

# **UNIT 3 – RELIGION AND PHILOSOPHY**

## **3.1 RELIGION AND PHILOSOPHY IN:ANCIENT INDIA**

# CONCEPT OF RELIGION

1. The sages found that **the true nature of the human being is not the body or the mind**, which are ever **changing and perishable** but the **spirit** which is **unchanging, immortal and pure consciousness**. They called it the **Atman**.
2. The Atman is the **true source of human's knowledge, happiness and power**. The rishis further found that all individual selves are parts of **infinite consciousness** which they called **Brahman**.
3. Brahman is the ultimate reality, the ultimate cause of the universe. **Ignorance of human's true nature** is the main cause of human suffering and bondage. By gaining correct knowledge of Atman and Brahman, it is possible to become **free from suffering and bondage** and attain a **state of immortality**, everlasting peace and fulfilment known as **Moksha**.

## The believe system:

### 1. Ashramas

Traditionally the life of a Hindu is divided into **four Ashramas (phases or stages)**.

1. *Brahmacharya*, the stage as a student, is spent in celibate, controlled, sober and pure sprit
2. *Grihastha* is the householder's stage, in which one marries and satisfies kāma and artha
3. *Vānaprastha*, the retirement stage, is gradual detachment from the material world.
4. *Sannyāsa*, the stage of asceticism, one renounces all worldly attachments to secludedly find the Divine through detachment from worldly life and peacefully shed the body for Moksha.

## 2. Hindu texts

Hindu literature can be divided into two categories:

- **Shruti** - that which is revealed and
- **Smriti** - that which is remembered.

The Vedas coming under the Shruti category are considered sacred scripture. Later texts like the various shastras and the itihaasas form Smriti.

Holding an ambiguous position between **the Upanishads of the Vedas and the epics, the Bhagavad Gita is considered to be revered scripture by most Hindus today. All Shruti scriptures are composed in Sanskrit.**

# **1. Hindu Pilgrimage**

Important Pilgrimage sites of Hindu devotees are:

- ***Kumbh Mela***: One of the holiest of Hindu pilgrimages that is held every 12 years; the location is rotated among Allahabad, Haridwar, Nashik, and Ujjain. It is considered as one of the largest pilgrimage gathering in the world.
- ***Char Dham*** (Famous Four Pilgrimage sites): The four holy sites Puri, Rameswaram, Dwarka, and Badrinath compose the Char Dham (four abodes) pilgrimage circuit.
- ***Old Holy cities*** as per Puranic Texts: Varanasi formerly known as Kashi, Allahabad formerly known as Prayag, Haridwar-Rishikesh, Mathura-Vrindavan, Pandharpur, Paithan and Ayodhya.
- ***Major Temple cities***: Puri, which hosts a major Vaishnava Jagannath temple and Rath Yatra celebration; Katra, home to the Vaishno Devi temple; Three comparatively recent temples of fame and huge pilgrimage are Shirdi, home to Sai Baba of Shirdi, Tirumala - Tirupati, home to the Tirumala Venkateswara Temple; and Sabarimala, where Swami Ayyappan is worshipped.
- ***Shakti Peethas***: Another important set of pilgrimages are the Shakti Peethas, where the Mother Goddess is worshipped, the two principal ones being Kalighat and Kamakhya.

# **ORTHODOX RELIGIOUS MOVEMENTS**

# VEDIC PHILOSOPHY

- Religion of the Rig Vedic people.
- The later 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*.

**THE ĀSTIKA SCHOOLS ARE**



## 1. Samkhya System:

*Samkhya*, an atheistic and strongly dualist theoretical exposition of consciousness and matter.

- It adopt dualism between consciousness and matter by postulating two **"irreducible, innate and independent" realities**:
  - (i) Consciousness itself or Purusha (self, atma or soul)
  - (ii) Primordial materiality or Prakriti (creative agency or energy).

- Prakriti (female) and Purusha(male) are completely independent and absolute.
- **The propounder of this philosophy was Kapila, who wrote the *Samkhya sutra*.**

Infact Samkhya school explained **the phenomena of the doctrine of evolution** and answered all the questions aroused by the thinkers of those days.

## Prakriti consists of varying levels of three dispositions or categories of qualities:

1. Activity (*rajas*)
  2. Inactivity (*tamas*)
  3. Harmony (*sattva*).
- An imbalance in the intertwined relationship of these **three dispositions causes the world to evolve from Prakriti**. This evolution from **Prakriti** causes the creation of **23 constituents**, including **intellect (buddhi)**, **ego (ahamkara)** and **mind (manas)**.
  - Samkhya theorizes the existence of many **living souls (Jeevatmas)** who possess consciousness, but **denies the existence of Ishvara (God)**.

## 2. Yoga

- Yoga literally means the union of the two principal entities. The origin of yoga is found in the ***Yogasutra of Patanjali*** believed to have been written in the second century BC. By purifying and **controlling changes in the mental mechanism.**
- **Yogic techniques control the body, mind and sense organs.** This philosophy is also considered a means of **achieving freedom or *mukti*.**

## **Ashtanga Yoga: freedom could be attained by practising**

- self-control (*yama*)
- observation of rules (*niyama*)
- fixed postures (*asana*)
- breath control (*pranayama*)
- choosing an object (*pratyahara*)
- fixing the mind (*dharna*)
- concentrating on the chosen object (*dhyana*)
- complete dissolution of self, merging the mind and the object (*Samadhi*).

