

# SCIENTIFIC AND PHILOSOPHICAL HERITAGE OF KERALA

Course Code: M23SN01SC  
Skill Enhancement Compulsory Course  
Postgraduate Programme in  
Sanskrit Language and Literature  
Self Learning Material



SREENARAYANAGURU  
OPEN UNIVERSITY

## SREENARAYANAGURU OPEN UNIVERSITY

The State University for Education, Training and Research in Blended Format, Kerala

# SREENARAYANAGURU OPEN UNIVERSITY

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*To increase access of potential learners of all categories to higher education, research and training, and ensure equity through delivery of high quality processes and outcomes fostering inclusive educational empowerment for social advancement.*

## Mission

To be benchmarked as a model for conservation and dissemination of knowledge and skill on blended and virtual mode in education, training and research for normal, continuing, and adult learners.

## Pathway

Access and Quality define Equity.

# Scientific and Philosophical Heritage of Kerala

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Semester - IV

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**Postgraduate Programme**  
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(With Model Question Paper Sets)



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Course Code: M23SN01SC

Semester- IV

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MA Sanskrit Language and Literature

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Dr. Sreejith T.G.  
Dr. N.K. Sundareswaran  
Dr. K. Unnikrishnan  
Dr. Chandrashekar Nair

## Development of the Content

Dr. Anju J.

## Review and Edit

Dr. Anil Narayanan

## Linguistics

Akhiles U., Salim M.

## Scrutiny

Dr. Anju J., Dr. Sreeja J.,  
Dr. Jothilekshmi M.,  
Dr. Vijayarajan K.U., Chitra Baskar

## Design Control

Azeem Babu T.A.

## Cover Design

Jobin J.

## Co-ordination

Director, MDDC :

Dr. I.G. Shibi

Asst. Director, MDDC :

Dr. Sajeevkumar G.

Coordinator, Development:

Dr. Anfal M.

Coordinator, Distribution:

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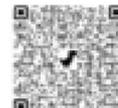
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# MESSAGE FROM VICE CHANCELLOR

Dear learner,

I extend my heartfelt greetings and profound enthusiasm as I warmly welcome you to Sreenarayanaguru Open University. Established in September 2020 as a state-led endeavour to promote higher education through open and distance learning modes, our institution was shaped by the guiding principle that access and quality are the cornerstones of equity. We have firmly resolved to uphold the highest standards of education, setting the benchmark and charting the course.

The courses offered by the Sreenarayanaguru Open University aim to strike a quality balance, ensuring students are equipped for both personal growth and professional excellence. The University embraces the widely acclaimed "blended format," a practical framework that harmoniously integrates Self-Learning Materials, Classroom Counseling, and Virtual modes, fostering a dynamic and enriching experience for both learners and instructors.

The University aims to offer you an engaging and thought-provoking educational journey. The postgraduate programme in Sanskrit offers a special mix of language and literature studies. While the programme covers various aspects of Sanskrit literature and provides the necessary credits, its main goal is to help learners better understand how different types of literature connect with society. We have also made sure to introduce learners to the newest developments in Sanskrit literature. This programme operates on this premise, and the Self Learning Material is designed to reflect this balanced approach.

Rest assured, the university's student support services will be at your disposal throughout your academic journey, readily available to address any concerns or grievances you may encounter. We encourage you to reach out to us freely regarding any matter about your academic programme. It is our sincere wish that you achieve the utmost success.



Warm regards.  
Dr. Jagathy Raj V.P.

01-08-2025

# BLOCK-01

## Scientific Heritage

### Block Content

Unit 1: Scope and Relevance of Kerala Scientific Heritage Studies

Unit 2: Ayurveda

Unit 3: Vastu Shastra

Unit 4: Astronomy and Mathematics



## Scope and relevance of Kerala Scientific heritage studies

### Learning Outcomes

Upon completion of the unit, the learner will be able to:

- ❖ learn about the scientific achievements and innovations of Kerala's past.
- ❖ develop an appreciation for the traditional knowledge and practices of Kerala.
- ❖ analyse historical scientific developments.
- ❖ develop critical thinking skills and understand the context of scientific discoveries.

### Background

Kerala Scientific Heritage Studies is an interdisciplinary field that explores the rich scientific traditions and innovations of Kerala, India. This region has a unique cultural and historical context that has contributed significantly to various scientific disciplines, including mathematics, astronomy, medicine, and architecture. By studying Kerala's scientific heritage, we can gain a deeper understanding of the region's contributions to science, technology, and culture.

The studies are gaining relevance due to the need to preserve and understand the state's rich history and cultural practices, which often involve unique scientific and technological knowledge. These studies are crucial for documenting and conserving both tangible (like archaeological sites, monuments, and artifacts) and intangible (like traditional knowledge, skills, and oral traditions) heritage. Furthermore, they help in developing sustainable conservation technologies and promoting public awareness and appreciation of Kerala's heritage.

### Keywords

*Scientific, Heritage, Vital effort, scope, ancient manuscripts, relevance, Preservation of Material, Intangible Heritage, Conservation, Reservation, Fostering innovation*



## Discussion

- ◆ Kerala, a state in southwestern India, has a rich scientific heritage that spans centuries

- ◆ Its scope is vast & experience is eternal

- ◆ It acts as an inspiration for future research and plays a crucial role of heritage

- ◆ It is not merely a topic for historical inquiry but a living legacy with ongoing relevance

- ◆ Kerala boasts a rich heritage of palm - leaf manuscripts

Kerala, a land known for its vibrant cultural traditions and intellectual legacy, has a rich scientific heritage that spans centuries. The study of Kerala's scientific heritage is not just a historical inquiry, but a vital effort to reconnect with a wealth of indigenous knowledge systems that shaped the region's development in various fields such as medicine, mathematics, astronomy, engineering, and environmental management. This exploration is crucial in understanding how science evolved in Kerala through the synthesis of local traditions and external influences.

The scope of this study is vast and multidisciplinary. One of the most prominent areas is traditional medicine, particularly Ayurveda, which has deep roots in Kerala's society. The Ashtavaidya tradition is a unique Kerala-based school of Ayurveda that exemplifies the integration of theory and clinical practice. Similarly, Kerala made significant contributions to mathematics and astronomy, particularly during the medieval period. Scholars like Madhava of Sangamagrama, the founder of the Kerala School of Mathematics, introduced concepts of calculus centuries before its formal development in Europe. His work, along with that of other scholars like Nilakantha Somayaji and Parameshvara, laid the foundation for significant mathematical discoveries.

Another important aspect is the study of ancient manuscripts and texts, many of which are still preserved in temples, traditional homes, and libraries. These manuscripts cover a wide range of scientific topics and offer insight into how knowledge was recorded and transmitted through generations. Technological practices, such as traditional water management systems, boatbuilding, temple architecture, and metallurgical techniques, also fall within the scope of this study. These practices demonstrate how traditional knowledge was applied effectively in everyday life.

The relevance of studying Kerala's scientific heritage in the modern era is equally significant. First, it helps reinforce a sense of cultural identity and pride among people by showcasing Kerala's achievements in science and knowledge. Second, it provides valuable educational insights that can be integrated into current curricula to promote a holistic understanding of science that includes both modern and traditional perspectives. Moreover, many of these ancient practices are inherently sustainable and environmentally friendly, offering viable alternatives in today's context of ecological crisis.

Additionally, the scientific heritage of Kerala acts as an inspiration



- ◆ Preserving both tangible and intangible cultural heritage is crucial for maintaining a community's history

- ◆ It's relevant for understanding the State's rich history of innovation and traditional knowledge

- ◆ Kerala's Heritage studies Aims

- ◆ Kerala's Heritage studies Relevance

for future research. By revisiting the past, scholars can draw lessons that can lead to innovative ideas and interdisciplinary studies. Lastly, this study plays a crucial role in the preservation and conservation of Kerala's intangible heritage. In an era where globalization often leads to cultural homogenization, preserving indigenous knowledge systems becomes more essential.

The study of Kerala's scientific heritage is not merely an academic exercise but a journey into the intellectual soul of the region. It provides a comprehensive understanding of how traditional knowledge shaped the lives of people and contributed to the broader human quest for scientific understanding. Its scope is wide, and its relevance is enduring, making it a field worthy of deep research and recognition.

### Scope & Relevance of Kerala's Scientific Heritage Studies:

- ◆ **Preservation of Material and Intangible Heritage:** Kerala's scientific heritage studies aim to safeguard tangible assets like archaeological sites, monuments, artifacts, and textual sources, as well as intangible heritage like traditional knowledge, skills, and oral traditions.
- ◆ **Interdisciplinary Approach:** The field encourages collaboration between historians, archaeologists, scientists, and other experts to provide a holistic understanding of Kerala's past. This includes studying geological, ecological, archaeological, and historical aspects.
- ◆ **Conservation and Restoration:** These studies are crucial for developing and implementing effective conservation techniques for heritage materials, monuments, and artifacts. This includes using scientific methods for analysing and treating materials like metals, textiles, and wall paintings.
- ◆ **Promoting Public Awareness:** Kerala's heritage studies aim to raise public awareness and appreciation of the region's rich cultural heritage, fostering a sense of pride and responsibility towards its preservation.
- ◆ **Fostering Innovation and Development:** By understanding the scientific principles behind traditional practices and technologies, these studies can inspire new approaches in various fields, including sustainable development, material science, and conservation.
- ◆ **Documenting and Archiving:** Efforts are underway to document and digitize various sources related to Kerala's heritage, creating a comprehensive digital repository accessible to the public. This



includes rare documents, photographs, and other historical materials.

- ◆ **Connecting Past and Present:** Kerala's heritage studies are relevant for understanding the evolution of the region's culture, society, and environment, providing insights into its present-day identity and challenges.

## Summarised Overview

The study of Kerala's scientific heritage offers a wealth of knowledge and insights into the state's rich history of innovation and discovery. By exploring Kerala's contributions to mathematics, astronomy, medicine, and other fields, researchers can gain a deeper understanding of the state's cultural and intellectual traditions. Studying Kerala's scientific heritage helps preserve the state's cultural identity and promotes appreciation for its rich history. Kerala's scientific achievements can inspire future generations of scientists, researchers, and innovators. It offers opportunities for interdisciplinary research, combining history, science, and culture.

By exploring Kerala's scientific heritage, researchers can gain a deeper understanding of the state's rich cultural and intellectual traditions, while also contributing to the preservation and promotion of this valuable legacy.

## Assignment

### Short Questions

1. What is the scope of Kerala's scientific heritage?
2. How does Kerala's scientific heritage reflect the state's cultural identity?
3. What efforts can be made to preserve and promote this heritage?
4. Analyse the relevance of Kerala's scientific heritage in modern times.

### Essay Questions

1. Discuss the importance of interdisciplinary research in studying Kerala's scientific heritage.
2. What are the challenges and opportunities in studying Kerala's scientific heritage?
3. Examine the global significance of Kerala's scientific contributions.



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1. K Kunjunni Raja, Contribution of Kerala to Sanskrit Literature. University of Madras, 1980.
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3. Ed Dr. N. VP Unithiri, Indian Scientific traditions, University of Calicut 2006.

## Space for Learner Engagement for Objective Questions

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## Ayurveda

### Learning Outcomes

Upon completion of the unit, the learner will be able to:

- ❖ provide a holistic approach to health encompassing physical, mental and spiritual health.
- ❖ develop an understanding of the fundamental principles of Ayurveda
- ❖ acquire skills in diagnosing and treating various health conditions
- ❖ learn about the importance of prevention and promotion of health through lifestyle modifications, diet, and stress management.

### Background

Ayurveda is an ancient system of medicine that originated in India over 5,000 years ago. The term “Ayurveda” is derived from two Sanskrit words: “Ayur” meaning life and “Veda” meaning knowledge or science. This holistic approach to health and wellness emphasizes the interconnectedness of physical, mental, and spiritual well-being. Ayurveda emphasizes prevention and promotion of health through lifestyle modifications, diet, and stress management. By understanding an individual’s Prakriti and maintaining balance, Ayurveda aims to prevent diseases and promote overall health and well-being.

Ayurveda has adopted the theories of Darshana without deviating from its basic concepts and thus preserving its independence, sanctity and uniqueness as comprehensive and unparalleled health science. Many ancient works on ayurvedic medicine are lost to posterity, but manuscripts of three principal early texts on ayurveda have survived to the present day. These works are the Charaka Samhita, the Sushruta Samhita and the Ashtanga Sangraha.

### Keywords

*Ayurveda, Panchabhuta Siddhanta, Tridosa theory, Influence of Darsanas- Major ayurvedic texts - Charaka samhita - Sushruta Samhita - Ashtanga Hridaya.*



## Discussion

- ◆ It is an ancient system of medicine

Ayurveda is one of the most ancient sciences of life invented during Vedic period, which may be 1000 to 2,500 B.C. Though invented in India it is a most precious gift of the wisdom of the ancient crisis for the welfare of mankind, irrespective of race, religion and nationality. The aim and objectives for development of this system is described as:

“स्वस्थस्य स्वास्थ्यरक्षणं आतुरस्य विकारप्रशमनम् ।”

“Preservation of healthy people and curing persons suffering from disease.”

This system deals elaborately with measures for healthy living during the entire span of life and its various phases, besides dealing with principles for maintenance of health. It has also developed a wide range of therapeutic measures to combat illness.

### Basic Principles of Ayurveda

- ◆ It is based on the principle that health and well-being

Pancabhūta siddhānta, Tridoṣa theory, action of drugs based on rasa, guṇa, vīrya, vipāka, and prabhāva, sāmānya, and viśeṣa siddhānta, etc. are some of the basic principles which are applied for prevention and cure of diseases.

### Definition of health in Ayurveda

“समदोष समग्निश्च समधातुमलक्रियः ।  
प्रसन्नान्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ।।”

The positive health according to Ayurveda is not only balance of dosas, proper digestion and physiological functions but also spiritual, mental and sensory pleasure of every Individual ie. Ayurveda, the traditional system of Indian medicine is a special branch of knowledge on life dealing with the whole branches of life, the body and mind. Our tradition teaches us the four primary objectives of human life are, Dharma, Artha, Kāma and Mokṣa, performance of such rites as are conducive to the well-being of the individual as well as the society. Achievements of these four-fold objectives only through a good healthy body. The scope of Ayurveda is not limited to physical health alone. It also seeks to promote a totality of physical, mental, and spiritual health in the context of man's interaction with his environment

- ◆ It defines a health person whose dosas are all in equilibrium, the fire is in a balanced state

- ◆ It is derived from the Sanskrit words Ayuh and Veda

The term Ayurveda is derived from, Āyuh, and Veda. The former means jīvita or life and the latter, knowledge' or more precisely 'Science'. The scope of the term ayus extends to the understanding of life



in all its conditions and bearings. Caraka defines -

“हिताहितं सुख दुःखमायुस्तस्य हिताहितम् ।  
मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते ॥”

Ayus is also defined by Caraka as life with body, sense organ, three basic principles, and the soul. Ayurveda deals with these four conditions of life. It is also concerned with the prolongation of life.

### Ayurveda in Vedas

Vedas, the ancient Indian monumental treatises are texts written in the form of praising various deities. They portray Indra, Varuṇa and Marut as great physicians. Rigveda mentions that water, wind, sun, and medicinal plants cause relief from diseases. Many hymns worship both Indra and Aśvinī Devatas for healing. Similarly, Rigveda mentions one who is aware of the healing properties of medicinal plants and kills the ‘Raksasa’ that causes ailments as an expert physician. The mention of surgery and related topics can be seen in Rigveda. For example, “after being thrown into water, ‘Dīrghatama’ sustained injuries on the chest and head.

Yajurveda explains about Yāga-s and religious rituals. Since animals were sacrificed in Yajña-s, the mention of various internal organs and the plants used for rituals can be seen in the Vedas. Most of the mantras seen in Rigveda and Yajurveda can also be found in Sāmaveda. Sāmaveda explains the treatment of ailments using water, sunlight, fire and wind.

Ayurveda is generally treated as the Upaveda of Atharvaveda. The views of Suśruta and Kāśyapa”, Ayurveda is an Upaveda of Atharvaveda.

