



Rishihood University Foundation Program

Understanding India

Foundation Program Team



Today's vocab

- ❖ **Pandemonium:** wild uproar or unrestrained disorder; tumult or chaos
- ❖ **Foppish:** refined and fastidious in taste and manner
- ❖ **Dauntless:** showing fearlessness and determination
- ❖ **Beseech:** ask (someone) urgently and fervently to do something
- ❖ **Extricate:** free (someone or something) from a constraint or difficulty



What do you think India is??

India is a geographical term. It is no more a united nation than the Equator.- Winston Churchill

India is not a nation, nor a country. It is a subcontinent of nationalities.-Muhammad Ali Jinnah

India: Union of States?-





उत्तरं यत् समुद्रस्य हिमाद्रेश्चैव दक्षिणम्।
वर्षं तद् भारतं नाम भारती यत्र सन्ततिः ॥

विष्णु पुराण २.३.१

Translation: The country that lies north of the Ocean & south of the Himalaya is called Bhārat, And there dwell the descendants of Bharat.

- Geography is an important factor of development of humans and their culture.
- Traditions and rituals are shaped based on the geography of a region.



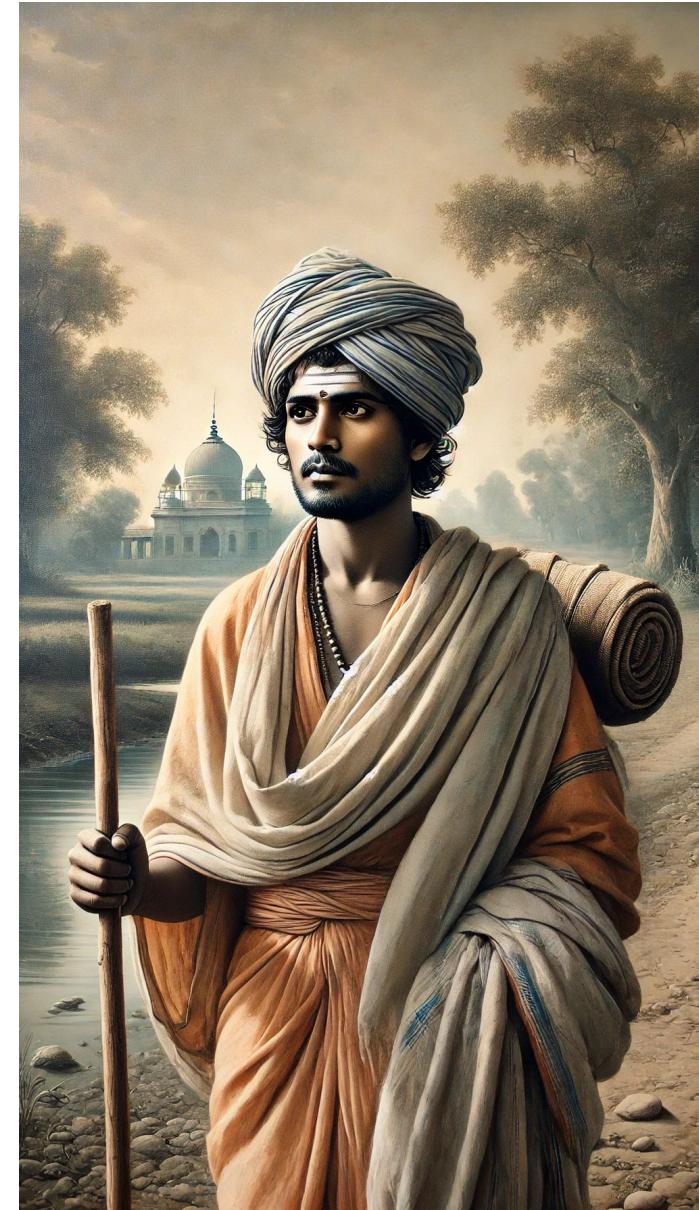


How does geography become sacred and why?

Who makes it sacred?



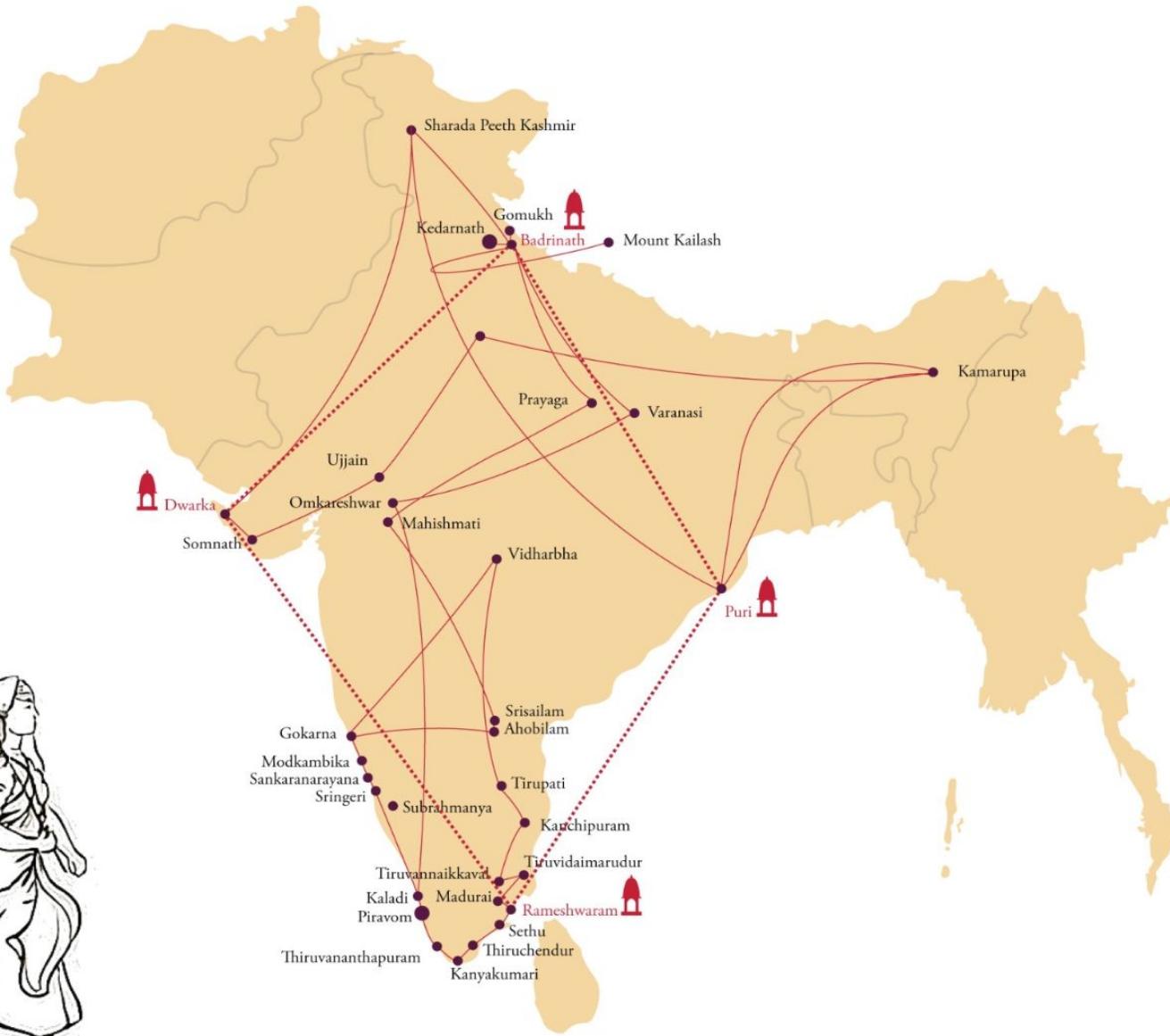
Pilgrims, Travellers





The Idea Tirthayatra.

SHANKARA DIGVIJAYA YATRA



Let us Discuss the Sacredness of elements



Have You seen such Aartis anywhere?



The Rivers

Ganga





Yamuna





Brahmaputra River



The **Brahmaputra River**, one of the longest rivers in the world, flows through Tibet, India, and Bangladesh.



The Mountains

Mount Kailash

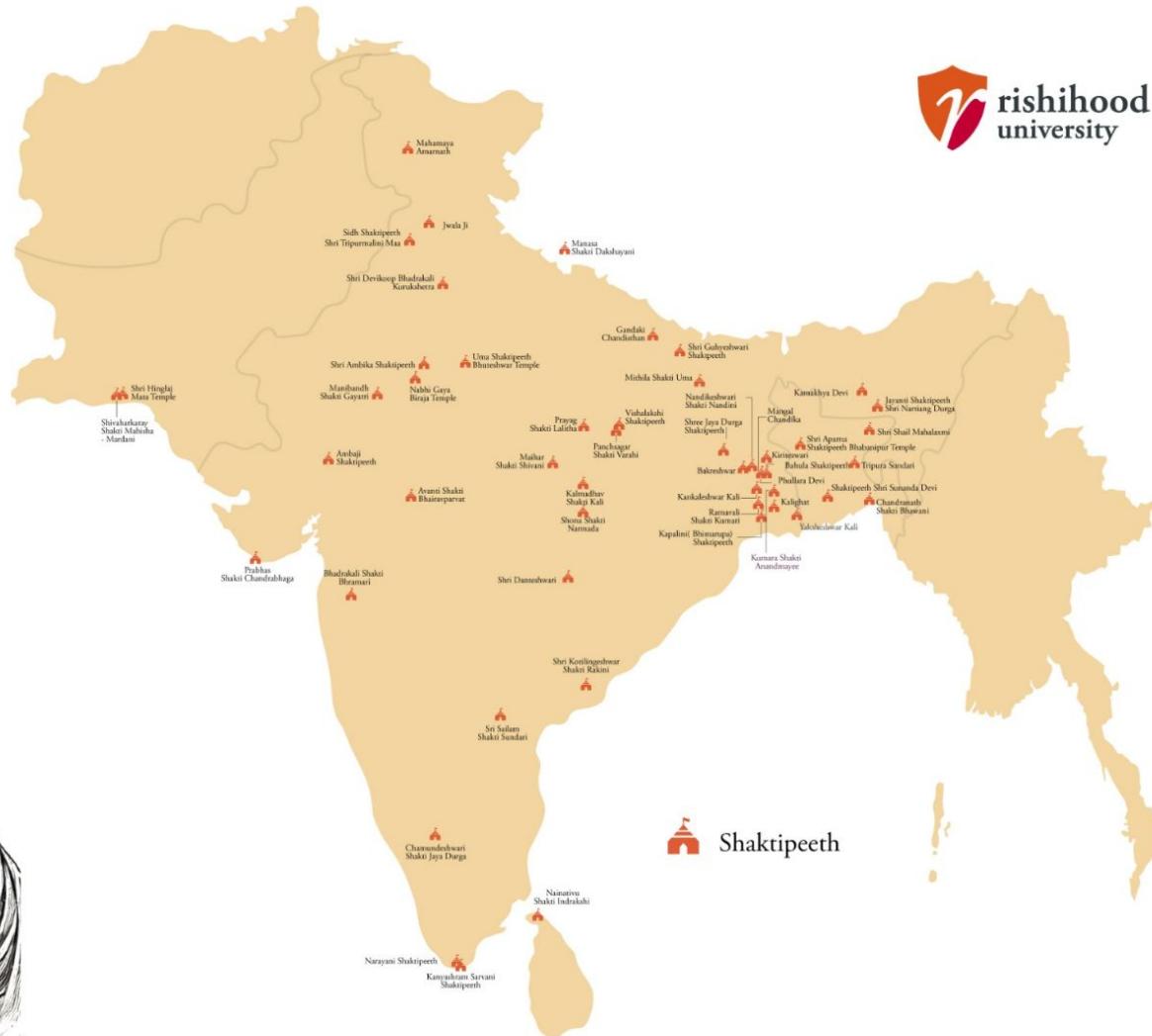


Sacred Paths of India



SHAKTI PEETHAS

The 51 Shakti Peethas are revered Hindu shrines, each believed to be a manifestation of Goddess Shakti. These holy sites are scattered across India and neighboring countries, symbolizing the divine feminine energy.



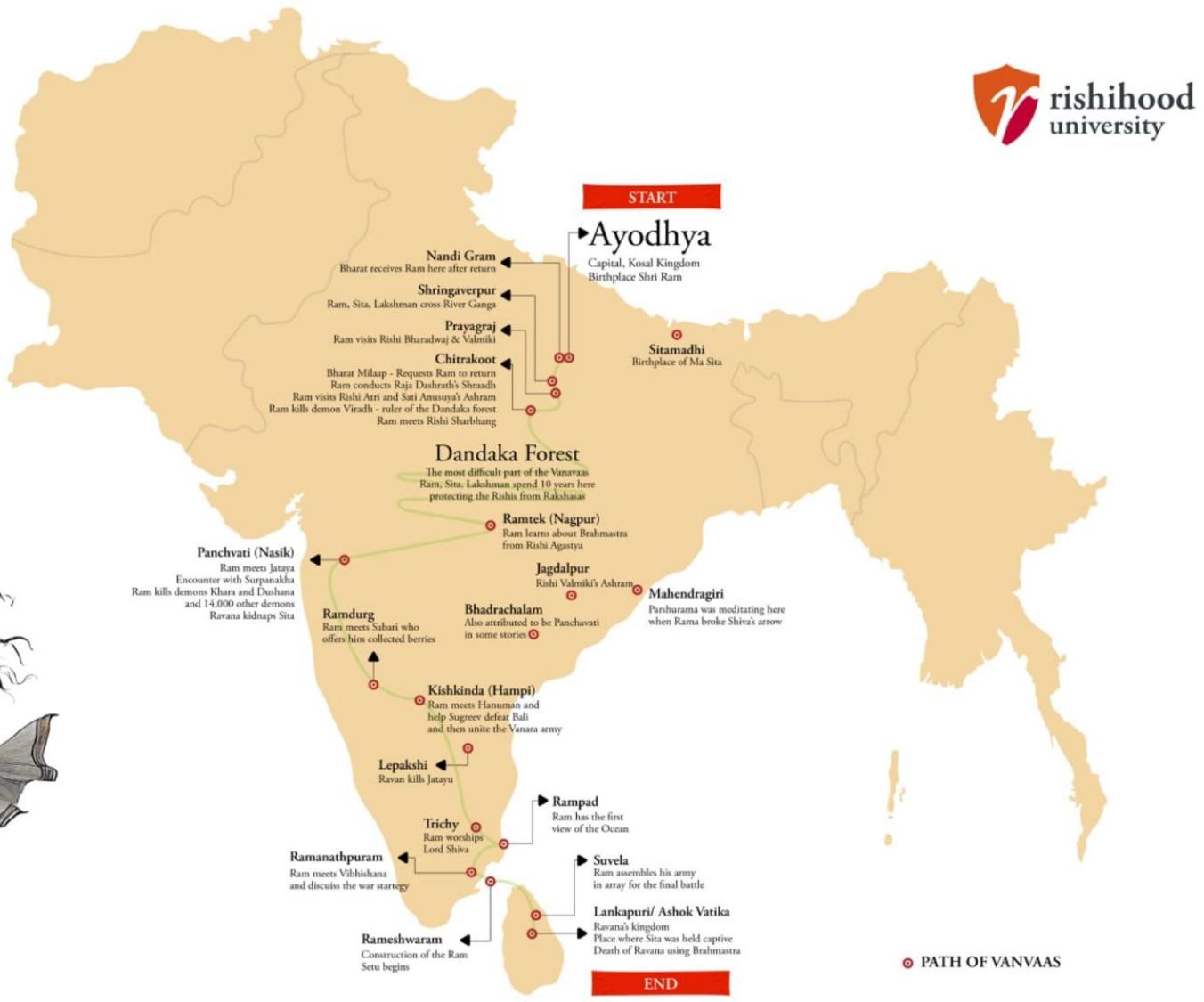
© Rishihood University

The 51 Shakti Peeths



The Sacred Path of Ram

MAPPING THE PATH OF VANVAAS BASED ON RAMAYAN





What Do you notice here??



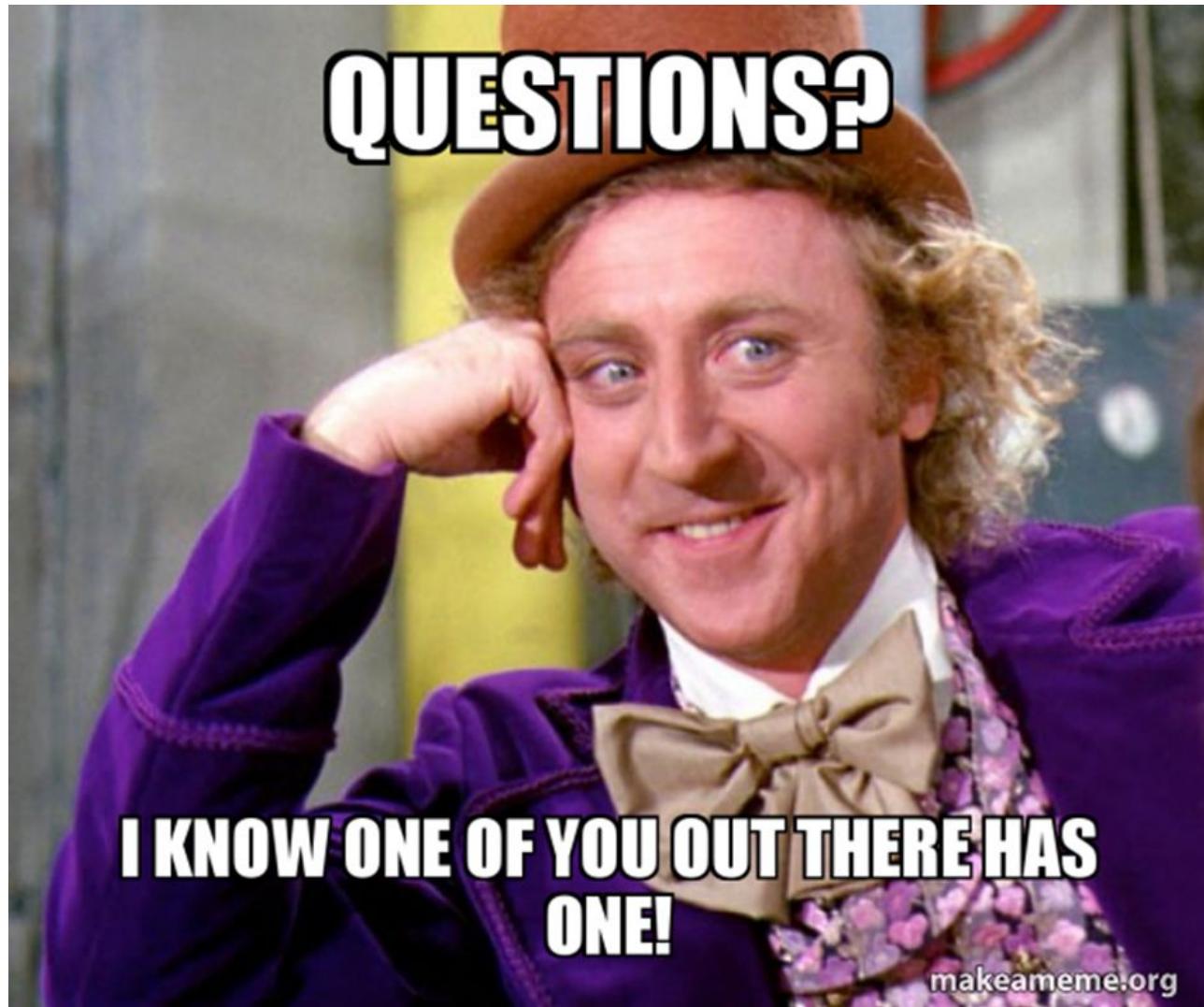
The Alps, Mountain Ranges in Europe



Mount Kailash



Why should you care about the Sacred Geography ??





