

## **Influence of Early Indian Thoughts and Human Development in Srimanta Sankardeva's Teachings**

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### **Abstract:**

If human development is multidimensional or interdisciplinary, then possibly we must to talk about what we indicate by multidimensional or interdisciplinary concepts: what is a Thought, and what are the manifold thoughts on human development. How early Indian Thoughts on Human Development have great importance in Srimanta Sankardeva's Teachings? This paper widens an explanation of an idea and dimensions of early Indian thoughts on human development with its influence in Srimanta Sankardeva's teachings and confirms its values and restrictions both in general and in relation.

### **Key Words:**

Early Indian Thoughts, Human Development, Srimanta Sankardeva, Teachings, Dimensions

### **Introduction:**

To a positive extent when one reads a text on psychological, philosophical, financial, social, or human development, one stumble at a position of objects that the person has focused as ingredients of the excellence of life or as basic human needs of happiness or universal human values. The dimensions of human development are divided into detach but successive stages in human life.

Contrary to the universal perspectives, accretion of capital is not enough to make sure and enhance in well-being and characteristic of life. It is not a sign of human development only and there are many social and economic dimensions of human development. As a result, it is vital to recognize the link between different social indicators of human development and welfare.

### **Review of Literature:**

To rationalize the statement of the problem the following literatures are directly or indirectly connected to our research.

1. That the thought of Indian philosophy begins where that of Western ends may be identified as distinguishing the general propensities of the two traditions.
2. Western philosophy, except for certain contemporary developments, took and has been taking as much focus in the problems of decisive actuality as the Indian.

3. Immanuel Kant, acknowledged as much when he demanded that the complete being should be treated rightly as the supreme ideal of reason, which was a to be only regulative but not constitutive of our understanding.
4. Georg Wilhelm Friedrich Hegel, indeed rejected Kant's position and treated the ideal of reason as constitutive; other than, his action has all the form of a speculative structure, and while set against the backdrop of European Philosophy in general, needs that position of divine intensity which touches the deepest depths of our being and refuses to be classed along with the performances of the extraordinary height.
5. As per Collins (2014) humanism is the negative response of religion in favour of the development of humanity by its own efforts.
6. According to Hornby (2011) humanism is a method of consideration that thinks about solving human plights with the help of cause is more noteworthy than religious faiths.
7. According to Kakar (1981) the artistic, spiritual and development threads are woven together in the structure of conscious approach and unconscious descriptions in the mother which in turn give Indian infant its particular aura and developmental impact.

### **Research Problem:**

Understanding Early Indian Thoughts on Human Development is of great value. Without human development, social development is impossible. While talking about Human Development, we have to observe its manifold dimensions. To monitor the idea of early Indian thoughts on human development and the teachings of Srimanta Sankardeva, we have to study the different dimensions of thoughts. There are so many researches on thoughts and human development, but the teachings of Srimanta Sankardeva linked with human development are of great value.

### **Objectives of the Study:**

The objectives of the study are-

1. To study the idea of Early Indian Thoughts.
2. To know the Idea of Human Development.
3. To assess the dimensions of Early Indian Thoughts on Human Development with the teachings of Srimanta Sankardeva.

### **Research Questions:**

1. What is the idea of Early Indian Thoughts?
2. What is Human Development?
3. Why it is important to assess the dimensions of early Indian thoughts on Human Development with the teaching of Srimanta Sankardeva?

### **Significance of the Study:**

One basic cause for a serious relation of dimension is to give secure epistemological and pragmatic footing to the multidimensional principle of human development. In the neoclassical

approach, earnings were the metric which conveyed efficacy or assessment. The study is very important because early Indian thought in human development is a broad subject which is connected to all round development.

### **Research Methodology:**

To study these three major objectives, a historical and analytical method has been used. The data have been collected from the primary and secondary sources. Secondary sources were in the form of different books written by different scholars, articles published indifferent journals, internet, website etc. All of data or sources have been critically analyzed.