आयुर्वेदो नाम यदुपांगमथर्ववेदस्य ।  
अथर्ववेदोपनिषत्सु प्रागुत्पन्नः ।  
स्वयम्भुः ब्रह्मा आयुर्वेदमेवाग्रेऽसृजत् ॥

Rigveda provides only a brief introduction and history of medical science while Atharvaveda gives us a better understanding of it. Just as the influence of the Vedas is on Ayurveda, many philosophies have some connection with Ayurveda. Although Ayurveda has adopted ideas from philosophies, they are used according to the needs of science.

### Influence of Darśana in Ayurveda

Both Ayurveda and Darśana share the same aim the elimination of sorrows (dukha nivṛtti). Ayurveda has described the ways to lead an

♦ Ayurveda is deeply rooted in Vedic literature

♦ Ayurveda is regarded as an Upaveda of the Atharvaveda



- ♦ Ayurveda, the ancient Indian system of medicine, is deeply influenced by various philosophical systems

advantageous and happy life and also provide the means to discard unhappiness and pitfalls from our life. The practical aspects of life have been discussed by Ayurveda which is also known as an applied science. One who follows Ayurveda is guaranteed a long, sorrowless and happy life. Philosophers and Ayurvedic physicians have a common aim of elimination of pain and miseries. All darśana's influenced ayurvedic theories to a great extent. Among them Sāṅkhyā and Vaiśeṣika darśanas have significantly shaped Ayurvedic theories and practices.

### Major Ayurvedic Texts

The magical and religious aspect of medicine in the Vedas was gradually supplemented by observations based on scientific thinking. Ayurvedic scholars from subsequent generations gave a sound and logical footing in philosophy to Ayurveda. The material scattered in the Vedas was collected and subjected to rigid tests of efficacy and systematically re-arranged. Many of these compilations no longer exist. Only three authentic works have stood the Test of time and are available today: the Carakasamhitā, Suśrutasamhitā and Vagbhata. This great trio the Bṛhatrayī as it is called has enjoyed much popularity and respect for the last two thousand years. Although these texts have undergone some modification by various authors in subsequent periods, their present form is at least 1200 years old. They are all in the Sanskrit language. These compendia are the vast treasures of the knowledge about the Indian system of medicine.

- ♦ The major Ayurvedic texts often referred to as the Brihat trayi (the three great treatises)

### Carakasamhitā

Carakasamhitā is a classical textbook of internal medicine (Kāyachikitsa). It is the oldest of the three and was probably first compiled around the first century BC. It is considered the prime work on the basic concepts of Ayurveda. It is a systematic work divided into eight sections, which are further divided into 120 chapters.

- ♦ It is considered as one of the oldest and most important treatises on the ancient Indian medicine

The first section of this book describes the fundamental principles of Ayurveda. Then it elaborates the physiological and anatomical structure of the human body. The Carakasamhitā is written in prose as well as in beautiful poetry, comparable to any Sanskrit classic. Its combined medico-social and medico-philosophical approach is a source of inspiration to anyone who studies the original text.

- ♦ The first section of the Caraka samhita is called Sūtrasthana

Carakasamhitā might have been written between the periods of Pānini and King Kanishka. It was clearly written before the time of Vagbhata, because Vagbhata has mentioned many subjects of Caraka. So, the period of Caraka can be concluded to be between 1st and 2nd century BC.



- ◆ Comparison b/w Suśrutasaṁhitā and Carakasāṁhitā

If we compare Carakasāṁhitā, and Suśrutasaṁhitā basic principles appear to be the same in both of them. But Carakasāṁhitā has mentioned Dhanvantari (surgical) tradition in many places. So, the original form of the Susruta text must have been prepared before Carakasāṁhitā. But reformation of Susruta's text was completed after Carakasāṁhitā because Susruta accepted many principles of Caraka in the first part and classified them in the 2nd part.

Drudhbala was the final editor and presented the existing Caraka Saṁhitā in complete form. Carakasamhitā is presented in eight-important sections. Each section is composed of subsections called a sthāna or chapter.

### Suśrutasaṁhitā

Susruta represents the Dhanvantri School of surgeons and is considered in Ayurveda to be the father of surgery. In The Suśrutasaṁhitā has sophisticated descriptions of surgical instruments. Its classifications of fractures, wounds, abscesses and burns as well as its elaboration of procedures for plastic surgery and anal-rectal surgery have all stood the test of time. Susruta has also described the original concepts of pathogenesis. The knowledge of anatomy bones, joints, nerves, heart, blood vessels and circulation are surprisingly accurate and praise worthy. Susruta clearly states the importance of both theoretical and practical knowledge and describes ways and means to develop surgical skill.

- ◆ The Susruta Samhita is a foundational text, focused on Surgery

### Aṣṭāṅga Saṅgraha

Aṣṭāṅga Saṅgraha is an ancient Ayurvedic text that's considered one of the most authentic and widely accepted sources of knowledge in the field. Aṣṭāṅga Saṅgraha is attributed to Vriddha Vagbhata, while its companion text, Aṣṭāṅga Hridaya, is attributed to Laghu Vagbhata. Some scholars believe both texts were written by the same author, Acharya Vagbhata.

- ◆ Astanga Samgraha is a major classical text, authored by Acharya Vagbhata

Aṣṭāṅga Hridaya is considered an essence or concise form of Aṣṭāṅgasāṅgraha. It's better organized and more accessible, making it a popular choice for study. Aṣṭāṅga Saṅgraha covers the eight branches of Ayurveda, providing comprehensive knowledge on fundamental principles, diagnostic principles, and treatments.

- ◆ Astanga Samgraha is more influenced by the Susruta samhita while, Astanga Hridaya is lineated towards Caraka samhita

Aṣṭāṅga Saṅgraha and Aṣṭāṅga Hridaya are part of the Bṛuhatrāyee, a trio of authoritative Ayurvedic texts that include Carakasamhitā, and Suśrutasaṁhitā. These texts are still widely studied and revered today for their insights.

### Ayurveda's Contribution

- ◆ Complementary Knowledge System: Ayurveda is seen as a com-



- ◆ Ayurveda places a strong emphasis on preventing illness and promoting overall health

- ◆ It encompasses a holistic approach to health, integrating physical, mental and spiritual well-being

plementary branch of the Vedas, particularly the Atharvaveda, which focuses on healing and medicine. It expands upon the Vedic knowledge by providing a detailed system for understanding the body, its Functions, and how to maintain its health.

- ◆ Traditional Healing Practices: Ayurveda provides a framework for understanding the causes of diseases, diagnosing them, and implementing treatments, often incorporating herbal remedies, dietary changes, and lifestyle adjustments. It also includes non-materialistic approaches like fasting, and mantras
- ◆ Emphasis on Prevention and Wellness: Ayurveda places significant emphasis on preventing diseases through healthy lifestyles, balanced diets, and regular practices like yoga and meditation. I promote proactive measures to maintain optimal health and well-being throughout life.
- ◆ Contribution to the Understanding of the Human Body: Ayurveda offers a detailed understanding of the human body, its different systems, and how they interact with each other. It also provides insights into the mind and its influence on health.

In essence, Ayurveda's contribution to the Indian knowledge system lies in its ability to provide practical, holistic, and comprehensive knowledge for maintaining and enhancing overall well-being, complementing the spiritual and philosophical aspects of the Vedas. In man's ethical system that emphasizes a holistic approach to health and wellness, he focuses on maintaining balance within the body, mind, and spirit through lifestyle modifications, dietary changes, and natural treatments.

## Summarised Overview

Ayurveda is considered as one of the oldest of the traditional systems of medicine accepted worldwide. The ancient wisdom in this traditional system of medicine is still not exhaustively explored. It offers a unique and holistic approach to health and wellness, emphasizing balance, natural therapies, and individualized care. By understanding the principles of Ayurveda, individuals can take a proactive approach to maintaining their health and promoting overall well-being.

By embracing Ayurveda's principles and practices, individuals can cultivate a deeper understanding of their health and well-being and take steps towards achieving balance and harmony in their lives. into traditional Indian medicine. Ayurveda is an Upaveda of Atharva or Rigveda according to some schools or is a Pañchama Veda. It is also considered as Upaṅga of Atharva Veda i.e. it is not imposed or added from the exterior but is a part and parcel of the main body of the Vedas.



The primary Ayurvedic texts, collectively known as the “Bṛhatrayi” or “Great Trilogy,” These texts, including Caraka Saṁhitā, Susruta Saṁhitā, and Ashtanga Hridayam, provide a comprehensive framework for understanding health, disease, and treatment within an Ayurvedic context.

## Assignment

### Short Questions -

1. What are the fundamental principles of Ayurveda?
2. What are the three Dosas (biological humors) in Ayurveda?
3. What is Panchabhuta Siddhanta?
4. How do three dosas influence health and disease?

### Essay Questions -

1. Describe the Pāṅchamahabhūtas (five elements) and their role in the human body according to Ayurveda.
2. What are the main contributions of Ayurveda?
3. Describe the historical development of Ayurveda and its key principles.
4. Compare and contrast the content and focus of Caraka Saṁhitā and Susruta Saṁhitā.
5. Discuss the historical context and literary significance of Caraka Saṁhitā?

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2. S. Venkatasubramanya Iyer. Kerala Sanskrit Literature a Bibliography. Department of Sanskrit, University of Kerala, 1976.
3. Eswaran Namboothiri. Vedanta Padhathi, Kerala Samskrutham Publications, Thiruvananthapuram. 1996
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3. Vasant Lad, Textbook of Ayurveda Fundamental Principles - Ayurvedic Press, December 2002.
4. Vasant Lad, Ayurveda: The Science of self-healing: A practical guide.

## Space for Learner Engagement for Objective Questions

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## Vastu Sastra

### Learning Outcomes

Upon completion of the unit, the learner will be able to:

- ❖ grasp the fundamental concepts of Vāstu Śāstra.
- ❖ understand how to guide individuals in enhancing the relationship between their space and nature
- ❖ gain knowledge on applying Vāstu principles in various contexts
- ❖ learn how Vāstu Śāstra can lead to increased prosperity and abundance.

### Background

It is a matter of common knowledge that Sanskrit in addition to its well-known and vast literature on poetry, drama, religion and philosophy, has a vast store of writings on technical subjects like astronomy, medicine, architecture, music, dance, law, polity and even horticulture and cosmetics. The Sanskrit literature dealing with architecture and iconography is voluminous. Kerala, a land of temples, has produced a good amount of technical literature, especially on Architecture and Astronomy.

Vāstu Śāstra (Architecture), often referred to simply as Vāstu, is an ancient Indian architectural science that aims to harmonize living spaces with natural elements to promote well-being and prosperity. It involves principles of design, layout, measurements, and spatial geometry derived from ancient texts. Vāstu principles are believed to influence the flow of energy within a space, impacting the lives of those who inhabit it.

### Keywords

*Vāstu, Myth, Five elements, Four types of Builders, Prayogamanjari, Mayamata, Tantra-padhati, Samanyapada, Mantrapada, Kriyapada, Yogapada, Tantra.*



## Discussion

- ◆ Vastu Sastra is an ancient Indian architectural science

- ◆ It's based on the principles of balancing the five elements

- ◆ It represents an ancient Indian architectural and design system

- ◆ Several Sanskrit texts, collectively known as Vāstu Sastra or Silpasas- tra provide detailed guidelines for temple construction

Vāstu is not a myth or a superstition as many in the the modern world would like to believe. Vastu is a science developed centuries ago for designing buildings like palaces or modest homes and work-places. The ancient epic 'The Mahabharatha' also refers to Lord Vishwakarma and his science of architecture in the construction of the Lākṣāgrha (Wax Palace). Vāstu provides the basics of construction especially in harnessing the energies of nature for the betterment of home and society.

Vāstu Sāstra is based on the concept of scientifically combining the five basic elements – earth, water, fire, air and sky – to create a pleasant setting. Vastu principles integrated with architecture boost health, wealth, energy and prosperity and make the living or working atmosphere serene and enlightened. Sky (West) denotes expansions and enhancements; Vayu (East, Northeast) joy and happiness; Agni (South) power and fame; Water (North) spirituality & healing; and Earth (Centre) for stability, peace & harmony.

Vāstu Sāstra represents a body of ancient concepts and knowledge to many modern architects, a guideline but not a rigid code. The square-grid mandala is viewed as a model of organisation, not as a ground plan. The ancient Vāstu Śāstra texts describe functional relations and adaptable alternate layouts for various rooms or buildings and utilities, but do not mandate a set compulsory architecture.

Sanskrit texts for temple construction discovered in Rajasthan, in the northwestern region of India, include Sūtradhāra Mandana's Prasadamandana (literally, planning and building a temple) with chapters on town building. Manasara shilpa and Mayamata, texts of South Indian origin, estimated to be in circulation by 5th to 7th century AD, is a guidebook on South Indian Vāstu design and construction. Isanasivagurudeva paddhati is another Sanskrit text from the 9th century describing the art of building in India in south and central India. In north India, Brihat-samhita by Varāhamihira is the widely cited ancient Sanskrit text from the 6th century describing the design and construction of Nagara style of Hindu temples.

These Vāstu Śāstras, often discuss and describe the principles of Hindu temple design, but do not limit themselves to the design of a Hindu temple. They describe the temple as a holistic part of its community and lay out various principles and a diversity of alternate designs for home, village and city layout along with the temple, gardens, water bodies and nature.



## Core Principles of Vāstu Sāstra

### ◆ Key Principles

Vāstu Sāstra, an ancient Indian architectural science, which provides guidelines for designing spaces in alignment with nature's elements. Its principles aim to promote well-being, prosperity, and happiness. Here's a detailed overview of its core principles:

### ◆ Five elements (Panchabhuta)

#### Elements as Per Vāstu Sāstra

Vāstu Sāstra moves around the ideas of the five elements Earth, Water, Fire, Air, and Space. It suggests maintaining a balance and proper alignment of these elements within a space to ensure positive energy flow, each element plays a crucial role in determining the energy balance in your home:

- ◆ Earth: Stability and support
- ◆ Water: Purity and flow
- ◆ Fire: Energy and transformation
- ◆ Air: Movement and freshness
- ◆ Space: Expansion and openness
- ◆ Vāstu Directions and Application

### ◆ Directions and Orientation

Vāstu gives emphasis on the significance of directions, with each direction having its own energy characteristics. Proper orientation of buildings and rooms according to cardinal directions is crucial for maximizing positive energy flow and minimizing negative influences. For instance:

- ◆ North-East: Ideal for Prayer and Meditation Room
- ◆ South-East: Best for kitchens and Fire (Heat) related activities:
- ◆ South-West: Suitable for skill development and enhancement.
- ◆ North-West: Good for Guest Room and Newlyweds belongings

### ◆ Each square in the mandala corresponds to a specific part of Vastu Purush's Body

#### Vāstu Puruṣa Maṇḍala

The Vāstu Puruṣa Maṇḍala is a cosmic energy grid representing the body of a celestial being. It dictates the layout and positioning of rooms within a structure. Each area of the Maṇḍala corresponds to specific functions, such as living, sleeping, or cooking. This cosmic blueprint ensures that the energy flow is optimal throughout the building.

#### Vāstu Sāstra and the energy

A man on earth is related to nature, and nature is connected to the



- ◆ Vāstu focuses on harmonizing spaces with natural energies to promote well-being and prosperity

energy and forces that have an effect on the earth. In addition, every man on earth is connected to nature. Take, for instance, the radiation from the sun, the magnetic field of the earth, the gravitational force, the intensity, and the direction of the wind. Each and every material in the universe emits energy. and the earth has the ability to influence these energies either on its own or when they come together to form a network.

Vāstu Sāstra emphasizes the importance of aligning individuals with their surroundings to enhance overall well-being and prosperity. By following its principles, it becomes feasible to cultivate settings that foster positive energy and support a lifestyle that is harmonious and fulfilling. Implementing Vāstu Sāstra in your home can lead to a life that is both healthier and more prosperous, enhancing overall happiness

### Tradition in Kerala architecture

There are four sorts of builders mentioned in the texts on architecture: Sthapati, Sūtragrāhin, Vardhaki and Takṣaka. The Sthapati should be fit to direct or instruct the construction and should be well-versed in all the traditional lores and must have crossed the ocean of the science of architecture. Sūtragrāhin is the disciple or the son of the architect who follows the directions of the latter. He must be equipped with the knowledge to make the rod and the rope fly and also should know how to measure length, height and proportions like horizontal and vertical. Takṣaka is so called because he cuts portions of stone, wood, and bricks. He should be an expert in working in clay molding. The Vardhaki assembles and correctly erects the pieces cut by the Taksaka. He works under the Sūtragrāhin.