Yoga admits the existence of God as a teacher and guide.

# Hindu philosophy distinguishes seven major branches of Yoga:

(i) *Rāja Yoga* (Classical Yoga)

(ii) *Jnana yoga*, (buddhi-yoga)

(iii) *Karma-yoga*, world of everyday work

(iv) *Bhakti-Yoga* the path of devoted service to God.

(v) *Tantra-yoga* psycho-physical teachings i.e. tantras.

(vi) *Mantra-yoga*, the psycho-acoustical properties

(vii) *Hatha yoga*, a system of physical purification designed to reintegrate and re-balance the mind and body in preparation

### 3. Nyaya

- **Nyaya or logical thinking,** The Nyaya school is based on the Nyaya Sutras. They were written by **Aksapada Gautama**, probably in the second century BCE.
- The most important contribution made by this school is its methodology. This methodology is based on a system of logic that has subsequently been adopted by the majority of the Indian schools.
- The followers of Nyaya believed that obtaining valid knowledge was the only way to gain release from suffering.
- According to Nyaya, there are exactly four sources of knowledge: perception, inference, comparison, and testimony. Knowledge obtained through each of these is either valid or invalid. explores sources of knowledge (Nyāya Sūtras).
- According to Nyaya, valid knowledge is defined as the real knowledge, that is, one knows about the object as it exists. Nyaya system of philosophy considers God who creates, sustains and destroys the universe.

## 4. Vaisheshika

The Vaisheshika school postulates an atomic pluralism in which all objects in the physical universe are reducible to certain types of atoms, and Brahman is regarded as the fundamental force that causes consciousness in these atoms.

The school was founded by the sage **Kaṇāda** (or **Kana-bhuk**, literally, **atom-eater**) around the 2nd century BC. Major ideas contained in the Vaisheshika Sutra are:

- **Four classes of atoms** (earth, water, light and air), space (akasha), time (kāla), direction (dik)
- **Infinity of souls** (Atman), mind (manas). **Individual souls** are eternal and pervade material body for a time.
- **Seven categories (padārtha) of experience**: substance, quality, activity, generality, particularity, inherence and non-existence.

A number of treatises were written on this text but the best among them is the one written by **Prashastapada** in the 6<sup>th</sup> century AD.



## 5. Purva Mimansa

**Mimāṃsā, an anti-ascetic(not allowing physical pleasure) and anti-mysticist(beliefs) school of orthopraxy(correct conduct).**

**The main objective** of the Purva Mimamsa school:

- Formulation of the rules of Vedic interpretation and regular performance of the yajñas, or fire-sacrifices.
- Believed in the power of the mantras and yajñas to sustain all the activity of the universe.
- Jaimini is the founder

## 6. Vedanta or knowledge

- The last segment of knowledge in the Vedas, or **the 'Jnan' (knowledge) 'Kanda' (section)**.
- Earlier Vedas are called '**Karma Kanda**' – based on deeds
- Later vedas called as '**Upasana Kanda**' - spiritual practices such as worship
- Upanishads are accepted as principal
- The idea that self-consciousness is continuous with and indistinguishable from consciousness of Brahman.
- The principles of the Vedanta sutras are presented in a cryptic, poetic style, which allows for a variety of interpretations.

# **Vedanta Separated Into Six Sub-schools**

1. Advaita Darshan - established by Shankaracharya
2. Vishishtadvaita Darshan - established by Ramanujacharya
3. Dvaita Darshan - established by Madhvacharya
4. Bhedabhed (or Dvaitadvait) Darshan - established by Nimbarkacharya
5. Shuddhadvait Darshan - established by Vallabhacharya
6. Achintyabhedabhed Darshan - established by Chaitanya Mahaprabhu
7. Akshar-Purushottam Darshan - established by Swaminarayan

## 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. Cārvāka
2. Jainism
3. Buddhism

## 1. CHARVAKA SCHOOL

- Academics categorize contemporary Hinduism into four major denominations: Vaishnavism, Shaivism, Smartism and Shaktism
- .
- The denominations differ primarily in the god worshipped as the Supreme One and in the traditions that accompany worship of that god.
- Vaishnavas worship Vishnu as the supreme God; Shaivites worship Shiva as the supreme; Shaktas worship Shakti (power) personified through a female divinity or Mother Goddess, Devi; while Smartas believe in the essential oneness of five (panchadeva) or six (Shanmata, as Tamil Hindus add Skanda) deities as personifications of the Supreme.

