

**LORDS INSTITUTE OF ENGINEERING &  
TECHNOLOGY (A)**

**ESSENCE OF INDIAN TRADITIONAL  
KNOWLEDGE**

**UNIT-I**

**Introduction to Indian Knowledge  
System and Culture**

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### **Introduction to Indian Knowledge System and Culture**

#### **Philosophy**

**Introduction:** Philosophy is the root of all knowledge. It is considered as mother of all sciences. Philosophy has interpreted man and his various activities in a comprehensive manner. It helps to coordinate the various activities of the individuals and the society. It helps us to understand the significance of all human experience. “It explores the basic source and aims of life. It asks and tries to answer the deepest questions to life. It clarifies life and the basic values of life. This clarity is very essential because it provides us with the wisdom to face the challenges of life. Wisdom is the supreme instrument in the hands of man in the struggle for his successful existence.

**Meaning of philosophy:** The word ‘Philosophy’ involves two Greek words – Philo meaning love and Sophia meaning knowledge. Thus literally speaking, philosophy means love of wisdom. Man is a rational animal. Desire for knowledge arises from this rational nature of man. Philosophy is an attempt to satisfy this very reasonable desire. Philosophy signifies a natural and necessary urge in human-beings to know themselves and world in which they live, move and have their being. It is impossible for man to live without a philosophy. The choice is not ‘between metaphysic and no metaphysic; it is between a good metaphysic and a bad metaphysic’.

**Main Branches of philosophy:** 1) Epistemology: - Philosophy is the search for knowledge. This search is critical. Hence, the first problem which arises before a philosopher is about the nature of knowledge and its limitation. Therefore, epistemology is the most fundamental branch of philosophy. It discusses philosophically truth and falsehood, validity of knowledge, limits of knowledge and nature of knowledge, knower and known, etc. 2) Metaphysics: - Metaphysics is the main branch of philosophy. It is the science of reality. Its main problems are; what is Reality? Is the world one or many? What is space? What is the purpose of creation? Is there a God? In brief metaphysics discusses the three aspects of Reality, viz, the world, the self, and the God. Its scope includes ontology, philosophy of self, cosmogony, cosmology and theology 3) Axiology:- This branch of philosophy philosophically studies value. It has been divided into the following three branches; i) Ethics: It discusses the criteria of right

and good. ii) Aesthetics: It discusses the nature and criteria of duty. iii) Logic: It studies truth. The subject matter of logic includes the methods of judgment, types of propositions, hypothesis, definition etc.

## **Basics of Indian Philosophy**

**A General Outline of Indian Philosophy:** In the early phases of human life on this planet when man was struck with wonder or the natural phenomena or when he found complex and conflicting phenomena in life and was filled with discontentment at the existing order of things, it was the beginning of philosophy.

**The Vedas:** - The origin of Indian philosophy may be easily traced in the Vedas. The Vedas are the earliest available records of Indian literature. The Upanishads are the foundation of Indian philosophy, which teach spiritual monism and mysticism. The systems of Indian philosophy are systematic speculations on the nature of the Reality in harmony with the teachings of Upanishads, which contain various aspects of the truth. They aim at the knowledge of the Reality with a view to transforming and spiritualizing human life. Philosophical knowledge does not aim at merely satisfying our theoretical and speculative interest, but also at realizing the highest truth in life.

**Dars'ana or vision of truth:** - Indian philosophy is intensely spiritual and emphasizes the need of practical realization of truth. As philosophy aims at knowledge of truth, it is termed in Indian literature, 'the vision of truth' (dars'ana). The word 'dars'ana' means 'vision' and also the 'instrument of vision'. It stands for the direct, immediate and intuitive vision of Reality, the actual perception of Truth, and also includes the means which lead to this realization. 'See the Self' is the keynote of all schools of Indian Philosophy. And this is the reason why most of the schools of Indian Philosophy are intimately associated with religious sects.

**The schools of Indian philosophy:** The following are the major philosophical schools or systems (dars'anas). 1) The Nyaya system of Aksapada Gautama 2) The Vaisheshika system of Maharshi Kanada 3) The Samkhya system of Kapila muni 4) The Yoga system of Patanjali 5) The Mimamsa system of Jaimini 6) The Vedanta system of Badarayana Vyas 7) The Bauddha system of Guatama Buddha 8) The Jaina system of Mahavira 9) The Carvaka system of Carvaka

## **Classification of the Indian Philosophical Schools:**

Orthodox and Heterodox: - The schools or systems of Indian philosophy are divided into two broad classes, namely, orthodox (astika, Vedic) and heterodox (nastika, Non-Vedic). To the first group belong the six chief philosophical systems (popularly known as sad-darsana), namely, Mimamsa, Vedanta, Sankhya, Yoga, Nyaya and Vaisesika. These are regarded as orthodox (astika), not because they believe in God, but because they accept the authority of the Vedas. The Mimamsa and the Sankhya do not believe in God as the creator of the world, yet they are called orthodox (astika), because they believe in the authoritativeness of the Vedas. Under the other class of Heterodox systems, the chief three are the schools of the Materialists like the Carvakas, the Bauddhas and the Jains. They are called heterodox because they do not believe in the authority of the Vedas.

## **CULTURE**

Culture refers to the patterns of thought and behaviour of people. It includes values, beliefs, rules of conduct, and patterns of social, political and economic organisation. These are passed on from one generation to the next by formal as well as informal processes. Culture consists of the ways in which we think and act as members of a society. Thus, all the achievements of group life are collectively called culture. In popular parlance, the material aspects of culture, such as scientific and technological achievements are seen as distinct from culture which is left with the non-material, higher achievements of group life (art, music, literature, philosophy, religion and science). Culture is the product of such an organization and expresses itself through language and art, philosophy and religion. It also expresses itself through social habits, customs, economic organizations and political institutions.

**Culture has two types:** (i) material, and (ii) non-material. The first includes technologies, instruments, material goods, consumer goods, household design and architecture, modes of production, trade, commerce, welfare and other social activities. The latter includes norms, values, beliefs, myths, legends, literature, ritual, art forms and other intellectual-literary activities. The material and non-material aspects of any culture are usually interdependent on each other. Sometimes, however, material culture may change quickly but the non-material may take longer time to change. According to Indologists, Indian culture stands not only for a traditional social code but also for a

spiritual foundation of life.

Indian culture is an invaluable possession of our society. Indian culture is the oldest of all the cultures of the world. In spite of facing many ups and downs Indian culture is shining with all its glory and splendor. Culture is the soul of nation. On the basis of culture, we can experience the prosperity of its past and present. Culture is collection of values of human life, which establishes it specifically and ideally separate from other groups.

## **Concept of Culture**

The English word 'Culture' is derived from the Latin term 'cult or cultus' meaning tilling, or cultivating or refining and worship. In sum it means cultivating and refining a thing to such an extent that its end product evokes our admiration and respect. This is practically the same as 'Sanskriti' of the Sanskrit language.

Culture is a way of life. The food you eat, the clothes you wear, the language you speak in and the God you worship all are aspects of culture. In very simple terms, we can say that culture is the embodiment of the way in which we think and do things. It is also the things that we have inherited as members of society. All the achievements of human beings as members of social groups can be called culture. Art, music, literature, architecture, sculpture, philosophy, religion and science can be seen as aspects of culture. However, culture also includes the customs, traditions, festivals, ways of living and one's outlook on various issues of life. Culture thus refers to a human-made environment which includes all the material and nonmaterial products of group life that are transmitted from one generation to the next. There is a general agreement among social scientists that culture consists of explicit and implicit patterns of behavior acquired by human beings. These may be transmitted through symbols, constituting the distinctive achievements of human groups, including their embodiment as artifacts. The essential core of culture thus lies in those finer ideas which are transmitted within a group-both historically derived as well as selected with their attached value. More recently, culture denotes historically transmitted patterns of meanings embodied in symbols, by means of which people communicate, perpetuate and develop their knowledge about and express their attitudes toward life.

Culture is the expression of our nature in our modes of living and thinking. It may be seen in our literature, in religious practices, in recreation and enjoyment. Culture has two

distinctive components, namely, material and non-material. Material culture consists of objects that are related to the material aspect of our life such as our dress, food, and household goods. Non-material culture refers to ideas, ideals, thoughts and belief.

Culture varies from place to place and country to country. Its development is based on the historical process operating in a local, regional or national context. For example, we differ in our ways of greeting others, our clothing, food habits, social and religious customs and practices from the West. In other words, the people of any country are characterised by their distinctive cultural traditions.

### **Culture & Civilization**

The word ‘culture’ and ‘civilization’ are often used synonymously. However, they have clearly defined meanings differentiating them. ‘Civilization’ means having better ways of living and sometimes making nature bend to fulfill 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. Thus some groups consider themselves as civilized and look down upon others. This disposition of certain groups has even led to wars and holocausts, resulting in mass destruction of human beings.

On the other hand ‘culture’ refers to the inner being, a refinement of head and heart. This includes arts and sciences, music and dance and various higher pursuits of human life which are also classified as cultural activities. One who may be poor and wearing cheap clothes may be considered ‘uncivilized’, but still he or she may be the most cultured person. One possessing ostentatious wealth may be considered as ‘civilized’ but he may not be cultured’

Therefore, when we think of culture, we have to understand that it is different from civilization. As we have seen, culture is the ‘higher levels of inner refinement’ of a human being. Humans are not merely physical beings. They live and act at three levels: physical, mental and spiritual. While better ways of living socially and politically and better utilization of nature around us may be termed as civilization. This is not enough to be cultured. Only when the deeper levels of a person’s intellect and consciousness are brought into expression can we call him/her ‘cultured’.

## **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. We in turn have learnt many things from our ancestors. As time goes we continue to add new thoughts, new ideas to those already existent and sometimes we give up some which we don't consider useful any more. This is how culture is transmitted and carried forward from generation to next generation. The culture we inherit 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 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. The Taj Mahal, Jain caves at Khandagiri and Udayagiri, Bhubaneswar, Sun Temple Konarak, Jagannath Temple, Puri, Lingaraja Temple, Bhubaneswar, Red Fort of Agra, Delhi's Qutub Minar, Mysore Palace, Jain Temple of Dilwara (Rajasthan) Nizamuddin Aulia's Dargah, Golden Temple of Amritsar, Gurudwara Sisganj of Delhi, Sanchi Stupa, Christian Church in Goa, India Gate etc., are all important places of our heritage and are to be protected by all means.