### Sanskrit Texts on Kerala architecture

Several Sanskrit texts are foundational to Kerala's traditional architecture. These are the following:

1. **Prayogamanjari (PM)** - written by a Namputiri Brahmin Ravi, this text is also known as *Śaivāgamasiddhāntasāra*. It includes 21 *Paṭalas* (sections), some of which focus specifically on temple construction. It is one of the earlier tantric texts produced in Kerala.
2. **Māyamata**

Along with the Mānasāra the Māyamata forms one of the earliest comprehensive works on Indian architecture, dating from around the 11th to 12th centuries A.D. Comprising 36 chapters and about 3,000 verses, it covers various architectural aspects including housebuilding, village and city planning, road laying, construction of vehicles and furniture, as well as temple deity installations. It is

- ◆ Four types of builders

- ◆ It is an ancient Indian treatise on architecture and iconography

- ◆ It is an ancient tantric text from Kerala, also known as Manjari



- ◆ It deals with temple rituals written in the 15th century

- ◆ It focuses on the skilful use of timber in construction

- ◆ It is also known as tantra padhati, divided into four parts

- ◆ It encompasses the various approaches and procedures involved in building a house

- ◆ It is a 6th century treatise dealing with domestic architecture

- ◆ It is a 16th century classical treatise on performing arts

referenced in many later works such as the *Īśānagurudevapaddhati* and *Silparatna*.

### 3. Īśānagurudevapaddhati (IGP)

The IGP also known as Tantrapaddhati is an elaborate treatise dealing with different aspects of Tantra, including the construction of the temple and related matters, by Īśānagurudeva (11th A. D.). The work consists of nearly 18000 stanzas in various meters and distributed into a total of 119 patalas of varying length. The work is divided into four parts namely (i) Samanyapada (ii) Mantrapada (iii) Kriyapada and (iv) Yogapada.

### 4. Tantrasamuccaya (TS)

Tantrasamuccaya (TS) is a well-known text in the field of tantra and vāstuvidyā in Kerala. It is considered as an authoritative text on these fields. The author of the work is Cennas Narayanan Namputiripad.

TS is the work of 15th AD. As its name indicates it is the samuccaya or collection of the tantras of different deities. TS deals with the worship of seven deities. It also deals with construction of temples. The process from testing of the land up to the construction of multileveled prasada is described. It is an elaborate work containing twelve chapters called patalas.

### 5. Thachu Sāstra (Science of Carpentry)

This text focuses on the principles and techniques of carpentry, which is a crucial element in Kerala architecture, especially in the construction of wooden structures.

### 6. Manushyalaya Chandrika

This text is dedicated to domestic architecture, offering guidance on the design and construction of houses, including layout, dimensions, and materials.

### 7. Silparatna

This text covers a wide range of topics related to sculpture and architecture, providing insights into the artistic and technical aspects of building construction in Kerala.

### Malayalam works

As we had seen above, while the literature in Sanskrit on architecture produced from Kerala is vast, there is still a considerable amount of work written in the regional language Malayalam and in Manipravālam. While there are several commentaries and translations in Malayalam available for several Sanskrit works on the subject, the independent work on the subject too needs special attention.



1. Gṛhanirmāṇapaddhati - It is written by Parakkal Krishna Warriar with a view to enabling the layman to have a glimpse of Kerala's great architectural heritage. This book is a welcome addition to the literature on architecture.
2. Kettitarigal by the noted authority on the Kerala Tantra and architecture Kanippayyur Sankaran Namboodiripad - It is an attempt to combine as far as possible and practicable, old concepts with new trends.

## Summarised Overview

Vāstu Sāstra is a rich and complex science that offers valuable insights into the design of buildings and spaces. By applying the principles of Vāstu Sāstra, architects, designers, and builders can create structures that are not only aesthetically pleasing but also conducive to the well-being of the occupants. As we continue to urbanize and develop our built environment, the principles of Vāstu Sāstra can provide a valuable framework for creating sustainable, harmonious, and thriving spaces.

The need to bring all of the works on Kerala architecture to light and publish them for the benefit of students of architecture is very much required. Valuable manuscripts might have been lost forever in this field of study. When all this is done, a substantial body of literature on Kerala architecture will be available. A detailed history of the texts on Kerala architecture is lacking at present.

## Assignment

### Short Answer Question

1. What are the five elements in Vāstu?
2. Describe the importance of directional analysis in Vāstu Sāstra?
3. What is the significance of the Manasara in Sanskrit Architectural texts?
4. What are the key principles outlined in Mayamata for architectural design?

### Essay Questions

1. Discuss the principles of Vāstu Sāstra and their applications.
2. What are the key features of traditional Kerala architecture as described in Malayalam texts?
3. Compare and contrast, the architectural principles outlined in Sanskrit texts like Manasara and Thachu Sāstra?



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## Space for Learner Engagement for Objective Questions

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## Astronomy and Mathematics

### Learning Outcomes

Upon completion of the unit, the learner will be able to:

- ❖ develop an understanding of specific contributions in the fields of Mathematics and Astronomy.
- ❖ develop an understanding of specific contributions in the fields of Astronomy
- ❖ familiarisation with the literature pertaining to the Indian scientific advancements
- ❖ apply mathematical models to describe and analyse astronomical phenomena.

### Background

Science and Mathematics were highly developed during the ancient period in India. Ancient Indians contributed immensely to the knowledge in Mathematics as well as various branches of science. In this section, we will read about the developments in Mathematics and the scholars who contributed to it. You will be surprised to know that many theories of modern-day mathematics were actually known to ancient Indians. However, since ancient Indian mathematicians were not as good in documentation and dissemination as their counterparts in the modern western world, their contributions did not find the place they deserved. Moreover, the western world ruled over most of the world for a long time, which empowered them to claim superiority in every way, including in the field of knowledge. Let us now take a look at some of these contributions of ancient Indian mathematicians.

### Keywords

Astronomy, Calendar system, Pañcanga, Saddhantas, Features of Astronomy, Aryabhatan System, Katapayadi, Parahita and drig, Calculus, trigonometry, Decimal number.



## Discussion

### Astronomy

Ancient Indian astronomy provides a framework for understanding the cosmos, timekeeping, and the development of the Indian calendar system. Contributions include calculations of celestial positions, development of mathematical models for planetary motion and eclipses, and the creation of the Pañcanga, a calendar system for accurate time measurement. Ancient Indian astronomers developed sophisticated methods for calculating the position of celestial bodies and planetary motions. Astronomical treatises like the Sadhantas provided mathematical models for planetary motion, eclipses, and star positions, contributing to a deeper understanding of the cosmos.

- ♦ Astronomy is a natural science

- ♦ It has significantly spurred the development of Mathematics throughout history

- ♦ History of Astronomy traces humanity's long-standing fascination with cosmos

- ♦ An alphabetic system for representing numbers using Sanskrit phonemes

- ♦ Encoding numbers using letters of the Sanskrit alphabet

Astronomy sparked advancements in mathematics, particularly areas like trigonometry and algebra, with Aryabhata's contributions being noteworthy. Indian astronomy also influenced astrology, which was integrated into the traditional education system. The pursuit of astronomical knowledge drove advancements in mathematics and other related fields. Astronomy was deeply intertwined with Indian culture, influencing mythology, religious beliefs, and artistic expressions.

### History of astronomy

The history of astronomy focuses on the contributions that different civilizations have made to advance their knowledge of the cosmos beyond the atmosphere of the planet. The religion, mythical, Cosmological, calendrical, and astrological beliefs and practices of prehistoric times are where the beginnings of astronomy were found.

### Basic Features of Kerala Astronomy

#### 1. Solidarity with the Aryabhatan system

At least from the 7th century, Kerala had been the stronghold of the Aryabhatan school of astronomy. All the later Kerala schools are based on the Aryabhatan system. Kerala mathematicians have generally made the revision, supplementation and correction of Aryabhatan astronomy and mathematics in order to get more accurate results.

#### 2. Katapayādi system

An easy method of expressing numbers through letters, known as the Katapayādi system, was extensively used in Kerala down the centuries. The legendary figure Vararuci is credited with this innovation.



- ◆ Two astronomical calculation systems, for determining the positions of celestial bodies

- ◆ Notable Astronomers

### 3. Parahita and Drg system

Haridatta (c.650-700) promulgated the Parahita system in A.D.683 on the basis of Aryabhatan astronomy. He propagated this system through his two works Mahamarganibandhana and Grahacarani-bandhana. The system postulates a correction called bhatabdasamskara or sakabdasamskara to the Aryabhatan system and presents all the data, directions and sine-tables necessary for the computation of the planets and for all allied matters.

Paramesvara promulgated the widely popular Dik system in AD 1431. It is also based on the Aryabhatiya and modelled on Haridatta's work, Drkkarana, ascribed to Jyesthadeva of the 16th century.

#### Prominent Kerala Astronomers

##### 1. Madhava of Sangamagrama (c. 1340-1425)

Madhava is well known as Golavid (Master of spherics). Sangamagrama may be Irringalakuda.

In his Venvaroha he developed a facile procedure to read out the true positions of the moon every 36 minutes. His Mahajyanayanaprakara and Madhyamanayana prakara contain novel theorems and computational methods evolved by him. It seems that Madhava had composed a comprehensive treatise on astronomy and mathematics, which is yet to be discovered.

##### 2. Paramesvara of Vataśśeri (c. 1360-1455)

Paramesvara, one of the greatest astronomers of Kerala revised the parahita system through Digganita in 1431. He belonged to Alattiyur grama near Tirur in South Malabar. He was a disciple of Sangamagrama Madhava.

He authored about 30 works including original treatises and commentaries, both on astronomy and astrology.

##### 3. Nilakantha Sōmayāji (c. 1444-1545)

Nilakantha Sōmayāji of Tikantiyur near Tirur in South Malabar was as prominent as his grant teacher Paramesvara. His Tantrasangraha is a comprehensive treatise on astronomy.

##### 4. Acyuta Piṣāroṭi (c.1550-1621)

Acyuta Piṣāroṭi of Tikantiyur was the teacher of Melputtur Nārāyaṇa Bhaṭṭatiri. The tradition of maintaining accuracy in astronomy was strong in Kerala.

#### Mathematics

Spanning over 3,000 years, ancient Indian mathematics made



- ◆ Mathematics is a field of study that discovers and organises methods, theories and theorems

- ◆ The decimal place value system is a way to represent numbers using a base - 10 system

- ◆ Indian Mathematicians have made significant contributions to various fields of Mathematics

significant contributions that influenced calculus and trigonometry. The Baudhayana, Apastamba, and Katyayana texts, with their focus on geometry and construction, represent some of the first examples of mathematical comprehension. He is often acknowledged as the “father of Indian mathematics” and was a prominent mathematician and astronomer who contributed to disciplines like algebra, trigonometry, and the decimal place value system. Brahmagupta (6th-7th century CE) made significant contributions to algebra and geometry, as well other mathematical and astronomical advancements. Mathematicians Varahamibira, Mahavira, Madhava of Sangamagrama, Nilakantha Sōmayaji, and Bhaskara I and II advanced several mathematical fields by expanding upon the contributions of their predecessors.

The decimal place value system originated from ancient India. The expansion of the decimal system and the scope of mathematical calculations were significantly enhanced by the Indian adoption of zero as both a numeral and a placeholder. Ancient Indian mathematics significantly influenced China, Southeast Asia, the Middle East, and Europe. Calculus and trigonometry are only two fields of mathematics that have progressed due to the efforts of Indian mathematicians. Indian mathematical knowledge was often transmitted via poetry, facilitating memorization and preservation.

### Indian Mathematicians and their contributions

Ancient Indian mathematicians made significant contributions to the subject of mathematics, expanding its scope and scope of application. Because it is the foundation of the decimal number system, the development of zero is credited to Indian academics.

#### 1. Baudhayan

Baudhayan was the first one ever to arrive at several concepts in Mathematics, which were later rediscovered by the western world. The value of pi was first calculated by him. As you know, pi is useful in calculating the area and circumference of a circle. What is known as Pythagoras theorem today is already found in Haudhayan’s Sulva Sutra, which was written several years before the age of Pythagoras.

#### 2. Āryabhaṭṭa

Āryabhaṭṭa was a 5th-century mathematician, astronomer, astrologer, and physicist. A true pioneer in the field of mathematics, he wrote the *Āryabhaṭṭīya* at the age of 23, a seminal work summarizing the mathematical knowledge of his time. This scholarly text is divided into four sections:

- ◆ First section: Describes a method for denoting large decimal

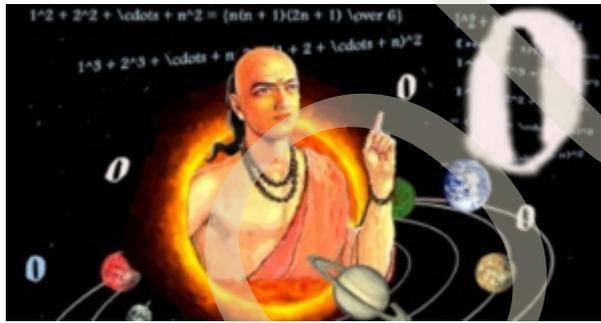


numbers using alphabets.

- ◆ Second section: Contains challenging problems related to topics familiar in modern mathematics, such as number theory, geometry, trigonometry, and *bījagaṇita* (algebra).
- ◆ Third and fourth sections: Deal with astronomy.

- ◆ The science of astronomy was indeed referred to as Khagol Sāstra

In ancient India, the science of astronomy was well advanced and was known as Khagolsāstra. ‘Khagol’ also referred to the famous astronomical observatory at Nalanda, where Āryabhaṭṭa studied. Indian astronomers were justly proud of their sophisticated achievements, as astronomy played a crucial role in developing accurate calendars.



Disregarding the popular belief that the Earth is “Achala” (immovable), Āryabhaṭṭa proposed the revolutionary theory that the Earth is round and rotates on its own axis. He explained that the apparent movement of the sun from east to west is an illusion caused by this rotation. To illustrate this, he gave the example of a person traveling in a boat who sees trees on the shore appearing to move in the opposite direction, although the trees remain stationary. Āryabhaṭṭa also correctly stated that the moon and the planets do not emit their own light but shine by reflected sunlight. Furthermore, he provided a scientific explanation of solar and lunar eclipses, clarifying that these phenomena occur due to the shadows cast by the Earth and the moon, not because of the mythical Rahu and Ketu or other demons

(rakshasas) as was commonly believed at the time.

His insights laid the foundation for a more accurate understanding of celestial phenomena and marked a significant departure from mythological explanations prevalent in his era. Āryabhaṭṭa's contributions to astronomy, including his theory of the Earth's rotation and explanation of eclipses, remain fundamental to the history of Indian astronomy.

### 3. Bhāskaracārya

Bhāskaracārya was the leading light of the 12th Century. He is famous for his book Siddhanta Siromani, it is divided into four sections: Lilavati (Arithmetic), Bījagaṇita (Algebra), Golādhyāya (Sphere) and Grahaganit (mathematics of planets). Bhaskara introduced Chakrawat Method or the Cyclic Method to solve algebraic equations.

*Astronomy and mathematics are closely intertwined, with mathematics playing a crucial role in understanding and describing astronomical phenomena.*

#### Role of Mathematics in Astronomy

##### ◆ Role of Mathematics in Astronomy

- ◆ *Predictive Modelling:* Mathematics is used to create predictive models of celestial mechanics, allowing astronomers to forecast planetary positions, eclipses, and other astronomical events.
- ◆ *Data Analysis:* Mathematical techniques are employed to analyse and interpret data from astronomical observations, such as photometry, spectroscopy, and interferometry.
- ◆ *Theoretical Frameworks:* Mathematics provides the theoretical frameworks for understanding complex astronomical phenomena, such as general relativity and quantum mechanics.
- ◆ *Computational Simulations:* Mathematical algorithms and computational power are used to simulate complex astronomical systems, such as galaxy evolution and star formation.

#### Key Mathematical Concepts in Astronomy

##### ◆ Mathematical areas and their applications

- ◆ *Geometry and Trigonometry:* Used to calculate distances, angles, and positions of celestial objects.
- ◆ *Calculus:* Employed to model and analyse complex astronomical phenomena, such as orbital mechanics and stellar evolution.
- ◆ *Differential Equations:* Used to describe the behaviour of celestial systems, such as planetary motion and galaxy dynamics.
- ◆ *Statistics and Probability:* Applied to analyse and interpret large



datasets, such as those from astronomical surveys and space missions.