## Panchadeva

### 1. Vaishnavism

- It is focused on **worshiping of Vishnu**. **Vaishnavites** lead a way of life promoting differentiated monotheism, which gives importance to Lord Vishnu and His incarnations.
- Its beliefs and practices, especially the concepts of Bhakti and Bhakti Yoga, are based largely on the Upanishads, and associated with the Vedas and Puranic texts such as the Bhagavad Gita, and the Padma, Vishnu and Bhagavata Puranas.
- Awareness, recognition, and growth of the belief have significantly increased outside of India in recent years.
- The **Gaudiya Vaishnava branch** of the tradition has significantly increased the awareness of Vaishnavism internationally

## 2. Shaivism

- **Shaivism reveres the god Shiva as the Supreme Being.** Shaivas believe that Shiva is All and in all, the creator, preserver, destroyer, revealer and concealer of all that is.
- Devotees of Shiva wear Sacred ash as a sectarian mark on their foreheads and other parts of their bodies with reverence. **The Sanskrit words bhasma and vibhuti can both be translated as "sacred ash".**
- Shaivism has a vast literature that includes texts representing multiple philosophical schools, including **non-dualist (abheda), dualist (bheda), and non-dual-with-dualism (bhedābheda) perspectives.**



### 3. Shaktism

- **Shaktism focuses worship upon Shakti or Devi – the Hindu Divine Mother – as the absolute, ultimate Godhead.** Shaktism regards Devī as the Supreme Brahman itself, with all other forms of divinity, female or male, considered being merely her diverse manifestations.
- In the details of its philosophy and practice, Shaktism resembles Shaivism. However, Shaktas focus most or all worship on **Shakti, as the dynamic feminine aspect of the Supreme Divine.**
- Shaktism is practiced throughout the Indian subcontinent and beyond, in numerous forms, both **Tantric and non-Tantric**; however, its two largest and most visible schools are the Srikula (lit., family of Sri), strongest in South India, and **the Kalikula (family of Kali), which prevails in northern and eastern India.**

## 4. Smartism

- Smartism is a **liberal or non-sectarian denomination of the Vedic Hindu religion** which accepts all the major Hindu deities as forms of the one Brahman.
- The term Smarta refers to adherents who follow the Vedas and Shastras. Only a section of south Indian brahmins call themselves Smartas now.
- Smartas are followers and propagators of **Smriti or religious texts derived from Vedic scriptures**. Smarta religion was practiced by people who believed in the authority of the Vedas as well as the basic premise of puranas. As a consequence, usually only a brahmin preferred to use this term to refer to his family tradition.
- It is most essential for **Smarta Brahmins to specialize in the Karma Kanda of the Vedas** and associated rituals diligently, and to teach the subsequent generations.

## 6. Varnas

- Hindu society has been categorized into four classes, called varnas.

They are:

- (i) the Brahmins: Vedic teachers and priests;
- (ii) the Kshatriyas: warriors, nobles, and kings;
- (iii) the Vaishyas: farmers, merchants, and businessmen;
- (iv) the Shudras: servants and labourers

# Principles of Jainism

Jainism encourages spiritual development through cultivation of one's own personal wisdom and reliance on self-control through vows.

Ascetics of this religion undertake five major vows:

1. **Ahimsa** (Non-violence)
2. **Satya** (Truth)
3. **Asteya** (not take into possession and exploit the weak is considered theft)
4. **Brahmacharya** (one to exercise control over senses)
5. **Aparigraha**: (detachment from people, places and material things)

Ascetics live a life of complete renunciation of property and human relations.

# **Jain Theory of Reality: Nine Kinds of Fundamental Elements**

The Jainas believe that the natural and supernatural things of the universe can be traced back to nine fundamental elements. They are:

1. Jiva (soul)
2. Ajiva (non-living matter)
3. Punya (results of good deeds)
4. Pap (results of bad deeds)
5. Asrava (influx of karmas)
6. Samvar (stoppage of karmas)
7. Bandh (bondage of karmas) 8
8. Nirjara (eradication of karmas)
9. Moksha (liberation)

- Substances like body which exist and envelope (like a cover) are *astikaya*.
- *Anastikayas* like ‘time’ have no body at all.
- The substance is the basis of attributes (qualities).
- The attributes that we find in a substance are known as *dharmas*.
- The Jainas believe that things or substance have attributes. These attributes also change with the change of *kala* (time).
- **Consciousness (*chetana*)** is the essence of the soul; desire, happiness and sorrow are its changeable attributes.
- From their point of view, the attributes of a substance are essential, and eternal or unchangeable. Without essential attributes, a thing cannot exist. So, they are always present in everything.

# PHILOSOPHY OF THE BUDDHA

- **Gautama Buddha**, who founded the **Buddhist philosophy**, was born in 563 BC at Lumbini, a village near Kapilavastu in the foothills of Nepal.
- He went to the forests and meditated there for six years. Thereafter, he went to Bodh Gaya (in Bihar) and meditated under a pipal tree. It was at this place that he attained enlightenment and came to be known as the Buddha. He then travelled a lot to spread his message and helped people find the path of liberation or freedom. He died at the age of eighty.
- Gautama's three main disciples known as Upali, Ananda and Mahakashyap remembered his teachings and passed them on to his followers.
- It is believed that soon after the Buddha's death a council was called **at Rajagriha where**
  1. **Upali recited the *Vinaya Pitaka* (rules of the order)**
  2. **Ananda recited the *Sutta Pitaka* (Buddha's sermons or doctrines and ethics).**
  3. **Abhidhamma Pitaka consisting of the Buddhist philosophy came into existence.**

# **Realization of Four Noble Truths:**

1. The truth of suffering (Dukkha)
2. The truth of the origin of suffering (Samudāya)
3. The truth of the cessation of suffering (Nirodha)
4. The truth of the path to the cessation of suffering (Magga)



# Principles of Buddhism

*Samsara* is "the cycle of birth and death".

