

Indian Religion, Philosophy, and Practices

Unit: III

Subject Name:
Indian Traditions ,culture & Society
(KNC 602)

Course Details
(B.Tech 6th Sem.)



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- **Introduction to Pre-Vedic and Vedic Religion:**
- Pre-Vedic and Vedic Religion
- Buddhism and Jainism
- Six System Indian Philosophy
- Shankaracharya
- Various Philosophical Doctrines
- Other Heterodox Sects
- Bhakti Movement, Sufi movement, Socio religious reform movement of 19th century and
- Modern religious practices.

Unit Objective(s)

- To enable the students to understand
- Pre-Vedic and Vedic Religion
- To sensitize students towards Bhakti Movement
- To aware the students about modern religious practices.

Course Outcome

- **CO3.** Ability to understand, Pre-Vedic and Vedic Religion.

CO-PO and PSO Mapping

Unit-III	So. No.	Mapping					
		CO	Level	PO	Level	PSO	Level
III	1	2	High	1	High	1	High
	2	3	High				

Topic Mapping with course outcomes

Unit-III	So. No.	Mapping		
		Topic	Course Outcomes	Level
III	1	Pre-Vedic and Vedic Religion	CO1 CO3	Medium High
	2	Bhakti Movement	CO1 CO3	Low High
	3	Modern religious practices.	CO1 CO3	Low High

Topic objectives

- Students will be able to know the following concepts:
- Introduction to Pre-Vedic and Vedic Religion
- Introduction to Buddhism
- Introduction to Jainism
- Shankaracharya

Pre-Vedic and Vedic Religion

- The Vedic age itself is divided into the Early Vedic Period (c.1500 – 1200 BCE) and
- Later Vedic Period (c.1100 – 500 BCE). The reason being that society underwent drastic changes from the time the first Vedas were written to the appearance of later Vedic scriptures.
- differences between the Early Vedic Period and Later Vedic Period

S.No.	Pre-Vedic Period	Vedic Period
1.	The caste system was flexible and based on profession rather than birth	The caste system became more rigid in this period with birth being the main criteria

Pre-Vedic and Vedic Religion

2.	There was no concept of Shudra or untouchables	Shudras became a mainstay in the Later Vedic period. Their sole function was to serve those of the upper-castes
3.	Women were allowed a greater degree of freedom in this period. They were allowed to participate in the political process of the time to a certain extent	Women were restricted from their participation in society by being relegated to subordinate and docile roles
4.	Kingship was fluid as the kings were elected for a fixed period by the local assembly known as <i>Samiti</i>	As society became more urbanized in this period, the need for stable leadership was realized. Thus the absolute rule of the Kings became more and more prominent
5.	Early Vedic society was pastoralist and semi-nomadic in nature	Society became more settled in nature. It became centred around agriculture in general

Pre-Vedic and Vedic Religion

6.	In the Early Vedic Period, the barter system was more prevalent with little to no monetary value transaction being part of the exchange	Although the barter system was still in practice, it was largely replaced by the exchange of gold and silver coins known as <i>Krishnala</i>
7.	Rigveda. This text is cited as the earliest text from this period	Yajurveda. Samaveda Atharvaveda

- **Vedic religion**, also called **Vedism**, the religion of the ancient Indo-European-speaking peoples who entered India about 1500 BCE from the region of present-day Iran. It takes its name from the collections of sacred texts known as the Vedas. Vedism is the oldest stratum of religious activity in India for which there exist written materials. It was one of the major traditions that shaped Hinduism.

- The authors of the Vedic hymns were the Aryans. But who were the Aryans? In the 19th century, Aryans were considered a race. Now it is thought of as a linguistic group of people who spoke Indo-European language from which later emerged Sanskrit, Latin, and Greek etc. This is reflected from the words in these languages which are similar in sound and meaning. Thus the Sanskrit words matri and pitri are similar to the Latin mater and pater

Vedic Religion

The early Aryans worshipped phenomena of nature in the form of nature gods. These forces of nature were worshipped as male or female gods.

Indra was the Aryan superman, the god of strength, foremost in battle, always ready to smite dragons and demons and to destroy cities. He was the God of thunder, the rainmaker, and the victor over the forces which the Aryans could not vanquish.

Agni the God of fire, received many beautiful tributes; he dominated the domestic fireplace, and marriages were solemnized in the presence of fire, as they are to this day in Hindu rites. Fire was the purest of the five elements and was held in high esteem.

Surya (Sun), **Savitri** (a solar deity to whom the famous Gayatri mantra is dedicated).

Varuna was the god of water. He was the sustainer of plant and animal life. It was his responsibility to uphold the natural order.

Soma (god of intoxicating juice soma).

Yama, the god of death, had a prominent place.

Vayu (the god of winds).

Prithvi was the goddess of Earth. and **Usha**, the goddess of Dawn.

A characteristic feature of the Vedic religion is that male deities like Varuna, Surya and Agni were given prominence and goddesses like Prithvi and Usha occupied a subordinate position.

- The main factor in the expansion of the Aryan culture during the later Vedic period was the beginning of the use of iron around 1000 BC. The Rigvedic people knew of a metal called ayas which was either copper or bronze. In the later Vedic literature ayas was qualified with shyama or krishna meaning black to denote iron.

Buddhism

- It is famous as it is the place where Gautama Buddha is said to have attained Enlightenment (Pali: bodhi) under what became known as the Bodhi Tree. Since antiquity, **Bodh** Gaya has remained the object of pilgrimage and veneration both for Hindus and Buddhists.
- **Buddhism**, religion and philosophy that developed from the teachings of the Buddha, a teacher who lived in northern India between the mid-6th and mid-4th centuries BCE (before the Common Era). Spreading from India to Central and Southeast Asia, China, Korea, and Japan, Buddhism has played a central role in the spiritual, cultural, and social life of Asia, and, beginning in the 20th century, it spread to the West.

