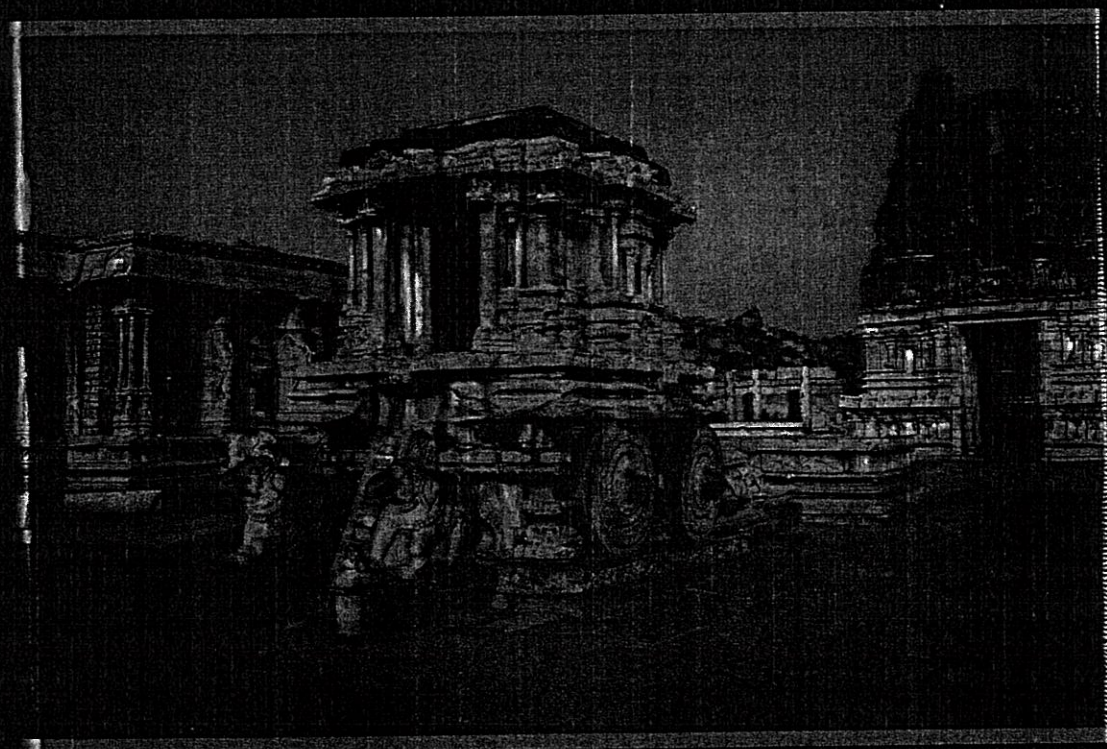


*Premier and Medieval*





If intellectual freedom is lost all other freedoms get endangered. This is what ancient Indian thinkers exhorted and made "*Kṣhātra Teja*" subservient to "*Brāhma Teja*". The greatest slavery is flunkeyism. Intellectual bondage is more enslaving than political subjugation because of its invisibility and silent creeping paralyzing power, which unforgivably persists even after political independence. Indian mode of thinking proceeds foundationally as *Īkṣā/anubhava* and derivatively as *AnvĪkṣā* and *ParĪkṣā*. *Īkṣā* stands for viewing the reality as it is (*yathā bhūta*). For this experience is the only starting point and overriding factor. The role of reasoning in the form of *tarka* or *yukti* is only next to that, known as *anvĪkṣā* and *parĪkṣā*. They are therefore called *anu+Īkṣā*, (i.e., that which follows *Īkṣā* as post-reflection) and *pari+Īkṣā* (complete examination). *Īkṣā* stands for immediate apprehension and direct realization. When veritable experience gets consolidated and codified it becomes *Śruti* and *Śrutiparamparā*. Thus, *anubhava*, *yukti* and *Śrutiparamparā* are the triple foundations of acquiring knowledge in the Indian context. No history of Indian knowledge tradition can be genuine and representative unless all the three are coordinated. We inherit a rich culture handed down by rishis, munis and thinkers and is to be preserved the sublime heritage is left for us. To celebrate *Azadi Ka Amritmahotsava* meaningfully, we need to revisit our past, Sanchi University of Buddhist-Indic Studies, Sanchi is offering the present Book in two volumes each consisting of learned papers on past and present thinkers.

ISBN 978-81-8043-171-5

₹ 2800/-



**The Panorama of Indian  
Philosophers and Thinkers**  
Encyclopedic Collection  
*Premier and Medieval*

**Certified as  
TRUE COPY**

  
**Principal**  
Ramniranjan Jhunjhunwala College,  
Ghatkopar (W), Mumbai-400086.

**The Panorama of Indian  
Philosophers and Thinkers**  
Encyclopedic Collection  
*Premier and Medieval*

*Editors*

**Prof. S. R. Bhatt**  
**Dr. Neerja Arun Gupta**

**Certified as  
TRUE COPY**



**Principal**  
**Ramniranjan Jha**  
**Ghatkopar (W), Mumbai-400086.**



**Sanchi University of  
Buddhist-Indic Studies**



If inte  
get er  
thinke  
subse  
slaver  
more  
becau  
paraly  
even  
of t  
Īkṣā/  
Parī  
is (ye  
start  
reaso  
next  
are t  
follo  
(co  
imn  
Wh  
cod  
Thu  
the  
the  
kno  
rep  
co  
do  
pr  
ce  
m  
U  
of  
co  
th

*Published by:*  
**Sanchi University of  
Buddhist-Indic Studies**

E1-141, Arera Colony  
Bhopal. 462016 (M.P)  
Phone +91-9825012984  
Fax: +91-755-2773257

&

**CREATIVE BOOKS**

'SHANTI' CB-24, Naraina, New Delhi-110028

e-mail: creativebooks2004@yahoo.com

Mobile: +91 9818143782

Copyright © the Editors

Copyright © All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means electronic, mechanical, photocopying, recording or otherwise without the prior permission of the Editors.

