



# HISTORY IN THE NEWS



*by:* **Piyush Kumar**

## ***Index***

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1. Aurobindo Ghosh
2. Jallikattu
3. Khudiram Bose
4. Raja Mahendra Pratap
5. Veer Savarkar
6. Tantric Buddhism



by: **Piyush Kumar**

# HISTORY IN THE NEWS

## Aurobindo Ghosh (5th December 1950)

- Sri Aurobindo was born in Calcutta on 15 August 1872. At the age of seven he was taken to England for education. There he studied at St. Paul's School, London, and at King's College, Cambridge.
- In 1890 he passed the Indian Civil Service examination but during probation he failed the riding test and was deprived of the civil service.
- Returning to India in 1893, he worked for the next thirteen years in the **Princely State of Baroda in the service of the Maharaja** and as a **professor** in Baroda College.
- In 1906, soon after the Partition of Bengal, Sri Aurobindo quit his post in Baroda and went to Calcutta, where he soon became one of the leaders of the Nationalist movement.
- His trips to Bengal convinced him that brutal British rule could not be overthrown by the three-piece-suited moderate 'petitioning' leaders of the Congress but by armed secret societies of young men who were determined to lay down their lives.
- He was the **first political leader in India to openly put forward**, in his newspaper **Bande Mataram**, the idea of complete independence for the country.
- Aurobindo helped organize secret societies in Bengal like Anushilan and Jugantar.
- In 1906, **Aurobindo joined the newly set up dream-college of nationalists, the National Council of Education**, the curriculum of which was altogether free from the biased and racially demeaning history, education and culture of the British.
- It was **sponsored by Raja Subodh Mallik** and the nationalist segment of the gentry of Bengal and would blossom later into Jadavpur University.
- Aurobindo became the first principal of the institution and among the teachers were luminaries like Tagore, Sir Gurudas Banerjee, Ananda Coomaraswamy, Surendra Nath Banerjee, Ramendra Sundar Trivedi, Radha Kumud Mukherjee, Benoy Kumar Sarkar, Sakharam Ganesh Deoskar and others.



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# HISTORY IN THE NEWS

- When radicals set explosives to **derail the train carrying lieutenant-governor Sir Andrew Fraser** in December 1907 and **Khudiram Bose and Prafulla Chaki** made an attempt on the life of the **tyrannical presidency magistrate Douglas Kingsford** in Muzaffarpur (killing British citizens instead) in April 1908, Aurobindo was charged as the mastermind – in the epoch-making Emperor vs Aurobindo Ghosh and others.
- The legendary case was also known as the Alipore Bomb Case, the Muraripukur conspiracy, or the Manicktola bomb conspiracy and its high-profile trial was held at Alipore sessions court, Calcutta, between May 1908 and May 1909.
- **Chittaranjan Das** made a **historic defense in favor of Aurobindo** and with no witness alive, the case collapsed during trial. His brother **Barin** and a number of others were **convicted and faced varying jail terms**, even life imprisonment.
- Aurobindo **deserted Bengal to settle as a rishi**, Sri Aurobindo, in Pondicherry – where British police could not fix him ever again.
- Some of his well known books are Essays on the Gita, The Foundations of Indian Culture, The Life Divine (1939), Savitri (1950), Mother India, The Age of Kalidasa, The Significance of Indian Art, Lights on Yoga, A System of National Education, The Renaissance in India, Speeches of Aurobindo. His Bangla books include Pondicherir Patra (1921), Karakahini (1921), Bharater Navajanma (1915), Dharma O Jatiyata (1931), Yoga-Sadhanar Vitti (1942) and Bharate Rastranitik Pratibha. Aurobindo died on 5 December 1950.



by: Piyush Kumar

# HISTORY IN THE NEWS

## Jallikattu

**Context:** *The Supreme Court said the sport of Jallikattu as such now might not be brutal but the “form” in which it was being held in Tamil Nadu might be cruel.*

