

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

Review of related literature, from the research point of view, means the formal examination of the connected written works or the books and other writings on the particular subject undertaken as research problem. It also means the thorough checking and formal examination of all the findings of various research works, information published in books etc. , which have close connection with the area of investigation and the problem undertaken for research.

It helps the researcher to sort out what has already been done in a particular field. This is important to avoid unnecessary duplication in the specific area of operation; and it helps to identify what can yet to be done. In other words, review of related literature confirms appropriate direction of the research by selecting hypotheses so that the formulated objectives could be tested.<sup>1</sup>

In short, it can be said that a literature review allows the researcher to get acquainted with current knowledge in the field of research. It discusses published information in a particular topic within a limited period to conduct research work. It brings the investigator up-to-date information and it can help to give an overview and comprehensive view of the literature. It is essential pre-requisite of a research work.

Finally, it can be said that review of related literature is a valuable guide to defining the problem recognizing its significance, suggesting promising data gathering devices, appropriate study design and sources of data.

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1. Sarma, Mukunda. (2012). *Research Methodology*. 2<sup>nd</sup> Edition. Guwahati: EBH Publishers.

The following are the names of some related literatures reviewed by the investigator :

**Math, Ramakrishna (1940) :** *Nārada Bhakti Sūtras* – This book, setting forth the theory and practice of God-love, forms a classic in *Bhakti* literature. The *Sūtras*, expressed in this book are lucid and direct in import, and yield their meaning by themselves. Practice of pure devotion to God, conceived in an absolutely non-sectarian way, is their theme. Most of its doctrines will be appealing to all, irrespective of their religious affiliation.

**Neog, Maheswar (1965) :** *The Vaiṣṇava Faith and Movement in Assam* --- This book is divided into twelve chapters. In these twelve chapters, the author treats all aspects of the subject matter. His attempt is to give the early history of the *Neo-Vaiṣṇava* Faith, generally appearing through its earliest records. In this book, it is also reflected that the religious life of Śaṅkaradeva's era is depicted in the background of the economic and cultural life as well as the historical, literary and artistic aspect of Assamese *Bhakti* movement. The literary works of Śaṅkaradeva is taken up in a detailed manner in this book. It is a comprehensive analytical study of Assam in the middle ages. This book includes Śaṅkaradeva's life story, study of his literature, philosophy, art culture etc. etc.

**Sarma, Satyendra Nath (1966) :** *The Neo-Vaiṣṇavite Movement and the Sattra Institution of Assam* --- In this book, the author emphasizes on the satra institutions of Assam, which was a significant contribution of the saint to the Assamese nation and society. This book is divided into ten chapters. In the first chapter, the author gives an

account of the background of the movement consisting of introductory remark. In the second chapter, life sketch of Śaṅkaradeva and Mādhavadeva and description of the movement led by them have been furnished. In the chapter three, philosophical teachings, nature of God, finite self, religious teachings, *bhakti*, *jñāna*, *karma*, ethical teachings and moral virtues are discussed. In the fourth chapter, the author has discussed the history of sub-sects and expansion of the sattrā institutions. Chapter five highlights the nature, origin and development of the sattrā institution. In the chapter six, religious rites and practices in the sattras have been discussed. In the seventh chapter, the author has discussed the customs and manners followed in the sattras. In the chapter eight, the author has made an assessment of the cultural contribution of the sattras. The chapter nine has analysed the relation of the sattrā with the state. In the concluding chapter, the author has made an assessment of the discussion furnished in the proceeding chapters.

Dasgupta, Surendranath (1975) : *A History of Indian philosophy, Volume III* ---

In this book, the author has presented a connected account of the development of the theistic philosophy in the South. Philosophy in India includes not only morality, but religion also.

Dasgupta, Surendranath (1975) : *A History of Indian philosophy, Volume IV* ---

In this book, the author deals with the philosophy of the *Bhāgavata Purāṇa*, the philosophy of Madhva and his followers, the philosophy of Vallabha and philosophy of the Gauḍīya school of Vaiṣṇavism.

Barman, Sivanath (1983) : *Śrīmanṭa Śaṅkara's Kṛitī Āru Kṛititva* --- In this book, the writer has scientifically analysed the philosophy of Śaṅkaradeva.