Edition: 2023

ISBN: 978-81-8043-171-5

**Certified as  
TRUE COPY**

  
**Principal**

**Ramniranjan Jhunjhunwala College,  
Ghatkopar (W), Mumbai-400086.**

*Typesetting by:*  
**PRIYANKA GRAPHICS**  
New Delhi

*Printed by:*  
**NICE PRINTING PRESS**  
Delhi



**Certified as  
TRUE COPY**

*[Signature]*  
**Principal**

**Ramniranjan Jhunjhunwala College,  
Ghatkopar (W), Mumbai-400086.**

*Published by:*

**Sanchi University of  
Buddhist-Indic Studies**

E1-141, Arera Colony

Bhopal. 462016 (M.P)

Phone +91-9825012984

Fax: +91-755-2773257

&

**CREATIVE BOOKS**

CB-24, Naraina, New Delhi-110028

creativebooks2004@yahoo.com

Mobile: +91 9818143782

Copyright © the Editors

All rights reserved. No part of this publication may be  
reproduced, stored in a retrieval system or transmitted in any form  
electronic, mechanical, photocopying, recording or  
otherwise without the prior permission of the Editors.

Edition: 2023

ISBN: 978-81-8043-171-5

*Typesetting by:*

**PRIYANKA GRAPHICS**

New Delhi

*Printed by:*

**ICE PRINTING PRESS**

Delhi

मंगुभाई पटेल  
MANGUBHAI PATEL



सत्यमेव जयते

राज्यपाल, मध्य प्रदेश  
GOVERNOR OF MADHYA PRADESH

राज भवन  
भोपाल-462052  
RAJ BHAVAN  
BHOPAL-462052

0451/Rajbhavan/2022  
Bhopal, 08 February, 2022

### Message

I am pleased to learn that to commemorate 75 years of Azadi ka Mahotsav, Sanchi University of Buddhist-Indic Studies is bringing out three volumes of encyclopedia- Panorama of Indian Philosophers.

To commemorate Azadi ka Amrit Mahotsav the publication of Encyclopedia of the biographies of Indian Philosophers from ancient times to the contemporary world is an appreciable endeavour. I wish that the fabrication of the Encyclopedia will be done in an error free and accurate manner with sufficient research, so that it becomes an authentic source material for the researcher's needs and be helpful in the enrichment of Indian traditional knowledge.

I hope this encyclopedia will be successful in highlighting the traditions and importance of Indian Philosophy in achieving universal peace and harmony through non-violence.

Best Wishes,

*[Signature]*

(Mangubhai Patel)

दूरभाष: 0755-285828, फ़ैक्स: 0755-2858832. ई-मेल: mprajbhavan@mp.gov.in



**Shivraj Singh Chouhan**  
Chief Minister

Government of Madhya Pradesh  
BHOPAL-462004



February 18, 2022  
SR.No. 540/22



**Message**

It is a matter of great delight that Sanchi University of Buddhist-Indic Studies is publishing an encyclopedia on "Panorama of Indian Philosophers" from Sanatan period till time.

Indic Philosophic tradition reflects vividness and richness of thoughts. This is also symbol of integration and harmony of various ideologies.

The present collection of biography on Indian Philosophers will surely be treasure for the students and knowledge seeker readers.

Best wishes for the publication of Encyclopedia on "Panorama of India Philosophers".

*(Signature)*

(Shivraj Singh Chouhan)

**Certified as  
TRUE COPY**

*(Signature)*  
**Principal**

**Ramniranjan Jhunjhunwala College,  
Ghatkopar (W), Mumbai-400086.**



Certified as  
TRUE COPY

Principal  
Ramniranjan Jhunjhunwala College,  
Ghatkopar (W), Mumbai-400086.

जी. किशन रेड्डी

संस्कृति, पर्यटन एवं  
उत्तर पूर्वी क्षेत्र विकास मंत्री  
भारत सरकार



सत्यमेव जयते

75  
आज़ादी का  
अमृत महोत्सव

G. Kishan Reddy

Minister of Culture, Tourism and  
Development of North Eastern Region  
Government of India

### FOREWORD

Darshan in Indian concept means to look inward. Thus it is both, the means and the results of manifestation. Indian thought is enriched immensely with a great lineage of thinkers. Since Vedic period words and cannons present a legacy of thought. In Philosophical tradition, the Vedas are considered to be eternal and divine. The sages did research and experienced the mystic realities. They produced the answers to life. Some of these holy souls raised to the form of Bhagwan. Out of their darshana evolved texts. Much wisdom was spread orally. Much is also texted.

I'm happy that a compilation of Philosophers and Thinkers of Bharata have been brought out by Sanchi University of Buddhist-Indic Studies, Madhya Pradesh.

The book's editors are established scholars. Prof. S. R. Bhatt, an eminent philosopher and former Chairman of Indian Council of Philosophical Research and Dr Neerja A Gupta, a scholar of Indic Knowledge Systems and Vice Chancellor of prestigious Sanchi University of Buddhist-Indic Studies have not only adopted a balanced approach in this context but have refuted unscientific and irrational assumptions where necessary. This Three-volume publication on encyclopaedic entries of thinkers and philosophers of India will prove to be very useful not only for the general but also for the knowledgeable readers as well.

