit by May 10. Word came from London that the Cabinet had approved the Plan.<sup>12</sup>

On the evening of May 10, in an after dinner chat, Mountbatten showed this Plan to Nehru as 'an act of friendship'.

According to this plan, the provinces would initially become successor *states* and inevitably this would influence the negotiating powers of particularly the larger princely states which in any case would have the right to strike - deals with the centre before integrating with the Union. The Government in Delhi would be weak, with power being transferred to so many different points in the country, it was difficult to see how an effectual and contradiction ridden central government could prevent the civil wars and chaos that would break India into chunks, large and small. At least a dozen independent nations would emerge at the very minimum through this plan.<sup>13</sup>

Nehru read the document only when he returned to his bedroom. He was horrified. Shaking with rage he was unable to compose himself. He felt cheated<sup>14</sup> So far, the British had only discussed with him Menon's Plan which had Patel's approval. That very morning, Nehru had accepted transfer of power on the basis of dominion status, and though he claimed that the only real difficulty would be in regard to Pakistan, he said it was now clear that Pakistan would have to be conceded.<sup>15</sup> Mountbatten had then invited him to the round table conference on May 17 alongwith Sardar Patel, Jinnah, Liaquat Ali and Sardar Baldev Singh.

The betrayal shook Nehru who rushed a 'personal and secret' letter to Mountbatten. The proposals, he said, had 'produced a devastating effect upon me. The whole approach was completely different from what ours had been

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<sup>11</sup>. Menon, V.P.; *Transfer of Power in India*, pp. 353-57.

<sup>12</sup>. Menon, V.P.; *The Transfer of Power in India*, pp. 353-57.

<sup>13</sup>. Akbar, M.J.; *Nehru: Making of India*, Quoted in *India Today*, Nov. 1-15, 1988, p.151.

<sup>14</sup>. Mosley Leonard; *The last Days of British Raj*, p. 135.

<sup>15</sup>. *Transfer of Power*, Vol. X, p. 174.



and the picture of India that emerged frightened me... a picture of fragmentation and conflict and disorder, and unhappily also of a worsening of relations between India and Britain... (I could not wait to) give you some indication of how upset I have been by these proposals which I am convinced, will be resented and bitterly disliked by all over the country.’<sup>16</sup> He sent a long note in which he charged London with completely abandoning every previous decision and pledge, of virtually scrapping the Constituent Assembly, of vitiating the central authority which could protect the nation and of engineering the Balkanization of India through successor states which would conclude treaties with Delhi on one side and HMG on the other, breeding a rash of ulsters on Indian soil.

Nehru’s violent opposition shook Mountbatten and the May 17 conference was postponed to June 2. Menon’s plan was shown to the leaders on 16 May. Jinnah and Liaquat Au though agreed to the Plan but refused to sign it whereas Nehru and Patel accepted it. Nehru declared that with great regret and in considerable agony of spirit, he and the Congress had agreed to the principle of partition of India because they earnestly desired a peaceful settlement of the country’s problems and the least compulsion on any group or area. He added that he and the Congress always stood for United India and endeavoured for it for the greater part of their lives.<sup>17</sup>

Mountbatten left for London on 18 May to discuss the plan with the British Cabinet. The Cabinet gave their approval to the plan. Mountbatten returned to India on 31 May and decided to present his plan to the Indian leaders on 2 June. Soon after the Viceroy’s meeting (on June 2 and 3) with the party leaders, the viceroy communicated to the Secretary of State the positive assertion given by Nehru, Jinnah and Baldev Singh in re-ex. to the acceptance of the plan. Attlee announced the plan in the House of Commons on June 3 which came to be known as ‘The June 3 Plan’ According to the Plan :

1. The Provincial legislatures of Sind and Baluchistan with the exception of European members would decide for their respective provinces as to which of the constituent assemblies they would join.
2. There would be a referendum in the Frontier Province and in the district of Sylhet.
3. The provincial legislatures of Bengal and the Punjab would meet in two parts, one representing Muslim majority districts and the other non-Muslim majority districts. Both these parts would separately decide which constituent assembly they would join.

In the event of partition being decided upon by the provincial legislatures) negotiations respecting defence, finance, communication and other matters would be undertaken between the two respective governments.

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<sup>16</sup>. Transfer of Power, Vol. x, pp. 756-7.

<sup>17</sup>. Transfer of Power, Vol. X, p. 870.

The AICC passed a resolution accepting the June 3 plan on June 14, Azad expressing the view that<sup>18</sup> the choice before the Congress was not which plan to accept and which to reject, but whether the present state of indecision and drift should continue. Taking into consideration all the factors, the working Committee had come to the conclusion that an immediate settlement was urgently required. The AICC resolution was moved by Govind Ballabh Pant.

The North West Frontier Province, the Muslim majority parts of Punjab and Bengal, Sind and Baluchistan all decided for a separate constituent Assembly. Sylhet, too decided to amalgamate with Eastern Bengal. India was thus partitioned and two countries of India and Pakistan came into being.

On July, 2, 1947 the Draft of the Indian Independence Bill implementing the political settlement in accordance with and conformity to the announcement of June 3 was circulated to the leaders of the Congress and the Muslim League for their consideration. The Bill was introduced in Parliament on July 5 and after having passed through both the houses, it received the Royal assent on July 18, to become operative on August, 14, 1947.

The New Dominions of India and Pakistan came into being on August 15, 1947 and thus, British rule over India came to an end. It ended the chapter which began with the battle of Plassey if not with the granting of the charter to the East India Company by Queen Elizabeth.

For two generations, the major part of the national energy of India was devoted to a struggle against the British. British rule had meant for India not only 'political enslavement and economic exploitation' but above all 'spiritual emasculation'. Pandit Nehru expressed the view that "freedom of India was freedom from imperialism itself."<sup>19</sup>

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<sup>18</sup>. Menon, V.P.; *The Transfer of Power in India*, p. 385. 66.

<sup>19</sup>. Bombay Chronicle, Aug 11, 1947, Quoted in Anita Singh *The Role of Pandit Jawaharlal Nehru in the transfer of Power*, unpublished Ph.D. Thesis, B.H.U., p. 296.