### Applications of Astronomy and Mathematics

#### ◆ Applications of Astronomy and mathematics

- ◆ *Space Exploration:* Mathematical models and Astronomical observations are used to plan and execute space missions, such as sending probes to other planets and asteroids.
- ◆ *Cosmology:* Mathematics is used to understand the evolution and structure of the universe on large scales, including the study of dark matter and dark energy.
- ◆ *Exoplanet Research:* Mathematical techniques are employed to detect and characterize exoplanets, including transit photometry and radial velocity measurements.

The interplay between astronomy and mathematics has led to numerous groundbreaking discoveries and continues to shape our understanding of the universe.

### Summarised Overview

Astronomy is a vibrant and dynamic field that continues to shape our understanding of the universe. Ancient Indian mathematicians contributed significantly to the study of mathematics. Mathematics, as a science, remains vital in the globe, and this examines some of the world's most notable Indian mathematicians and their contributions to the field.

The relationship between astronomy and mathematics is fundamental and far-reaching. Mathematics provides the language and tools for understanding and describing astronomical phenomena, enabling astronomers to make precise predictions, understand complex systems, and interpret data. The interplay between astronomy and mathematics has led to numerous groundbreaking discoveries and continues to shape our understanding of the universe.



## Assignment

### Short Question -

1. Who is Aryabhata and what were his contributions to mathematics?
2. What were Brahmagupta's contributions to mathematics, specifically concerning zero and negative numbers?
3. What is Khagol Shastra?
4. Bhakaracharya's Siddhantasiromani is divided into four sections, which are they?
5. Which are the Basic features of Astronomy?

### Essay Question -

1. What is the decimal system, and how did India contribute to its development?
2. What are the Sulbasutras, and what mathematical concepts did they introduce?
3. What was the role of mathematics and geometry in their astronomical work?
4. Discuss about the role and applications of Astronomy and Mathematics?
5. Speculate on the potential future developments in Astronomy and Mathematics including new observational techniques.

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# BLOCK-02

## Philosophical Heritage

### Block Content

Unit 1: Vedic tradition and Pūrva Mīmāṃsā school of Philosophy

Unit 2: Lineage of Nyāya Philosophy

Unit 3: Advaita tradition of Kerala

Unit 4: Neo Vedanta, Chattampi Swamikal, Brahmananda Sivayogi, Vagbhatananda, Sree Narayanaguru and his contributions .



# Vedic tradition and Purva Mimamsa School of Philosophy

## Learning Outcomes

Upon completion of the unit, the learner will be able to:

- ❖ to gain a deeper understanding of the cultural context of ancient India.
- ❖ learn about the philosophical framework of Pūrva Mimāmsa
- ❖ develop an understanding of the Vedic worldview.
- ❖ gain a deeper understanding of Indian Philosophy, including its various traditions and schools of thought.

## Background

The Vedas are the earliest available record of Indian literature and Indian thought and greatly influenced the development of subsequent philosophical speculations. The Mimāmsa and the Vedānta may be regarded as the direct continuation of the Vedic culture. The Vedic culture has two aspects, ritualistic and speculative (Karma Kānda and Jñāna Kānda). The Mimāmsa emphasised the ritualistic aspect. The Vedānta emphasised the speculative aspect of the Vedas and developed an elaborate philosophy. The Mimamsa was founded by Jaimini. Its primary object is to defend and justify Vedic ritualism. It is also a realistic school believing in the reality of the physical world.

The Vedic tradition and Pūrva Mimāmsa School of philosophy are deeply intertwined, with the latter emerging as a response to the complexities and nuances of the former. The Vedic tradition, rooted in the ancient Vedic texts, encompasses a broad spectrum of rituals, philosophical inquiries, and societal norms that have shaped Indian thought for millennia. Pūrva Mimāmsa, as a school of thought, focuses on the ritualistic and practical aspects of the Vedas, providing a systematic framework for understanding and interpreting these ancient texts.

## Keywords

Philosophy, Metaphysical, Epistemological, four major periods, Mimamsa, Revered thought, Pramanas, Validity of knowledge, Karmakanda, Akhyati, Viparitakhyati.



## Discussion

### Introduction

The etymological meaning of the word 'Philosophy' is love of learning. In Sanskrit, the word Darshana meaning 'vision' or 'the instrument of vision' is used to denote Philosophy. In India, Philosophy becomes a way of life, not merely a way of thought. The origin of Indian Philosophy may be traced in the Vedas. But absence of historical records keeps the period in mystery.

- ◆ Philosophy is love of wisdom

India has been the propounded of religious and philosophical ideas since centuries. It has developed very rigorously the philosophical themes ranging from social and political philosophy to abstract metaphysical, epistemological and logical systems. Originally, philosophy in India arose as a speculation about the Transcendence, the non-material substance in man or the universe in close connection with religion. One of the earliest conceptions of philosophy was that of speculative discussion about Divine power and the ultimate Reality. Gradually philosophy came to mean a reverential search for the 'first' principle of the universe, the soul and the afterlife.

- ◆ Philosophy developed to understand the fundamental nature of reality, knowledge and values

Four major periods can be traced in Indian philosophy from the origin of the Vedic period around 2500 B.C., to the end of the Scholastic period around 1700 A.D.

- ◆ Four major periods

1. **The Vedic period** extended from 2500 to 600 B.C. This was the period of the writing of the Vedic scriptures. Towards the end of the composition of the Vedas, the Upanishads were compiled as both a reflection on the Vedic tradition and the introduction of some strikingly new ideas concerning the nature of the individual soul (atman) and its connection with the ultimate reality (Brahman).
2. **The Post-Vedic period**, also known as the Epic period extended from around 500 B.C. to 200 A.D. During this period the great epic literature of India was written i.e. the Ramayana and the Mahābhārata. During this period the three heterodox (Nastika) systems also arose: Buddhism, Jainism and Charvaka. These three are the heterodox schools because they do not accept the authority of the Vedas.
3. **The third period** was that of the Sutras. It extended from 200 to 700 A.D. During this period the six orthodox (Āstika) systems developed: the Nyāya or logical realism; the Vaisésika or realistic pluralism; the Sāṅkhya or evolutionary dualism; the Yoga or disciplined meditation; the Pūrva Mīmāṃsa or interpretation of the Vedas relative to conduct; and the Uttara Mīmāṃsa or Vedan-



ta, investigation of the later Vedas relative to knowledge. These systems are also known as 'darshans' i.e. "instruments of vision".

4. **The fourth period** is called the Scholastic period. It extended from 700 A.D. to 1700 A.D. This is the period of the great commentaries on the Sutras, Vedas and Upanishads, the commentaries on commentaries, and so forth.

### Classification of Vedic Literature

The name 'Veda' (knowledge) stands for the Mantras and the Brahmanas. Mantra means a hymn addressed to some god or goddess. The collection of the Mantras is called 'Samhita'. There are four Samhitas. These are said to be compiled for the smooth performance of the Vedic sacrifices. A Vedic sacrifice needs four main priests. The Brahmanas, unlike the Mantras, are written in prose. They are the elaboration of the complicated ritualism of the Vedas. The Mantras and the Brahmanas are called the Karma - Kanda or the portion dealing with the sacrificial actions, and the Aranyakas and the Upanishads are called the Jñana - kanda.

- ◆ Each Veda has four subdivisions

The Upanishads are the foundation of Indian Philosophy. The Systems of Indian Philosophy are systematic speculations on the nature of Reality in harmony with the teachings of the Upanishads, which contain various aspects of truth.

### The Schools of Indian Philosophy

The nine systems of Indian Philosophical thought have been conventionally classified into two broad divisions of the orthodox (*āstika*) and the heterodox (*nāstika*). This classification has been made on the basis of whether the system believes or not in the infallibility of Vedas. The schools that neither consider the Vedas to be infallible nor derive their own validity from the authority of the Vedas are classified as heterodox.

- ◆ Philosophical systems are broadly categorized into Orthodox and Heterodox

The schools of materialism, Buddhism, and Jainism, fall in this category as they repudiated the authority of the Vedas. The Buddhists and the Jaina subscribed to their own respective scriptures. The remaining six Schools are all orthodox because, directly or indirectly, they accept the authority of the Vedas. Of these, Mimamsa and Vedanta depend entirely on the Vedas and exist in continuation of the Vedic tradition.

- ◆ Nastika refers to schools of thought that do not accept the authority of the Vedas

Mimamsa emphasises the importance of the rituals prescribed in the Vedas, but Vedanta considers the parts of Vedas which contain philosophical issues more important. Samkhya, Yoga, Nyaya, and Vaisheshika are not based on the Vedas, but they accept the authority of the Vedas.



## Mimamsa Philosophy

The word 'Mimamsa' literally means 'revered thought' (*Poojito vicharah*) and was originally applied to the interpretation of the Vedic rituals which commanded highest reverence. The word is now used in the sense of critical investigation. Mimamsa deals with the earlier portion of the Veda i.e., the Mantra and the Brahmana portion and is therefore called Purva Mimamsa and also Karma Mimamsa. It also deals with Dharma as the main subject and hence is also called Dharma Mimamsa.

- ◆ Mimamsa means reflection, inquiry or investigation

Mimamsa and Vedanta are treated as allied systems of thought. Both are based on, and both try to interpret the Veda. The earlier portion of the Veda, i.e., the Mantra and the Brahmana portion, is called Karma Kanda, while the later portion, i.e., the Upanishads is called Jnana Kanda, because the former deals with action with the rituals and the sacrifices and the latter with the knowledge of reality. Mimamsa deals with the earlier portion of the Veda and is therefore called Purva Mimamsa and also Karma-Mimamsa, Jaimini was the founder of Purva Mimamsa.

- ◆ Mimamsa and Vedanta are rooted in the study of the Vedas

## Literature

The earliest work of this system is the Mimamsa sutra of Jaimini, which begins with an inquiry into the nature of Dharma. It is the biggest of the entire philosophical Sutras and discusses about one thousand topics. Shabara Swami has written a great commentary on this work, and his commentary has been explained by Prabhakara and Kumarika Bhatta, who differ from each other in certain important aspects and gave rise to two schools of Mimamsa.

- ◆ Mimamsa literature refers to the texts associated with the Mimamsa school of Hindu Philosophy

## Sruti and its importance

The aim of the Mimamsa is to ascertain the nature of Dharma. Dharma is not a physical existence, and so it cannot be apprehended through the senses. The other Pramana is of no use, since they all presuppose the work of perception. Inference and such other sources of knowledge have nothing to say on the point that the performer of the *Agnishtoma* sacrifice will go to heaven. This knowledge is derived only from the Vedas. Though the Pramana of the Veda is the only source of our knowledge of dharma, the others are not considered, since it is necessary to show that they cannot give rise to knowledge of dharma.

- ◆ Aim is to establish principles for interpreting the Vedas and to provide a logical basis of Vedic rituals

- ◆ Prabhakara believed that non - Vedic verbal cognition is based on inference while, Kumarila believed that cognition is based on testimony

The Vedas are eternal, since the words of which they are composed are eternal. The Vedas manifest their own validity, Words used by us denote things that can be cognised by other means of knowledge; and, if we cannot know them through other means, then those who utter them must be of unquestionable authority. So, non-Vedic ut-



- ◆ According to Mimamsa Philosophy, the Validity of knowledge is intrinsic

terances do not possess any inherent validity. Prabhakara holds that non-Vedic verbal cognition is of the nature of inference. Only the verbal cognitions afforded by the Veda is strictly verbal, but it is not in consistency with the other theory of the self-validity of all cognition. Kumarila considers them also to be Sabda Pramana.

*Classification of Srutivaktas:* The Veda are also classified into 1. Injunctions (*Vidhi*) 2. Hymns (*mantras*), 3. Name (*Namadheya*) 4. Prohibitions (*Nishida*), and 5. Explanatory passages (*Arthavada*).

### Validity of Knowledge

Mimamsakas uphold the theory of *svatah pramanyavada* or the self-validity or intrinsic validity of knowledge. All knowledge is valid by itself. Truth is normal and error is abnormal. Both in respect of its origin and ascertainment knowledge is valid.

### Pramanas

Jaimini regards knowledge itself as Pramana or means of knowledge and admits three Pramanas: perception, inference and testimony. Prabhakara adds two more comparisons and implications. Kumarila further adds non-apprehension.

1. Perception- Knowledge is of two kinds - immediate and mediate. Perception is immediate and there are two stages in perception viz: indeterminate and determinate.
2. Inference - The Mimamsa account of inference also generally agrees with that of the Nyaya. The only difference is that the Mimamsa recognizes only three members of a syllogism, either the first three or the last three.
3. Comparison - Comparison, according to Mimamsa, apprehends the similarity of the remembered cow to the perceived wild cow. This knowledge is like this: “the remembered cow is like the perceived wild cow (*gavayasadrishi gauh*). It is as possessing similarity with the wild cow that is known by comparison. A person need not be told by anybody that a wild cow is similar to a cow. Any person who has and happens to see a wild cow himself remembers the wild cow he perceives. This knowledge of similarity is comparison.
4. Verbal Testimony - Sabda Pramana has got the greatest importance in Mimamsa. Testimony is verbal authority. It is the knowledge of supra-sensible objects which is produced by the comprehension of the meanings of words.
5. Arthapatti or implication- It is the assumption of an unperceived fact to reconcile two apparently inconsistent perceived facts. If ‘Devadatta’ is alive and he is not in his house, we presume that

- ◆ Mimamsa identifies Six valid means of knowledge called Pramana. These are used to establish valid knowledge and interpret Vedic texts

- ◆ Testimony is considered as a crucial source of understanding



he is elsewhere. “Being alive and not being in the house are two perceived facts which appear to be inconsistent. Their apparent inconsistency is removed when we presume the fact of “being elsewhere”.

6. Anupalabdhi (non-apprehension)- kumarila admits non-apprehension (*anupalabdhi*) as the sixth independent Pramana. Naiyayika and Prabhakara reject it. Negation which is an independent category is known by an independent Pramana called non - apprehension.

### Differences between the Prabhakara and Kumarila schools of Mimamsa

Prabhakara School - Prabhakara school defines Valid knowledge as apprehension (*anubhūti*). All apprehension is direct, immediate and valid. They accept five Pramanas- Perception, Inference, Testimony, Comparison and Implication. Prabhakara school defines Perception as direct apprehension. Holds the inference involves a previous knowledge of the general relation and refers to things already known. The facts observed by implication remain inconsistent or doubtful until the assumption is made. Does not accept non - apprehension as an independent source of knowledge. Prabhakara’s theory of error is known as *Akhyātivāda*. Consciousness is only an accidental quality of soul. It accepts self as a subject of every knowledge.

- ◆ Prabhakara focused on human perception and action, they accepted five Pramana

Kumarila School - Kumarila school defines valid knowledge as apprehension of an object which is produced by causes free from defects and which is not contradicted by subsequent knowledge. They accept six pramanas - Perception, Inference, Testimony, Comparison, Implication and Non - apprehension. Defines perception as direct knowledge produced by the proper contact of the sense organs with the presented objects, which is free from defects. Makes novelty an essential feature of inference. Arthapatti helps us to reconcile two apparently inconsistent facts. Accepts non - apprehension as an independent source of knowledge. Kumarila’s theory of error is *Viparitakhyati*. Consciousness is modal change in the self. It accepts self as the object of self - consciousness.

- ◆ Kumarila emphasised the Vedas infallibility and authority, they accepted six Pramana

### Interconnection between Vedic tradition and Purva - Mimamsa

The relationship between the Vedic tradition and Purva Mimamsa is symbiotic. While the Vedic tradition provides the textual and ritualistic foundation, Purva Mimamsa offers a methodological approach to understanding and implementing these rituals. By focusing on the precise interpretation of Vedic texts, Mimamsa scholars have contributed to the preservation and continuity of Vedic practices.

- ◆ Mimamsa focuses on interpreting and analysing the Vedas, particularly the ritualistic portion

Purva Mimamsa is a specific school of Hindu philosophy focused



on interpreting the ritualistic portion of the Vedas, while the Vedic tradition encompasses a broader range of teachings and practices based on the Vedas as a whole. Mimamsa, emphasises the importance of Vedic rituals and their performance to achieve desired results, whereas the Vedic tradition includes various philosophical viewpoints and spiritual practices beyond just rituals.