(G KISHAN REDDY)

परिवहन भवन, संसद मार्ग, नई दिल्ली-110001 दूरभाष: 91-11-23717969, 23710431  
Transport Bhawan, Parliament Street, New Delhi-110001 Tel: 91-11-23717969, 23710431



USHA BABU SINGH THAKUR  
Minister  
Tourism, Culture & Adhyatam  
Madhya Pradesh



Residence: B-20 Char Imli, Bhopal-462016  
Tel.No. 0755-255 1978, 2777723  
Email: minister.icamp@gmail.com

Letter No. 3693, JMC/PA/2021

Bhopal, Dtd 24/01/2022



## MESSAGE

We have been celebrating "Azadi Ka Amrit Mahotsav" to mark the completion of glorious 75 Years of our country's independence. On this propitious occasion, I am delighted to know that Sanchi University of Buddhist-Indic Studies is publishing a Panorama of Indian Philosophers under the editorship of renowned academicians Prof. S.R. Bhatt, Former Chairman of ICPR, New Delhi and Prof. Dr. Neerja A Gupta, Vice Chancellor of Sanchi University, Sanchi.

Our motherland has a rich and diverse philosophical heritage and tradition. We have many schools of thoughts and a great number of thinkers who have shown the common man path of enlightenment and self-realization. Similarly, the magnanimous contribution of Indian thinkers during Pre and post-independence period of our country has to be explored and studied closely so that our young generation can seek inspiration and can develop a better understanding about their ideologies. The iconic thinkers like as Bal Gangadhar Tilak, Vinayak Damodar Savarkar, Subhash Chandra Bose, Pt. Deendayal Upadhyaya are a few names whose ideologies have influenced and motivated the masses to raise their voice against the Britishers and set India free from their clutches. Truly, life of such devoted sons of mother India epitomized the following saying of Sanskrit as:

अजय्यां च विश्वस्य देहीश शक्ति सुशीलं जगद्येन नम्रं भवेत्।

श्रुतं चैव यत्कण्टकाकीर्णं मार्गं स्वयं स्वीकृतं नः सुगं कारयेत्।।

I am exhilarated that Sanchi University is leaving no stone unturned to synthesize the ancient wisdom with the contemporary knowledge system. In this context, I hope that the forthcoming publication in form of an encyclopedia will surely facilitate the avid readers to foster a deep understanding about the role, contribution and impact of philosophical thoughts of our legendary and original thinkers in promoting feelings of nationalism and awakening people to accomplish Purna Swaraj.

I extend my heartiest greetings and best wishes to the esteemed members of the editorial board for the rescuing success of the publication...

(Usha Babu Singh Thakur)

Office: Room No. 318, N-X-3 Mantralay, Bhopal, Pin 462004 (M.P.) Tel. No. 0755-2708769 (Off.)

Certified as  
TRUE COPY

Principal  
Ramniranjan Jhunjhunwala College,  
Ghatkopar (W), Mumbai-400086.



शिव शेखर शुक्ला

आई.ए. एस.

प्रमुख सचिव

मध्य प्रदेश शासन

संस्कृति विभाग



75  
Azadi Ka  
Amrit Mahotsav

Sheo Shekhar Shukla

I.A.S.

PRINCIPAL SECRETARY

Government of Madhya Pradesh  
Culture Department

D.O. Letter No. 26/PS/CUL/22  
Bhopal, Date 19.01.2022

### MESSAGE

I feel very happy to note that on the auspicious occasion of "Azadi Ka Amrit Mahotsav", Sanchi University of Buddhist-Indic Studies is bringing out an Encyclopedia on Panorama of Indian Philosophers, from the ancient time till the contemporary time under the scrupulous editorship distinguished scholars Prof. S.R. Bhatt, Former Chairman of Indian Council of Philosophical Research, Govt. of India and Prof. Dr. Neeraj A Gupta, Vice Chancellor of Sanchi University, Sanchi.

Untoubtedly, the ideology and pragmativ views of our सनातन धर्म and Philosophers like Gautam Buddha, Mahavir Swami, Kautilya, Adi Shankaracharya, Swami Vivekanand, Sri Aurobindo, Rabindranath Tagore and many more like them have inspired our freedom fighters to liberate our motherland from the fetters of foreign bondage. They shaped the psychological dimension of this struggle and left a lasting impression on the socio-cultural Disposition of our motherland. Their philosophy delineates the crystallization of the new and rising soul of India and their contribution to the mankind has to be highlighted in true letter and spirit. We feel proud that this motherland of ours is a land of a great masters, eminent thinkers and scholars who have enlightened the world with their deep and profound understanding of the Universe, Life and Mankind. Therefore, it is very aptly stated as:

ॐ भद्रमिच्छन्तं नृपयः स्वर्विदस्त्वो दीक्षामुपनिषेदुराग्रे।  
ततो राष्ट्रं वलमोजश्रं जातं तदस्मै देवा उपसन्नं तु॥

I do hope that forthcoming encyclopedia of Sanchi University will encompass gems of philosophy of the prominent Indian thinkers and also mark the contribution of lesser known thinkers as well in the development of road map for Indian freedom movement. It is also expected that this encyclopedia will live up to the expectations of knowledge seekers across the globe.

I convey my best wishes to te editorial baord....

(Sheo Shekhar Shukla)

Certified as  
TRUE COPY

Principal

Ramniranjan Jhunjhunwala College,  
Ghatkopar (W), Mumbai-400086.



## CONTENTS

Acknowledgement	vii
Introduction	xix
Narsinh Mehta (1414-1480).....	29
Kabīrdāsa (1440 -1518 ) .....	40
Philosophy of Saṅkardeva (1449-1568) .....	50
Gurū Nānak (1469-1539) .....	61
Vallabhacarya.....	69
Śrī Chand (1494- 1629) .....	72
Mīra Bāi (1498-1546 ) .....	81
Vijñānabhikṣu.....	93
Appayya Dikṣhta (1520 - 1593) .....	100
Gosvāmī Tulsidāsa (1532 -1623) .....	111
Madhusudana Saraswati.....	122
Sadananda, Prakasnanda Brahmananda (1550-1600).....	123
Annām Bhaṭṭa (1575-1650) .....	124
Gadādhara Bhaṭṭācārya (1604 - 1709) .....	134
Dārā Śukoh (1615 -1659).....	147
Yogī Vemana (1652-1730) .....	160
Acārya Bhikṣu (1726-1803) .....	168
Raja Ram Mohan Roy.....	184
Tārānātha Tarkavāchāspati (1812-1885).....	190
Ramalinga Pillai (Vallalar).....	199
Swami Dayānand Saraswati (1824-1883) .....	207
Viṣṇubawa Gokhle.....	218
Jyotiba Phule (1827 - 1890) .....	227
Sāvitṛī Bāi Phule (1831 -1897) .....	237
Śrī Rāmakṛṣṇa (1836—1886) .....	243
Mā Śaradā (1853-1920) .....	254
Bāl Gangadhar Tilak ( 1856 - 1920) .....	261
Agarkar, Gopal Ganeṣa (1856-1895) .....	274

Certified as  
TRUE COPY

Principal

Ramniranjan Jhunjhunwala College,  
Ghatkopar (W), Mumbai-400086.



