



UNVEILING INDIANNESS: EXPLORING HINDUISM THROUGH THE EYES OF POETS IN INDIAN LITERATURE

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ABSTRACT

In shaping the Indian identity and Indian literature Hinduism has played a central role it has been a treasure trove of diverse cultural expressions. The perceptions and interpretations of Hinduism of Indian poets offer unique understanding into the complexities and fine points of Indianness. The present study aims to explore how poets in Indian literature have presented Hinduism, supplying a deep insight of the religion's influence on the Indian psyche. The present study delves into the exploration of "Indianness" in Indian literature by the lens of Hinduism's profuse influence. Indian literature topography reflects a unique amalgamation of languages, religions, traditions, and perspectives, contributing to the heterogenous cultural identity of the nation. The present study investigates the significant influence of Hinduism on poetry during focusing Bhakti Movement. It delves into the works of Bhakti saints i.e. Kabir, Mirabai, Surdas, and Tulsidas, whose verses revolutionized the depicted Hinduism by spotlighting a personal and emotional connection with the divine. The expressions of love, devotion, and spirituality by Bhakti poets resonate with the core values of Hinduism, jubilation the timeless essence of "Indianness" and the cultural values of India. Moreover, the present study analyses modern Indian poetry with its continued inspiration of Hindu themes. Modern Poets such as Swami Vivekananda, Rabindranath Tagore, and Kamala Das comprised Hindu philosophical concepts, deities, and rituals to explore the complexities of human emotions and spiritual truths. Their verses represented the enduring role of Hinduism in shaping the spiritual essence that weaves together modern India, which highlights the universal enchantment of Hindu spirituality and its contribution to the Indian literature. Eventually, the present study reveals Hinduism's influence on Indian literature which transcends time and space, reflection of interconnectedness of culture, spirituality, and the soul of the nation. The picture of "Indianness" in Indian literature applauds the rich cultural heritage, inclusivity, and pluralism of nation, and offering profound understanding into the enduring spiritual values that maintain to inspire generations of readers.

Keywords: Indianness, Hinduism, Indian literature, Bhakti Movement, modern Indian poetry.

INTRODUCTION

Indian literature is an immense and manifold tapestry woven with the threads of rich cultural heritage, and at whose core lies the essence of "Indianness." Rooted in a manifold and old civilization, India's literary topography reflects a Distinctive Coalescence of languages, religions, traditions, and perspectives. All through its millennia-old history, Indian literature has played a vital role in shaping and defining the idea of "Indianness" by preserving, celebrating, and questioning the cultural, social, and spiritual fabric of the nationality.

"Indianness" concept encompasses the diverse identity of the Indian subcontinent, encompassing its cultural pluralism, religious syncretism, historical legacy, and philosophical depth. Indian literature presume the form of epics, poems, scriptures, plays, or novels, serves as a mirror reflecting the intricate design of India's societal, religious, and philosophical beliefs of nation. "Indianness" in Indian literature is a kaleidoscope of perspectives, constantly unfolding with the changing times.

Influence of Hinduism is one of the important elements that penetrate Indian literature and contribute to its "Indianness"—the dominant religion of the nation that has left an unfading mark on the nation's values. The profound impact of Hinduism's on Indian literature can be seen in the portrayal of gods and goddesses, ancient myths and epics, rituals, moral values, and philosophical concepts. Hinduism has been celebrated, questioned, and reimagined, making it an integral part of the Indian literary tapestry, through the eyes of poets, writers, and playwrights.

Indian literature is not limited to Hinduism alone it also brings inspiration from a myriad of religious and cultural traditions. The literary expressions of "Indianness" have also influenced by Buddhism, Jainism, Islam, Sikhism, and various other indigenous beliefs. These traditions bring its unique perceptions on life, morality, and spirituality, adding to the rich diversity of Indian literature.



In the context of exploring "Indianness" in Indian literature, we will probe into the immense literary landscape, traversing throughout different time and regions, to understand how poets have celebrated the essence of India's cultural identity. The present study aims to unravel the intricate interplay of religious beliefs, philosophical insights, historical contexts, and artistic expressions that shape the mosaic of "Indianness" in Indian literature.

