ESSENCE OF INDIAN TRADITIONAL KNOWLEDGE

UNIT – I: Introduction to Indian Philosophy: Basics of Indian Philosophy

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Introduction

- **Epistemology**, the philosophical study of the nature, origin, and limits of human knowledge. The term is derived from the Greek *epistēmē* (“knowledge”) and *logos* (“reason”), and accordingly the field is sometimes referred to as the theory of knowledge.

Introduction

- Philosophy is the study of general and fundamental questions about existence, knowledge, values, reason, mind, and language. Such questions are often posed as problems to be studied or resolved. The term was probably coined by Pythagoras.

- Definite ideas about the true nature of soul or Atman and the cosmic principle or Brahman who represented the ultimate reality were developed as

PURUSHARTAS OR 4 DUTIES

Goals for Life	Meaning	Treatise on the Goal
Artha	Economic means or wealth	Matters related to the economy were discussed in ***Arthashastras***.
Dharma	Regulation of social orders	Matters related to the state were discussed in the ***Dharamsastra***.
Kama	Physical pleasures or love	The ***Kamasastra/Kamasutra*** were written to elaborate on sexual matters.
Moksha	Salvation	There are several texts on ***Darshana*** or philosophy that deal with salvation too.

ORTHODOX OR ASTHICS

- Vedic period that definite ideas and philosophies about the true nature of soul or Atma and the cosmic principle or Brahman who represented the ultimate reality were developed. These Vedic philosophical concepts later on gave rise to **six different schools** of philosophies called ***shada darshana***.
- They fall in the category of the orthodox system as the final authority of the Vedas is recognised by all of them. Hindu philosophy is traditionally divided into six āstika (orthodox) schools of **thought, or *darśanam***, which accept

Indian Philosophy
Hindu Philosophy
Aasthika
Vedas are primary sources of knowledge
nAasthika
Rejection of Vedas as primary sources of knowledge
Buddhism
Jainism
Charvaka
School of Materialism
aTheistic
Rejection of God
Theistic
Non-rejection of God
amkhya
hool of dualism
Nyaya
School of logic
Vaisheshika
School of empiricism
Yoga
Purva Mimamsa
School of orthopraxy
(aka. Uttara Mimamsa)
Vedanta
Advaitha
VisishtaDvaitha
Dvaitha
Neo-Vedanta

The six major sub-schools of the **Orthodox School** are:

Samkhya School

This is the oldest school of philosophy and was founded by Kapil Muni who is supposed to have written the ***Samkhya Sutra***. The word 'Samkhya' or 'Sankhya' literally means 'count'. This school went through two phases of development that were:

Original Samkhya View	New Samkhya View
This view is considered to be the early Samkhya philosophy and dates from 1st century AD.	This view emerged when newer elements merged with the older Samkhya view during the 4th century AD.
They believed that the presence of any divine agency was **not necessary** for the creation of the universe.	They argued that along with the element of nature, **Purusha or spirit was necessary** for the creation of the universe.
They propounded a rational and **scientific view** of creation of the universe.	They propounded a **spiritual view** of the creation of the universe.
They also argued that the world owed its existence to nature or ***Prakriti***.	They argued that the coming together of nature and spiritual elements created the world.
This view is considered to be a materialistic school of philosophy.	This view is considered to be belonging to the more spiritual school of philosophy.

Both the schools argued that salvation could be attained through the acquisition of **knowledge**. Lack of knowledge is also supposed to be the root cause for the misery of man.

This school believed in **dualism or *davitvada***, i.e. *the soul and the matter are separate entities*. This concept is the basis of all real knowledge. This knowledge can be acquired through three main concepts:

- ***Pratyaksha:*** Perception
- ***Anumana:*** Interference
- ***Shabda:*** Hearing

Fig.14.1: *Kapil Muni*

This school has been famous for their scientific system of inquiry.The final philosophy argued that *Prakriti* and *Purusha* are the basis of reality and they are absolute and independent. As **Purusha** is closer to the attributes of a **male**, it is associated with the consciousness and cannot be changed or altered. Conversely, the **Prakriti** consists of **three major attributes**: thought, movement and transformation. These attributes make it closer to the physiognomy of a **woman**.

Yoga School

The Yoga school literally means the union of two major entities. They argue that human being can achieve salvation by combining **meditation** and **physical application** of yogic techniques. It is argued that these techniques lead to the **release of the Purusha from the Prakriti** and would eventually lead to salvation. This origin of Yoga and the school have been expounded in the ***Yogasutra*** of ***Patanjali*** that is attributed tentatively to the 2nd century BCE.

The physical aspect of this school deals primarily with exercises in various postures that are also called ***asanas***. There are several types of breathing exercises that are called ***pranayams***. Other means of achieving *mukti* or freedom are:

Means of Achieving Freedom	Meanings/Ways of achieving it
Yama	Practicing self-control
Niyama	Observation of the rules governing one's life
Pratyahara	Choosing an object
Dharna	Fixing the mind (over the chosen object)
Dhyana	Concentrating on the (above-mentioned) chosen object
Samadhi	It is the merging of the mind and the object that leads to the final dissolution of the self

The Yoga school favours these techniques as they help humans to control their mind, body and sensory organs. They propound that these exercises can help if one believes in the existence of god as a guide, mentor and teacher. They would help the individual to move away from worldly matter sand achieve the concentration required to get salvation.

Fig. 14.2: Yoga posture

Nyaya School

As the name of the school suggests, they believe in the technique of **logical thinking** to achieve salvation. They consider the life, death and salvation to be like mysteries that can be solved through logical and analytical thinking. Furthermore, they argue that acquiring **'real knowledge'** can only accrue salvation. This school of thought was supposed to be founded by **Gautama** who is also identified as the author of the **Nyaya Sutra**.

They argue that by using logical tools like **inference**, **hearing** and **analogy**; a human being could verify the truth of a proposition or statement. For example, when faced with a problem like:

- There is fire in the jungle
- Because there is emission of smoke
- Everything that emits smoke has a component of fire in it.

On the concept of God, they argue that the creation of the universe was by God's hands. They also believe that God not only created the universe but also sustained and destroyed it. This philosophy constantly stressed on **systematic reasoning and thinking**.

Vaisheshika School

The Vaisheshika school believes in the **physicality of the universe** and is considered to be the realistic and objective philosophy that governs the universe. The **Kanada** who also wrote the basic text governing the Vaisheshika philosophy is often considered the founder of this school. They argue that everything in the universe was created by the **five main elements**: **fire**, **air**, **water**, **earth** and **ether (sky)**. These material elements are also called Dravya. They also argue that reality has many categories, for example, action, attribute, genus, inherence, substance and distinct quality.

As this school has a very scientific approach, they also developed the **atomic theory**, i.e. all material objects are made of atoms. They explain the phenomenon of this universe by arguing that the atoms and molecules combined to make matter, which is the basis for every thing that can be physically touched or seen. This school was also responsible for the

beginning of physics in Indian sub-continent. They are considered to be the propounders of the mechanical process of formation of this Universe.

- On the subject of god, even though they argue for scientific thinking they **believe in god** and consider him the guiding principal.
- They also believed that the **laws of karma guide this universe**, i.e. everything is based on the actions of the human beings. We are rewarded or punished according to our actions.
- God decides the merits and the demerits of our actions and man is sent to heaven or hell accordingly.
- They also believed in salvation, but it was parallel to the creation and destruction of the universe, which was a cyclic process and was decided by the wishes of the God.

Fig. 14.4: *Maharshi Kanada*

Mimamsa School

The word 'Mimamsa' literally means the art of **reasoning**, **interpretation** and **application**. This school focuses on the analysis of the texts of *Samhita* and *Brahmana* that are portions of the Vedas. They argue that the **Vedas contain the eternal truth** and they are the repositories of all knowledge. If one has to attain religious merit, acquire heaven and salvation, they would have to **fulfill all the duties** which are **prescribed by the Vedas**.

The texts that describe the Mimamsa philosophy in detail, are the *Sutras* of **Jaimini**, which were supposedly composed in the 3rd BCE. Further inroads into the philosophy were made by two of their greatest proponents: *Sabar Swami* and *Kumarila Bhatta*.

They argue that salvation is possible through **performing rituals** but it is also necessary to understand the justification and reasoning behind Vedic rituals. It was necessary to understand this reasoning if one wanted to perform the rituals perfectly, which will allow them to attain salvation. One's actions were responsible for their merits and demerits and a person would enjoy the bliss of heaven as long as their meritorious acts lasted. But they would **not be free** of the **cycle of life and death**. Once they achieve salvation, they would be able to break free from this unending cycle.

Fig. 14.5: *Rishi Jaimini*

The main focus of this philosophy was on the ritualistic part of the Vedas, i.e. to achieve salvation one has to perform

the Vedic rituals. As most humans did not understand the rituals properly they would have to take **assistance of the priests**. Therefore, this philosophy **inherently legitimized the social distance** between the various classes. This was used as a device by the **Brahmans** to maintain their clout over people and they continued to dominate the social hierarchy.

Vedanta School

Vedanta is made of two words- 'Veda' and 'ant', i.e. the **end of the Vedas**. This school upholds the philosophies of life as elaborated in the **Upanishads**. The oldest text that formed the basis of this philosophy was ***Brahmasutra*** of **Badrayana** that was written and compiled in 2nd BCE. The philosophy propounds that ***Brahma*** is the reality of life and everything else is unreal or ***Maya***.