Besides the architectural creations, monuments, material artefacts, the intellectual achievements, philosophy, treasures of knowledge, scientific inventions and discoveries are also the part of heritage. In Indian context the contributions of Baudhayana, Aryabhata, Bhaskaracharya in the field of Mathematics, Astronomy and Astrology; Varahmihir in the field of Physics; Nagarjuna in the field of Chemistry, Susruta and Charak in the field of Medicines and Patanjali in the field of Yoga are profound treasures of Indian Cultural heritage. Culture is liable to change, but our heritage does not. We individuals, belonging to a culture or a particular group, may acquire or borrow certain cultural traits of other communities/cultures, but our belongingness to Indian cultural heritage will remain unchanged. Our Indian cultural heritage will bind us together e.g. Indian literature and scriptures namely Vedas,

Upanishads Gita and Yoga System etc. have contributed a lot by way of providing right knowledge, right action, behavior and practices as complementary to the development of civilization.

### **General Characteristics of Culture**

Now let us discuss some general characteristics of culture, which are common to different cultures throughout the world.

***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.

***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.

***Culture is cumulative:*** 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.

***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.

***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.

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



***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.

## **Importance of Culture in Human life**

Culture is closely linked with life. It is not an add-on, an ornament that we as human beings can use. It is not merely a touch of colour. It is what makes us human. Without culture, there would be no humans. Culture is made up of traditions, beliefs, way of life, from the most spiritual to the most material. It gives us meaning, a way of leading our lives. Human beings are creators of culture and, at the same time, culture is what makes us human. A fundamental element of culture is the issue of religious belief and its symbolic expression. We must value religious identity and be aware of current efforts to make progress in terms of interfaith dialogue, which is actually an intercultural dialogue. As the world is becoming more and more global and we coexist on a more global level we can't just think there's only one right way of living or that any one is valid. The need for coexistence makes the coexistence of cultures and beliefs necessary. In order to not make such mistakes, the best thing we can do is get to know other cultures, while also getting to know our own. How can we dialogue with other cultures, if we don't really know what our own culture is? The three eternal and universal values of Truth, Beauty and Goodness are 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; and 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.

## **Indian Culture**

Indian culture is one of the most ancient cultures of the world. The ancient cultures of Egypt, Greece, Rome, etc. were destroyed with time and only their remnants are left. But Indian culture is alive till today. Its fundamental principles are the same, as were in the ancient time. One can see village panchayats, caste systems and joint family system. The teachings of Buddha, Mahavira, and Lord Krishna are alive till today

also and are source of inspiration. The values of spirituality, praying nature, faith in karma and reincarnation, non-violence, truth, non-stealing, Chastity, Non-Acquisitiveness, etc. inspire people of this nation, today also. Material development and materials come under civilization while Art of Living, customs, traditions come under culture. Material development is possible to a limit. This is the reason, that the civilizations got destroyed while Indian culture is present till today because the basis of development was spirituality and not materialism. Thus, Indian culture can be called an ancient culture, whose past is alive even in the present. The reminiscent of the stone-age found in Pallavaram, Chingalpet, Vellore, Tinnivalli near Madras, in the valley of river Sohan, in Pindhighev area in West Punjab, in Rehand area of Mirzapur in Uttar Pradesh, in Narmada Valley in Madhya Pradesh, in Hoshangabad and Maheshwar, make it clear that India has been the land of development and growth of human culture. On the basis of excavation done in places like Harappa and Mohanjodaro etc. we come to know the developed civilization and culture of the pre-historical era, which was flourished around 3000 B.C. Thus, Indian culture is about 5000 years old.

## **Characteristics of Indian culture**

Traditional Indian culture, in its overall thrust towards the spiritual, promotes moral values and the attitudes of generosity, simplicity and frugality. Some of the striking features of Indian culture that pervade its numerous castes, tribes, ethnic groups and religious groups and sects are as follows

### **A Cosmic Vision**

The framework of Indian culture places human beings within a conception of the universe as a divine creation. It is not anthrop-centric (human-centric) only and considers all elements of creation, both living and non-living, as manifestations of the divine. Therefore, it respects God's design and promotes the ideal of co-existence.

## **Sense of Harmony**

Indian philosophy and culture tries to achieve an innate harmony and order and this is extended to the entire cosmos. Indian culture assumes that natural cosmic order inherent in nature is the foundation of moral and social order. Inner harmony is supposed to be the foundation of outer harmony. External order and beauty will naturally follow from inner harmony.

## **Tolerance**

An important characteristic of Indian culture is tolerance. In India, tolerance and liberalism is found for all religions, castes, communities, etc. All the religions existing in India are respected equally. Indian culture accepts the manifoldness of reality and assimilates plurality of viewpoints, behaviors, customs and institutions. It does not try to suppress diversity in favor of uniformity. The motto of Indian culture is both unity in diversity as well as diversity in unity.

## **Continuity and Stability.**

The principles of Indian culture are today also that much in practice, as they were initially. A special characteristic of Indian culture is – its continuous flow. Since, Indian culture is based on

Values, so it's development is continuous. The stability of Indian culture is unique within itself, even today. Indian culture has always favored change within continuity. It is in favour of gradual change or reform. It does not favor abrupt or instant change.

## **Adaptability**

Adaptability has a great contribution in making Indian culture immortal. Adaptability is the process of changing according to time, place and period. Indian culture has a unique property of adjustment, as a result of which, it is maintained till today. Indian family, caste, religion and institutions have changed themselves with time. Due to adaptability and co-ordination of Indian culture, it's continuity, utility and activity is still present.

## **Receptivity**

Receptivity is an important characteristic of Indian culture. Indian culture has always accepted the good of the invading cultures. Indian culture is like an ocean, in which many rivers come and meet. Indian culture has always adjusted with other cultures its ability to maintain unity amongst the diversities of all is the best.

## **Spirituality**

Spirituality is the soul of Indian culture. Here the existence of soul is accepted. Therefore, the ultimate aim of man is not physical comforts but is self-realisation. Nation became culture and culture became nation. Country took the form of Spiritual World, beyond the physical world

## **Religious Dominance**

Religion has a central place in Indian culture. Vedas, Upanishads, Purana, Mahabharata, Gita, Agama, Tripitak, Quran and Bible affect the people of Indian culture. These books have developed optimism, theism, sacrifice, penance, restraints, good conduct, truthfulness, compassion, authenticity, friendliness, forgiveness, etc.

## **Thoughts about Karma and Reincarnation.**

The concept of Karma (action) and Reincarnation have special importance in Indian culture. It is believed that one gains virtue during good action and takes birth in higher order in his next birth and spends a comfortable life. The one doing bad action takes birth in lower order in his next birth and suffers pain and leads a miserable life. Reincarnation is associated with the principle of action. The actual cause of reincarnation is the actions done in the previous birth.

## **Emphasis on Duty**

As against rights, Indian culture emphasises *dharma* or moral duty. It is believed that performance of one's duty is more important than asserting one's right. It also emphasises the complementariness between one's own duty and other's rights. Thus,

through the emphasis on community or family obligations, Indian culture promotes interdependence rather than Independence and autonomy of the individual.

### **The Ideal of Joint Family**

At the level of marriage, there is a lot of plurality in India. At the level of family, however, there is striking similarity. For example, the ideal or norm of joint family is upheld by almost every Indian. Every person may not live in a joint household but the ideal of joint family is still favoured. The family is the defining feature of Indian culture. Although Indians differentiate between individual identity and family identity, the Western type of individualism is rare in Indian culture.

### **Caste System.**

Another characteristic of Indian culture is social stratification. In every region of India, there are about 200 castes. The social structure is made of thousands of those castes and sub-castes, which decide the social status of a person on the basis of birth” Thus, Indian culture has a special system of stratification.

### **Unity in Diversity.**

An important characteristic of Indian culture is Unity in Diversity. There is much diversity in Indian culture like in geography, in caste, in creed, in language, in religion, in politics, etc

Indian culture is a huge tree, the roots of which have Aryan culture. Like a new layer is formed all around the tree every year, similarly layers of many historical eras surround the tree of Indian culture, protecting it and getting life sap from it. We all live in the cooling shade of that tree.

## **Four Duties.**

By fulfilling duties, a person can follow his religion while living in physical comforts and thus can gain salvation. Fulfilling duties is a characteristic of Indian culture. In this, in a person's life, four basis are considered-*Dharma* (religion), *Arth* (money), *Kama* (lust), *Moksha* (salvation). Religion is related to the fulfillment of moral duties. Money is related to the fulfillment of all needs. Lust is associated with pleasures in life. Salvation is the last goal. All these inspire an individual to fulfill his duties and to live in a disciplined way in society.

## **Ancient India**

India has a continuous history covering a very long period. Evidence of neolithic habitation dating as far back as 7000 BC has been found in Mehrgarh in Baluchistan. However, the first notable civilization flourished in India around 2700 BC in the north western part of the Indian subcontinent, covering a large area. The civilization is referred to as the Harappan civilization.. The culture associated with the Harappan civilization is the first known urban culture in India. The Harappans built the earliest cities complete with town planning, sanitation, drainage system and broad well-laid roads. They built double storied houses of burntbricks each one of which had a bathroom, a kitchen and a well. Agriculture was the main occupation of the Harappans who were living in rural areas. They were excellent potters. Various types of utensils, toys, seals, figurines have been excavated from different sites.

A few centuries after the decline of the Harappan civilization, a new culture flourished in the same region and gradually spread across the Ganga-Yamuna plains. This culture came to be known as the Aryan culture.

Though Aryan society was patriarchal, women were treated with dignity and honour. 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. The early Vedic people worshipped forces of nature and personified them as gods and goddesses. Indra, Agni, Varuna, Marut were some of their gods while Usha: Aditi, Prithvi were some of their goddesses. There was a change in

religious practices during the later Vedic period. The Aryans were primarily pastoral and agricultural people. They domesticated animals like cows, horses, sheeps, goats and dogs. They ate simple food consisting of cereals, pulses, fruits, vegetables, milk and various milk products.