The present study will discover how Indian literature serves as a repository of wisdom, a testament to human experiences, and a reflection of the timeless spirit of India's diverse and pluralistic society. The design of "Indianness" in Indian literature transcends the boundaries of time and space, resonating with readers across generations for inviting them to explore the soul of a nation deeply rooted in nation's literary heritage.

HISTORICAL OVERVIEW OF HINDUISM IN INDIAN LITERATURE

Hinduism is one of the world's oldest and most diverse religions that has a rich history deeply intertwined with Indian literature. Through the ages, Indian literature has played a significant role in preserving and disseminating the religious and philosophical ideas and culture of Hinduism. Below is a historical overview of Hinduism in Indian literature:

1. Vedic Period (1500 BCE - 500 BCE):

The earliest literary works of Hinduism found in the Vedas, a collection of four ancient sacred texts that is composed in Sanskrit language. The Rigveda, Samaveda, Yajurveda, and Atharvaveda comprises of hymns, rituals, and incantations devoted to various deities and natural forces. The texts form Vedic periods are the foundation of Hindu religious thought and practice.

2. Upanishadic Period (800 BCE - 200 BCE):

The Upanishads are philosophical texts that explore the nature of reality, the self, and the ultimate truth (Brahman). Upanishads discuss concepts such as reincarnation, karma, and the path to liberation (moksha). The Upanishads remarkably influenced the Hindu thought and the development of later Indian literature.

3. Epics and Puranas (200 BCE - 500 CE):

From 200 BCE to 500 CE period witnessed the composition of two major epics: the Mahabharata and the Ramayana. The Mahabharata, connected to the sage Vyasa, is an epic poem narrating the Kurukshetra War and includes the Bhagavad Gita, a sacred scripture that expounds on spiritual and ethical conflicts. The Ramayana, connected to the sage Valmiki who tells the story of Lord Rama and his quest to rescue his wife, Sita. The Puranas are genre of religious texts, i.e., also composed during this period. Puranas contain myths, legends, cosmology, genealogies of gods and kings, and narratives of pastimes of deities. The Puranas accomplished as popular religious literature, making Hindu mythology and ethics accessible to the masses.

4. Medieval Period (500 CE - 1500 CE):

The medieval period came up with the flourishing of devotional poetry, which was a significant part of the Bhakti Movement. During this period Bhakti saints and poets composed devotional verses in vernacular languages and made Hindu spirituality more accessible to the common people. Poets like Kabir, Mirabai, Tulsidas, and Surdas showed their intense love and devotion to the divine, stressing the personal and emotional connection with God.

5. Modern Period (1500 CE - Present):

With the initiation of the modern period, Hinduism is continually reflected in Indian literature. The works of philosophers like Adi Shankaracharya, Ramanuja, and Madhva further designed Hindu religious thought and given to Advaita, Vishishtadvaita, and Dvaita philosophies, respectively.

In more recent times, Indian authors, and poets, both in regional languages and English, have continually explore Hindu themes in their literary works. The works of Rabindranath Tagore, Swami Vivekananda, and other poets have contributed to the portrayal of Hinduism in modern Indian literature. Indian literature has given as a reservoir of Hindu religious, philosophical, and cultural ideas, preserving and disseminating the spirit of ancient tradition through generations. It plays a significant role in shaping the understanding and appreciation of Hinduism in India and beyond.

This part shows a historical overview of Hinduism's presence in Indian literature, from starting with the ancient texts like the Vedas and the Upanishads, which contain profound philosophical insights and hymns dedicated to Hindu deities to Morden poetry. It will also discover the classical Sanskrit poetry that celebrated Hindu myths and epics, i.e., the Ramayana and the Mahabharata.