Furthermore, the *atma* or the consciousness of self is similar to the *brahma*. This argument **equalizes atma and brahma** and if a person attains the **knowledge of the self**, he would automatically understand *brahma* and would achieve salvation.

This argument would make *brahma* and *atma* **indestructible** and eternal. There were social implications of this philosophy, i.e. that true spirituality was also implicit in the unchanging social and material situation in which a person is born and placed.

But the philosophy evolved in the 9th AD through the philosophical intervention of **Shankaracharya** who wrote commentaries on the Upanishads and the Bhagavad Gita. His changes led to the development of **Advaita Vedanta**. Another major philosopher of this school was **Ramanujan** who wrote in the 12th AD. His intervention led to some differences in Vedanta school:

Shankaracharya's View	Ramanujan's View
He considers *brahma* to be without any attributes.	He considers *brahma* to possess certain attributes.
He considers Knowledge or jnana/gyan to be the main means of attaining salvation	He considers loving the faith and practicing devotion as the path to attain salvation

The Vedanta theory also gave credence to the *Theory of Karma*. They believed in the theory of ***Punarjanama*** or rebirth. They also argued that a person would have to bear the brunt of their actions from the previous birth in the next one. This philosophy would also allow people to argue that sometimes they suffer in their present birth because of a misdeed of the past and the remedy is beyond their means except through the finding of one's *brahma*.

Fig. 14.6: Shankaracharya

HETERODOX RELIGIOUS MOVEMENTS

Three other nāstika (heterodox) schools don't draw upon the Vedas as the sole primary authoritative text, but may emphasize other traditions of thought. The nāstika schools are:

1.Jainism

2.Buddhism

3.Chārvāka

The three sub-divisions of the **Heterodox** School are:

Buddhist Philosophy

The founder of this school is supposed to be Gautama Buddha who was born in 563 BCE at Lumbini in the foothills of Nepal. He underwent life-altering experiences and by the age of 29 he renounced the world to go on a search for the truth of life. He is said to have found salvation while meditating under a pipal tree in Bodhgaya. From then until his death at the age of 80, he spent his life travelling and helping people find salvation and freedom from the trappings of this life. It is after his death that his disciples called a council at Rajagriha where the main teachings of Buddhism were codified. These were:

Name of the Disciple	Buddhas' Pitakas written by him
Upali	***Vinaya Pitaka*** (Rules of order for Buddhists)
Ananda	***Sutta Pitaka*** (Buddha's sermons and doctrines)
Mahakashyap	***Abhidhamma Pitaka*** (Buddhist philosophy)

According to Buddhist philosophy, the traditional teachings imbibed in the **Vedas** might not be useful for humans to achieve salvation and one **should not trust them blindly**. Following his experiences in life, Buddha realised that the world is full of misery and every human being should try to seek liberation through realisation of four noble truths.

First, there is suffering in human life, which is reflected in the form of sickness, pain and subsequent death. Even the circle of life and death is full of pain. Separation from one's beloved also brings pain to humans. **Second**, the fundamental cause of all the suffering is desire. **Third**, he advises man to destroy the passions, desires and love for materialistic things that govern his life. The destruction of these passions, attachments, jealousy, sorrow, doubt and ego would lead to the end of sorrow and pain from the life of human beings. This will lead to the state of complete peace and *nirvana*.

Finally, from the constant suffering and pessimism that dominates the life of an individual one has to move towards liberation and optimism. Buddhist philosophy argues that the way to liberation (*nirvana*) is through an **eight-fold path**. This path is as follows:

- **Right Vision:** This path ensures that human beings remove ignorance from their vision. One should envision the relationship between oneself and the world to be non-permanent and hence we should try to achieve salvation and move out of the cycle of rebirth.
- **Right Resolve:** Through this path, one has to develop a strong will-power to destroy the desires, passions and ill-thoughts that would harm ourselves and others. One should cultivate sacrifice, sympathy and kindness towards others.

- **Right Speech:** This is related to the preceding path to control one's speech though cultivating right speech. One should not say ill words to others and not criticise anyone.
- **Right Conduct:** One should try to stay away from all activities that harm life. Man should start to move away from the desire for materialistic things.
- **Right Means of Livelihood:** This path advises man to ensure that they do not use any unfair means to earn their livelihood. They should not indulge in fraud, theft or bribery.
- **Right effort:** Man should make an effort to avoid bad feelings and impressions. They should not only try to avoid negative thoughts but keep away thoughts of sensual or sexual nature. Anything that distracts a person from their path to salvation should be avoided.
- **Right Mindfulness:** One has to keep one's body, mind and health in the correct form. When the body is not in its right form one experiences bad thoughts, which lead to wrong actions and eventual pain.
- **Right Concentration:** If any human being would follow the above-mentioned seven paths, they would be able to concentrate rightly and properly and achieve salvation or ***nirvana***.

Jain Philosophy

The Jain philosophy was first elaborated by the Jain ***tirthankar*** or wise person **Rishabha Deva**. He was one amongst the 24 *tirthankars* who govern the Jain religion. The first amongst them realised that the **Adinath** was the source of all Jain philosophy. Others who were important to develop and disseminate the Jain philosophy were **Aristanemi** and AjitNath.

Like the Buddhist philosophy, the Jains **also oppose the primacy of Vedas** to achieve salvation. They also argue that man is surrounded by pain and controlling the mind and regulating one's conduct can stop the suffering faced by human beings. They argued that a man should control his mind by seeking **right perception and knowledge**. If coupled by the **right conduct**, he would be able to go on the path of salvation.

According to the Jain philosophy, man should practice ***brahamcharya*** or celibacy, if he wants to achieve liberation from the cycle of birth and death on the earth. Several other major fundamentals of Jain philosophy are:

- They believed that all the natural and supernatural things in this universe are based on **seven fundamental elements**, i.e. *jiva, ajivaa, astikaya, samvarambandha, astikaya, nirjana* and *moksha*.

- There are two basic types of existences: One, ***Astikaya*** or something that has a physical shape like body. It can embrace and envelope a person. Second, ***Anastakiya***, i.e. that which has no physical shape, like 'time'.
- The Jain philosophy argues that everything has a substance that is called *dharma*. These substances are the basis of the qualities possessed by the object or man. These attributes or qualities are essential for existence and eternal.
- Furthermore, while the **substance** is eternal and unchangeable; the qualities or the attributes keep changing. For example, consciousness is the substance of the soul but one can be happy or sad depending on the mood, this 'mood' is the attribute that keeps changing.

Charvaka School or Lokayata Philosophy

Brihaspati laid the foundation stone of this school and it was supposed to be one of the earliest schools that developed a philosophical theory. The philosophy is old enough to find mention in the Vedas and ***Brihadarankya*** Upanishad. The Charvaka School was the main propounder of the **materialistic view to achieve salvation**. As it was geared towards the common people, the philosophy was soon dubbed as **Lokayata** or something derived from the *common people*.

The word 'Lokayata' also meant a keen attachment to the physical and material world (*loka*). They argued for a complete disregard of any world beyond this world that was inhabited by a person. They denied the existence of any supernatural or divine agent who could regulate our conduct on earth. They argued **against the need to achieve salvation** and also denied the existence of *brahma* and God. They believed in anything that could be touched and be experienced by the human senses. Some of their main teachings are:

Fig. 14.7: *Charvaka School*

- They argued against Gods and their representatives on the earth – the priestly class. They argued that a Brahman manufactures false rituals so as to acquire gifts (*dakshina*) from the followers.
- Man is the centre of all activities and he should enjoy himself as long as he lives. He should consume all earthly goods and indulge in sensual pleasure.

- The Charvakas do not consider **'ether'** as one of the five essential elements of earth as it cannot be experienced through the perception. Hence, they say the universe consists of **only four elements**: fire, earth, water and air.
- This school argues that there is no other world after this one, hence death is the end of a human being and pleasure should be the ultimate objective of life. Hence, they propound the theory of **'eat, drink and make merry'**.

The materialistic philosophies dominated over the idealist ones. The idealist philosophers responded by critiquing the indulgences recommended by the former group. They recommended that man should follow the path of God and rituals towards salvation. Yet, both the schools grew and many more texts discussing their theories were produced in the coming decades.

Thank you!

Unit 1 : 1.2 Introduction to Culture

1. Introduction to Culture
2. General Characteristics of Culture
3. Civilization
4. Culture and Heritage
5. Importance of Culture In Human Literature

Meaning of Culture

- Culture is a very broad that includes in itself all our way of life,
  - modes of behaviour,
  - our philosophies and ethics,
  - our morals and manners,
  - our customs and traditions,
  - our religious, political, economic and other type of activities.

Meaning of Culture

- It is main concept in Anthropology but it is essential or fundamental in Sociology.
- The study of society becomes incomplete without a proper understanding of the culture of the society.
- Culture and society go together they are inseparable.

Meaning of Culture

- Man is born and brought up in a cultural environment.
- Other animals live in a natural environment.
- Culture refers to a system of learned behaviour which is shared by and transmitted among the members of a group.

Etymology

The English word ‘Culture’ is derived from the Latin term ‘cult or cultus’ meaning tilting, or cultivating or refining and worship. In sum it means cultivating and refining thing to such an extent that its end product evokes our admiration and respect.