*Karma* in Buddhism is the force that drives saṃsāra.

**Good, skillful deeds (kusala) and bad, unskillful (akusala)** actions produce "seeds" in the mind that come to fruition either in this life or in a subsequent rebirth. The avoidance of unwholesome actions and the cultivation of positive actions is called *śīla*.

*Rebirth* refers to a process whereby beings go through a succession of lifetimes as one of many possible forms of sentient life, each running from conception to death. Buddhism rejects the concepts of a permanent self or an unchanging, eternal soul, as it is called in Hinduism and Christianity. Each rebirth takes place within one of five realms according to Theravadins, or six according to other schools. These are further subdivided into 31 planes of existence.

# The Five Great Events In Buddha's Life Are Represented By As

s.no.	Symbol	Represent
1	<b>Lotus and Bull</b>	Birth
2	<b>Horse</b>	Great Renunciation
	<b>Bodhi Tree</b>	Nirvana
4	Umbrella	
5	<b>Dharmachakra</b> or Wheel	First Sermon by of law or ashtinka marga
7	<b>Stupa</b>	Parinirvana or death by the

# **Eight-fold Path to Liberation (*Nirvana*)/ *ashtinka marga***

***(i) Right Vision***

***(ii) Right Resolve***

***(iii) Right Speech***

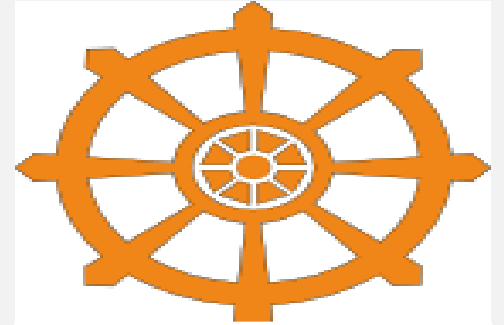
***(iv) Right Conduct***

***(v) Right Means of Livelihood***

***(vi) Right Effort***

***(vii) Right Mindfulness***

***(viii) Right Concentration***



The wheel of the Dharma, the  
symbol of the Eightfold Path

# Practices

- The foundations of Buddhist tradition and practice are the Three Jewels: the *Buddha*, the *Dharma* (the teachings), and the *Sangha* (the community).
- The Three Jewels are: **the Buddha, the fully enlightened one.** the **Dharma**, the teachings expounded by the Buddha. the Sangha, the monastic order of Buddhism that practice the Dharma.
- The Buddhist place of worship is called a *Vihara* or *Gompa*, which usually houses one or more statues of the Buddha.

# Other Practices May Include

- Ethical precepts
- Support of the monastic community
- Renouncing conventional living and becoming a monastic
- The development of mindfulness and practice of meditation
- Cultivation of higher wisdom and discernment
- Study of scriptures
- Devotional practices ceremonies
- The Mahayana tradition, invocation of buddhas and bodhisattvas

# **UNIT III - RELIGION AND PHILOSOPHY IN**

## **3.2 -MEDIEVAL INDIA**

**BACKGROUND-RISE OF ISLAM**

- The word 'Muslim' means one who submits to the will of God, regardless of their race, nationality or ethnic background.
- According to traditional Islamic belief, the religion has existed since time immemorial.
- Allah, the Almighty God, created Adam (prophet) (the father of the human progeny) out of a lump of clay and commanded the angels to greet him with a 'Sijda' (prostration in humility). All the angels obeyed the command with the exception of Iblis (the Satan).
- This resulted in Satan's condemnation and Allah commanded that whosoever followed the Satan's path will be deprived of His pleasure and that his abode will be in the fire of hell eternally.
- **Prophethood in Islam:** Allah appointed certain individuals to communicate and demonstrate His message to all of mankind. These individuals are known as Prophets



## **Basic Islamic Beliefs are**

1. Belief in the one god
2. Belief in the existence of Angels of God as the honoured creatures
3. Belief in God's Revealed Books
4. Belief in the Prophets and Messengers of God
5. Belief in the Day of Judgement
6. Belief in the Life after Death
7. Belief in Predestination - God's complete authority over the good and bad human destiny

## **Principles of Islam**

- **Tawheed:** This means, believe in One, Unique, Incomparable God Who is the Creator, the Ruler and the Sustainer of the universe, and none has the right to be worshipped but He alone
- **Shariat:** means the Canon law of Islam or the totality of Allah's commandments. Each of these commandments is called 'hukm' (hukum).
- **Hadith:** literally means "talk" or "discourse" or the record of the words, actions, and the silent approval of the last Islamic prophet.
- **Shirk:** The word general meaning of "to share". In the context of the Quran, the particular sense of "sharing as an equal partner" to god
- **Kufr:** refers to a person who rejects or disbelieves in God
- **Haram:** denotes something 'set aside' or refer to any act that is forbidden by God

# Main sects of Islam

- The followers of Muslim are divided into two main sects: **Shiah and Sunni**.
- Though essentially following the same beliefs and tenets, they differ on two points: the succession to Prophet Muhammad, and the religious authority in Islam after him.
- **Shiaism** is a minority branch of Islam which makes up about one tenth of the total population of the Muslim world.
- The Shiahs consider Ali, the son-in-law of the Prophet as his rightful heir. They maintain that Ali was the first legitimate Imam or Khalifah (Caliph) and therefore reject Abu Bakr, Omar and Usman, the first three Khalifahs of the Sunni Muslims, as usurpers.