## **A HISTORICAL ACCOUNT OF KANPUR DISTRICT IN UTTAR PRADESH**

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### **Abstract:**

Kanpur district is situated in the lower part of Ganga-Yamuna Doab in Yukt province. In shape it is an irregular quadrilateral, whose angles are towards 'North', 'East', 'South' and 'West'. The width of this quadrilateral is approximately 70 miles from north to south and the length is 64 miles from east to west. Its extension lies within the north latitudes of 25<sup>0</sup>-26' and 26<sup>0</sup>-58' and longitudes of 79<sup>0</sup>-31' and 80<sup>0</sup>-34'. It is surrounded by the districts of Hardoi and Unnao of Awadh in the north-east and the districts of Hamirpur and Jalaun across the Yamuna in the south. To its south-east is Khajuhua tehsil of Fatehpur district and to the west and northwest is Auraiya tehsil of Etawah and Tirwa and Kannauj tehsils of Farrukhabad. The area of the entire district is approximately 3005 square miles. The slope of water flow in this district is from north-west to south-east. The main rivers here flow in this direction. This entire land area is made up of soil brought by rivers. The shield is very light. The land where the Ganga canal enters Kanpur district is 451 feet high above sea level, 440 feet in the middle of Bilhaur tehsil, 430 feet near Karsauli village in Kanpur tehsil and 420 feet at the confluence of the Fatehpur branch. But the surface of the Yamuna bed is about 30 feet lower than the Ganga bed.

**Key Words:** Kanpur district, Architecture

### **Introduction:**

Ganga flows on the north-eastern border of this district. Its bottom is sandy and wide, in which its edge keeps rotating. In the rainy season, its width reaches up to two and a half miles at some places, but in winter it shrinks considerably and in many places people cross it without swimming. That is why it becomes difficult to sail in Ganga for twelve months. The main reason

for this lack of water is its canals which suck a lot of water in the joints. There is mostly a sandy plain spread for many miles along the banks of Ganga, in which farming cannot be done, only 'Jhau' bushes are visible, but the land along the banks of Ganga between Bithoor and Kanpur is made of clayey soil and is very fertile. It is called alluvium. At some places, like Jajmau and Tari near Durgapur, there are very high ledges. Bithoor is also situated on similar banks. These verges are very memorable in some places. Due to continuous erosion by water, they have become in this condition and are not suitable for farming. Their soil has become hard and brittle and its fertility has been destroyed. But this land of hundreds of square miles can be made useful by planting trees like acacia etc. and other scientific measures.

**Brief Background:**

The purity of Ganga water is famous in the scriptures. Scientists have also analyzed Ganga water and shown that it has the unique power to destroy the germs of diseases. The ships that carry the filtered water of Hooghly from Calcutta in their tanks do not need to change its Aden because it remains pure even after so many days of travel, but the water taken from Malta or Aden has only a few Starts to stink within days. For this reason, the Mughal emperors used to get pure Ganga water from Haridwar for their drinking, which was brought in sealed bottles. Akbar named it 'Abe-Hayat' meaning 'water of life'. In Hindu families, Ganga water remains safe for months and is given to dying men as the last medicine. This is not a foolish belief born of pure devotion.<sup>2</sup> There are many famous historical places and pilgrimage places on the banks of Punyatota Ganga in the land of present Kanpur district. Nowadays, Kanpur city is the biggest and famous place on the banks of Ganga in this region, but in ancient times, Kannauj city which was under this district from 1801 to 1836 and which is now a little away from the border of the district, It remained famous all over India from the Mahabharata era till the time of King Jaichand "Kanojirai". After its destruction, as will be explained in detail in the next chapter, the historical importance of our land almost diminished. Then places like Aankin, Nanamau, Radhan Saibsu, Kakupur, Tari-Durgapur, Bandimata (Atwa), Bithur Pura Kanpur, Jajmau, Najafgarh, Domanpur etc. have become more and more famous from the medieval era till today. Almost all these places have ancient ghats and temples and there is disembarkation facility to go to Gangapur.<sup>3</sup> In this district, there are two permanent steel bridges on Ganga in Kanpur city itself. The old bridge was built by the Awadh and Rohilkhand Railway in 1875, but its railway tracks were uprooted in 1924 and now there is a cement road above for motor vehicles, bullock carts etc. and a wooden plank road below is for people and animals. There is a way to go. The second bridge is 30-40 feet east of the old bridge. It was constructed only for railways. Earlier there were only broad gauge tracks on it. But since 1924, narrow gauge tracks have also been taken on this route. This is the bridge to go from Kanpur to Lucknow.<sup>4</sup> There are only tributaries of Ganga flowing in this district, out of which 'Yamuna' is the most important and as per our district's view, it is an independent river. The confluence of Ganga-Yamuna is

famous in Prayagraj. 'Pandav' (Pando) river flows 3 miles beyond the border of Kanpur district and joins the Ganga near Shivrajpur village in Fatehpur district. Only 'Ishan' (Isan) and 'Northern None' fall into the Ganga within the limits of this district. Isan also flows in zigzags for a total of 13 miles in this district, passing through Makanpur and joins the Ganga near Mahgawan (Tehsil Bilhaur). North Non originates from Jhabar situated between Hannu or Harnu and Biramau (Tehsil Bilhaur) and after a short journey of a few miles joins the Ganga below Bithoor. Yamuna flows just west of Bhoganipur tehsil in this district. Entering and flowing mostly south-east, it separates Kanpur district from the districts of Jalaun and Hamirpur. Its base is very low and its banks are high. There is a lot of clay content in it. But at some places, especially in front of Kalpi, the sand below Choda station, which is called 'Mausam', is mixed with cement and is used to build houses and roads etc. Among the tributaries of Yamuna which are under this district, the Southern None originates in this district. It originates from Rasulpur Gogemau situated in the southern part of Akbarpur tehsil. 10 miles outside Kanpur district, it flows into Fatehpur district and falls into the South Noon Yamuna. Two more tributaries of Yamuna flow through this district, whose names are 'Rind' and 'Sengur'. Rind, which has been called Arind in 'Ain-Akbari, originates from Aligarh district, passes through Etah, Mainpuri, Farrukhabad and Etawah districts and enters Kanpur district near the village of Nar and flows through the tehsils of Derapur, Akbarpur, Kanpur and Ghatampur. After crossing it, it falls into Yamuna in Fatehpur district. Its course is extremely tortuous and the length of its flow within this district alone is 105 miles. Like Isan and Rind, 'Sengur' also comes from Aligarh district and Etah crosses the districts of Mainpuri and Etawah and enters the western border of Derapur tehsil. Then turning east and passing through the areas of Derapur, Akbarpur and Bhoganipur, it turns south near Muhammadpur and falls into the Yamuna near Keonwatra, a short distance above Musanagar. It also has high ledges and very high and low land on both its banks. The splendor of the land of Kanpur district is the gift of these two main rivers, Ganga and Yamuna and their tributaries. The soil spread by them has made it fertile and for thousands of years we have been nourishing our stomachs with the food produced by them. But there are many forms and types of this soil. The land of this district itself is under one doab and there are 5 small doabs running along its length, because the tributaries of Ganga and Yamuna, which are in this land, flow parallel to them. 'First' Doab, between Isan and Ganga, its soil is clay and sandy mixed i.e. loam, which is definitely light, but is quite fertile and due to the perseverance of the western Kurmi caste, this part which is famous by the name of "Kumayit". Is counted among the most fertile parts of the district. The 'second' doab lies between the lines of Isan and Ganga on the east and Pandava on the west and extends across the entire district from north to south. The northern part of this Doab is Hamwar and is made of loam, which is more loose or sandy towards the east on the banks of Isan, but towards the west i.e. on the banks of Padanv, its soil is more greasy. The 'third' Doab, which is