- **Types of Buddhism**
- Today, many forms of Buddhism exist around the world. The three main types that represent specific geographical areas include:
- **Theravada Buddhism:** Prevalent in Thailand, Sri Lanka, Cambodia, Laos and Burma
- **Mahayana Buddhism:** Prevalent in China, Japan, Taiwan, Korea, Singapore and Vietnam
- **Tibetan Buddhism:** Prevalent in Tibet, Nepal, Mongolia, Bhutan, and parts of Russia and northern India

- **Dharma**
- Buddha's teachings are known as "dharma." He taught that wisdom, kindness, patience, generosity and compassion were important virtues.
- Specifically, all Buddhists live by five moral precepts, which prohibit:
 - Killing living things
 - Taking what is not given
 - Sexual misconduct
 - Lying
 - Using drugs or alcohol

- **Buddhist Holy Book**
- Buddhists revere many sacred texts and scriptures. Some of the most important are:
- **Tipitaka:** These texts, known as the “three baskets,” are thought to be the earliest collection of Buddhist writings.
- **Sutras:** There are more than 2,000 sutras, which are sacred teachings embraced mainly by Mahayana Buddhists.
- **The Book of the Dead:** This Tibetan text describes the stages of death in detail.

Origins

Around 530 BC a young prince named Siddhartha Gautama challenged the ideas of the Brahmin priests and created a new world religion .

Born in 563 BC into the warrior caste

He lived in luxury in his family's palaces and never experienced pain, suffering, or death

He married a beautiful woman and they had a son.



Buddhism

One day while riding in his chariot outside the palace walls, Gautama saw a sick man, an old man, and a dead man.

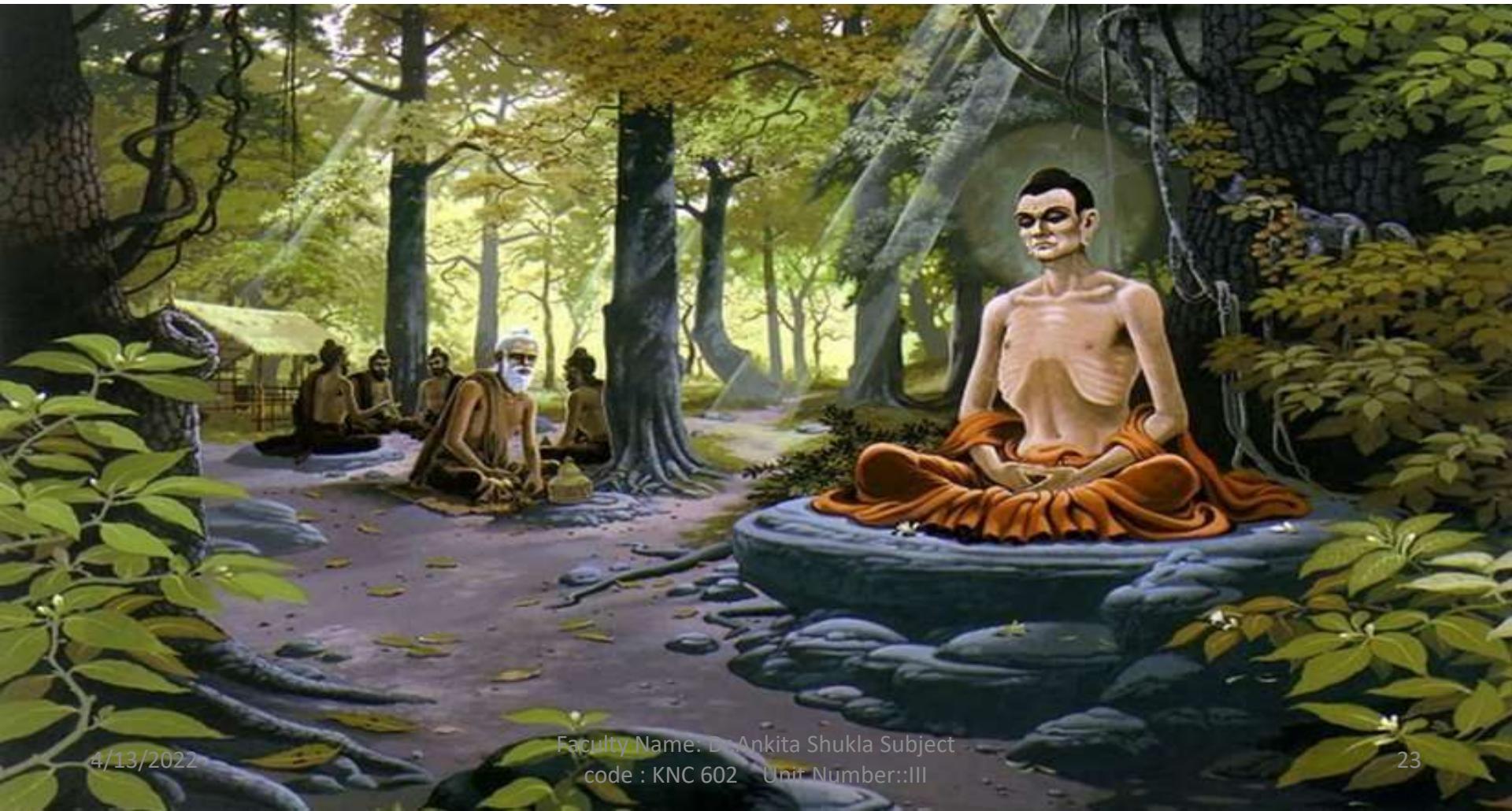
He realized that life was an endless cycle of pain and that the only way to escape that cycle was to seek wisdom

He left his family when he was about 29 and became a homeless wanderer with five other men who were also seeking wisdom.



Buddhism

At last, after days of meditating deeply in the shade of a tree, Gautama felt that the truth had come to him
At this point, he became to known as “The Enlightened One,” or Buddha.