There are two main shia sects:

1. The "**Twelvers**" are by far the largest group of Shiah Islam. They believe that the line of Ali became extinct with al-Askari, the Twelfth Imam, who mysteriously disappeared in 873 AD. They however refuse to accept that al-Askari died and believe that he will appear shortly before the end of the world.
2. The **Ismailites** or **Seveners** are the second largest shiite sect. Their spiritual leader is the Aga Khan. The Ismailites only recognize the seven first Imams.

- **Sunnism** is the main branch of Islam and recognizes the legitimacy of the first four Khalifahs or Caliphs. The Sunnis believe that the office of the Prophet was not hereditary and no one could claim to be his sole heir. The community chooses one amongst themselves as their leader or the Khalifah.

There are four orthodox sects among the Sunni Muslims i.e.

1. **Hanafiyyah** (followers of Imam Abu Hanifah),
2. **Shafiyyah** (followers of Imam Ash-Shafii),
3. **Malakiyyah** (followers of Imam Malik)
4. **Hanbaliyyah** (followers of Imam Ahmed Bin Hanbal).

# **Khalifah**

- The word Caliph or Khalifah, means 'successor' or 'deputy'. It is used to designate the Prophet's successor as leader of the Muslim community.
- This title was used by the successive Arab empires and by the Ottoman sultans.
- The Ottoman Caliphate was maintained for two years after the abolition of the Sultanate, until it was itself abolished by Kemal Ataturk in February 1924.

# **Prophets of Islam**

- According to Islamic belief, Allah has sent various Prophets to the world at different times and different places to guide the people on the righteous path.
- The names of the following Prophets are mentioned in the Holy Quran: Adam, Sheth, Idris, Nuh (Noah), Hud, Salih, Lut, Ibrahim (Abraham), Ismail, Ishaq (Isaac), Yaqub (Jacob), Yusuf (Joseph), Shuaib, Dawud (David), etc.

## **Islam in India**

- Islam first came to India at the Malabar Coast of Kerala through Arab traders as early as 6 AD.
- Several centuries later the local population that embraced Islam became a well-knit social and cultural group known as the Moplas.
- Within the next 200 years, the first Muslim empire, the Delhi Sultanate, was established in India with its capital in Delhi.
- This was followed by several other Muslim dynasties like the Khiljis, the Tughlaqs, the Lodis and the Mughals. The period of the Mughals was the golden age of Islam in India.
- The religion flourished under the Mughal rule and many Indians embraced Islam.



# THE SUFI MOVEMENT

- Sufism or *tasawwuf*, as it is called in Arabic, is generally understood by scholars and Sufis to be the inner, mystical, or psycho-spiritual dimension of Islam.

## The Origin

- The origins of Sufism can be traced to the lifetime of the Prophet Muhammad, whose teachings attracted a group of scholars who came to be called "*Ahle Suffe*", the People of Suffe, from their practice of sitting at the platform of the mosque of the Prophet in Medina.
- There they engaged themselves in discussions concerning the reality of 'Being', and in search of the inner path and devoted themselves to spiritual purification and meditation.

## **Fundamental principles**

- **Silsilahs (orders)** with each silsilah having its own **Pir / Murshid/ Khwaja (guide)** called **Khwaja or Sheikh**. The **Pir** and his disciples lived in a **khanqah (hospice)**. A pir nominated a successor or **Wali ( sincere friend)** from his disciples to carry on his work.
- **Sama:** rhythmical music engages in the selfless remembrance of God.

**Sufis identify types of Sama poetry:**

1. **Hamd:** Praising of God
2. **Naat:** Praising of Prophet
3. **Manqabat:** Focussing on spiritual emotion or mystical love, ecstatic states
4. **Qawwali:** Sama poetry is mostly sung in the form of Music of Sama is set within metric framework accompanied by Dholak, Tabla, Sarangi, Harmonium and Sitar.

## Sufism in India

- The advent of Sufism in India is said to be in the **eleventh and twelfth centuries**.
- One of the early Sufis of eminence, who settled in India, was Al-Hujwari who died in 1089, popularly known as ***Data Ganj Baksh* (Distributor of Unlimited Treasure)**.
- In the beginning, the main centres of the Sufis were Multan and Punjab.
- By the **thirteenth and fourteenth centuries**, the Sufis had spread to Kashmir, Bihar, Bengal and the Deccan.
- **These *silsilahs* were divided into two types:**
- ***Ba-shara*:** *shara* were those orders that followed the Islamic Law (Sharia) and its directives such as *namaz* and *roza*. Chief amongst these were the Chishtiya, Qadiriya and Naqshbandi *silsilahs*.
- ***Be-shara*:** The *be-shara silsilahs* were not bound by the *Sharia*. The Qalandars belonged to this group.