Definition of culture

- Tylor – Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities acquired by man, as a member of society.
- Roberty – Culture is the body of thought and knowledge, both theoretical and practical, which only man can possess.
- C.C. North - Culture consists in the instruments constituted by men to assist him in satisfying his wants.`

Different Kinds of Culture

1. **Individual culture:** As a matter of fact, each individual has some personal traits and qualities which guide his habits of think behaving in all fields of human activities. These personal likes and dislikes, interests, modes of thinking and patterns of behavior constitute his personal culture.
2. **Communal culture:** In the same different communities they have their distinct traits of life styles comprising specific modes of community beliefs and styles of living, the members of different communities' exhibit different traits known as community culture.
3. **National culture:** Likewise, each nation has so distinct national traits and attributes of character which conditional its national patterns of ideals, values, modes of thoughts and behavior. Such national traits are known as national culture
4. **World culture:** Further a rapid rise in the means of transport and communicate has shrunk the whole world into one small unit with the result to different nations of the world live together as members of a whole community having common values of life. Such values pattern is: - Cooperation, sympathy, social service, social awakening at social sensitiveness etc. constitute world culture

TYPES OF CULTURE

- Material Culture
- Non-material Culture
- Real Culture
- Ideal Culture

1. Material Culture

- From material culture we understand material and physical objects. For instance, house, road, vehicles, pen, table, radio set, book etc. these are the products of human efforts to control his environment and make his life conformable and safe.

2. Non-material culture

- In non-material culture we include non material objects. For example religion, art, ideas, customs, values system, attitudes, knowledge etc. it does not have physical shape. It is very important in determining human behavior and has strong hold on an individual. Both parts are inter-related with each other.

Real Culture:

- Real culture is that which can be observed in our social life. The culture on which we act upon in our daily life is real culture. It is that parts of culture, which the people adopt in their social life, for example. If a person/ says that he/she is Muslim, will be, when followed all the principles of Islam is the real and when doesn't follow, is not a real one.

Ideal Culture:

- The culture which is presented as a pattern to the people is called ideal culture. It is the goal of society and never achieved fully because some parts remain out of practice. This culture is explained in books, speeches etc.

Dimensions of culture:

1. **Normative system:** which means that there is social control in the form of sanctions, which make people follow generally accept moral/ethical norms. Secondly; there is the expressive system.
2. **Expressive system:** music, dance, art, literature and so on are cultural expression' of the people.
3. **System of ideas:** it is a system of ideas which enables members of a society to interpret the world meaningfully and the process through which culture influences a social system is called institutionalization.

Elements of Culture – by H.M. Johnson

1. **Cognitive Element**: possession of knowledge is also cognitive element. Eg: how to travel and transport
2. **Beliefs: tested** empirical knowledge and untestable beliefs. Eg: passing the beliefs to the succeeding generation.
3. **Values and Norms:** denotes the measure of goodness and standards of behaviour.
4. **Sign:** includes symbols. Eg: dove represents peace

CHARACTERISTICS OF CULTURE:

1. Culture is learned and acquired:

- Culture is acquired in the sense that there are certain behaviours which are acquired through heredity.
- Individuals inherit certain qualities from their parents but socio-cultural patterns are not inherited. These are learnt from family members, from the group and the society in which they live.
- It is thus apparent that the culture of human beings is influenced by the physical and social environment through which they operate.

2. Culture is shared by a group of people: A thought or action may be called culture if it is shared and believed or practiced by a group of people.

3. Culture is cumulative or transmitted: Different knowledge embodied in culture can be passed from one generation to another generation. More and more knowledge is added in the particular culture as the time passes by. Each may work out solution to problems in life that passes from one generation to another. This cycle remains as the particular culture goes with time.

4. Culture changes: There is knowledge, thoughts or traditions that are lost as new cultural traits are added. There are possibilities of cultural changes within the particular culture as time passes.

5. Culture is dynamic: No culture remains on the permanent state. Culture is changing constantly as new ideas and new techniques are added as time passes modifying or changing the old ways. This is the characteristics of culture that stems from the culture's cumulative quality.

6. Culture gives us a range of permissible behaviour patterns: It involves how an activity should be conducted, how an individual should act appropriately.

7. Culture is diverse: It is a system that has several mutually interdependent parts. Although these parts are separate, they are interdependent with one another forming culture as whole.

8. Culture is ideational or utility: Often it lays down an ideal pattern of behaviour that are expected to be followed by individuals so as to gain social acceptance from the people with the same culture.

9. Explicit characteristics: of culture are the observable behaviours, rituals, symbols and heroes of a culture. These include the way people dress, the kind of food they eat, music, dance, the things that are considered beautiful and/or ugly.

10. Implicit characteristics: of a culture are the underlying values, the unwritten norms of behaviour that guide people regarding which behaviours are considered appropriate or inappropriate.

11. **Culture is Gratifying:** provides proper opportunities and prescribe means for the satisfaction of our needs and desires. These needs may be biological or social in nature. Eg: status in society

12. Culture varies from society to society: every society is unique and no culture remain constant or changless. Eg: eating habists

Functions of Culture

Culture -

1. Treasury of knowledge
2. Deifines situation
3. Defines attitude, value and goals
4. Decides our career
5. Provides behaviour pattern
6. Moulds personality

Civilisation

Etymology

Civilisation is derived from Latin word ‘Civitas’ which means a city.

Introduction

- It is referred as device and instrument by which nature is controlled
- It includes technical, material equipment, apparatus of economy and Political background. E.g.: radio, schools, currency

Meaning

It means having better ways of living and sometimes making nature bend to fulfil their needs. It also includes organizing societies into politically well-defined groups working collectively for improved conditions of life in matters of food, dress, communication, and so on.

Definition

Goldenweiser used the term civilisation identically with culture to refer to all the human achievements.

MacIver and Page civilisation is the whole apparatus of life.

Distinction Between Culture and Civilisation

- Civilisation has a precise standard of measurement but not Culture

Example for civilisation: banking system is better than barter system
Example for culture: *'work of Kalidas is better than Shakespeare' – can not be compared*

- *Civilisation is always advancing but not Culture*

Example for civilisation: every technical achievement is the improvement of the past
Example for culture: in field of religious and spirituality the Gautham Buddha is not reached by the followers

- The product of Civilisation are more easily communicated than those of culture

Example for civilisation: Product of civilisation - like Radio

Example for culture: Product of culture – poetic talent

- Civilisation is borrowed without loss or change but not Culture

Example for civilisation: Product of civilisation – technical devices

Example for culture: Product of culture – foreigner following Indian culture is difficult

- Civilisation is external, but Culture is Internal

Example for civilisation: material wealth of mankind

Example for culture: refers to intrinsic values

- Culture reveals the nature of an individual or a social group or a nation but not civilisation

Example for civilisation: artist can express literature in works

Example for culture: engineers can not express morals in discovery

CULTURE AND HERITAGE

Cultural development is a historical process. Our ancestors learnt many things from their predecessors. With the passage of time they also added to it from their own experience and gave up those which they did not consider useful.

- The culture inherited from our predecessors is called our **cultural heritage**. This heritage exists at various levels.
- Humanity as a whole has inherited a culture which may be called **human cultural heritage**.
- A nation also inherits a culture which may be termed as **national cultural heritage**.

Cultural heritage includes all those aspects or values of culture transmitted to human beings by their ancestors from generation to generation. They are cherished, protected and maintained by them with unbroken continuity and they feel proud of it.

A few examples would be helpful in clarifying the concept of heritage - Taj Mahal,

IMPORTANCE OF CULTURE IN HUMAN LIFE

- Culture **is closely linked with life,** Without culture, there would be no humans.
- Culture is made up of traditions, beliefs, and **way of life, from the most spiritual to the most material.**
- A fundamental element of culture is the issue of religious belief and **its symbolic expression.**
- Valuing religious identity and be aware of current efforts to make progress in terms of interfaith dialogue, which is actually an **intercultural dialogue**.
- The need for coexistence makes the **coexistence of cultures and beliefs necessary.**
- **The three eternal** and universal values of **Truth, Beauty and Goodness** is closely **linked with culture**.
- It is **culture that brings us closer to truth through philosophy and religion;** it brings beauty in our lives through the Arts and makes us **aesthetic beings.**
- it is culture that **makes us ethical beings** by bringing us closer to other human beings and teaching us the values of love, tolerance and peace.

PROMOTION OF CULTURAL HERTITAGE

- **The Ministry of Culture** operates Plan Scheme of **Government of India** for preserving and promoting the cultural heritage of the country, besides developing creativity as a social force.
- **It has a network of six attached offices: -**

1. National Museum,
2. National Gallery of Modem Art
3. National Research Laboratory for Conservation of Cultural Property
4. National Library
5. Central Reference Library

1. Anthropological Survey of India.

- **It also has two subordinate offices: -**

1. Archaeological Survey of India
2. National Archives of India.

There are thirty-three autonomous organizations under the Ministry of Culture, viz. Museums, Academies, Memorials, Libraries, Buddhist & Tibetan Organizations, Science Cities, Zonal Cultural Centers, etc. which in their own ways are preserving, promoting and disseminating India’s vast cultural heritage.