situated between Pandav and Rind, is also spread over the entire length of the district. The land to the west of Pandava is the same as that on its eastern shore. But as we move towards the west, we find vast expanses of land interspersed with fertile patches and shallow lakes. 'Chaitha' Doab is between Rind and Sengur. Its upper part is made of light loam and there is less relief in it. Whatever barren land there is, due to the low amount of sand in it, there are many thick forests. The soil near Sengur is Lalkhur. The remaining part of the district is spread over the fifth doab between Sengur and Yamuna. There are very rough banks on both its sides i.e. on the banks of Sengur and Yamuna but the land in between is level. Starting from Pukhrayan, the land extending for some distance towards the northwest is barren. The soil of the upper part of the Doab is very good for farming but as we move towards Yamuna, its fertility decreases. No significant mineral material comes out in Kanpur district. Only in some places there are gravel mines, when dug, gravel or at some places even pieces of stone frozen with pebbles are found. Gravel mines are found in small quantities in almost all the tehsils. The climate of Kanpur district is like other parts of the Doab; the climate remains dry from March till the onset of rains and there is severe heat in May-June. The wind coming from the west (Pachiyav) blows in the form of hot heat and storms occur. The temperature sometimes reaches even above 1150 to 1180. At the beginning of the year the wind turns to the east. This wind is called 'easterly'. One fourth part of the area of the district is barren, hence there is no hope of any production in it. But a large part of the remaining cultivable land is also covered by forests or gardens. 'Dhak' forests are found in almost all parts of the district. There are forests of 'Acacia' and 'Riyaan' in the lower parts of Rind and Pando and in some other places. In the marshes of Sengur and Yamuna, thickets of Reyan, Karil and Cranberry are found in abundance. Apart from this, trees like Sirsai Tamarind, Neem and Shisham etc. are also found in large numbers in some parts. 8 Jamun, Mahua, Gular and many types of Fruit trees like plum, amla, guava, orange, phalsa, gooseberry, custard apple, lemon, grapefruit, cinnamon, banana, papaya, lasoda, pomegranate, gondani, jackfruit, badhar etc. are planted in the gardens. Bankarela, Karil, Zharberry etc. grow on their own in the forest. The dense shade of Peepal, Banyan, Neem Pakar etc. is very pleasant for the travelers and animals during the summer season. Apart from Dhak, Acacia, Riyan etc., trees of Kaitha, Semal, Aachi, Ashok, Kadab, Arjun, Meel Shree, August, Sahinjan, Kachnar, Chilla, Palm Date, Amaltas etc. are also found in large numbers. In almost all the remaining parts of the district except the upper reaches of Yamuna, especially Bhognipur tehsil, there are villages. There are lush green gardens of mango and other trees all around. Among these, the number of these gardens is very high in Kanpur, Ghatampur and Bilhaur tehsils.

There are also flower gardens here and there in the district, especially in the villages with temples, in which flowers of Motia, Bela, Jasmine, Gulab, Juhi, Gulabas, Gulmenhadi, Gulturra, Kanair, Gudhar, Chandni, Chrysanthemum, Henna, Ratrani, Harshrangar etc. are available in their respective seasons. I

flourish. Basil, black basil, coriander, mint, sudarshan, henna, dhiguar, deuna etc. are also planted in flower gardens which are useful in many ways. Where people belonging to hard working castes like Kachhi, Kurmi etc. are populated and there is facility of irrigation from canal, well or well, many types of vegetables etc. are cultivated there. The main ones among these are Cucumber, Cucumber, Melon, Watermelon, Foot, Taroi, Potato, Sweet Potato, Okra, Karola, Custard Apple, Bottle Gourd, Bhanta, Green Chilli, Ghuiyan, Potato, Yam, Jimikand, Cabbage, Carrot, Onion, Garlic, Kamarkalla. (Bandha), Tinda, Radish, Dill, Spinach, Fenugreek, Bathua, Tomato, Chalai, Kulfa, Beans, Turnip, Beetroot etc. Water chestnut and karenru are the main fruits grown in water. Among the spices, turmeric, coriander, cumin, fenugreek, celery and fennel need to be mentioned. Some useful herbs are also available almost everywhere. Among these, discussion of Madar (Mango or Akouda), Dhatura, Bhatkhaiya, Sudarshan, Ahusa, May, Shankhpushpi, Vidhara, Punarnava, Gurch, Mudi etc. is necessary.

Throughout the district, mostly there are two crops of Rabi and Kharif, but in some places, there is special facility of irrigation and the farmer is hardworking. Three crops are also grown. Rabi crops include wheat, barley, gram, peas, arhar, lentils, mustard, lahi, linseed, seuhan, castor, potatoes etc. and in Kharif crops, rice, urad, mung, corn, jowar, bajra, month, cowpea, kodai, bamboo. The names of cotton, flax, sesame, tilli, ramdana, kootu, sawan, kakun etc. are noteworthy. Sugarcane cultivation is also done in some areas.