Chetterjee, S.C. and Dutta D.M. (1984) : *An Introduction to Indian Philosophy*

--- In this book, the author provides a simple introduction to the Indian systems of philosophy. He attempts to introduce the reader to the spirit and outlook of Indian philosophy and helps to grasp thoroughly the central ideas.

Thakur, Ram Charan (1985) : *Gurun Charit* --- This book expresses the hagiography of Śaṅkaradeva. All informations about Śaṅkaradeva are found here.

Prabhupada, A.C. Bhaktivedanta Swami (1986) : The *Bhagavadgītā*; As it is -

-- The *Gītā* can be seen as the main literary support for the great religious civilization of India, the oldest surviving culture in the world. In this book, the author brings a special interpretive insight, a powerful and persuasive presentation in the *bhakti* (devotional) tradition. By reading this book, it is found that the author has caught the deep devotional spirit of the *Gītā* and in this book he has supplied the text with an elaborate commentary in the truly authentic tradition of Śrī Kṛṣṇa Caitanya, one of India's most important and influential saints.

Sarma, C. D. (1987) : *A critical survey of Indian Philosophy* --- In this book, the writer makes a clear, comprehensive and critical account of the various systems of Indian Philosophy. In this book, he also clearly explains about Śaṅkara Vedānta and other schools of Vedānta Philosophy.

Sarma, Tirthanath (1987) : *Upaniṣad Aṣṭak* --- This book is a collection of eight *Upaniṣads* In this book, The author has expressed the Sanskrit Verses and its meaning and explanation. This book was written on Indian thought and philosophy.

Radhakrishnan, Sarvapalli (1989) : *Indian Philosophy Vol. II* --- In this book, Dr. Radhakrishnan makes an explicit account on different systems of Indian Philosophy. In it, he clearly explains about Vedānta philosophy.

Masih, Y. (1991) : *Introduction to Religious Philosophy* --- In this book, the modern relevance of Advaitism has been given its rightful claim. The author also expresses that the teaching of Buddha, Christ and *Upaniṣadic* teachers have certainly contributed to the meaningful existence of man. The author has adopted the Advaitic Philosophy of Religion, in the light of the teachings of Kabīr and Ramakrishna.

Dutta, Soroj Kumar (1997) : *The Divine Verses* --- A book of oriental Mysticism in popular Idioms this book is a translation of the original *Nāma-Ghoṣā* of Śrī Śrī Mādhavadeva. In this book, the author has expressed the philosophy of Mādhavadeva. It is also found that, love, compassion and surrender to the Lord is a perennial source of inspiration to all.

Chatterjee, Margaret (ed.) (1998) : *Contemporary Indian Philosophy – Second Series* --- In this book, the editor provides a collection of philosophical essays, in which the treatment of the mind body problem, the self, the nature of morality and many other philosophical thoughts are discussed.

Neog, Dimbeswar (1998): *Jagat Guru Śaṅkaradeva* --- The founder of Mahāpuruṣism : In this book, the author gives an explicit account on the religion and philosophy of Śaṅkaradeva. In it, he clearly explains Śaṅkaradeva's philosophy and religion in the proper perspective.

Chaliha, Bhaba Prasad (ed.) (1998) : *Śaṅkaradeva's Studies in Culture* --- This book contains a good number of articles contributed by distinguished scholars on diverse aspects of the teachings and contributions of Śaṅkaradeva.

Chutia, Dharmeswar (ed.) (1998) : *Mahāpuruṣa Śrīmanta Śaṅkaradevar Vākyāmr̥ita* --- In this book, we find an explicit account on all the treatise of Śaṅkaradeva.

Chetia, Bipin (1999) : *Advaitavāda in Śaṅkaradeva's Philosophy* --- In this book, the author tries to prove and establish Advaitavāda in Śaṅkaradeva's religion and maintains that there is no much difference between Śaṅkaradeva and Śaṅkarācārya.

Olson, Carl (2002) : *Indian Philosophers and Postmodern Thinkers* --- In this book, the author brings a variety of thinkers and divergent traditions of thought into a lucid, penetrating debate, which serves to remind us that classical Indian Philosophy is not a dead cultural artifact, but has enduring intellectual value.