Thank You

UNIT I - 1.3 INDIAN CULTURE

INTRODUCTION TO INDIAN CULTURE

On the basis of excavation done in places like Harappa and Mohanjodaro. the developed civilization and culture of the pre-historical era, which was flourished around3000 B.C. Thus, Indian culture is about 5000 years old.

CHARACTERISTICS OF INDIAN CULTURE

1. **Cosmic Vision:** conception of the universe as a divine creation
2. **Sense of Harmony:** Indian culture balances and seeks to synthesize the material and the spiritual
3. **Tolerance:** tolerance and liberalism is found for all religions, castes, communities, etc.
4. **Continuity and Stability:** Indian culture is – its continuous flow. Since, Indian culture is based on values, so its development is continuous

5. **Adaptability:** is the process of changing according to time, place and period

6. **Receptivity:** Indian culture has always answered and activated itself by receiving and adjusting with the elements of foreign cultures

7. **Spirituality:** bound the entire nation in unity in such a way that nation and culture were considered inseparable and became unanimous

8. **Religious Dominance:** Vedas, Upanishads, Purana, Mahabharata, Gita, Agama, Tripitak, Quran and Bible affect the people of Indian culture. These books have developed optimism, sacrifice, restraints, truthfulness, compassion, authenticity, friendliness, forgiveness, etc.

9. **Thoughts about Karma and Reincarnation:** the concept of reincarnation is associated with the principle of action in the previous birth

10. **Emphasis on Duty:** Indian culture emphasises *dharma* or moral duty & also emphasises the complementariness between one ‘s own duty and other ‘s rights.

11. **The Ideal of Joint Family:** the emphasis on community or family obligations, Indian culture promotes interdependence rather than Independence and autonomy of the individual

12. **Caste System:** is a social stratification of India, there are about 200 castes & sub castes, which decide the social status of a person on the basis of birth

13. **Unity in Diversity:** diversity in Indian culture like in geography, in caste, in creed, in language, in religion, in politics, etc.
14. **Cultural identity:** the idea of ethical compensation (Karmphal*)* Examples are purusharth (achievement ideals), rinas (obligations), dana (sharing), Samskara (sacraments) at birth, death and marriage, vrata (the ritual to earn merit) andprayaschita (penance or expiation).
15. **Cultural Influences:** In the modern context, there are at least three significant influences on our culture. They are:

    Westernisation: Western modes were adopted by the aristocracy and members of the civil services.

    Emergent national cultural styles: over the years, has spread to the middle classes and too small extent, to the villages as well

    Popular culture: growing demand for English medium schools in the villages is a proof of this statement.
16. **Ethnic culture:** It is strong among the tribal groups. For example, in the small state of Nagaland, there are more than a dozen tribes and they differ from each other in their dress, speech and beliefs.

ASPECTS OF INDIAN CULTURE

1. Regions
2. Religion
3. Cultural Policy
4. Visual Arts
   i. Painting
   ii. Sculpture
   iii. Literature
   iv. Language
   v. Poetry
5. Performing Arts
   i. Music
   ii. Dance
   iii. Theatre
6. Architecture
7. Recreation and Sports
8. Cuisine
9. Dress
10. Courtesies

Unit 1: 1.5 Medieval Indian Culture

Medieval India

→ Arab Traders
→ Delhi sultanate
→ Rise of Islam
→ Rise of sufism
→ Political Background
→ Cultural Development
→ Bhakti moment
→ Development of folkart
→ Raise of modern India
→ New faiths.

Arab Traders:

When the Muslim invaders came to India, they decided to make it their home. They intermarried and took to the culture of the Indians. There was a mutual exchange in ideas and customs. In dress, speech, manners and intellectual outlook, the two influenced each other very profoundly.

Life of People Under Delhi Sultanate

Society

The Indian society was divided into four major or groups.

The Aristocrats – included the Sultan and his relatives, nobility and the landholders

The Priests - the Brahmans and Ulemas among the Muslims

The Towns People - the wealthy merchants, traders and artisans

The Peasants - lived in the villages

Trade

- Communities like the Banias, Marwaris And Multanis
- Delhi was the center for the incoming as well as outgoing goods
- growth of trade encouraged the use of money and at this time came into use the silver tanka (coin)

Religious Condition

- When Islam came to India, Hinduism was in vogue
- There were superstitious beliefs, rituals and sacrifices.
- Brahmans had become very powerful and the caste system was very rigid.
- The people, especially the lower classes, were ill-treated.
- Islam was the opposite of what was in practice among the Hindus.
- It talked of equality, brotherhood and oneness of God.

- Prophet Mohammad preached Islam in the seventh century AD in Arabia. He was born in AD 571 in the Quraysh tribe of Arabia. He migrated to Madina from Mecca in AD 622 and this marked the beginning of the Hijira Era. According-to the Muslim belief, Quran is the message of Allah revealed to Mohammad through his archangel Gabriel. It has been translated into several languages.

The five fundamental principles of Islam are:

- Tauhid (belief in Allah)
- Namaz (prayers, five times a day)
- Roza (fasting in the month of Ramzan)
- Zakat (giving of alms)
- Haj (pilgrimage to Mecca)

- Prophet Mohammad's sayings are preserved in what is called the Hadith or Hadees. After his death the Caliphate was established. There were four pious Caliphs.
- Islam talked of equality, brotherhood, and the existence of one God. Its arrival particularly made a profound impact on the traditional pattern of Indian society. The rise of both the Bhakti and the Sufi movements

- Sufi saints such as Moinuddin Chisti, Nizamuddin Auliya, Fariduddin Ganj-e-Shakar were the pioneer sufis who are still loved, respected and honoured in India. The sufis were also influenced by the Christian and Buddhist monks regarding the establishment of their *khanqahs* and *dargahs.*
- *Khanqah* the institutions (abode of Sufis) set up by the Sufis in northern India took Islam deeper into the countryside. *Mazars* (tombs) and *Takias* (resting places of Muslim saints) also became the centres for the propagation of Islamic ideas. These were patronized both by the aristocracy and the common people. The Sufis emphasized respect for all human beings.
- The Sufis were organised into religious orders or *silsilahs.* These *silsilahs* were named after their founders such as Chishti, Suhrawardi, Qadi. and Naqshbandis.

POLITICAL BACKGROUND

- The rulers of Delhi, who ruled from 1206-90, were Mamluk Turks. They were followed by the Khiljis, Tughlaqs, Sayyids and Lodis, who ruled north era India from Delhi till 1526. All these rulers were called Sultans.
- A Sultan was supposed to rule over a territory on behalf of the Khalifa or Caliph, who was considered to be the spiritual and temporal head of the Muslims. Both the names of the Khalifa and the Sultan used to be read in the *khuba*, Friday prayers) by the local Imams
- In 1526 the Delhi Sultans were replaced by the Mughals, who initially ruled from Agra and later from Delhi till 1707. Thereafter, the Mughal rule continued only nominally till 1857 when the dynasty ended.

CULTURAL DEVELOPMENT

- new style of **architecture known as the Indo- Islamic style** was born out of this fusion. The distinctive features of Indo-Islamic architecture were the (a) dome; (b) lofty towers or minarets; (c) arch; and (d) the vault
- were **waterways and fountains criss-crossing** these gardens and finally, there were gardens with stages or levels. The water, while cascading from one stage to another, was made to fall in small streamlets with lamps lit behind them, making the water shimmer and lend a special charm to the whole atmosphere.

Coinage

Another aspect of art, which is of great importance to us, is connected with Numismatics (the study of coins) which is a major source of information for any period in history. The coins of Muslim kings are valuable in history. Their designs, calligraphy and mint marks give us plenty of interesting information on this period.

BHAKTI MOVEMENT

- The Sufi and Bhakti saints had many thoughts and practices in common.
- Their essential belief was in the need to unite with God. They laid stress on love or devotion as the basis of the relationship with God. To achieve all this a Guru or a Pir was needed.

Guru Nanak

- Guru Nanak was born of a Khatri family in the village of Talwandi which is now called Nankana.
- He demanded purity of character and conduct as the first condition of approaching God.

Ramanuja

Ramanuja was from the South and he taught in the langauge of the common people. His disciple was Ramananda who took his Guru's message to the northern parts of India.

Ramananda

- Ramananda was born at Allahabad and educated at Varanasi. He preached at both these places.
- He wanted to rid the Hindu religion of its evil customs and practices.
- He wanted people to know that all men were equal in the eyes of God and there was nobody high born or low born.

Kabir

- Kabir was Ramananda's favourite disciple. Like Nanak, he criticised the existing social order and called for Hindu-Muslim unity. Kabir, the son of a Muslim weaver, strongly denounced idol worship, taking part in formal worship such as Namaz, pilgrimages or bathing in rivers.
- He wanted to preach a religion which was acceptable to all and that would unite all religions.

DEVELOPMENT OF FOLK ARTS

- The rural masses got opportunities to display their creative skills in many fields. Several occasions associated with agricultural operations, for example the tilling of soil, sowing of saplings, picking of cotton, pulling out the weeds and many other social functions provided opportunities for singing and dancing.

PAINTING

- Another area which was influenced by Islamic culture was painting. Humayun had spent more than twelve years in Persia as a refugee.
- He brought painters with him to India when he became the ruler of Delhi once again in 1555. Famous among them were Mir Sayed Ali and Abdu’s Samad who nurtured the tradition of painting manuscript.
- An example of it is *Dastan-e-Amir Hamza*, which has nearly 1200 paintings. The period also witnessed the flowering of portrait and miniature paintings.