## THE IMPORTANCE OF THE SUFI MOVEMENT

- The Sufi movement made a valuable contribution to Indian society by infusing a new liberal outlook within Islam.
- The Sufis believed in the concept of *Wahdat-ul-Wajud* (Unity of Being) which was promoted by **Ibn-i-Arabi (1165-1240)**.
- Sufism had succeeded in inculcating the sentiments of fraternity, equality and equity, coupled with sense of service to humanity, in the followers, irrespective of race, community, caste, creed and colour.
- In India, Sufism helped in maintaining communal harmony and social stability by advocating religious tolerance and by borrowing spiritual techniques and practices from other religions.

# Literature Enhancement

- Most of the Sufi saints were poets who chose to write in local languages.
- **Baba Farid** recommended the use of **Punjabi for religious writings**.
- **Shaikh Hamid Uddin**, before him, wrote **in Hindawi**. His verses are the best examples of early Hindawi translation of **Persian mystical poetry**.
- **Syed Gesu Daraz** was the first writer of **Deccani Hindi**. He found Hindi more expressive than Persian to explain mysticism.
- A number of Sufi works were **also written in Bengali**.

# **THE BHAKTI MOVEMENT**

## **Philosophy in Medieval India**

The major religious movements were brought about by the mystics. They contributed to the religious ideas and beliefs.

### **Bhakti Saints Like:**

#### **Vishistadvaita of Ramanujacharya**

- *Vishistadvaita* means modified **monism**. The ultimate reality according to this philosophy is **Brahman (God)** and **matter and soul are his qualities**.

#### **Sivadvaita of Srikanthacharya**

- According to this philosophy the ultimate **Brahman is Shiva, endowed with Shakti**.  
Shiva exists in this world as well as beyond it.

## **Dvaita of Madhavacharya**

- The literal meaning *of dvaita* is **dualism**. He believed that **the world is not an illusion** (*maya*) but a reality full of differences.

## **Dvaitadvaita of Nimbaraka**

- *Dvaitadvaita* means **dualistic monism**. According to this philosophy God transformed himself into world and soul. This world and soul are different from God (Brahman). They could survive with the support of God only. They are separate but dependent.

# Suddhadvaita of Vallabhacharya

- Vallabhacharya wrote commentaries on **Vedanta Sutra and Bhagavad Gita.**
- **Brahman (God) was Sri Krishna who manifested himself as souls and matter.** God and soul are not distinct, but one. The stress was on pure non-dualism.
- His philosophy came to be known as *Pushtimarga* (the path of grace) and the school was called **Rudrasampradaya. Nayanars (devotees of Shiva) and Alvars (devotees of Vishnu):**
- • **It was reflected in the emotional poems of the Nayanars (devotees of Shiva) and Alvars (devotees of Vishnu).**
- • **These saints looked upon religion not as a cold formal worship but as a loving bond based upon love between the worshipped and worshipper.**
- **They wrote in local languages, Tamil and Telugu and were therefore able to reach out too many people.**



## **SIKHISM BEGAN**

- About 500 years ago by Guru Nanak and preaches a message of devotion and remembrance to God at all times, truthful living and equality of mankind and denounces superstitions and blind rituals. Sikhism is open to **all through the teachings of its 10 Gurus enshrined in the Sikh Holy Book, *Adi Granth or Sri Guru Granth Sahib*.**

## Principles of Sikhism

- Sikhs believe that God is **Monistic or Non-dual**. He is the creator of the Universe; whose existence and continued survival depends on His will.
- God is both **Saguna (with attributes)** and **Nirguna (without attributes)**
- *Sat Guru* (true Guru),
- *Akal Purkh* (timeless being),
- *Kartar* (creator)
- *Wahi-Guru* (praise to the God).
- The belief in the ten Gurus - spiritual guides who dispel ignorance and darkness is the essential element of Sikh religion.
- **God conscious (gurmukh)**: to achieve liberation (mukti) from the cycle of birth and death is by being

# **Sri Guru Granth Sahib**

- The Guru Granth Sahib (also known as the Adi Granth) is considered the Supreme Spiritual Authority and Head of the Sikh religion. It is a collection of devotional hymns and poetry which proclaims God
- **The *Nankana* school was Guru Nanak (1469-1539):**
- Each of the Gurus signed their hymns as *Nanak*.
- **Guru Granth Sahib has 3,384 hymns, of which Guru Nanak Dev contributed 974 hymns** including sloks and pauris.
- The fifth Guru Arjan Dev began the great task of collection of the holy compositions as Sri (Amritsar) and compiled the Holy Granth Sahib.

## **THE NON-SECTARIAN BHAKTI SAINTS**

**Kabir (1440-1518)** is said to have been the son of a brahman widow, who abandoned him.

- He was brought up in the house of a Muslim weaver.
- Kabir believed that the way to God was through personally experienced bhakti or devotion.
- He believed that the Creator is One.
- His God was called by many names - Rama, Hari, Govinda, Allah, Rahim, Khuda, etc.
- No wonder then that the Muslims claim him as Sufi, the Hindus call him Rama-Bhakta and the Sikhs incorporate his songs in the *Adi Granth*.