Gaur, Harish Ch. (2002) : *Īśāvāsya Upaniṣad* --- In this book, the author pertains to Īsopaniṣad, which is regarded as the first among the Upaniṣad. It is the only Upaniṣad, that is a part of Vedic *Samhitā*. This book presents the Vedic symbiosis of reason and intuition, empirical and transcendental, material and spiritual knowledge and action, *pravṛtti* and *nivṛtti* and so forth in the finest and most effective way. This book is the fittest representative of Indian spiritual culture.

Neog, Maheswar (ed.) (2003) : *Guru Charit-Kathā* --- This book is a biographical account of Vaiṣṇava Saints of Assam, i.e., Śaṅkaradeva, Mādhavadeva and others, in prose, committed to writing from oral tradition, c, 1758 A.D.

Nakamura, Hajime (2004) : *A History of Early Vedānta Philosophy, Part Two* ---

In this book, the author made clear the details of the pre-Śaṅkara Vedānta Philosophy, utilizing not only Sanskrit materials, but also *Pāli*, *Prākṛt* and other sources.

Das, Kailas (ed.) (2005) : *The Kīrttan Ghōṣā* : From this book, we generate the general philosophical ideas of Śaṅkaradeva.

Jacobs Alan (2005) : *The Principal Upaniṣads* --- Upaniṣads breathe throughout the sacred spirit of the Vedas. The sacred hymns were composed by the great Ṛṣis. The Ṛṣis were inspired seers who through intense contemplation turning inwards, made an intensive investigation into their own inner being and discovered the essential truth that our True Nature was pure Absolute consciousness, Existence, Love and that the mind-body and natural world were all objects in that Self-Awareness. The impediment to living from that standpoint was the “I thought” or what we call “Egotism” which prevented men from living in their natural selfhood. Rather we are identified with our minds and bodies, with the mistaken idea that we are separate individuals and not essentially linked to the Divine in an Holistic Universe. The *Upaniṣads* were the foundation of the Non-Dual *Advaitic* tradition. The *Upaniṣadic* doctrine points the way to an absolute non-dualism in its higher aspects, which are without concessions to popular religion. It was codified by the great Śaṅkara in his *Brahma Sūtras* and was the reserved esoteric teaching for prepared Brahmin receptive to the ultimate understanding of self-realisation, what it means, and what it entails. Śaṅkara called this knowledge the *parā vidyā* or Supreme Knowledge. In this book, the author has endeavored to separate the higher teaching from the lower, concessionary,

exoteric teaching of the *aparāvidyā*. The author has pinpointed the distinction in this book.

Das, Kailas.(ed.) (2006) : *Vaiṣṇava Pandit Sonārām Chutiār Rachanāwali* --- In this book, we find the information on Vaiṣṇavism, but there is no discussion about liberal ideology.

Lekharu, Upendra Chandra (2006) : *Kathā Guru Carita* --- In this book, we find a detailed account of the growth and development of the huge mass of Vaiṣṇavite writings. This book records how, when, where and under what circumstances a particular treatise was compiled or translated, and a certain Kāvya, drama, or song was composed. As such, this book serves as a splendid commentary upon the works of the early Vaiṣṇavite poets. It throws much light on the organizational aspects of the Vaiṣṇavite movement, the nature and structure of the Satra institution and its administration, method and procedure followed in winning converts, difficulties and hardships undergone in its propagation, history of the schisms and accounts if the different sects. This book is a treasure-house of information or religious beliefs, customs and superstitions of the Assamese people. It narrates chiefly the events of the 15<sup>th</sup> and 16<sup>th</sup> centuries.

Goswami, C.L. (2006) : *Śrīmad Bhāgavata Mahāpurāṇa*; Part-I --- In this book, all the Sanskrit Text of *Bhāgavata Mahāpurāṇa* and its English translations are expressed clearly and comprehensively. In this book, it is found from the book one of *Bhāgavata Mahāpurāṇa* to the book eight.