MUSIC

Tansen, who adorned the court of Akbar, not only sang the classical *ragas* but also composed new ones.

Indo-Mughal Culture

- The Mughal rulers discarded the Afghan titles of Sultan and styled themselves as *Badshah* (emperor) and *Din-e-Panah* (protector of faith). Further, to evoke reverence among the subject for the emperor, they started the practice of *jharokha darshan* or making public appearances through specially built windows.

NEW FAITHS

Sikhism

- The Sikhs, who mostly belong to Punjab, form a sizable group of our population. The orthodox Sikhs believe that their religion was revealed by God to Guru Nanak, whose spirit entered the second and the subsequent *gurus* till the tenth Guru. Guru Gobind Singh, ordained the Sikhs to treat the *Adi Granth*, popularly known as the *Guru Granth Sahib*, as their Guru.
- He also ordained the Sikhs to take five vows, namely, keeping of *kesh* (long hair and a beard), *kangha* (comb), *kada (*a metallic bangle), *kirpan (*a sword) and *kaccha* (an underwear extending to a little above the knees).

Zoroastrianism

- The Parsi or Zoroastrian religion was founded by Zarathushtra or Zoroaster, in the eighth century BC.
- He preached monotheism in the region now known as Persia. He taught the worship of fire and the presence of good and bad in the form of Ahura Mazda and Ahura Man. He also taught the ethical doctrine of kindness and charity.
- These doctrines are enshrined in the Zend Avesta.

SOUTH INDIA

- Between the ninth and eleventh centuries AD, a dynasty known as the Cholas was ruling the Cholamandalam region in Southern India. The Cholas developed a strong army, besides a powerful navy. Rajendra Chola is said to have conquered some Indonesian islands. They also developed democratic institutions at the village level.
- Even Buddhism and Jainism flourished in this region. Literature, fine arts, sculpture and metal castings of the highest order flourished under their patronage.
- The fourteenth century saw the rise of a new state called Vijayanagara now called Karnataka.
- In the Cholamandalam region, the Tamil language was popular.
- During the Chola period, Kanchi became a great seat of learning. The Vijayanagara kings also became great patrons of art and leaming.

THANK YOU

UNIT I : 1. 4 – Ancient Indian Culture

Ancient Indian Culture

- Indus valley cvilization
- Harrapan culture
- Dravadian culture
- Mohan Jo Daro culture
- Vedic Civilization
- Jainisim
- Buddisim
- Persian Invasion
- Greek Invasion
- Ashoka the great
- Mauriyan Period
- Gupta Period
- Pallavas & Cholas
- Vedic Brahmins to Puranic Hindus
- Nalanda's Emergence
- Christianity In India

Indus Valley Civilization

- The History of India begins with the birth of the Indus Valley Civilization.
- It flourished around 2,500 BC, in the western part of South Asia, what today is Pakistan and Western India.
- The Indus Valley was home to the largest of the four ancient urban civilizations of Egypt, Mesopotamia, India and China.

Harrapan Civilization

- Harappa has given its name to the Harappan Civilization (another name for the **Indus Valley** Civilization)
- Which is usually divided into
- Early, Middle, and Mature periods
- 5000-4000 BCE (Early),
- 4000-2900 BCE (Middle),
- 2900-1900 BCE (Mature).
- Harappa dates from the Middle period (c. 3000 BCE) while Mohenjo-Daro was built in the Mature period (c. 2600 BCE).

Mohan Jo Daro

1.) The site of Mohenjo-Daro (also Moenjo-daro), in Larkana District, Sindh, Pakistan.

2.) The site covers an area of over 250 acres (100 hectares).

3.) The Indus river is currently situated to the east of the site.

- Mohenjo-Daro was an elaborately constructed city with streets laid out evenly at right angles and a sophisticated drainage system.
- The Great Bath, a central structure at the site, was heated and seems to have been a focal point for the community.
- The citizens were skilled in the use of metals such as **copper**, **bronze**, lead, and tin and cultivated barley, wheat, peas, sesame, and cotton.
- They worshipped a male god resembling Lord Shiva of later times and a mother goddess among others.
- They probably believed in life after death and also in charms and spells.

Vedic Civilization

- Culture came to be known as the aryan culture
- Aryans settled on the banks of rivers indus (sindhu) and saraswati (which is now non-existent). They composed many hymns in honour of the gods and goddesses they worshipped.
- These were compiled in four vedas - the *rig veda, sama veda, yajur veda* and *atharva veda.* The word **veda means knowledge of the sacred spiritual knowledge**.

- Scholars divide the Vedic period into the earlier and later Vedic period.
- **The earlier Vedic period** is represented by the Rig Veda
- **The latter Vedic period** literature including the Brahmanas, Aranyakas and Upanishads. Two epics, the Ramayana and the Mahabharata and the Puranas, though compiled much later, also throw light on the life and society of an earlier period.
- For this period archaeological evidence has also been found in some areas of Uttar Pradesh.

SOCIETY AND RELIGION

- **The family was the smallest social unit;** several families *(kula)* made a village *(grama)* and several villages formed a *vis.* A number of villages formed a tribe or *jana* which was ruled by a chief called *rajan.*
- His chief function was to protect the tribe from external attack and maintain law and order. He was assisted by the members of two councils **called *sabha* and *samiti.***
- The ***Purohita*** performed religious functions while the ***senani*** looked after military activities.
- Varna-Vyavastha - **society was divided into four *varnas*** - Brahamanas, Kshatriyas, Vaishyas and Shudras.

- the system *of chaturashrama* or the **division of life span into four distinct stages** i.e. *brahmacharya* (period of celibacy, education and disciplined life in guru's ashram), *grihastha* (a period of family life), *vanaprastha* (a stage of gradual detachment and *sanyasa* (a life dedicated to spiritual pursuit away from worldly life). However, it should be noted that these stages were not applicable to women or to the people of lower *varnas*.

Material life and economy

- **The Aryans** were primarily pastoral and agricultural people.
- They **domesticated animals like** cows, horses, sheep's, goats and dogs. They **ate simple food consisting** of cereals, pulses, fruits, vegetables, milk and various milk products.
- They drank a beverage called *Soma*.
- Games of chess, chariot racing etc. were their modes of entertainment.
- In the early period there was no money transaction or taxes. ***Bali* or voluntary donation was prevalent**.

Jainism

- The founder of jainism is believed to be *rishabhadeva*, the first of the **twenty-four *tirthankaras* and as the last *tirthankara* Mahavira** developed and gave final shape
- The jains were split into two sects the ***shvetambaras* (white clothed ones) and the *digambaras* (the naked ones).** Most of followers of jainism belong to the trading community.
- Established **monasteries called *sthanakas***

Buddhism

- The eight-fold path *(ashtangika marga)*
- Established monasteries called *viharas* in buddhism
- Later, buddhism was also split into two divisions- **the hinayana and the mahayana** to which a third called vajrayana was added subsequently
- Buddhism **spread to a very large part of the world-** sri lanka, myanmar, cambodia, vietnam, china, japan, thailand, korea, mongolia and afghanistan.
- Later hindu tradition even accepted the buddha as one of the incarnations **(*avatara)* of vishnu.**

Belarus
Poland
Ukraine
Romania
Kazakhstan
Mongolia
Uzbekistan
Kyrgyzstan
Greece
China
Achaemenid empire
Nepal
Libya
Egypt
Saudi Arabia
Oman
Magadha
Myanmar
(Burma)
Thailand
Sudan
Chad
Yemen
Gulf of Aden
Arabian Sea
Bay of Bengal
Vietnam
Gulf of
Thailand
South Sudan
Ethiopia
Laccadive Sea
Malaysia
Somalia

Persian Invasion

- The Achaemenid *rulers* of Persia or Iran took advantage of the political disunity of this region. Cyrus, the founder of *the* Achaemenid *dynasty*, and his successor Darius I annexed parts of Punjab and Sindh.
- The naval expedition of Skylax probably encouraged trade and commerce between Persia and India. Some ancient Persian gold and silver coins have been found in Punjab.

Greek Invasion

- Alexander’s army traversed the same route, when he invaded Punjab.
- that the Persian title of *satrapa* (governor) continued to be used by the Indian provincial governors as *kshtrapa* for quite a long time.
- The Persian scribes brought into India a new style of writing. It is called *kharoshthi.* It was derived from the Aramaic script, which was written from right to left.
- The combination of the Greek and the Indian style formed **the Gandhara School of art.** He divided his territorial possessions covering parts of eastern Europe and a large area in western Asia into three parts and placed them under three Greek governors.
- The eastern part of his empire was given to Seleucus Nikator, who declared himself a king after the death of his master, Alexander.

ASHOKA THE GREAT: REPRESENTING THE ACME OF INDIAN CULTURE

- Ashoka occupies a unique place in the history of India. His policies of universal peace, non-violence and religious harmony find no parallel in the monarchs of the world
- the mindless destruction of life and property in this war shattered him so greatly that he vowed never to wage any war again. Instead he adopted the policy of *Dhamma Vijaya* that is conquest through *dhamma*
- He asked people to practice *ahimsa.*
- and instead began *Dhamma Yattas* tours for the furtherance of *Dhamma,* by giving his empire a common *Dhamma,* a common language, and practically one script (Brahmi) he brought further political unification
- He made gifts and grants to non-Buddhist as well as anti-Buddhist.