- ◆ Mimamsa played a crucial role in shaping religious practices and interpretations of Vedic texts

Moreover, Purva Mimamsa has played a crucial role in shaping the intellectual landscape of ancient India. Its rigorous hermeneutical principles have influenced not only religious practices but also legal and ethical discourse. The emphasis on dharma as derived from Vedic texts has had a lasting impact on Indian legal systems and social norms.

## Summarised Overview

The earliest literature of India is the Vedas. They have generally been regarded as the ultimate authority in Hinduism. Though the earlier parts of the Vedas consist of hymns in praise of gods and goddesses. In the later Vedic works called the Brahmanas and the Aranyakas written mostly in prose.

The Vedic tradition and Purva Mimamsa School of philosophy are integral to understanding the intellectual and spiritual heritage of ancient India. While the Vedic tradition provides a rich tapestry of rituals and philosophical inquiries, Purva Mimamsa offers a systematic approach to interpreting and practicing these traditions. Together, they highlight the importance of ritualistic practices, ethical conduct, and the pursuit of knowledge, which continue to resonate in contemporary Indian thought and society. Through the lens of Purva Mimamsa, one can appreciate the depth and complexity of the Vedic tradition, and its enduring influence on Indian culture and philosophy.

## Assignment

Short Question -

1. What is meant by Philosophy?
2. How does Mimamsa view the role of Perception as a Pramana?
3. What is the Significance of the concept of 'dharma' in Mimamsa Philosophy?
4. Explain *Svatah Pramanyavada*.

Essay Question -

1. How does Mimamsa interpret the Vedas? Explain with their theory of knowledge.
2. Write about the difference between Prabhakara and Kumarila school of Mimamsa?



3. Discuss the influence of Vedic Literature on Indian culture, including its impact on Philosophy?
4. Explain the relationship between Mimamsa Philosophy and Vedic Literature.

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## Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

SGOU



## Lineage of Nyaya Philosophy

### Learning Outcomes

Upon completion of the unit, the learner will be able to:

- ❖ be acquainted with the meaning of Indian Philosophy
- ❖ study the epistemological views of Nyaya schools of Philosophy
- ❖ understand the nature of knowledge and its acquisition
- ❖ emphasise the importance of direct observation and experience.

### Background

The Indian philosophical systems are classified according to whether they accept the authority of the Vedas or not. The systems of Indian philosophy are classified into two groups - Orthodox Systems and Heterodox Systems. The orthodox systems are Vaiseshika, Nyaya, Sankhya, Yoga, Purva-Mimamsa, and Uttara-Mimamsa. The orthodox systems form pairs as follows: Nyaya-Vaisheshika, Yoga-Samkhya, Mimamsa-Vedanta. In each of the pairs, the first system is concerned with the practice, and the second system focuses on the theoretical aspects.

The Nyaya is the work of the great philosopher and sage Gautama. It is a realistic philosophy based mainly on logical grounds. It admits four separate sources of true knowledge. Perception, inference, comparison and testimony are the sources of true knowledge. The existence of God is proved by the Nyaya through several arguments. God is the ultimate cause of the creation, maintenance and destruction of the world. Nyaya literature refers to the texts within the Nyaya school of Indian philosophy. Key texts include the Nyaya sutras of Gautama and commentaries on it by various scholars. In this unit we shall discuss the main principles of Nyaya, Nyaya literature and Notable Thinkers of Nyaya philosophy.

### Keywords

*Philosophy, Nyaya, Logic, Epistemology, Pluralistic realism, Nine objects, Pramana, Theory of Causation, Notable Nyaya thinkers.*



### Meaning and Nature of Indian Philosophy

Indian philosophy has been, however, intensely spiritual and has always emphasised the need of practical realization of truth. As philosophy aims at knowledge of truth, it is termed in Indian literature “the vision of Truth (Darshana). The word “darshan” means ‘vision’ and also the instrument of vision. It stands for the direct, immediate and intuitive vision of reality, the actual perception of truth, and also includes the means which leads to this realisation

- ♦ Indian Philosophy emphasises spiritual wisdom, self-realisation and understanding reality

The origin of Indian philosophy may be easily traced in the Vedas. Indian philosophy as an autonomous system, has developed practically unaffected by external influences. Indian philosophy denotes the philosophical speculations of all Indian thinkers, ancient or modern, Hindus or Buddhists, Jaina, theists or atheists. It is not the philosophy of the followers of a particular religion. In Indian philosophy you will also find the views of atheists and materialists, like the Charvakas, and unorthodox thinkers like the Buddhists and the Jaina, along with those of the orthodox Hindu thinkers.

- ♦ Indian Philosophy refers to the diverse Philosophical systems developed within the Indian Subcontinent

Indian philosophy discusses the different problems of Metaphysics, Ethics, Logic, Psychology, and Epistemology, but generally it does not discuss them separately as Western philosophers do. Every problem is discussed by the Indian philosophers from all possible approaches metaphysical, ethical, logical, psychological, and epistemological. This tendency has been called by some thinkers as the synthetic outlook of Indian Philosophy.

- ♦ Nyaya philosophy focuses on logic, epistemology, and the means of valid knowledge

### Classification of the Indian Philosophical system

Based on respect for the Vedas or otherwise, the Indian philosophical system has been divided into two classes viz, *Astika* (orthodox) and *Nastika* (heterodox). The orthodox schools recognize the authority of the Vedas; the heterodox schools do not recognize their authority.

Orthodox schools include six systems of Indian philosophy which are collectively known as Six Darshan. These are Mimamsa, Vedanta, Samkhya, Yoga, Nyaya, and Vaisesika.

- ♦ It encompasses a wide range of school of thought including both Astika and Nastika

Now, in the orthodox schools there are two types of Philosophical systems: (1) those which are directly based upon the Vedic scriptures. These include Mimamsa and Vedanta. (ii) Those which are not directly based on the Vedic Scriptures but have an independent basis. These include Samkhya, Yoga, Nyaya, and Vaisesika. The heterodox

class of Indian philosophical systems includes the Charvakas, the Jainas, and Boudha systems. These do not believe in the testimony of the Vedas.

### The Nyaya Theory of Knowledge

The Nyaya School was founded by the sage Gautama. He is familiarised as “Akṣapāda. Nyaya means correct thinking with proper arguments and valid reasoning. Thus, Nyaya philosophy is known as *tarkasastra* (the science of reasoning), *Pramana sastra* (the science of logic and epistemology), *hetuvidya* (the science of causes) *vada-vidya* (the science of debate), and *anviksiki* (the science of critical study)

The Nyaya philosophy as a practitioner and believer of realism seeks for acquiring knowledge of reality. It is primarily concerned with the conditions of correct thinking and the means of acquiring a true knowledge of reality. The Nyaya school of thought adhered to atomistic pluralism and logical realism. The ultimate reality of this philosophy deals with the objects through which knowledge is possible because all knowledge in any way is related to objects but with an independent entity. For this reason, Nyaya Philosophy is described as pluralistic realism. Knowledge or Cognition is the manifestation of objects through our senses. In Nyaya Philosophy objects are nine-

- ◆ Nyaya outlines 16 categories known as Padarthas, which are crucial for understanding epistemology

- ◆ Perception is defined as the direct and immediate awareness of an object

(1) Prithivi (earth), (2) Ap (water), (3) Tejas (fire), (4) Vayu (air), (5) Akasa, (6) Kala (Time), (7) Dik (Space), (8) Ataman (Self), (9) Manas (Mind). The different objects (dravyas) with their attributes can explain the universe and that is the fundamental aspect of acquiring true knowledge in Nyaya Philosophy.

### Epistemology

The Nyaya philosophy recognises sixteen categories, and the first category is known as “pramana” which focuses on the logical and epistemological character of the Nyaya system. It professes that there are four independent Pramana (sources of valid knowledge). These are, perception, inference, comparison, and verbal testimony or sabda.

#### 1. Perception

According to Nyayikas, perception is the direct and immediate cognition produced by the interaction between the object and sense-organs. For a perceptual cognition, four elements are necessary. These are, the self, mind, sense organs and objects. The self is in contact with the mind (manas), the mind is in contact with the sense organs and lastly, the sense organs are in contact with the objects, as a result, we perceive objects.

- ◆ There are nine substances (dravyas) that are considered the fundamental building blocks of reality



There are two types of perception, ordinary perception (laukika) and extraordinary perception (alaukika). Ordinary perception is further divided into two sorts, external (bahya) and internal (manas).

Again, perceptions are divided in three sorts. These are indeterminate perception (nirvikalpa), determinate perception (savikalpa), and recognition (prativijnana).

## 2. Inference

- ◆ Inference involves reasoning from known facts to establish new truths

According to Nyaya Philosophy, the second source of valid knowledge is inference. It is also known as 'anumana'. The expression 'anumana' is the conjoined of two terms, 'anu' and 'mana'. The word 'anu' stands for after and 'mana' means cognition. So etymologically speaking, 'anumana' (inference) means after cognition. Literally speaking, 'anumana' is such knowledge which follows from other knowledge.

## 3. Upamana (Comparison)

- ◆ Upamana is a process of gaining knowledge about an unfamiliar object by comparing it to known one

According to the Nyaya Philosophy, Comparison (Upamana) is the third source of valid knowledge. The word 'upa' means similarity or sadrusya and the word 'mana' means "cognition". Thus upamana as a source of knowledge is derived from the similarity between two objects.

## 4. Sabda

- ◆ Sabda refers to verbal testimony or knowledge derived from words or sentences

According to the Nyaya Philosophy, Sabda (Verbal testimony) is the fourth and last valid source of knowledge. 'Sabda' literally means verbal knowledge. It is the knowledge of objects derived from words or sentences, but all verbal knowledge is not valid. Thus, Naiyayikas expressed that Sabda is a pramana of valid verbal testimony.

## Theory of Causation

The theory of causation is an important component of Nyaya Philosophy. Before going into the discussion of Nyaya theory of causation.

- ◆ Centres on the idea that every effect has a cause and that this cause is an unconditional and invariable antecedent

There are two important components found in the theory of causation. One is cause and another is effect. A cause is defined as an unconditional and invariable antecedent of an effect.

Nyaya theory of causation is known as '*asatkaryavada*' or '*ar-ambhavada*'. They viewed that effect is produced by a cause, but the effect and the cause are one and the same. The effect is a new product comes to existence which was not there earlier in the cause. Hence, every effect is a new product which was not found previously in the cause. For example, a pot is made of clay. Here 'clay' is the

cause and 'pot' is its effect. According to Naiyayikas, pot is a fresh creation, a new beginning which did not exist before in the clay. In this way they uphold the theory '*astakaryavada*' or '*arambhavada*'.

### The Concept of God

According to the Nyaya Philosophy, God is the creator, sustainer and destroyer of the universe. He is the efficient, but not the material cause of the universe. The material cause of this universe is the eternal atoms of earth, water, fire, and air. He who desires the universe remains in the state of stability and tranquillity. He has real knowledge of all objects and occurrences. Thus, he is treated as an omnipresent and omniscient being.

- ◆ God is conceived as the efficient cause of the Universe

### Legacy and Influence

Nyaya philosophy has had a significant impact on Indian thought, influencing various schools of philosophy, including Vaisesika and Buddhism. Its legacy can be seen in the works of scholars such as Kesava Misra, who wrote the *Tarkkabhasa*, a significant work on Nyaya-Vaisesika philosophy. Today, Nyaya philosophy remains an essential part of Indian intellectual history, continuing to inspire critical thinking and analytical reasoning.

- ◆ Nyaya Philosophy has a rich historical development rooted in ancient India, it's attributed to the Sage Gautama

### Historical Development

The Nyaya school of philosophy traces its roots back to ancient India, with its earliest formulation attributed to the sage Gautama (Akshapada Gautama). However, the development of Nyaya philosophy continued over several centuries, with contributions from subsequent thinkers who further refined its principles and theories. Prominent among them were Vatsyayana, Uddyotakara, Jayanta Bhatta, and Vacaspati Misra.

### Nyaya Literature

The foundational text of Nyaya philosophy is the Nyaya Sutras, authored by Gautama. Comprising five books (*adhyayas*) with aphoristic statements (*sutras*), it serves as a comprehensive treatise on Nyaya philosophy. Another important text is the Nyaya-Bhashya, a commentary on the Nyaya Sutras by Vatsyayana, which further elucidates the principles and concepts of Nyaya.

- ◆ Its foundational text is the Nyaya Sutras attributed to Gautama

Over time, numerous commentaries and sub-commentaries were composed, expanding on various aspects of Nyaya philosophy. Some notable works include Uddyotakara's Nyaya-Vartika and Jayanta Bhatta's Nyaya-Manjari, which contributed to the development and refinement of Nyaya thought. Nyaya philosophy has also been engaged with in depth by scholars from other philosophical traditions,

- ◆ Udyotakara's philosophical treatise, the Nyaya Vartika was written to defend Nyaya Bhashya against criticism



resulting in extensive inter school debates and exchanges of ideas, particularly with the Mimamsa and Vedanta schools.

## Notable Nyaya Thinkers and their contributions

### 1. Gautama (Akshapada Gautama)

Gautama, also known as Akshapada Gautama, is considered the founder of the Nyaya school of philosophy. He authored the Nyaya Sutras, which provide a comprehensive and systematic exposition of Nyaya philosophy, Gautama's work laid the foundation for logical reasoning and argumentation within Nyaya, establishing the principles of syllogistic inference and outlining the means of valid knowledge acquisition. He was one of the Maharishis of Vedic times, known to have been the discoverer of Mantras – '*Mantra-drushta*', in Sanskrit.

- ◆ Nyaya was founded by Akshapada Gautama, who is credited with authoring the Nyaya sutras

### 2. Vatsyayana

Vatsyayana, a prominent Nyaya philosopher, is renowned for his influential commentary on the Nyaya Sutras called Nyaya-Bhashya. His commentary elucidated and expanded upon Gautama's original work, addressing intricate philosophical issues and clarifying the principles of Nyaya philosophy. Vatsyayana's Nyaya-Bhashya further developed the rationalist framework of Nyaya and provided valuable insights into logical reasoning and epistemology.

- ◆ Vatsyayana is key figure in Nyaya philosophy, known for his commentary on the Nyaya sutras

### 3. Uddyotakara

Uddyotakara, also known as Udayana Acharya, was a notable Nyaya philosopher who contributed significantly to the development of Nyaya thought. He wrote the Nyaya-Vartika, a commentary on Vatsyayana's Nyaya-Bhashya. Uddyotakara's Nyaya-Vartika added new dimensions to Nyaya philosophy, particularly in the areas of logic, epistemology, and the analysis of perception and inference.

- ◆ Gangesha Upadhyaya is a pivotal figure in the Nyaya school, particularly known for establishing Navya Nyaya

### 4. Jayanta Bhatta

Jayanta Bhatta was an eminent philosopher and commentator who made important contributions to Nyaya philosophy. His work, Nyaya-Manjari, provided a comprehensive analysis of Nyaya principles and doctrines. Jayanta Bhatta explored various aspects of Nyaya philosophy, including logical reasoning, causation, perception, and the nature of reality. His scholarly contributions helped refine and advance rationalist thought within the Nyaya tradition.

- ◆ Jayanta Bhatta was a philosopher of Nyaya school, he authored three works on Nyaya philosophy

### 5. Vacaspati Misra

Vacaspati Misra was a renowned philosopher and commentator who made significant contributions to Nyaya philosophy. His work,



- ♦ Vacaspati Misra is a prominent figure in Nyaya philosophy

Nyaya-Vartika-Tatparya-Tika, offered a detailed commentary on Uddyotakara's Nyaya-Vartika. Vacaspati Misra's commentary delved into complex philosophical issues, addressing topics such as inference, perception, fallacies, and the nature of knowledge. His profound insights and analysis enriched the rationalist framework of Nyaya philosophy,

## 6. Gangesa Upadhyaya

Gangesa Upadhyaya was a prominent Indian philosopher and logician. He is best known for his work on Nyaya philosophy, particularly his text 'Tattva-Chintamani'. He played a significant role in the development of Neo-Nyaya, a school of Indian philosophy that emphasized the use of logic and epistemology. His text 'Tattva-Chintamani' is a comprehensive work on Nyaya philosophy, covering topics such as epistemology, logic, and metaphysics. His contributions to Indian logic and epistemology helped shape the development of these fields in Indian philosophy.