Key Takeaways of this session

- Where do you witness these significances in your own cultures?
- Travel - a method of knowing Bharat.
- Religious and cultural significance to keep the thought of sacredness rooted in our minds.
- Idea of Bharatvarsha and Unity.



References

1. Eck, D. L. (2012). *India : a sacred geography*. Harmony Books, Cop. pg 54- 93 (39 pages read)
2. Bhardwaj, S. M. (1983). *Hindu Places of Pilgrimage in India*. Univ of California Press.
3. Article- The sacred groves and their significance in conserving biodiversity an overview.
4. Sanjeev Sanyal - incredible history of India's geography. Chapter 3 Not just the king of the jungle.



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Today's Vocab

- ❖ **Harbinger:** a person or thing that announces or signals the approach of another
- ❖ **Idiosyncrasy:** a mode of behaviour or way of thought peculiar to an individual
- ❖ **Jaunt:** a short journey for pleasure
- ❖ **Kalopsia:** the state in which everything, and everyone, looks beautiful
- ❖ **Macrocosm:** the whole of a complex structure





Bharat: The Sacred Land

Let us now discuss about the
Sacred Flora and Fauna of
Bharat!!



Have you watched this movie?



Can you tell the story in **brief?
What was it about??**



The Sacred Groves



© Dr. Bishan Monnappa



Sacred Trees



Peepal Tree



Bael



Neem



Coconut



Can you identify this plant?

- **What is this plant?**
- **Story of this plant and its association ?**
- **Any festivals??**



Sacred Fauna



Cow



Snakes



Can You identify and tell something about this bird??



Name few other animals/ birds referred as sacred and related stories





QnA

Ask me a question

Type something...



Key Takeaways of this session

- Sacredness in each and every aspect of nature.
- Sacredness enables us in conserving and preserving of nature voluntarily.
- Animals play a vital role in the society, protecting them is also significant.
- Nature keeps all of us binded.



References

1. Eck, D. L. (2012). *India : a sacred geography*. Harmony Books, Cop.
2. Bhardwaj, S. M. (1983). *Hindu Places of Pilgrimage in India*. Univ of California Press.



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Today's Vocab

- ❖ **Neophyte:** a person who is new to a subject, skill, or belief

- ❖ **Oblivion:** the state of being unaware or unconscious of what is happening.

- ❖ **Pseudonym:** a false name

- ❖ **Serendipity:** the occurrence and development of events by chance in a happy or beneficial way

- ❖ **Xenophobia:** dislike of or prejudice against people from other countries



LETS RECAP





The Civilization Continuity

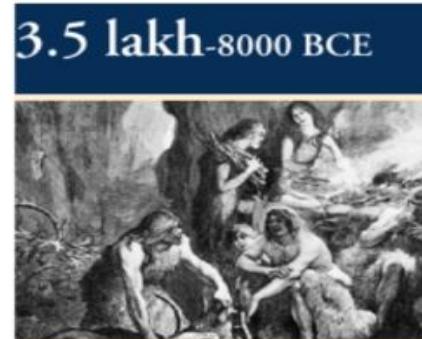
A Timeline

INDIA

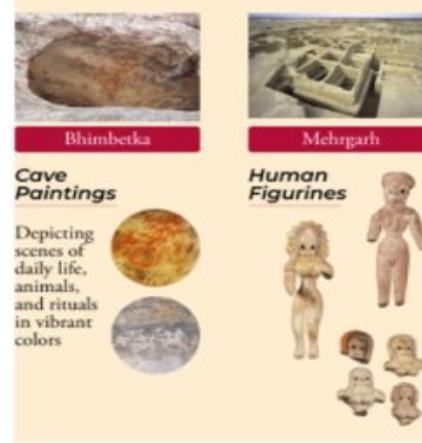
A Timeline



Prehistoric India



3.5 lakh-8000 BCE
Prehistoric India refers to the period before written records, spanning from the earliest human presence to the advent of the Sindhu Saraswati civilisation. This period laid the foundation for the complex cultures and civilisations that would later emerge in the Indian subcontinent.



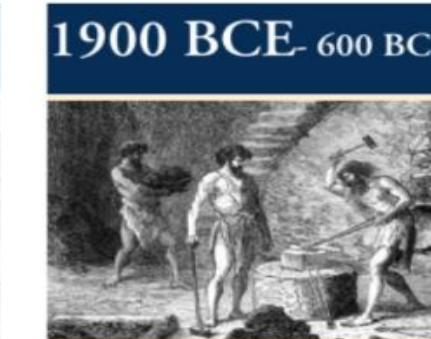
Sindhu Saraswati



8000 BCE-1900 BCE
The Sindhu Saraswati, was one of the world's earliest urban civilisation, centered along the Indus River. Known for its advanced city planning, the civilization featured well-organized streets, sophisticated drainage systems, and impressive architectural structures like granaries, bathhouses, and fortified cities.



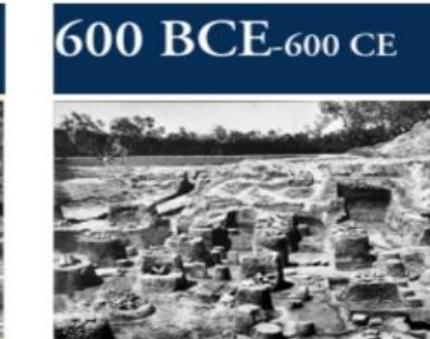
Iron Age (Start of Iron)



1900 BCE- 600 BCE
The Iron Age in India, marked a significant technological and cultural shift as societies transitioned from the use of bronze to iron for tools and weapons. The culture, which played a crucial role in shaping the cultural and religious landscape of India, flourished during this time.



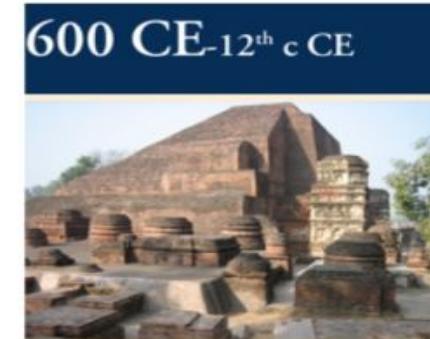
Early Historic



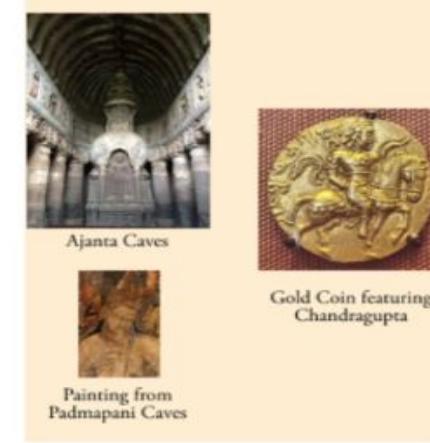
600 BCE-600 CE
The Early Historic period in India, marks the transition from prehistory to recorded history. This era witnessed the rise of powerful kingdoms and empires, such as the Mahajanapadas, the Magadha Empire, and later, the Maurya and Gupta empires. The spread of Buddhism and Jainism also occurred during this period.



Historic



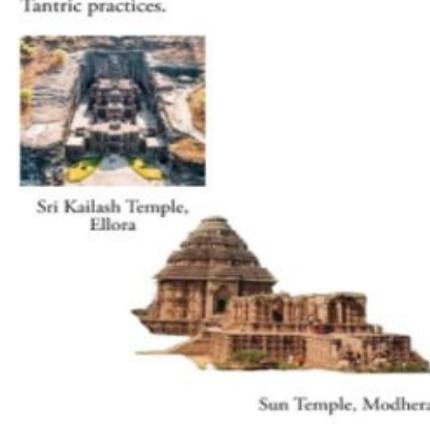
600 CE-12th c CE
The Historic period in India, encompasses the rise and fall of significant empires and the development of a rich cultural and religious heritage. This era includes the Gupta Empire, often referred to as the Golden Age of India, marked by advancements in science, mathematics, literature, and art.



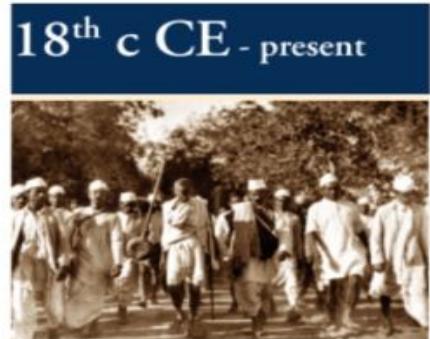
Medieval



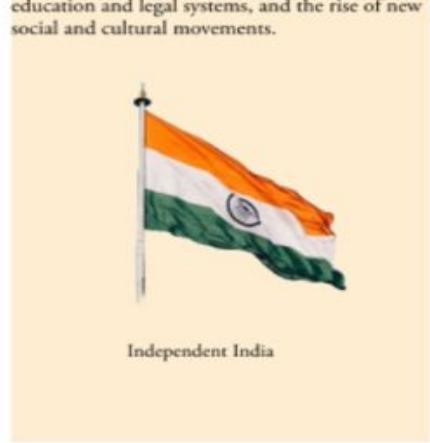
12th c CE-17th c CE
The Early Medieval period in India, was marked by the fragmentation of the Indian subcontinent into numerous regional kingdoms. The period was characterized by the growth of temple architecture, the flourishing of classical literature in regional languages, and the spread of religious movements such as Bhakti and Tantric practices.



Modern



18th c CE - present
The Modern period in India, was marked by the rise of British colonial rule following the decline of the Mughal Empire. This era saw significant political, social, and economic changes as India became a central part of the British Empire. The period was characterized by the exploitation of India's resources, the introduction of Western education and legal systems, and the rise of new social and cultural movements.





The Mahajanapadas



- The concepts of democracy and republican governance have deep roots in ancient India.
- **Gana-Sanghas (Republics) and Monarchy co- existed.**
 - Notable republics- Vajji, Malla
 - Democratic elements in governance- elections.



Sl. No.	Mahajanapadas	Capital	Modern location
1	Anga	Champa	Munger and Bhagalpur
2	Magadh	Girivraja / Rajagir	Gaya and Patna
3	Kasi	Kasi	Banaras
4	Vatsa	Kausambi	Allahabad
5	Kosala	Sravasti	Eastern Uttar Pradesh
6	Surasena	Mathura	Mathura
7	Panchala	Ahichchatra and Kampilya	Western Uttar Pradesh
8	Kuru	Indraprastha	Merrut and S.E. Haryana
9	Matsya	Viratnagar	Jaipur
10	Chedi	Sothivati / Banda	Bundelkhanda
11	Avanti	Ujjain / Mahismati	Madhya Pradesh & Malwa
12	Gandhar	Taxila	Rawalpindi
13	Kamboj	Pooncha	Rajori & Hajra (Kashmir)
14	Asmaka	Pratisthan / Paithan	Bank of Godavari
15	Vajji	Vaishali	Vaishali
16	Malla	Kusinara	Deoria & U.P.

Quiz and Discussion

- How many Mahajanapadas do you know?
- Have you visited any of them?
- What is the speciality of that place (history, food, language, architecture, clothes, music)



Consolidation of Power- Rise of Magadha



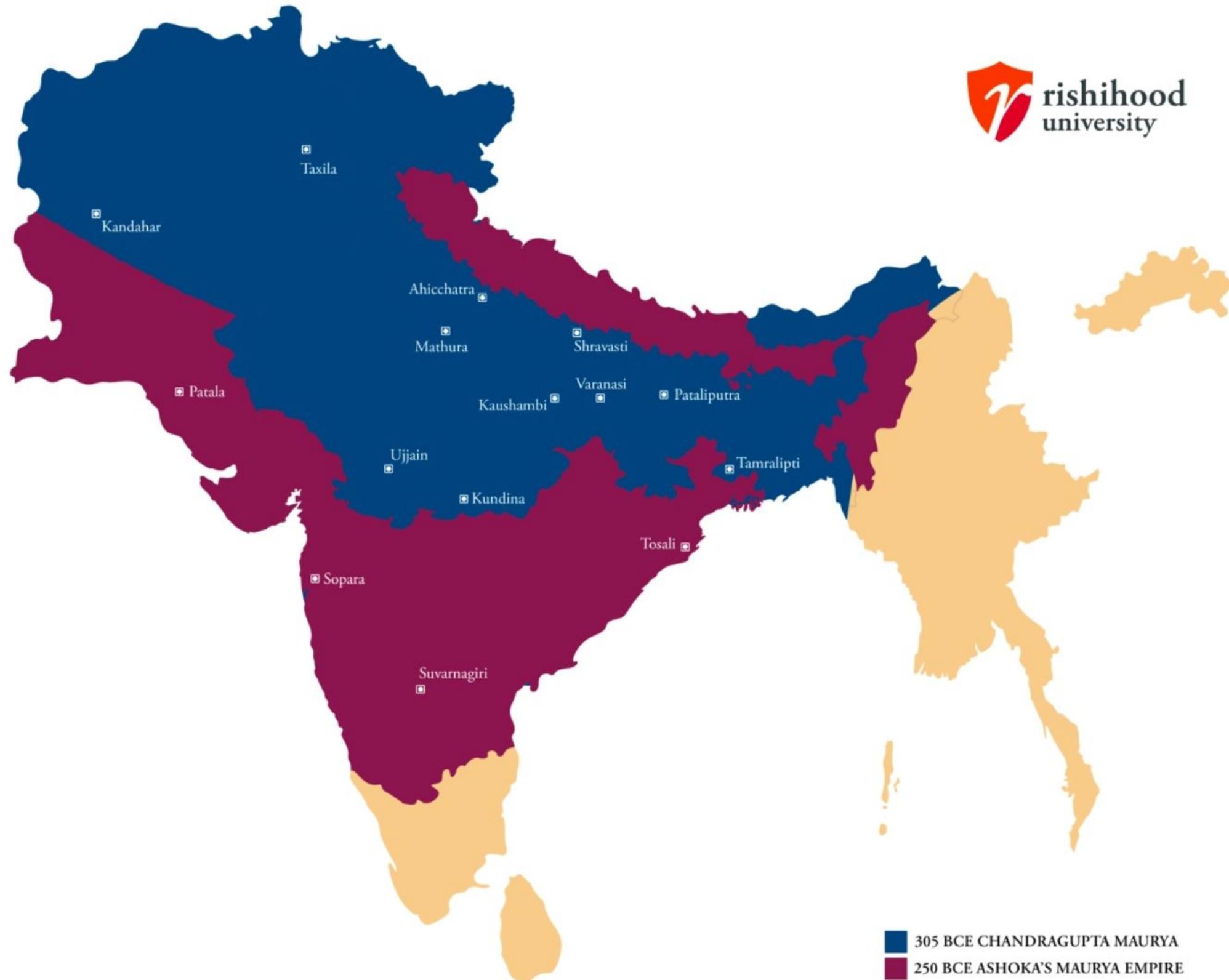
Why Magadha became the centre of attraction?

- The rise of Magadha as a dominant power in ancient India was the result of a combination of geographical advantages, resource wealth, strategic location, strong leadership, military innovations, and effective administration.
- These factors, along with its economic prosperity and cultural influence, allowed Magadha to become the foundation for the first major empire in Indian history, the Maurya Empire, which would go on to unify much of the Indian subcontinent.



The First Empire and Emperor of India

Chandragupta Maurya



rishihood
university

- Kautilya And Chandragupta's Education
- Maintaining International Relations
- Military Innovations- Introduction of War Elephants

Asoka

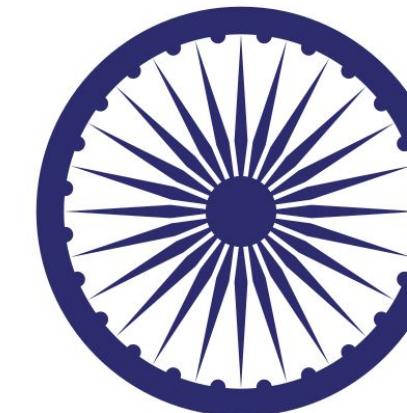


- **Centralized Governance:** Ashoka maintained the centralized administrative structure established by his predecessors but introduced reforms to ensure it was more humane and just. He appointed officials, known as Dhamma Mahamattas, to oversee the moral and ethical welfare of his subjects and to propagate his policies on Dharma.
- **Legal Reforms:** He sought to ensure justice for all, regardless of social status, and promoted fairness and compassion in legal matters. He also provided for the regular review of punishments to ensure they were not overly harsh.
- **Infrastructure Development:** Ashoka continued to develop the infrastructure of his empire, building roads, improving trade routes, and ensuring the efficient administration of his vast territories. These developments helped sustain the prosperity of the Mauryan Empire during his reign.