MAURYAN BEGINNINGS

- The Mauryan contribution to art and architecture was significant. Ashoka is known to have built 84,000 stupas to commemorate various events of Buddha's life
- The most famous capital is the one at Sarnath, which shows four lions and the *Dharmachakra*
- Besides pillars, few Mauryan figures have also come to light. The most well-known of these is the Yakshi from Didarganj. The beauty of these figures lies in the exactness of their workmanship and in the fact that they. appear to be made from one single stone

POST - MAURYAN CULTURAL DEVELOPMENTS

Although the Greeks, Shakas, Parthians, and Kushanas were foreigners, they were slowly absorbed into the local population. Since they were warriors, the law gives assigned them the status of *KshatriyasBuddhism split into two schools: the Mahayana or the Great Wheel and the Hinayana or the Small Wheel*

Art and Sculpture

- Gandhara school of art: This school borrowed features from both the Greek and Roman art forms
- Folklores such as the *Jatakas* were drawn out in long panels on rock faces. Besides the images of Buddha, which were made in large numbers, statues of Mahavira were also produced.

The Jatakas tales

Deccan and South India

- The Satavahanas in the Deccan held an important position under the Mauryas.
- After the death of Ashoka, they assumed total independence. They became very powerful and made their capital at Paithan or Pratisthan on the river Godavari.
- They extended their kingdom, cleared forests, made roads and administered their State well. New towns came up and trade was carried on with far off countries like Persia, Iraq and Combodia.

Kharavela of Kalinga

- Another kingdom which rose to a position of importance after the Mauryas was Kalinga. Kalinga included modern Orissa and parts of Northern Andhra. Its most important ruler was Kharavela.
- He carried out works of piety and public utility, like building roads and gardens.

South India

- The area which lies to the south of the river Krishna and Tungabhadra is called South India. It was the region of the Cholas, Cheras and the Pandyas who were constantly at war with each other.

Sources

- The main source of information about these kingdoms and the life of the people is the Sangam literature. That is why this period from the beginning of the I century B.C. to the end of 2nd century A.D. is called the Sangam period of the history of South India.

Pandays

- The Pandyan empire was founded by a woman king. She maintained a huge army. She also encouraged trade and patronised art as well as literature.

The Age of Harshvardhana

- King Harshvardhana decided that he must subdue the petty warring rulers and bring them under his domain.
- Harsha built many hospitals and rest houses. He also gave grants to many religions especially Buddhism and Hindu Religion.
- Later in his life Harsha became more inclined towards Buddhism. Harsha's literary activities had some important plays e.g. Nagananda Ratnavali and Priyadarsita.

Kingdoms of the Deccan and the South

- **T**he Satavahanas who controlled the Deccan for a long time. After their decline, many small kingdoms came up in the Deccan.
- Pulakesin was a powerful ruler of the Chalukya dynasty. The Chalukyas kept fighting with the Rashtrakutas (towards the north) and the Pallavas (towards the south).

THE GUPTA PERIOD

- Greek invasion, various art forms in India had been markedly influenced by Graeco-Roman styles. This art mainly depicted the Buddha or Buddhist thought. But during the Gupta period art became more creative and Hindu gods and goddesses also came to be portrayed.
- The Gupta architecture has survived in a few shrines, rock cut caves (Ajanta) and temples, such as the *Dashavatara* temple at Deogarh.
- The skill with which the human, animal and plant figures have been drawn shows the refined and sensitive nature of Gupta art.

THE PALLAVAS AND THE CHOLAS

- Any account of ancient India is incomplete without referring to the two dynasties of South India i.e. the Pallavas and the Cholas and their contribution to art, architecture, administration and conquests. Quite a few dynasties rose in the South from the early centuries of the Christian era. them the Pallavas were great patrons of art and architecture. The ‘ratha’ at Mahabalipuram style of temples built by them were fine examples of rock-cut temples.
- The Pallavas also built structural temples like the Kailashanath and Vaikunthperumal temples at Kanchipuram.
- There is also, a set of *bas* reliefs found at Mahabalipuram (Mamallapuram) which is attributed to the pallava period.
- **The village panchayat called *sahha* or *ur* had extensive powers**. It had control over finances too. This body included several committees which looked after various aspects of village administration. A very detailed account of the functioning of the *sabhas* is available from one of the Chola inscriptions.

TRANSFORMATION OF VEDIC BRAHMANISM INTO PURANIC HINDUISM

- The Gupta rulers especially provided filling to the Bhagavata Sect of Hinduism. They called them salved ***Bhagavatas*, worshipped Lord Vishnu performed *Asvamedha* yajnas, gave** large donations to brahmanas, and built many temples. The Puranas were finally compiled in this age.

- **Vishnu emerged as the god of devotion and came to be represented as the preserver of *dharma*. Numerous legends gathered around him and a whole Purana called *Vishnu Purana*** was compiled in his honour. Similarly, a law book called the *Vishnusmriti* was also named after him. Above all, by the fourth century AD there came into being a famous Vaishnava work called *'Shrimadbhagavad-purana'* which taught devotion to Lord Krishna.

- Besides Vishnu, Brahma, Surya, Kartikeya, Ganesha, Durga, Lashmi, Saraswati and others were also worshipped as were lesser gods like Indra, Varuna, Yama etc.

- The snakes, the yakshas, and the andharvas also continued to be revered. Even animals, plants, rivers and mountains were looked upon with reverence and cities like Banaras and Prayag became places of pilgrimage. Idol worship became popular. Thus, the prominent features of modern Hinduism took shape during the Gupta period.

NALANDA'S EMERGENCE AS A GREAT CENTRE OF LEARNING

- Nalanda became a great centre of learning during Harsha's reign. Students from different parts of the world came here to imbibe learning. Although all the remains mounds of Nalanda have not yet been excavated, yet the evidence of a huge complex of buildings has been uncovered. Some of these were as many as four storeys high.

- Although this huge monastic-educational establishment was primarily a centre for learning of Mahayana Buddhism, yet the curriculum included secular subjects as well. Grammar, logic, epistemology and sciences were taught here. Students were encouraged to develop a spirit of enquiry and reasoning.

- Active discussions and debates were taking place. Harsha is said to have invited a thousand learned monks of Nalanda to take part in the philosophical assembly at Kanauj.

CHRISTIANITY IN INDIA

- According to tradition, Christianity was brought to India by Saint Thomas in the first century A.D. According to legends, the Parthian king Gondophernes (C. 19- 45 A.C.) sent a messenger to Syria to look for a skilful architect who would build for him a new city.
- The messenger returned with St. Thomas, who converted him and many members of his court to Christianity.
- The truth of the legend is doubtful. It was most probably the frequent trade and movement between India and the west which was responsible for bringing this disciple of Lord Christ to India.
- The merchants, traders and even craftsmen frequently travelled along popular land and sea routes. St. Tomas preached Christianity in many parts of India.

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- *Khanqah* the institutions (abode of Sufis) set up by the Sufis in northern India took Islam deeper into the countryside. *Mazars* (tombs) and *Takias* (resting places of Muslim saints) also became the centres for the propagation of Islamic ideas. These were patronized both by the aristocracy and the common people. The Sufis emphasized respect for all human beings.
- The Sufis were organised into religious orders or *silsilahs.* These *silsilahs* were named after their founders such as Chishti, Suhrawardi, Qadi. and Naqshbandis.

POLITICAL BACKGROUND

- The rulers of Delhi, who ruled from 1206-90, were Mamluk Turks. They were followed by the Khiljis, Tughlaqs, Sayyids and Lodis, who ruled north era India from Delhi till 1526. All these rulers were called Sultans.
- A Sultan was supposed to rule over a territory on behalf of the Khalifa or Caliph, who was considered to be the spiritual and temporal head of the Muslims. Both the names of the Khalifa and the Sultan used to be read in the *khuba*, Friday prayers) by the local Imams
- In 1526 the Delhi Sultans were replaced by the Mughals, who initially ruled from Agra and later from Delhi till 1707. Thereafter, the Mughal rule continued only nominally till 1857 when the dynasty ended.

CULTURAL DEVELOPMENT

- new style of **architecture known as the Indo- Islamic style** was born out of this fusion. The distinctive features of Indo-Islamic architecture were the (a) dome; (b) lofty towers or minarets; (c) arch; and (d) the vault
- were **waterways and fountains criss-crossing** these gardens and finally, there were gardens with stages or levels. The water, while cascading from one stage to another, was made to fall in small streamlets with lamps lit behind them, making the water shimmer and lend a special charm to the whole atmosphere.

Coinage

Another aspect of art, which is of great importance to us, is connected with Numismatics (the study of coins) which is a major source of information for any period in history. The coins of Muslim kings are valuable in history. Their designs, calligraphy and mint marks give us plenty of interesting information on this period.

BHAKTI MOVEMENT

- The Sufi and Bhakti saints had many thoughts and practices in common.
- Their essential belief was in the need to unite with God. They laid stress on love or devotion as the basis of the relationship with God. To achieve all this a Guru or a Pir was needed.

Guru Nanak

- Guru Nanak was born of a Khatri family in the village of Talwandi which is now called Nankana.
- He demanded purity of character and conduct as the first condition of approaching God.