### About:

- Jallikattu is typically practiced in the Indian state of Tamil Nadu as a part of Pongal celebrations on Mattu Pongal day, which occurs annually in January.
- Historical references indicate that the sport was popular among warriors during the Tamil classical period.
- It was common among the Ayar people who lived in the ‘Mullai’ geographical division of the ancient Tamizh Nadu. Later, it became a platform for display of bravery, and prize money was introduced for participation encouragement.
- The term ‘jallikattu’, comes from Tamil terms ‘salli kaasu’ (coins) and ‘kattu’ (a package), referring to the tying of prize money to the horns of a bull. Later, in the colonial period, the name was changed to ‘jallikattu.’
- Several rock paintings, more than 3,500 years old, at the remote Karikkiyur village in Tamil Nadu also show men chasing bulls with big humps and long, straight horns.
- Kalithogai, a classic Tamil poetic work of Sangam literature, speaks of how the bulls were women’s best friends, in that they selected the right partners for them. The text also talks elaborately about how to identify the right kind of bull and train it.
- Modern day Jallikattu is played by farming communities in Tamil Nadu to handpick the strongest bulls as studs for their cows so that, in turn, they may sire high-quality calves.
- Kothamangalam Subbu in his book, Rao Bahadur Singaram, captured the shifting dynamics of the sport, not just between man and man, but also as it plays out between man and animal. Interestingly, while the port/festival is primarily celebrated among the intermediary castes (such as Thevars), all these texts mentioned above were written by Brahmins.



by: **Piyush Kumar**

# HISTORY IN THE NEWS

## Culture:

- According to local folklore, during the **rule of the Nayak kings**, an arena – usually the biggest open space in the village – would be **designated for the sport to be played**.
- A makeshift entrance, or **Vaadi Vaasal**, would then be marked out for **both competing bulls**, which were decorated and garlanded, and for their owners, who would stand in line with them.
- **Gold coins**, wrapped in a piece of cloth, were **tied to the horns and the bulls** were then released, one by one, onto the field. Excited by the gestures of those who were trying to catch him, the bullock would then lower his head and charge wildly into the midst of the crowd, who would nimbly run off on either side to make way for him.
- Willing **young men would then grapple with the bull in an attempt to untie the knot** and get at the prize — they either successfully managed to hang on for dear life, or were simply tossed around like rag dolls, bouncing off the bulls' muscular body.

## Judicial Angle:

- The Jallikattu debate in 2017 became the fulcrum of discussions around questions of culture, folk tradition, modernity, region

and regional identity, caste, gender, law, environment and animal rights.

- The Supreme Court, in its judgement banning Jallikattu, goes into great detail about the torture that is meted out to the bulls during play – instances of lemons being squeezed into the bulls' eyes, chilli powder rubbed on to their genitals, the force-feeding of liquor and even cases of the animal having its tail twisted and bitten – have been brought to light.
- The country's apex court also says that there is no merit in the argument that just because the sport has been practiced for centuries, it must be allowed to continue. By that token, no unjust or abhorrent social custom could ever be done away with.
- Jallikattu supporters argue that as the traditional sport sees native male bulls being raised for the sole purpose of breeding, it works as an effective way to conserve the native breeds of the region.
- The banning of Jallikattu must then mean that it is only a matter of time before these native breeds go extinct.

### Animal Welfare Board of India:

- The Animal Welfare Board of India is a statutory advisory body on Animal Welfare Laws and promotes animal



by: Piyush Kumar

## HISTORY IN THE NEWS

welfare in the country. Established in 1962 under Section 4 of the Prevention of Cruelty to Animals Act, 1960.

- The Animal Welfare Board of India was started under the stewardship of Late Smt. Rukmini Devi Arundale, well known humanitarian.
- From ensuring that animal welfare laws in the country are diligently followed, to providing grants to Animal Welfare

Organizations and advising the Government of India on animal welfare issues, the Board has been the face of the animal welfare movement in the country for the last 50 years.