Goswami, C.L. (2006) : *Śrīmad Bhāgavata Mahāpurāṇa*; Part-II --- In this book, all the Sanskrit Text of *Bhāgavata Mahāpurāṇa* and its English translations are found from the book nine to the book twelve of *Bhāgavata Mahāpurāṇa*.

Fitzgerald, Byron J. (2007) : *A New Text of Spiritual Philosophy and Religion* --- In this book, the author seeks to explain clearly some of the main theses of contemporary spiritual thought. Probably, much of it will be controversial, but it is not presented in a dogmatic or argumentative spirit.

Bhooyaan, Paraag (2007) : *Nectar Doctrine of Jagat Guru Shreemanta Shankaradeva* --- In this book, the author has presented the doctrine of *Eka-Śaraṇa Hari-Nāma-Dharma* by selecting the relevant verses from the scriptures composed by Jagat Guru Śrīmanta Śaṅkaradeva. In this book, the author has beautifully presented the scientific aspects of religious doctrine of Śaṅkaradeva by mentioning different verses. Besides this, he has brought to the light the supremacy of *vedāntic* doctrine and the way of devotion. Further, he has proved the uselessness of both the way of knowledge and idolatry through the nectar doctrines of Śaṅkaradeva. In this book, we find that the glory of *Kṛṣṇa-Nāma* is the way of monotheism, which has been presented with excellent capability. In this book, the author has presented Śrīmanta Śaṅkaradeva's contribution to the world in different headings according to the subject matter.

Sharma, Nilima (ed.) (2008) : *The Philosophy of Śaṅkaradeva -- An Appraisal* --- In this book, the editor provides various philosophical essays, which highlight all the

aspects of Śaṅkaradeva's philosophy. This book also provides a comprehensive philosophical framework of Śaṅkaradeva's thought.

Barkakoti, Snjib Kumar (2008) : *Saint Śrīmanta Śaṅkaradeva* --- In this book, we find a new feature, which is the rational approach maintained in the narrative. Most of the miracles attributed to Śrīmanta Śaṅkaradeva have been left out and only a limited few retained which seem possible or which are required on some philosophical account.

Pathak, Dayananda (2009) : *Śrīmanta Śaṅkaradeva --- The Great Master* --- In this book, the author has presented the outlines of the hagiography of Śrīmanta Śaṅkaradeva. In this book, we find that Śaṅkaradeva is considered to be the master builder of the Assamese society in particular and a great Master of Indian poetry and drama. It is also found that Śaṅkaradeva was a great creative artist, an innovator, a motivator and a preacher of Neo-Vaiṣṇavite faith and ideals.

Nego, Maheswar Memorial Trust (2009) : *Complete Works of Maheswar Neog-Volume –V* --- In this book, the investigator has found lots of materials for research work.

Barua, Girish (ed.) (2011) : *Śrīmanta Śaṅkaradeva and his Philosophy* --- In this book, a maiden effort has been made for explicit account on the philosophy and literature of Śaṅkaradeva; but more on the concept of liberal Philosophy of Śaṅkaradeva has not been explained clearly.

Nego, Maheswar (2011) : *Śaṅkaradeva : The Great Integrator* --- In this book, the author tried to give a brief but detailed survey of Śaṅkaradeva and his movement and

with punctilious conformity stated that one should know about the Hindu culture of Assam as it had expressed itself through *Vaiṣṇavism* and the *Eka-Śaraṇiya* faith. The life-story of Śaṅkaradeva and the discussion of his works and episodes and anecdotes of the saint's life is presented here.

**Borkakoti, Sanjib Kumar (2012) :** *Śrīmanta Śaṅkaradeva: An Epoch Maker* ---

This book is an analysis of the life and works of Śaṅkaradeva. In this book, the author discusses the multi-faceted contributions of Śrīmanta Śaṅkaradeva, which enriched the social, cultural and spiritual lives of Indian people, specially the people of Assam. This book has brought out the pioneering role played by the saint Śaṅkaradeva in the socio-cultural area. He brought about significant changes in the social system of Assam and rescued the people from regressive customs like human sacrifice, prevalent at that time. In this book, it is also found that Śaṅkaradeva created a new social order and new cultural ethos in the times of medieval era.