Shepherds rear a large number of animals in the areas with marshes, lakes and broad fields because there is no shortage of fodder in these areas, but they also do not make any effort to improve the breed of animals. Cow, buffalo, goat, and sheep are the main milk yielding animals. There are less good milk giving cows here. Only in the city the cowherds, horsemen etc. have good breed of cows. But there is no dearth of milch buffaloes in the areas along the banks of Yamuna. In some parts, camels are also reared for carrying cattle and goods. There are many horses and donkeys for riding and carrying loads, but the breed of native horses is very simple. Good horses come from far and wide to be sold in the Kamanpur fair. Native dog and cat breeds are also common.

In the marshes of the Yamuna, especially where the Sengur River joins it. Leopards are found everywhere. Wild pigs are also present in large numbers in the marshes of Yamuna and in the basins of Ganga. An animal called 'Chikara', similar to Nilgai and deer, is found in the caves of Yamuna. Apart from this, there are other wild animals found in other places like hyena, scorpion, inkhound, fox, jackal and rabbit etc. The number of monkeys is very high in the district. At some places they cause great damage to the crops. Most of them are red faced monkeys. At some places, black faced and long tailed monkeys are also present in small numbers.

Among the crawling insects, there are many types of venomous and non-venomous snakes like black snake, Barjatiya, Panihaan etc., Dumahi, Python, Scorpion, Biskhanpar, Goh, Girdan, Lizard, Mongoose, Khankhajura,

Usarsoda, Chchhunder, Rat, Ghus, Bamhani, Kasrai, Earthworm, squirrel, cheetah, ant, beebut, suruhadu, termite etc. Many varieties of mosquitoes, moths, flies etc. are found. Their number is very high in villages. Bee hives are also found in houses, tree branches and bushes, but the production of honey, which was huge a few years ago, has now reduced considerably. In this district, a large quantity of honey comes from outside, because its cost is very high in the city. Fish are less in this district and their quality is also less. Fish of species like Sengai, Chhiti Shrimp, Chelva, Maguri, Singhi, Katla, Chital, Tenghna etc. are also found in ponds, lakes or rivers. Other animals living in water are crocodile, crocodile (naka), turtle, porpoise, snail etc. found in this district. But crocodiles and porpoises are mostly found in Ganga and Yamuna, but sometimes they also wander into small rivers and canals.<sup>13</sup>

In our district, almost all those birds are found which are found in other districts of Province. Some of these are also visiting birds which come here from far away countries or mountains during a particular season of the year. But they come every year and that is why we are familiar with them. Some birds are residents here and some are visitors. Some are hunted, some hunt other birds. Some are famous for the beauty of their wings and wings and some for their melodious speech or for imitating the speech of man. The birds found in our district include cuckoo, crow, sparrow, swallow and batasi, kanthaphor, kathphoria, charkhi or satbahini chandul, thatthera, parrot, neelkanth, papiha, pidda, danhgal, patena, fudki, baya, basanta, bulbul, bhujanga. Birds like Mahokh, Myna etc. are also found in almost all the places in our district.

#### **Architecture:**

Temple is a symbol, it has been conceptualized as a symbol of the residential place of the gods. The concept behind this is that the way human The cavity in the back is the mental temple where the living Brahma resides in the form of the soul and the rest of the body is his abode. Similarly, there is a cavity in the temple where the living being resides. Due to this, various parts of the temple architecture have been named in the same way as the body parts. The parts of the temple are also divided into parts starting from the thigh to the neck and crest. It is clear from these names that the temple is the abode of the world soul. Just as the body becomes dead in the absence of the soul, similarly in the absence of the world soul, the temple remains just an architectural structure which is brought to life by the life of the consecrated deity.

Just as the soul in the human body is in the cavity of the mind, similarly in the temple also the God is in the cavity. This cavity space has been named 'Garbhagriha'. The sanctum sanctorum is in the form of a dark chamber in the human body from where the living being grows and comes out into the world, but since the deity is absent from worldly activities, it is placed in the sanctum sanctorum. That sanctum sanctorum is also usually a small chamber with a door at the back, in which the main deity is housed. The reason for it having a door is that 'the whole room appears dark like the world and the only light in it is the deity seated in it. Due to this, the door of the sanctum sanctorum is also



often made in front of the deity in such a way that the light falls directly on the deity. There are niches made in the walls of the sanctum sanctorum of the temple in which small idols of the gods are kept, while the idol of the main deity is bigger. These small idols are there as companions to the big idol so that the wall does not appear completely empty.

On the walls of the temple, there are inscriptions of many gods and goddesses, digpalas, demigods, humans, animals and birds etc. In this, the belief behind the idols of gods painted on the walls of the temple is that they are of lesser importance than the main deity and are his companions, just like the rulers subordinate to the king live with him. While some of the paintings in the temple might have been done for the purpose of creating beauty, the other purpose might have been done to draw the viewer's mind towards the temple and give him a feeling of concentration. Some paintings have been done in the temple in such a way that after seeing them, the sins within a person are washed away in the same way as after taking a bath, he leaves the dirt and all the obstacles outside and enters the temple in a pure body. For this purpose, on the image of the door frame of the entrance of the temple i.e. the headboard which is the part of the upper door frame. A small (small) idol of Ganesha is made in the middle of it.

On one of the pillars standing at the door frame, statues of Makarrudha Ganga and on the other of Kurmarudha Yamuna are carved, as if the viewer is going inside to worship after getting purified in Ganga-Yamuna.

'Temple' is the path of salvation for a Hindu, hence its construction is done according to a set principle. In this, rhythm and scale are taken care of. Its meaning is a prescribed measure and ratio of measurement which is accepted by the scriptures for the temple of God. Although its creator is a human being, this creation is for the deity where the deity resides. Man comes here only to worship and worship, this is possible only when his concentration remains here when it is made human-friendly. Therefore, concentration in the temple for worship depends on the structure of the temple as per the classical rules. The temple builder does not build the temple for personal belief or worship, his objective is the upliftment of the worldly people. Therefore, the intention of temple architecture is not to cultivate beauty but to awaken spiritual feelings. Due to this, the attention on the decoration of the temple, design of body parts, shaping etc. is aimed towards concentration or contraction. In this, the worshipers continue to focus their attention on one deity while expanding from a wider base. The peak of the temple also symbolizes the form of the temple. In between the central peak, many smaller peaks are formed in many folds at short distances, but these smaller peaks or Urushranga are able to reach only till its neck, where they come together suddenly. This is a symbol of leaving aside all differences and clinging to the one God for salvation. Similarly, small peaks are often built on the four corners of the plane from where the peak starts, which express the feeling of Panchayat Shikhar.