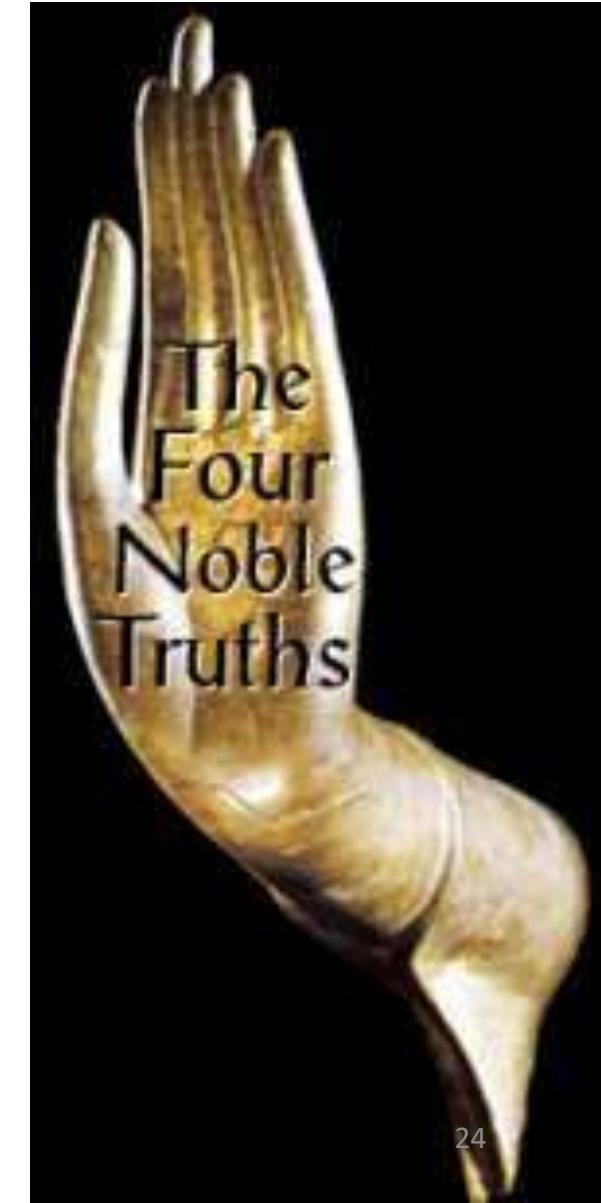
Four Noble Truths of Buddhism

First Noble Truth: Everything in life is suffering and sorrow.

Second Noble Truth: The cause of all this pain is people's self-centered cravings and desires --- people seek pleasure that cannot last and that leads only to rebirth and more suffering.

Third Noble Truth: The way to end all pain is to end all desires.

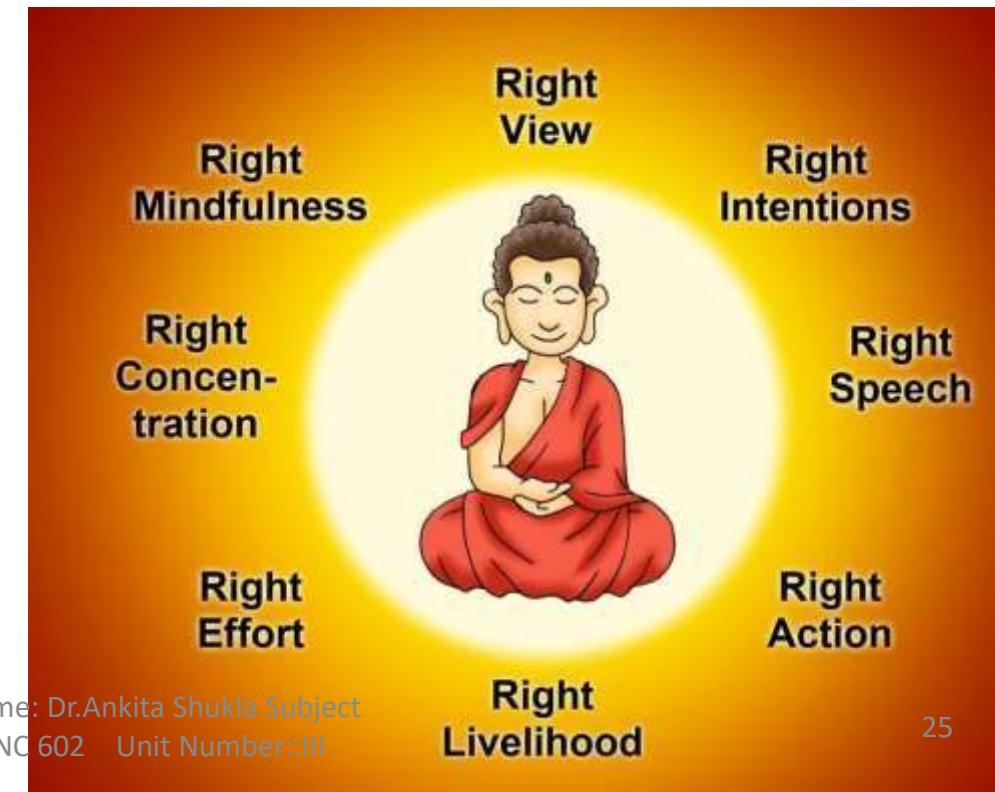
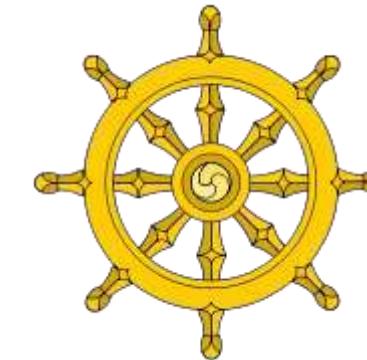
Fourth Noble Truth: People can overcome their desires and attain enlightenment by following the Eightfold Path .



Noble Eightfold Path

1. Right view
2. Right intention
3. Right speech
4. Right action
5. Right livelihood
6. Right effort
7. Right mindfulness
8. Right meditation or concentration

By following the Eightfold Path, anyone could attain nirvana-- which was the release from all pain and suffering.



Buddha taught his followers to treat all living things (humans, animals, and even insects) with kindness and love.

Buddha eliminated the caste system, the rituals associated with Hinduism, and the ancient language (Sanskrit) of the Vedas and Upanishads.

Concerned with all human beings---women as well as men, and lowborn as well as highborn.