# THE IMPORTANCE OF THE BHAKTI AND SUFI MOVEMENTS

- The Bhakti movement was a socio-religious movement that opposed religious bigotry and social rigidities.
- It emphasised good character and pure thinking.
- Saints like Kabir and Nanak stressed upon the reordering of society along egalitarian lines. Their call to social equality attracted many a downtrodden.
- The interaction between the Bhakti and Sufi saints had an impact upon Indian society.
- Sufi poets such as Malik Muhamniad Jaisi composing works in Hindi.
- The popular verses and songs of the Bhakti saints also served as forerunners of a musical renaissance.
- New musical compositions were written for the purpose of group singing at *kirtans*.
- Even today Mira's *bhajans* and Tulsidas's *chaupais* are recited at prayer meetings.

- The Bhakti saints believed that salvation can be achieved by all. They made no distinction of caste, creed or religion before God. They themselves came from diverse backgrounds.
- Ramananda, whose disciples included Hindus and Muslims, came from a conservative brahman family.
- The saints stressed equality, disregarded the caste system and attacked institutionalised religion.
- The saints did not confine themselves to purely religious ideas.
- They opposed sati and female infanticide.
- Women were encouraged to join *kirtans*. Mirabai and Lalla (of Kashmir) composed verses that are popular even today.

## **Unit III: 3.3 RELIGIOUS REFORM MOVEMENT IN MODERN INDIA**

# **Common Characteristics of Religious And Social Reform Movements**

- Helped the reformers to struggle against all type of inhuman practices, superstitions etc.**
- Attacked bigotry, superstition and the hold of the priestly class.**
- Worked for abolition of castes and untouchability, purdah system, sati, child marriage, social inequalities and illiteracy.**
- Some of these reformers were supported directly or indirectly by the British officials**



# BRAHMO SAMAJ AND RAJA RAMMOHAN ROY

## Raja Rammohan Roy

- Vedas and Upanishads gave him ground to show that monotheism was the original Hindu belief
- Opposed to the caste system & child marriage
- Advocated the abolition of polygamy
- Advocated the rights of widows to remarry
- Right to inherit property
- Wanted women to be educated
- Condemned social evils like sati prada

# The Brahmo Samaj

Important organization of religious reforms –

Scripture: BRAHMO DHARMA

Founder: RAM MOHAN ROY

- The abolition of sati in 1929
- He visited the burning ghats of Calcutta

Debendra Nath Tagore (1817-1905)

- Succeeded raja Rammohan Roy as the leader of the brahma Samaj & propagated his ideas

Keshab Chandra Sen (1838-1884)

- Took over the leadership of the Samaj from Tagore
- Stood for the principles of individual freedom, national unity, solidarity
- First organization for national awakening

# PRARTHANA SAMAJ AND RANADE

- Established in Bombay by dr. Atma ram Pandurang (1825-1898)
- The objective of rational worship and social reform
- Members of this Samaj
  1. Shri R.C. Bhandarkar
  2. Justice Mahadeva Govind Ranade

**R.G. Bhandarkar (1837–1925)** - a noted scholar of Sanskrit.

Mahadeva Govind Ranade (1842-1901) –

- Founder of the widow remarriage association (1861) and the deccan education society
- Established the Poona Sarvanana sabha

# DEROZIO AND YOUNG BENGAL MOVEMENT

## Henry Lui Vivian Derozio

- Promoted radical ideas
- Cherished the ideals of the French revolution and the liberal thinking of Britain

## Ishwar Chandra Vidyasagar (1820-1891 A.D.)

- Removed the obstacles to the marriage of widows through a law in 1856

# THE REFORM MOVEMENTS IN WESTERN

- Bal Shastri Jambekar was one of the first reformers in Bombay. He attacked Brahmanical orthodoxy and tried to reform popular Hinduism
- The Parmahansa Mandali (1849) was founded in Poona, Satara and other towns of Maharashtra. Its followers had faith in one God and they opposed caste system

## **Great Reformers of Western India**

1. Gopal Hari Deshmukh Lokahitwari
2. Joti Rao Govindrao Phule popularly known as Jotiba. Jyotiba with his wife started a girls school in Poona, in 1857 Was given the title of 'mahatma'. He founded the satya-shodhak (1873)

# **REFORMERS IN SOUTHERN INDIA**

## **Kandukuri Veeresalingam (1848-1919)**

- Veda Samaj founded in Madras in 1864 advocated discarding of caste distinctions and promotion of widow remarriage and women's education

## **Chembeti Sridharalu Naidu**

- Leader of the Veda Samaj. He translated books of the Veda Samaj in Tamil and Telegu.

## **Shree Narayana Guru (1854-1928)**

- In Kerala during 1903 he founded the Shree Narayana Dharma Periplanar Yogam (SNDP)
- advocated what he called 'One Caste, one Religion and on God' for all.