Many names are also used for temples like Devalaya, Devayatan, Prasad etc. The reason behind this is that 'Aalaya' means house or house. Since this place

belonged to a deity, it was called a temple.

**Conclusion:**

‘Ayatan’ means house, house, place to stay. Since it is the house of a deity, it is called Devayatan. The word Prasad is used in the context of huge buildings, especially the Raj Bhavan. Just as the king's palace is situated in a huge courtyard, in an area surrounded by high walls, in which there is a high entrance gate for the horse to enter. Similarly, the form of the temple also started being made like a palace at the back. Just as Rajprasad is situated inside a large courtyard and there is an attractive huge gate to enter it which keeps the grandeur of the palace different from ordinary houses, similarly the construction of temple architecture also started taking a back seat. This started taking place in a large open courtyard surrounded by Prakara and Gopuram (huge gate) was planned to enter the Prakara. Just as there is a tradition of circumambulating the king, similarly a circumambulation path was made around the sanctum sanctorum of the deity present in the temple. Like the palace, in the temple also there should be a high throne for the deity, in the sanctum sanctorum. It was felt that this is indicative of his being honored with dignity. Many rooms, nats, mandap, bhog mandap, Jaganmohan etc. started being built in it.

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## **PHILOSOPHY OF BHAGAVAD GITA**

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### **Abstract:**

Generally, at the beginning of the Mahabharata war, Lord Krishna had preached Gita to Arjuna. According to tradition, the time of Gita is the same as that of Mahabharata, because Gita is also a part of it. Therefore, the time of creation of Mahabharata will also be the time of creation of Gita. But against this, in the view of some scholars, Gita was composed long before the composition of Mahabharata. After this, Gita has been added to it later as per requirement. In this way, many contradictory opinions are available in this context. There has been a long debate on this issue among scholars for a long time, but till date no universally accepted date of composition of Gita has been determined. Foreign scholar Dr. Lawrence has tried to prove through arguments on this subject that Gita was composed several centuries after Christ under the influence of the 'New Testament' after Buddha. While proving this opinion ridiculous, Mr. Tailang has made it clear in the preface of his translation of Bhagavad Gita that nowhere in the Gita, along with Buddhist philosophy, there is also mention of the Sankhya philosophy of Kapilmuni and the Yoga Sutras of Patjali. In the view of Mr. Tailang, Gita had come into existence before Buddhism. He has also presented many powerful examples to prove this.

**Key Words:** Bhagavad Gita, Sankhya-Vedanta,

### **Introduction:**

According to Mr. Tailang, Mahabharata was composed about three hundred years before Christ. Even if Gita is a part of it, the period of its composition should be the same or earlier. According to foreign scholar Mr. Garvey, the creation time of the initial form of Gita is considered to be two hundred years

before Christ and the present form is considered to be two years after Christ. 'Keith' sir also accepts almost the same opinion. 'Sir RD Bhandarkar' considers the time of composition of Gita to be 4th century BC. 'Dr. Lawrence' also says that some elements in Gita have been taken from Christianity. This has also been strongly refuted by Shri Tailang. 'Dr. Rai Chaudhary' has also given sufficient thought on the problem of Christianity and Bhagwat religion. Considering Gita indebted to Christianity is nothing but a mere imagination. On the basis of internal analysis of Gita, it can be said that Gita is neither an ordinary Sankhya text nor a Vedanta text, rather it is a mixed religious text of the thinking of Sankhya-Vedanta, different from the Vedanta propounded by Shankara. It would be appropriate to boycott Garvey's self-righteous declaration in which he said that the original part of Gita can be separated from its later versions.

According to the statement of 'Tilak', the ancient times of Bhagwat religion have been accepted by (Indian Interpreter, October 1909 and January 1910) and Vühler (Indian Antiquities 1894). Gita is the oldest available literature of Bhagwat sect. As far as external evidence is concerned, indications of Gita are also found in the books of Kalidas, Banabhatta and Bhasa. Tilak sir has quoted this passage in the following form on page 574 of his Bengali translation of the Bhagavad Gita Rahasya, Marathi text, as follows:

*Hatorti labhate swargam jitva tu labhte yashah.*

The rising majority, the atheists, became ineffective..

This is just a repetition of the following verse of Gita-

*Hato wa prapsyasi swargam jitwa wa bhokshyase mahim*

*Tasmadutishtha Kaunteya Yuddhaya Kritanishrayah..*

Similarly, in one of Kale's special articles written on Vedic magazine 7, page 528 to page 532, Tilak sir has written that a verse of Baudhayana Grihyashesh Sutra literally matches the verse of Gita. Such as-

Baudhayana Grihyashesh Sutra – Tadahabagavan

*Patram Pushpam Falam Toyam Yo Me Bhakya Prayachhati.*

*Tadah Bhaktyupahritamashnabhi Prayatatmanah.*

This can be seen quoted in the twenty-sixth verse of the ninth chapter of Gita.

Such as-

*Patram Pushpam Falam Toyam Yo Me Bhakya Prayachhati.*

*Tadaham bhaktyupahritamashnabhi prayatatmanah.*

Similarly, a verse from Baudhayana Pitramedha Sutra is visible -

*Yattasya va manusyasya dhuvam maranamiti vijaniyat tasyajjate na prahrishyaenmrite ca na vishidediti.*

The mention of this fact is visible in the words of Gita -

*Jaatsya hi dhruvo mrityurdhuvam janma mritsya ch.*

*Tasmadpariharyedardhe na tvam shochitumharsi.*

This also proves that Gita had come into existence long before Bana Bhatta, Kalidas and Bhasa. The time of Baudhayana is considered to be 4th century BC. Therefore, the time of composition of Gita has been fixed at 7th century BC. From the linguistic point of view, the usages which are irreplaceable

prove its antiquity. Bhagavad Gita is considered to be a part of Bhishma Parva of Mahabharata. Indian and Western scholars have considered the time of composition of Mahabharata to be 500 years BC. If we think about all these facts seriously, then certainly there does not seem to be any objection in accepting the time of composition of Gita as the 7th century BC.