Ancient India saw the rise of two very important religions, Jainism and Buddhism which left a lasting influence on Indian life and culture. Vedic religion was earlier also known as Brahmanism because the Brahmins played a major role in it. Later it came to be called Hinduism. The Brahmins had developed a vested interest demanding large charities at the end of the scarifies. As a result, the sacrifices became very costly. . The reforms led by the Kshatriyas and aided by the poorer masses who could not afford the high cost of sacrifices, resulted in the emergence of Jainism and Buddhism around sixth century BC. These new religions that are Jainism and Buddhism also influenced the religious beliefs and several practices of Hinduism. Hinduism underwent many changes in history. It gave rise to several religious sects within itself with varying beliefs and practices.

## **Medieval India**

### **The Early Medieval Period**

The period saw the decline of Buddhism and rise of Hinduism led by the great South Indian religious figure, Shankara (788-820 A.D.). It was during this period that India came in touch with Arabs and, through them, with Islam. Trade relations had existed since ancient times between Arabia and India. From the 7th -8th century, Arabs had established their principality in Sindh. Since then a vital interaction existed between the two cultures. The urban population knew both Arabic and Sanskrit. The Quran was translated into Sindhi, while the Sanskrit works on astronomy, medicine, ethics and administration were translated into Arabic. It was during this period, particularly between 10th and 13th centuries that the tradition of Hindu architecture and sculpture as witnessed in temple-budding reached its climax. The Kandariya Mahadev Temple at Khajuraho (around 1002 A.D.), the Rajarajeshwara Temple at Tanjore (around 1012 A.D.), the Udayeshwara Temple at Udaipur, Lingaraj temple at Bhubaneshwara (around

1060 A.D.), Jagannath Temple at Puri (1135 a.D.) and the Sun Temple at Konark (1250 A.D.) represent the best that any civilization can have

## **The Late Medieval Period**

The Medieval period is considered as an age of great cultural synthesis in India. During this period a new phase of cultural development was initiated. The Turks and Mughals introduced fresh ideas and helped in giving rise to new features in the areas of religion, philosophy and ideas, Language and Literature, Styles of architecture and use of building material, Painting and Fine arts, Music and performing arts. India already had a very rich cultural tradition in all spheres. The synthesis between different cultures gave birth to new philosophical and religious traditions, ideas, forms and styles in almost all spheres of culture. In this lesson you would be introduced to these new cultural developments in some important spheres

It was, however, after the victory of Mohammed of Ghur on Prithviraj in 1192 and later conquests by his generals that the Turkish rule was established in India. With headquarter in Delhi, the Turkish chieftains spread in various parts of India and by the beginning of the 13th century managed to establish a strong central kingdom called Delhi sultanate under the suzerainty of Qutbuddin Aibak and later Iltutmish (1210-36). Slowly by the 14th century the Turks reached most parts of India and forced the local rulers to accept their suzerainty. One of the great religious movements within Islam, Sufism, came to India during this period. Even before the establishment of the Delhi Sultanate some Sufi saints had come to India. This period also witnessed the synthesis in art forms that the sultanate period brought about. The style of architecture that evolved is termed as Indo-Islamic and is shown in Alai Darwaza (built in 1325) at the Qutub complex and the Jamat Khana Masjid (built in 1325) at Nizamuddin. Similarly in music, the popular qawwali was introduced for the first time; khayal was developed; ragas like zilaph, sazgiri, sarparda etc. were created; and a new musical instrument sitar was developed by combining the old Indian Veena and the Iranian tambura. Other important monuments from this period are Qutub Mirsar, Quwwatul Mosque, Iltutrnish Tomb, Balban's Tomb, Khirki Masjid etc in Delhi. This period was, therefore, extremely important for the development of composite cultural forms, achievement in architecture and sculpture, evolution of popular religious movements and growth of regional literatures.



## **THE RISE OF SUFISM**

Sufism is a common term used for Islamic mysticism. The Sufis were very liberal in their religious outlook. They believed in the essential unity of all religions. They preached spirituality through music and doctrines that professed union with God. Sufism originated in Iran and found a congenial atmosphere in India under the Turkish rule. Their sense of piety, tolerance, sympathy, concept of equality and friendly attitude attracted many Hindus, mostly from lower classes, to Islam. Sufi saints such as Moinuddin Chisti, Nizamuddin Auliya, Fariduddin Ganj-e-Shakar were the pioneer sufis who are still loved, respected and honoured. The Sufis were organised into religious orders or silsilahs. These silsilahs were named after their founders such as Chishti, Suhrawardi, Qadi. and Naqshbandis. According to Abul Fazl, the author of the Ain-i-Akbari, there were as many as fourteen silsilahs in India during the sixteenth century. Each order had its own khanqah, which served as a shelter for the Sufi saints and for destitutes, and later developed as a centre of learning. Ajmer, Nagaur and Ajodhan or Pak Pattan (now in Pakistan) developed as important centres of Sufism. These also started the tradition of piri-muridi, (teacher and the disciple). In order to attain a state of mystical ecstasy, the sufis listened to poetry and music (sama) which were originally in Persian. They preached the unity of God and self-surrender unto Him. Music attracts everybody, irrespective of language. Slowly such music attracted the Hindus who started visiting the dargahs in large number.

## **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. The Bhakti saints attacked the rigidity in religion and the objects of worship. They disregarded caste and encouraged women to join in their religious gatherings. The Bhakti saints did their entire teaching in the local vernacular language to make it comprehensible even to simple minds. The Bhakti saints belonged to various backgrounds but mainly from the lower castes. Many were artisans by origin or belonged to the less prosperous class of cultivators. They stressed the need for tolerance among humans and religions. The

Bhakti movement was long known in the South. The idea of preaching Bhakti through hymns and stories was traditionally done by the Alvars and the Nayannars of the Tamil devotional cult. You will read about them later in this book.

## **SIKHISM**

The teachings and philosophy of Guru Nanak form an important part of Indian philosophical thought. His philosophy consists of three basic elements: a leading charismatic personality (the Guru), ideology (Shabad) and organization (Sangat). Nanak was against the prevailing religious beliefs and attempted to establish a true religion, which could lead to salvation. He rejected idol worship and did not favor pilgrimage. He dismissed the theory of incarnation and was against rituals. He laid emphasis on having a true Guru for revelation. He advised people to follow the principles of conduct and worship. He emphasized the concepts of justice, righteousness and liberty.

## **Modern India**

Around the 18th Century a number of significant events took place in the world. One such event was the Industrial Revolution which took place in England. It gradually spread to other countries of Europe also. You must have read about the Industrial Revolution that took place in England, and also read about the discovery of new sea and trade routes. One such sea route to India was discovered by a Portuguese called Vasco da Gama in 1498. As a result, the English, French, Portuguese and the Dutch came to India for trade. They also used it to spread missionary activities in India.

Indian society underwent many changes after the British came to India. In the 19th century, certain social practices like female infanticide, child marriage, sati, polygamy and a rigid caste system became more prevalent. These practices were against human dignity and values. Women were discriminated against at all stages of life and were the disadvantaged section of the society. They did not have access to any development opportunities to improve their status. Education was limited to a handful of men belonging to the upper castes. Brahmins had access to the Vedas which were written in Sanskrit. Expensive rituals, sacrifices and practices after birth or death were outlined by the priestly class.

When the British came to India, they brought new ideas such as liberty, equality, freedom and human rights from the Renaissance, the Reformation Movement and the various revolutions that took place in Europe. These ideas appealed to some sections of

our society and led to several reform movements in different parts of the country. At the forefront of these movements were visionary Indians such as Raja Ram Mohan Roy, Sir Syed Ahmed Khan, Aruna Asaf Ali and Pandita Ramabai. These movements looked for social unity and strived towards liberty, equality and fraternity. Many legal measures were introduced to improve the status of women. For example, the practice of sati was banned in 1829 by Lord Bentinck, the then Governor General. Widow Remarriage was permitted by a law passed in 1856. A law passed in 1872, sanctioned inter-caste and inter-communal marriages. Sharda Act was passed in 1929 preventing child marriage. The act provided that it was illegal to marry a girl below 14 and a boy below 18 years. All the movements severely criticized the caste system and especially the practice of untouchability.

The British had come to India with the idea of making immense profits. This meant buying of raw materials at very cheap rates and selling finished goods at much higher prices. The British wanted the Indians to be educated and modern enough to consume their goods but not to the extent that it proved detrimental to British interests. The spread of English language and western education helped Indians to adopt modern, rational, democratic, liberal and patriotic outlook. New fields of knowledge in science, humanities and literature open to them. English became the lingua franca of the educated people in India.

### **Importance of Culture in Human Literature**

Interaction between Literature and Culture between Literature and Culture Although different societies have their own characteristic but in many issue they are in common. Their Loyalty to cultural issue made people to select suitable solution, in order to this successfully they shout transmits these legacy, one of the most useful ways is literature, which is a very important way for culture components. Teaching is a process in which opens its doors for flourishing life to everybody .As a matter of fact The society tries to transmit its culture to people .it has been attempt to convey it to the mind of young people, on the other hand when it's that culture is in the process of development, the unnourished minds growth in a way in which not only to accept the culture but also to learn it. The interaction between culture and literature is due to involvement of culture in different area like tradition thoughts, and human perspectives .and in this process the literature acts as a powerful instrument. In fact this this interaction both improve the culture and literature sublimity .human being need to both literature and cultural values which are the outcomes of their views. In fact, the literature not only is affected by

society, but also its effect on society because the art not only reconstructs the life, but also forms it. People do it by following their champion's way of life, and therefore become in love like them, and suicide themselves like them. There is no doubt that young people are influenced much than old persons, when they read materials. So it can supposed simply as a redundancy from life rather as a paraphrasing of life.

As it mentioned in the context of article, the relationship between literature and culture is a bilateral relationship, because on the one hand, poets which consider the elements of culture composed of some traditions, beliefs, values, create valuable literature materials and therefore, help to flourish a culture, and on the other hand, culture considers these materials as its achievements and enrich materials as a general rule, we should believe that literature is independent of the culture of society. Because, any time that culture was dynamic and in harmony with literature, the culture was also enriched and full of achievements and focusing on nation's history, it becomes clear that the glory of different cultures and great civilizations of the world depends on different factors. One of the most important factors is literature which has important impact on elegance of people. In fact, there are a direct relationship between literature and culture and both of them are in harmony with each other. The culture includes the beliefs, values, of a society and the literature, on the other hand, expresses them in different literature shapes. Therefore it finally leads to glory and outcome of a culture.