Refuge in the Three Jewels

Three things that Buddhists give themselves to, and in return look toward for guidance, in the process known as *taking refuge*.

Buddha – example of

Buddha Or more loosely, the *wisdom* that

understands Dharma, and in this regard^m the Buddha represents the perfect wisdom that sees reality in its true form.

Dharma – teachings/laws as expounded by Buddha

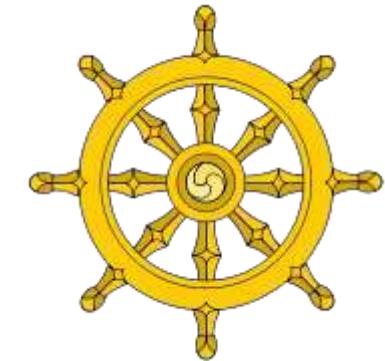
Sangha – community of those who will help others attain *bodhi* (enlightenment).



Buddhism

The most important symbol in Buddhism is the Wheel of Life which depicts the cycle of birth and life.

The eight spokes symbolize the Eightfold Path.



Buddhist teachings & beliefs were recorded in a collection called the Tripitaka.



BUDDHIST TEXTS

Pali Canon (Tipitaka):

Vinaya Pitaka: dealing with rules for monks and nuns

Sutta Pitaka: discourses, mostly ascribed to the Buddha, but some to disciples

Abhidhamma Pitaka: variously described as philosophy, psychology, metaphysics.

Pali Canon is the scripture collection of the Theraveda Buddhist tradition.

In Pali language-

Pitaka means basket

tipitaka means three basket.



Jainism

- The word Jain is derived from Jina, which means the one victorious over the self and the external world. The Jinas are regarded more respect than the Gods. They include the 24 Tirthankaras or ford-finders (holy men), the last Tirthankara Mahavira (599-527 BC) is the founder of Jainism.

Beliefs in Jainism

- In Jain thinking, a jiva is a soul, which is attached to a body.
- The soul is of flexible size i.e. the same soul can fit inside a cat's body as a human's. The Jain scriptures state that there are 8.4 million species of jivas. The soul is also uncreated, eternal and has infinite power and knowledge and therefore has the inherent potential of divinity.
- There are five levels of human development:
- Sadhus (monks) and sadhvis (nuns)
- Upadhyayas (teachers of the scriptures and philosophy)
- Acharyas (leaders of the monastic community)

Beliefs in Jainism

- Arihantas (liberated souls that have attained salvation; both Ordinary and Tirthankar and have achieved divinity. They can help others until death when they become siddhas)
- Siddhas (liberated souls who reside in the highest level of heaven. They have no form and are detached from the earth)

- Jainism is a way of life and one of the oldest religions of the world.
- It believes in a cyclical nature of universe. It discourages superstition and blind faith and encourages free and rational thinking.
- Jainism lays heavy emphasis on non-violence (ahimsa) and discipline.
- According to Jain philosophy, all Tirthankaras were born as human beings but they have attained a state of perfection or enlightenment through meditation and self realization. They are the “Gods” of Jains.
- Jains have always practiced non-violence, vegetarianism, meditation, yoga, and environmentalism.

Principles of Jainism

Non-violence (Ahimsa)

- Not to cause harm to any living beings by thoughts, speech or body
- Non-violence towards all living creatures, in both thought and action

Multiplicity of Views (Anekāntväd)

- Strengthens autonomy of thoughts & speech, and non-possessiveness

Non-Possessiveness / Non-Attachment (Aparigraha)

- A complete detachment from people, places, and material things

Truthfulness (Satya)

- To speak the harmless truth only

Non-Stealing (Asteya / Acharya) 4/15/2022

- Not to take anything that is not properly given

Basic philosophies of Jainism

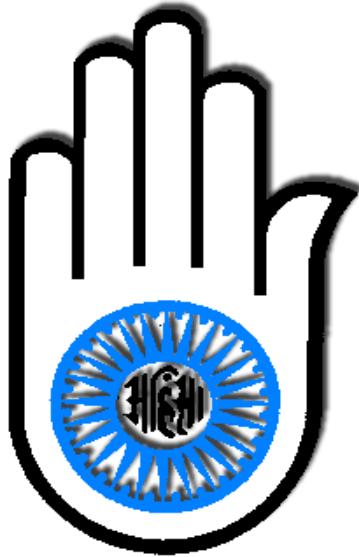
- Jainism believes in Godhood but does not believe God to be the First Cause. God is not a Creator, Preserver or Destroyer of the universe.
- “God” does not Punish or Reward
 - Each person is responsible for improving life by one's self-endeavor
 - Each person is capable of achieving Godhood
- All Living Beings have Souls & are Equal
 - All life is sacred
 - Therefore, living in peace & harmony is essential
- Elimination of our Karmas is the Path to Liberation & Achievement of Godhood
 - It requires multiple re-births
- Ultimate Goal of Life
 - To be free from all karma

Karma theory of Jainism

- The principles governing the successions of life cycles (birth, life, and death) is Karma.
- The Theory of Karma is founded on the simple law of cause and effect. What we experience now is the result of our own past action and our future is a function of our own choice and making.
- Explains the role that karmas play in our lives, how we accumulate karmas, and how we get rid of them.
- Actions of mind, speech, and body bind us with karma and our intentions and the passions determine the duration, strength and the results of the bondage.

- Lord Mahavir - 24th (and final) Tirthankara
- Born on March 30, 599 B.C. (about 2600 years ago) as a prince in Bihar, India. He attained nirvana in the year 527 B.C. at the age of 72.
- The ultimate objective of his teaching is how one can attain the total freedom from the cycle of birth, life, and death, and achieve the permanent blissful state (known as liberation, nirvana, absolute freedom, or Moksha.)
- He shaped the present form of Jainism. Lord Mahavir envisioned men and women to be on equal footing in the matters of spiritual advancement.

Symbols in Jainism



Palm – signifies assurance; to have faith and change the path of righteousness.

