

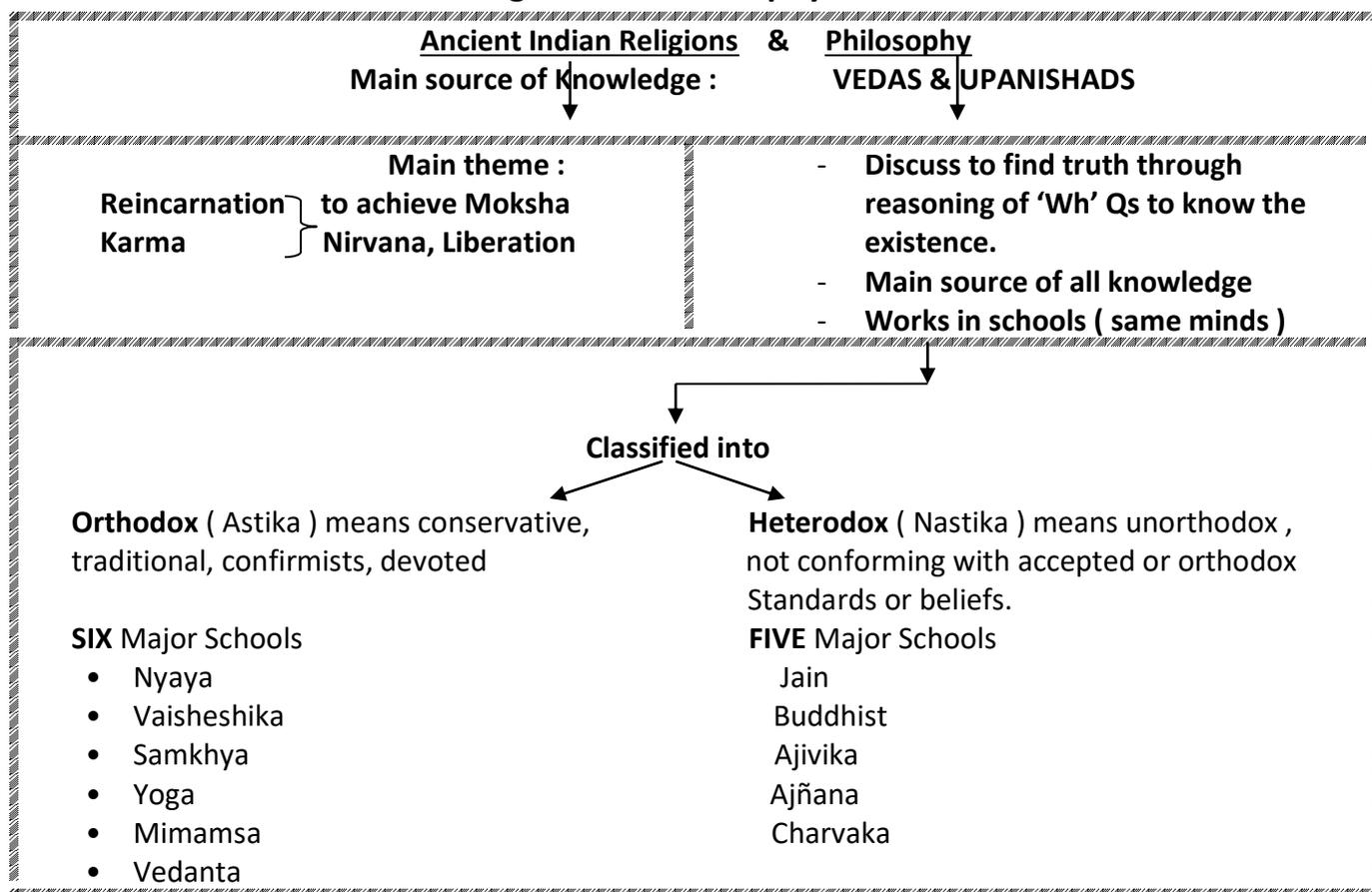
UNIT - 3

RELIGION AND PHILOSOPHY

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ESSENCE OF INDIAN TRADITIONAL KNOWLEDGE