### LONG ANSWER QUESTIONS

1. Discuss the general characteristics of culture?
2. Explain the importance of culture in human literature.
3. Write an essay on "Civilization".
4. What are the sources of Indian Philosophy?
5. Discuss about culture and civilization.

## UNIT – II

### INDIAN PHILOSOPHY & LITERATURE

- Vedas Upanishads, schools of Vedanta, and other religion Philosophical Literature.
- Philosophical Ideas the role of Sanskrit, significance of scriptures to current society, Indian Philosophies, literature of south India.
- Indian languages and Literature-II: Northern Indian languages, Philosophical, cultural & literature.

#### INTRODUCTION

**Upanishads are the essence of Vedas.** The brief of the knowledge of Vedas are found in Upanishads. **The Essence of both is therefore the same.** It is for one to know about the seen and unseen (ie beyond senses), about the world and it's mechanism and thus to realise once true potential that lies in the soul.

Rishi Ashtavakr in his work **Ashtavakr Gita** has mentioned that **Aatm Bodh** is the greatest thing. **It is not the knowledge (gyan) but the Bodh (realisation) of Atma that is to be achieved.** It is like not knowing that Sun exists but to realise its presence.

**The Upanishad means sitting close, feeling close to the Guru, being “in rhythm” with the master.** The Upanishads are a treasure trove of knowledge unveiling the highest truth of life. This truth is hidden in verses, a mere reading or even logical understanding will not help.

#### Vedas & Upanishads

##### *The Vedas*

- The oldest spiritual scriptures of the world. Veda
- Literally means “knowledge”, specifically the highest knowledge about God and man.
- The spiritual truth, said to have been a direct revelation from God through Dev Vani - the voice of God to Rishis (self-realised saints) during their meditations.
- *Truth was then passed on orally through an unbroken chain of a Master-Disciple relationship.*

Hence the Vedas are also called Shruti, which means “das Gehörte” – “the things heard”. There are 4 Vedas: Rig, Sama, Yajur and Atharva Veda. The Rishis who received them, and then passed them on were:

- Agni Rishi – Rig Veda,
- Vayu Rishi – Sama Veda,

- Aditi Rishi – Yajur Veda,
  - Angiras Rishi – Atharva Veda
- 
- Transmitted orally all the way up to Maharishi Ved Vyasa who then wrote them down.
  - Vedas are as old as the Universe, and are said to have been on Earth for at least 20,000 years.
  - Rig-Veda and Sama-Veda were written in verse, Yajur-Veda in prose, and the Atharva-Veda mainly in prose and partly in verse.
  - Contain a total of more than 24,000 mantras.
  - Rig-Veda, the oldest and most extensive, contains 10,000 mantras.

The hymns of the Rig-, Yajur- and Sama-Veda are dedicated to various expressions of the Divine (deities and gods of nature) like gods of earth, fire, rain, etc., for receiving blessings of peace, happiness and prosperity.

- *One part of the Vedas also consists of rules for interpreting Vedic ceremonies and philosophical discussions about God, the soul and the afterlife.*
- Each of the four Vedas consists of four parts, which are called Veda- Samhita. Each Veda is characterized by a Mahavakya (maha – big, vakya – word) which transmits the essence of the teaching about the union of Jiva – the Self and Brahman – the Absolute, the Highest Self.

### **The four parts of each Veda**

SAMHITA – A collection of hymns and mantras of each Veda  
 BRAHMANA – The second of the four parts of each Veda, brahmanas are rules for pandits, priests with instructions for rituals, sacrifices and yagyas addressed to deities. They contain very interesting and inspiring stories, deep philosophical discussions and details about Yagyas.  
 ARANAKAS - (derived from the word aranya = forest) "Forest debates". Aranyakas are the third part of each of the Vedas. These texts contain esoteric, mystical knowledge, mostly focused on the inner meaning and effect of the Vedic ceremonies.

### **The UPANISHADS**

- literally means "To sit at the Master's feet and listen to His words or teachings."
- form the philosophical and spiritual essence of the Vedas and transmit the highest knowledge about God, the soul and the world, as well as about the importance of ceremonies and sacrifices.
- Mostly written in the form of a conversation between a disciple and his teacher (questions and answers).

- Teaches that in the whole Universe there is only one reality, and that is God. Everything that ever existed, exists and will exist in the Universe originates from Him, and disappears back into Him, in the eternal cycle of creation, maintenance and destruction. He is the sun, the moon and the stars, the planets, every living being, all living and non-living matter and every virtue, every vice, all the good and the bad, every thought, every feeling and every act. He is time and space and all that exists in the Universe. . He is eternal within the Universe and simultaneously He transcends it. He is unformed, eternal, boundless and omnipotent. He is saguna (manifest) and nirguna (unmanifest). He is manifest in His creation and is unmanifest when all that is created disappears in Him.
- The highest and purest principle of God is His unmanifest existence, when the whole Universe disappears in Him, when the sun, the moon, the stars, the planets, all animate and inanimate ceases to exist, and time and space disappear. This unmanifest essence is the only existing reality.
- Contains one of the highest ideas about God and His relationship with human beings and the Universe. Rightly they are given the highest place among the great religious philosophies of the world.

There are 108 most widely known Upanishads. Some of the most famous are Brihadaranyaka Upanishad, Chandogya Upanishad, Taittiriya Upanishad, Kena Upanishad, Iso Upanishad, Mundaka Upanishad, Svetasvatara Upanishad and Mandukya Upanishad.

- Each of these major Upanishads is connected to one of the four Veda Samhitas. The idea of the one, unformed and infinite God, as the true reality of the Universe, inseparable, and at the same time beyond everything.
- The teachings about the immortal soul, the law of karma, the consequences of actions and the law of evolution of living beings through the process of rebirth according to their own karma or actions, are based on the Upanishads.

## **Five schools of Vedanta Philosophy**

The Vedas are the religious scriptures of Hinduism. They are without doubt the oldest religious scriptures extant today in the world. All schools of Hindu philosophy are based on the Vedas. There are six schools of Hindu philosophy: Nyaya, Vaisheshika, Samkhya, Yoga, Purva Mimamsa and lastly, Vedanta.

Among these, the Vedanta school is based on the Vedanta part of the Vedas, the Upanishads. The other schools are based on different parts of the Vedas other than the Upanishads.

The Vedantas or the Upanishads are so called because they are found at the end of the Vedas (anta meaning end). The other 5 schools of Hinduism are not well

accepted today and it is the Vedanta school which has come to define Hinduism.

The Vedantas or the Upanishads define two main realities – Brahman, the Absolute reality, and the world, the relative reality. The world encompasses both the matter of the world, the non-living objects, and the souls, or consciousness.

Based on the definition of the relation between these two, five different schools of Vedanta philosophy are now known today.

**These five schools are:**

- Dvaita: the dualistic school, main exponent is Madhava.
- Bheda Abheda or Dvaita Advaita: the founder is Nimbarka.
- Vishista Advaita: the founder is Ramanuja
- Shudh Advaita: the founder is Vallabha.
- Kevala Advaita: the founder is Sankaracharya. Kevala Advaita is usually referred to simply as Advaita, and it is this school that is meant when people say ‘Advaita’.

Bheda Abheda and Shudh Advaita are considered to be variations of the Vishista Advaita school of Ramanuja and these are taken as part of Vishista Advaita.

The five schools are like different stages on the philosophical path depending on the way they define the relation between Brahman and the world and the amount of reality they grant to the world.

The dualistic school is the first stage, in which the world and Brahman are said to be two entirely different entities, and both are equally real.

The qualified monism school is the middle stage, when the world and Brahman are both real but are not different entities, and bear the relation of part and whole, thus being both different and non-different.

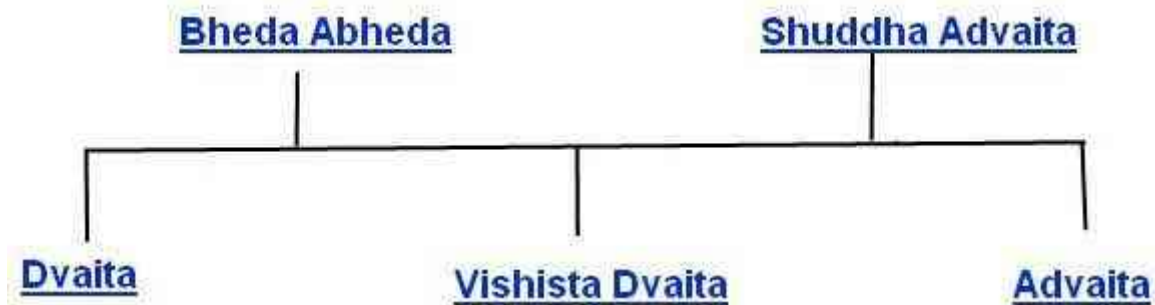
The Advaita or non-dual school is the final stage, when the reality of the world is denied and Brahman is declared to be the only reality.

**Bheda Abheda** falls between dualism (Dvaita) and qualified monism (Vishista Advaita), since it **emphasizes the difference** in qualified monism more than



the non-difference and thus tends towards dualism.

**Shudh Advaita** falls between qualified monism (Vishista Advaita) and non-duality (Advaita), since it emphasizes the non-difference in qualified monism, and thus tends towards Non-dualism.



**Dvaita (dualism):** The most famous exponent of this school is Madhava. In this school, Brahman and the world are considered to be two equally real entities and not related in any way. Brahman here is a purely personal God, a God with the typical omniscient powers that is considered Godly reminiscent of the Gods of dualistic religions like Christianity and Islam. The god of dualism is the Hindu God, Vishnu. Vishnu has created the world, and the world stands separate from God and in an inferior position to God with no link between the two. Vishnu controls the world and all world events, and the duty of all persons is to worship and pray to God. The Dualistic philosophy is a simple philosophy, easy to understand and relate to. It appeals directly to the heart, in the desire of all persons to have a God to worship and surrender oneself to.

### **Vishista Advaita (qualified monism):**

The most famous exponent of Vishista Advaita is Ramanuja.

In Vishista Advaita, the world and Brahman are also considered two equally real entities, as in dualism, but here the world is not separate from Brahman but is formed out of Brahman.

### **Kevala Advaita:**

The teacher of Kevala Advaita is Sankaracharya.

Kevala Advaita or simply Advaita as it is known is the school of monism of Vedanta philosophy. This is the highest intellectual reading of spirituality.