Wheel of Dharma – 24 spokes represent the 24 Tirthankaras. The word inside the wheel is ahimsa



Digit of moon – (region of liberated souls)

Three dots – (Right Perception/Faith, Right Knowledge, and Right Conduct)

Overall meaning – After removing all of their karmas, living beings will reside in the world of liberated souls.

Major Jain Religious events

- Mahavir Jayanti – celebration of the birth of Lord Mahavir
- Paryushan Parva – festival of forgiveness
- Samvatsari Pratikraman – 3 hour prayer to ask for forgiveness
- Mahavir Nirvan – celebration at Diwali/New Year's per the lunar calendar

All souls are equal

Non-Violence

Multiplicity of views

Non-possessiveness

Karma

Three jewels: Right Knowledge, Right Faith, Right Conduct

- **Hindu philosophy** encompasses the philosophies, world views and teachings of Hinduism that emerged in Ancient India. These include six systems (*shad-darśana*)
 - Sankhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta.
- In Indian tradition, the word used for philosophy is **Darshana**. This word comes from the Sanskrit root *drish* (to see, to experience)

Six System Indian Philosophy

- **Nyaya**
- The founder of Nyaya is Akshapada Gautama and it dated back to 2nd Century BCE. It is a school that deals with logic and epistemology. Its main objective is to help to eliminate ignorance of knowledge. It enlists four valid (Pramana) and four invalid means of gaining knowledge. It is very closely linked with Vaisheshika School.

Six System Indian Philosophy

- **Vaisheshika**
- The Vaisheshika System of Indian Philosophy was founded by Kanada or uluka. Popularly understood as the atomistic school of Indian Philosophy. It elaborates on seven elements of matter with the nomenclature of Saptapadartha- Dravya (substance and also includes the Panchamahabhutas), Guna (Qualities), Karma (activities), Samanya (generalist traits), Vishesha (specialty), Samavaya (inter-relatedness) and the last addition which is Abhaava i.e absence

Six System Indian Philosophy

- **Samkhya**
- Sage Kapila founded the Samkhya System of Philosophy. Samkhya is an extremely complex school of philosophy that goes deep into the understanding of the creator and the creation. There are terms like Mahat, Purusha, Prakriti, Tri-Gunas, that are explored in this school. The school is credited to Sage Kapila.
- The Mahat is the universal cosmic spirit. Purusha is the passive element whereas Prakriti is the active element which creates Manas(Mind) and the three Gunas- Sattva(Calm and composed), Rajas (momentum, dynamism and egoistic) and Tamas (imbalanced, chaotic and destructive).

Six System Indian Philosophy

- **Yoga**
- The Yoga System of Philosophy was founded by Patanjali. While Samkhya highlights the three Gunas of Sattva, Rajas, and Tamas, the eight-limbs of Yoga Sutras of Patanjali highlight how to connect with the greater cosmic essence and enhance spirituality. These eight-limbs include- Yama (moral conduct), Niyama (Disciple), Asana (right posture), Pranayama (effective breathing), Pratyahara (withdrawing the senses), Dharana (to concentrate on one object), Dhyana (meditation), Samadhi (supreme bliss/ salvation).

Six System Indian Philosophy

- **Purva Mimamsa**
- Sage Jaimini is associated with Purva Mimamsa who is considered to be the disciple of Sage Vyasa. This text provides details on why it is important to conduct Vedic rituals for a person to attain the last ultimate goal of life which is Moksha (usually understood as Salvation). This deals with Karma Khanda i.e action based compendium of knowledge in the Vedas.

- **Uttara Mimamsa**
- Vedanta, as the name suggests, is the last of the four forms of Vedas, the other three being Brahmanas, Samhitas, and Aranyakas. Aranyakas and Vedanta form the Jnana Khada viz. a more metaphysical element for a person to explore. The beginning of Vedanta is credited to Sage Bhadrayana.
- Vedanta was analyzed and interpreted by many thinkers that deserve a definite mention -- Advaita Vedanta by Shankaracharya, Vivishta Advaita by Ramanujacharya, Dvaita Vedanta by Madhavacharya, Dvaitadvaita Vedanta by Nimbaraka and Shuddha Advaita Vedanta by Vallabhacharya.

Shankaracharya

- **Shankaracharya (शङ्कराचार्य)** (IAST: Śaṅkarācārya, Shankara acharya) is a commonly used title of heads of monasteries called mathas in the Advaita Vedanta tradition of Hindu Dharma.
- The title derives from Adi Shankara, teachers from the successive line of teachers dating back to him are known as Shankaracharyas.
- Adi Shankara set up four monasteries known as Mathas or Peethams, in the North, South, East and West of India, to be held by realised men who would be known as Shankaracharyas. They would take on the role of teacher and could be consulted by anyone with sincere queries of a spiritual nature

Shankaracharya



Adi Shankaracharya with his four disciples -
Padmapadacharya, Sureshwaracharya, Hastamalakacharya
& Totakacharya

- **4 Major Mathas in 4 Regions of India**
- Matha is a Sanskrit word and also refers to a monastery in Buddhism and Jainism. The matha tradition of Hinduism involved in education, support studies, culture and also the place where many new texts were composed. Adi Shankara has established four major mathas in different regions of India and list is as follows.
- Govardhana Matha, Odisha – Rig Veda
- Govardhana matha is located in the coastal city of Puri in Odisha and associated with the Lord Jagannath temple. The Eastern part of the Indian subcontinent from Bihar to till Rajamundry and Orissa to Arunachal Pradesh, comes under this Math.

Shankaracharya

- **Sharada Peetham, Karnataka – Yajur Veda:**
- Sringeri Sharada Peetha was established by Adi Shankara on the banks of the Tunga River in Chikkamagalur district in Karnataka. Town of Sringeri is the site of the first Matha in India and one of the famous matha in Karnataka state along with Ramachandrapura Math.
- **Dwaraka Pitha, Gujarat – Sama Veda**
- Dwaraka Matha is also called as Saradha Matha is situated in the ancient coastal city of Dwaraka in Gujarat. It is one of the four cardinal mathas established by Adi Shankara and associated with Dwarakadheesh Temple.