- The Board consists of 28 Members.
- The term of office of Members is for a period of 3 years.

## The way Jallikattu is being held in Tamil Nadu might be cruel, says SC

**Krishnadas Rajagopal**  
NEW DELHI

The Supreme Court on Wednesday said the sport of Jallikattu as such now might not be brutal but the “form” in which it was being held in Tamil Nadu might be cruel.

A Constitution Bench led by Justice K.M. Joseph said the Prevention of Cruelty to Animals (Tamil Nadu Amendment) Act of 2017 and Prevention of Cruelty to Animals (Con-

duct of Jallikattu) Rules of 2017 had laid down procedures to protect the bulls from brutality. Violation of these rules would attract penal action.

Justice Ajay Rastogi asked whether the act of Jallikattu, once the protective mechanism was in place, could be termed cruel. “Suppose Jallikattu is the only way traditionally for a poor man to get married to the local landlord’s daughter. He has to get at the trinkets on the

horns of the bull. This is a tradition which has been going for time immemorial... consider the cruelty shown to that young man?”, asked Justice Hrishikesh Roy. “It is not cruelty. It is just the deprivation of an opportunity for the young man to advance his position... Cruelty is to the animal who is forced without choice to be part of it,” senior advocate Shyam Divan responded.

Mr. Divan said it was not whether Jallikattu was per-

formed following a set of rules or not. He said the basic issue here was that Jallikattu was antithetical to the very nature and body structure of the bull, a bovine animal. He said it was cruelty pure to compel a frightened, choiceless animal to suffer pain.

Justice Rastogi said the court should confine itself to the rules and not ground realities. The senior advocate, however, responded that the court should also test the efficacy of the law.



by: **Piyush Kumar**

# HISTORY IN THE NEWS

## Khudiram Bose

- Khudiram was **one of India's youngest freedom fighters**, and in the early 1900s
  - Khudiram was all of **15** when he **first courted arrest** for **distributing pamphlets against** the **British administration**.
  - It was the **public speeches** of **Aurobindo Ghosh** and **Sister Nivedita** which prompted him to **join the freedom struggle**.
  - In 1905, during the **Partition of Bengal**, he became an **active volunteer** in the freedom movement.
  - In 1908, **Khudiram** joined the **Anushilan Samiti**, an **early 20th-century revolutionary group** that **resorted to violent means** to force the British out of India.
  - Nationalists such as **Aurobindo Ghosh** and his brother **Barindra Ghosh** spearheaded the Samiti.
  - It was here that **Khudiram** got fully **involved in anti-British activities**. Not just did he learn how to make bombs, he would plant them in front of police stations to target government officials.
- Douglas Kingsford:**
- **Douglas H Kingsford** was the **Chief Presidency Magistrate** of **Calcutta** at the time.
  - He was a **target** of the **revolutionaries** as he was known for his **harsh treatment** and **vindictiveness** towards the freedom fighters.
  - Kingsford was especially **enraged** by the **anti-partition** and the **swadeshi activists**. Numerous assassination attempts on Kingsford had gone in vain.
  - The British authorities transferred him to **Muzaffarpur** with the hope that the anger of the revolutionaries would die down.
- Attempt to Kill Kingsford:**
- The revolutionaries were **determined to see the end of Kingsford**.
  - The initial idea was to **detonate a bomb** in the **courtroom** where **Kingsford presided**.



by: **Piyush Kumar**

# HISTORY IN THE NEWS

- After much debate, it was **decided to avoid the court** since a large number of civilians could be injured.
- The leaders then decided to **appoint Khudiram Bose and Prafulla Kumar Chaki to carry out the mission of assassinating Kingsford.**
- Following that, on **30 April 1908**, after much planning, they **attacked Kingsford's carriage** while it was leaving the club.
- As the **horse carriage** drew near, **Khudiram hurled a bomb** at it. However, it was discovered later that the **carriage was carrying the wife and daughter of a barrister called Pringle Kennedy**, and Kingsford had escaped yet another attempt on his life.