The study highlights the influence of Srimanta Sankardeva on historical, socio-economic condition in Assam with the Neo-Vaishnavite movement of Assam in the fifteenth and sixteenth centuries which is directly and indirectly connected to human development. It uses the historical methodology and significantly studies the numerous literatures on socio-religious, cultural and human developments, which was brought by the mass movement along with the socio-political history of that time.

The research carries archival source counting the secondary data as well. Historians had to spotlight on different elements to assemble the history of Assam. There are many indications about the region of Assam that were studied in Sanskrit and Buddhist literatures and some accounts of foreign travelers. Archaeological resources similar to numismatics, monuments, epigraphy, pottery and visual arts have contributed much to the context of the history and culture of Assam till the thirteenth century. The State Archives of Assam and Srimanta Sankardeva Sangha also provide much information of the medieval period and the Vaishnava saints of Assam.

### **Early Indian Thoughts on Human Development:**

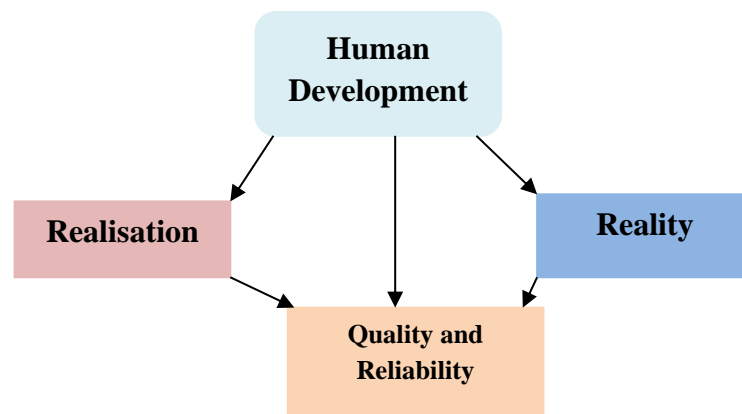
The ancient Indian thought on human development was based on Karma. The Vedas enlightened about God's and their reincarnation. The Bhagavad Gita highlights an unprejudiced philosophy of life. There are two paths in human life – (i) Pravritti: the way of action and development (ii) Nivritti: the way of inward contemplation and sacred excellence. All the way through *Pravritti*, a welfare society is established by humanizing the economy and political approaches.

What does *Rama* teach us about being human development? Lord Rama as the avatar of dharma represents that our factual responsibility is to serve all life, not justly to fulfill our individual requirements. We have a lot to learn from this astonishing story, but must approach it with humility and judgment for its transformational secrets to open out.

How does the *Mahabharata* influence the human development? *Mahabharata* is a vital foundation of information on human development of Hinduism between 400 BCE and 200 CE and is observed by Hindus as both a text about *dharma* (Hindu moral law) and a history.

### **Idea of Human Development:**

1. Human development is a process of enlarging people's options and uplifting their art of living. It brings jointly the formation and distribution of commodities, and the development and use of human aptitudes.
2. Many Indian thinkers placed sufficient importance on awareness and realization as the primary truth. This led to the speculation that first and primary, we are cognizant self, one with element. The fact in psychology was considered to be subjective understanding.
3. The Indian tradition has approached the complexity by highlighting on the superiority, cleanliness, and concentration of the *antahkarana*, the inner gadget of knowledge used by the person who has knowledge. The Indian tradition has developed a plethora of approaches to boost the fineness and dependability of internal surveillance.



4. The depiction of the decisive truth can be traced back to the *Upanishadic* terms of Brahman and Atman. Brahman in Upanishads intended 'prayer', being resulting from a root (brh) meaning "to grow" or to burst forth. Brahman as entreaty is what clears itself in perceptible words.
5. The theory of psyche according to *Purva mimansa* is different from Advaita. The two leading advocates of the *mimansa* are *Prabhakara* and *Kumarila*. Consistent with *Prabhakara*, *manas* is an essence (dravya), atomic (anu), everlasting and exceedingly portable.