Shankaracharya

- **Jyotir Math, Uttarakhand – Atharva Veda**
- Jyotir Math or Jyotir Pitha is located in a city with same name Jyotirmath in Chamoli district of Uttarakhand. Jyotirmath is gateway to Himalayan mountains, trekking and pilgrim centres like Badrinath and Auli Ropeway, one of the longest ropeway in India.

Shankaracharya

<u>Shishya</u> (lineage)	<u>Direction</u>	<u>Matha</u>	<u>Mahāvākyā</u>	<u>Veda</u>	<u>Sampradaya</u>
<u>Padmapāda</u>	East	<u>Puri</u> <u>Govardhanmatha</u> <u>Pītham</u>	<i>Prajñānam brahma (Consciousness is supreme being)</i>	<u>Rig Veda</u>	Bhogavala
<u>Sureśvara</u>	South	<u>Sringeri Śāradā</u> <u>Pītham</u>	<i>Aham brahmāsmi (I am the supreme being)</i>	<u>Yajur Veda</u>	Bhūrvivala
<u>Hastāmalakācārya</u>	West	<u>Dvāraka Kalika</u> <u>Pītham</u>	<i>Tattvamasi (That thou art)</i>	<u>Sama Veda</u>	Kitavala
<u>Totakācārya</u>	North	<u>Badari Jyotirmatha</u> <u>Pītham</u>	<i>Ayamātmānam brahma (This Atman is supreme being)</i>	<u>Atharva Veda</u>	Nandavala

Summary

- We have covered the following topics in this lecture:
- Introduction to Pre-Vedic and Vedic Religion
- Introduction to Buddhism
- Introduction to Jainism
- Shankaracharya

Prerequisite and Recap

- Introduction to Pre-Vedic and Vedic Religion
- Introduction to Buddhism
- Introduction to Jainism
- Shankaracharya

Topic Mapping with course outcomes

Unit-III	So. No.	Mapping			Level
		Topic	Course Outcomes		
III	1	Various Philosophical Doctrines	CO1	High	High
	2	Other Heterodox Sects	CO1 CO3	High Low	
	3	Bhakti Movement	CO3	High	

Objectives of topic/Session

- Students will be able to know the following concepts:
- Various Philosophical Doctrine
- Bhakti Movement
- Bhakti Movement

- **Indian philosophy** refers to philosophical traditions of the Indian subcontinent. A traditional classification divides āstika(orthodox) and nāstika (heterodox) schools of philosophy, depending on one of three alternate criteria: whether it believes the Vedas as a valid source of knowledge; whether the school believes in the premises of Brahman and Atman; and whether the school believes in afterlife and Devas.
- There are six major schools of orthodox (vedic) Indian philosophy—Nyaya, Vaisheshika, Samkhya, Yoga, Mīmāṃsā and Vedanta, and five major heterodox (sramanic) schools—Jain, Buddhist, Ajivika, Ajñana, and Charvaka.

Various Philosophical Doctrines

- Some schools like Jainism, Buddhism, Yoga, Śaiva and Vedanta survived, but others, like Ajñana, Charvaka and Ājīvika did not.
- Ancient and medieval era texts of Indian philosophies include extensive discussions on ontology (metaphysics, Brahman-Atman, Sunyata-Anatta), reliable means of knowledge (epistemology, Pramanas), value system (axiology) and other topics.
- Many Hindu intellectual traditions were classified during the medieval period of Brahmanic-Sanskritic scholasticism into a standard list of six orthodox (Astika) schools (darshanas), the "Six Philosophies" (*ṣaḍ-darśana*), all of which accept the testimony of the Vedas.

Heterodox Sects

- In Post Vedic age, there was emergence of 62 heterodox sects, which raised voice against prevalent Bramhinical order and had brought about **intellectual revolution**. This is also called as **Shramana movement**.
- These movement denied the efficacy of sacrifices, rejected Vedas as eternal, rejected caste system, denied existence of God. It held the view that samsara is full of suffering. However there were many heterodox sects and the beliefs varied from one sect to another.

- Several Śramaṇic movements have existed before the 6th century BCE, and these influenced both the āstika and nāstika traditions of Indian philosophy.
- The Śramaṇa movement gave rise to diverse range of heterodox beliefs, ranging from accepting or denying the concept of soul, atomism, antinomian ethics, materialism, atheism, agnosticism, fatalism to free will, idealization of extreme asceticism to that of family life, strict ahimsa (non-violence) and vegetarianism to permissibility of violence and meat-eating.
- Notable philosophies that arose from Śramaṇic movement were Jainism, early Buddhism, Charvaka, Ajñana and Ājīvika

- Various Heterodox Sects:

1. Ajivikas

Founded by Makkali Ghoshala in 5th century BC. It Revolves around niyati doctrine. No use of karma, everything is predicted. The philosophy did not believe in God. According to them, the world is composed of atoms. It also Rejected Vedas. Mauryan king Ashoka's father **Bindusara** was follower of this tradition. They Led ascetic life without clothes and material possession. It was a Śramaṇa movement and a major rival of early Buddhism and Jainism. Ājīvikas were organised renunciates who formed discrete monastic communities prone to an ascetic and simple lifestyle

2. Charvaka

Eat, Drink, Make merry. There is no 'other' world. There is no God or Bramha. Man is at the center of universe, he should eat, consume and enjoy sensual pleasures.

It was Propounded by **Brihaspati**.

It is also called Lokayata school of philosophy. i.e. derived from common people.

3. Ajñana philosophy

- Ajñana was one of the nāstika or "heterodox" schools of ancient Indian philosophy, and the ancient school of radical Indian skepticism. It was a Śramaṇa movement and a major rival of early Buddhism and Jainism. They have been recorded in Buddhist and Jain texts. They held that it was impossible to obtain knowledge of metaphysical nature or ascertain the truth value of philosophical propositions; and even if knowledge was possible, it was useless and disadvantageous for final salvation. They were sophists who specialised in refutation without propagating any positive doctrine of their own.