## **Bose's Hanging:**

- While Bose was **apprehended at Waini train station**, where he had arrived the next morning after walking 25 km, **Prafulla Kumar Chakki committed suicide** just before being **arrested.**
- The **entire community gathered** around **Bose** when he was **led handcuffed** to the **Muzaffarpur police station.** Finally, after numerous trials and hearings, Khudiram was sentenced to death.

- **Bose's trial was scheduled for May 21, 1908**, and the **Jury comprised Judge Corndoff, Nathuni Prasad and Janak Prasad.**
- His lawyer, Narendra Kumar, spoke in his defence, saying that the young boy was very young to make bombs; however, revolutionary evidence from Bose confirmed his death sentence.
- Young Khudiram, at the age of eighteen, was **executed on 11 August 1908**, making him one of the youngest revolutionaries in India to be hanged by the British.
- While Bose's story of sacrifice and love for his country is popular folklore in Bengal, the poet **Pitambar Das** made his sacrifice immortal in the popular Bengali song **Ekbar Biday De Ma**, a song that resonates with the passion the young boy had for his motherland.

## **Anushilan Samiti:**

- Anushilan Samiti was one of the **secret revolutionary organizations operating in Bengal** in the **first quarter of the 20th century.**
- It was bent on **overthrowing British colonial rule.** The **genesis of the terrorist parties in Bengal** in the **first decade of**



by: **Piyush Kumar**

# HISTORY IN THE NEWS

the **twentieth century** can be traced to the **formation of small, non-terrorist youth clubs** devoted to the **three-fold aims of physical, mental, and moral development** of the youth.

- Such a concept, developed by **Bankimchandra Chattopadhyay, Swami Vivekandanda, and Aurobindo Ghosh**, is rooted in Shakta Hinduism. They urged the Hindus to become vigorous spiritually, physically and intellectually.
- To give effect to their thoughts, numerous **youth clubs designated** as Anushilan Samitis (Anushilan Samiti) in the **rural and urban areas** were formed for **undergoing mental and physical exercises** long before the actual beginning of the revolutionary terrorism.
- The immediate events **triggering revolutionary activities** were the **unpopular educational reforms of Lord Curzon and the Partition of Bengal (1905)**. In March 1906, members of the Samiti began publishing a **Bengali weekly, Jugantar** which advocated sedition in no ambiguous terms.
- The **Calcutta Anushilan Samiti** and the **Dhaka Anushilan Samiti** were formed and organized on the lines of the **secret societies of Russia and Italy**.
- **Pramathanath Mitra**, a barrister and a **leading figure** in the **revolutionary movement** of late **19th** and early **20th century** Bengal founded the **Calcutta Anushilan Samiti** in 1902. **Jatindranath Banerjee**, a young Bengali who took military training in the army of the **Maharaja of Baroda** and **Barindra Kumar Ghosh**, the younger brother of Aurobindo Ghosh, assisted him.
- The activities of the Calcutta Anushilan Samiti were initially confined to physical and moral training of the members and were not particularly significant till 1907 or 1908.
- A **bomb-manufacturing factory** was later discovered in **Maniktola garden** in **Calcutta**. **Barindra Kumar Ghosh**, a leader of the Anushilan Samiti, was **brought to trial** in the so-called **Alipore Conspiracy Case**.
- The **Alipore trial** led to a **series of arrests** and **raids** culminating in the divisions in the **Anushilan Samitis**. Though all the samitis were mutually independent of each other, yet there was a kind of central action committee led collectively by Pramathanath Mitra, Barindra Kumar Ghosh, and Pulin Bihari Das.



by: Piyush Kumar

# HISTORY IN THE NEWS

## Biopic on Khudiram Bose to be screened for MPs

**DIVYAA**  
PANAJI, NOVEMBER 22

TELUGU BIOPIC on young Bengali freedom fighter Khudiram Bose, which was included in the Indian Panorama category of the 53rd International Film Festival of India (IFFI), will be screened for the members of Parliament during the upcoming Winter Session, its makers announced at the IFFI Tuesday.