The contributions of these notable Nyaya thinkers shaped the rationalist approach within Nyaya philosophy, expanding its logical reasoning, refining its epistemological framework, and deepening its engagement with critical thinking. Their works continue to be highly influential in the study and interpretation of Nyaya philosophy.

## Summarised Overview

Nyaya philosophy offers a comprehensive framework for understanding the nature of knowledge, reality, and the divine. By emphasising logic, reasoning, and epistemology, it provides a robust tool for tackling profound inquiries and philosophical ideas. Its legacy continues to influence Indian thought, shaping discourse and analytical processes in various domains. This lineage represents a progression of thought within the Nyaya school, with each subsequent philosopher building upon the work of their predecessors. These Nyaya texts, along with others, form the corpus of Nyaya literature, contributing to the development and understanding of logic, epistemology, and the pursuit of valid knowledge within the Nyaya school of thought.



## Assignment

### Short Question

1. What is the purpose of logic in Nyaya Philosophy?
2. Mention the four sources of knowledge according to Nyaya philosophy.
3. What is Asatkaryavada?
4. What is the significance of 'Tattvachintamani' in Nyaya literature?
5. How did later scholar Vatsyayana expand upon Gautama's teaching?

### Essay Question

1. How many sources of knowledge are accepted by Nyaya? Explain.
2. Explain the relationship between logic and epistemology in Nyaya Philosophy.
3. Discuss the contributions of Gautama and later commentaries to the development of Nyaya literature.
4. Elaborate the epistemological foundations of Nyaya, emphasizing its approach to valid sources of knowledge.

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## Advaita tradition of Kerala

### Learning Outcomes

Upon completion of the unit, the learner will be able to:

- ❖ understand the basic idea of Advaita.
- ❖ recognise the key role of Advaita traditions.
- ❖ develop the ability to explain in simple terms in Advaita.

### Background

Advaita Vedanta is one of the major schools of Indian Philosophy. The word Advaita means 'non - dual' or 'not two'. The goal of Advaita is to achieve liberation through self - realization. Kerala has a very rich tradition of Advaita Vedanta, and it holds a special place in the history of this philosophy. Adi Sankaracharya revived and systematized Advaita Vedanta and travelled across India to spread its teachings. In Kerala, many temples, monasteries (*Mathas*) and learning centres were influenced by Sankaracharya's teachings.

Spiritual leaders and poets like Narayana Guru in the 19th century promoted Advaita ideas with a message of promoting oneness and equality.

### Keywords

*Advaita Vedanta - Central teachings - traditions - Sri Sankaracharya - Main preceptor - Prasthanatraya - Sree Narayana Dharma Paripalana Sangham - Social Reformer - Ramakrishna Mission - Narayana Gurukula.*



## Discussion

### Vedanta

Vedanta is one of the six orthodox schools of Indian philosophy. It is also called Uttara-Mimamsa. The Vedas are the religious scriptures of Hinduism. All schools of Hindu philosophy are based on the Vedas. There are six schools of Hindu philosophy: Nyaya, Vaisesika, Samkhya, Yoga, Purva Mimamsa and lastly, Vedanta. Among these, the Vedanta school is based on the Vedanta part of the Vedas, the Upanishads; the other schools are based on different parts of the Vedas other than the Upanishads.

- ♦ Vedanta also known as Uttara-Mimamsa

The Vedanta or the Upanishads are so called because they are found at the end of the Vedas (*anta* meaning end). The other 5 schools of Hinduism are not well accepted today and it is the Vedanta school which has come to define Hinduism.

- ♦ Vedanta focused on understanding the nature of reality, the self and their relationship with the ultimate reality

They define two main realities-Brahman (the Absolute reality), and the world (the relative reality). The world encompasses both the matter of the world, the non-living objects, and the souls, or consciousness. Based on the definition of the relation between these two, five different schools of Vedanta philosophy are now known today.

### Different Schools of Vedanta

There are five main schools of Vedanta: Kevala Advaita vada popularly called Advaita or strict monism of Sankara, Vishistadvaita-vada or qualified monism of Ramanuja, Dvaitadvaita-vada or dualism-monism of Nimbarka, Dvaita vada or dualism of Madhava, and the Sudha-Advaita-vada or pure monism of Vallabhacharya. The chief point where they are divided is the relation between unity and plurality between God and the world. According to Sankaracharya there is absolute non-difference: Nimbarka admits difference and non-difference and gives equal stress on both; according to Madhva, the world is absolutely different from Brahman; and according to Vallabhacharya, the world is real and non-different from Brahman.

- ♦ Vedanta encompasses several sub-schools

### Advaita Vedanta

Sankaracarya is the founder of Advaita School. He was born in the 8th century (788-820 A.D) at Kalady in Kerala. He wrote several works on Vedanta, established monasteries in different centres and spread the doctrine of Advaita. Among his major works are the great commentaries on Upanishads, Bhagavad-Gita and Brahma-sutra and such independent manuals as the Upadesasahasri, the Vivekacudamani and the Atmabodha. He was instructed in the Vedic and Upanishadic

- ♦ Adi Sankara was an eighth century Indian Philosopher who systematised the Advaita Vedanta



nishadic philosophy by Govinda, one of the pupils of the famous Vedantic philosopher Gaudapada. Although Sankara was the first great consolidator of Advaita he was not the first to teach Advaita. The great work '*Mandukya-karika*' by Gaudapada may be regarded as the first available systematic manual of Advaita.

### Central Teaching of Advaita

According to (the current and common interpretation of) Advaita nothing is real apart from the absolute spirit which is referred to by such terms as Brahman and Atman. The fundamental teaching of Advaita is, therefore, the non-dualism of spirit. Sankara puts the entire philosophy of Advaita in half a verse where he says: 'Brahman is real; the world is an illusory appearance; the individual soul(jiva) is Brahman alone, not other (*Brahmasatyam jaganmithyā jivo-Brahmaiva nāparaḥ*). The non-duality of Brahman, the non-reality of the world, and the non-difference of the soul from Brahman- these constitute the teaching of Advaita.

- ◆ The Central teaching of Advaita is non - dualism

### Advaita traditions of Kerala

#### 1. Sankaracharya

Sree Sankaracharya (788-820) is considered as one of the greatest scholars in the world of philosophy. He was the main preceptor of Advaita philosophy in ancient India. Among the nine philosophical systems of India, the Advaita, one of the prominent streams of Vedanta, developed and spread beyond other systems all over India due to the intellectual invincibility of Sankara. He developed the concept of monism or oneness and explained most of the ancient concepts based on the system of Advaita. It is noted that all the *Darsanas* in post Sankara period in India are highly influenced by the views of Advaita philosophy. Sankara travelled across the Indian subcontinent to propagate his philosophy through discourses and debates with other thinkers. He established the importance of monastic life as sanctioned in the Upanishads and Brahma Sutra, in a time when the Mimamsa School established strict ritualism and ridiculed monasticism. He is reputed to have founded four maths (monasteries), which helped in the historical development, revival and spread of Advaita Vedanta of which he is known as the greatest revivalist.

- ◆ Born in kalady, he is believed to have lived a short but impactful life of 32 years

- ◆ Adi Sankara was an Indian Vedic scholar, philosopher and teacher of Advaita Vedanta

#### 1.1 Life and works of Sankaracharya

The birthplace of Sankara is Kalady at the bank of the river Periyar in the district of Ernakulam. The stories about Sankara describe him as someone who was attracted to the life of Sanyasa from early childhood. But his mother did not agree with his vision. According to one of the myths related to Sankara, at the age of eight he went



to a river with his mother to bath, and where he was caught by a crocodile. Sankara called out to his mother to give him permission to become a Sannyasin or else the crocodile would kill him. The mother agrees, Sankara is freed and leaves his home for education. Then he became the disciple of Govindapada, one of the great scholars of ancient India.

- ◆ His major works are his commentaries on Prasthan Trayya

The *Prasthanatraya* is considered as the most important collection among his works. It is the collective name given to the commentaries *Upanishads*, *Brahma Sutra* and *Bhagavat Gita*, which are accepted as three sources from which the different schools of Vedanta derived their authority. The commentary of Sankara the Brahma sutra of Badarayana is the basic text of his philosophy. Thus, *Brahma Sutrasankarabhasya* is considered as the unavoidable scripture of Advaita School. Ten major Upanishads are also commented based on Advaita School. Sankara tries to confirm the infallibility of the philosophy of Advaita through the explanation of these three bhashyas.

Sankara's works are the foundations of Advaita Vedanta School. Over 300 texts are attributed to his name, including Bhashya-s (commentaries), Prakarana grantha (original philosophical expositions) and Stotra poetry. However, most of these are not authentic works of Sankara and are likely to be works of his admirers or scholars whose name was also Sankaracharya.

## 2. Sree Narayanaguru

- ◆ Sree Narayana guru was a Philosopher, Spiritual leader and social reformer from Kerala

The year 1888 which witnessed the idolatry of Siva of Sree Narayana guru (1856-1928) on the despotism of Brahmanas, indicates a new phase of Kerala renaissance history. The revolutionary activity of Sree Narayana guru started an ideological battle against the caste discriminations in the society and the traditional evil practices prevalent among the Ezhava community. The attempt of idol installation at Aruvipuram was his debut in the social activities of Kerala. It was the most important proclamation of human equality and had produced results which eventually changed the face of the socio-religious-economic-political life of Kerala.

- ◆ He led a reform movement against the injustice in the caste ridden society of Kerala

Sree Narayana guru fought against untouchability, declaring that all castes, religions and gods are one and the same, and the essence of all religions is the same. The message of Sree Narayana guru was not intended for the Keralites alone, but to the whole of humanity. It was universal. He longed to see human beings united in one caste, one religion, and one God for man. Moreover, communal organisations in the early twentieth century helped to supplement the activities of social reform leaders in Kerala. The most important organisation was the Sree Narayana Dharma Paripalana Yogam (SNDP). He was the



founder president of the SNDP Yogam.

In 1904, the Guru gave up his life as a wanderer and decided to settle down in a place to continue his spiritual practices. He chose Sivagiri at Varkala, twenty miles north of Thiruvananthapuram and started a Sanskrit school in Varkala. Poor boys and orphans were given free education regardless of their caste. In 1913, he founded the Advaita Ashram at Aluva. This was an important event in his spiritual quest. This Ashram was dedicated to a great principle *Om Sahodaryam Sarvatra* (all men are equal in the eyes of God). This became the motto of the new Ashram.

- ♦ Atmopadesa Sataka is a significant work in Malayalam spiritual literature

### 2.1 Literary works

Sree Narayana guru wrote many works in Sanskrit and Malayalam, most of them reveal his philosophy and the vision on social life. Atmopadesa Sataka is the most important work among his books. *Darsana Mala*, *Advaita Dipika*, *Brahmavidya Pancakam*, *Nirvriti Pancakam* and *slokatrayi* are other works of Sree Narayanaguru.

### 3. Chattampi Swamikal

Sree Vidyadhiraja Parama Bhattaraka Chattampi Swamikal (1853-1924) was a prominent social reformer in Kerala. His thoughts and works influenced the launching of many social, religious, literary and political organizations and social movements in Kerala. Chattampi Swamikal was born on 25<sup>th</sup> August 1853 at Kannammoola, a village of Trivandrum in southern Travancore.

- ♦ He was born in 1853, who played a key role in the late 19th and early 20th century

His father was Vasudevan Namputhiri, and his mother was Nangamma. He was formally named Ayyappan but was called by the pet name of Kunjan by all. As his parents could not provide him formal education, he learned initial lessons from children of his neighbourhood who attended schools. Knowing his thirst for learning his uncle took him to the traditional school conducted by Pettayil Raman Pillai Asan, a renowned scholar and writer who taught him without any fee. It was there that he earned the name Chattampi on account of his assignment as the monitor of the class. His thoughts influenced the social, political, educational, and religious aspects of Kerala society.

#### 3.1 Chattampi Swamikal's life and works

Chattampi Swamikal's life and works played a crucial role in transforming Kerala society. *Vedadhikaranirupanam*, *Advaitacintapaddhati* and *Kristumatanirupanam* are the important works of Chattampi Swamikal. Among them *Vedadhikaranirupana* is considered as most important. The work deals with the interpretation of *apasudradhikarana* of Brahmasutra and the right of sudra to learn the veda. *Vedadhikaranirupana*, *Advaitacintapaddhati* and *Kris-*

- ♦ Chattampi Swamikal was a Hindu Sage and social reformer



*tumatanirupana* are the important works of Chattampi Swamikal. Among them *Vedadhikarunirupana* is considered as most important. *Vedadhikarunirupana* has infused strength and inspiration to the subaltern groups to fight for their rights and spread the ideas that lead the movements for reformation and renaissance in Kerala.

#### 4. Swami Agamananda

Swami Agamananda was born on 27<sup>th</sup> August 1896 at Putumana illam, Chavara in Kollam district of Kerala. The original name was Krishnan Nambiathiri. Swami was a social reformer and a true follower of Swami Vivekananda. He was one among the disremembered mainstream reformers of Kerala. Even though historians ignored his name, he was a prominent reformer of the tremendous social reforming activities of 20th Century Kerala. Historical texts dissent mainly about leaders like Aiyya Vaikunda Swamikal, Chattambi Swamikal, Vagbhadananda, Ayyankali etc, and he appeared as a forgotten personality.

- ◆ Swami Agamananda was one of the leaders who used the elite religious concepts

Agamananda started his reforming activities inspired by Sree Narayana guru, who ignited the social reform works in the 19<sup>th</sup> century. He had the full credit for the development of Sri Ramakrishna Mission, a great movement. The social reform movement started much further before the National movements. His reform movements were related with religion and spirituality.

##### 4.1 Role of Agamananda Swamikal & Social Activities

Swami Agamananda became an active spokesperson in Sri Rama Krishna mission and was blended to engage with the disciples of Sree Rama Krishna Paramahamsar. He was benevolent to untouchables and Harijans. Exhortations of Sree Ramakrishna Paramahamsar about temple entry and worship freedom of Harijans highly influenced him. Despite many challenges for the establishment of a spiritual centre, Sri Ramakrishna Ashram was founded by Swami Agamananda al Kalady in 1976.

Agamananda selected Kalady as the centre of his socio- cultural activities. With the foundation of the Advaita Asramam at Kalady, he tried to serve the common people. He gave more importance to educational activities along with his Asramam. He started the *Brahmanandodayam* Sanskrit School at Kalady in 1936. In the same year he started a Gurukula at Kalady.

##### 4.2 Swami Agamananda's Philosophy

The philosophy of Advaita formed the basis of Swami Agamananda's societal perspectives. His thoughts about him are based on the philosophy of Vedanta and its core is Advaita. The propagation

- ◆ He applied Vedanta philosophy to advocate for social equality and justice



- ♦ He played a significant role in establishing and expanding the Ramakrishna

and popularisation of Advaita among the common people formed his main mission of life. He suggested Advaita philosophy and its practice as the atonement for all socio- intellectual problems of the world. On the basic concepts of Advaita, he believed in all the movable and immovable materials of the entire world and considered them as the symbols of the supreme truth. Therefore, it is no mistake to adore these things.

### 4.3 Works of Swami Agamananda

Agamananda was a famous writer, besides being a powerful speaker in Malayalam, English and Sanskrit. He wrote in the contemporary journals and newspapers such as Bharatapatrika, Desabandu, Kesari, Keraliyayuvajanamitram, Mathrubhumi, Prabodhini, Malayalarajyam etc. for many years.

- ♦ His works were primarily aimed at social reform and upliftment

Before his asceticism, Agamananda started publication of a monthly named *Bharatanidhi* in 1924. It was aimed at the propagation of Rig Veda among the common people. He translated Rig Veda into Malayalam and published articles in it. But he could not continue it due to the cold welcome of the people. Another remarkable literary contribution of his was the publication of *Puranasancika*. It was a quarterly journal for the publication of the Puranas in Malayalam. He published it from Trivandrum under the patronage of Rama Varma. He translated and published *Vishnupurana* in *Puranasancika*.

- ♦ He was a prominent religious figure and writer in Kerala

The works of Swami Agamananda are aimed at the propagation of the Advaita dharma which was used as the tool of his social transformation. His socio-religious movement was based on this Vedanta ideal. He rejected the discriminative ideas of Sri Sankara and at the same time he tried to protect the teaching of Sankara from hard criticism and interpret it towards social mobility.