# **SWAMI DAYANAND SARASWATI (1824-1883) AND ARYA SAMAJ**

## **Dayanand Saraswati (1824-1883)**

- Favored the study of western science
- 1875 founded the Arya Samaj
- Opposed child marriages and encouraged remarriage of widows
- Dayanand Anglo Vedic school of Lahore was established

## **Swami Shradhananda (1902) started the Gurukul near Hardwar**

- Arya Samaj tried to inculcate the spirit of self-respect and self-reliance
- Prescribed a purificatory ceremony called *suddhi* for those Hindus who had been converted to other religions like Islam and Christianity.

# **THE RAMAKRISHNA MISSION AND SWAMI VIVEKANANDA**

**Gadadhar Chattopadhyaya (1836-86)/ later name Ramakrishna Paramahansa**

- He realized the divinity in humanity and looked upon the service of mankind as a means to salvation.

**Narendra Nath Datta (1863-1902) /later name: Swami Vivekananda** devoted pupil of **Ramakrishna Paramahansa**

- Opposed: the caste system, rigid rituals, century old superstitions
- Favored: liberty, free thinking and equality, promoted the Vedanta philosophy
- 1893 he participated in the All World Religious Conference (Parliament of Religions) at Chicago in the United States of America



## **THEOSOPHICAL SOCIETY**

- Promoted studies in ancient religions, philosophies and science, develop the divine powers latent in man and form a universal brotherhood of man. The society was introduced to India in 1879 and its headquarters were set up at Adyar near madras in 1886

## **ANNIE BESANT**

- Strengthening of the ancient religions of Hinduism, Zoroastrianism and Buddhism.
- Founded the central Hindu college at Banaras which she later handed over to Madan Mohan Malviya

## **ALIGARH MOVEMENT AND SAYYID AHMAD KHAN**

- The Muhammedan Literary Society founded in Calcutta in 1863 founded by Nawab Abdul Latif 1828-1893.

- **The Aligarh Movement** was largely responsible for the Muslim press was developed for the compilation of works in Urdu.
- Sayyid Ahmad's efforts extended to the social sphere as well. He worked for social reforms - women to be educated and advocated the removal of the purda, against polygamy.
- *There were several other socio-religious movements which in one way or the other helped the national awakening of the Muslims.*

**Ahmediya Movement in 1899** was founded by **Mirza Ghulam Ahmad**: Under this movement, a number of schools and colleges were opened all over the country, imparting modern education.

- They favoured the unity among Hindus and Muslims.

**Muhammad Iqbal, (1876-1938)**: The greatest poets of modern India also profoundly influenced through his poetry, the philosophical and religious outlook.

## **Faraizi movement Bengal**

- The philosophical and learned tradition of the **Firangi Mahal in Lucknow** was incorporated into the new educational syllabus and propagated throughout India during the eighteenth and nineteenth centuries.

**Sharitulla of Bengal** was the leader of the **Faraizi movement Bengal** which took up the cause of the peasants and even spoke against the caste system among the Muslims.

## REFORM MOVEMENTS AMONG PARSIS

- Religious reform began among the Parsis in Mumbai in the middle of the 19th century: **the Rehnumai Maz'dayasan Sabha or Religious Reform Association (1851)** was founded by Nauroji Furdonji, Dadabhai Naoroji, S.S. Bengalee and others.
- They started a journal Rast Goftar, for the purpose of social-religious reforms among the Parsis.
- Initiated the modernization of Parsi social customs regarding the education of girl's marriage and the social position of women in general.
- The Parsis became socially the most westernized section of Indian society.

## RELIGIOUS REFORM AMONG SIKHS

- Religious reform among the Sikhs was started at the end of the 19th Century when the **Singh Sabhas (1870) - Khalsa College started at Amritsar**. Through British support, the Khalsa College was founded at Amritsar in 1892. This college and schools set up as a result of similar efforts, promoted Gurumukhi, Sikh learning and Punjabi literature as a whole.

### **The Akali Movement rose in Punjab.**

- The chief object of the Akalis was to improve the management of the Gurudwaras or Sikh Shrines that were under the control of priests or Mahants who treated them as their private property.
- In 1925, a law was passed which gave the right of managing Gurudwaras to the Shiromani Gurudwara Prabandhak Committee.

## **IMPACT OF THE REFORM MOVEMENT**

- The British wanted to appease the orthodox upper section of society. As a result, only two important laws were passed. Some legal measures were introduced to raise the status of women.

### **For example**

- Sati was declared illegal (1829)
- Infanticide was declared illegal
- Widow remarriage was permitted by a law passed in 1856
- Marriageable age of girls was raised to ten by a law passed in 1860
- Law passed in 1872, sanctioned inter-caste and inter-communal marriages
- Law passed in 1891, aimed at discouraging child marriage. For preventing child marriage
- The Sharda Act was passed in 1929. According to it a girl below 14 and a boy below 18 could not be married.
- In the 20th century and especially after 1919 the Indian national movement became the main propagator of social reform. Increasingly, the reformers took recourse to propaganda in the Indian language to reach the masses by using novels, dramas, short stories, poetry, the Press and in the thirties (1930's), the cinema too spread their views.