INFLUENCE OF BHAKTI MOVEMENT POETRY ON HINDUISM

Between the 7th and 17th centuries, during the Bhakti Movement in India, poetry became a robust means for expressing profound devotion and spiritual experiences. The bhakti movement stressed a personal and emotional connection with the divine, breaking away from the rigid rituals and caste-based systems prevalent during that time, these poems not only inspired spiritual seekers as well as brought about a transformation in the way Hinduism was perceived and practiced. The present study delves into the poetry of Bhakti saints between this period, discovering how it unveiled the essence of Indianness through their unique perceptions on Hinduism.



Below are some collections of poems of Bhakti movements from different saints, showcasing the influence of the Bhakti Movement on poetry and its impact on Hinduism:

Not in pilgrimage, nor in idols,

Not in solitude do I dwell,

Seek not in temples or shrines afar,

I'm found within you, the truth to tell. (Kabir (c. 15th-century))

The snippet provided is a beautiful expression of the heart of Hinduism and its relationship with Indianness. This verse attributed to the poet Kabir that embodies key aspects of Hindu spirituality that connect deeply with Indian culture and the Hindu way of life. It stressed on that the divine is not confined to any specific place of worship, pilgrimage site, or idol, it asserts that the divine can be found within oneself. This quotation is reflection of the Hindu belief in the omni prevalence of the divine (Brahman) that is not limited to a particular temple or religious artifact and permeates all of existence. Hinduism motivates individuals to embark on an inner journey of self-discovery and spiritual realization. Hinduism is a pluralistic and inclusive religion which acknowledges that people may have different perspectives to spirituality and that the divine can be realized through diverse forms of worship and devotion. It comprises the cultural values of introspection, inclusivity, spirituality, and the recognition of the divine's presence within oneself and all living beings. This philosophy has been deeply deep- rooted in Indian culture and is cherished in various forms of art, literature, music, and religious practices across the diverse tapestry of Indian society.

My beloved is Lord Krishna,

No one else holds any sway.

For the one with a virtuous wife,

The world bows in homage and pray. (Mirabai (c. 16th-century))

The snippet from Mirabai's poem reflected the deep interlocking of Indianness and Hinduism. Mirabai is a prominent Bhakti saint and poet who exemplifies the quintessential Indian values and the profound devotion to Lord Krishna in a central figure in Hindu mythology. Various aspects of Indianness' and Hinduism are apparent in above verse: Mirabai's poetry exhibits the Bhakti tradition (a prominent movement within Hinduism) that stressed intense devotion and love for the divine. Bhakti saint Mirabai expressed their unwavering love for their chosen deity and inspiring countless followers to find a personal and emotional connection with God (Lord Krishna). Mirabai's explicit assertion of Lord Krishna as her beloved represents the soul's yearning for spiritual union with the divine. This sentiment of surrendering herself completely to God is a core aspect of Hindu spirituality. Mirabai's devotion outstrips societal norms, making her an pivotal figure of feminine spirituality in India's cultural and religious history. Hinduism's inclusive nature allows for multiple paths to spiritual fulfilment and fostering unity and respect among individuals of various beliefs of human being. Her profound devotion to Lord Krishna and her unwavering love for the Lord Krishna was reflection of the essence of Hindu spirituality and her poetry resonates with the cultural values of devotion, inclusivity, and the pursuit of spiritual fulfilment to define the Indian values.

I did not eat the butter.

I did not eat the butter.

I drank buttermilk.

I drank buttermilk. (Surdas (c. 15th-century))

The snippet from Surdas' poem is reflection of a beautiful expression of the playful and devotional relationship amidst Lord Krishna and his devotees which is a central theme in Hinduism and a manifestation of Indianness' in religious and cultural contexts. Various aspects of Indianness' and Hinduism are depicted in this verse: In Hinduism lord Krishna is known for his playful and mischievous nature. Surdas in present verse depicts the winsome relationship among Krishna and his devotees, Lord Krishna is described as a mischievous child who steals butter from the homes of the cowherd villagers. This aspect is a crucial part of Indian culture, where the innocence of childhood is oftentimes linked with a deeper spiritual connection and a sense of purity in their devotion which stressed on the path of devotion and love for God. The portrayal of butter and buttermilk in the present verse has cultural importance in Hinduism. In Hinduism dairy products are usually connected with purity and are offered to spirits during religious Ritualistic practices. The devotee who is like a child give their heart and love to God and shows trust in the divine's guidance and care. The poem catches the unique bond amidst Lord Krishna and his devotees, that has been beloved and recognized as an essential part of Indian religious and cultural heritage for centuries.