In Advaita, the reality of the world is denied. Brahman is the only reality. The world although it subsists on Brahman has no intrinsic reality of its own and it is only Brahman

at its base which gives it its reality.

### **Bhedabheda (Bheda Abheda)**

The greatest exponent of Bhedabheda is **Nimbarka**.

Bheda Abheda school (difference—non-difference) is also called Dvaita Advaita (dualistic Advaita). Bheda Abheda is an interpretation of Vishista Advaita and therefore it is **often not considered separately but as a part of Vishista Advaita**.

Like Vishista Advaita, Bheda Abheda school also **believes that the world and Brahman are both equally real, and that the world is a part of Brahman**. The difference is in emphasis, it emphasizes the difference in Vishista Advaita more and hence tends towards dualism. That is why it is also called Dvaita Advaita or Dualistic Monism.

### **Shudhadvaita:**

- The primary exponent of Shudhadvaita is **Vallabhacharya**.
- Shudhadvaita means **pure monism** (pure=shudh).
- In Shudhadvaita, as in Vishista Advaita, **the world is taken to have a real existence, as also Brahman**.
- But it is said that there is **no change of Brahman into the world**, the world exists as it were as an **aspect of Brahman without undergoing any change, it is a part of Brahman**.
- We may consider it **like two sides of a coin, with Brahman as one side and the world as another side**. There is no change, the world is a part of the coin that is Brahman. Hence this is called 'Shudh Advaita' because it is said that there is only one and there is no change.

# INDIAN LANGUAGES AND LITERATURE OF SOUTH INDIA

## INTRODUCTION

Language is a medium through which we express our thoughts while literature is a mirror that reflects ideas and philosophies which govern our society. Hence, to know any particular culture and its tradition it is very important that we understand the evolution of its language and the various forms of literature like poetry, drama and religious and non-religious writings.

## INDIAN LANGUAGES:

Their classification The Indian people, composed of diverse racial elements, now speak languages belonging to four distinct speech families: —

- 'the Aryan,
- the Dravidian,
- the Sino-Tibetan (or Mongoloid), and
- the Austric.

The Aryans in ancient India were quite conscious of that. Following to some extent the Sanskrit or Indo-Aryan nomenclature in this matter, **the four main \_language-culture\_ groups of India, namely, the Aryan, the Dravidian, the Sino- Tibetan, and the Austric, can also be labelled respectively as Arya, Dramida or Dravida, Kirata, and Nisada.** Indian civilization, as already said, has elements from all these groups, and basically it is pre-Aryan, with important Aryan modifications within as well as Aryan super-structure at the top.

In the four types of speech represented (by these, there were, to start with, fundamental differences in formation and vocabulary, in sounds and in syntax. But languages belonging to these **four families have lived and developed side by side for 3,000 years and more**, and have influenced each other profoundly-'particularly the Aryan, the Dravidian, and the Austric speeches; and this has led to either a general evolution, or mutual imposition, **in spite of original differences, of some common characteristics, which may be called specifically Indian** and which are found in most languages belonging to all these families.

Overlaying their genetic diversity, there is thus in the general run of Indian languages at the present day, an Indian character, which forms one of the bases of that \_certain underlying uniformity of life from the Himalayas to Cape Comorin\_, of that \_general Indian personality\_, which has been admitted by an Anglo-Indian scholar like Sir Herbert Risley, otherwise so sceptical about India's claim to be considered as one people.

## **Aryan Language**

Of these linguistic and cultural groups, the Aryan is the most important, both numerically and intrinsically.

### **The Old Indo-Aryan.**

- developed over the centuries—'through Vedic Sanskrit (Old Indo-Aryan),
- then Classical Sanskrit,
- then Early Middle Indo-Aryan dialects like Pali and Old Ardha-Magadhi,
- then Buddhist and Jaina Sanskrit and after that the various Prakrits and Apabhramasas, and finally in the last phase,
- The different Modern Indo-Aryan languages of the country.
- The hymns and poems collected in the four Vedas, probably sometime during the tenth century b. c., represent the earliest stage of the Aryan speech in India, known as the Old Indo-Aryan.

### **The New Indo-Aryan languages**

- Coming ultimately from Vedic Sanskrit (or 'Sanskrit', in a loose way), are closely related to each other, like the Neo-Romanic languages derived out of Latin.
- In spite of local differences in the various forms of Middle Indo-Aryan, there was a sort of pan- Indian vulgar or koine form of Prakrit or Middle Indo-Aryan.
- But local differences in Middle Indo-Aryan grew more and more pronounced during that centuries round about A.D. 1000, and this led to the provincial New Indo-Aryan languages taking shape and being born.
- local groups, viz. (i) North-Western group, (ii) Southern group, (iii) Eastern group, (iv) East- Central or Mediate group, (v) Central group, and (vi) Northern or Himalayan group.
- The major languages of the New or Modern 113 Indo-Aryan speech family are: Assamese, Bengali, Gujarati, Hindi, Marathi, Odia, Punjabi, Sindhi, and Urdu. Kashmiri, one of the major modern Indian languages, belongs to the Dardic branch of the Indo-Iranian group within the Aryan family.
- Although Dardic by origin, Kashmiri came very early under the profound influence of Sanskrit and the later Prakrits which greatly modified its Dardic bases. Most scholars now think that Dardic is just a branch of Indo-Aryan.

## **Dravidian**

Dravidian is the second important language family of India and has some special characteristics- of its own.

- Largely functioned as the exponent of Indian culture, particularly the earlier secular as well as religious literature of Tamil.
- It forms a solid bloc in South India, embracing the four great literary languages, Kannada, Malayalam, Tamil, and Telugu
- Believed that the wonderful city civilization of Sind and South Punjab as well as Baluchistan
- (fourth-third millennium B.C.) was the work of Dravidian speakers.
- The Dravidian speech in its antiquity in India is older than Aryan
- The specimens of connected Dravidian writing or literature that we can read and understand are over a millennium later than the oldest Aryan documents.
- Of the four great Dravidian languages, Tamil has preserved its Dravidian character best, retaining, though not the old sound system of primitive Dravidian, a good deal of its original nature in its roots, forms, and words.

## **Sino-Tibetan and Austric**

- Peoples of Mongoloid origin, speaking languages of the Sino-Tibetan family, were present in India at least as early as the tenth century B.C, when the four Vedas appear to have been compiled.
- The Sino-Tibetan languages do not have much numerical importance or cultural significance in India, with the exception of Manipuri or Meithei of Manipur. Everywhere they are gradually receding before the Aryan languages like Bengali and-Assamese.
- The Austric languages represent the oldest speech family of India, but they are spoken by a very small number of people, comparatively.
- The Austric languages of India have a great interest for the student of linguistics and human culture.
- They are valuable relics of India's past, and they link up India with Burma, with Indo-China, with Malaya, and with Indonesia, Melanesia, and Polynesia.
- Their solidarity is, however, broken as in most places there has been penetration into Austric blocs by the more powerful Aryan speeches with their overwhelming numbers and their prestige.

There is, as already said, a fundamental unity in the literary types, genres, and expressions

among all the modern languages of India in their early, medieval, and modern developments. The reason of this unique phenomenon is that there has been a gradual convergence of Indian languages belonging to the different linguistic families, Aryan, Dravidian, Sino-Tibetan, and Austric, towards a common Indian type after their intimate contact with each other for at least 3,000 years.

## **Brahmi Script**

Brahmi is the modern name given to the one of the oldest scripts used on the Indian Subcontinent and in Central Asia, during the final centuries BCE and the early centuries CE. Like its contemporary, Kharosthi, which was used in what is now Afghanistan, Pakistan and India. The best-known Brahmi inscriptions are the rock-cut edicts of Asoka in north-central India, dated to 250-232 BCE. The script was deciphered in 1837 by James Prinsep, an archaeologist, philologist, and official of the British East India Company. The origin of the script is still much debated, with current Western academic opinion generally agreeing (with some exceptions) that Brahmi was derived from or at least influenced by one or more contemporary Semitic scripts, but a strong current of opinion in India favors the idea that it is connected to the much older and as-yet undeciphered Indus Script.

While the contemporary and perhaps somewhat older Kharosthi script is widely accepted to be a derivation of the Aramaic Script, the genesis of the Brahmi script is less straightforward.

## **Characteristics**

- Brahmi is usually written from left to right, as in the case of its descendants. However, a coin of the 4th century BCE has been found inscribed with Brahmi running from right to left, as in Aramaic.
- Brahmi is an abugida, meaning that each letter represents a consonant, while vowels are written with obligatory diacritics called *mātrās* in Sanskrit, except when the vowels commence a word. When no vowel is written, the vowel /a/ is understood.
- Vowels following a consonant are inherent or written by diacritics, but initial vowels have dedicated letters. There are three vowels in Brahmi: /a/, /i/, /u/; long vowels are derived from the letters for short vowels. However, there are only five vowel diacritics, as short /a/ is understood if no vowel is written.
- Punctuation can be perceived as more of an exception than as a general rule in Asokan Brahmi. For instance, distinct spaces in between the words appear frequently in the pillar edicts but not so much in others. ("Pillar edicts" refers to the texts that are inscribed on the stone pillars oftentimes with the intention of making them public.) The idea of writing each word separately was not consistently used.

- In the early Brahmi period, the existence of punctuation marks is not very well shown. Each letter has been written independently with some space between words and edicts occasionally.
- In the late period, the system of inter punctuation marks gets more complicated. For instance, there are four different forms of vertically slanted double dashes that resemble "/" to mark the completion of the composition. Despite all the decorative signs that were available during the late period, the signs remained fairly simple in the inscriptions. One of the possible reasons may be that engraving is restricted while writing is not.

## **The Harappan Script**

- The Indus script (also Harappan script) is a corpus of symbols produced by the Indus valley civilisation during the Kot Diji and Mature Harappan periods between the 26th and 20th centuries BC.
- Most inscriptions are extremely short. It is not clear if these symbols constitute 126 a script used to record a language, and the subject of whether the Indus symbols were a writing system is controversial. In spite of many attempts at decipherment, it is undeciphered, and no underlying language has been identified.
- There is no known bilingual inscription. The script does not show any significant changes over time.
- After 1900 BC, the systematic use of the symbols ended, after the final stage of the Mature Harappan civilization. A few Harappan signs have been claimed to appear until as late as around 1100 BC.