## DETAILS ABOUT CONTRIBUTORS

### Indian Philosophers: Medieval

S. No.	Name of the Philosopher	Contributors' Description
1.	Narsinh Mehta	Dr. Achinta J. Yajnik, Head & Associate Professor, Department of Psychology, GLS (Sadguna & B. D.) College for Girls, Ahmedabad, Gujarat
2.	Kabīrdāsa	Prof. Sonia Mehta, Associate Professor, BR College, Delhi University
3.	Philosophy of Śaṅkaradeva	Dr. Jagadish Patgiri, Former Professor, Department of Philosophy, Cotton University Guwahati, Assam, India
4.	Gurū Nānak	Prof. Karam Tej Singh Sarao, Former Professor and Head, Department of Buddhist Studies, Delhi University, Delhi
5.	Vallabhacarya	Shree T.R. Viswanathan- Bharatiya Vidya Bhavan
6.	Śrī Chand	Prof. Karam Tej Singh Sarao, Former Professor and Head, Department of Buddhist Studies, Delhi University, Delhi
7.	Mīra Bāi	Prof. Sunaina Singh, Vice Chancellor - Nalanda University, Rajgir, Nalanda District, Bihar
8.	Vijñānabhikṣu	Prof Ramesh Sharma Former Professor of Sanskrit, Delhi University

**Certified as  
TRUE COPY**

**Principal**  
Ramniraj Chaudhary  
Ghatkopar (W), Mumbai-400086.



- |   |   |
|---|---|
| 9. Appayya Dikṣita                                      | Dr. Godabarisha Mishra, Professor, Nalanda University, Rajgir, Nalanda District, Bihar  |
| 10. Gosvāmī Tulsīdāsa                                   | Prof. Anand Kumar Awasthi, Professor and Head (Retd.) Department of English & Other European Languages, Dr Hari Singh Gour University, Saugor, MP |
| 11. Madhusūdana Saraswati<br>(1st half of 16th Century) | Shree T.R. Viswanathan- Bharatiya Vidya Bhavan  |
| 12. Sadananda, Prakashananda<br>and Brahmananda         | Shree T.R. Viswanathan- Bharatiya Vidya Bhavan  |
| 13. Annam Bhaṭṭa  | Prof. Arvind Kumar Rai, Professor (Retd.) Department of Philosophy and Religion, Banaras Hindu University Varanasi, UP                            |
| 14. Gadādhara Bhaṭṭācārya                               | Prof. Amita Chatterjee, Emeritus Professor, School of Cognitive Science, Jadavpur University, Kolkata, WB   |
| 15. Dārā Śukoh  | Dr. Kashshaf Ghani, Assistant Professor, School of Historical Studies, Nalanda University, Rajgir, Bihar  |
| 16. Yogī Vemana   | Prof. Lakshmi Aiyar, Professor- Hindi & Comparative Literature, Central University of Rajasthan, Kishangarh, Rajasthan                            |
| 17. Ācārya Bhikṣu                                       | Prof. Samani Chaitanya Prajna, Visiting Prof. Department of Religions Studies, Florida International University Miami, Florida, USA               |
| 18. Rāja Rām Mohan Roy                                  | Prof. Suresh Kumar Agrawal, Head, Dept. of English Maharaja Gangasingh University, Bikaner, Rajasthan   |
| 19. Bhagavāna Svāmīnārāyaṇa                             | Dr. Achinta J. Yajnik, Head & Associate Professor, Department of Psychology, GLS (Sadguna & B. D.) College for Girls, Ahmedabad, Gujarat          |