Ramanuja

Ramanuja was from the South and he taught in the langauge of the common people. His disciple was Ramananda who took his Guru's message to the northern parts of India.

Ramananda

- Ramananda was born at Allahabad and educated at Varanasi. He preached at both these places.
- He wanted to rid the Hindu religion of its evil customs and practices.
- He wanted people to know that all men were equal in the eyes of God and there was nobody high born or low born.

Kabir

- Kabir was Ramananda's favourite disciple. Like Nanak, he criticised the existing social order and called for Hindu-Muslim unity. Kabir, the son of a Muslim weaver, strongly denounced idol worship, taking part in formal worship such as Namaz, pilgrimages or bathing in rivers.
- He wanted to preach a religion which was acceptable to all and that would unite all religions.

DEVELOPMENT OF FOLK ARTS

- The rural masses got opportunities to display their creative skills in many fields. Several occasions associated with agricultural operations, for example the tilling of soil, sowing of saplings, picking of cotton, pulling out the weeds and many other social functions provided opportunities for singing and dancing.

PAINTING

- Another area which was influenced by Islamic culture was painting. Humayun had spent more than twelve years in Persia as a refugee.
- He brought painters with him to India when he became the ruler of Delhi once again in 1555. Famous among them were Mir Sayed Ali and Abdu’s Samad who nurtured the tradition of painting manuscript.
- An example of it is *Dastan-e-Amir Hamza*, which has nearly 1200 paintings. The period also witnessed the flowering of portrait and miniature paintings.

MUSIC

Tansen, who adorned the court of Akbar, not only sang the classical *ragas* but also composed new ones.

Indo-Mughal Culture

- The Mughal rulers discarded the Afghan titles of Sultan and styled themselves as *Badshah* (emperor) and *Din-e-Panah* (protector of faith). Further, to evoke reverence among the subject for the emperor, they started the practice of *jharokha darshan* or making public appearances through specially built windows.

NEW FAITHS

Sikhism

- The Sikhs, who mostly belong to Punjab, form a sizable group of our population. The orthodox Sikhs believe that their religion was revealed by God to Guru Nanak, whose spirit entered the second and the subsequent *gurus* till the tenth Guru. Guru Gobind Singh, ordained the Sikhs to treat the *Adi Granth*, popularly known as the *Guru Granth Sahib*, as their Guru.
- He also ordained the Sikhs to take five vows, namely, keeping of *kesh* (long hair and a beard), *kangha* (comb), *kada (*a metallic bangle), *kirpan (*a sword) and *kaccha* (an underwear extending to a little above the knees).

Zoroastrianism

- The Parsi or Zoroastrian religion was founded by Zarathushtra or Zoroaster, in the eighth century BC.
- He preached monotheism in the region now known as Persia. He taught the worship of fire and the presence of good and bad in the form of Ahura Mazda and Ahura Man. He also taught the ethical doctrine of kindness and charity.
- These doctrines are enshrined in the Zend Avesta.

SOUTH INDIA

- Between the ninth and eleventh centuries AD, a dynasty known as the Cholas was ruling the Cholamandalam region in Southern India. The Cholas developed a strong army, besides a powerful navy. Rajendra Chola is said to have conquered some Indonesian islands. They also developed democratic institutions at the village level.
- Even Buddhism and Jainism flourished in this region. Literature, fine arts, sculpture and metal castings of the highest order flourished under their patronage.
- The fourteenth century saw the rise of a new state called Vijayanagara now called Karnataka.
- In the Cholamandalam region, the Tamil language was popular.
- During the Chola period, Kanchi became a great seat of learning. The Vijayanagara kings also became great patrons of art and leaming.

THANK YOU

UNIT 1: 1.6 Modern Indian Culture

Modern India.

→ Raise of the west & its impact on India.

→ India in the 18th Century — Economy
— society
— Culture

→ Social conditions

→ Social & religious reformers ① Ram mohan Roy ② Debendra Nath Tagore, ③ Prarthana Samaj & Rande ④ Ramakrishna Paramhansa ⑤ Theosophical society & Anni Besant ⑥ Narayana Guru ⑦ muslim reform movement ⑧ social reform ⑨ Emancipation of women ⑩ struggle against caste system ⑪ Swami Dayand ⑫ Jyothi rao phule ⑬ Pandita Rana Bai

→ ~~Pre~~ Growth of modern India.

→ Language & literature.

→ India science Independence

① Nationalist movement - The Beginning

② 1905 - 1918 period - Extremist period

③ 1919 - 1934 period - Moderate period

④ Achievement of Independence.

RISE OF THE WEST AND ITS IMPACT ON INDIA

- From 1450 onwards, three important developments had changed the shape of Europe:
- (i) the invention of printing press,
- (ii) the beginning and the spread of the Renaissance and the Reformation movements
- (iii) the discovery of new trade routes.
- Thereafter, Europe made great progress in the fields of science, exploration and gunnery.

The british domination of india was built upon successive phases.

- **The first phase** consisted of taking hold of the indian trade. They bought indian goods at very low prices and sold them in the western markets at very high prices, thereby making enormous profits without giving anything to the peasants. In this, they were helped by the indian seths and gomastas.
- **The second phase**, the british took control of the production activities in a manner that would suit their export objectives. In the process they successfully destroyed the indian industries. This was because india was a potential buyer of their goods.
- **The third phase** was an intensified phase of british imprialism and colonial exploitation when india was ruled by the british for fulfilling british economic interests.

INDIA IN THE 18TH CENTURY: ECONOMY, SOCIETY AND CULTURE

- Economically agriculture was the main occupation of the people.
- Foreign trade was flourishing under the Mughals.
- India’s economic condition could not improve because of constant warfare. Within the country, there were revolts of the Sikhs, Jats,
- Marathas and from outside, foreign invasions, like that of Nadir shah (1739 A.D.) and Ahmad Shah Abdali (1761), were common. By the eighteenth-century European countries like France, England, Portugal and Spain were interested in trading with India.

- Teacher were respected in society during those times. Education was steeped in tradition. The students were taught reading and writing along with arithmetic.
- Girls seldom went to school. Education was not patronised by the State, but by local rulers, members of the aristocracy and benevolent contributors.
- Hindus or Muslims, there was division among them on the basis of region, tribe, language and caste. Caste rules were to be observed in matters of marriage, diet, inter-dining as well as in choosing a profession.

Hindu-Muslim Relations

- Friendly relations existed between the people of the two religions. Religious tolerance was practised. The wars were political and fought for selfish reasons rather than for religion.
- Members of both the communities participated in each other’s festivals. Many Hindus had faith in Muslim saints while many Muslims showed an equal respect for Hindu gods and saints.

SOCIAL CONDITIONS

- The condition of women had little to be happy about. The birth of a girl child was considered to be unfortunate. Girls were married off in their childhood.
- Polygamy was permitted. Women had no right to property or divorce.
- Perpetual widowhood was the injunction of the society, especially amongst the upper castes.
- Even the prevailing social system did not permit a person from a lower caste to eat with a person of a higher caste.
- They faced immense hardship due to the practice of purdah, polygamy, lack of education and rights to property.
- These widows could not wear coloured clothes, or attend marriages since their presence was considered inauspicious. As child marriages were common in such occasions sometimes even the infant girls became widows and were condemned to perpetual widowhood. Inter-caste marriages were not allowed.

SOCIAL AND RELIGIOUS REFORMERS

- Christian priests came to india along with the employees of the east india company to perform their religious rituals at the time of baptism, marriage, burials and church service.
- But these priests soon started preaching christianity to the non-christian employees of the company as well. Slowly they started opening schools that were attended by the indian children.
- Introducing english education was to fulfil british political and administrative needs, it opened the windows for indians to the west.
- They imbibed new ideas of liberalism, rationalism, democracy, equality and freedom. Soon english language also became the lingua franca of the english educated indians and acted as a cementing force.

Ram Mohan Roy

- Raja Ram Mohan Roy cited extensively from the religious texts to show that this was not true to adopt sati system.
- He founded the Brahmo Samaj, which carried his message of rationalism and the principle of social equality.

Prarthana Samaj and Ranade

- The Prarthana Samaj was established in Bombay by Dr. Atma Ram Pandurang in 1867.
- They tried to introduce social reforms like inter-caste dining, inter-caste marriage, widow remarriage and improvement of the lot of women and depressed classes.

Social Reform

- This was because the backward features of Indian Society, such as casteism and inequality of sexes, had religious sanctions in the past. There were two main objectives of the social reform movements. These were:
- (a) emancipation of women and giving them equality with men,
- (b) removal of caste rigidities, especially the abolition of untouchability and the upliftment of the depressed classes.

Jyotirao Govindrao Phule (1827-90)

- Known popularly as ‘Jyotiba’, Jyotirao Govindrao Phule was born in Pune (1827) in a lower caste family of malis. According to him the only way to improve the lot of the lower castes and women was through education. So, he opened a school especially for the lower castes and also started the Satya Shodhak

PRESS AND THE GROWTH OF MODERN INDIAN LANGUAGES AND LITERATURE

- In 1798, lithography was invented. It used the specially prepared surface of a stone for printing a script, a picture, or drawing.
- A large number of copies of the same text could be printed in this way.
- From about 1820 onwards, hundreds of pamphlets and books were printed, which catered to the needs of the growing literate population of India.
- It was the biggest boon which the West had conferred on India.
- As a result, by the end of the nineteenth century, the press had become a powerful tool for influencing public opinion.

