

## # Indian Culture from Ancient to modern

Literature, Architecture and Art forms  
Religion and Philosophy { Painting  
Sculpture  
Music  
Dance }

## # Indian Culture from Ancient to Modern.

- ① Religions
- ② Literature
- ③ Architecture
- ④ Painting
- ⑤ Sculpture
- ⑥ Music
- ⑦ Dance

Anything which is manmade can be a part of Culture.

## # Religion

1. Indus Valley Civilization.
2. Vedic Civilization
3. { (a) Nature  
(b) Sacrifices

} Toxwe Culture  
Ankles of the dead  
- body is chopped  
before the burying  
them.

(2)

(c) Vedanta

(3) Heterodox Sects

(a) Jainism

(b) Buddhism

(4) Mahayana

(5) Bhagvatism

(6) Tamil Bhakti

(7) Tamil Acharyas

(8) Tantrism

(9) Shakti Cults

(10) Vajrayana Buddhism

(11) Mantrayana Buddhism

(12) Tantrayana

(13) Medieval Bhakti

(14) Sufism

(15) Indian Renaissance

→ Religion

(1) Creator

(2) Creation

Matter  
spirit

(3) Body and Soul

(4) Life and death.

(5) Life after death.

(6) Objectives of life

(7) Salvation

(8) <sup>walks</sup> ~~Ways~~ to Salvation.

(9) Rituals

(10) Social - Culture, ref  
norms and values.

## Indus Valley Civilization

Our knowledge about the Indus religious life is quite limited many due to the absence of literary sources or written record for its reconstruction. However on the basis of some Archeological findings like → Terracotta figurines, → Seals and some other objects.

The following characteristics are generally attributed to the Indus Inhabitation.

→ They seem to be animistic in their religious belief and practice which is evidenced from the discovery of some traces of their reverential attitude towards some animals and a plants.

In this context we can particularly mention a mythical creature identifies as Unicorn which is frequently depicted on the Indus seal. we can also mention the depiction of humped bulls. Among plants the most noticeable seems to be the pipal tree which has been depicted even in personified forms.



④

② The Indus inhabitation also seems to be iconic in their religious belief and practice, this is evident from the discovery of some idols and objects which have been accepted as their cult objects. In this context we can particularly mention the discovery of large number of the terracota ~~figurines~~<sup>figurines</sup> of the so called Mother goddess usually identified with the mother earth. We can also mention the representation of a mythical creature on the Indus seals identified as a prototype of the Lord Shiva.

This deity has been depicted on a seal discovered from Mohenjodaro known as Pashupati Seal, sitting in a Yogic posture and is surrounded by some animal. The deity is also called Pashupati or Yogi. The deity is also known as the horned Deity.

③ On the basis of discovery of some fire-pits from places like Kalibangan and Lothal. It is generally believed that there was prevalence of even so called fire-cult among the Indus Inhabitation.

⑤  
4> On the basis of discovery of A large number of the Terracotta figurine of both male and female reproductive organs. from different sides of the civilisation it is generally believed that there was prevalence of the so-called fertility cults among the Indus inhabitants.

5> The Archeological excavations of the Indus site have also produce some objects which have been identified as <sup>e</sup>Amulets and on this basis it is generally concluded that the Indus valley inhabitation had developed some belief and practice associated with Tantricism based on magics and charms, spells.

6> We have discovered different patterns of burials. including double burials. from places like Lothal and Surkotada. (in Gujarat). In the Typical pattern of the burial of the civilisation envalved bodies laid supine in the North-South Direction. Particulary interesting are the grave-goods discover from the civilisation which throws lies on the emergence of some sort of belief in the <sup>continuation</sup> ~~continuation~~ of life even after death.



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On the same basis it is also argued that the Indus Inhabitation had developed some sort of belief in the existence<sup>e</sup> of the soul and some super-natural entities like Ghosts and spirits.

Thus we see that most of the elements or characteristics of the Indus religious life are still found as integral parts of the Indian socio cultural life. They reflect not<sup>t</sup> only the continuity of the Indian cultural traditions but also highlight or indicate the contribution made by the Indus Inhabitation towards the growth of Indian composite culture.

### Questions

1. There is an organic relationship between the Ancient culture of the Indus Valley and the Hinduism of today.
2. The Growth of the civilisation in the Indus valley was influenced in anyway ~~the~~ by the sister civilization in the West.

3. Highlight the contribution of Indus Inhabitation towards the growth of the India's composite culture.

## 2. Vedic Religion

Vedic Religious life has been mainly reconstructed on the basis of the vedic literature. It is important in the sense that for the first time we are in a position to reconstruct even the philosophical or the ideological dimensions are aspects of the religious life.

In the very beginning the rig vedic Aryans (1500 - 1000 BC) appear to be

(a) The Nature worshippers who personified the natural forces affecting their lives and worshiped them as their deities.

(i) Indra - (War Deity / Rain)

(ii) Agni - (Purifier)

(iii) Varun - (Water) - considered as the purest God, and also a preserver of cosmic order called Rita.

(iv) Pushan - Deity of stabled cattle etc.



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We can also some female divinities like

Usha - Morning

Sandhya - evening

Aranyani - forest

Aditi - Mother of all deities.

The purpose of their worship was very simple that was largely about deriving some material gains like victory in wars, brave sons, and cattle wealth.

The mode of their worship was also very simple which involved Recital of the Hymns and prayers compiled in the Rigveda, individually or in congregation.

They also made minor offerings and oblation, in form of milk, Ghee and food grains, through fire. Despite mention of priest called Hotri associated with the recitation of the hymns and prayers of the Rigvedic age and the system of sacrifices it is generally believed that the Rigvedic religious life was free from priestly domination and ritualistic complexities.



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Towards the end of Rig vedic age we also notice the emergence of some concepts related to a Creator God, who came to be known as Prayapati or manu or Purusha. He is mentioned as the performer of a ~~sacrifices~~<sup>sacrifice</sup> called Purushmedha a ~~sacrifices~~<sup>sacrifice</sup> in the X and last Mandala of the Rigveda. In this ~~sacrifices~~<sup>sacrifice</sup> he is said to have ~~sacrificed~~<sup>sacrificed</sup> himself giving birth to not only the four-varnas but also the whole universe.