The Evidence of the continuity

Can you identify this and its present relevance. If any?



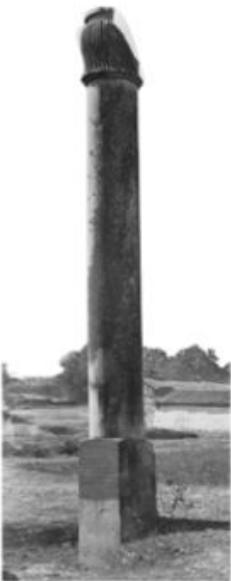


Can you identify this and its present relevance. If any?



**National Emblem of
India-Asoka
Stambha, adopted
from Sarnath Pillar
capital of Asoka.**

TIMELINE OF GUPTA EMPIRE

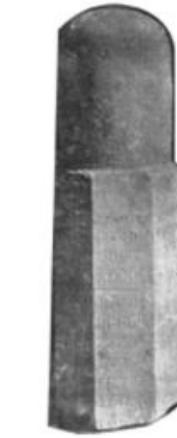


Prayagraj Pillar inscription

240-280 CE

Sri Gupta was the founder of the Gupta dynasty of northern India. Sri Gupta is not attested by his own inscriptions or coins, although some seals and coins have been wrongly attributed to him. The earliest description of him occurs in his great-grandson Samudragupta's Prayagraj Pillar inscription, and is repeated verbatim in several later records of the dynasty.

Sri Gupta



A Linga dedicated in Gupta Era,
Gonda, Uttar Pradesh
Lucknow Museum

Ghatotkacha

Ghatotkacha was a son of Gupta, the founder of the Gupta dynasty. Like his father, Ghatotkacha is not attested by his own inscriptions. The earliest description of him occurs in his grandson Samudragupta's Prayagraj Pillar inscription, and is repeated verbatim in several later records of the dynasty.



Gold coin depicting
Chandragupta and Kumaradevi

280-319 CE

319-334 CE

Chandragupta I was a king of the Gupta Empire, who ruled in northern and central India. His title Maharajadhiraja ("Great king of kings") suggests that he was the first emperor of the dynasty. It is not certain how he turned his small ancestral kingdom into an empire, although a widely accepted theory among modern historians is that his marriage to the Licchavi princess Kumaradevi helped him extend his political power.

Chandragupta I

Legacy

Mathematics

Indian mathematics flourished during the Gupta Empire. The Indian numerals which were the first positional base 10 numeral systems in the world originated from Gupta India.

Astronomy

Indian astronomy also saw progress in this era. The names of the seven days in a week appeared at the start of the Gupta period based on Hindu deities and planets corresponding to the Roman names.

Medicine

The Sushruta Samhita, which is a Sanskrit redaction text on all of the major concepts of Ayurveda medicine with innovative chapters on surgery, dates to the Gupta period.

Education

Various Mahavihara operated throughout the Gupta Empire serving as centuries of education. Nalanda played a vital role in promoting the patronage of arts and academics during the Gupta period.

Literature

The highest point of Sanskrit literature is also said to have belonged to this period. Harisena was an early writer of Kavya poetry. Chess is said to have developed in this period, which translates as "four divisions of the military" – infantry, cavalry, chariotry, and elephantry – represented by the pieces that would evolve into the modern pawn, knight, bishop, and rook, respectively.

Leisure

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Ghatotkacha

Ghatotkacha was a son of Gupta, the founder of the Gupta dynasty. Like his father, Ghatotkacha is not attested by his own inscriptions. The earliest description of him occurs in his grandson Samudragupta's Prayagraj Pillar inscription, and is repeated verbatim in several later records of the dynasty.



Gold coin depicting
Chandragupta and Kumaradevi

Samudragupta

Samudragupta was the second emperor of the Gupta Empire of ancient India, and is regarded among the greatest rulers of India. As a son of the Gupta emperor Chandragupta I and the Licchavi princess Kumaradevi, he greatly expanded his dynasty's political and military power. The Allahabad Pillar inscription, a prashasti (eulogy) composed by his courtier Harisena, credits him with extensive military conquests.



Gold coin featuring Chandragupta II
astride a caparisoned horse, with a
bow in his left hand.

334-380 CE



Gold coin of Samudragupta, with
Garuda pillar, emblem of Gupta
Empire.

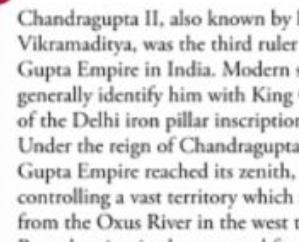
Kumaragupta

Kumaragupta was an emperor of the Gupta Empire of Ancient India. A son of the Gupta emperor Chandragupta II and Queen Dhruvadevi. He seems to have maintained control of his inherited territory, which extended from Gujarat in the west to Bengal region in the east.



Gold coin of Skandagupta,
depicting himself

380-412 CE



Kumaragupta fighting a lion, as
depicted on his gold coin

415-455 CE



Kumaragupta fighting a lion, as
depicted on his gold coin

455-467 CE

Chandragupta II

Chandragupta II, also known by his title Vikramaditya, was the third ruler of the Gupta Empire in India. Modern scholars generally identify him with King Chandra of the Delhi iron pillar inscription. Under the reign of Chandragupta II, the Gupta Empire reached its zenith, directly controlling a vast territory which stretched from the Oxus River in the west to the Bengal region in the east, and from the foothills of the Himalayas in the north to the Narmada River in the south.

Skandagupta

Skandagupta was a Gupta Emperor of India. His Bhitari pillar inscription suggests that he restored the Gupta power by defeating his enemies, who may have been rebels or foreign invaders. He seems to have maintained control of his inherited territory, and is generally considered the last of the great Gupta Emperors. The Gupta genealogy after him is unclear, but he was most probably succeeded by Purugupta, who appears to have been his younger half-brother.



The Golden Age of the Guptas



The "Golden Age of the Guptas" refers to a period during the Gupta Empire, which ruled much of northern India from approximately the 4th to the 6th century CE. This era is celebrated for its remarkable achievements in various fields such as art, literature, science, and mathematics, as well as for the stability and prosperity that the Gupta rulers brought to the region. The Gupta period is often considered a high point in ancient Indian civilization, with its influence extending far beyond its time.

- Political Stability and Prosperity
- Advancements in Art and Architecture
- Literature and Learning
- Scientific Achievements
- Economic Prosperity



Nalanda University, Bihar





QnA





Key Takeaways

- Cultural continuity ensures that ancient customs, rituals, and practices are preserved across generations. These traditions often form the backbone of a community's identity, providing a sense of belonging and continuity with the past. These identities can be both tangible and intangible.
- While cultural continuity maintains core traditions, it also allows for the adaptation and evolution of these practices in response to changing circumstances. This dynamic process helps cultures stay relevant and resilient, incorporating new influences while preserving essential values.
- By maintaining a shared cultural framework, continuity fosters social cohesion and unity within communities. It reinforces common values, beliefs, and practices, helping to create a sense of identity and solidarity among members of a society.



References:

1. Sailendra Nath Sen. (1999). *Ancient Indian history and civilization*. New Age International. pg nos- 121-143 (Mauryan); 192-206 (Gupta)



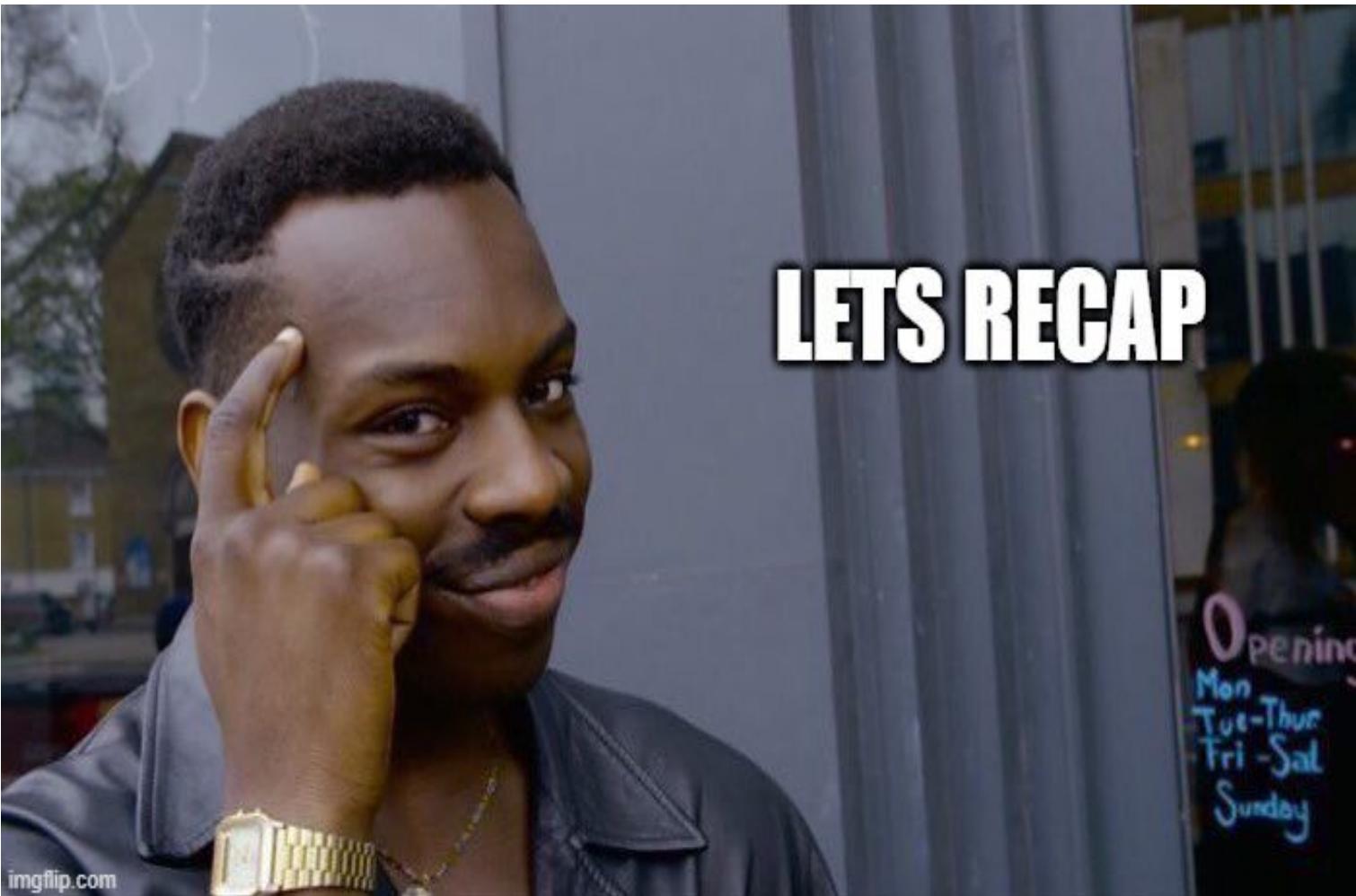
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Today's Vocab

- ❖ **Aftermath**-The repercussions of a disastrous event, or the period after which the disastrous event occurred.
- ❖ **Fortitude**- Patience and strength in a hard or dreadful event.
- ❖ **Kerfuffle**- when someone's making a fuss out of something that doesn't require it.
- ❖ **Timorous**- Fearful, scared
- ❖ **Charlatan**- Impostor, Quack





Ancient India's Scientific Achievements & Contribution in Mathematics, Astronomy,
Science & Medicine