4. Jain Philosophy

5. Buddhist Philosophy

Bhakti Movement

- The **Bhakti movement** refers to the trend that was brought forward by a number of Hindu **saints** in medieval Hinduism that sought to bring religious reforms by adopting the method of devotion to achieve salvation. It originated in eighth-century south India (now Tamil Nadu and Kerala states), and spread northwards.

Bhakti Movement

- An important landmark in the cultural history of medieval India was the silent revolution in society brought about by a galaxy of socio-religious reformers, a revolution known as the Bhakti Movement.
- This movement was responsible for many rites and rituals associated with the worship of God by Hindus, Muslims and Sikhs of Indian subcontinent. For example, Kirtan at a Hindu Temple, Qawaali at a Dargah (by Muslims), and singing of Gurbani at a Gurdwara are all derived from the Bhakti movement of medieval India (800-1700).
- The leader of this Hindu revivalist movement was Shankaracharya, a great thinker and a distinguished philosopher. And this movement was propounded by Chaitanya Mahaprabhu, Namadeva, Tukaram, Jayadeva. The movement's major achievement was its abolition of idol worship.

Bhakti Movement

- The leader of the bhakti movement focusing on the Lord as Rama was Ramananda. Very little is known about him, but he is believed to have lived in the first half of the 15th century. He taught that Lord Rama is the supreme Lord, and that salvation could be attained only through love for and devotion to him, and through the repetition of his sacred name.
- Chaitanya Mahaprabhu was an ascetic Hindu monk and social reformer in 16th century Bengal. A great proponent of loving devotion for God, bhakti yoga, Chaitanya worshiped the Lord in the form of Krishna.

Bhakti Movement

- Guru Nanak, the first Sikh Guru and founder of the Sikhism, too was a Bhakti Saint and social reformer.
- He was opposed to all distinctions of caste as well as the religious rivalries and rituals. He preached the unity of God and condemned formalism and ritualism of both Islam and Hinduism. Guru Nanak's gospel was for all men. He proclaimed their equality in all respects.

Summary

- We have covered the following topics in this lecture:
- Various Philosophical Doctrine
- Bhakti Movement
- Bhakti Movement

Prerequisite and Recap

- Various Philosophical Doctrine
- Bhakti Movement
- Bhakti Movement

Topic Mapping with course outcomes

Unit-III	So. No.	Mapping		
		Topic	Course Outcomes	Level
III	1	Sufi movement	CO2	High
	2	Socio religious reform movement of 19 th century	CO2 CO4	High Low
	3	Modern religious practices	CO2 CO3	Medium High

Objectives of topic/Session

- Students will be able to know the following concepts:
- Sufi movement
- Socio religious reform movement of 19th century
- Modern religious practices

Sufi movement

- The terms Sufi, Wali, Darvesh and Faqir are used for Muslim saints who attempted to achieve development of their intuitive faculties through ascetic exercises, contemplation, renunciation and self-denial. By the 12th century A.D., Sufism had become a universal aspect of Islamic social life as its influence extended over almost the entire Muslim community.
- Sufism represents the inward or esoteric side of Islam or the mystical dimension of Muslim religion. However, the Sufi saints transcending all religious and communal distinctions, worked for promoting the interest of humanity at large.

Sufi movement

- The Sufis were a class of philosophers remarkable for their religious catholicity. Sufis regarded God as the supreme beauty and believed that one must admire it, take delight in His thought and concentrate his attention on Him only. They believed that God is 'Mashuq' and Sufis are the 'Ashiqs'.
- Sufism crystallized itself into various 'Silsilahs' or orders. The 4 most popular among these were Chistis, Suhrawardis, Qadiriyahs and Naqshbandis.

Sufi movement

- Sufism took roots in both rural and urban areas and exercised a deep social, political and cultural influence on the masses. It rebelled against all forms of religious formalism, orthodoxy, falsehood and hypocrisy and to create a new world order in which spiritual bliss was the only and the ultimate goal.
- At a time when struggle for political power was the prevailing madness, the Sufi saints reminded men of their moral obligations.

Sufi movement

- To a world torn by strife and conflict they tried to bring peace and harmony.
- The most important contribution of Sufism is that it helped to blunt the edge of Hindu-Muslim prejudices by forging the feelings of solidarity and brotherhood between these two religious communities.

19th Century Social and Religious Reform Movements

- Basically, there were two kinds of reform movements in the 19th century in India:
- **Reformist**
- These movements responded with the time and scientific temper of the modern era.
- **Revivalist**
- These movements started reviving ancient Indian traditions and thoughts and believed that the western thinking ruined Indian culture and ethos.

19th Century Social and Religious Reform Movements

- **Brahmo Samaj (Reformist):**
- Founded in 1828 in Calcutta by pioneer social reformer Raja Ram Mohan Roy (1772 – 1833), the movement fought against idol worship, polytheism, caste oppression, unnecessary rituals and other social evils like Sati, polygamy, purdah system, child marriage, etc. The society also strove for women's rights like widow remarriage and education of women. It also fought attacked prevailing superstitions among Hindus.
- **Arya Samaj (Revivalist):** Founded in 1875 in Bombay by Swami Dayanand Saraswati, this society strove against idolatry, polytheism, rituals, priesthood, animal sacrifice, child marriage and the caste system. It also encourages the dissemination of western scientific knowledge.

19th Century Social and Religious Reform Movements

- **Theosophical Society**
- Though Annie Besant's name is most associated with this society, it was actually founded by Madame Blavatsky and Colonel Olcott in New York (later shifted to Madras) in 1875. It promoted the study of ancient Hindu, Buddhist and Zoroastrian philosophies. It promoted the concept of universal brotherhood as expounded in the Upanishads and Vedas.
- **Ramakrishna Mission**
- This mission was founded by Swami Vivekananda in 1892 in Belur near Calcutta to promote the teachings of Vivekananda's Guru Ramakrishna Paramahansa. It opposed the caste system and untouchability. It focused on the universality of all religions and propagated Vedanta.