**Pathak, Dayananda (2012) :** *Beautiful Mind of Śrīmanta Śaṅkaradeva*: In this book, the author describes Śaṅkaradeva clearly and completely for common readers.

**Borkakoti, Sanjib Kumar (2013) :** *Purnāṅga Kathā Gurucharit* : This book is the first research based hagiography of Śaṅkaradeva in Assamese language. From this book, we may generate all the ideas about Śaṅkaradeva with his philosophical thoughts.

**Chaudhury, Parul (2013) :** *The Concepts of Puruṣa, Prakṛti and Līlā in Śaṅkaradeva's Philosophy* --- This book is an in-depth study about some philosophical concepts of Śaṅkaradeva's thought and Neo-Vaiṣṇavite religious movement. This

book is a reassessment of the renewalism of Vaiṣṇavite Philosophy of medieval Assam. In this book, it is found that – Śaṅkaradeva is popularly known as a religious philosopher, but he is also acknowledged as one of the greatest Indian humanistic philosopher. In this book, the author has mentioned that Śaṅkaradeva lays emphasis on life in this world being inspired through altruistic love and selfless dedicated service toward the humanity. This book is a lengthy research work on the philosophical aspects of Śaṅkaradeva's teaching which has a long felt desideratum. It unfolds the philosophical merits of his thought in comparative treatment with other philosophies of the eastern as well as western world. Further, this book is an articulated treatise which highlights the relevance of religio-cultural-ethical teachings of Śaṅkaradeva's thought for adequately addressing the present day challenges of the society. In this book, it is found an adequate assessment of the philosophical concepts in Śaṅkaradeva's thought for which this book would be immensely helpful for the society at large so as to solve some burning and chronic problems confronting the nation as a whole.

Baruah, Girish (2014) : *Śrīmanta Śaṅkaradeva's The Anādi-Pātana* --- This book is an English prose rendering by Dr. Girish Baruah. The *Anādi-Pātana* of Śaṅkaradeva is a book in which we find the concepts of *sṛṣṭi* (creation), *sthiti* (preservation) and *pralaya* (annihilation) of the universe. In Śaṅkaradeva's *Anādi-Pātana*, it is found that Brahma engaged himself in the work of creation. The *Anādi-Pātana* speaks of the birth of the four castes from the different parts of His body. Man's body is offered special status as it is made of the twenty-four elements, which are scattered in the whole universe. These are there in his body in a very synthetic form. The description

of the different parts of the human body is also found in this book. These mythological descriptions of creation are mainly taken from Kapila's Sāṃkhya philosophy. Kapila's metaphysico-philosophical account of the world evolution (*pariṇāma*) has been transformed into the mythologico-philosophical account by the *Bhāgavata Purāṇa* and Śaṅkaradeva has completely followed this trend of the *Bhāgavata*. In this book, we find that Śaṅkaradeva introduced his religion for the common people who did not have any philosophical training. Coming away from the systematic philosophical thinking, Śaṅkaradeva welcomed the religion oriented mythological thinking based mainly on the *Bhāgavata Purāṇa*. Through this book, his religious philosophy has become much popular among the common people.

Baruah, Girish (2014) : *Śaṅkaradeva A Critical Appraisal of His Philosophy and Religion* --- In this book, the author goes on to comprehend Śaṅkaradeva's Vaiṣṇavism within the Absolutist conspectus. With the discerning insight of a philosopher, the author brings out how the immanent dialectic of consciousness transcends the God of Vaiṣṇava theism and reaches its acme in the Absolute. In this book, the author tries to discover the philosophical threads of the great pioneer of the *bhakti* movement. His purpose is to bring out the philosophical dimension of Śaṅkaradeva's religion. There are twelve chapters in this book. In the chapter two, Śaṅkaradeva's philosophical attitude is discussed and analysed briefly. In the chapter six, early *Vaiṣṇavism* in Assam, *Neo-Vaiṣṇavism* and the concept of Assamese *Vaiṣṇavism* are analysed clearly. In the chapter seven, the concept of devotion and kinds of devotion are analysed. In the chapter nine, the concepts of *Brahman* and God are discussed and in the chapter eleven, mind and the concept of the self are analysed clearly. In the chapter

twelve, the concepts of bondage and liberation are discussed and analysed. So, by reading this book, the investigator has collected much more materials.