Scientific Power of Ancient India

By Aadesh Singh

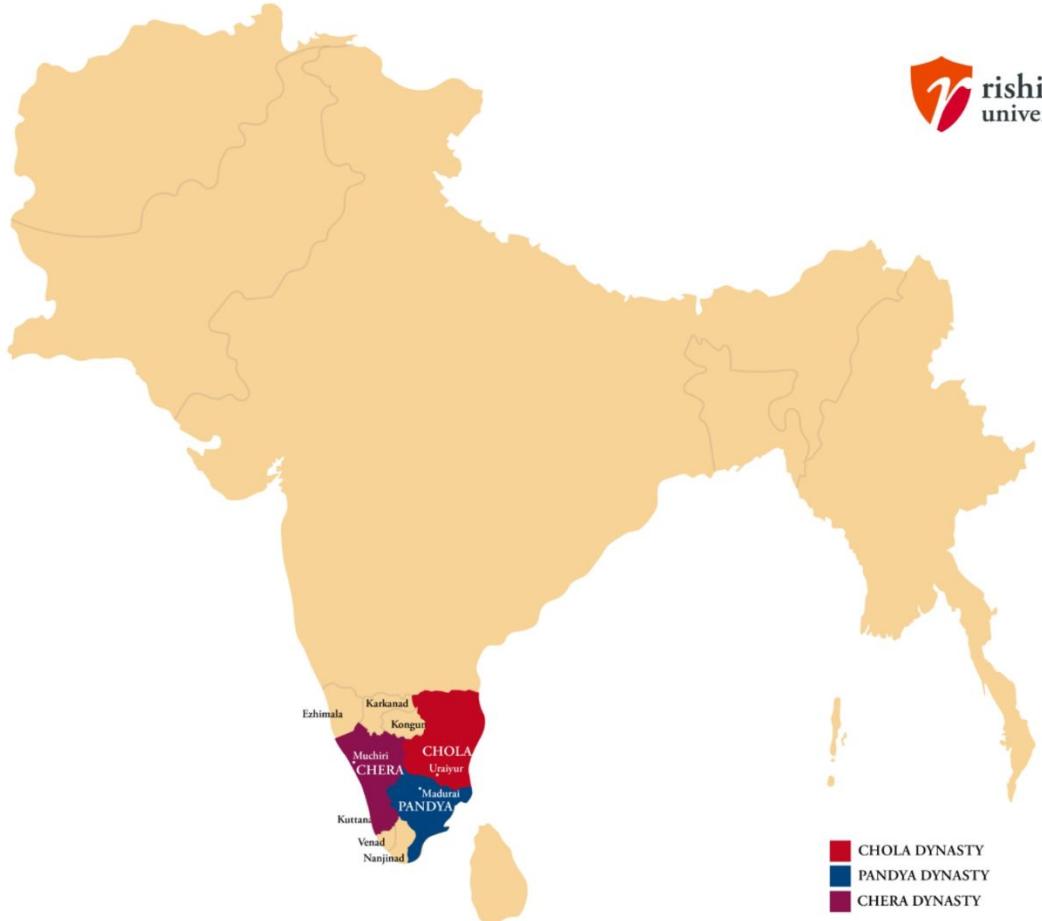




Quiz



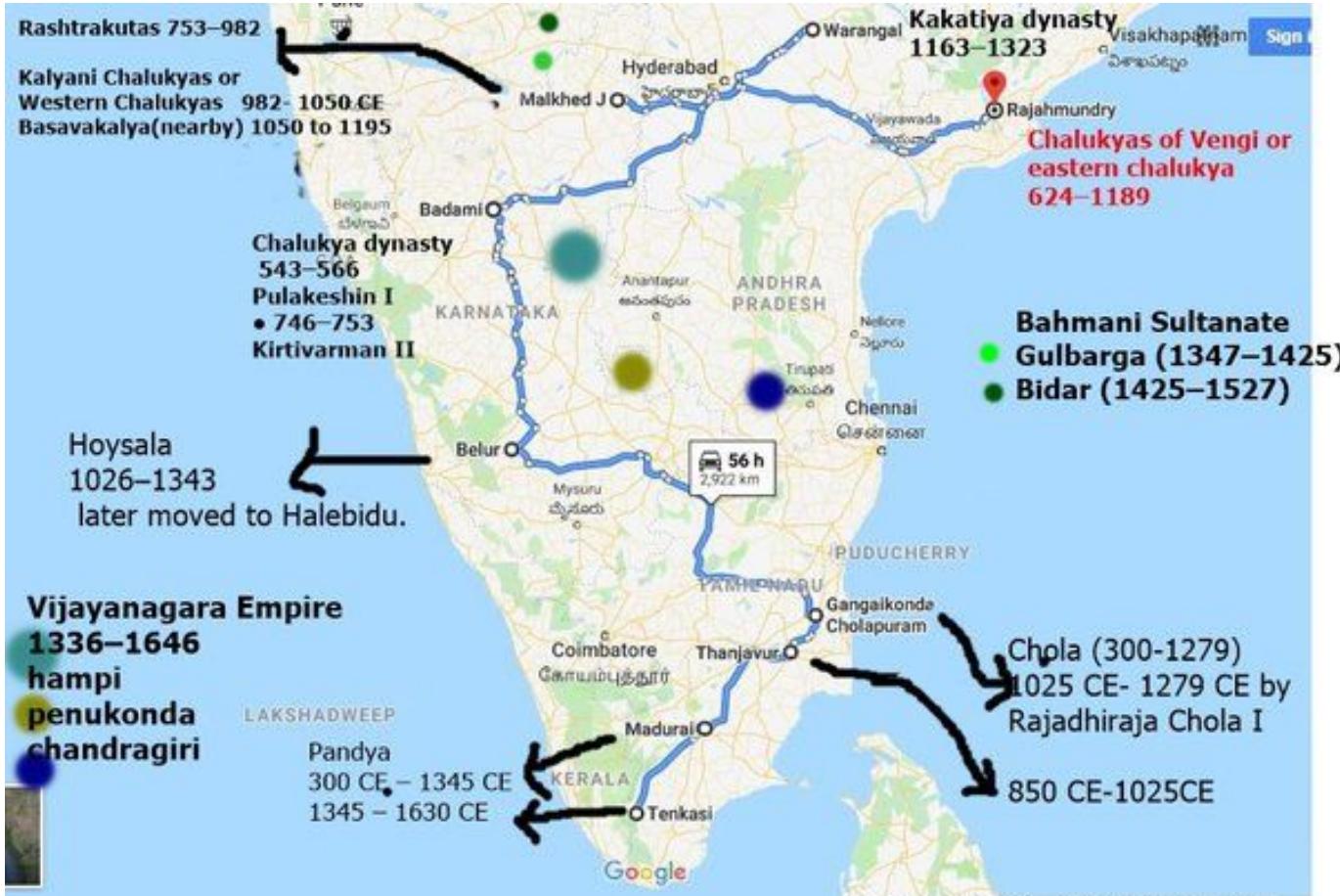
The Dravidian Dynasties



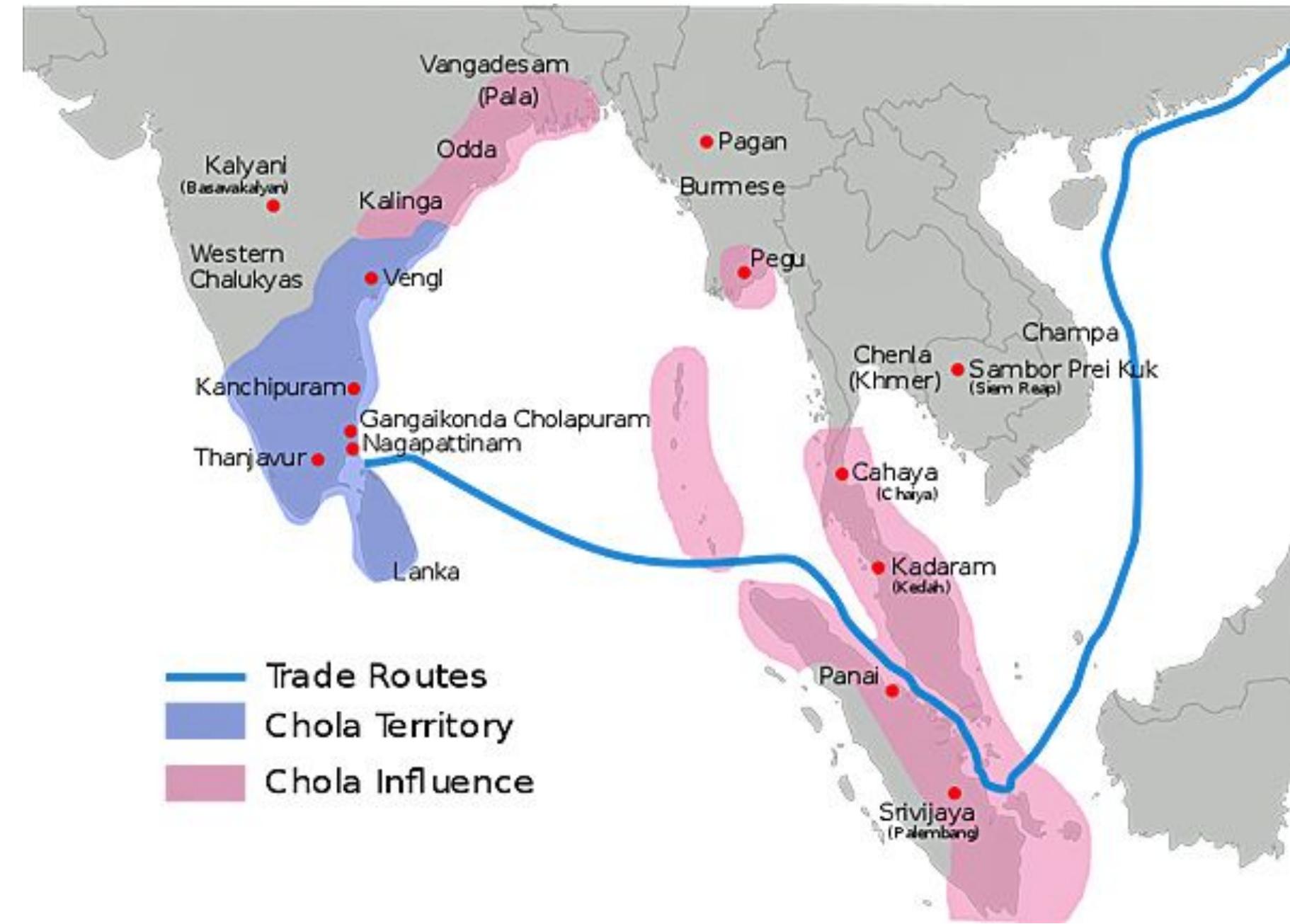
- The Dravidian land has been ruled by several enigmatic rulers.
- The dynasties, such as the Cholas, Pandyas, Cheras, Pallavas, and Vijayanagara, made profound contributions that continue to have a lasting impact on modern India and the world in various domains.



The Chronology of Dravida



- Sangam Age 300 BCE- 300 CE- Several literary works were written.
- The greatest dynasties- Pallava, chola, Chera, Pandya and Vijaynagar Empire.
- Eminent sculptures and architectural splendours under the patronage of these dynasties.
- Cholas the noteworthy rulers not only built structures were one to introduce the Bhartiya culture to south east Asia.



Cholas: The Ancient Mariners

How they travelled
(without the modern
maps?)



Chola's: The Worthy Sthapati and Navika





Activity





Key Takeaways of this session

- Effect of Indian culture beyond the Indian boundaries.
- Idea of Navigation, ship building, trigonometry for building ships.
- Strong impact that still several places such as Java, Indonesia, Malaysia have temples dedicated to Indian divinities.
- Examples-Batu Caves, Indonesia Airport



Suggested Readings

- Pujari, R. M., Kolhe, P., & Kumar, N. R. (2006). *Pride of India : a glimpse into India's scientific heritage*. <http://ci.nii.ac.jp/ncid/BA84898868>
- Kallidaikurichi Aiyah Nilakanta Sastri (1958) *A History of South India from Prehistoric Times to the Fall of Vijayanagar*.
- S., Rajagopal. (2019). *CHOLAS' NAVAL EXPEDITIONS FROM A.D 985 TO A.D 1029: A STUDY*. 8. 458-463.



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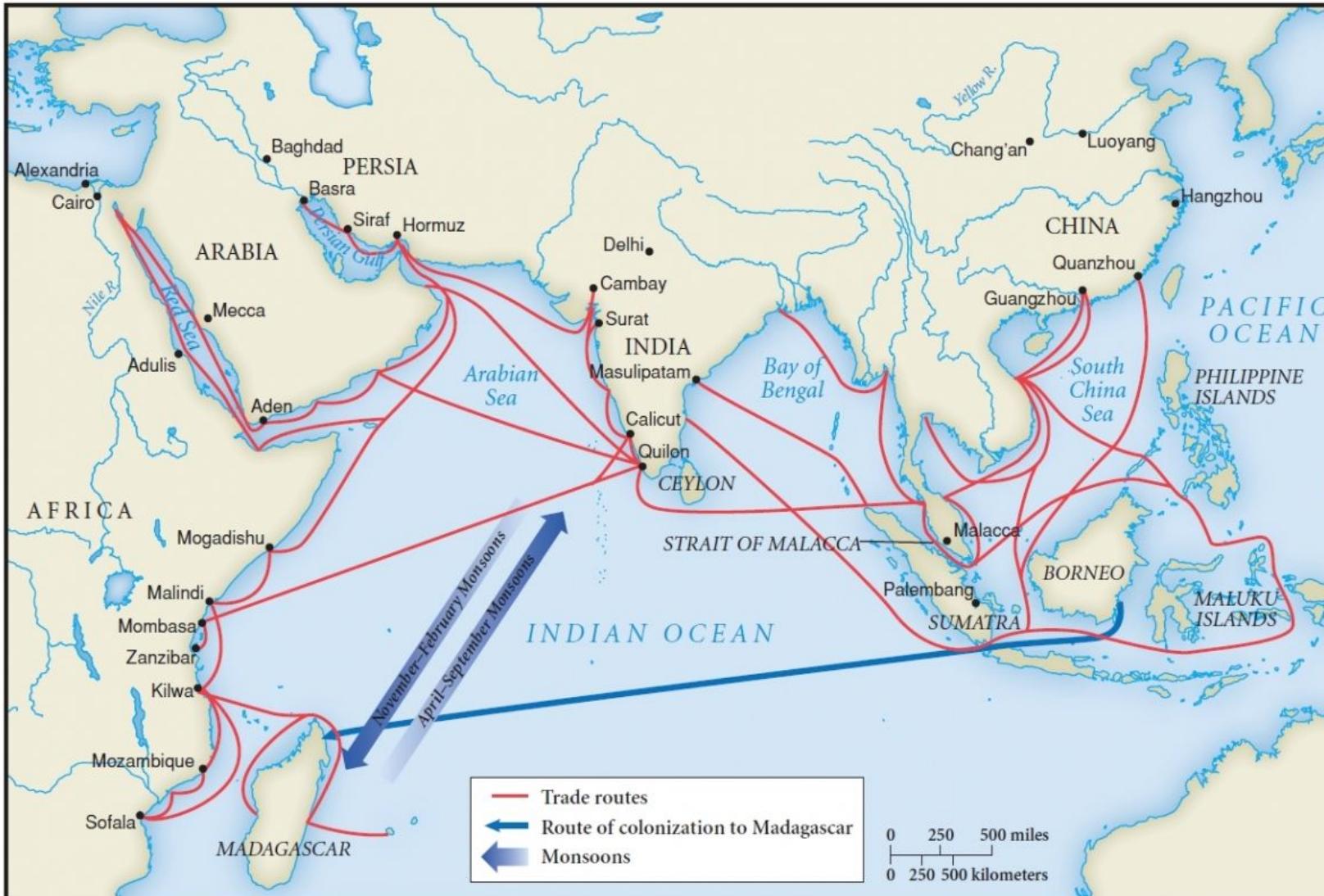
Today's Vocab

- ❖ **Asperity:** Harsh in manner
- ❖ **Iconoclast:** Someone who criticizes or attacks cherished ideas and beliefs
- ❖ **Peregrination:** A long and meandering journey
- ❖ **Mellifluous:** Sweet or musical; pleasant to hear
- ❖ **Tyro-** A beginner or novice



RECAP

Spread of Islam through trade in Peninsular Bharat



- The **spread of Islam** in India was significantly **facilitated by trade**
- 7th century, **Arab traders**, were among the **first Muslims to arrive in India**,
- Settlements along the western coast, particularly in **Kerala, Gujarat, and Maharashtra**.
- Ports such as **Calicut, Surat, and Cambay** became important entry points of Islamic culture.

Spread of Islam by sword in the North of India



- **Muhammad bin Qasim, led the first significant Islamic invasion of the Indian subcontinent in 711 CE.**
- **He conquered the region of Sindh (in present-day Pakistan) after defeating Raja Dahir, the local Hindu ruler.**
- **Qasim's invasion laid the foundation for future Islamic rule in the Indian subcontinent, the similar route was followed by Ghazni and Ghori.**



Spread of Islam by sword



- The **spread of Islam in North India** was accompanied with unfortunate temple destruction.
- **Ghazni**, known for his **invasions of India between 1000 and 1027 CE**.
- He launched **17 major expeditions** into the Indian subcontinent, **targeting the wealthy kingdoms and temples** of the region. **Somnath temple** was one of them, a place of considerable reverence for the Hindus.



Somnath Temple: Why was it looted 17 times by Ghazni



The above image is a photograph of an archival print published by F. Nelson in 1895. It is now preserved at the British Library.

1. Economic Gain

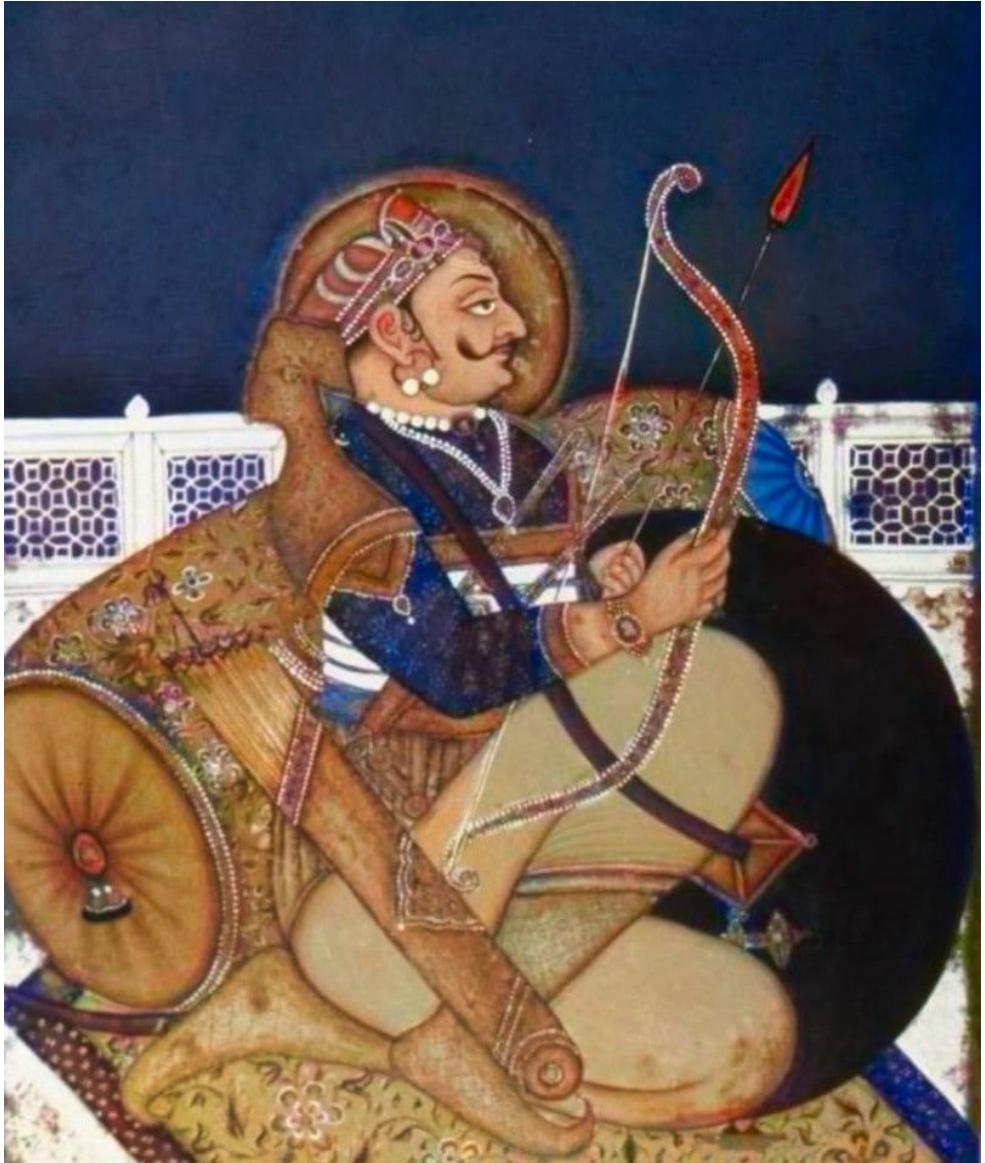
- The Somnath Temple was renowned for its immense wealth, including gold, jewels, and other valuable offerings made by devotees over centuries. Temples in India at that time were not only religious centers but also served as treasuries.
- Mahmud's primary motive in attacking Somnath was to plunder this wealth. The riches obtained from the temple helped fund his military campaigns and the expansion of his empire. It is reported that the loot from Somnath was vast, contributing significantly to his treasury.

2. Political Strategy:

- Mahmud of Ghazni's invasions of India were also driven by his desire to expand his empire and establish his dominance in the region. By attacking prominent and wealthy cities, towns, and temples like Somnath, he sought to weaken the Indian kingdoms and display his power.



Prithviraj Chauhan: The Last Hindu King.



- **Battles of Tarain:**
 - **The First Battle of Tarain (1191):** Prithviraj achieved a significant **victory against Muhammad of Ghor** near the town of Tarain. **Muhammad of Ghor was captured** but later **released by Prithviraj**.
 - **The Second Battle of Tarain (1192):** The following year, Muhammad of Ghor returned with a larger, better-prepared force. This time, **Prithviraj was defeated, captured, and eventually killed**.

In retrospect, how could have Prithviraj Chauhan handled the situation when he first won against Muhammad of Ghor?

A series of Muslim dynasties that ruled from Delhi, including the **Mamluks**, **Khiljis**, **Tughlaqs**, **Sayyids**, and **Lodis**. They expanded Islamic rule in India and left a lasting impact on the culture, architecture, and society.



The Delhi Sultanate; its cultural impact



1206–1290 CE

• **Mamluk (Slave) Dynasty**

Founded by Qutb-ud-din Aibak, it was the first dynasty of the Delhi Sultanate.

1290–1320 CE

• **Khilji Dynasty**

Known for its military expansion under rulers like Alauddin Khilji, who extended the empire's boundaries significantly.

1320–1414 CE

• **Tughlaq Dynasty**

Notable for its ambitious projects and the rule of Muhammad bin Tughlaq, who moved the capital from Delhi to Daulatabad.

1414–1451 CE

• **Sayyid Dynasty**

A relatively short-lived dynasty that ruled during a period of decline for the Sultanate.

1451–1526 CE

• **Lodi Dynasty**

The last dynasty of the Delhi Sultanate, ending with Ibrahim Lodi's defeat by Babur in the Battle of Panipat, which led to the rise of the Mughal Empire.

Language and Literature

- Introduction of the Persian language.
- Persian became the lingua franca of the ruling elite,
- The use of Persian led to the development of a rich tradition of Persian literature in India.

Administration

- The Sultanate's governance model, including the **iqta system** (land grants in exchange for military service).