### 5. Nitya Chaitanya Yati

Nitya Chaitanya Yati, whose earlier name was Jayachandran, was born in 1924 at Murinjakkal in Pathanamthitta District. He (1924-1999) was a philosopher, psychologist, author and poet. His writings have made him one of the world's leading exponents of Advaita Vedanta.

- ♦ He was born on 2nd November 1923, as the first son of Pandalam Raghava Panicker

Guru Nitya is the third great teacher in the lineage of Narayana guru. Narayana guru was a revolutionary seer and contemplative who also fought against the caste and gender prejudices paralysing nineteenth century India. His disciple Nataraja Guru was a brilliant philosopher who developed a structural interpretation of his guru's mystical teachings and began the Narayana Gurukula, the wisdom school for the dissemination of Narayana guru's philosophy. Guru



Nitya succeeded him as head of the Narayana Gurukula after a long apprenticeship. Together these three have brought a scientific understanding to bear on India's treasury of wisdom.

### 5.1 Life and works of Nitya Chaitanya Yati

- ◆ Nitya Chaitanya Yati was an Indian Philosopher, Psychologist, Author and Poet

A visionary thinker and disciple of Nataraja Guru, Yati's life was dedicated to the pursuit of truth, self-realization, and the dissemination of the universal teachings of Advaita Vedanta. His writings and teachings reflect a deep engagement with both Eastern spiritual traditions and Western philosophical inquiry.

- ◆ He was a disciple of Nataraja Guru, the successor to Narayana Guru

Born on November 2, 1923, in the village of Vakkom in Kerala. From an early age, he displayed a keen intellect and a thirst for knowledge. As a young man, he was drawn to literature, philosophy, and spirituality, and this intellectual curiosity ultimately led him to the Narayana Gurukula, where he became a disciple of the eminent philosopher-sage Nataraja Guru, who was himself the spiritual disciple of the great social reformer and mystic Narayana Guru.

Upon embracing the monastic life, he was given the name Nitya Chaitanya Yati. "Nitya" means eternal, "Chaitanya" signifies consciousness, and "Yati" denotes one who has renounced worldly life in pursuit of spiritual truth. With this name, he embarked on a lifelong journey of learning, teaching, and deep introspection. As a teacher and spiritual guide, Yati combined traditional Indian insights with modern philosophical and psychological perspectives, making his teachings both profound and accessible.

Among his many literary contributions, some of the most acclaimed works include 'That Alone, the Core of Wisdom', which is a brilliant commentary on Narayana Guru's philosophical poem *Atmopadesa Sataka* (One Hundred Verses of Self-Instruction). This work is considered a spiritual classic and a guide to inner transformation. Another significant book is the 'Psychology of *Darsanamala*', in which he analyses Narayana guru's *Darsanamala* through the lens of modern psychology, showing the interconnection between metaphysics and human consciousness.

- ◆ He was a Prolific writer and scholar with a vast literary contribution

In his later years, Nitya Chaitanya Yati lived at the Narayana Gurukula Ashram in Varkala, Kerala, where he continued to guide students and seekers in their spiritual journey. He passed away on May 27, 1999, leaving behind a rich legacy of philosophical thought, spiritual insight, and poetic inspiration.

### 5.2 Philosophy of Nitya Chaitanya Yati

Nitya Chaitanya Yati's philosophy is deeply rooted in Advaita Vedanta, yet it goes beyond doctrinal limitations, embracing a holistic,



experiential, and integrative approach to truth.

- ◆ His Philosophy centres on Advaita Vedanta, emphasising the non - dual nature of reality and the unity of existence

At the heart of Nitya Chaitanya Yati's philosophy lies the concept of unity - the essential oneness of existence. Like the classical non-dualist (Advaita) philosophers, he believed that the ultimate reality is a formless, infinite consciousness (Brahman) that underlies all diversity.

Yati's philosophical outlook was deeply influenced by Narayana Guru's idea of a "One caste, one religion, one God for humanity," which he interpreted not merely as a social reform slogan, but as a profound metaphysical truth.

## Summarised Overview

The Advaita tradition of Kerala represents a unique and vibrant expression of non-dualistic Vedanta philosophy. Emerging from the broader teachings of Adi Sankaracharya, this tradition flourished particularly in Kerala through a synthesis of Sanskritic learning, local cultural expressions, and deeply philosophical discourse. Sree Narayana guru's philosophy centres on social equality, universal brotherhood and spiritual enlightenment all are rooted in Advaita.

Chattampi Swamikal was a social reformer and philosopher who championed Advaita Vedanta and advocated for social justice. Swami Agamananda was a noted preacher of Vedanta and was equally noted for the practice of its doctrine. His writings, eloquent speeches and cultural activities have contributed a great deal to the process of social mobility and modernisation of Kerala. Nitya Chaitanya Yati was the prominent disciple of Nataraja Guru. The philosophy of Nitya Chaitanya Yati is a radiant synthesis of non-dual Vedanta, psychological insight, poetic symbolism, and scientific openness.

## Assignment

Short Question -

1. What are the central teachings of Advaita Vedanta?
2. Which are the three major schools of Vedanta Philosophy?
3. Write the life and contributions of Adi Sankaracharya to Advaita Philosophy.
4. What was the main message of Sree Narayana guru?
5. Who was Nitya Chaitanya Yati and with which spiritual movement was associated with him?



### Essay Question -

1. Explain the main principles of Advaita Vedanta and discuss the concept of non - duality.
2. Write an essay on the life, teachings, and social reform activities of Chattampi Swamikal.
3. Discuss Agamananda's role in social reform and education in Kerala.

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# Neo Vedanta, Chattampi Swamikal, Brahmananda Sivayogi, Vagbhatananda, Sree Narayanaguru and his contributions

## Learning Outcomes

Upon completion of the unit, the learner will be able to:

- ❖ gain insights into the social and cultural context of Kerala during the 19th century.
- ❖ understand the significance of social reform movements.
- ❖ develop an appreciation for the spiritual teachings and philosophies of these leaders.
- ❖ analyse the impact of their contributions on Kerala's society and culture.

## Background

The Neo-Vedanta movement in Kerala was shaped by several influential figures who contributed to the region's social, cultural, and spiritual transformation. Four prominent leaders who played a significant role in this movement are Chattampi Swamikal, Brahmananda Swami Sivayogi, Vagbhatananda, and Sree Narayanaguru.

### *Contributions of Each Leader*

**Chattampi Swamikal (1853-1924):** A Hindu sage and social reformer, Chattampi Swamikal was known for his intellect and spiritual enrichment. He revolted against the existing social order and worked closely with Sree Narayanaguru to promote Hindu social and religious revival. His notable works include *Vedadhikara Niroopanam* and *Advaita Cinthapadhathi*.

**Brahmananda Swami Sivayogi (1852-1929):** A spiritual guru and social reformer, Sivayogi founded the Ananda Maha Sabha in 1918 and propounded the theory of "*Anandadarshanam*" or the philosophy of bliss. He advocated for women's education, widow marriage, and prohibition of liquor. Siva Yogi also wrote several books, including *Mokshapradeepam* and *Anandasutram*.

**Vagbhatananda (1885-1939):** A social reformer and orator, Vagbhatananda founded the *Atmavidyasangham*, a group of professionals and intellectuals who promoted secular reform. He condemned caste barriers and idol worship, urging his followers to reject such practices.

**Sree Narayana guru (1854-1928):** A Hindu saint and social reformer, Narayana guru is credited with transforming Kerala's social fabric. He promoted social equality, challenged



the caste system, and installed a Sivalingam at Aruvippuram, a revolutionary act that challenged Brahmin dominance. His teachings emphasized the importance of one caste, one religion, and one God for humanity.

## Keywords

Modern Vedanta, Social Reforms, Spirituality, Interfaith understanding, Caste system, empowering women, Spiritual guidance, Brahmo Samajam, Atmavidya, Education enlightenment, Temple entry proclamation, One Caste, One religion.

## Discussion

### Neo - Vedanta

- ◆ Neo Vedanta developed in the 19th century

Neo-Vedanta, also known as modern Vedanta or contemporary Vedanta, is a reinterpretation and synthesis of traditional Vedantic teachings that developed in the 19th and early 20th centuries. This philosophical framework attempts to reconcile various interpretations and schools of Vedanta into a cohesive and practical philosophy suited for the modern world.

Neo-Vedanta developed in the 19th century in response to Western colonialism and the influence of European thinkers on Indian philosophy. The term 'Neo-Vedanta' was coined by German Indologist Paul Hacker, who used it to distinguish modern developments from traditional Advaita Vedanta. Scholars have repeatedly argued that Neo-Vedanta incorporates Western ideas into traditional Indian religions, especially Advaita Vedanta.

### *Some prominent figures associated with Neo-Vedanta include:*

**Swami Vivekananda:** A key figure in the development of Neo-Vedanta, Vivekananda's theology emphasised the importance of self-realisation, service to humanity, and the unity of all existence.

**Ramakrishna Paramahansa:** A spiritual leader and mystic, Ramakrishna's teachings emphasised the importance of devotion, self-surrender, and the attainment of spiritual realisation through various paths.

- ◆ Key attributes include the unity of all religions, the divinity of the soul, and the importance of direct spiritual experience

### **Attributes of Neo-Vedanta:**

Swami Vivekananda has given a very simple definition. He calls it real Vedanta. He adds the 'Neo-Vedanta' is available to all regardless of caste, colour or race. Its practice does not require a person to have



a male body and Brahmin birth or to live in seclusion in the forest.

Neo Vedanta of Swamiji has another salient attribute of being a scientifically verifiable spiritual system. He said that it was not reliant on faith or religious traditions. His Neo-Vedanta or Practical Vedanta includes all the three Yogas more practically and scientifically. He wants it to be equally philosophical, emotional and conducive to action. It enunciates pragmatic reality. Its central essence is the dictum 'Thou art divine'. It advocates faith in one's own self.

### Where does Neo-Vedanta differ from Advaita Vedanta?

Neo-Vedanta offers a way to make a sense of unity in diversity. Swamiji developed them into a philosophy of Practical Vedanta. Its basis is Advaita Vedanta as provided by Sankaracharya. For the rationalists, Swamiji gave some historical facts to prove his Neo-Vedanta. He professed that many of the Vedantic thoughts emanated from persons who lived the busiest lives in the world. The best part of Vedanta philosophy came from meditation. There is no need to neglect the worldly life.

### Chattampi Swamikal

Chattampi Swamikal was a prominent social reformer, philosopher, and spiritual leader who played a significant role in shaping Kerala's society during the late 19th and early 20th centuries. Born on August 25, 1853, in Kannammoola, Travancore. Swamikal's life and teachings continue to inspire people across generations.

### Early Life and Education

Swamikal's early life was marked by a thirst for knowledge and a desire to understand the world around him. He studied under the guidance of Pettayil Raman Pillai Asan, a renowned scholar and writer. Swamikal's education laid the foundation for his future contributions to philosophy, spirituality, and social reform.

### Teachings and Contributions

◆ Differences b/w Neo Vedanta and Advaita Vedanta

◆ Chattampi swamikal was a prominent spiritual leader in Kerala.

◆ Swamikal's teachings and contributions can be broadly classified into three

- ◆ **Spirituality and Philosophy:** Swamikal was a proponent of Advaita Vedanta, a school of Hindu philosophy that emphasizes non-dualism. His teachings emphasized the importance of self-realization and spiritual growth.
- ◆ **Social Reforms:** Swamikal was a vocal critic of the caste system and advocated for social equality. He believed that all individuals, regardless of their birth, deserved equal opportunities and respect.
- ◆ **Interfaith Understanding:** Swamikal believed in the importance



of interfaith understanding and respect. He studied various religions, including Christianity and Islam, and emphasized the commonalities between different faiths.

### Social Reforms

- ◆ He actively worked against the caste-based hierarchy prevalent in Kerala.

- ◆ He supported the liberation of Women from social constraints

- ◆ His Philosophical contributions focused on social reform and spiritual unity

- ◆ Brahmananda Swami sivayogi was an Indian Sanyasi from present day Kerala

- ◆ **Challenging Caste System:** Swamikal questioned the caste system and unfair treatment of lower castes in terms of religion, education, and social opportunities. He believed that the caste-based hereditary divisions were a corruption of the Vedic ideal of non-hereditary varna vyavastha, which was based on merits, qualities, and actions of individuals.
- ◆ **Promoting Equality:** He advocated for equal rights and opportunities for all people, regardless of caste. Swamikal practiced what he preached by visiting and eating with people from different castes, breaking societal norms.
- ◆ **Empowering Women:** Swamikal worked for the emancipation of women and encouraged them to take prominent roles in society. He believed that ancient Indian religion and law gave equal status to women and that their role is vital in family and society.

### Philosophical Contributions

- ◆ **Advaita Philosophy:** Swamikal was a proponent of Advaita Vedanta, a school of Hindu philosophy that emphasises non-dualism. His notable works include 'Advaita Chinta Paddhati' and 'Vedanta Saram'.
- ◆ **Spiritual Guidance:** Swamikal's teachings emphasized the importance of self-realization and spiritual growth. His notable disciples include Sree Narayana Guru, Neelakanta Theerthapada, and Theerthapada Paramahamsa.

### Brahmananda Sivayogi

Brahmananda Sivayogi was a renowned Indian yogi, guru, and an Ayurvedic practitioner. He was known for his expertise in yoga, Ayurveda, and spirituality. He was a prominent figure in Kerala's social and religious reform movement, and his connection to Neo-Vedanta lies in his efforts to reinterpret and simplify Hinduism. As a rationalist and saint, he emphasized the importance of understanding the ultimate truth and advocated for a more inclusive and logical approach to spirituality.

### Key Contributions -

- ◆ **Yoga and Ayurveda:** Sivayogi was a Master of Yoga and Ayurveda, and his teachings emphasized the importance of these prac-



tices for physical, mental, and spiritual well-being.

◆ Brahmananda Swami Siva yogi's contributions

- ◆ *Spiritual Guidance*: He provided spiritual guidance and mentorship to his disciples, helping them to cultivate a deeper understanding of themselves and the world around them.
- ◆ *Rejection of Idol Worship*: Sivayogi denounced idol worship, considering it a superstition that hindered spiritual growth. He believed in the non-qualitative concept of God, which aligned with some Neo-Vedantic principles.
- ◆ *Emphasis on Education*: Sivayogi stressed the significance of education, particularly for women, to combat societal ignorance and promote critical thinking.
- ◆ *Rational Approach*: His teachings encouraged individuals to objectively analyse things and seek eternal bliss or *Paramanandam*.
- ◆ *Influence of Brahma Samaj*: Sivayogi's association with the Brahma Samaj, a movement that aimed to reform Hinduism, likely shaped his views on monotheism and the rejection of idol worship.

### Legacy

◆ His legacy serves as a reminder of the ongoing struggle for truth, justice and human dignity in a world plagued by ignorance

Brahmananda Sivayogi's legacy continues to inspire and guide individuals on their journey towards physical, mental, and spiritual well-being. His teachings on yoga, Ayurveda, and spirituality remain relevant today, offering valuable insights and practices for those seeking a more balanced and fulfilling life. Sivayogi's movement played a crucial role in Kerala's reformation, promoting social equality and challenging orthodox practices like animal sacrifice and caste systems. Through his ashram and writings, Sivayogi guided his disciples toward spiritual enlightenment and self-realization. His movement played a significant role in Kerala's renaissance, influencing social and cultural reforms in the region.

### His contributions can be summarised as follows:

- ◆ **Founder of Ananda Maha Sabha**: Established in 1918, this organization aimed to promote spiritual growth and social reform.
- ◆ **Spiritual Leader**: Sivayogi emphasised the importance of *Rajayoga* and *Anandadarsanam* (the philosophy of bliss), which became the core of his teachings.
- ◆ **Social Reformer**: He spoke against social evils like untouchability, caste system, and animal sacrifices, promoting equality and social justice.
- ◆ **Women's Education**: Sivayogi advocated for women's educa-



tion, recognizing its significance in empowering women and promoting social change.