19th Century Social and Religious Reform Movements

- **Satyashodhak Samaj**
- This society was founded by Jyotirao Govindrao Phule on 24 September 1873 in present-day Maharashtra. It campaigned against idolatry and the caste system. It advocated rational thinking and rejected priesthood. Jyotirao Phule is said to have used the term 'Dalit' for the oppressed castes.
- **Young Bengal Movement**
- This movement was started by Henry Louis Vivian Derozio in Calcutta in the 1820s. Derozio was an Anglo-Indian college teacher in Calcutta and he encouraged radical thinking among his students. He criticised the prevailing religious practices of orthodox Hinduism. He also inspired free-thinking and propagated the spirit of liberty, equality and freedom.

19th Century Social and Religious Reform Movements

- **Aligarh Movement (Reformist)**
- This movement was started by Sir Sayyed Ahmed Khan in the 1860's in Aligarh, Uttar Pradesh. It focused on spreading western scientific education among the Muslim masses in India.
- **Widow Remarriage Association**
- This was founded by Vishnu Shastri Pandit and Mahadev Govind Ranade in Bombay in 1861. It promoted widow remarriage and campaigned against child marriages, the heavy cost of marriages and custom-like the shaving of widow's head, etc.

19th Century Social and Religious Reform Movements

- **Deoband Movement**
- This was started in 1867 in Deoband in UP by theologians, Muhammad Qasim Nanawatawi and Rashid Ahmad Gangohi. It was an anti-British movement that aimed at the uplifting the Muslims through educational efforts.

Modern religious practices

- Religion is a vast subject. Actually, that's an understatement. Religion touches on everything about the world around us, from the explanations we seek for the creation of the universe and our purpose within to the higher power behind these things to the way we behave, treat one another, and interact with society to the values, laws, and beliefs that govern us.
- Whether you are a person of faith, a skeptic, or something in between, the concepts of spirituality, organized religion, and morality effect us all. They produce cultural constructs, power dynamics, and historical narratives. They can also produce philosophical innovation, ethical reform, and the advancement of social justice.

Modern religious practices

- Name of Religion
- Atheism/Agnosticism
- Bahá'í
- Buddhism
- Christianity
- Confucianism
- Druze
- Gnosticism
- Hinduism
- Islam
- Jainism
- Judaism

Modern religious practices

- **Name of Religion**
- Rastafarianism
- Shinto
- Sikhism
- Zoroastrianism
- Traditional African Religions
- African Diaspora Religions
- Indigenous American Religions

Faculty Video Links, You tube & NPTEL Video Links and Online Courses Details

- Youtube/other Video Links:
- <https://youtu.be/X2SXJiSv3R4>
- <https://youtu.be/7PuuAgeSRpU>
- <https://youtu.be/RVT60SA3KgM>

Daily Quiz

1. Which of the following technique used for making bronze statues during Harappa Civilisation?

- A. Lost Wax Casting
- B. Stone carving
- C. Wood carving
- D. Ivory carving

2. The bust of bearded man figure was found in which of the following archaeological site?

- A. Mohenjo-Daro
- B. Lothal
- C. Harappa
- D. Dholavira

Daily Quiz

3. Which of the following are the fact of the Harappa Civilization was mainly used for commercial purposes?

- A. Bronze/metal sculpture
- B. Stone sculpture
- C. Seal
- D. Terracotta sculpture

4. Who had composed the original Ramayana?

- A. Rishi Valmiki
- B. Tulsi Das
- C. Sant Ek Nath
- D. Anhinanda

Daily Quiz

5. Lakshmana is considered to be the incarnation of whom?
 - A. Lord Vishnu
 - B. Lord Shiva
 - C. Lord Brahma
 - D. Sheshnag**
6. What was the name of the forest where Lord Rama, Lakshmana and Goddess Sita stayed during exile?
 - A. Aranya
 - B. Aranyak
 - C. Dandakaranya**
 - D. Karanya

7. Who among the following said “Liberty is the opposite of over government”?
 - A. Seeley
 - B. Prof. Ramsay Muir
 - C. Laski
 - D. J.S Mill
8. What is meant by Social Justice.
 - A. All should have same Political Rights.
 - B. All should have same Economic rights.
 - C. **All kinds of discrimination and privileges based on caste, colour, creed and sex should be eliminated.**
 - D. All should have the right to freedom of religion.

9. Traditional approach give stress on:

- A. Values.
- B. Facts.
- C. Objectivity.
- D. Precision.

10. Hobbes Theory of Social Contract is explained in his book. A. Republic. B. Prince. C. Social Contract. D. **Leviathan**.

11. Which one of the following is not relevant to Traditional Approach.

- A. Philosophical B. Historical. C. Institutional D. Behavioural.

12. Integration of Political Science with other Social Sciences Is a basic principle of

- A. Traditionalism. B. Behaviouralism. C. Liberalism. D. **Post – Behaviouralism**.

13. Integration of Political Science with other Social Sciences Is a basic principle of

- A. Traditionalism. B. **Behaviouralism.** C. Liberalism. D. Post – Behaviouralism.

14. The success of democracy depends upon

- A. Periodic Elections. B. Voting. C. Campaigning in The Elections. D. **All of the above**

15. Who wrote the book ‘A Grammar of politics’

- A. Laski
- B. Hegel
- C. J.S Mill
- D T.H Green

16. The concept of Greek, 'Justice' was

- A. Legal
- B. **Moral**
- C. Social
- D. Political

17. The origin of democracy can be traced back to

- A. **Ancient Greek City States**
- B. Medieval Period
- C. Modern Era
- D. Feudalism

Weekly Assignment

- Q.1 Throw the light on Bodh religion.
- Q.2 Discuss the Jain religion
- Q.3 Throw the light on Bhakti movement.
- Q.4 Discuss the holy book “Sufi movement”.

Expected Questions for University Exam

- Q.1 Throw the light on Bodh religion.
- Q.2 Discuss the Jain religion
- Q.3 Throw the light on Bhakti movement.
- Q.4 Discuss the holy book “Sufi movement”.
- Q.4 Throw the light on pre Vedic religion.

Summary

- We have covered the following topics in this lecture:
- Sufi movement
- Socio religious reform movement of 19th century
- Modern religious practices

References

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Thank You