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Viraśaivism, Caste, Revolution, Etc.

ROBERT J. ZYDENBOS
MYSORE

A review article of: *Revolution of the Mystics: On the Social Aspects of Viraśaivism*. By J.P. SCHOUTEN. Kampen, Netherlands: KOK PHAROS, 1991. Pp. xiii + 331 pages.

One of the rare modern studies of the Viraśaiva movement of medieval and modern Karnataka is here examined and shown to be unsophisticated and tendentious in its determination to see many Christian or other recent Western values in Basava's teachings.

Western understanding of what Viraśaivism is and of its place in Indian religious history and modern South Indian society is rather limited, in spite of its socio-religious relevance in southern India. In recent years it has become better known to a wider public in the English-speaking world through translated selections of *vacanas*, the typical, often fascinating short prose-poems in the Kannada language through which Viraśaiva religious thinkers spread their ideas from the twelfth century onwards.¹ The Viraśaivas are also known for their practice of wearing a small, personal *līṅga* as a representation of God on their body, usually in a small metal container on a cord or chain around the neck, which also serves as an object of worship, so that they have no need of temples as the majority of Hindus do. There is also a widespread notion that Viraśaivism opposes the caste system and gender discrimination.

Lengthier studies of Viraśaivism by scholars in the West are very rare, hence the publication of J. P. Schouten's doctoral dissertation² demands the attention of Indologists, religious scholars, and social scientists. After a short introductory chapter, in which the author gives an outline of Viraśaiva history and teachings, he deals in four large chap-

¹ The best known is the Penguin book *Speaking of Śiva* by the late A.K. Ramaswajan. We may also mention the translated selection from the *vacanas* of Basava by K.V. Zvelebil, *The Lord of the Meeting Rivers* (Paris: UNESCO, 1984). In India several translations have appeared, most of them in English, but also in other European languages.

² It was submitted by the Rev. Schouten in the faculty of theology of the University of Utrecht, after earlier studies of sociology and theology at the Free University in Amsterdam. It is amusing to note that the first mention of the Viraśaivas by a Western author was by another Dutch clergyman, Abraham Rogerius, in 1651, as Schouten tells us (pp. 16-7).

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