### **Explanation of Bhagavad Gita**

Bhagavad Gita cannot be limited to any one particular subject. To encompass our life, people, philosophy, spirituality, science and many other subjects and to answer every question that arises in our conscience. Gita is always present. Despite all this, Sankhya Yoga has emerged as a powerful and foundational subject in Gita. The views of former President of India Dr. Radhakrishnan on this subject are as follows -

“Bhagavad Gita is less a philosophical text and more an ancient religious text. This is not an esoteric text, written for special initiates and which only they can understand, but a popular poem, which helps those who are in the field of many and changing things. Are wandering around. In this book, voice has been given to the ambitions of those people of all sects who want to walk on the inner path towards the city of God.”

On the basis of the thoughts of Dr. Radhakrishnan, we can say that Gita is a pure universal book in which humanity has been preached to all human beings by crossing the boundaries of any particular class or caste.

The knowledge of Gita is a bottomless ocean, there is an infinite storehouse of knowledge within it. Even the intellect of great scholars gets frustrated in getting to the bottom of its real meaning, because only Lord Shri Krishna knows its complete secret. After this, only its compiler Vyas ji and then its listener Arjun could understand the meaning of this great book. Understanding the meaning of such a profoundly mysterious book is for an ordinary human being like a bird flying to explore the expanse of the infinite sky.

The Bhagavad Gita is written after the great movement represented by the early Upanishads and before the period of development of philosophical systems and their formulation. From its ancient syntax and internal instructions, we can conclude that it is definitely a composition of the pre-Christian period. Its period can be said to be the fifth century BC, although later there have been many manipulations in its original text.

In fact, we do not know the name of the original author of Gita. Not only Gita, the names of the authors of most of the ancient Indian texts are unknown. The credit for the composition of Gita is given to Vyas ji. Who is the mythological compiler of Mahabharata. The eighteen chapters of Gita are chapters 23-40 of Bhishma Parva of Mahabharata.

There is a legend that it would not have been possible for Shri Krishna to recite seven hundred verses in front of Arjun in a short time in the battlefield. Later, the author expanded some of the important points and placed them before the public in the form of this book. Providing detail according to Garbe's opinion - Srimad Bhagavad Gita was first a text related to Sankhya Yoga, in which later Sri Krishna Vasudev worship method came and in the

third century BC, it was reconciled with the Vedic tradition by considering Sri Krishna as the form of Vishnu. . The original work was written in 200 BC and its present form was prepared by a follower of Vedanta in the second century AD. Gerbe's theory is generally rejected. Hopkins' view is that-

“The Krishna-oriented form found now was earlier an old Vishnu-oriented poem and even before that, it was probably an Upanishad written late by a non-sectarian composition.”

"Hultzman considers the Gita to be a later form of pantheistic poetry made Vishnu dominant. Keith believes that originally Gita was an Upanishad in the style of Shwetashvara, but later it was adapted to suit Krishna worship. Barnett's view is that - "Many streams of tradition got confused in the mind of the author of Gita." Rudolf Otto says that - "The original Gita was a magnificent volume of epic and it contained no literary text of any kind. The intention of Krishna was 'not to offer any extraterrestrial means of salvation, but to prepare Arjuna for the special service of carrying out the almighty will of the Lord who decides the fate of wars.' Otto Believes that the theoretical part is interpolated. In this matter he is in agreement with Jacobi, whose view is that scholars have expanded the original small focus point and given it its current form.

The reason for these different opinions seems to be that various ideological currents in Gita were united and flowed in the form of universal knowledge according to the circumstances of the immediate country and much of the future, so that it could meet the needs of that time. Could. To what extent this unity of different ideologies is compatible is a matter of self-study and self-conscience. But it has always been felt in the tradition that the seemingly incompatible elements had united in the mind of the lyricist and the principles propounded by him have certainly been proven by the test of time.

#### **Teaching ground of Bhagavad Gita:**

In fact, Arjuna's controversy can be taken as the background of Gita, but if we think deeply, we find that the role of this stream of great knowledge was already formed from the beginning of the Vedas till the end of the Upanishads, but perhaps it was The land of Arjun's sadness and his oppression was required to become the essence of all the ancient knowledge, and as soon as that land was created by Krishna, the stream of knowledge emerged for ages.

The teachings of Gita are actually

*Ashochyaanavashochastvam prajnyavadansh bhashase.*

*Gatasoongatasanooscha Nanushochanti Panditaah..*

It starts with and before this the entire first and second chapter's ten initial verses can be taken in the background. But it is not possible to prepare the background of such a great book so quickly. The background of Gita had started being formed with the birth of Krishna and it can be said that Krishna was born only to preach Gita and this important revolutionary creation of that period perhaps made him known as an incarnate power. Honored in. Although Gita is considered as the fifth Veda in the public mind, preparations for the final stage of expression of this universal knowledge were being made right

from the birth of Krishna. Started.

### **Importance of Bhagavad Gita**

Shrimad Bhagwat Gita is the divine voice of God. Its glory is beyond measure. Its exact description is beyond words. Shesh, Mahesh, Ganesh are also unable to describe its glory completely. Its glory has been sung in many texts like Itihas, Purana etc. Even if all of them are collected at one place, it cannot be said that it is that much. The truth is that it is beyond description.

Gita is a very mysterious book. The essence of the entire Vedas has been collected in it. Its structure is so simple and understandable that it can be understood easily with a little practice. But its fundamental knowledge is so deep and mysterious that even after practicing it throughout the life, there is no end to it. It remains ever new even though new emotions arise every day. When you listen to it with concentration and devotion, each verse seems to be filled with mystery. The manner in which God, qualities, effects, elements, secrets, essence of worship, knowledge and action have been described in this Gita Shastra, is difficult to find anywhere else. Bhagavad Gita is such a scripture, not a single word of which is empty of good advice. There is not a single word in Gita which can be called interesting. Whatever has been said in it is literally true. To imagine anything interesting in the words of God who is true is to disrespect Him. Gita is universal. Gita contains the essence of all the scriptures. On having knowledge of Gita alone, all the scriptures come easily, there is no need of any separate hard work for it.