## **Sanskrit Literature**

The *Smṛiti* Sanskrit texts are a specific body of [Hindu](#) texts attributed to an author, as a derivative work they are considered less authoritative than *Sruti* in Hinduism.<sup>[5]</sup> The Smṛti literature is a vast corpus of diverse texts, and includes but is not limited to [Vedāngas](#), the Hindu epics, the [Sutras and Shastras](#), the texts of [Hindu philosophies](#), the [Puranas](#), the Kāvya or poetical literature, the *Bhāṣyas*, and numerous *Nibandhas* (digests) covering politics, ethics, culture, arts and society.

Many ancient and medieval Hindu texts were composed in [Sanskrit](#), many others in regional Indian languages. In modern times, most ancient texts have been translated into other [Indian languages](#) and some in Western languages. Prior to the start of the common era, the Hindu texts were composed orally, then memorized and transmitted orally, from one generation to next, for more than a millennium before they were written down into manuscripts. This verbal tradition of preserving and transmitting Hindu texts, from one generation to next, continued into the modern era.

## THE ROLE OF SANSKRIT

Ever since human beings have invented scripts, writing has reflected the culture, lifestyle, society and the polity of contemporary society. In the process, each culture evolved its own language and created a huge literary base. This literary base of a civilization tells us about the evolution of each of its languages and culture through the span of centuries.

Sanskrit is the mother of many Indian languages. The Vedas, Upanishads, Puranas and Dharmasutras are all written in Sanskrit. There is also a variety of secular and regional literature. By reading about the languages and literature created in the past, we shall be able to understand our civilization better and appreciate the diversity and richness of our culture. All this was possible because of the language that developed during that time.

Sanskrit is the most ancient language of our country. It is one of the twenty-two languages listed in the Indian Constitution. The literature in Sanskrit is vast, beginning with the most ancient thought embodied in the Rig Veda, the oldest literary heritage of mankind, and the Zend Avesta. It was Sanskrit that gave impetus to the study of linguistics scientifically during the eighteenth century. The great grammarian Panini, analysed Sanskrit and its word formation in his unrivalled descriptive grammar Ashtadhyayi.

The Buddhist Sanskrit literature includes the rich literature of the Mahayana school and the Hinayana school also. The most important work of the Hinayana school is the Mahavastu which is a storehouse of stories. While the Lalitavistara is the most sacred Mahayana text which supplied literary material for the Buddhacarita of Asvaghosa.

Sanskrit is perhaps the only language that transcended the barriers of regions and boundaries. From the north to the south and the east to the west there is no part of India that has not contributed to or been affected by this language. Kalhan's Rajatarangini gives a detailed account of the kings of Kashmir whereas with Jonaraja we share the glory of Prithviraj. The writings of Kalidasa have added beauty to the storehouse of Sanskrit writings. Other great literary works, which marked the golden era of Indian literature include 'Abhijanam Shakuntalam' and 'Meghdoot' by Kalidasa, 'Mricchakatika' by Shudraka, 'Swapna Vasavadattam' by Bhasa, and 'Ratnavali' by Sri Harsha. Some other famous works are Chanakya's 'Arthashastra' and Vatsyayana's "Kamasutra".

### Indian Literature

Literature is a term used to describe written and sometimes spoken material. Derived from the Latin word literature meaning "writing formed with letters," literature most commonly refers to works of the creative imagination, including poetry, drama, fiction, nonfiction, and in some instances, journalism, and song. Literature may be classified



according to a variety of systems, including language, national origin, historical period, genre, and subject matter.

### Significance of scriptures to current society?

"We are at an age of 'videoacy' rather than 'literacy,'" Haney said. "It doesn't matter how they deliver their messages, people need different channels to express themselves. You can look at film as an alternative form of literature." But not exactly literature

Long before language was invented, stories were told and engraved upon stone tablets and walls carvings. Long before human began to know how to read and write with the words that our ancestors created, literature already existed. Literature is the foundation of humanity's cultures, beliefs and traditions. **It serves as a reflection of reality, a product of art, and a window to an ideology.**

**William Shakespeare, "Henry VI":** "I'll call for pen and ink and write my mind."

"By reading narratives, we can empathise and understand others," said **Judith Caesar**

"To me the purpose of life is to grow. Grow and become better people, better listeners and to connect better with those around us. No other field can teach us this better than literature." **S. Farooqui**

- Literature has had a major impact on the development of society. It has shaped civilisations, changed political systems and exposed injustice. Literature gives us a detailed preview of human experiences, allowing us to connect on basic levels of desire and emotion.
- Literature is thought provoking; it allows us to raise questions and gives us a deeper understanding of issues and situations. literature's role in allowing its readers to grasp the meaning of human conflict.
- "In an era of modern media, such as television and movies, people are misled into thinking that every question or problem has its quick answer or solution, However, literature confirms the real complexity of human experience." Which recognised literature's role in influencing human thought.
- "Literature is the study of human nature. We see human nature through tragedy and romance, joy and sorrow, in epiphanies and denial, in moments of heroism and in moments of cowardice," said Sa'ad Farooqi,
- "Literature teaches us to analyse a character, allows us to reach inside his or

her mind so we see what drives a character, what shapes his or her beliefs and how one relates to others."

- Literature is also a tool for the foundation of religion. The Holy Bible, one of the oldest written scriptures, is a compilation of tales, beliefs, and accounts that teach about Christianity. Within a span of more than a thousand years from the Prophet Moses to the Apostle Paul, the Bible was written by numerous authors believed to be inspired by God's divine wisdom and tried to explain about the mysteries of life as well as setting rules for one's personal faith. The same goes with all other religions.

## **Developments of North Indian Languages and Literature**

Languages evolved in India right up to the early medieval period. These were evolving at two levels: the spoken and the written language. The studies have indicated that all the scripts of present northern Indian languages, except that of Urdu, have had their origin in old Brahmi. A long and slow process had given them this shape. If we compare the scripts of Gujarati, Hindi and Punjabi, we can easily understand this change. As for the spoken word, there are over 200 languages or dialects spoken in India at present, only twenty-two have found their way into our Constitution.

- Hindi was spoken by a large number of people.
- Urdu and Persian became popular in the Mughal era. Urdu was born out of the interaction between Turkish settlers and the local people. Abul Fazl, Chandra Bhan and Badayuni were famous writers of the Mughal era.
- Hindi literature looked to Sanskrit classics for guidance. Bhakti poetry is a milestone in Hindi literature. Kabir, Tulsidas and Surdas were the guiding light of Hindi literature. In the beginning of the nineteenth century Hindi prose came into existence.
- Next to Hindi, the richest literature is that of Bengali. Rabindranath Tagore, Bankim Chandra Chatterji and Sharat Chandra Chatterji contributed to the making of Bengali literature. Assamese literature consisted of buranjis. Similar is the case with Oriya.
- Till the end of the nineteenth century, Gurmukhi was limited to the Adi Granth; it was the love stories of Heer Ranjha which gave this language a theme. The devotional

song of Meera Bai gave a place of honour to Rajasthani language and literature.

- Gujarati, Sindhi, Marathi and Kashmiri also developed their literature in due course of time.
- Many Indian writers composed their writings in English.

## ASSIGNMENTS

1. Discuss the different language of India.
2. Trace the evolution of writing in India.
3. Write an essay on the origin and development of Brahmi script in India.
4. Give an account on the Harappan script of India.
5. Write short notes on: Harappan script, Dravidian language, Brahmi script, Austric language.

# UNIT-III

## RELIGION AND PHILOSOPHY

### Introduction to Indian Philosophy

Basics of Indian Philosophy, culture, civilization, culture and heritage, general characteristics of culture, importance of culture in human literature, Indian culture, Ancient Indian, Medieval India, Modern India.