**Mukerjee, Radhakamal (2014) :** *Aṣṭāvakraḡītā (The song of the Self Supreme)* ---

It is a Unique text among the world's contemplative classics dealing systematically with the mystical experiences of the soul. Aṣṭāvakra's teaching in respect of the cosmic self is presented here in the form of his dialogue with Janak, the king of Mithilā.

**Sharma, Krishna (2015) :** *Bhakti and the Bhakti Movement* --- This book makes a total departure from some well-established notions about *bhakti* and the *Bhakti* movement. Trying to recapture the generic meaning of the term *bhakti*, the author postulates that *bhakti* by itself does not suggest any ideational or doctrinaire position. According to the author, a restricted and erroneous definition of *bhakti* has served as the substratum for all theorisations about the *Bhakti* movement, when taken as a whole. In this book, the author has tried to establish the fact that the accepted academic definition of *bhakti* is a modern construction. Adoption an interdisciplinary approach in this book, the author has grappled with many vital issues related to the *bhakti* theme.

**Mahanta, Nirupama (2015) :** *The Mystical Thoughts of Śrī Śrī Śaṅkaradeva And*

*Śrī Śrī Mādhavadeva* --- This book is a good exposition of the philosophy of the two Vaiṣṇavite saints of Assam, whose religious tradition is being continued till today through institutions such as *Nāmghars* and *Sattras* and whose contribution to the socio-cultural cum religious life of Assamese people is tremendous. In this book, the

author has tried to highlight the mystical thoughts of Śrī Śrī Śaṅkaradeva and Śrī Śrī Mādhavadeva, the saints and social reformers of Assam. It is a unique and non-conventional type of mysticism, in the sense that it only leads the devotees towards divine union disregarding all sorts of social, economic, religious, ritualistic or customary barriers; but also aims at upliftment of earthly existence through creativity, humanism, freedom, morality, equality, love and justice considering their pragmatic values. In this book, it is also found that mystical realization is not an individual experience. It is the rise of the inner spirit in men to realize its supremacy through matter, life, mind and God.

Phukan, Sarat Kumar (2015) : *Place Names associated with Śaṅkaradeva* --- This book is a methodical work on medieval toponymic, hydromic, oronymic, micro-toponymic and hodonymic features with corresponding contemporary onomastic elements on Śaṅkaradeva's time as gleaned from various *Gurucharits*, genealogies, inscriptions and histories.

Raja, gopalachary M. and Rao K. Damodar (ed.) (2016) : *Bhakti Movement and Literature* --- In this book, there are twenty seven articles, which trace the beginnings and growth of *bhakti* movement and literature as propagated by a number of poet-saints across India up to the twentieth century. In this book, the investigator has found that *bhakti* movement had been an energizing phenomenon that provided a concrete shape and an identifiable face to the abstractions of Sanskrit scriptures. As counterculture, it embraced into its fold all sections of people breaking the barriers of caste, class, community and gender. It is also found that *bhakti* literature was marked

by spontaneity and ecstasy and hence it produced a rich body of verse born of the heart.

Chari, S.M. Srinivasa (2017) : *Vaiṣṇavism – Its philosophy, Theology and Religious Discipline* --- This book is a comprehensive treatise on the fundamental philosophical and theological doctrines of *Vaiṣṇavism*, which is one of the oldest living monotheistic religions of India. In this book, the author points out that the philosophical base of *Vaiṣṇava-dharma* which guarantees peace with others through peace with oneself. *Viṣṇu* includes every being and indwells in every being. It is expressed in this book. This book is not only comprehensive, but also analytical.

Goswami, Ashok Kumar (2017) : *The Bhakti Ratnākara of Śrīmanta Śaṅkaradeva* --- This book is the English rendering of the only doctrinal treatise in Sanskrit, the *Bhakti Ratnākara* by Mahāpuruṣa Śrīmanta Śaṅkaradeva. This is a compendium (*prakaraṇa*) of doctrinal śloka (verses) collected from a large number of Vaiṣṇava scriptures preponderantly the *Bhāgavata Purāṇa*.