The Delhi Sultanate- Cultural Impact

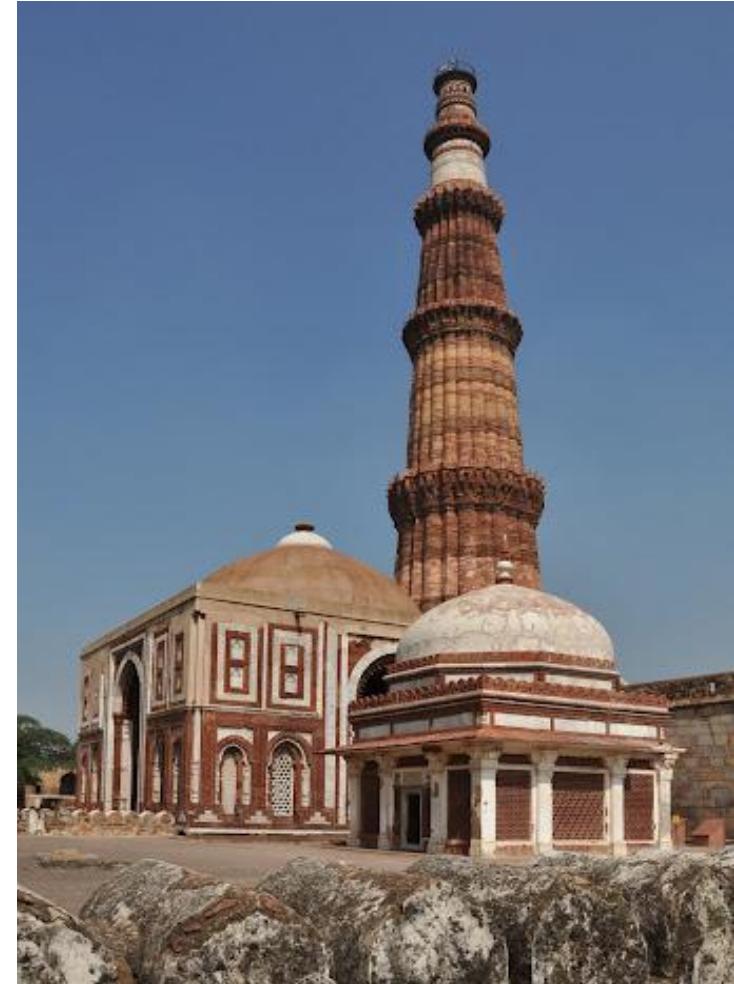


Architecture

- The introduction of Persian elements such as the pointed arch, dome, and minaret .
- Notable examples include the Qutub Minar, the Alai Darwaza, and the tomb of Ghiyasuddin Tughlaq.



Adhai Din Ka Jhopda, Ajmer



Qutub Minar, Delhi

Unfortunate destruction of places of worship and centres of education



Qutub Minar- 27 Jain and Hindu Temples were demolished.



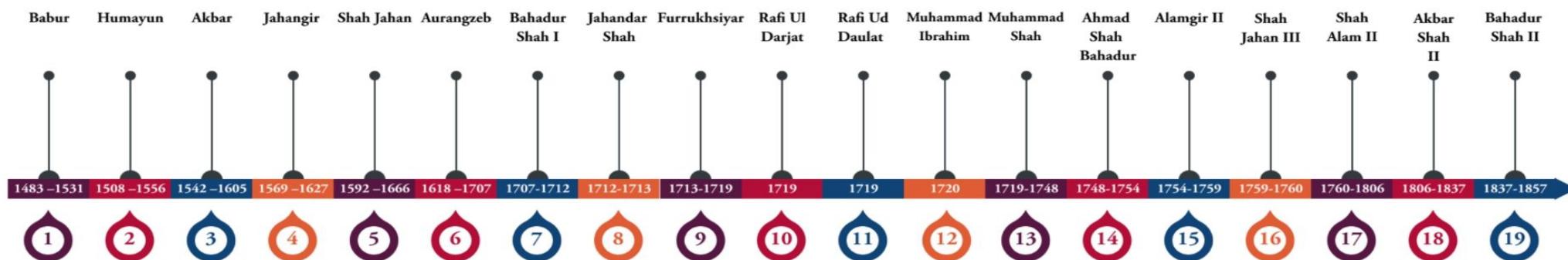
Adhai Din Ka Jhopda- evidence of pre-existence of Saraswati Mahavidyalaya where Sanskrit and music was taught.

- With the accession of the Islamic rulers several **sacred spaces and education centres were ransacked**.
- Demolishing these centres meant to **establish dominance** over conquered regions.
- These centres were not just religious or educational centers but also **symbols of power and wealth**.
- Targeting them, the invaders sought to **break the socio-political influence of the local existing (Hindu) rulers** and assert their own authority.
- However, it is crucial to note that these actions were not uniform across all sultans or regions. Some rulers, like Firuz Shah Tughlaq, were known for their patronage of Islamic education while also taking measures to repair and preserve certain Hindu temples.

The Mughals

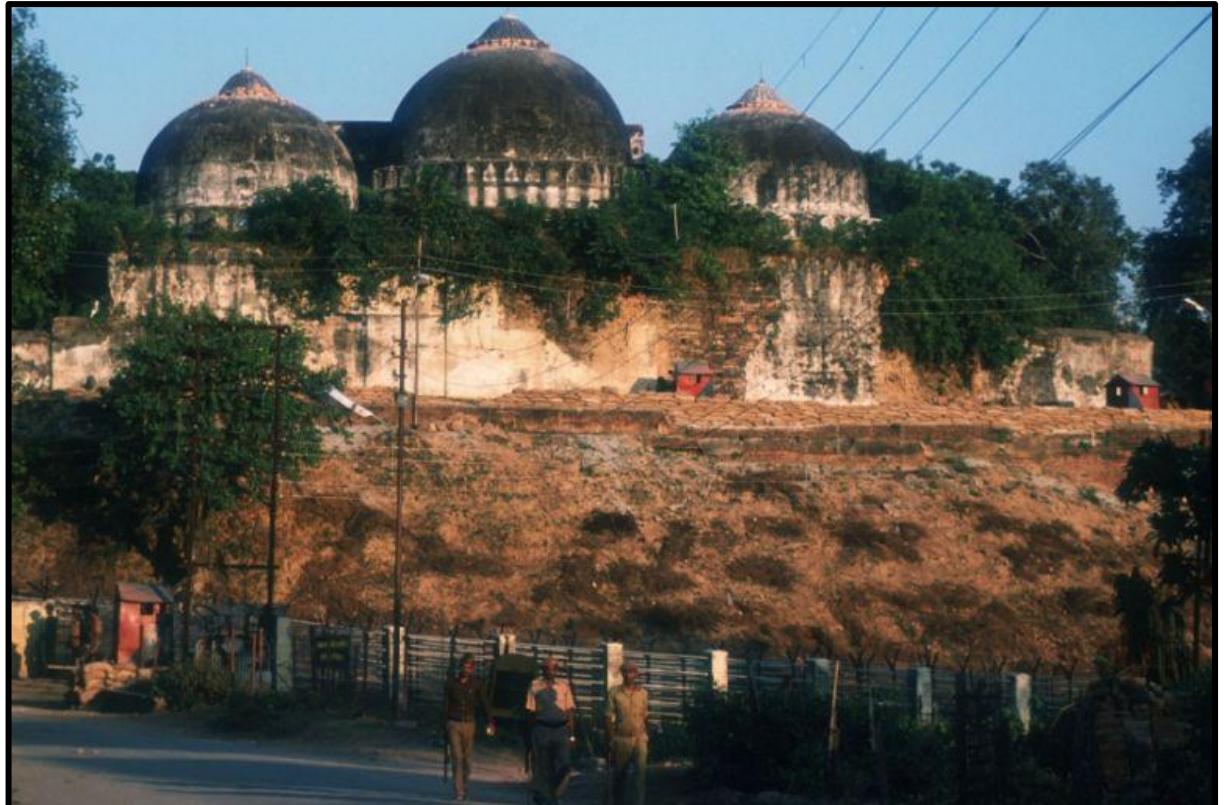


MUGHAL TIMELINE





Unfortunately, Mughals too destroyed places of worship.





Dara Shikoh



- Dara Shikoh was **Shah Jahan's elder son**.
- In the war of succession which ensued after Shah Jahan's illness in 1657, Dara was defeated by his younger brother Prince Muhiuddin (Aurangzeb). He was **executed in 1659 CE**.
- Dara was a **liberal-minded unorthodox ruler** as opposed to the orthodox Aurangzeb.
- He was **patron of literature** and authored the work Majma Ul-Bahrain (The Confluence of the Two Seas), which argues for the harmony of Sufi philosophy in Islam and Vedanta philosophy in Hinduism.
- Dara contributed in the **translations of the Upanishads, Yoga Vasistha to Persian** and made them available to the West.
- A great **patron of the arts**, he was also more inclined towards **philosophy and mysticism rather than military pursuits**.



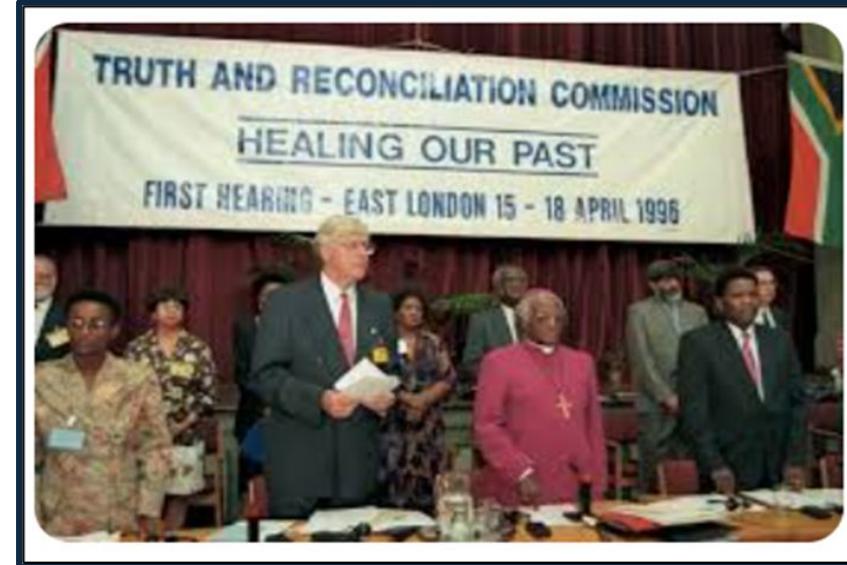
Class Discussion

**How would history be different if Dara Shikoh succeeded
Shah Jahan instead of Aurangzeb?**

Is there a way to resolve lingering conflicts?



1. Lingering historical conflicts are not unique to India, **nor can present generations be held responsible for what their ancestors did (or did not do).**
2. However, not addressing them too creates fault lines within the society that are then opportunistically used to the detriment of welfare of the people at large.
3. Is there a way out? A truth and reconciliation committee is a way out. It was, for example, set up in South Africa to uncover the truth about human rights violations during the apartheid era and promote forgiveness and reconciliation between victims and perpetrators.





Suggested Readings:

1. A History of India, second edition- Burton Stein pg 129-154.
2. Banerjee AC-New History of Medieval India, New Delhi, S.Chand & Co., New Delhi,1990.
pg- 204-235
3. Majumdar R.C(ed)-The History and Culture of the Indian People, Vol VI: The Delhi Sultanate, Bombay, 1967, Vol VII:The Mogul Empire, Bombay, 1974.
4. Dara Shikoh never became emperor. But he was a true child of India. (2024, September 1). *The Indian Express*.<https://indianexpress.com/article/opinion/columns/dara-shikoh-never-became-emperor-but-he-was-a-true-child-of-india-7479100/#:~:text=Dara%20Shikoh%2C%20a%20true,regimes%20can%20learn%20from%20this.>



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Today's Vocab

- ❖ **laconic** – using few words
- ❖ **cacophony** – a harsh, unpleasant mixture of sounds
- ❖ **obdurate** – stubbornly refusing to change one's opinion
- ❖ **ostentation** –excessive display of wealth
- ❖ **prevaricate** –avoid telling the truth by not directly answering a question

The Rise of Marathas Under Shivaji



- **Shivaji's rise** began in the **1640** when he started **consolidating control** over his ancestral lands around **Pune**.
- Shivaji's **strategy** centered around the **control of forts**, which were crucial to maintaining power in the rugged terrain of the Western Ghats. He captured several key **forts, including Torna, Rajgad, and Purandar**.
- Shivaji's approach to **warfare was innovative and adapted to the geography**, he utilized **guerrilla tactics, known as Ganimi Kava**, which involved swift, surprise attacks followed by rapid retreats into the hills.



Shivaji and his Wisdom



- Shivaji's **expansion** inevitably brought him into **conflict** with the neighboring **Sultanates, particularly Bijapur**.
- The **capture of the fort of Kondana** (later renamed Sinhagad) in **1647** and the raid on the **city of Junnar in 1657** signaled **Shivaji's growing power** and his challenge to the established order.
- The **Sultanate of Bijapur**, alarmed by his rising influence, sent its general, **Afzal Khan**, to subdue him. The encounter between Shivaji and Afzal Khan in 1659, resulted in **Afzal Khan's death**, marked a turning point in Shivaji's career.



The Clash of Titans and its Aftermath



- **Shivaji visited the Mughal court** in Agra in May 1666.
- **Shivaji** was **not received with the respect** he expected. **Aurangzeb** placed him among the **5,000-mansabdars, a rank far below**.
- Insulted by this perceived slight, **Shivaji expressed his displeasure openly**, leading to a **tense confrontation** with the emperor.
- **Aurangzeb** responded by placing **Shivaji under house arrest**, a move that threatened to end the Maratha leader's career and life.



The Rise of Chhatrapati Shivaji Maharaj



- Between 1670 and 1674, the Marathas were successful. The Mughal power in the Deccan was crippled.
- In **1674, Shivaji held his coronation** which was performed by Vishweshwar Alias Gaga Bhatt, a renowned Pandit of Banaras.
- He assumed the **title of Chhatrapati**, Shivaji became an **independent ruler establishing Raigad as his capital**.
- **Aurangzeb imposed Jizya on the Hindus**, Shivaji was the **only Hindu ruler who protested against it** and wrote a letter to Aurangzeb against Jizya.
- **Shivaji's expansionist policy**, the soldiers were instructed **not to destroy any mosque or to be disrespectful to Quran** or to Muslim women and children.



Discussion

- A. Maratha-Mughal Alliance Against European Powers?**

- B. The Marathas' Role in Mughal Succession Crises?**



Suggested Readings

1. Jadunath, S. (2006). *Shivaji and His Times*. Orient Longman.pg 152-179
2. Nehru, J. (1946). *The Discovery of India*. Meridian Books. Pg- 270-273
3. A History of India, second edition- Burton Stein pg no-187-193



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Today's Vocab

- ❖ **Fallacy**- a misconception resulting from incorrect reasoning
- ❖ **Flippant**- showing an inappropriate lack of seriousness
- ❖ **Gregarious**- temperamentally seeking and enjoying the company of people
- ❖ **Imppecunious**- not having enough money to pay for necessities
- ❖ **Mercenary**- a person hired to fight for another country than their own

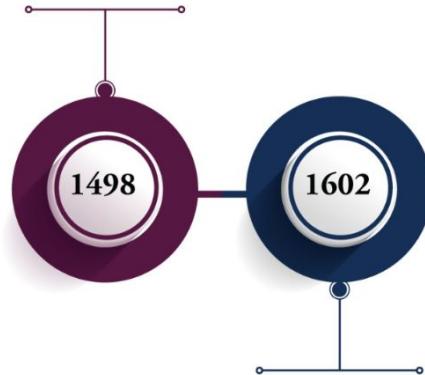
The Arrival of the Europeans



ARRIVAL OF THE EUROPEANS - A TIMELINE



ARRIVAL OF THE PORTUGUESE
IN INDIA IN CALICUT, KERLA



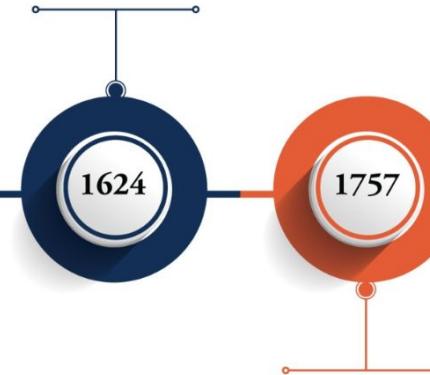
ARRIVAL OF THE DUTCH
(NETHERLANDS) IN MASULIPATNAM,
ANDHRA PRADESH

BRITISHERS IN SURAT,
GUJARAT



DANES IN TRANQUEBAR,
TAMIL NADU

ARRIVAL OF THE FRENCH
IN PONDICHERRY



COMMENCEMENT OF FORMAL
BRITISH RULE AFTER THE WIN
AT THE BATTLE OF PLASSEY



The Age of Exploration



**Vasco Da Gama, 1498 with Samudiri,
King of Calicut**

- Vasco da Gama was a pivotal figure in the Age of Exploration and played a crucial role in **establishing direct maritime trade between Europe and India.**
- His voyages marked the **beginning of a new era in global trade** and had significant implications for the Indian subcontinent.



The Route of Vasco Da Gama which brought him India

VASCO DA GAMA'S
FIRST VOYAGE TO INDIA
1497-99



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- **Vasco da Gama** was appointed by the Portuguese King Manuel I to **find a sea route to India**, bypassing the **overland trade routes controlled by Muslim powers in the Middle East**.
- In 1497, da Gama set sail from Lisbon, rounding the Cape of Good Hope at the southern tip of Africa, and eventually **reached the Indian city of Calicut (Kozhikode) on the Malabar Coast in May 1498**.
- This was the **first time a European had reached India by sea**, and it marked the **beginning of direct trade between Europe and Asia**.

Arrival of Christianity in India and Inquisition of Goa



- Vasco da Gama's voyages laid the groundwork for **Portuguese colonization** in India.
- The Portuguese established several **fortified trading posts along the western coast, most notably in Goa**, which became the center of their Indian operations.
- They sought to **monopolize the spice trade and exerted control over key maritime routes**, often using violent means to suppress competition.
- The arrival of the Portuguese also led to significant cultural exchanges, including the **introduction of Christianity in India, particularly in Goa**, where they built churches and converted locals.