The film will be commercially released in seven Indian languages next month. "The team is planning to screen the Hindi version during the Winter Session of Parliament," team 'Khudiram Bose' stated. The likely date for the screening is



The film will be commercially released in seven Indian languages next month. *Instagram*

December 17. The Winter Session will be held between December 7 and 19.

This is Vidya Sagar Raju's

third outing as director after 'Rachayita' in 2018 and 'Father Chitti Umaa Karthik' in 2021. "I want everyone to know about

Khudiram Bose," he said, adding that he had to undertake intensive research before developing the script of 'Khudiram Bose'.

The film shows the life and times of Khudiram Bose, who was executed by the British at the age of 18, and important events and personalities of the freedom movement such as the Partition of Bengal and Rabindranath Tagore, Swami Vivekananda, Sister Nivedita and Barendranath Ghosh, he said.

Some lesser-known facts about the freedom struggle have also been shown in the film, the makers say. For instance, six lawyers had fought the case for Khudiram Bose, though they didn't win it. According to the film, the first flag of India was designed by Sister Nivedita. Raju

says, "The film takes us through the horrors of Partition of Bengal."

Debutant actor Rakesh Jagrampudi, who played the title role, said it was challenging for him to portray the real-life character. The film's cast includes Vivek Oberoi and Atul Kulkarni, among others.

Speaking on the popularity of regional films, Raju said, "Emotions are the same around the world. Hence, regional films also appeal to an international audience." Other Telugu films being screened at the festival are 'RRR', 'Akhandha' and 'Cinema Bandi'.

Earlier in July, 'Rocketry: The Nambi Effect', a film directed by R Madhavan based on the life of ISRO scientist Nambi Narayan, was screened at Parliament.



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# HISTORY IN THE NEWS

## Raja Mahendra Pratap (1st December 1886)

- He was born in a royal Jat family of Hathras district of Uttar Pradesh in 1886 and took an active interest in politics from an early age.
- He **fought in the Anglo-Balkan war in 1911** along with his classmates from Muhammadan Anglo-Oriental Collegiate School, which was later renamed Aligarh Muslim University.
- He was an **educationist who believed in vocational training for the youth.**
- In 1909, he started a technical college at Vrindavan in Uttar Pradesh. To bring India at par with European Countries, Raja Mahendra Pratap established a free indigenous technical institute, Prem Mahavidyalaya in his palace at Vrindavan.
- In 1912 **Raja Mahendra Pratap offered his services to Mr. Gokhle** for going to South Africa and helping Mahatma Gandhi in his campaign by getting himself arrested. Gokhle advised him not to go there but accepted a donation of one thousand rupees for the purpose.
- Raja Mahendra Pratap **participated in Indian National Congress sessions in 1906 and 1910.** In the summer session of Allahabad he was in the reception committee.
- In 1915, through **Germany and Turkey**, he made his way to Afghanistan. That year in Kabul, along with other Indian revolutionaries he **established the Provisional Government of Free India.**
- He was the President and Maulana Barkatullah was the Prime Minister. On 1st December 1915, his 28th birthday, he established the first Provisional Government of India at Kabul in Afghanistan, during the First World War. Anti-British forces supported his movement.
- In 1929, he started writing about the **Concept of World Federation** in the shape of a book in Moscow. He brought out his first **monthly World Federation** in September, 1929 from Berlin in Germany to **give publicity to his views** and news in connection with his **work of peace and world unity.**



by: **Piyush Kumar**

# HISTORY IN THE NEWS

- He was of the firm view that in the present age of **scientific advancement one federated government for the entire world has become a must** not only for perpetual peace but also for the economic prosperity of the whole world.
- He was critical of the provisions provided for the **monopoly of great powers in the Leagues of Nations** formed in 1919 after the end of the First World War. He was also
- against the **superiority of a few nations** and their **domination of the international order**.
- He stood for the **establishment of the World Federation based on equality of all races** and states, and his ideas found place in the United Nation"s charter in 1949.
- He was **nominated for the Nobel Peace Prize** in 1932.