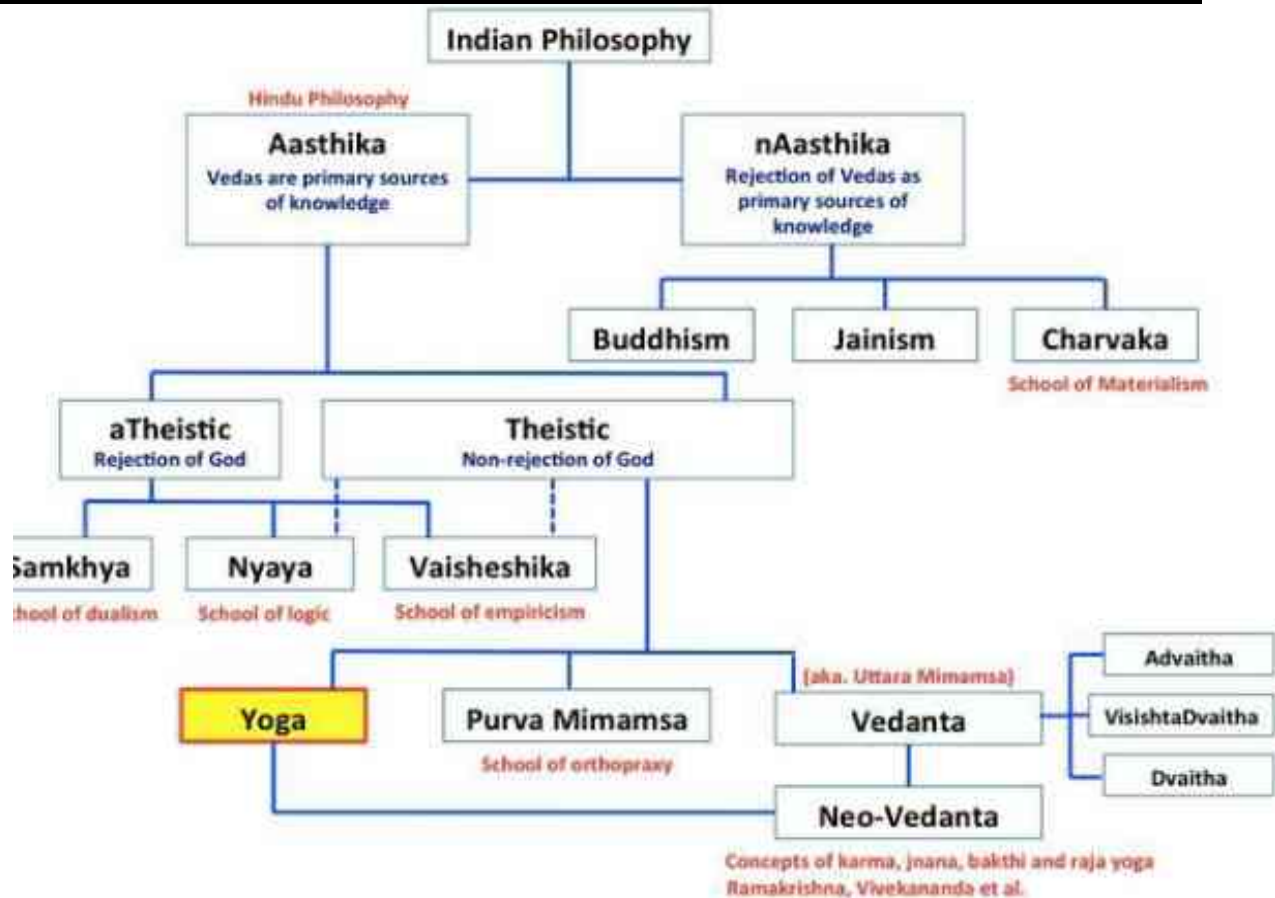


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### SCHOOLWORK

1. **Metaphysics** (relationship between mind and matter)
  - Is there a God?
  - What is truth?
  - What is a person? What makes a person the same through time?
  - Is the world strictly composed of matter?
  - Do people have minds? If so, how is the mind related to the body?
  - Do people have free wills?
  - What is it for one event to cause another?
2. **Epistemology** (methods, validity, and scope )
  - What is knowledge?
  - Do we know anything at all?
  - How do we know what we know?
  - Can we be justified in claiming to know certain things?
3. **Ethics** (moral principles that govern a person's behavior)
  - What is good? What makes actions or people good?

- What is right? What makes actions right?
  - Is morality objective or subjective?
  - How should I treat others?
4. **Logic** (reasoning conducted)
- What constitutes "good" or "bad" reasoning?
  - How do we determine whether a given piece of reasoning is good or bad?



## Religion And Philosophy In Ancient India



- |           |          |
|-----------|----------|
| • Samkhya | Ajivika  |
| • Yoga    | Ajñana   |
| • Mimamsa | Charvaka |
| • Vedanta |          |

**Orthodox schools:** Hindu philosophy, Hinduism, Vedas, and (Upanishads)

- The "Six Philosophies" (ṣaḍ-darśana), all of which accept the testimony of the Vedas:
  1. **Sankhya**, the rationalism school with dualism and atheistic themes
    - Strongly dualists , believes two realists Consciousness ( Purusa / Atma) and Matter ( Prakriti )
    - Believes living is depend on Nature, Jiva. PRAKRITI SE JUDA HUA HAIN
    - Nature consists of / entities infused with various combinations of variously enumerated elements: Sense, Feelings, Activity and Mind ( personal)
    - Create a form of bondage particularly of the mind.
    - The existence of God or Supreme Being is not directly asserted ( declared )nor considered relevant.
  2. **Yoga**, a school similar to Samkhya but accepts personally defined theistic themes.
    - Believes in betterment of oneself physically, mentally and spiritually ( personal God – Ishwara)

- Best source of knowledge for ancient, medieval and most modern literature.
- Influenced all other schools
- Similar beliefs as Samkhya- Cautiousness and Matter.
- Systematic techniques and practices or personal experimentation and knowledge is the means of Moksha.

3. **Nyaya**, the realism school emphasizing analytics and logic

- Rules, Methods or Judgment , Logic
- Gaining knowledge
- Finding Inferences ( deduction, supposition, assumption or conclusion )
- Comparison and Analogy ( Associations)

- Besides these schools Mādhava Vidyāranya also includes the following of the aforementioned theistic philosophies based on the Agamas and Tantras:
- Pasupata, school of Shaivism by Nakulisa
- Saiva, the theistic Sankhya school
- Pratyabhijña, the recognitive school
- Raseśvara, the mercurial school
- Pāṇini Darśana, the grammarian school (which clarifies the theory of Sphoṭa)
- The systems mentioned here are not the only orthodox systems, they are the chief ones, and there are other orthodox schools. These systems, accept the authority of Vedas.

## HINDUISM:

- Consider as Orthodox ( astika) ancient Indian religion.
- Adopts , follows and promotes all, six schools i.e Nyaya, Vaisheshika , Samkhya , Yoga, Mimamsa and Vedanta.
- It refers The Vedas.
- It believes in existence of many Gods and Goddesses.
- Observe idol worship.
- Follows rigid rituals.
- Hinduism is not an organized religion and has no single, systematic approach to teaching its valuesystem.
- Yet a common thread among all these variations is **belief in a Supreme Being** and adherence to certain concepts such as Truth, dharma, and karma.
- The KEY Beliefs are:
  - Truth is Eternal
  - Brahman is Truth and Reality.
  - The Vedas are the ultimate authority.
  - Everyone should strive to achieve dharma.
  - Individual souls are immortal.
  - The goal of the individual soul is Moksha.

**Heterodox** Schools: pertaining to creeds, beliefs or teaching The FIVE Major schools of philosophy are: Jainism , Buddhism,

### 1.JAINISM :

- Known as Jain Dharma, means Path of Victory.
- Refers to the path of victory or salvation in crossing over life's stream of rebirth by destroying karma through an ethical and spiritual life.
- Believes in **24 victorious Saviours** : founders, teachers known as **Tirthankaras**

**Tirthankaras**: signifies the founders of Tirtha- the fordable passage ( "the stream was **fordable**" means shallow. lacking physical depth; having little spatial extension downward or inward from an outer surface or backward or outward from a center) across the sea of births and deaths.

- The first being was Rishabhanath , followed by **22** more **Tirthankaras**. The 23<sup>rd</sup> being was Parshvanatha in 900 BCE
- The **24<sup>th</sup>** being was **The Mahavira** around 500 BCE.
- Believes in eternal Dharma.
- Religious texts are called Agamas.
- **Five Principles or VOWS** :
  - 1) Ahimsa ( non-violence )
  - 2) Aparigraha ( non-attachment)
  - 3) Satya (truthfulness),
  - 4) Achaurya (non-stealing)
  - 5) Bhramacharya (celibacy)
- Are vegetarians to avoid harm to animal.
  - Motto and believes that function of soul is to help one another.
  - One common basic prayer known as Namakara Mantra.
  - Sub-traditional are **Digambaras** ( no clothes, direction to sky) and **Svetambaras** ( white cloths/clad)

### 2.BUDDHISM:

- Founder is the Buddha, Siddhartha Goutam of Pali
- He was the Monk ( Sarmana ) , Mendicant ( begging person ) , Sage, Philosopher, Teacher and Religious Leader.
- The world's 4<sup>th</sup> largest religion , 7% of global population follow it.
- Believes and follows the original teaching of The Buddha: divide into two :
  - 1) Pre-Sectarian and 2)
- The Basic Teachings of Buddha which are core to Buddhism are:
  - 1) The Three Universal Truths;
  - 2) The Four Noble Truths; and
  - 3) The Noble Eightfold Path.

The **three trainings or practices** These three consist of:

- 1) **Sila**: Virtue, good conduct, morality. This is based on two fundamental principles: The principle of equality: that all living entities are equal.



The principle of reciprocity: This is the "Golden Rule" in Christianity - to do unto others as you would wish them to do unto you. It is found in all major religions.

- 2) **Samadhi**: Concentration, meditation, mental development. Developing one's mind is the path to wisdom which, in turn, leads to personal freedom. Mental development also strengthens and controls our mind; this helps us maintain good conduct.
- 3) **Prajna**: Discernment, insight, wisdom, enlightenment. This is the real heart of Buddhism. Wisdom will emerge if your mind is pure and calm. The first two paths listed in the Eightfold Path, described below, refer to discernment; the last three belong to concentration; the middle three are related to virtue.

**THE FOUR NOBLE TRUTHS** The Buddha's Four Noble Truths explore human suffering. They may be described (somewhat simplistically) as:

- 1) **Dukkha**: Suffering exists: Life is suffering. Suffering is real and almost universal. Suffering has many causes: loss, sickness, pain, failure, and the impermanence of pleasure.
  - 2) **Samudaya**: There is a cause of suffering. Suffering is due to attachment. It is the desire to have and control things. It can take many forms: craving of sensual pleasures; the desire for fame; the desire to avoid unpleasant sensations, like fear, anger or jealousy.
  - 3) **Nirodha**: There is an end to suffering. Attachment can be overcome. Suffering ceases with the final liberation of Nirvana (Nibbana). The mind experiences complete freedom, liberation and non-attachment. It lets go of any desire or craving.
  - 4) **Magga**: In order to end suffering, you must follow the Eightfold Path. There is a path for accomplishing this.
- The **five precepts** : These are rules to live by. They are somewhat analogous to the second half of the Ten Commandments in Judaism and Christianity. Believers are expected to use their own intelligence in deciding exactly how to apply these rules:
    - 1) Do not kill. This is sometimes translated as "not harming" or an absence of violence.
    - 2) Do not steal. This is generally interpreted as including the avoidance of fraud and economic exploitation.
    - 3) Do not lie. This is sometimes interpreted as including name-calling, gossip, etc.
    - 4) Do not misuse sex. For monks and nuns, this means any departure from complete celibacy. For the laity, adultery is forbidden, along with any sexual harassment or exploitation, including that within marriage.
    - 5) Do not consume alcohol or other drugs. The main concern here is that

intoxicants cloud the mind. Some have included as a drug other methods of divorcing ourselves from reality  
-- e.g. movies, television, and the Internet.

**3. AJIVIKA:** an ascetic sect that emerged in India about the same time as Buddhism and Jainism

- The name may mean “following the ascetic way of life.”
- It was founded by Goshala Maskariputra (also called Gosala Makkhaliputta), a friend of Mahavira.
- held that the affairs of the entire universe were ordered by a cosmic force called *niyati* (Sanskrit: “rule” or “destiny”) that determined all events
- follows doctrine of absolute determinism
- The premise that there is no free will, that everything that has happened, is happening and will happen is entirely preordained and a function of cosmic principles.
- They believed that in every living being is an *ātman*
- Got popularity during the rule of the Mauryan emperor Bindusara, around the 4th century BCE.