The Dutch and English Companies

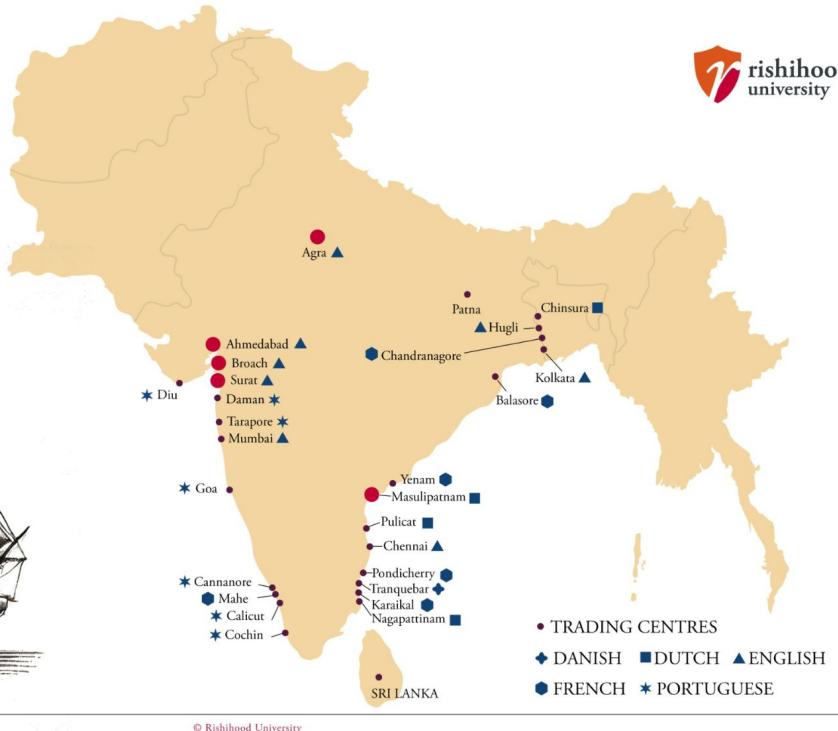


- The **Dutch and British East India** Companies often clashed in their **competition for trade and territorial control**. The conflict included both military engagements and economic competition.
- The **British ultimately outmaneuvered the Dutch**, consolidating their control over major trading routes and territories in India.



The Economic Impact

EUROPEAN TRADING CENTRES IN INDIA



Introduction of New Trade

Routes-European powers established direct maritime trade routes between Europe and India, facilitating the exchange of goods such as spices, textiles, and precious metals.

This **integration into global trade networks boosted both European and Indian economies** but also led to economic dependencies.

Traders to Rulers: The Bengal under British



- From 1757 to 1765, Bengal witnessed the rule of three nawabs—Siraj-ud-Daula, Mir Jafar, and Mir Qasim. The **British East India Company** leveraged a **royal farman**, which allowed them to **trade tax-free in Bengal**.
- The conflict escalated when **Siraj-ud-Daula opposed the British fortifications in Calcutta**, leading to an **attack on their factory**. Mir Qasim allied with Siraj-ud-Daula and Mughal Emperor Shah Alam II to challenge the British.
- However, the **British won the decisive Battle of Buxar** on October 22, 1764, which solidified their control over Bengal and led to the **expansion of British dominance in the region**.



Suggested Readings:

1. A History of India, second edition- Burton Stein pg no-193- 206
2. Deepak, J. S. (2021). *India, that is Bharat: Coloniality, Civilisation, Constitution*. Bloomsbury Publishing.
3. Tharoor, S. (2016). *An era of darkness: The British Empire In India*. Aleph Book Company.
4. Nivan. (2020, September 18). The Goan Inquisition by the Portuguese: A forgotten holocaust of Hindus and Jews. *OpIndia*.

<https://www.opindia.com/2020/09/the-goa-inquisition-by-portuguese-forgotten-holocaust-of-hindus-jews/>

5. Mitchell, J. B. (2024, August 1). *European exploration | Definition, Facts, Maps, Images, & Colonization*. Encyclopedia Britannica.

<https://www.britannica.com/topic/European-exploration/The-Age-of-Discovery>



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Today's Vocab

- ❖ **Mettlesome**- having a proud, courageous, and unbroken spirit.
- ❖ **Misanthrope**- someone who dislikes people in general
- ❖ **Obnoxious**- causing disapproval or protest
- ❖ **Ostracize**- expel from a community or group
- ❖ **Savant**- a learned person

Arrival of the Britishers- Key Events

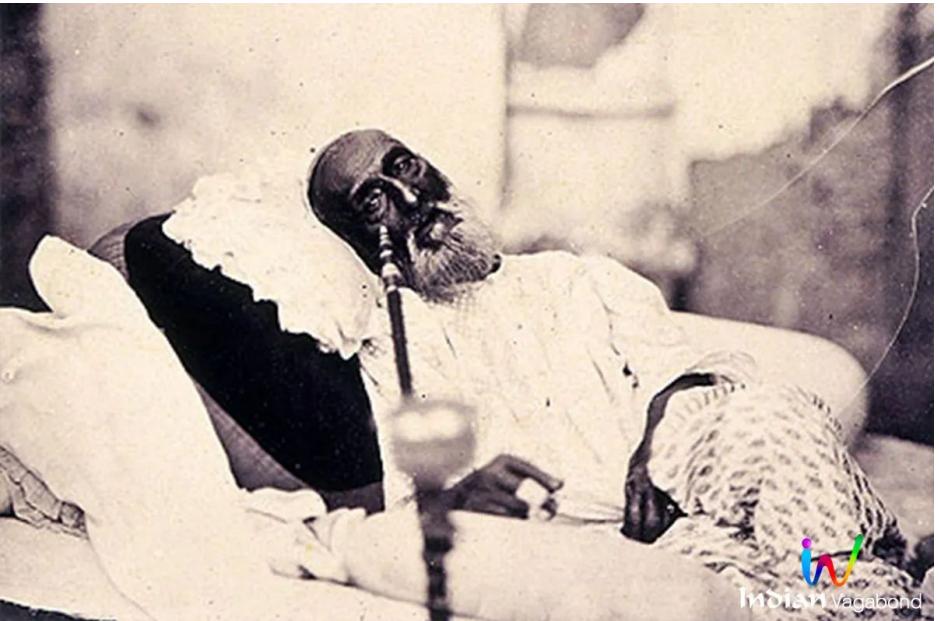


ARRIVAL OF BRITISHERS

Key Events



Fall of the Mughals: Rise of British



Indian vagabond

- The **death of Emperor Aurangzeb in 1707** marked the beginning of the Mughal Empire's decline. This led to the fragmentation of authority and a loss of centralized control.
- The British East India Company, initially focused on trade, gradually became a political power. After **victories like the Battle of Plassey (1757) and the Battle of Buxar (1764)**, the British began to **control large territories** and gained the right to collect revenue in **Bengal, Bihar, and Orissa**, signaling the rise of British dominance in India.
- The **British capitalized on the internal divisions within India**—both between regional powers and within the Mughal court. By employing superior military tactics, diplomacy (like the Doctrine of Lapse), and alliances, the British were able to weaken Indian rulers and expand their control, culminating in the formal end of the Mughal Empire after the 1857 revolt.



Shashi Tharoor's Take on Colonisation



Colonization: The Beginning



Presentation and Discussion with Learners

Impact:

- 1. Education**
- 2. Governance Model**
- 3. Constitution**
- 4. Language and Translations**
- 5. Architecture**
- 6. Judiciary**
- 7. Food, Clothing, Religion**
- 8. Infrastructure- Railways**



Suggested Readings:

1. A History of India, second edition- Burton Stein pg no-193- 206
2. Deepak, J. S. (2021). *India, that is Bharat: Coloniality, Civilisation, Constitution*. Bloomsbury Publishing.
3. Tharoor, S. (2016). *An era of darkness: The British Empire In India*. Aleph Book Company.
4. Nivan. (2020, September 18). The Goan Inquisition by the Portuguese: A forgotten holocaust of Hindus and Jews. *OpIndia*.

<https://www.opindia.com/2020/09/the-goa-inquisition-by-portuguese-forgotten-holocaust-of-hindus-jews/>

5. Mitchell, J. B. (2024, August 1). *European exploration | Definition, Facts, Maps, Images, & Colonization*. Encyclopedia Britannica.

<https://www.britannica.com/topic/European-exploration/The-Age-of-Discovery>



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UNDERSTANDING INDIA

UNIT 3. DAY 1



**TEACHER: LETS RECAP
LE ME:**





Today's Vocab

- ❖ **aberration** : abnormality
- ❖ **ameliorate** : improve
- ❖ **audacious** : courageous
- ❖ **benign** : harmless
- ❖ **bolster** : strength



Literary Traditions in Bharat: Unleashing Hanuman in You



Retrieve from Recycle Bin





The Curse of Ctrl+Alt+Del

Birth-Based Discrimination : Restricted transmission of knowledge

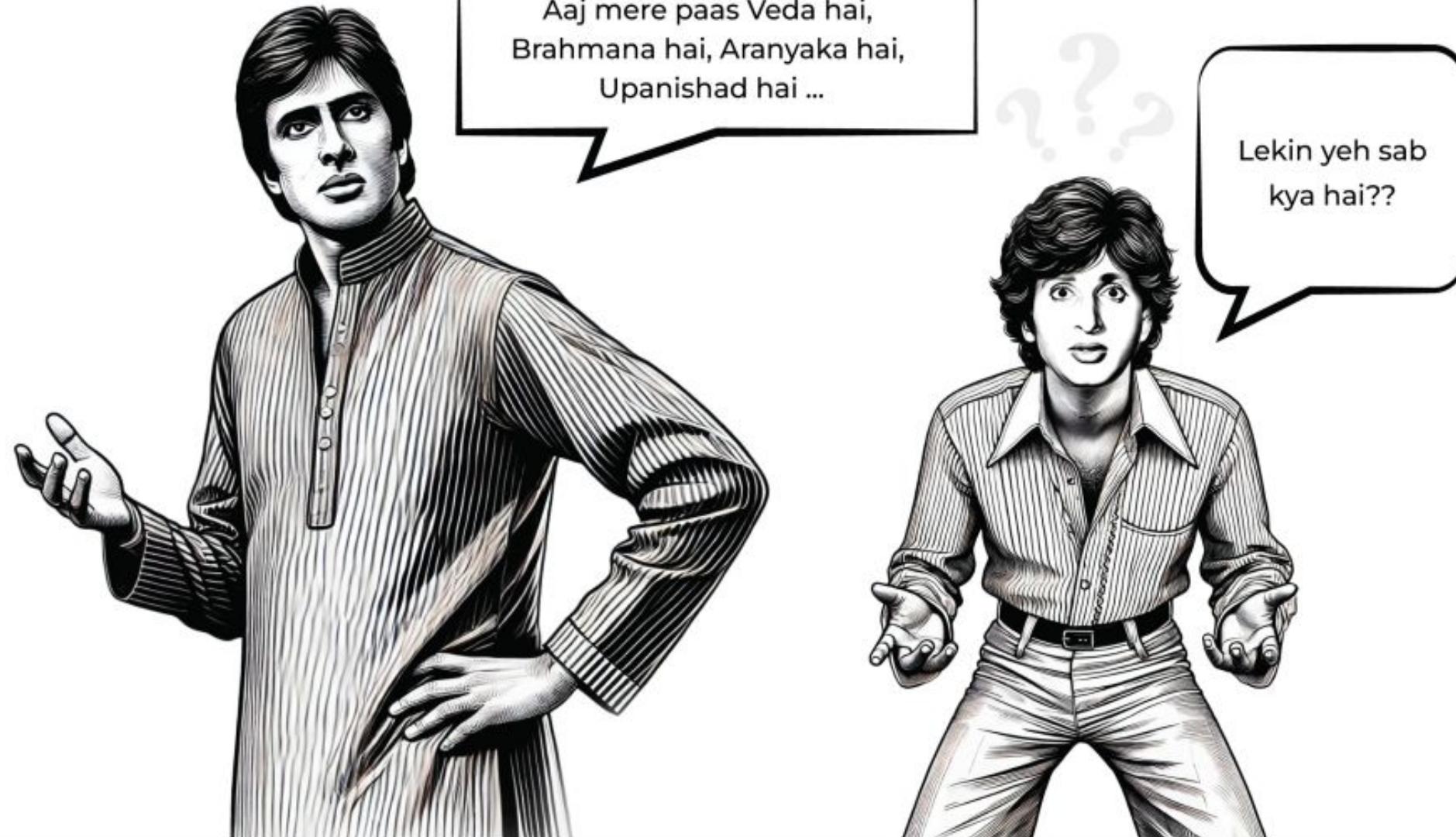
Islam : Cultural Attacks. E.g., Nalanda University

Colonialism
in morals and in intellect" : "Indian in blood and colour but English in tastes, in opinions

Neocolonial Postcolonialism : Education Policy in Bharat



The Curse of Ctrl+Alt+Del





Sanskrit Corpus

Vaidik : Ved, Brahmana, Upanishad, Aranyaka

Upajivya : Ramayan, Mahabharat, Purans (initial)

Loukik : Panini and then onwards

Adhunik : Modern



Who is Rishi Panini?





Vedic Texts: Vedas (4)

Rig Veda : Cosmos (principal theme)

Sama Veda : Music (principal theme)

Yajur Veda : Ritual (principal theme)

Atharva Veda : Mysticism (principal theme)



Vedic Texts: Brahmanas (14)

Rig Veda (2) : Aitareya, Kausitaki

Sama Veda (2) : Sadvimsa, Daivata

Yajur Veda (9) : Shatapatha, Tattariya

Atharva Veda (1) : Gopatha (only surviving)



Vedic Texts: Upanishads (108)

Rig Veda : Aitareya, Kausitaki

Sama Veda : Chandogya, Kena

Yajur Veda : Brihadaranyaka, Taittiriya

Atharva Veda : Mundaka, Mandukya



Upajivya Texts: Epics (2)

Mahabharata : Contextual Dharma

Ramayana : Ideal Dharma



Upajivya Texts: Puranas (36)

Mahapuranas (18) : Brahma Puran, Shiva Puran, Vishnu Puran,
Skanda Puran

Upapuranas (18) : Kalika Puran, Ganesha Puran, Parasara Puran
Vashistha Puran



CLASS ACTIVITY

Use a freely available AI image-maker online and create a book cover for any of the following Purans:

Brahma Puran, Shiv Puran, Vishnu Puran or Kalika Puran



Sages behind the Vedas





Rig Ved: Agni Sukta



॥१॥ ऋषिः--मयुच्छन्दा वैश्वामित्र ॥ देवता--अग्निः ॥ छन्दः--गायत्री ॥
 अग्निर्मीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नयात्मम् ॥१॥
 अग्निः पूर्वेभिर्मृषिभिरीडयो नूतनैरुत । स देवाँ एह वन्नति ॥२॥
 अग्निना रयिमश्चवत्योषमेव दिवेदिवे । यशस्ँ वीरवत्तमम् ॥३॥
 अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि । स इदेवेषु गच्छति ॥४॥
 अग्निर्हीता कविक्रतुः सत्यथित्रश्रवस्तमः । देवो देवेभिरा गमत् ॥५॥
 यदग्न दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत्तत्सत्यमङ्गिरः ॥६॥
 उपं त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम् । नमो भरन्त एमसि ॥७॥
 राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानं स्वे दमे ॥८॥
 स नः पितेवं सुनवेऽग्ने सूपायुनो भव । सच्चस्वा नः स्वस्तये ॥९॥

Rig Veda: Agni Sukta



- I adore the Flame, the vicar, the divine Ritwik of the Sacrifice, the summoner who most finds the ecstasy.
- The Flame adorable by the ancient sages is adorable too by the new. He brings here the Gods.
- By the Flame one enjoys a treasure that verily increases day by day, glorious, most full of hero-power.

Translation: Sri Aurobindo (1972)



Rig Veda: Agni Sukta

- O Flame! the pilgrim-sacrifice on every side of which thou art with the environing being, that truly goes among the Gods.
- The Flame, the summoner, the Seer-Will, true and most full of richly varied listenings, may he come a God with the Gods.
- O Flame! the happy good which thou shalt create for the giver is that Truth and verily thine, O Angiras!

Translation: Sri Aurobindo (1972)

Rig Veda: Agni Sukta



- To thee, O Flame! we day by day, in the night and in the light, come, carrying by our thought the obeisance.
- To thee, who reignest over our pilgrim-sacrifices, luminous guardian of the Truth, increasing in thy own home.
- Therefore, be easy of access to us as a father unto his son, cling to us for our happy state.