Role of Newspapers

- Thus, by the end of the nineteenth century the press in India had become a powerful and an important instrument for creating, spreading, influencing and sharpening public opinion.
- Consequently, the newspapers played a significant role in the dissemination of anti-British feelings by discussing, criticizing and commenting on government policies and on major social and economic issues. This helped in promoting a pan-Indian consciousness and in giving important political education to the people of India.

Some important Newspapers

- Bengal *The Hindoo Patriot* (English)
- *The Amrita Bazar Patrika* (English)
- Bombay *Maharatha* (English), *Kesari* (Marathi)
- Madras *The Hindu* (English), *Swadeshmitran* (Tamil)

INDIA SINCE INDEPENDENCE

- Independent India can rightly be proud of her achievements too. One of the most important achievements of post-independent India is the laying of a sound foundation for a secular and democratic republic.

Nationalist Movement—The Beginning

British imperialistic colonialism was the chief cause of India's backwardness in every sphere. Indians were now coming to realise this truth. The peasants and the workers were the worst victims of British greed

the spread of nationalistic feelings in the country during the 19th century. These feelings took the form of a nationalistic movement with the advent of the Indian National Congress, started by A.O. Hume in 1885. The history of the Indian National Congress became the history of the nationalist movement in India.

The formation of the Muslim League is considered to be the first fruit of the British master strategy of 'Divide and Rule'. The British were happy that they had succeeded in separating the 62 million Muslims from the Hindus. Thus, arose the evil monster of communalism in our country.

The Home Rule Movement

- The First World War broke out in 1914. The Congress decided to support the British.
- It was believed, especially by the Moderates, that the British would be obliged to grant freedom to India after the war.
- Consequently, two **Home Rule Leagues were set up during 1915-16. One was started by Tilak at Poona and the other by Annie Besant at Madras.**

1905-1918 Period

- The period between 1905 and 1918 in our national movement is called the Era of Extremists.
- The Extremists criticised the Moderates on these grounds—failure to define India's political goals, using mild and ineffective methods and failure to make the movement a mass movement.
- The radical faction of extremists was led by the trio popularly known as - Lal, Bal, Pal i.e. Lala Laj Pat Rai, Bal Gangadhar Tilak, and Bipin Chandra Pal, Bankim Chandra, Swami Vivekananda, Swami Dayananda Saraswari and Aurobindo Ghosh inspired the extremist philosophy by their ideas and preachings.

- The means adopted were ‘Boycott’ of foreign goods and adoption of ‘Swadeshi’ or indigenously produced goods. The ‘Boycott’ and ‘Swadeshi’ soon spread and became countrywide movements.
- All sections of the society including students and women became active in the agitation.

1919-1934 Period

- The Montagu-Chelmsford Reforms introduced Dyarchy in the provinces with the Government of Indian Act, 1919. The Moderates welcomed these reforms, while the Extremists rejected them.
- The Rowlatt Act was also passed in 1919 to supress political violence.
- At this juncture appeared a new face in the political arena of India's freedom movement.
- Gandhi, who filled the vacuum created in the top leadership of the Congress.
- Gandhi had led the movement against discrimination meted out to Indians in South Africa.
- He had used the political weapon called Satyagraha (Truth force, or Love force, or Soul force). " God is Truth Knowledge-Bliss (sat-chit-ananda)

His first triumph in India was the Champaran Satyagraha. This was the beginning of the third phase of the freedom struggle which can be called the Gandhian Era.

The commitment to service, however demands a strong sense of conscience (moral imperative), courage (fearlessness, bravery, initiative), and character (integrity)

Mahatma Gandhi expresses that morality is quite inseparable with the conception of God and religion. Morality is the core essence or religion. For Mahatma Gandhi, spiritual is the highest goal of man and all else must be sub-servant to that goal. Mahatma Gandhi said that there are seven deadly sins in human life. The following seven sins are deadly sins according to Gandhi. They are

1.Wealth without work.
2. Pleasure without conscience.
3. Knowledge without character.
4. Commerce without morality.
5. Science without humanity.
6. Religion without sacrifice.
7. Politics without principle.

Ethical teachings of Gandhi are the great source for right, peaceful, healthy and blissful living in the world.

- But Gandhi took it back because violence erupted. He was strictly against violence. The Jallianwala Bagh Massacre took place in Amritsar on April 13, 1919. More than 1000 people were massacred on the orders of General Dyer.

- The Khilafat Movement started in November, 1919. The aim was to pressurise the government to set right the wrongs done to the Muslims on the issue of Turkey. The Khilafat Movement merged with the non-co-operation movement under Gandhi's leadership. He issued a manifesto on 10th March, 1920 spelling out his philosophy of non-violent, non-co-operation. He laid down an elaborate programme of boycott of anything British including jobs, courts, schools, colleges, functions and goods.
- 'satya nasti paramo dharma' which said that there is no religion higher than truth.
- Jivanmukta : One who has realized the self, even while living in this body

Gandhi advocates the five Maha vratas as a necessary equipment's to train the reason:

1. Ahimsa (Non-violence)
2. Satya (Truth)
3. Asteya (Non-stealing)
4. Aparigraga (Nonpossession)
5. Bramacharya (celibacy).

Reason may be defined as the human capacity for knowledge, with a threefold aspects:

1. Pure Reason
2. Practical Reason
3. Scientific Reason

Sarvodaya

• It is a Non-Violent Socialism , for Distributive Justice.

• Gandhi’s concept of Sarvodaya is based on the concept of the Unity of Existence.

• Gandhi’s Sarvodaya centre’s around the Small Republic where the mass of people manage their affairs without depending on the State.

Gandhi wanted

- SpiritualizationofPolitics .
- In the context of Modern India he appeared as a Ruralist.
- Decentralizationof Powerwas a Key concept in his Theory of Democracy.
- He always stressed on Supremacy of EthicalValues.
- He also stressed the Purity of Meansfor the realization of Political Objectives.
- In democracy of Gandhi’s imagination EqualRights, Freedom, Justice to all were most important.
- Hence the emphasis in the Gandhian scheme of politics is always on Individual and Individual Purification.

- The Simon Commission was constituted in 1919 and sent to India for reviewing the political situation. It had to face non-violence but bitter protest demonstrations everywhere it went, as no Indian was included in the Commission.

- An outline of a constitution for India was drawn as Nehru Report in 1928.

- In the Lahore Session of the Congress in 1929, the slogan of Purna Swaraj as the goal was adopted; 26th January, 1930 was celebrated as Independence Day.

- Gandhi undertook Salt Satyagraha, popularly known as Dandi March, on 6th April, 1930. The Civil Disobedience Movement went on till 1934.

- In between there was the Round Table conference. But the Movement had to be suspended. Gandhi retired from the Congress in October 1934.

- Gandhi took up the cause of the ‘Depressed Classes’ and the ‘Untouchables’, whom he called ‘Harijans’. The Harijans Sewak Sangh was established.

Achievement of Independence

- In **1935, Government of India Act** was passed. It evolved a concept of **All India Federation**. **Provincial Autonomy was introduced**. Only **14 per cent of the population could vote**. Separate electorates were provided for Muslims, Sikhs, Indian Christians, Anglo-Indians and Europeans, among others.
- The Act discouraged the emergence of national unity, encouraging separation and communalism. The Congress condemned the Act, but it decided to take part in the elections. Elections were held in 1937.
- Congress Ministers were formed in seven out of the eleven provinces.

- The British rulers started playing one community against another. They tried to stem the rising nationalism by appeasing the Muslims and inducing them to ask for privileges as ‘minority rights. Communal electorates were aimed at the same target of dividing and Indians and weakening the national unity.

- As a result of communalism, the two-nation theory was evolved in 1938 and clearly spelt out by Jinnah in 1940. Non-Muslim communalism never assumed such serious dimensions as the Muslim communalism.

- Dr. Hedgewar founded the Rashtriya Swayam Sewak Sangh (RSS). This was aimed at awakening and organising the Hindu people as well as imbibing in them an intense spirit of nationalism. The ‘Shakha’ technique was evolved for this purpose.
- When the Second World War started in 1939, the Congress demanded complete independence. The Cripps Mission, in 1942 offered ‘Dominion Status’ to India at the end of the war. The Congress rejected the offer.

- The Quit India Movement for complete independence was launched by Gandhi and the Congress in August, 1942.
- Subhash Chandra Bose and Rash Behari Bose launched the Indian Independence League and the Indian National Army (INA), also called Azad Hind Fauj, at Singapore in 1943. With the help of the Japanese, the INA reached the Indian borders and captured Kohima. But there was a reversal and Japan were defeated by the British Army.
- elections were held in India in the beginning of 1946. The Congress won most of the seats.
- The Cabinet Mission came to India in March, 1946 to speed up the transfer of power to Indians. It published its recommendations on May 16.

- British Prime Minister Attlee announced in February, the Plan for the transfer of Power by June 1948. Lord Mountbatten was sent as Viceroy to India in March to make arrangements for the same.

- The Congress had to accept the partition of India due to many pressures, especially because of the widespread communal bloodshed and the uncompromising attitude of the League and Jinnah.

- India became free on 15th August, 1947 after partition. At the stroke of midnight (14th-15th August) transfer of power took place.