It is also said in the Mahabharata, "Sarvashastramayi Gita" but saying this is not enough because all the scriptures originated from the Vedas, the Vedas were revealed from the mouth of Lord Brahma and Brahma ji was born from the navel-lotus of God. . This is how it has emerged from the scriptures and from God's point of view. Therefore, it would not be an exaggeration if it is said to be greater than the scriptures. Lord Vedvyas himself has said-

*Gita Sugita Dattvaya, Kimanyaih Shastravistaraih.*

*Or Swayam Padanabhasya, Mukhapadyadvinihsrita..*

'Gita is worthy of doing Sugita, that is, Gita should be heard, recited, meditated upon and imbibed thoroughly, what is the need of collecting other scriptures, because it has emerged from the lotus mouth of Lord Padmanabha himself.

### **Conclusion:**

Gita is greater than Ganga. In the scriptures, the result of bathing in Ganga has been described as salvation. The one who takes bath in the Ganges can liberate himself but he may not be able to liberate others, but the one who takes bath in the Ganga in the form of Gita himself becomes free and can liberate others too. Ganga has emerged from the feet of God but Gita has emerged from the vocal point of Lord Shri Krishna. Then whoever goes and takes bath in the Ganges, she provides salvation, but Gita goes from house to house and provides salvation to everyone. For these above mentioned reasons, Gita has been said to be greater than Ganga. Such as-

*Bharatamritsarvasvam vishnornvaktradvinihsritam.*

*Gitangnedakam pitava punarjanma na vidyate. (Gita Mahatmya 5)*

Gita is greater than Gayatri. It is true that man is liberated by chanting Gayatri, but the one who chants Gayatri himself becomes free, but the one who practices Gita becomes free. When God himself, the giver of salvation, becomes one's own, then there is no talk of salvation, that is, salvation resides in the dust of one's feet.

Proving the importance of Gita, God himself has said-

*Gita Shreyaham Tishthami Gita Me Chettam Griham.*

*Gita Gyan Mupashritya Trilokan Palayamyaham. (Twelve Puranas)*

I live in the ashram of Geet, Gita is my best home. I follow all three verses only with the help of the knowledge of Gita.

In this book, voice has been given to the ambitions of those seekers of all sects who want to walk on the inner path towards the city of God. We touch reality at that maximum depth where man's struggle, victory and defeat are certain. For centuries, millions of Hindus have found solace in this great book.

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## **BASIC PRINCIPLES OF GANDHI'S EDUCATIONAL PHILOSOPHY**

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### **Abstract:**

Education was a means of freedom struggle for Gandhi. Gandhi believed in non-violent revolution and non-violent revolution was not possible without education, without human change. On one hand, Gandhi's education was a nationalistic approach in which he wanted to use education for the fight for the country's freedom, on the other hand, he had a humanistic approach. As Gandhi got entangled in the struggle with the British government, the nature of the national outlook became more and more clear. In the non-cooperation movement of 1920-21, Gandhi imposed special responsibilities on teachers and students and asked them to leave schools and colleges. Gandhi did not just have a disruptive and destructive approach, his approach was constructive. Therefore, he started a movement to establish national schools as an alternative to the useless education run by the British government and many such national schools were established in the country.

**Key Words:** education, non-violent revolution, self-reliance

### **Introduction:**

Gandhi said that freedom can be achieved only with the help of students and because of their weakness we will remain slaves of foreign rule. Nothing else will have as much impact on the public and the rulers as students leaving schools and colleges in a day. Gandhi is often accused that he did not do the right thing by inviting the students to leave school and college, but the real situation is that education is a process of life, a social process, hence one cannot stay away from politics in the same way. Financial and other problems

cannot remain separate from life. According to history, there is no revolution or change without youth and students.

There was some difference in Gandhi's outlook before and after independence. While addressing the students in 1948, he said – “There should be no party politics among the students. There should not be any socialist, communist, Congress or other groups among the students. They are students first and foremost and they should acquire as much knowledge as possible and that too not for the sake of getting a job in public service.”

Constructive programs had special importance in Gandhi's education philosophy. Gandhi's educational philosophy was not limited only to national boundaries. While propounding basic education, he had said that behind it lies the principle of truth and non-violence. The message of non-violence and peace given by Gandhi still has a lasting impact in the international world. According to Gandhi, the aim of education is to build character.

Gandhi was of the opinion that such education and knowledge which does not provide economic, social and spiritual liberation cannot be called education and knowledge. Gandhi gave great importance to educating the soul in the curriculum. He generally gave importance to religious and moral education. He said that self-reliance and self-reliance should be taught in education, whereas the greatest education is religious education.

Ashram education was prevalent in ancient times, Gandhi considered the Ashram method to be very beneficial for all-round education. The basic basis of the teaching method was self-reliance. Fasting also had an important place in Gandhi's teaching method. To atone for mistakes is the greatest lesson of life. The reason for the failure of all education schemes today is that students are expected to do physical labour, manual work, become self-reliant but the teachers themselves do not want to do manual work. The teacher should be dependent and the student should be expected to become self-reliant, this is a mere imagination. Gandhi has also emphasized on oral education. In his opinion, oral method is more interesting and sustainable. Gandhi was against giving physical punishment to children. Because the teacher becomes a symbol of brute force in him because there is a feeling of anger behind the punishment.

Children should be provided with such education that they develop the wisdom to differentiate between good and bad and behave correctly. He said that man is not only the brain, not only the body and not only the soul or heart. Coordination of these three is necessary for the proper development of humans. Education is actually a process of complete development of the child. Basic education should be imparted through some basic craft of the village. Therefore, every activity cannot become a medium of education. Only those handicrafts can become a medium of education which have been associated with humans for ages and which fulfill the basic needs of humans. Basic does not mean only elementary level education. Gandhi's basic education was mainly for the villages. In 1944, Gandhi expanded the boundaries of basic education and gave it the form of lifelong education. The discussion of

lifelong education started in this country with the report of the International Commission (1972).

Today the country is going through a transition period, in which old beliefs are ending or have happened and new beliefs are emerging. The world is changeable. This becomes clear by looking at the history of man from the Stone Age to the present era. The economic, political, geographical and cultural conditions of human beings have been changing according to lifestyle, dress, education, time and environment. Despite various obstacles in this change, man has always been moving forward on the path of progress. The progress of human life is possible only through education. education civilization This is a ladder. There has been an unbreakable relationship between education and human life since ancient times. Even though from time to time various philosophers have tried to make education in line with the social system by influencing it with their philosophy. Education is an important component for a well-organized society.