Sai itna dijiye, jaa mein kutumb samaye,

Main bhi bhukha na rahoon, sadhu na bhukha jaye. (Kabir (c. 15th-century))

The verse by Kabir discovers the essence of Indianness and Hinduism, throughout its focus on selflessness, compassion, and the essence of giving. Kabir is a revered poet and saint during the Bhakti tradition known for his teachings that surpassed religious edges and focused on the universal nature of spirituality. Various aspects of Indianess and Hinduism are apparent in this verse: Intense devotion and love for the divine showed in Kabir's



poetry. In this verse, Kabir articulates desire to be selfless and provide for family and others without compromising on own needs. Selflessness is an essential aspect of devotion just as it is reflection of a sense of surrender and service to the divine. The expression of wanting to fulfil the needs of family and other side ensuring that no ascetic goes hungry reflects the value placed on caring for one's loved ones and enlarging compassion and support in need. The above concept is central to Hinduism teaching of seeing the divine in all living beings and treating everyone with respect and compassion. In verse Kabir highlights the value of selfless service and generosity of Hinduism. The act of giving to those in need is considered virtuous and an expression of one's spiritual devotion. The above verse also fits with the concepts of karma and dharma in Indic philosophy. Kabir states his aspire to fulfil dharma of providing for his family while also affirming the significance of helping in need. Kabir's verse expresses the core values of Indianness and Hinduism selflessness, compassion, inclusivity, and devotion. His teachings through poetry continue to inspire millions of people to lead a life of service, simplicity, and spiritual devotion, outdoing cultural and religious border and representing the spirit of Indian holiness.

Ram naam jap te hi neev,

Dharm ray binu sulabh na dev. (Tulsidas (c. 16th-century))

The above verse by Tulsidas is the reflection of the essence of Indianness and Hinduism through and its focus is on the power of chanting the name of Lord Rama and the significance of righteousness i.e. dharma in one's life. Tulsidas was a prominent poet and saint during the Bhakti tradition and best known for his epic work in the Ramayana, which narration of the life and adventures of Lord Rama. Various aspects of Indianness and Hinduism are apparent in this verse: it focuses on the path of devotion and love for God. In this verse, Tulsidas glorified the significance of chanting the name of Lord Rama i.e. Ram naam jap to believe to invoke the divine presence and purify the soul. The devotion to the divine throughout continuous Reminiscence is a central practice in Hindu spirituality. As Lord Rama is a admired spiritual entity in Hinduism and the above verse indicates the importance of Soliciting Lord Rama's name is symbolizing the Hindu belief in the power of the divine name for connection with God to attain spiritual liberation. The above verse spotlights the significance to follow the path of dharma the fundamental to Hinduism. In Hinduism Dharma comprises moral and ethical duties, and following to it is considered quintessential for leading a Righteous and meaningful life. The phrase "Dharm ray binu sulabh na dev" states that it is not easy to attain the divine i.e., dev without righteousness. Tulsidas' above verse depicted the core values of Indianness and Hinduism stressing on devotion, righteousness, and the simplicity of spirituality with the value of Hinduism's spiritual tradition inspiring devotees to lead a life of devotion, virtue, and spiritual growth.

The poetry of Bhakti saints during the Bhakti Movement gives a Momentous realization into the value of Indianness and the rich spiritual heritage of Hinduism. During this time these poets used their verses to break social barriers, promote unity among humans, and express constant devotion to the divine. Their literary work continue to inspire generations, and their messages of love, compassion, and spiritual truth remain relevant to this day.