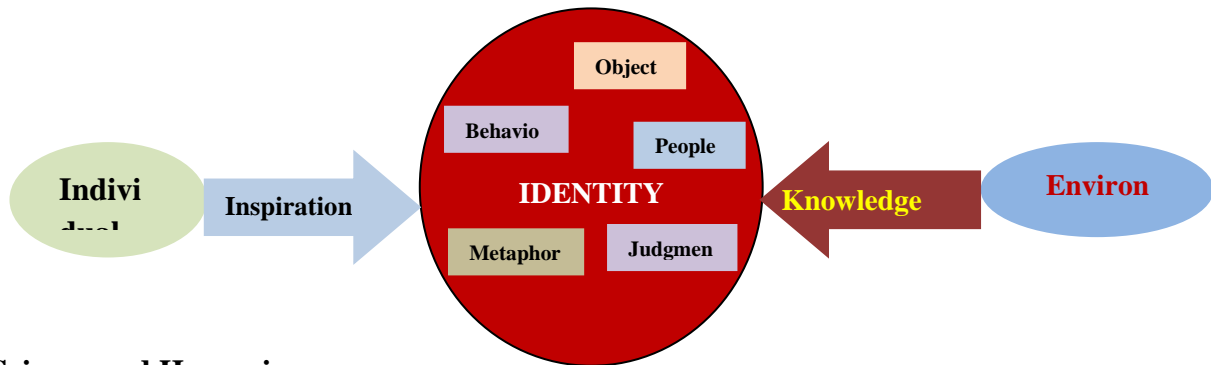
## Results and Discussion:

### Srimanta Sankardeva's Teachings on Human Development:

1. Humanism focuses on each individual's potential and highlights the significance of growth and self-actualization. The fundamental confidence of humanistic psychology is that people are naturally good and that mental and social problems effect from deviations from this natural propensity. Humanism was at the hub of Sankardeva's teachings. His humanistic viewpoint was based on faith and spiritualism.

- The philosophy or existence of humanism embraces human reason, ethics, social fairness and philosophical naturalism whereas purposely refusing religious doctrine, supernaturalism, pseudoscience and superstition as the bases of ethics, principles and decision making.

### Human Development and Srimanta Sankardeva



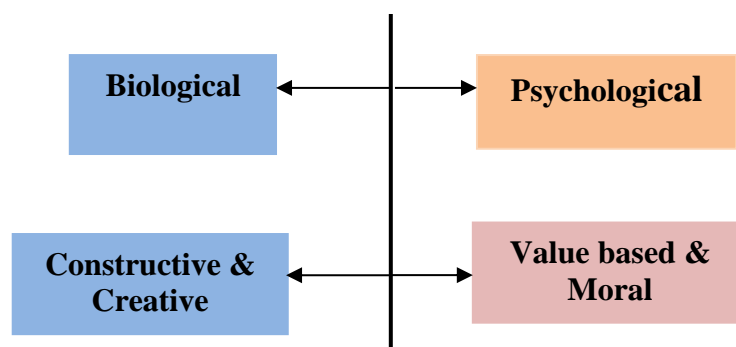
#### Science and Humanism:

Sankardeva teaches the importance of oneness and he tries to break up all sorts of divisions amongst men and to establish harmony, gladness and universality exhibited by nature. The activity focused on science and humanism by Sankardeva has its social significance. Therefore, humanism emphasizes the significance of the internal world of the learner and places the individual's thought, emotions and thoughts at the forefront of all human development.

#### Philosophical Ideas and Human Development:

Srimanta Sankardeva sermonized unadulterated devotion (bhakti) to Lord Krishna consisting mainly in the singing (kirtan) and listening to (sravan) of his deeds and actions. Ek-Sarana chases the *dasya* approach (bhava) of worship in which the follower believes himself to be a servant of God. Here, human development stands to the biological and psychological development of the human being all through the lifetime. Nevertheless, science has a great role in human development since science is not only an investigation of things it is also the thing from which we learn from history live in present and think optimistic for the future.