Whenever the education world has become disorganized, great educationists and sages have given direction to it. In this series, the name of Mahatma Gandhi is prominent, who illuminated and refined the education system which was being corrupted by blind imitation of English in the light of his educational philosophy.

#### **Gandhi's educational philosophy:**

Gandhi's educational philosophy was free from conservative environment but was always inspired by his past. The name Gandhi is the zeitgeist of the combined spirit of "truth and love". From this point of view, "truth, non-violence and love" became a part of his intellectual consciousness. All this made him a great man. Gandhi did not adopt the Marxist path to destroy the class inequality prevailing in social life because on the other hand, he experienced the death of non-violence in the path of struggle, while on the other hand, the comprehensiveness of Marxist philosophy was also not felt favourable. Gandhi gave importance to labor instead of capital.

Gandhi was the greatest person of this era. There is no field related to human life in which he has not worked. To establish the relevance of Gandhi in the field of education, it is necessary to understand the vast changes that took place in the past several generations. Many changes took place during the lifetime of Gandhi himself. In his lifetime, he achieved political independence for the country, emancipated the untouchables in the society, and created a classless society. He will be remembered for teaching the lessons of truth, non-violence and love to the world as long as this civilization survives.

If Gandhi is understood properly in totality, then there is no area of life in which Gandhi is not established as a visionary. In matters of religion, Gandhi was secular in his entire personality; he was also a deeply religious person and a devout Hindu. Gandhi has repeatedly said that he believes in Hindu religion but his religion did not include the ostentation of temples and ostentatious worship of Gods and Goddesses. In the article titled "Why am I a Hindu" he writes –

“I believe in the influence of inheritance. I am a Hindu by virtue of being born in a Hindu family. If Hinduism did not match my moral beliefs or spirituality, I would have abandoned it, but after examining it, I find it to be the most tolerant of all the religions I know. It is full of stereotypes. There is no exclusion of other religions in this. Non-violence is accepted in all religions but its maximum expression and use has been found in Hindu religion.

Gandhi's principles and teachings are equally necessary even today. Even today there is as much need to follow his policies as there was before. Those who hold him responsible for the distorted conditions of India and the partition of India, have in fact not understood Gandhi properly. The reality is that he wanted to make India an ideal nation. He wanted to make every Indian self-reliant, self-reliant, hard-working, non-violent and truthful so that every person can live in a new environment, where there is no jealousy, hatred and evil. As was his vision of Ramrajya.

Gandhi's entire philosophy is based on the solid rock of morality. He continued to struggle for moral values throughout his life. The decline of moral values has never happened as it is today and their revival can be done only through the basic teachings of Gandhi. The lifestyle propounded by Gandhi was of a simple, artificial life. It will be said and it is said that Gandhi wanted to turn the wheel of progress upside down and his ideas are not useful today in the age of science, machines and technology. Many scientists and thinkers of the western world today are in favor of a decentralized, simple, restrained way of life, but in an independent and impartial manner it is certain that either an alternative has to be found or it has to be drowned in the pit of destruction. Liberal and welfare conscious elements all over the world are finding themselves standing in such a fog. From where the way forward does not seem successful.

This idea, which gives direction to the welfare of the entire humanity, has become blurred in today's times. For education and human welfare, we will not only have to know but also assimilate Gandhi's thoughts.

Perhaps no other thinker has as clear a vision of what kind of education and society we want in India as Mahatma Gandhi. The completeness that exists in a hidden form in man. The purpose of education is to make it visible. This statement of Swami Vivekananda gives a very accurate explanation of the overall nature of education. The aim of education should be to reveal the potential inherent in man and make it meaningful in life. Education does not create any independent element but awakens the dormant element. Herbert Spencer had said that the aim of education is to prepare human beings to lead a fulfilling life. If we call man's humanity or his personality as character, then we can say that the aim of education is to build character.

The better the education of a country, the better and safer that society or country will be. Education is actually the guarantee of security of society and nation. Indifferent to education And countries that have a feeling of expectation can neither progress nor remain independent for long. Therefore, we should be very conscious and far-sighted in determining education, it is

worth considering that education is such a thing whose impact is evident after at least two generations.

Our modern education system was implemented by our foreign rulers about 150 years ago to run their administration. He had two objectives in determining this - that Babu could be found for government related paperwork and that the people receiving English education should not consider themselves a person of jealousy but a member of the ruling class. That means they may be Indians on the outside but English at heart and slaves to the British. As a result, this education system created an important class of English intellectuals, whose tradition remains intact even today.

There has been talk of changing the education system for the last fifty years, but the three basic principles have remained the same. At the same time, the education system can be helpful in the new construction of our country, in which education is provided through Indian languages, which has a national form, in which curriculum has been prescribed that inculcates faith in Indian traditions and which is accessible to the common people. There should be equal education for all.

In Vabond's words:-

“In the absence of universal education, universal suffrage (democracy) becomes a curse.”

Education has the same place and importance in the development of a person as the vital element has the importance of providing life-sustaining power. The situation of our education world is actually like a troubled ocean, to get nectar from it, public serious and painstaking brainstorming is required. The world is changing and education policy is changing day by day. Every new discovery of science is shaking the heart and mind of man. What is the place for Mahatma Gandhi and his philosophy in this rapidly changing world?

In the present times, the need for Gandhi era is continuously increasing and according to the demand of time, Gandhi era will have to come or it will have to be brought about through efforts. To protect humans and humanity, we will have to remember Gandhi. Though Gandhi's education philosophy was in accordance with the times, but his principles were practical and compatible with human nature, they had stability, that is why even today his ideas are not only limited to ideas but there is a need to give them a practical form.

### **Conclusion:**

What is the contribution of Gandhi's educational ideas in this study and why is it necessary to implement them in today's education. Ideas have been presented in this regard. Today, to solve the problem of increasing unemployment in the country, educated people being indifferent towards work and forgetting etiquettes and values of society in the pride of civilization, we will have to follow Gandhi's education philosophy and ideas to solve the problem of human society. The method of self-reliance, simplicity, confluence and service that Gandhi wanted to develop is a method that provides happiness and peace to humans. The shortcomings in education and society today. All this means that we are making some mistake. These problems are surrounding

us as a result of our mistakes and the only solution for all this is to make changes in education and this change should be according to Gandhi's policy. Why is it necessary to include Gandhi's basic education of work for every hand, self-reliance, good character and morality in today's perspective? An attempt has been made to present.

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