



# SNS COLLEGE OF TECHNOLOGY



**Coimbatore-35**  
**An Autonomous Institution**

Accredited by NBA – AICTE and Accredited by NAAC –  
UGC with 'A+' Grade Approved by AICTE, New Delhi &  
Affiliated to Anna University, Chennai

## DEPARTMENT OF INFORMATION TECHNOLOGY

ESSENCE OF INDIAN  
TRADITIONAL KNOWLEDGE

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The essence of Indian traditional knowledge encompasses a vast and diverse array of philosophies, practices, and wisdom that have been passed down through generations. Here are some key aspects:



## **Philosophical Foundations**

1. Vedanta: The ultimate reality is a unified, all-encompassing consciousness.
2. Dharma: Living a righteous life, following universal principles and duties.
3. Karma: The law of cause and effect, where actions have consequences.



## **Traditional Practices**



1. Yoga: A holistic practice combining physical postures, breathing techniques, and meditation.
2. Ayurveda: A traditional system of medicine emphasizing natural remedies and balance.
3. Jyotish: Ancient Indian astrology, guiding individuals toward harmony with celestial forces.

## **Cultural Significance**

1. Family and Community: Strong emphasis on social bonds, respect for elders, and collective well-being.
2. Respect for Nature: Recognition of the interconnectedness of all living beings and the natural world.
3. Festivals and Celebrations: Vibrant cultural events honoring deities, seasons, and life milestones.

## **Contributions to Modern Society**



1. **Mathematics and Astronomy:** Ancient Indians made significant contributions to mathematics, astronomy, and physics.
2. **Medicine and Wellness:** Ayurveda and other traditional practices offer holistic approaches to health and wellness.
3. **Philosophy and Spirituality:** Indian thought has influenced Western philosophy, and spiritual traditions like Buddhism and Jainism.

## **Preservation and Promotion**

1. **Documentation and Research:** Efforts to record, study, and analyze traditional knowledge.
2. **Education and Training:** Programs teaching traditional practices, philosophies, and skills.
3. **Cultural Exchange and Collaboration:** Initiatives promoting cross-cultural understanding and cooperation.



# **UNIT I**

## **ANCIENT INDIA & STATE POLITY**

## **Origin and evolution of the state in ancient India:-**

1. To look into the origin and evolution of the state has been one of the greatest issues in political science.

2. Ancient Indian thinkers like Bhisma, Narada, Brihaspati, Kautilya, Kamandaka also have looked at the problem.

3. On the basis of the writings of these thinkers we can detect following 4 important theories regarding the origin of the state in ancient India ...

- A. Evolutionary theory**
- B. Force theory**
- C. Mystical theory**
- D. Contract theory**

## **A.EVOLUTIONARY THEORY**

1. This is the oldest theory of the origin of the state in India and has been mentioned in the Atharva Veda.
2. According to this theory the state is the result of evolutionary progress and it didn't originate at a fixed time.
3. On the basis of Atharva Veda several stages of the evolution of the state can be traced.
4. According to Atharva Veda the earliest phase of human life was the stage of vairajya or stateless state. It was a state of complete anarchy.
5. Subsequently, with the emergence of agriculture, stable life became possible. To fulfill the needs of agricultural society the family emerged and the head of the family became the first wielder of authority.
6. Further, the need of co-operation in the different realms of society led to the emergence of sabha and samiti.
7. With the emergence of sabha and samiti organised political life began which finally culminated in the emergence of the state

## **B.FORCE THEORY**

1. Though ancient Indian political thinkers did not propound force theory in a systematic way, force was considered to be an important factor in the evolution of the state in India.
2. Earliest Aryan clans fought among themselves for animals (especially for the cow), pastureland, settlements and sources of drinking water.
3. Only a strong and able warrior could lead the clan in such wars. So he was given special status and the members of clan started obeying him.
4. This tendency continued in the days of peace also and subsequently the leader became king





## **C.Mystical theory**

1. This was the most popular theory of origin of the state in ancient India.
2. Kingship was given divine sanction and the king was considered not to be the representative of God but himself a God.
3. It appears first in the epics and the law books of Manu, the king was exalted far above ordinary mortals, through the magical powers of the great royal sacrifices.
4. The magical power which pervaded the king at his consecration was restored and strengthened in the course of his reign by further rites, such as the ceremonial rejuvenation of the Vajapeya and the horsesacrifice (Asvamedha).
5. The viewpoint which supports the theory of divine origin of state in ancient .India has been widely criticised by Western as well as Indian scholars



## **D.Contract theory**

1. Contract theory is the most extensively discussed theory of the origin of the state in ancient India.
2. The reference to contract theory can be seen in the Buddhist and brahmanical texts and Arthashastra of Kautilya.
3. Many scholars accept only the Buddhist sources as the authentic source of contract theory.
4. According to them the brahmanical texts have a mixture of contract and divine origin whereas Buddhist sources give a clear cut account of contract theory.
5. Also in the Arthashastra contractual origin of kingship is not intended to impose limitations on royal power. On the contrary, the obligation put upon the people are burdensome and are designed to strengthen royal authority.



THANK YOU