### **Literary Contributions: He authored several books, including:**

- ◆ His literary contributions

- ◆ *Mokshapradeepam*: A highly acclaimed work that showcases his philosophical ideas.
- ◆ *Anandasutram*: Outlines his thoughts on achieving bliss and happiness.
- ◆ '*Sivayoga Rahasyam*', '*Sthri VidyaPoshini*', '*Sidhanubhuthi*', and others: These works demonstrate his expertise in yoga, philosophy, and spirituality.

### **Vagbhatananda**

Vagbhatananda was a notable social reformer who fought uncompromisingly against the evil customs, rituals and superstitions to bring new light into the caste-ridden society of Malabar. He was a spiritual leader, a consummate scholar, a poet of rare excellence, a zealous patriot and an intrepid fighter against social evils. He used philosophy and literature as a weapon for social renaissance. Like Sree Narayanaguru he was also an eminent philosopher who followed the path of Advaita of Sankaracharya. He aimed to eliminate all kinds of evil customs and superstitions in the Hindu religion and to spread a way of life based on the Advaita Philosophy.

- ◆ Vagbhatananda was a Hindu religious leader

### **Birth and Early days**

Vagbhatananda was born Pattiom, a small village near Kuthuparamba in Kottayam taluk on 27 April 1885. He was born in a Thiyya family as the eldest son of Thenankandiyil Vazhavalappil Koran Gurukkal and Vayaleri Cheeruvamma, the child was named Kunjikannan. His father Koran Gurukkal was a well-known scholar in Sanskrit and traditional medicine.

- ◆ He was born in 1885 in a Thiyya family

Kunjikannan learned formal Sanskrit learning and spiritual ideas from his father. He also studied dramas, poetics, puranas and ithihasas from his father. Soon he began assisting his father in teaching Sanskrit and at the age of 13 he came to be known as Vayaleri Kunjikannan Gurukkal or V.K. Gurukkal.

### **Writings of Vagbhatananda**

Vagbhatananda wrote several books on the spiritual and material life of human beings. The first important literary composition of Vagbhatananda was Brahmasankeerthanam, songs written for singing in Brahmasamaj meetings. The workers of Atmavidyasangham continuously requested Vagbhatananda to write an authoritative book for

- ◆ He wrote several books



spreading the Atmavidya movement. So, his important philosophical work in prose titled Atmavidya (The wisdom of soul) was published in 1925. The salient features of Advaita philosophy are set down in Atmavidya. This work also turned out to be the manifesto of his organization Atmavidyasangham.

Adhyatmayudham or Ananadarshapradhvamsanam was another important work of Vagbhatananda published in 1928.

### Philosophical Thoughts and Social Vision of Vagbhatananda

The philosophical thought of Vagbhatananda had a strong abuse of rationalism and moral values. He gave stress to the reconstruction of society. He was an enthusiastic preacher and propagandist of Advaita philosophy. He conceived Vedanta as the heart of Hinduism. He said that Advaita which teaches the union of individual soul and supreme soul is the only shelter for people immersed in ignorance and the only cure for the miseries of the world. Though he accepted Advaita philosophy it was not a negation of material life for him. He opines that the primary duty of an Advaita follower is to fight against caste system.

- ◆ His important philosophical work Atmavidya was written in prose

### Sree Narayanaguru

Sree Narayanaguru, also known as Narayanaguru, was a renowned social reformer, philosopher, and spiritual leader from Kerala, India during the late 19th and early 20th centuries. He dedicated his life to challenging social, religious, and caste-based inequalities prevalent in society during that time. His teachings and contributions continue to inspire people even today.

- ◆ Sree Narayanaguru was a philosopher, spiritual leader, and social reformer

Sree Narayanaguru was a revolutionary figure who stood up against the social injustices of his time. Despite facing discrimination and restrictions, Narayanaguru pursued education and became well-versed in Hindu scripture, philosophy, and Sanskrit. He had a profound understanding of the spiritual principles and traditions of India. He travelled extensively, gaining knowledge and spiritual insight from various sources. These experiences deeply influenced his philosophy, which aimed at fostering universal brotherhood and social equality.

- ◆ He accepted Advaita Philosophy

### Early Life of Sree Narayanaguru

Coming from the Ezhava caste, his family was classified as 'avarna' according to the prevailing social norms. Since childhood, he had a penchant for solitude, engaging in profound contemplation. A strong attraction to worship at local temples led him to compose hymns and numerous devotional songs. Early in life, he felt a pull toward asceticism, choosing to live as a hermit in a forest for eight

- ◆ His early life was marked by a deep interest in spirituality and a growing awareness of social inequalities



years. During this period, he delved into the study of Vedas, Upanishads, Sanskrit literature, logical rhetoric, Hatha Yoga, and various philosophies.

### Important Teachings of Sree Narayanaguru

Sree Narayanaguru's teachings emphasized the importance of spirituality, self-empowerment, and social upliftment. Some of his notable teachings include:

- ◆ Teachings emphasized social equality, spiritual enlightenment, and practical wisdom

**One Caste, One Religion, One God for Humanity:** Guru advocated for breaking down the barriers of caste, religion, and creed. He emphasized the idea that all humans are equal and should be treated as such, regardless of their social or religious background.

**Education and Enlightenment:** Guru believed that education was the key to liberating oneself from ignorance and achieving personal as well as societal progress. He encouraged his followers to seek knowledge, promote education, and work towards eradicating illiteracy.

- ◆ Allowed all hindus, regardless of caste, to enter temples

**Temple Entry Proclamation:** One of the significant contributions of Sree Narayanaguru was his efforts to secure the rights of lower-caste individuals to enter Hindu temples. His historic temple entry proclamation in 1936 paved the way for social integration and challenged the discriminatory practices prevalent at the time.

### Contributions of Sree Narayanaguru

Sree Narayanaguru's contributions went beyond his teachings, making a lasting impact on society. Here are some of his notable contributions:

- ◆ His contributions - Social reform, education, and philosophy

- ◆ *Promotion of Education:* Guru established educational institutions, including schools and colleges, to provide quality education to all sections of society. These institutions played a vital role in spreading knowledge and fostering intellectual growth.
- ◆ *Social Reformation:* Guru actively fought against caste discrimination and worked to uplift the marginalized communities. He advocated for a more egalitarian society through his writings, speeches, and personal example.
- ◆ *Advocacy for Women's Rights:* Sree Narayanaguru strongly supported women's rights and empowerment. He encouraged women to pursue education and actively participate in social and political spheres, challenging the prevailing gender inequalities.
- ◆ *Promotion of Interfaith Harmony:* Guru's teachings promoted interfaith harmony and peace. He believed in the essential uni-



ty of all religions and emphasized the need to respect and learn from diverse spiritual traditions.

### Important contributions of Sree Narayanaguru

◆ His important works include both philosophical and literary compositions

◆ In Sivagiri, Sree Narayanaguru lies in the samadhi state

- ◆ He coined the slogan “One Caste, One Religion, One God for All” to address caste injustice (Oru Jathi, Oru Matham, Oru Daivam, Manushyanu).
- ◆ In 1888, he defied caste-based norms by constructing a temple in Aruvippuram dedicated to Lord Shiva.
- ◆ Sree Narayanaguru used mirrors instead of idols in a Kalavan-code temple, symbolising his teaching that the divine resides within each individual.
- ◆ While preaching equality, he opposed using disparities to incite social unrest.
- ◆ In 1923, he organized an All-Region Conference at Aluva Advaita Ashram, a first-of-its-kind event in India, in response to religious conversions in the Ezhava community.
- ◆ As the founder of the Sree Narayana Dharma Paripalana Yogam (SNDP) in 1903, he established a philanthropic society that continues to have a significant impact today.
- ◆ The Sivagiri pilgrimage, initiated in 1924, aims to promote hygiene, literacy, dedication, agriculture, handicrafts, and trade.
- ◆ A staunch supporter of Advaita Vedanta, he became one of its most ardent advocates and re-evaluators.
- ◆ A leading social reformer, he championed universal temple access and fought against social discrimination, sparking the Vaimkom agitation against temple restrictions.
- ◆ His key writings include *Atmopadesa Satakam*, *Daiva Dasakam*, and translation of *Ishavasya Upanishad*.



## Summarised Overview

Neo-Vedanta represents a dynamic and inclusive approach to Vedantic Philosophy. Vivekananda's Neo-Vedanta as practical Vedanta has become a bonding force of all religions and human dignity is given its due place of pride and honour. Chattampi Swamikal played a significant role in shaping Neo-Vedanta, a modern interpretation of Vedantic philosophy.

Chattampi Swamikal's life and teachings serve as a testament to the power of knowledge, compassion, and spiritual growth. His contributions to Kerala's society have been profound, and his legacy continues to inspire people across generations. Brahmananda Sivayogi's legacy serves as a reminder of the importance of spiritual growth and self-awareness. His teachings remain relevant today.

Vagbhatananda is also known as V.K.Gurukul. He was the founder of Atmavidya Sangam. Through his writings and activism, he contributed significantly to Kerala's social and spiritual landscape. Sree Narayanaguru's life and teachings serve as an inspiration for generations to come. His contributions in the fields of education, social reform, and interfaith harmony continue to shape India's cultural fabric.

## Assignment

### Short Question

1. What is Neo - Vedanta?
2. What were the main teachings of Chattampi Swamikal?
3. What is the significance of Ananda Mahasabha in the context of Brahmananda Sivayogi's Work?
4. What was Sree Narayanaguru's famous slogan promoting social equality?

### Essay Question

1. What is the core idea of Neo - Vedanta and how does it differ from traditional Advaita Vedanta?
2. Discuss the life and philosophical contributions of Chattampi Swamikal?
3. Compare and contrast the social reform approaches of Brahmananda Sivayogi with Vagbhatananda?
4. What are the key influences on Sree Narayana guru's philosophical outlook, including Advaita Vedanta?



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3. Venkatasubramanya Iyer, S. *Kerala Sanskrit Literature: A Bibliography*. Department of Sanskrit, University of Kerala, 1976.
4. Namboothiri, Eswaran. *Vedanta Padhathi*. Kerala Samskrutham Publications, 1996.
5. Venkatasubramanya Iyer, S., editor. *Technical Literature in Sanskrit*. Department of Sanskrit, 2009.

## Suggested Reading

1. Vagbhatanandaguru. *Vagbhatanandante Sampoorana Krithikal* (Malayalam). Mathrubhumi Books, 2016.
2. Sharma, R. N. *Neo-Vedanta Education*. Shubhi Publications, 2014.
3. Jayakumar, Vijayalayam. *Sree Narayanaguru: A Critical Study*. D.K. Printworld, 2017.
4. Nair, R. Raman, and L. Sulochana Devi. *Chattampi Swami: An Intellectual Biography*. South Indian Studies, 2010

## Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.



SGOU



Model Question Paper  
(SET – A)



SREENARAYANAGURU OPEN UNIVERSITY

Reg.No.....

QP CODE.....

Name.....

FOURTH SEMESTER M.A. SANSKRIT LANGUAGE AND LITERATURE  
EXAMINATIONS  
SKILL ENHANCEMENT COMPULSORY COURSE  
M23SN01SC -Scientific and Philosophical Heritage of Kerala  
(CBCS- PG)  
2023 Admission Onwards

Time: 3 Hours

Max Marks:70

(Answer may be written in English)

SECTION- A

I. Answer any five Questions in a Paragraph (5x2=10)

1. What is the scope of Kerala's scientific heritage?
2. What efforts can be made to preserve and promote Kerala's Scientific heritage?
3. What are the five elements in *Vastu*? Explain briefly
4. What is the significance of the *Manasara* in Sanskrit Architectural texts?
5. What is the purpose of logic in Nyaya Philosophy?
6. How did Vatsyayana expand upon Gautama's teaching?
7. What is Neo - Vedanta?
8. What was Sree Narayana guru's famous slogan promoting social equality?

SECTION- B

II. Answer any Six Questions in a page (6 x 5=30)

9. Analyse the relevance of Kerala's scientific heritage in modern times?
10. Explain the global significance of Kerala's scientific contributions.
11. What are the key principles outlined in *Mayamata* for architectural design?
12. Discuss the principles of *Vastu sastra* and their applications.
13. What are the key features of traditional Kerala architecture as described in Malayalam texts?



14. What is the significance of *Ananda Mahasabha* in the context of Brahmananda Sivayogi's Work?
15. What is the core idea of Neo - Vedanta and how does it differ from traditional Advaita Vedanta?
16. Compare and contrast the social reform approaches of Brahmananda Sivayogi with Vagbhatananda?
17. Explain the relationship between logic and epistemology in Nyaya Philosophy.
18. Discuss the contributions of Gautama and later commentaries to the development of Nyaya literature.

SECTION- C

III. Write an essay on any two of the following (2x15=30)

19. Discuss the importance of interdisciplinary research in studying Kerala's scientific heritage
20. Compare and contrast the architectural principles outlined in Sanskrit texts like *Manasara* and *Thachu Sastra*?
21. Elaborate the epistemological foundations of Nyaya, emphasizing its approach to valid sources of knowledge.
22. Write an essay on the life, teachings, social reform activities and philosophical contributions of Chattampi Swamikal.

Model Question Paper  
(SET – B)



SREENARAYANAGURU OPEN UNIVERSITY

Reg.No.....

QP CODE.....

Name.....

FOURTH SEMESTER M.A. SANSKRIT LANGUAGE AND LITERATURE  
EXAMINATIONS

SKILL ENHANCEMENT COMPULSORY COURSE  
M23SN01SC -Scientific and Philosophical Heritage of Kerala  
(CBCS- PG)  
2023 Admission Onwards

Time: 3 Hours

Max Marks:70

(Answer may be written in English)

SECTION- A

- I. Answer any five Questions in a Paragraph (5x2=10)
1. What are the fundamental principles of Ayurveda?
  2. What are the three Doshas (biological humours) in Ayurveda?
  3. What is *Khagol Sāstra*?
  4. Which are the Basic features of Astronomy?
  5. How does Mimamsa view the role of Perception as a Pramana?
  6. What is the Significance of the concept of 'dharma' in Mimamsa Philosophy?
  7. What are the central teachings of Advaita Vedanta?
  8. Who was Nitya Chaitanya Yati and with which spiritual movement was associated with him?

SECTION- B

- II. Answer any Six Questions in a page (6 x 5=30)
9. Explain the significance of *Sushruta Samhita*.
  10. Discuss the historical context and literary significance of *Caraka Samhita*?
  11. What is the decimal system, and how did India contribute to its development?
  12. What are the *Sulbasutras*, and what mathematical concepts did they introduce?
  13. What was the role of mathematics and geometry in their astronomical work?



14. Write the life and contributions of Adi Sankaracharya to Advaita Philosophy.
15. Explain the main principles of Advaita Vedanta and discuss the concept of non - duality.
16. Explain *Svatah Pramanyavada*.
17. How does Mimamsa interpret the Vedas? Explain with their theory of knowledge.
18. Write about the difference between Prabhakara and Kumarila school of Mimamsa?

SECTION- C

III. Write an essay on any two of the following (2x15=30)

19. Describe the *Pancha mahabhutas* (five elements) and their role in the human body according to Ayurveda.
20. Speculate on the potential future developments in Astronomy and Mathematics including new observational techniques.
21. Write an essay on the influence of Vedic Literature on Indian culture, including its impact on Philosophy?
22. Discuss Agamananda's role in social reform and education in Kerala.



സർവ്വകലാശാലാഗീതം

വിദ്യായാൽ സ്വതന്ത്രരാകണം  
വിശ്വപൗരരായി മാറണം  
ഗ്രഹപ്രസാദമായ് വിളങ്ങണം  
ഗുരുപ്രകാശമേ നയിക്കണേ

കുതിരുട്ടിൽ നിന്നു ഞങ്ങളെ  
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സ്നേഹദീപ്തിയായ് വിളങ്ങണം  
നീതിവൈജയന്തി പറണം

ശാസ്ത്രവ്യാപ്തിയെന്നുമേകണം  
ജാതിഭേദമാകെ മാറണം  
ബോധരശ്മിയിൽ തിളങ്ങുവാൻ  
ജ്ഞാനകേന്ദ്രമേ ജ്വലിക്കണേ

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# SCIENTIFIC AND PHILOSOPHICAL HERITAGE OF KERALA

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Kollam, Kerala Pin- 691601, email: [info@sgou.ac.in](mailto:info@sgou.ac.in), [www.sgou.ac.in](http://www.sgou.ac.in) Ph: +91 474 2966841

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