Translation: Sri Aurobindo (1972)



Key Takeaways

**Rishihood mein Ved, Puran ke charche har zuban par
sabko maloom hai aur sabko khabar ho gayi
To Kya?**

- Identifying intellectual sources of civilisation in Bharat (India)
- Understanding Sukta 1 of the Rig Veda and its relevance today



Reference

- Nityanand Mishra, (2024), Agni Suktam: The first Sukta of the Rig VEda
<https://www.youtube.com/watch?v=WggmAuCa85E>
- Pankaj Mishra, (2016), History of Sanskrit Literature.
- Sri Aurobindo, (1972), 'Hymns to the Mystic Fire'. Sri Aurobindo Ashram Trust, Pondicherry. pg. 39-40. (book page number not pdf)



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UNDERSTANDING INDIA

UNIT 3. DAY 2



RECAP



Today's Vocab

- ❖ **condone** : approve
- ❖ **copious** : plenty
- ❖ **daring** : brave
- ❖ **dogma** : a principle or set of principles laid down by an authority as incontrovertibly true
- ❖ **dupe** : cheat



Literary Traditions in Bharat: Mahabharata, Ramayana and Dharma



Mahabharata

Complex plot
Numerous characters
Longer
Relativist idea of dharma (ethics)

Ramayana

Simple plot
Limited characters
Shorter
Universal idea of dharma (ethics)



The Concept of Dharma

- Text (Prescriptive/Ideal)
- Context (Circumstantial/Actual)



Group Activity

Make your list of events from the Mahabharata and the Ramayana where heroes have acted:

- (i) According to dharma
- (ii) Not according to dharma



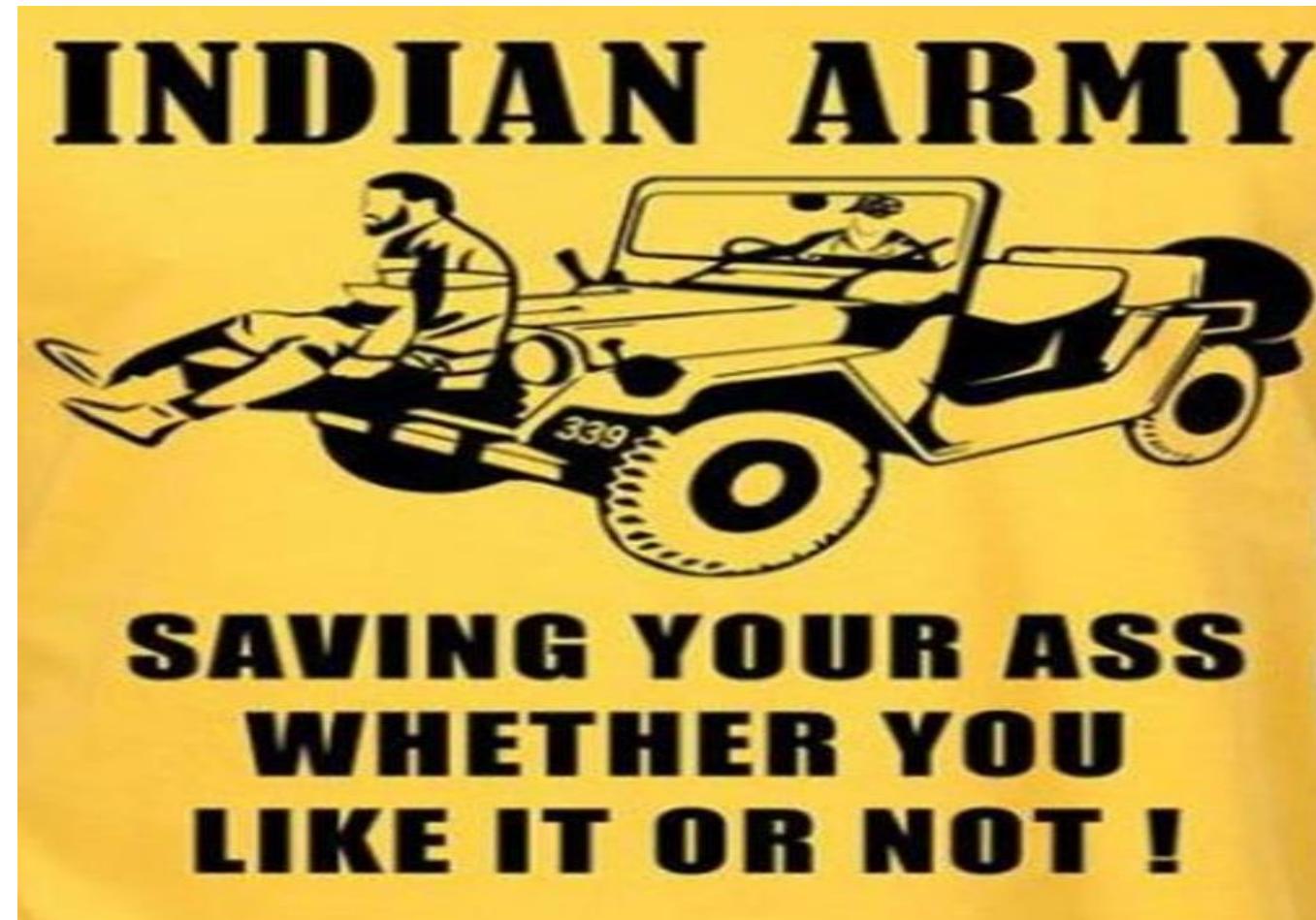
Dharmic Decisions: Dilemmas in Mahabharata, Ramayana and Today



***Plot**

***Ethics**

***Dharmic Interpretation**



*Plot

*Ethics

*Dharmic Interpretation



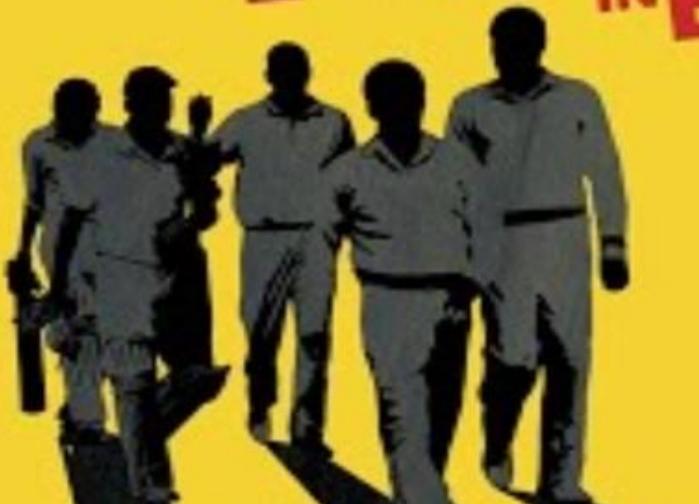
***Plot**

***Ethics**

***Dharmic Interpretation**



FIRE IN BABYLON



*Plot

*Ethics

*Dharmic Interpretation



***Plot**

***Ethics**

***Dharmic Interpretation**



***Plot**

***Ethics**

***Dharmic Interpretation**



Key Takeaways

- Dharma is contextual
- Historically, there has been a human desire to standardise dharma in order to avoid chaos



Reference

Phrakhru Pipithvarakijjanukarn et. el. (2021). [Analytical Study of the Raft in Buddhism](#). In 'Turkish Journal of Computer and Mathematics Education' Vol.12 No. 8 pp. 2424-2427.



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RECAP



UNDERSTANDING INDIA

UNIT 3. DAY 3



Today's Vocab

- ❖ **eccentric** : quirky
- ❖ **eminent** : reputed
- ❖ **erudite** : learned
- ❖ **exigent** : urgent
- ❖ **facilitate** : ease

❖



Literary Traditions: From the South of India



Kashi Tamil Sangam, 2023

**KASHI-TAMIL
SANGAMAM**

FURTHERS

'EK BHARAT, SHRESTHA BHARAT'



Sangam Literature

- Sangam = Assembly
- 300 BCE to 300 CE
- Akkam, Puram
- Tamilakkam: Kerala, Tamil Nadu and Srilanka



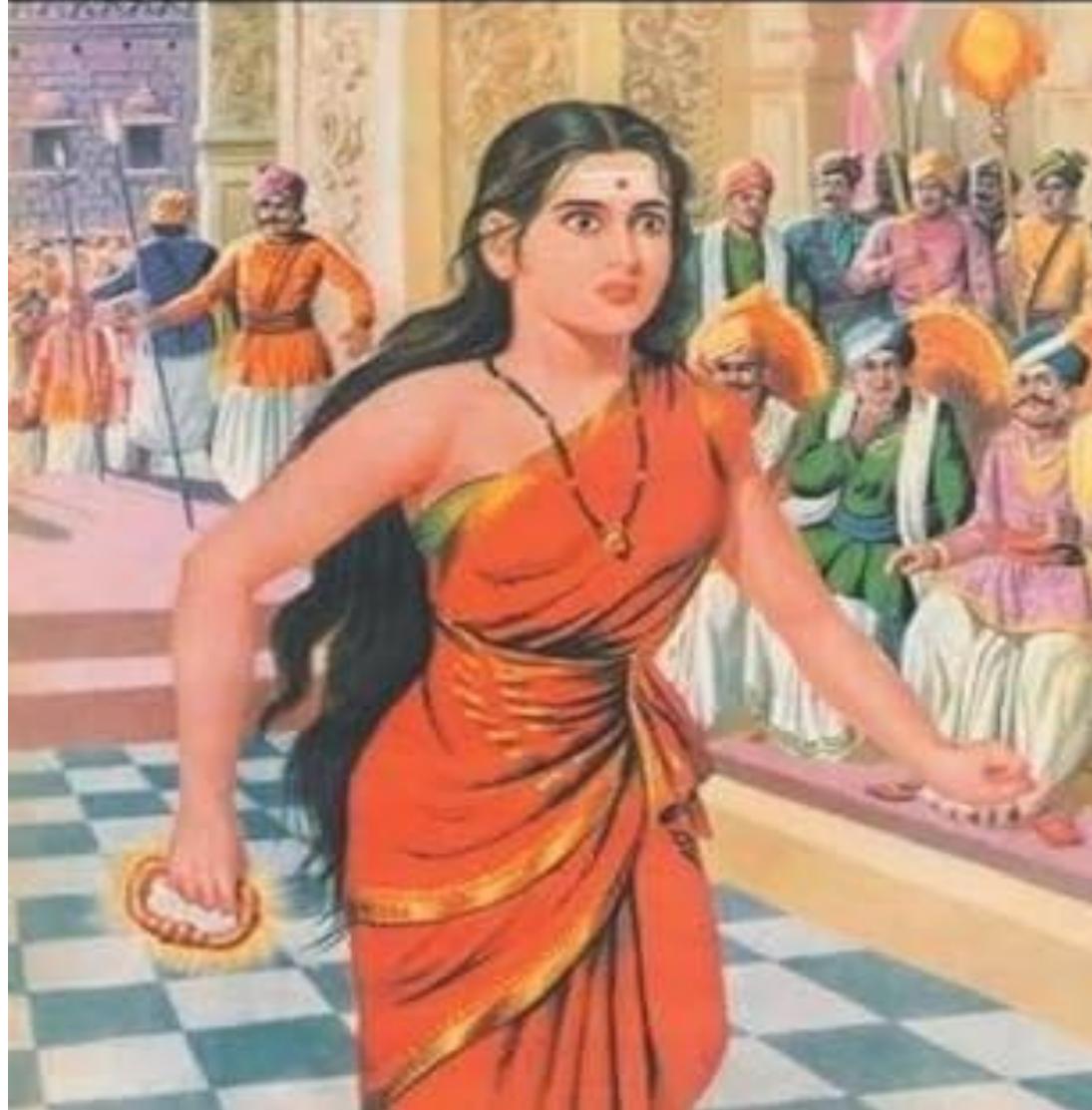
Reading Session



KANNAGI

HER LOVE CONQUERS ALL

Vol 005 | ₹ 10





Key Takeaways

An elementary introduction to ancient literature in peninsular Bharat to avoid focus on that from the Gangetic plains

Reference



- Anant Pai, (1972), 'Kannagi'. Amar Chitra Katha. Bombay.
- **ALTERNATE URL:**
Anant Pai, (1972), 'Kannagi'. Amar Chitra Katha. Bombay.



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RECAP



UNDERSTANDING INDIA

UNIT 3. DAY 4



Today's Vocab

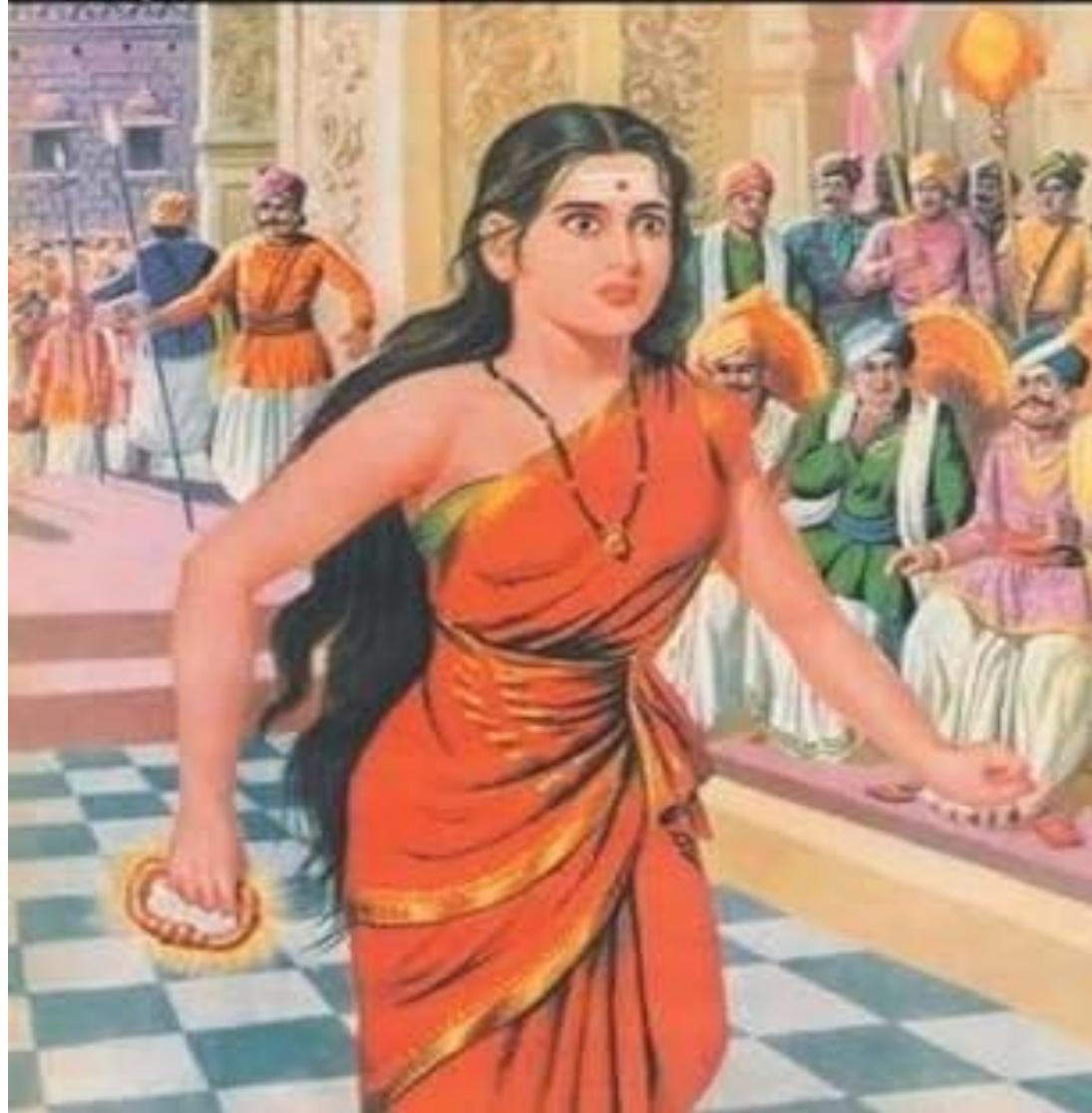
- ❖ **gallant** : brave
- ❖ **garrulous** : talkative
- ❖ **gibberish** : rubbish
- ❖ **guile** : craftiness
- ❖ **dupe** : cheat



KANNAGI

HER LOVE CONQUERS ALL

VOLUME 10





Literary Analysis



Theme of Justice and Retribution

The general quest for justice and the consequences of its denial

Kannagi's revenge



Theme of Virtue and Devotion

The ideal qualities of virtue and unwavering devotion

Kannagi's devotion to Kovalan and her moral integrity

Comparison with other characters in the story exhibiting “flawed” virtues



Theme of Fate and Destiny

The role of fate and how it influences characters' lives

Kovalan's tragic end

Kannagi's deification



Character Analysis: Kannagi

Unwavering devotion, moral strength and determination

Embodiment of virtue and justice

The woman as a figure of “shakti”



Character Analysis: Kovalan

Flawed hero, moral ambiguity

From prosperity to downfall



Class Discussion:

Why is “chastity” emphatically underlined as the hallmark of ideal womanhood in much of ancient India (like in other civilisations)?

Does “chastity” continue to be a measurement of ideal womanhood in contemporary Bharat?

If yes, what does it say about the continuous aspect of civilisation?

If no, what does it say about the changing aspect of civilisation?

If yes and no, what does it say about civilisation itself?

Reference



▪ Anant Pai, (1972), 'Kannagi'. Amar Chitra Katha. Bombay.

-ALTERNATE URL:

Anant Pai, (1972), 'Kannagi'. Amar Chitra Katha. Bombay.



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TEACHER : LETS RECAP

ME :



Today's Vocab

- ❖ **ubiquitous** : universal
- ❖ **undermine** : neglect
- ❖ **underscore** : emphasise
- ❖ **untenable** : unsupportable
- ❖ **verbose** : wordy





Introduction to Advaita Vedanta

Definition : Non-dualistic philosophical school.

Founder : Shankaracharya (788-820 CE).

Goal : To realize identity of individual soul (Atman) with ultimate reality (Brahman)

Influence : Significant influence on Hindu philosophy and spirituality.



Biography: Early Life

Birth : Adi Shankara was born in Kaladi, Kerala, around 788 CE.

Family : Born to Shivaguru and Aryamba, he was their only child.