**Certified as  
TRUE COPY**

**Principal**

**Ramniranjan Jhunjhunwala College,**



- Dr. Godabarisha Mishra, Professor, Nalanda University, Rajgir, Nalanda District, Bihar
- Prof. Anand Kumar Awasthi, Professor and Head (Retd.) Department of English & Other European Languages, Dr Hari Singh Gour University, Saugor, MP
- Shree T.R. Viswanathan- Bharatiya Vidya Bhavan
- Shree T.R. Viswanathan- Bharatiya Vidya Bhavan
- Prof. Arvind Kumar Rai, Professor (Retired), Department of Philosophy and Religion, Banaras Hindu University Varanasi, UP
- Prof. Amita Chatterjee, Emeritus Professor, School of Cognitive Science, Jadavpur University, Kolkata, WB
- Dr. Kashshaf Ghani, Assistant Professor, School of Historical Studies, Nalanda University, Rajgir, Bihar
- Prof. Lakshmi Aiyar, Professor- Hindi & Comparative Literature, Central University of Rajasthan, Kishangarh, Rajasthan
- Prof. Samani Chaitanya Prajna, Visiting Prof Department of Religions Studies, Florida International University Miami, Florida, USA
- Prof. Suresh Kumar Agrawal, Head, Dept. of English Maharaja Gangasingh University Bikaner, Rajasthan
- Achinta J. Yajnik, Head & Associate Professor, Department of Psychology, GLS (Sadguna & B. D.) College for Girls, Ahmedabad, Gujarat
20. Tārānātha Tarkavācaspati Prof. Dr. Radhavallabh Tripathi, Karnatak Chair of Orientology, Bhandarkar Oriental Research Institute, Pune
21. Ramalingam Pillai (Vallalar) Prof. Lakshmi Aiyar, Professor- Hindi & Comparative Litt, Central University of Rajasthan, Kishangarh, Rajasthan
22. Swamī Dayanand Saraswati Prof. Ranvir Singh, Retd Swami Dayanand Saraswati Chair Central University of Haryana Mahendergarh, Haryana
23. Viṣṇubawa Gokhale Dr. Sharmila Virkar, Department of Philosophy, University of Mumbai, Mumbai, Maharashtra
24. Jyotibā Phule Dr. Madhumita Chatterjee, Assistant Professor, Maulana Azad College, Kolkata, WB
25. Sāvitrī Bāi Phule Dr. Ramesh Rohit (Ratnasheel Rajwardhan), "Theravada" School of International Buddhist Studies, Sanchi University of Buddhist-Indic Studies, Sanchi, Raisen, Madhya Pradesh
26. Śrī Rāmakṛiṣṇa Swami Atmapriyananda Vice Chancellor, Ramakrishna Mission Vivekananda Educational and Research Institute Belur Math, Dist Howrah, West Bengal
27. Mā Śārada Dr. Amita Valmiki, Department of Philosophy, R. J. College of Arts, Science and Commerce, Affiliated to University of Mumbai, Ghatkopar, Mumbai, Maharashtra
28. Bāl Gaṅgādhar Tilak Dr. Madhumita Chatterjee, Assistant Professor, Maulana Azad College, Kolkata, WB
29. Agarkar, Gopāl Ganesh Dr. Namita Nimbalkar, Department of Philosophy, University of Mumbai, Mumbai, Maharashtra

**Certified as  
TRUE COPY**



**Certified as  
TRUE COPY**

**Principal**  
**Ramniranjan Jhunjhunwala College,**  
**Ghatkopar (W), Mumbai-400086.**

## CHRONOLOGICAL ORDER

S. No.	Name of the Philosopher	Date of Birth of Philosopher	Date of Death of Philosopher
1	Narsinh Mehta	1414	1480
2	Kabīrdāsa	1440	1518
3	Philosophy of Sankardeva	1449	1568
4	Gurū Nānak	1469	1539
5	Śrī Chand	1494	1629
6	Mira Bai	1498	1546
7	Appayya Dīkṣita	1520	1593
8	Gosvāmī Tulsīdāsa	1532	1623
9	Annam Bhaṭṭa	1575	1650
10	Gadādhara Bhaṭṭācāryya	1604	1709
11	Dara Shukoh	1615	1659
12	Yogi Vemana	1652	1730
13	Acharya Bhikshu	1726	1803
14	Taranatha Tarkavachaspati	1812	1885
15	Swami Dayanand Saraswati	1824	1883
16	Jyotiba Phule	1827	1890
17	Savitri Bai Phule	1831	1897
18	Śrī Rāmākṛṣṇa	1836	1886
19	Mā Śārada	1853	1920
20	Bal Gangadhar Tilak	1856	1920
21	Agarkar, Gopal Ganesh	1856	1895
22	Swami Vivekananda	1863	1902
23	Lala Lajpat Rai	1865	1928
24	Gopal Krishna Gokhale	1866	1915
25	Bhagwan Das	1869	1958
26	V. Subrahmanya Iyerr	1869	1949
27	Saṭīs Chandra Vidyābhūṣana	1870	1920



xxviii THE PANORAMA OF INDIAN PHILOSOPHERS AND THINKERS

28	Krishnachandra Bhattacharyya	1875	1948
29	Ramavatar Sharma	1877	1929
30	P.V. Kane	1880	1972
31	Ramchandra Shukla	1884	1941
32	Gopīnātha Kavirāja	1887	1976
33	Manbendra Nath Roy	1887	1954
34	Wadia, Adershir Ruttonji	1888	1971
35	A. C. Mukerji	1888	1968
36	P.B. Affāgarāchāryār	1891	1984
37	Jiddu Krishnamuti	1895	1986
38	Svāmī Karapātrīji	1907	1982
39	Ambalal Muljibhai Patel	1908	1988
40	Mehta, Jarava Lal	1912	1988
41	Tripathi Dinanath	1914	2020
42	Debiprasad Chattopadhyaya	1918	1993
43	Panikkar Alemany, Raimon	1918	2010
44	Anant Ganesh Javadekar	1919	2004
45	Pramukh Swami Maharaj	1921	2016
46	Govind Chandra Pande	1923	2011
47	K. Satchidananda Murty	1924	2011
48	Rajangam Balasubramanian	1929	2017
49	Lath, Mukund	1937	PRESENT
50	Rewati Raman Pandey	1942	2004
51	Kārṣṇi Svāmī Śrī		
	Gurūśaranānandajī Mahārāja	1946	PRESENT
52	Morāri Bāpu	1946	PRESENT
53	Śrī Śrī Ravi Śāṅkara	1956	PRESENT
54	Ācārya Śrī Yaśovijaysuriji	1965	PRESENT
55	Rajchandra Ravajibhai Mehta	1968	2001
56	Muni Bhaktiyaśavijayji	1992	PRESENT
57	Vijñānabhikṣu	15th-16th century	NA


**Certified as  
TRUE COPY**



**Principal**  
**Ramniranjan Jhunjhunwala College,**  
**Ghatkopar (W), Mumbai-400086.**



Certified as  
TRUE COPY

  
Principal  
Ramniranjan Jhunjhunwala College,  
Ghatkopar (W), Mumbai-400086.