by: **Piyush Kumar**

# HISTORY IN THE NEWS

## Veer Savarkar

- Vinayak Damodar Savarkar (popularly known as Veer Savarkar) was an Indian politician, activist, and writer.
- Savarkar began his **political activities as a high school student** and continued to do so at Fergusson College in Pune.
- He and his brother founded a secret society called **Abhinav Bharat Society**. When he went to the United Kingdom for his law studies, he **involved himself** with organizations such as **India House** and **the Free India Society**.
- He also **published books advocating complete Indian independence** by revolutionary means. One of the books he published called The Indian War of Independence about the Indian Rebellion of 1857 was banned by the British colonial authorities.
- In 1910, Savarkar was arrested and ordered to be **extradited to India for his connections with the revolutionary group India House**.
- While imprisoned he wrote **Hindutva: Who Is a Hindu?** (1923), coining the term Hindutva ("Hinduness"), which sought to define Indian culture as a manifestation of Hindu values; this concept grew to become a major tenet of Hindu nationalist ideology.
- He was released in 1924 by the British officials after he wrote a **series of mercy petitions** to the British. He virtually stopped any criticism of the British regime after he was released from jail.
- After 1937, he started traveling widely, becoming a **forceful orator and writer, advocating Hindu political and social unity**. In 1938, he was a president of **Marathi Sahitya Sammelan** in Mumbai. Serving as the president of the **Hindu Mahasabha**, Savarkar endorsed the idea of India as a Hindu Rashtra (Hindu Nation).
- Savarkar was influenced by the life and thinking of Italian Nationalist leader, Giuseppe Mazzini. During his stay in London, Savarkar translated Mazzini's biography in Marathi. He also **influenced the thinking of a fellow student called**



by: Piyush Kumar

# HISTORY IN THE NEWS

**Madanlal Dhingra.** In 1909, Dhingra assassinated Curzon-Wylie, a colonial officer. It is alleged by Mark Juergensmeyer that Savarkar supplied the gun which Dhingra used.

- **Quit India Movement:**

- ▶ Under Savarkar, the **Hindu Mahasabha openly opposed the call for the Quit India Movement** and boycotted it officially.
- ▶ Savarkar even went to the extent of writing a letter titled “**Stick to your Posts**”, in which he **instructed Hindu Sabhaites** who happened to be “members of municipalities, local bodies, legislatures or those serving in the army ... to stick to their posts” across the country, and not to join the Quit India Movement at any cost.

- **Alliance with Muslim League:**

- ▶ The **Indian National Congress won a massive victory** in the 1937 Indian provincial elections, decimating the Muslim League and the Hindu Mahasabha.
- ▶ However, in 1939, the **Congress ministries resigned in protest**

**against Viceroy Lord Linlithgow’s action of declaring India** to be a belligerent in the Second World War without consulting the Indian people.

- ▶ This led to the **Hindu Mahasabha**, under Savarkar’s presidency, **joining hands with the Muslim League** and other parties to form governments, in certain provinces. Such coalition governments were formed in Sindh, NWFP, and Bengal.
- ▶ In the **North West Frontier Province**, **Hindu Mahasabha members joined hands with Sardar Aurangzeb Khan of the Muslim League to form a government** in 1943. The Mahasabha member of the cabinet was Finance Minister Mehar Chand Khanna.
- ▶ In Bengal, **Hindu Mahasabha joined the Krishak Praja Party** led Progressive Coalition ministry of Fazlul Haq in December 1941.
- ▶ Savarkar appreciated the successful functioning of the coalition government.