**4. AJNANA**

- The ancient school of radical Indian skepticism (cynicism, disbelief, uncertainty ).
- Founded in Northern India, ( presently )Uther Pradesh , but survived in Karnataka and Temil Nadu.
- The traces of scepticism can be found in Vedic sources such as in the Nasadiya hymn and hymn to sraddha (faith) in Rigveda.
- Argued for the impossibility of knowing the ultimate reality or the atman
- Claimed that the possibility of knowledge is doubtful since the claims to knowledge were mutually contradictory.
- "one who is not omniscient does not know everything with limited knowledge"
- the four main schools of thought, Kriyavada, Akriyavada, Ajnanikavada, and Vainayikavada, and their subgroups must have existed.
- **Sanjaya Belatthiputta** (*Sañjaya Belatṭhiputta*; literally, "Sanjaya of the Belattha clan"), also referred as Sanjaya Vairatiputra was an Indian ascetic teacher who lived around the 6th century BCE in the region of Magadha. He was contemporaneous with Mahavira, Makkhali Gosala and the Buddha, and was a proponent of the sceptical ajñana school of thought; was Tattvalabdha, a minister at the court of King Ajatashatru.
- is the false apprehension of reality that keeps the soul from attaining release; it is a form of mistaken knowledge, which has a large measure of validity as far as the realities of the present world are concerned but conceals the truth of a reality outside it.

## 5.CHARVAKA:

- Also known as Lokāyata ( worldly once ), is an ancient school of Indian materialism.
- Holds direct perception, empiricism, and conditional inference as proper sources of knowledge.
- Embraces philosophical skepticism and rejects ritualism, and supernaturalism.
- Rejected the notion of an afterworld, karma, liberation (moksha).
- Brihaspati is usually referred to as the founder of Charvaka or Lokāyata philosophy.
- Primary literature or source of knowledge of Charvaka is the Barhaspatya sutras.
- It's doctrine had disappeared by the end of the medieval period.
- Rejection of inference as a means to establish valid, universal knowledge, and metaphysical truths.
- Had a variety of atheistic and materialistic beliefs.
- Held perception and direct experiments to be the valid and reliable source of knowledge.

### *Religion And Philosophy In Medieval India*

The period (c.1200–1500 CE)

#### *PURANIC PERIOD*

Diminishing of classic Indian Beliefs  
Vedanta  
Buddhism

#### *RELIGIOUS MOVEMENTS*

Raising of new believes  
Shramana Movement  
Bhakti Movement  
Sufism

### *The Beginning of Puranic Period*

- India is a birthplace of various religions, creeds and faiths. Religion has played an important role in the lives of the Indian people from the earliest time. But religion in India has never been static.
- The Puranic Period (200 BCE – 500 CE) and Early Medieval period (500–1100 CE) gave rise to new configurations of Hinduism, especially bhakti and Shaivism, Shaktism, Vaishnavism, Smarta and much smaller groups like the conservative Shrauta.
- In the same period Vedanta changed, incorporating Buddhist thought and its emphasis on consciousness and the working of the mind.
- Buddhism subsequently became effectively extinct in India but survived in Nepal and Sri Lanka. Hinduism expanded .
- Various movements have developed with new ideas and in response to evolving socio-economic situations.

- Tried to tie the people together with a harmonious cord.
  - Medieval India had tremendous impact on the literature and language of the country. Rulers like Akbar was greatly influenced by the Bhakti and Sufi Philosophers, which made him to follow a secular stand in the area of religion.
- Religious Cults and Movements of Medieval India ( cult means sects, religious groups )**

## THE SHRAMANA MOVEMENT

- means "one who labours, toils, or exerts themselves (for some higher or religious purpose)"
  - The Reform or Shramanic Period between 800 and 200 BCE marks a "turning point" between the Vedic Hinduism and Puranic Hinduism
  - an ancient Indian religious movement parallel to but separate from Vedic tradition
  - often defied many of the Vedic and Upanishadic concepts of soul (Atman) and the ultimate reality (Brahman)
  - movement matured into Jainism and Buddhism
  - was responsible for the related concepts of saṃsāra (the cycle of birth and death) and moksha (liberation from that cycle)
  - includes Jainism, Buddhism, and others such as the Ājīvikas, Ajñanas and Cārvākas traditions.
    - have a diverse range of beliefs
    - ranging from accepting or denying the concept of soul
    - fatalism to free will
    - idealization of extreme asceticism to that of family life
    - wearing dress to complete nudity in daily social life
    - strict ahimsa (non-violence) and
    - vegetarianism to permissibility of violence and meat-eating
- The Sufi and Bhakti Movements brought a new form of religious expression amongst Muslims and Hindus.

## THE BHAKTI MOVEMENT

- refers to the Hindu devotional trend that emerged from Tamil Nadu and
- Later acted as the defacto catalyst to the formation and subsequent revolutionization in the form of Sikhism.
- Originated in eighth-century Tamil Nadu (now Tamil Nadu and Kerala), and spread northwards.
- It swept over east and north India from the 15th century onwards, reaching its zenith between the 15th and 17th century CE.
- developed around different gods and goddesses, and some sub-sects were Vaishnavism (Vishnu), Shaivism (Shiva), Shaktism (Shakti goddesses), and Smartism
- Scriptures of the Bhakti movement include the Bhagavad Gita, Bhagavata Purana and Padma Purana.

- Preached using the local languages so that the message reached the masses and inspired many poets.
- Considered as an influential social reformation in Hinduism, and provided an individual-focused alternative path to spirituality regardless of one's caste of birth or gender.
- Was a revival, reworking and recontextualisation of ancient Vedic traditions.
- Shandilya and Narada are credited with two Bhakti texts.
- witnessed a surge in Hindu literature in regional languages, particularly in the form of devotional poems and music. Kabir and Tulsī Das were writers of this movement.
- Was a devotional transformation of medieval Hindu society.
- Brought sects :
  - **Brahmin**: is a varna (class) in Hinduism specialising as priests, teachers (acharya) and protectors of sacred learning across generations.
  - **Kshatriya** : is one of the four varna of Hindu society, associated with warriorhood.
  - **Vaishya** : traditionally traders or moneylenders or farmers and cowherd.
  - **Shudra** : is the lowest rank of the four varnas. constituted the hereditary labouring class serving others
  - **Untouchable** : commonly associated with treatment of the Dalit communities, segregating them from the mainstream by social custom or legal mandate. Consider as OUTCAST.

## THE SUFISM

- The term **Sufi** derived from Arabic word **Safa** which has two distinct meaning - **One who wear woollen clothes**; and **Symbolises purity and sacredness**.
- believes that **Haq** (God) and **Khalaq** (Soul) are the same.
- The presence of Sufism has been a leading entity increasing the reaches of Islam throughout South Asia.
- mystic traditions became more visible during the 10th and 11th centuries of the Delhi Sultanate and after it to the rest of India
- defined as "a science whose objective is the reparation of the heart and turning it away from all else but God"
- based on the truth of life and lays stress on the attainment of divine love and compassion of the heart.
- Sufism had influenced entire Muslim community by 12th century.
- The practitioner of this tradition is known as Sufi, Wali, Faqir or Dervish.
- 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.

- The doctrine of Sufism was based on union with God which can be achieved through love of God, prayers, fasts and rituals without reference to Hindu or Muslims.
- It stressed that cultivation of religious experience should be based on the direct perception of God.
- Defined itself into various orders; the 4 most popular among these were Chistis, Suhrawardis, Qadiriya and Naqshbandis.
- Chisti order is the most popular one which is even followed in small villages in India. Kwaja Moin-ud-Din Chisti who was born in Afghanistan in 1142 AD brought the order to India. He chose Ajmer as his permanent base since 1195 AD after he reached India with the army of Shihab-ud-Din Ghuri . The four famous Islamic mystics of The Chistya order from Afghanistan namely Qutubuddin, Nizamuddin, Moinuddin and Fariuddin helped spread its roots all over India. Nizamuddin Auliya in Delhi and Ajmer-i-Sharif in Rajasthan are testimony to the popularity of this order in India.
- Emphasized on liberal ideas and believed in equality in brotherhood were successful in bridging the gap between Muslims and Hindus. The liberal ideas of Sufism made the orthodox Muslims a little more tolerant towards their non-Muslim counterparts.
- language used for preaching by the Muslim saints helped in evolving common Indian languages like Punjabi, Urdu, Sindhi, Kashmiri and even Hindi.
- Malik Muhammad Jayasi and Amir Khusrau penned down poems in praise of Sufi teachings and principles.

### Summary on Sufi Movement in India

- **Synthesises variety of ideas and practices** from Hinduism, Christianity, Buddhism and Zoroastrianism.
- It aimed at service of mankind through spiritual self development
- Eager for Hindu-Muslim **unity and cultural synthesis**
- Opposed to orthodoxy preached faith and devotion to the God.
- Opposes the materialistic life but not in favour of complete renunciation.
- Organised in different **orders** (Silsilas)
- The Sufi orders were divided into two: **Ba-shara** those who followed the Islamic law; and **Be-shara** those who were not bound by Islamic law.

### List of Sufi order, founder and principle:

Order	Founder	Principle
Chisti	Khwaja Moinuddin Chisti	Keep aloof from royal court. Popularised music recitations called Sama (Mehboob-i-ilahi)
Suhrawardi	Sheikh Shihabuddin Suhrawardi	Accepted royal Service
Qadri	Sheikh Nizamat Ullah	Relies strongly upon adherence to the fundamentals of Islam.
Naqshbandi	Khwaja Pir Moham mad	Orthodox Sect. Mujaddid opposed Shia, philosophy of Wahadat-ul- Shahdud , wrote 'Red-i-Khafid' arrested by Jhangir
Firdausi	Sheikh Sarfudin Yahya	Branch of Suhrawardi
Rashaniya (Akbar's reign)	Miyan Bayazid Ansari (Pir Roshan)	Wrote the book Khai-ul-Byan
Mahadawi	Mullah Mohammad	Opposed orthodox muslims

	Mahdi	
Risi	Nuruddin Noorani (Wali)	Oposed orthodox muslims
Qalandaria	Abu Wali Qalander	Wandering monks were called Darveshes
Shattari	Abdullah Shattari	Claimed direct contact with God

### Long Answer Questions

1. Write about religious reform movements in Modern India?
2. Discuss the relationship between philosophy and religion.
3. Write a note on Buddhism.
4. Explain the chief characteristics of religion.
5. Explain the Buddhist concept of Ashtanga Marga