## Mā Śārādā (1853-1920)

### Early Life

Mā Śārādā, also known as Śrī Śārādā Devī, was born on 22 December 1853 to Rāmachandra Mukhopādhyāya and Shyāmsundari Devī in a Brāhmaṇa family in the village called Jayrambati, West Bengal, India. She got married to Śrī Rāmakṛṣṇa Paramahansa, a well known mystic and a prominent *yogī* of nineteenth century. Śrī Rāmakṛṣṇa came from a village known as Kamarpukur, about four kilometers away from Jayrambati. Śārādā as a young child was highly pious like her parents and was devoted to God. She was not lucky enough to have formal education. At the age of six, Śārādā got married to Śrī Rāmakṛṣṇa in 1859. The couple lived separate until Śārādā was eighteen years of age. Śrī Rāmakṛṣṇa had a firm belief that Mā Śārādā is the embodiment of Divine Mother and he also performed her '*bodasī Pūja*'. She became Śrī Rāmakṛṣṇa's spiritual counterpart and followed his mystical philosophy. She was accepted as a mother figure by Śrī Rāmakṛṣṇa's disciples. Śrī Rāmakṛṣṇa arranged a tutor for Mā Śārādā, so she could read and write in Bengali. He also guided her in spiritual endeavors.

Mā Śārādā had firm belief that one's intense feeling toward God defines one's relationship with Him; and one can realize God with these feelings. When she came to Dakṣiṇeśwar (near Kolkata where Śrī Rāmakṛṣṇa was priest in the Kālī temple) at the age of sixteen, Śrī Rāmakṛṣṇa was very apprehensive about her presence. He wanted to confirm with her if she had come to lure him and bind him with worldly life. But she, being a realized soul herself, firmly replied that it is not so; on the contrary she was there to help him realize his spiritual goals. She was a pure soul who remained



Certified as  
TRUE COPY

Principal  
Ramniranjan Jhunjhunwala College,  
Ghatkopar (W), Mumbai-400086.

adā (1853-1920)

as Śrī Śārādā Devī, was born on 22  
āmachandra Mukhopādhyāya and  
Brāhmaṇa family in the village called  
India. She got married to Śrī Rāmakṛṣṇa  
own mystic and a prominent *yogī* of  
makṛṣṇa came from a village known as  
ilometers away from Jayrambatī. Śārādā,  
y pious like her parents and was devoted  
enough to have formal education. At the  
ied to Śrī Rāmakṛṣṇa in 1859. The couple  
was eighteen years of age. Śrī Rāmakṛṣṇa  
iradā is the embodiment of Divine Mother;  
her '*bodaśī Pūja*'. She became Śrī  
ounterpart and followed his mystical  
ted as a mother figure by Śrī Rāmakṛṣṇa's  
arranged a tutor for Mā Śārādā, so she  
Bengali. He also guided her in spiritual

belief that one's intense feeling toward  
nship with Him; and one can realize God  
1 she came to Dakṣiṇeśwar (near Kolkata  
s priest in the Kālī temple) at the age of  
as very apprehensive about her presence.  
ith her if she had come to lure him and  
fe. But she, being a realized soul herself,  
ot so; on the contrary she was there to help  
goals. She was a pure soul who remained a



MA SHARADA

KNOWS *language*  
academic pursuits.



nun throughout her life, away from all the worldly pleasures. Being spellbound by her devotion and her mastering the religious philosophy, Śrī Rāmakṛṣṇa began to treat her as the Universal Mother and once she asked Rāmakṛṣṇa as to what he thinks of her, his reply was instant that 'you are the Mother who is in the temple, the Mother who gave birth to him. That he sees her as blissful divine Mother.' (SS, 2015).

### Spiritual/Religious Journey

Mā Śāradā was accompanied most of her time by Golap-Mā, whom Mā Śāradā used to call Vijayā. She is said to be the ardent companion of Mā Śāradā. Golap-Mā looked after her needs, and was her 'spiritual consort'. Golap-Mā accompanied Mā Śāradā even after the death of Rāmakṛṣṇa. Even when Mā Śāradā wanted to communicate to the male devotees of Śrī Rāmakṛṣṇa, she used to communicate to them through Golap-Mā. Therefore one can find firsthand information about Mā Śāradā's life and spiritual practices from Golap-Mā. Golap Mā was assisted by Yogin-Mā.

In 1872 when Mā Śāradā visited Dakṣiṇeśwar for the first time on foot, Śrī Rāmakṛṣṇa received her with due respect. Later in 1874 she visited Dakṣiṇeśwar for second time. But in 1875 she was back to Jayrambati where she had severe diarrhea. Even in this condition she had awakening of *Sinhavāhinī* (that is an incarnate form of the Mother Goddess with four arms.). Most of the disciples of Rāmakṛṣṇa could see this divine form in Mā Śāradā. She also performed the *pūjā* (worship) of *Jagaddhātṛī* (the Goddess who is the holder of the universe) as was done by her mother Shyāmsundarī; till date this *pūjā* is being done with full solemnity at *Mātrī Mandīr*, a temple built where Mā Śāradā was born.

### Later Life

After demise of Śrī Rāmakṛṣṇa in 1886 Mā Śāradā made her first pilgrimage to North India; especially to Vrindāvan. This was quite a consolation to her to overcome the bereavement of Śrī Rāmakṛṣṇa's demise. She used to weep in grief often; one day Śrī Rāmakṛṣṇa is said to have appeared to her consoling her by saying

**Certified as  
TRUE COPY**

knows 9 languages and has visited 42 countries for her academic pursuits.



that he has not gone anywhere, he is very much there itself; only it was like going from one room to another. Afterwards Mā Śārādā was completely immersed in spiritual activities like prayer, worship and meditation.

In 1888 Mā Śārādā visited Puri. There she stayed at Śrī Rāmakṛṣṇa temple. Later in 1906 *Rāmakṛṣṇa Kutir* was established there to provide residence to poor students. Thereafter she visited and stayed at *Udbodhan*, the office of *Rāmakṛṣṇa Mission* that was pioneered by Swāmi Śaradānanda. *Rāmakṛṣṇa Mission* took forward the spiritual movement that was initiated by Śrī Rāmakṛṣṇa. It was a *Vedānta* Movement. The *Mission* was established by Śrī Rāmakṛṣṇa's chief disciple Swāmi Vivekānanda in 1897.