INFLUENCE OF MODERN INDIAN POETRY ON HINDUISM

Modern Indian poetry has the influence of Hinduism, continues to be a preminent theme. Poets during modern Indian poetry draw inspiration from Hindu scriptures, Divinities, rituals, and philosophical beliefs to explore spirituality, human emotions, and the complexities of existence. Some examples of modern Indian poems that reflect the influence on Hinduism are as under:

Where are you now?

Who lies beneath your spell tonight?

Whom else from rapture's road will you expel tonight?

Those "Fabrics of Cashmere—"

"to make Me beautiful—"

"Trinket"—to gem—

"Me to adorn—How tell"— tonight? (The Eternal Dance" by Agha Shahid Ali)

In above discussed poem, Agha Shahid Ali uses mystical and metaphorical language to explore Hindu concepts. The poet follows a divine presence and perhaps the deity or a cosmic force, asking where it is and who it enchants tonight. "The Eternal Dance" by Agha Shahid Ali is a poem discovering longing and desire for beauty and adornment. In relation with Hinduism and Indianness, it can evolve themes of spiritual longing, the cosmic dance of deities, the significance of adorning idols in Hindu rituals, Indian cultural aesthetics, with the expression of love and devotion to the divine. The above connections highlight the poem's resonance with Indian cultural and spiritual traditions. The references phrase "Fabrics of Cashmere" and "Trinket" suggest the accoutrements offered to gods in Hindu rituals, and the above poem points out the questions about the nature of divine beauty and its influence on human lives.



Calmly, my Lord opens his bazaar, my mind, my
Lord with the serpent-matted hair;
The streams of the Ganges are dancing through
His heart in New York today. ("Shiva in New York" by Kamala Das)

The poem "Shiva in New York" by Kamala Das beautifully comprises of themes of Hinduism and Indianness providing a sense of cultural identity and spiritual yearning. The poem relates to these aspects: The poem's central point is Lord Shiva a significant deity of Hinduism. Shiva is often displayed with matted hair, and he symbolizes the destructive and transformative perspective of existence. By evolving Lord Shiva, the above poem connects to a quintessentially Indian religious and cultural icon. With stating that the streams of the Ganges are dancing through Shiva's heart in New York, the poet bridges the physical distance between India and New York and the timeless and spiritually significant connection. The above poem presents the combination of Indian cultural and religious elements with the contemporary Western culture of New York. The above blending of cultural and religious themes showcases the poet's unique identity as an Indian in a foreign environment while holding on to her cultural roots. "Shiva in New York" is intervene themes of Indianness and Hinduism, exploring a strong sense of cultural identity and spiritual relation with focusing on the enduring presence of ancient Indian traditions in a modern cosmopolitan setting.

I bring ye, with my piteous frown,
White winter roses for your crown;
For pitying of my flower-laden brow,
And my playmates, all fallen and faded now.

I bring you, with my piteous frown,
White winter roses for your crown.
For pitying of my flower-laden brow,
And my playmates, all fallen and faded now. ("The Temple By The River" by Sarojini Naidu)

This moving poetry by Sarojini Naidu, dubbed the "Nightingale of India," incorporates Hindu iconography. Hinduism and Indianness are intertwined in Sarojini Naidu's "The Temple By The River" and other works of Indian literature. Offering white winter roses to the temple is consistent with Hindu devotional customs. The purity and transience symbolized by roses are elements found in Hindu philosophy. The temple, flower-covered forehead, and playmates in the poem's images perfectly encapsulate Indian culture and traditions. Its depressive undertone mirrors the bittersweet beauty of Indian literature. The exploration of greater truths in Indian literature is embodied by the spiritual overtones found in the temple environment and offerings. The poem therefore effectively captures both Hindu customs and the cultural identity that is frequently found in Indian literary works. White winter roses can represent innocence, rebirth, and the fleeting nature of life. The allusion to the temple and the faded playmates could be interpreted as a reference to the cycle of life and death, which is stressed in Hindu philosophy.