Early Education : Showed remarkable intelligence and studied the Vedas



Biography: Spiritual Journey

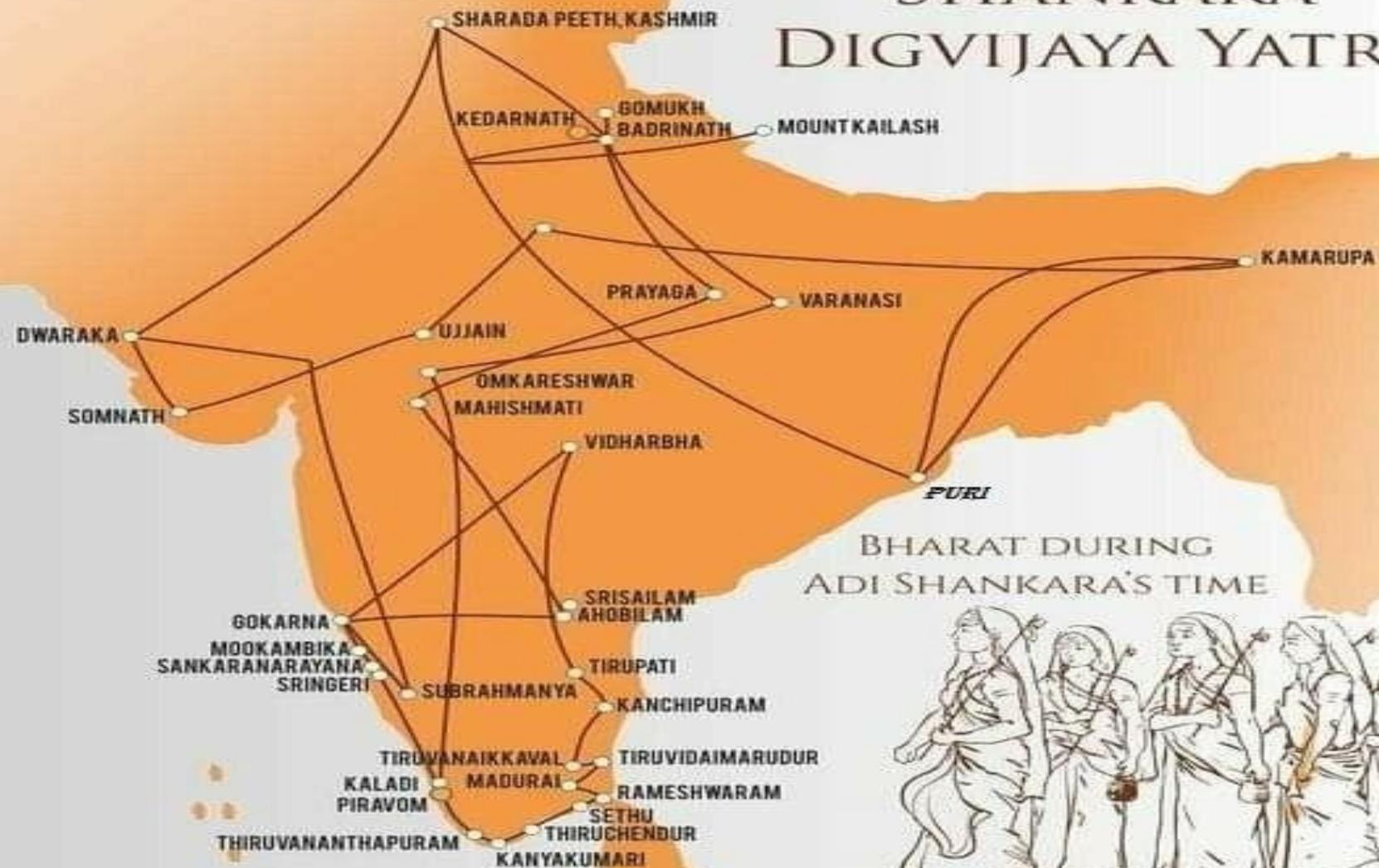
Renunciation: At the age of 8, he expressed a desire for sannyasa (renunciation).

Guru : Initiated into sannyasa by Govinda Bhagavatpada, a disciple of Gaudapada.

Travels : Wandered across India, engaging in debates and establishing his philosophical teachings.



SHANKARA DIGVIJAYA YATRA





Concept of Brahman

Nature: Absolute, eternal, formless, and limitless.

Source : All-pervading cosmic consciousness.

Attributes: Sat (existence), Chit (consciousness), Ananda (bliss).

Unity : The underlying reality behind the diversity of the universe.



Concept of Atman

- Definition** : Individual soul.
- Nature** : Essentially identical to Brahman.
- Illusion of Separation** : Due to avidya (ignorance).
- Realization** : Through spiritual practice and self-inquiry (jnana yoga).



Maya (Illusion)

Definition : Power of illusion and ignorance.

Function : Projects the multiplicity of the world.

Role : Hinders realization of true nature.

Overcoming Maya : Attained through knowledge (jnana).



Theory of Creation (Cosmology)

Origination : Manifestation from Brahman.

Role of Maya : Creates diversity and differentiation.

Ultimately Illusory : Not separate from Brahman.

Purpose : Facilitates the experience of the individual soul.



Critique of Dualistic Schools

- Advaitic Perspective** : Dualism perpetuates suffering.
- Reality of Duality** : Only apparent, not ultimate.
- Unity of All** : All distinctions are transcended in Brahman.
- Purpose of Critique** : Encourages seekers to pursue non-dual realization.



Contemporary Relevance

Spiritual Seekers : Appeal to seekers across cultures.

Unity in Diversity : Provides a philosophical basis for unity.

Modern Interpretations: Adaptation in contemporary spiritual discourse.

Dialogue with Science : Parallel concepts in modern scientific thought.



REFERENCE

E-Gyankosh. [Sankara.](#)

Scribd. [Life Sketch of Shankaracharya](#)



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LETS RECAP





Today's Vocab

- ❖ **naive** : gullible
- ❖ **nascent** : new
- ❖ **nonplussed** : confused
- ❖ **notorious** : infamous
- ❖ **obscure** : unknown





Introduction to Vishishtadvaita Vedanta

- Vishishtadvaita Vedanta means "Qualified Non-dualism."
- **Founder:** Founded by Ramanujacharya, a prominent philosopher and theologian in Hinduism.
- **Core Tenet:** It asserts that the individual souls (jivas) and the Supreme Being (Brahman) are not identical but inseparable.
- **Purpose:** To reconcile the differences between Advaita Vedanta (non-dualism) and Dvaita Vedanta (dualism).



The Nature of Reality

- **Brahman:** The ultimate reality according to Vishishtadvaita, characterized by qualities (visheshanas) such as knowledge, power, and bliss.
- **Relationship:** Jivas (individual souls) are dependent on Brahman but distinct entities with their own identities.
- **Matter:** Prakriti (matter) and souls (jivas) exist within Brahman and are governed by Brahman's qualities.
- **Hierarchy:** Brahman is the inner controller (Antaryami) of the universe.



Concept of Atman and Brahman

- **Atman:** Each individual soul (Atman) is a part of Brahman, not separate but distinct.
- **Unity in Diversity:** Unity is in the sense of inseparability from Brahman, while diversity lies in individual identities and qualities.
- **Goal:** Liberation (Moksha) is realizing the true nature of the self (Atman) and its relationship with Brahman.
- **Bhakti:** Emphasizes devotion (bhakti) as the means to attain realization and union with Brahman.



The Role of Bhakti

- **Central Practice:** Bhakti yoga is central to Vishishtadvaita, emphasizing loving devotion to Brahman.
- **Path to Moksha:** Through bhakti, the individual soul realizes its dependence on Brahman and seeks union with the divine.
- **Forms of Bhakti:** Includes rituals, prayers, meditation, and service (seva) to Brahman and the community.



Liberation (Moksha)

- **Definition:** Liberation is the release from samsara (cycle of birth and death) and union with Brahman.
- **Process:** Attained through knowledge of the self (Atman) and devotion to Brahman.
- **State:** Liberated souls dwell in eternal bliss (paramananda) in the proximity of Brahman.
- **Purpose:** The ultimate goal of human life according to Vishishtadvaita Vedanta.



The Concept of Maya

- **Nature of Maya:** Maya is the cosmic illusion that veils the true nature of reality.
- **Role in Vishishtadvaita:** Unlike Advaita Vedanta, Maya in Vishishtadvaita is real (not unreal) and a power of Brahman.
- **Purpose:** Serves to differentiate individual souls and allows for the diversity of creation within Brahman.
- **Resolution:** Ultimately resolved through the realization of the self and union with Brahman.



Karma and Dharma

- **Karma:** Actions and their consequences shape the destiny of individual souls.
- **Law of Karma:** Governed by dharma (righteousness), influencing the soul's journey towards liberation.
- **Purification:** Good deeds (punya) and selfless actions purify the soul, leading towards spiritual growth.
- **Path to Liberation:** Correct understanding and performance of one's duties (svadharma) aid in spiritual progress.



The Concept of Isvara

- **Isvara:** Refers to the personal aspect of Brahman, the divine ruler and controller of the universe.
- **Attributes:** Possesses infinite auspicious qualities (kalyana gunas) such as compassion, grace, and omnipotence.
- **Relationship with Jivas:** Isvara governs and guides the individual souls towards liberation.
- **Worship:** Worship of Isvara through rituals and devotion (bhakti) is central to Vishishtadvaita practice.



Scriptures and Authority

- **Scriptural Basis:** Vishishtadvaita draws from the Vedas, Upanishads, Bhagavad Gita, and the works of Alvars (Vaishnavite saint-poets).
- **Commentaries:** Ramanujacharya's commentaries on these texts elucidate the Vishishtadvaita philosophy.
- **Authority:** Scriptures serve as the authoritative source for understanding the nature of Brahman, the soul, and the path to liberation.
- **Interpretation:** Emphasizes a qualified interpretation (bheda-abheda) of texts to reconcile apparent contradictions.



Key Takeaways

- **Advaita Vedanta:** Differs by asserting the oneness (advaita) of Atman and Brahman, whereas Vishishtadvaita emphasizes qualified non-dualism.
- **Dvaita Vedanta:** Opposes dualism by asserting the oneness (advaita) of Atman and Brahman, whereas Vishishtadvaita emphasizes qualified non-dualism.



REFERENCE

E-Gyankosh. [Ramanujacharya](#)



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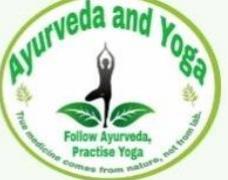
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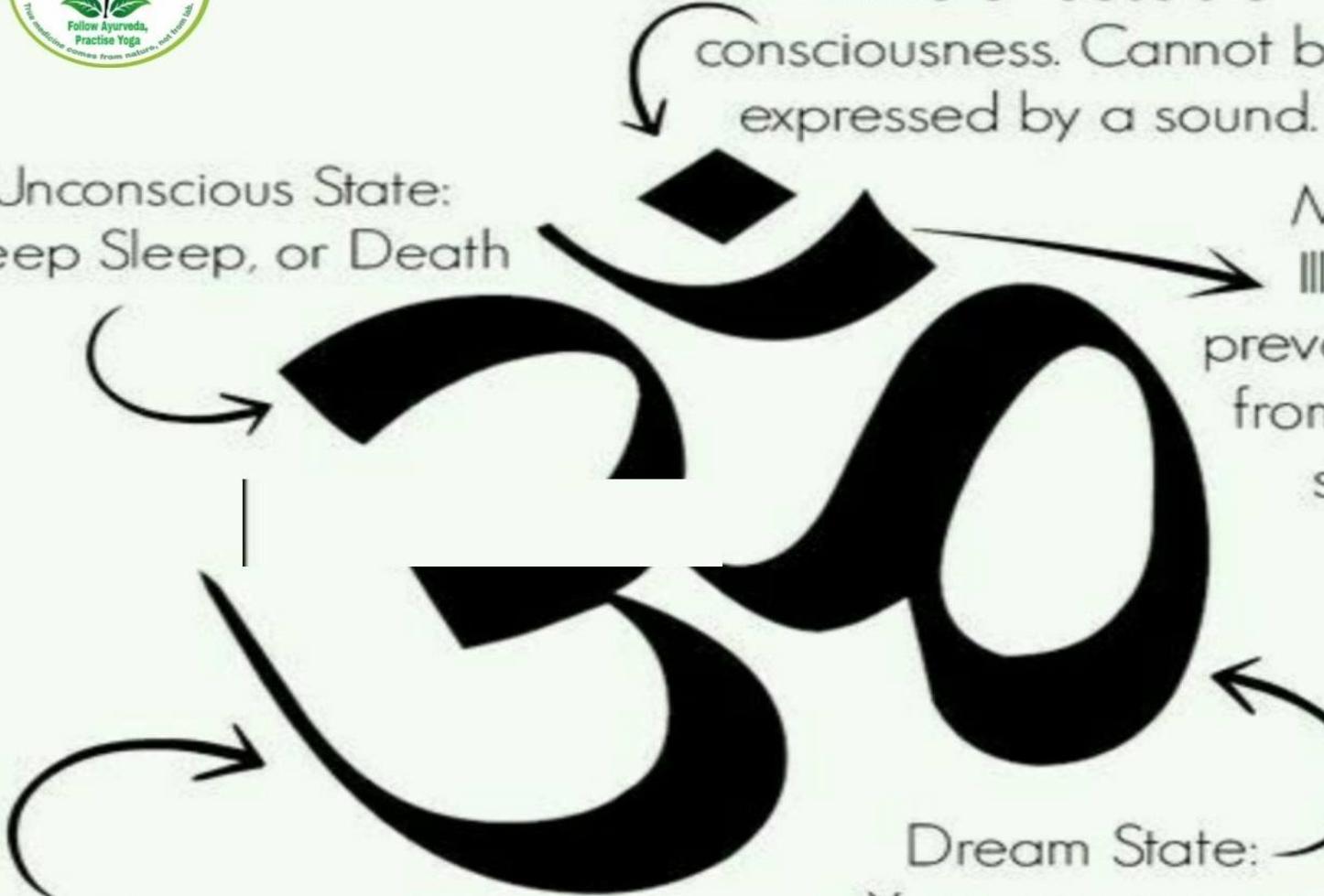
Today's Vocabulary

- ❖ **impair** : weaken
- ❖ **impediment** : barrier
- ❖ **implicit** : implied
- ❖ **impudent** : disrespectful
- ❖ **indolent** : lazy

RECAP



Unconscious State:
Deep Sleep, or Death



Conscious State:
Being awake, &
experiencing life
through the 5 senses

Dream State:
Your experience
of the world
without being
fully awake or
deeply asleep.

Infinite State:
Infinite or absolute
consciousness. Cannot be
expressed by a sound.

Maya:
Illusion
preventing us
from infinite
state.



Verse 1

•**Sanskrit Text:** "हरिः ओम् । ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव । यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥"

•**Translation:** "Om, the word, is all this. A clear explanation of Brahman. He who meditates on it, realizing its meaning, reaches the Supreme Goal."



Verse 2

- **Sanskrit Text:** "सर्वं ह येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात्।"
- **Translation:** "All this is Brahman. The Atman (Self) is Brahman. This Atman has four quarters."



Verse 3

•**Sanskrit Text:** "जागरितस्थानो बहिष्प्रजः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ।"

•**Translation:** "The first quarter (*Pāda*) is *Vaiśvānara* whose sphere (of activity) is the waking state, who is conscious of external objects, who has seven limbs and nineteen mouths and whose experience consists of gross (material) objects."



Verse 4

•**Sanskrit Text:** "स्वप्नस्थानोऽन्तः प्रज्ञाः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः"

•**Translation:** "The second quarter (*Pāda*) is the *Taijasa* whose sphere (of activity) is the dream, who is conscious of internal objects, who has seven limbs and nineteen mouths and who experiences the subtle objects."



Verse 5

•**Sanskrit Text:** "यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।
सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवाऽनन्दमयो हयानन्दभुक् चेतोमुखः प्राजस्तृतीयः पादः"

•**Translation:** "That is the state of deep sleep wherein the sleeper does not desire any objects nor does he see any dream. The third quarter (*Pāda*) is the *Prājña* whose sphere is deep sleep, in whom all (experiences) become unified or undifferentiated, who is verily, a mass of consciousness entire, who is full of bliss and who experiences bliss, and who is the path leading to the knowledge (of the two other states)."



Verse 6

•**Sanskrit Text:** "एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् "

•**Translation:** "They consider the fourth (turiya) to be non-dual (advaita). That is the Atman. That should be known."



REFERENCE

Swami Sarvpriyananda. (2014). Who Am I? Part - I



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Today's Vocabulary

- ❖ **laud** : praise
- ❖ **loquacious** : talkative
- ❖ **lucid** : clear
- ❖ **maverick** : rebel
- ❖ **mercurial** : volatile

RECAP

Verse 7



•**Sanskrit Text:** "नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ।"

•**Translation:** "Turiya is not that which is conscious of the internal (subjective) world, nor that which is conscious of the external (objective) world, nor that which is conscious of both, nor that which is a mass all sentiency, nor that which is simple consciousness, nor that which is insentient. (It is) unseen (by any sense organ), not related to anything, incomprehensible (by the mind), uninferable, unthinkable, indescribable, essentially of the nature of Consciousness constituting the Self alone, negation of all phenomena, the Peaceful, all Bliss and the Non-dual. This is what is known as the fourth (Turiya). This is the Ātman and it has to be realised"



Verse 8

•**Sanskrit Text:** "सोऽयमात्माद्यक्षरमोऽकारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति"

•**Translation:** "The same Ātman (which has been described above as having four quarters) is, again, Aum, from the point of view of the syllables (akṣaram). The Aum with parts is viewed from the standpoint of sounds (letters, mātrāḥ). The quarters are the letters (parts) and the letters are the quarters. The letters here are A, U and M."



Verse 9

•**Sanskrit Text:** "जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽप्तेरादिमत्त्वाद् वाप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद"

•**Translation:** "Whatever is good and whatever is pleasing — that indeed is Brahman. Know that what is worshipped here is not that (Brahman)."



Verse 10

•**Sanskrit Text:** "स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद् वोत्कर्षति ह वै जानसन्तति समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद"

•**Translation:** "Taijasa, whose sphere of activity is the dream state, is *U* (उ), the second letter (of Aum) on account of superiority or on account of being in between the two. He who knows this attains to a superior knowledge, is treated equally by all alike and finds no one in his line who is not a knower of Brahman."



Verse 11

•**Sanskrit Text:** "सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद"

•**Translation:** "*Prājña* whose sphere is deep sleep is *M* (म) the third part (letter) of Aum, because it is both the measure and that wherein all become one. One who knows this (identity of *Prājña* and *M*) is able to measure all (realise the real nature of the world) and also comprehends all within himself."



Verse 12

•**Sanskrit Text:** "अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनाऽस्त्मानं य एवं वेद"

•**Translation:** "That which has no parts (soundless), incomprehensible (with the aid of the senses), the cessation of all phenomena, all bliss and non-dual Aum, is the fourth and verily the same as the Ātman. He who knows this merges his self in the Self."



REFERENCES

Swami Sarvpriyananda. (2014). [Who Am I? Part - II](#)