### Science of Human Development and Srimanta Sankardeva



### Six basic Pillars of Human Development:

There are six essential pillars of human development- equity, sustainability, productivity, empowerment, cooperation and security. The Psychological phases of growth and developmental tasks of each stage in human development are well described in the Indian system.<sup>1</sup>

Erikson sees human development not as a range, other than, as a series of predetermined steps or stages by which the individual seeks communicate in an ever-widening radius with his society, which welcomes and regulates his un-folding. Erikson highlights the eight stages of man. He thinks on the reorganization, so as to, there is an internal population of remembered and anticipated feelings and descriptions which are resolutely associated with the outer population of recognizable and conventional things and people.<sup>2</sup>.

Human Development in the Indian background contains indispensable information for an understanding of the nature of development of the Indian psyche and ethos. Srimanta Sankardeva's teaching on human development stands holistic thoughts and is connected to interdisciplinary perspective. His idea on peace and harmony towards the development of fairness behaviours reveals the signatures of human fairness.



*Guru Asana: The mark of Sankardeva's Ek-Sarana System*



*Wooden Mask during Sankardeva's time*

Srimanta Sankardeva's attitudes highlights as an Indian. In all Indian perspectives Sankardeva's ideology signify oneness. The literary, artistic, dramatic, musical and cultural contributions by the saint persist to influence the contemporary creative works. The Sattriya Dance, one of the best forms of Indian dances, is an outcome of the Neo-Vaishnavite movement in Assam in the 15<sup>th</sup> – 17<sup>th</sup> countries with Srimanta Sankardeva, the enormous saint poet and artiste of extraordinary intellect as its fountain head.<sup>3</sup>

Srimanta Sankardeva's literature occupies a vital part in human mind. One of the best examples is *China Yatra*, hence, it was the turning point in his literary life<sup>4</sup>. It is an opera of one act, is among his first literary conceptions and absorbs pride of place in the records of world-drama for being one of the earliest dramas of its type. Sankardeva was not religious preacher but also a philosopher. His philosophical view points are directly and indirectly connected to his religious explanation and teachings. It is clear that, there is no any distinctions in the judgments, thoughts and activities of Sankardeva.

### Major Findings

1. The human development approach focuses on improving the lives people lead rather than assuming that financial growth will lead, automatically, to superior opportunities for all. It is a fact that, income growth is a vital means to development, rather than an end in itself. In this regard, Sankardeva's mask art is one of the best examples.
2. The Vedas, meaning *knowledge*, are the oldest texts of Hinduism. The Vedas are structured in four different collections containing hymns, poems, prayers, and religious instruction. Hence, Sankardeva is the sign of humanism and human development.
3. The Indian caste system is based on a legend from the Vedas concerning the sacrifice of the deity *Purusha*.
4. The *Bhagavad Gita* highlights an impartial value of life. There are *two paths* in human life - *Pravritti*, the path of action and progress and *Nivritti*, the path of inward contemplation and spiritual excellence. Through *Pravritti*, a welfare society is established by humanizing the financial system and political systems.
5. *Manusmriti* can be literally translated to the indications of Manu. It is an ancient text that acted as a code of behavior for human society and its development. Sankardeva believed in a casteless society and in fairness to set up an egalitarian society.

### Conclusions:

The paper has made an effort to understand the perception to the extent that development is concerned from the position of different thoughts and dimensions of human development and its holistic nature. Philosophy, culture, arts, religion, music, dramatic and wisdom all should come to play a decisive role in defining, planning and executing developmental aspects.

### Glossary of Terms:

1. Human Development : The process of enlarging people's freedoms and opportunities and improving their well-being.
2. Veda : Any of the four collections forming the earliest body of Indian scripture, consisting of the Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda, which codified the ideas and practices of Vedic religion and laid down the basis of classical Hinduism.

3. Bhagavad Gita : The Bhagavad Gita is an ancient Indian text that became an important work of Hindu tradition in terms of both literature and philosophy. The name Bhagavad Gita means “the song of the Lord or the 'manifested one
4. Manusmriti : Manusmriti is usually translated as "code of Manu", but it literally means "reflections of Manu"
5. Antahkarana : A Hindu philosophy concept.
6. Dharma : Hindu Moral Law
7. Antahkarana : A Hindu philosophy concept

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