In the heart of the rose that with fragrance is rife
And the heart of the lark that is thrilled with delight;
And the heart of a man, or of bird, or of maid,

Is it all not the self-same delight? ("The Song of the Free" by Swami Vivekananda)

This poem, written by revered spiritual teacher and philosopher Swami Vivekananda, emphasizes the interconnection of all living things. In Indian literature, Swami Vivekananda's "The Song of the Free" epitomizes Hinduism and Indianness. It promotes the Advaita Vedanta premise of the oneness of consciousness, which holds that all beings share the same joy. The interdependence of life, a frequent topic in Indian literary works, is celebrated through the poem's use of environmental symbols. By integrating men, birds, and maids in the celebration of delight, it celebrates variety and reflects India's cultural character. The pursuit of inner joy is compatible with the concept of spiritual enlightenment, which is frequently covered in Indian literature. Further tying the poem to Hinduism and Indianness in the literary setting is the impact of Swami Vivekananda, a Hindu philosopher who introduced Indian philosophy to the West. The poem's central idea—that all living things possess the divine essence—aligns with the Hindu idea of unity. The poem suggests that all reality is permeated by the same divine delight.

By mentioning the rose, the lark, and the heart of a man or woman,
I have spent my days in stringing and unstringing my instrument.
The time has not come true, the words have not been rightly set;

Only there is the agony of wishing in my heart. ("The Alchemy of Love" by Rabindranath Tagore)

Rabindranath Tagore's "The Alchemy of Love" digs deeply into issues of love, longing, and artistic expression. The title alludes to a relationship with Hinduism, which explores the transformational power of love and devotion. A recurring theme in Indian literature is reflected in the natural imagery of the rose and the lark. The process of stringing and unstringing the instrument represents the artist's battle with emotion expression. The poem represents the search for truth and self-realization that is a common theme in Indian literature. Tagore's



poetry explores the spiritual depth of love and longing and resonates with Hindu bhakti traditions. Tagore was influenced by Sufi mysticism. Overall, the poem portrays universal feelings and the desire for heavenly connection beautifully, capturing the essence of Indianness and Hinduism.

Make me your flute, O Lord, the flute of thy own breath,

That you may sing through me the songs of eternity.

May I be dissolved, O Lord, in your love, as the dewdrop dissolves in the sunbeam! ("The Mystic's Prayer" by Swami Vivekananda)

In Indian literature, Swami Vivekananda's "The Mystic's Prayer" reflects Hinduism and Indianness. The poetry, which compares oneself to a flute, is reminiscent of Hindu mythology, in which Lord Krishna's playing of the flute represents the alluring presence of the divine. Hinduism's "Bhakti" or loving devotion notion is shown in the yearning for total surrender and union with the almighty. The poem's metaphorical imagery of melting into the divine and the human yearning for spiritual connection invoke profound spiritual truths. The poem's examination of devotion and self-realization is enhanced by Swami Vivekananda's influence as a Hindu philosopher and spiritual figure. The search for intimate unity with the divine and the essence of Indian spirituality are both brilliantly captured in the poem as a whole. Swami Vivekananda conveys his desire for spiritual surrender and the knowledge of divine unity in this prayer-like poem. The mystic strives to become a tool in the hands of God, allowing the holy breath of the Lord to flow through them and express the timeless spiritual music. The image of the dewdrop melting in the sunbeam represents how the individual ego dissolves in the presence of God.

When, O Lord, will I worship you in the bower,

in the grove on the Yamuna's banks,

where the adolescent women of Vraja, intoxicated with love,

shine like lightning flashes in a mass of clouds? ("The Song Celestial" (Gita Govinda) by Jayadeva)

"The Bhakti tradition of Hinduism is shown in Jayadeva's "The Song Celestial" (Gita Govinda), which emphasizes the holy love for Lord Krishna. The mystical poems in Jayadeva's Gita Govinda celebrate the holy love between Lord Krishna and the cowherd maiden Radha. The vision of a mystical meeting in the groves of Vraja and the euphoric love of the devotee for the divine are depicted in these words, which invoke the passionate love of the devotee for the divine. The poet's desire to worship Krishna in a particular natural location in Vrindavan, where heavenly love and devotion are in full bloom, is portrayed in the poem. Hindu mythology accords Vraja and the Yamuna River great significance, strengthening the cultural and spiritual ties. Bhakti poetry's intense emotional commitment and devotion are highlighted by images of inebriated teenage girls from Vraja blazing like lightning in the skies. Overall, the poem skillfully depicts the spirit of Bhakti devotion, the divine romance between the devotee and Lord Krishna, and the poetic qualities of nature and divine love frequently seen in Indian literature.