by: Piyush Kumar

# HISTORY IN THE NEWS

## Tantric Buddhism

- Tantric Buddhism is a tradition that **focuses on mystical practices and concepts as a path to enlightenment**. Because Tantric Buddhism is typically associated with the Vajrayana sects of Tibetan Buddhism, it is also often called Vajrayana, but it is not limited to the Tibetan tradition.
- Tantra Buddhism **first appeared in India about the same time as Hindu Tantra**, about the 6th century, and flourished until about the 11th century.
- Tantric Buddhism strays so **far from the roots of Buddhism** that some do not consider it Buddhism at all. In fact, it has gained little acceptance in southeast Asia.
- Tantra, in general, has its **origins in India and in Shaivism**, which is the Hindu faith that worships Shiva, who is believed to be the first yogi.
  - ▶ Vajrayana Buddhism also defines tantra as a **means to channel the energy of desire and transform the experience of pleasure into a realization of enlightenment**.
  - ▶ Within Buddhism, **tantra** usually is a means to **enlightenment through identity with tantric deities**.
  - ▶ The esoteric nature of tantra is considered necessary because the **teachings of each level can only be properly understood** by someone who has mastered the previous level.
  - ▶ A person stumbling into upper-level tantra without preparation would not only not “get” it, he might also misrepresent it to others.
  - ▶ The secrecy is to protect both the students and the teachings.
  - ▶ Tantra was also being taught and practiced in the Buddhist universities of India.
- **Sutra vs Tantra:** By Sutra path, this sect means following the precepts, developing meditative concentration, and studying sutras to develop seeds, or causes, of enlightenment. In this way, enlightenment will be realized in the future. Tantra, on the other hand, is a means to bring this future



by: **Piyush Kumar**

# HISTORY IN THE NEWS

result into the present moment by realizing oneself as an enlightened being.

- In the Tantric tradition, **deities are not spirits to be worshiped**, but instead represent the yogi's own inner nature. Sometimes called **Deity yoga**, Tantric Buddhism provides a path to enlightenment through identity with Tantric deities.
- With the **guidance of a guru**, the **yogi uses rituals, meditation**, visualization through mandalas and other practices to realize him/herself as a deity and, therefore, as enlightenment manifested.
- By the 8th century, **Buddhist tantra had become a large and influential movement** in India.
  - ▶ About this time, a **series of tantric masters** such as the legendary **Padmasambhava** (8th century) began to carry tantra directly from India into Tibet.
  - ▶ Tantric masters from India were also teaching in China in the 8th century, establishing a school called Mi-tsung, or "school of secrets."
  - ▶ From the 9th through 12th centuries in India, a group of **maha-siddhas**, or "**great adepts**," began traveling around India. They performed tantric rituals (often of a sexual nature, with consorts)

and probably acted as shamans as well.

- ▶ The **final significant phase of Vajrayana in India** was the development of the **Kalachakra tantra** in the 11th century. This very advanced tantric path is an important part of Tibetan Buddhism today, although other tantras are practiced in Tibetan Buddhism also.

## Prerequisites of Tantric Buddhism:

- **Renunciation:** In tantra, "renunciation" does **not mean giving up comforts and pleasures**, eating nothing but gruel and sleeping on rocks. Instead, it means **letting go of expectations** that there is something outside ourselves that can give us happiness. It's fine to enjoy what is beautiful and pleasurable in our lives, as long as we don't needily cling to them.
- **Bodhicitta:** Bodhicitta is the **compassionate wish to realize enlightenment for the sake of others**. It is only through the **open heart** of bodhicitta that enlightenment is possible. If enlightenment is something you are trying to acquire only for yourself, it becomes just one more thing you are trying to grasp to make yourself happy.



by: **Piyush Kumar**

# HISTORY IN THE NEWS

- **Sunyata:** Sunyata is the **Mahyana Buddhist teaching** that **all phenomena are empty of self-essence**. Shunyata also is an absolute reality that is all things and

all beings, unmanifested. Understanding of sunyata is essential not only to understand oneself but also to prevent deity identification practices from devolving into polytheism.