UNIT- III Religion And Philosophy In Ancient India



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

- The "Six Philosophies" (ṣaḍ-darśana), all of which accept the testimony of the Vedas:
 1. **Samkhya**, 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 Samkhiya- 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)
 - Testimony (legal statement) of past or present reliable experts.
 - Holds belief that human suffering results from mistakes/ defects produced by activity under wrong knowledge (notions/ ignorance)
 - Gain correct knowledge.
4. **Vaisheshika**, the naturalism school with atomistic themes and related to the Nyaya school
- **Independent** or own school of philosophy
 - **Metaphysics** :- fundamental principals intended to describe or explain.
 - **Epistemology**:- deals with the study of knowledge theory of knowledge (discuss ' wh' Questions)
 - **Logic**:- A method of human thought that involves thinking in a linear, step – by step manner, about how a problem can be solved (scientific methods based / on facts)
 - **Ethics**:- study of principles relating to right and wrong conduct, moral.
 - **Soteriology**:- study or doctrine of Salvation.
5. **Purva/ Mimamsa** (or simply Mimamsa), the ritualism school with Vedic exegesis and philology emphasis.
- Means reflection or critical investigation
 - Deals with ritual actions / human actions
 - Theories based on the Nature of Dharma.
 - Deals with both earlier (purva) and later (utara)of the Vedas, in the Upanishads.
 - Believes in both 'affirming' , existence of (Asthika) known as Theistic and also Astheistic not believer of or absence of belief in the existence of deities.
 - Shows interest in systematic examination of the existence of Gods.
 - It holds that the soul is eternal . omni present, inherently active spiritual essence and focus on Dharma.
 - Promotes Vedic Vidhi (injunctions) mantras of rituals as prescriptive karya or action.
 - Rituals are primary importance and merits.
6. **Vedanta** (also called Uttara Mimamsa), the Upanishadic tradition, with many sub-schools ranging from dualism to non-dualism.
- Literary meaning 'End of the Veda'.
 - Reflects ideas that emerged from the speculations (guess work, assumption, etc., process of thinking or meditating) philosophies contained in the Upanishads.
 - Does not stand for one comprehensive or unifying doctrine or principle.
 - It promotes sub-traditions ranging from dualism (mind and matter) to non-dualism.
 - It holds the principles of The Upanishads, Bramha, Sutras and The Bhagvad Gita)
 - Adopt ideas from Yoga and Nayaya.
- These are often coupled into three groups for both historical and conceptual reasons: Nyaya-Vaishesika, Samkhya-Yoga, and Mimamsa-Vedanta.
 - The Vedanta school is further divided into six sub-schools:
 - Advaita (monism/non-dualism),
 - Ajativada, Visishtadvaita (monism of the qualified whole),
 - Dvaita (dualism),
 - Dvaitadvaita (dualism-nondualism),
 - Suddhadvaita, and

- AchintyaBhedaAbheda schools.
- Besides these schools MādhavaVidyāraṇya 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
 - PāṇiniDarśana, 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 al, 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 value system.
- 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 as 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 23rd being was Pershvanantha in 900 BCE
- The **24th** 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) Acharya (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 4th 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

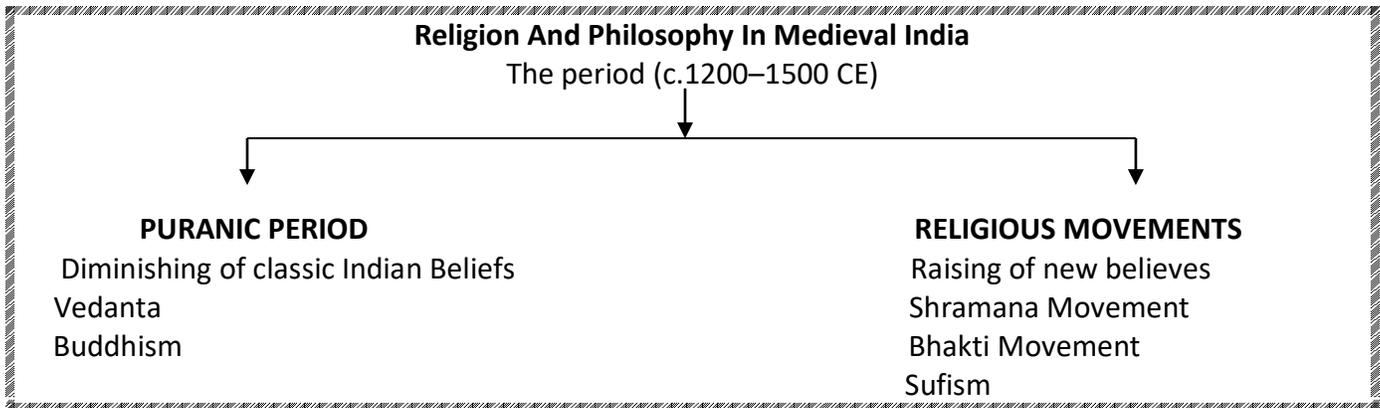
- The name may mean “following the ascetic way of life.”
- It was founded by Goshala Maskariputra (also called Gosala Makkhaliputta), a friend of Mahavira.
- held that the affairs of the entire universe were ordered by a cosmic force called **niyati** (Sanskrit: “rule” or “destiny”) that determined all 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 *śraddha* (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.



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 ties 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 views of six śramaṇa in the Pāli Canon (based on the Buddhist text <i>Sāmaññaphala Sutta</i> ¹)	
<u>Śramaṇa</u>	view (<i>diṭṭhi</i>) ¹
<u>Pūraṇa Kassapa</u>	Amoralism : denies any reward or punishment for either good or bad deeds.
<u>Makkhali Gośāla (Ājīvika)</u>	Niyativāda (Fatalism): we are powerless; suffering is pre-destined.
<u>Ajita Kesakambalī (Lokāyata)</u>	Materialism : live happily; with death, all is annihilated.
<u>Pakudha Kaccāyana</u>	Sassatavada (Eternalism): Matter, pleasure, pain and the soul are eternal and do not interact.
<u>Niganṭha Nātaputta (Jainism)</u>	Restraint : be endowed with, cleansed by and suffused with the avoidance of all evil. ²
<u>Sañjaya Belatṭhiputta (Ajñana)</u>	Agnosticism : "I don't think so. I don't think in that way or otherwise. I don't think not or not not." Suspension of judgement.

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

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