#### Contribution to the Mission

Though Mā Śārādā acquired tremendous spiritual guidance from her great spiritual master-husband; she had her own individual spiritual realm. She was a giant in her own rights in spiritual domain and she had her own disciples/followers in *Rāmakṛṣṇa Mission* – both men and women. She would look after with a tender heart of a mother both her own disciples and Śrī Rāmakṛṣṇa's disciples. She provided a helping hand to Swāmi Vivekānanda to run *Rāmakṛṣṇa Mission* with full vigour. In this connection she got associated with schools for girls started by Sister Niveditā who was an ardent disciple of Swāmi Vivekānanda.

At Calcutta, Mā Śārādā revitalized her energy by initiating many disciples who were spiritual seekers. It was mainly because of her female devotees that in 1928 *Rāmakṛṣṇa Śārādā Mission* was established in Bagbazar, Kolkata. Like *Rāmakṛṣṇa Mission*, the *Rāmakṛṣṇa Śārādā Mission* intended to propagate the philosophy of *Rāmakṛṣṇa Mission* and to initiate social reforms. But the *Rāmakṛṣṇa Śārādā Mission* was not as structured as *Rāmakṛṣṇa Mission*.

As such Mā Śārādā did not write any book. Her speeches in the form of teachings are recorded by her disciples Swāmi Nikhilānanda and Swāmi Tapasyānanda. We have records of her philosophy and her spiritual endeavours in some of the reminiscences from her

**Certified as  
TRUE COPY**





ne is very much there itself; only it  
o another. Afterwards Mā Śārādā  
itual activities like prayer, worship

1 Puri. There she stayed at Śrī  
5 *Rāmakṛṣṇa Kutīr* was established  
or students. Thereafter she visited  
office of *Rāmakṛṣṇa Mission* that  
ānanda. *Rāmakṛṣṇa Mission* took  
that was initiated by Śrī *Rāmakṛṣṇa*.  
he *Mission* was established by Śrī  
mi Vivekānanda in 1897.

tre—dous spiritual guidance from  
and; she had her own individual  
in her own rights in spiritual domain  
followers in *Rāmakṛṣṇa Mission* —  
ld look after with a tender heart of  
les and Śrī *Rāmakṛṣṇa*'s disciples.  
l to Swāmi Vivekānanda to run  
vigour. In this connection she got  
rls started by Sister Niveditā who  
ni Vivekānanda.

alized her energy by initiating many  
ekers. It was mainly because of her  
*Rāmakṛṣṇa Śārādā Mission* was  
ata. Like *Rāmakṛṣṇa Mission*, the  
ended to propagate the philosophy  
o initiate social reforms. But the  
as not as structured as *Rāmakṛṣṇa*

write any book. Her speeches in the  
y her disciples Swāmi Nikhilānanda  
have records of her philosophy and  
me of the reminiscences from her

devotees. She was known for immaculate purity. She never had any physical contact with *Rāmakṛṣṇa*.

### Religious and Philosophical Pursuits

About devotion, Mā Śārādā was of the opinion that surrendering oneself to God and having faith in Him itself is a *sādhana* (spiritual practice). For *Rāmakṛṣṇa*, Mā Śārādā had said, "Really and truly he was God himself. He assumed this human body to remove the sorrows and sufferings of others....." (1990, 474)

Like *Rāmakṛṣṇa*, Mā Śārādā believed in religious tolerance and respect to all traditions. Therefore their philosophy was not doctrinal but was creating an edifice for spiritual exploration. Mā Śārādā continued the spiritual ministry of her husband for thirty-four years after *Rāmakṛṣṇa*'s demise. She accepted "*practical Vedānta*" and this is justified by one of her popular quotes, "I tell you one thing — if you want peace, do not find fault with others. Rather see your own faults. Learn to make the world your own. No one is stranger, my child; the whole world is your own." (1997, 11) For her God realization makes an individual qualified to obtain wisdom and enlightenment. Like *Vedānta* philosophy, Mā Śārādā believed that it is the mind that oscillates between purity and impurity. So taking God's name, the mind dwells in "purity" where mundane pleasures do not hold good for the aspirant. One has to discipline the mind with regular practice of meditation.

Mā Śārādā combined in life the spiritual philosophy and its praxis. Her teachings contained the synthesis of philosophy, theology and its practical implications in life. That is very conspicuous in her teachings. All the major doctrines of the *Vedānta* are mirrored in her teachings. Mā Śārādā considered *māyā*, (the deluding power of God) is the reason behind this diversified world. Once *jñāna* (wisdom) dawns, this illusory world disappears. *Bhakti* (Devotion) too plays a pivotal role in her philosophy where total surrender to God by renouncing everything is crucial. This bestows on the individual 'the grace of God.' Mā Śārādā never underestimated *karma* (action in form of duty). To exhaust the residue of past karma and the effects of fate are consequential in performing one's

Certified as  
TRUE COPY

KNOWS & RING...  
academic pursuits.



duty. Therefore renunciation 'in' action is vital. Overall Mā Śārādā adopted a holistic philosophy where *jñāna*, *karma* and *bhakti* along with God's grace together raise an individual to the level of spiritual consciousness that transcends the life and death.