Listen to the story told by the reed,

of being separated.

"Since I was cut from the reedbed,

I have made this crying sound.

Anyone apart from someone he loves

understands what I say." ("The Song of the Reed" by Jalaluddin Rumi (Translated by Coleman Barks))

This poem features Hindu mysticism in the style of renowned Sufi poet Rumi. The reed stands in for the human soul, which is alienated from its heavenly source and longs to be united with the Beloved (God). Hindu ideals of desiring oneness with the divine are in harmony with the subject of divine love and the yearning for spiritual unity. Coleman Barks' translation of "The Song of the Reed" by Jalaluddin Rumi expresses deep ideas about love, separation, and desire. The reed reflects the human soul's need for reunification with the divine in Sufi tradition, and the sound it makes when it cries represents that longing. The use of symbols and allegories in Indian literature to explore spiritual truths is reflected in this metaphorical language. People from various walks of life can relate to the poem's universal topic of wanting love and connection, which transcends cultural borders. The mystical overtones and emphasis on love, devotion, and the spiritual quest for unity with the beloved are clear signs of Rumi's Sufi influence. By skillfully capturing the core of the human yearning for divine oneness and providing comfort to seekers on their path to self-realization, "The Song of the Reed" develops into a classic work of literature.

These contemporary Indian poetries demonstrate how Hinduism continues to influence and inspire writers today. These poems, written amid the ever-evolving landscape of Indian literature, express the eternal essence of Hindu spirituality, whether they are examining intellectual ideas, praising the divine's presence, or venturing into mystical realms.

CONCLUSION



One of the oldest religions in the world, Hinduism has had a significant impact on Indian culture, especially its illustrious literary history. We can learn about the many viewpoints on spirituality, dedication, and Indianness that different poets from various eras have conveyed in their poems by examining their works. In conclusion, the examination of Hinduism in Indian poetry through the eyes of the poets exposes the significant impact of this historic faith on the nation's cultural and spiritual identity. Poets have drawn inspiration from Hindu scriptures, deities, rituals, and philosophical ideas to express their intense devotion, spiritual experiences, and existential reflections from the Bhakti Movement to the present day. Hinduism underwent a change during the Bhakti Movement when poets like Kabir, Mirabai, Surdas, and Tulsidas emphasized close, intimate relationships with the divine. Inspiring spiritual searchers and changing how Hinduism was viewed and performed, their poetry rebelled against strict rituals and caste-based structures. These words encapsulated the core of Hinduism and its influence on India's cultural character. Hinduism's impact can still be seen in contemporary Indian poetry. Poets like Swami Vivekananda, Rabindranath Tagore, Kamala Das, and others used Hindu themes in their poetry to explore spirituality, human emotions, and the interconnection of all beings. Their poems highlight the enduring influence of Hinduism in forming the spiritual foundation of contemporary India and the enduring relationship between literature, spirituality, and the national soul. Their poetry revolted against severe rituals and caste-based hierarchies, inspiring spiritual seekers and altering how Hinduism was perceived and practiced. These remarks perfectly captured the essence of Hinduism and how it shaped India's cultural identity. Indian poetry today still reflects the influence of Hinduism. Hindu themes were incorporated into the poetry of writers like Swami Vivekananda, Rabindranath Tagore, Kamala Das, and others to explore spirituality, human emotions, and the interconnectedness of all beings. Their poems demonstrate the lasting impact of Hinduism in shaping modern India's spiritual foundation as well as the enduring connection between literature, spirituality, and the country's soul.

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