### Last Days

In December 1919 Mā Śārādā suffered from fever. She was brought to Kolkata, but people witnessed serenity on her face. One of Mā Śārādā's disciples and hagiographers, named Durgāpuri Devī says a prayer for Mā Śārādā in *Śārādā-Rāmakṛṣṇa*, "I prostrate and pray again and again at the lotus feet of Rāmakṛṣṇa the Teacher of the World and Śārādā the Divine Mother." (2003, 23) One of the female devotees of Mā Śārādā was extremely perturbed seeing Mā Śārādā in this fragile condition; to this Mā Śārādā consoled the devotee by saying that she need not fear since you (the devotee) have seen the master (Rāmakṛṣṇa). That she should accept the whole world as her own. Nobody is an outsider. This whole world is your own. It is said this was the last spiritual message of Mā Śārādā who continued the legacy of her husband till her death. Mā Śārādā breathed her last on 21<sup>st</sup> July 1920.

### Legacy

Mā Śārādā believed that Śrī Rāmakṛṣṇa showed the 'motherly instinct' to whosoever came to him; and after his demise she was supposed to continue his legacy by showering the motherly love, forbearance, sacrifice, compassion and care to all living creatures – humans or otherwise. Therefore Swāmi Vivekānanda considered Mā Śārādā as 'ideal for women in this modern world.' She was inordinately committed to *Rāmakṛṣṇa Mission* and later to *Rāmakṛṣṇa Śārādā Mission*. She disseminated the message of *Rāmakṛṣṇa* by precept and practice, especially his philosophy 'practical Vedānta'. She was and till date continues to be venerated as the Divine Mother, a saint, a social reformer and a revolutionary. She left the legacy of love and compassion not only to Rāmakṛṣṇa and her own disciples but humanity at large.

**Certified as  
TRUE COPY**

  
**Principal**



## Bibliography

### Primary Works

- Swami Nikhilananda, *Holy Mother: Being the Life of Sri Sarada Devi, Wife of Sri Ramakrishna and Helpmate in His Mission* (New York, 1962 and New South Wales, Australia, 1963).
- Swami Tapasyananda, *Sri Sarada Devi: The Holy Mother (book 1: Life)* (Madras, India, 1977).
- Sarada Devi, *The Gospel of Holy Mother* (Ramakrishna Math) (Culcutta, India, 1984).
- Sarada Devi: A Biography in Pictures* by Advaita Ashram Staff (Kolkata, India, 1989).
- Narasimha P. Sil, *Divine Dowager: The Life and Teachings of Saradamani, the Holy Mother* (Pennsylvania, 2003).
- Swami Nikhilananda, Sri Sarada Devi, *The Holy Mother: Her Teachings and Conversations* (Woodstock, USA, 2004).
- Dushyanta Pandya, *Sri Sarada Devi: The Universal Mother* (New Delhi, India, 2008).
- Swami Gambhirananda (Compiled and Edited), *The Disciples of Sri Ramakrishna* (Kolkata, India, 2010).
- Swami Vireswarananda, *Teachings of Sri Sarada Devi: The Holy Mother* (Morrisville, North Carolina, 2014).
- M. Sivaramkrishna, [The Sterling Book of] *Ma Sarada: The Miracle of Love* (New Delhi, India, 2015).
- Swami Tapasyananda, *Sri Sarada Devi, the Holy Mother: Life and Teachings* (Morrisville, North Carolina, 2015).
- Swami Gambhirananda, *Holy Mother Sri Sarada Devi* (Chennai, India, 2015).
- Swami Atmasthananda, *Sri Sarada Devi: The Mother of All* (Uttarakhand, India, 2001; E-Book Edition: 2016).
- Madhuri Santanam Sondhi, *Thoughts for the Modern Woman Inspired by Holy Mother Sarada Devi* (Guwahati, Assam, India, 2016).
- Swami Chetananda, *Sri Sarada Devi and Her Divine Play* (St. Louis, 2015 and 2017).
- Sayings of Holy Mother Sarada Devi* [Vedanta Society of New York] (New York, 2018).

### Other Relevant Works

- Chattopadhyaya, Rajagopal. *Swami Vivekananda in India: A Corrective Biography* (Delhi, India, 1999), 41-79.
- Denton, Lynn Teskey. *Female Ascetic in Hinduism* (New York, 2004).
- Saradananda, Swami. *Sri Ramakrishna – The Great Master*, trans. Swami Jagadananda (Chennai, India, 2011), Chapter XX.

**Certified as  
TRUE COPY**

**Principal**

and Aaj Ka Karamveer Award 2021 Asha Gurukul College,  
knows 9 languages and has visited 42 countries for her  
academic pursuits.



Yogeshananda, Swami., ed. Sarada Devi: *Teachings of Sri Sarada Devi, The Holy Mother* (California, 1996).

**Further Readings**

Atmaramananda, Swami and Sivaramkrishnan, M., compiled and ed. *Prabuddha Bharata Compilation. Art, Culture and Spirituality: An Anthology* (Kolkata, India, Second Edition 2014; Ebook Edition 2017) Chapter 35 Sri Sarada Devi by P. B. Mukherji.

de-Gaia, Susan., ed. *Encyclopedia of Women in World Religions: Faith and Culture Across History* (California, 2018).

Jestice, Phyllis G., ed. *Holy People of the World: A Cross-Cultural Encyclopedia*, Vol. 3 (California, 2004).

Johnsen, Linda. *Daughters of the Goddess: The Women Saints of India* (Minnesota, 1994).

Madhavananda, Swami and Mazumdar, R. C. *Eminent Indian Women: From the Vedic Age to the Present* (Kolkata, 2005).

Mahendranath Gupta, *The Gospel of Sri Ramakrishna* (New York, 1942 and Reprint Edition 2016) 1<sup>st</sup> Edition trans. from Bengali by Swami Nikhilananda.

Samvit: *Knowledge that Leads Enlightenment*. Issues 35-38 [Sri Sarada Math] (1997).

Sarvasthananda, Swami. *Swami Vivekananda and the Emergence of India through Spiritual Culture* (Rajkot, India, 2005).

**Contributor : Amita Valmiki**

**Certified as  
TRUE COPY**

  
**Principal**  
**Ramniranjan Jhunjhunwala College,**  
**Ghatkopar (W), Mumbai-400086.**