

Introduction to Hinduism

Session 5

Hinduism

Hindu wedding

- Wedding is one of the most important rituals
- Three main parts of the ritual
 - *Kanyadaan* – giving away of the daughter by the father
 - *Panigraha* – Holding of hands by the fire
 - *Saptapadi* – Seven vows/wishes taken while walking around the fire
- The seven vows/wishes
 - Provide nourishment for the household
 - Develop spiritual, mental and physical powers
 - Increase wealth by righteous means
 - Acquire knowledge, happiness and harmony through mutual trust and respect
 - Wish for virtuous and compassionate children
 - Wish for self restraint and longevity
 - Wish for lifelong companionship
- <https://www.youtube.com/watch?v=rDIN6KNilkU>



Hinduism

Arranged marriages

- Majority of Indian marriages were arranged by the parents, although this is changing especially in urban areas.
 - This tradition can be traced back to the time of Classical Hinduism (800 BCE – 300 BCE)
- The process involves:
 - identification of eligible boy and girl through the family network.
 - Personal data about the two and their families are exchanged, including horoscope, religion, caste, family background, societal status, etc
 - If the two approve then a meeting is arranged between the prospective spouses
 - Consent from both sides leads to engagement, followed by wedding, both of which take place on auspicious days identified by a *pandit* (priest)

Hinduism

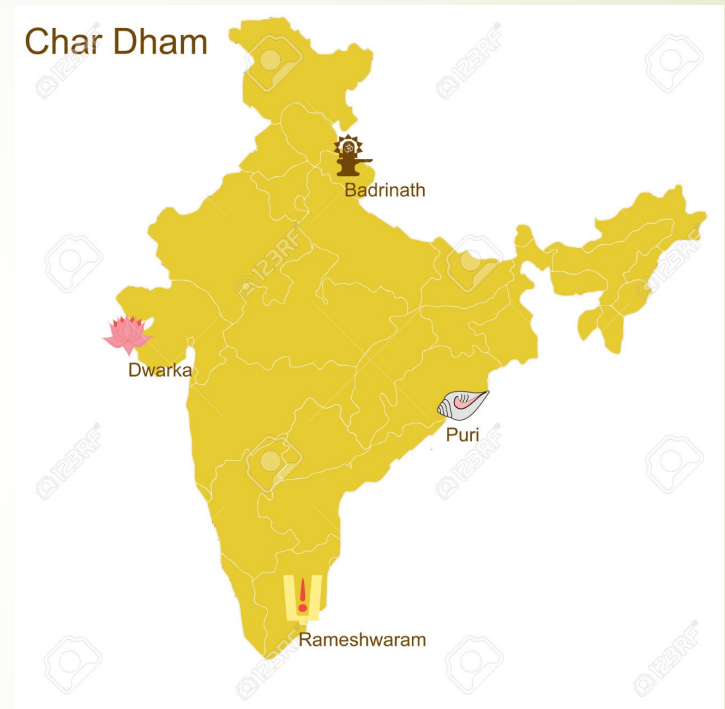
Arranged marriages

➤ Pro/con

- Since a majority of Hindu families are joint families, it is important that both sides consider the prospect as families. It is as if the marriage is not between individuals but families
- The bride usually goes to live with the groom's family, and the pre-decision information exchange and meetings allow her to assess whether the groom's family would be acceptable to live with
- Sometimes the decision may be forced on the bride or the groom for status or financial reasons, which can cause a lot of conflict and distress, especially for the bride
- Divorce rate in India is very low – of the order of 1-2% of all marriages
- Evolution in modern times – Western influence
 - Proliferation of web sites intended for matchmaking
 - So called “Love marriages” wherein the boy and girl meet, date and decide to get married

Hinduism Pilgrimage

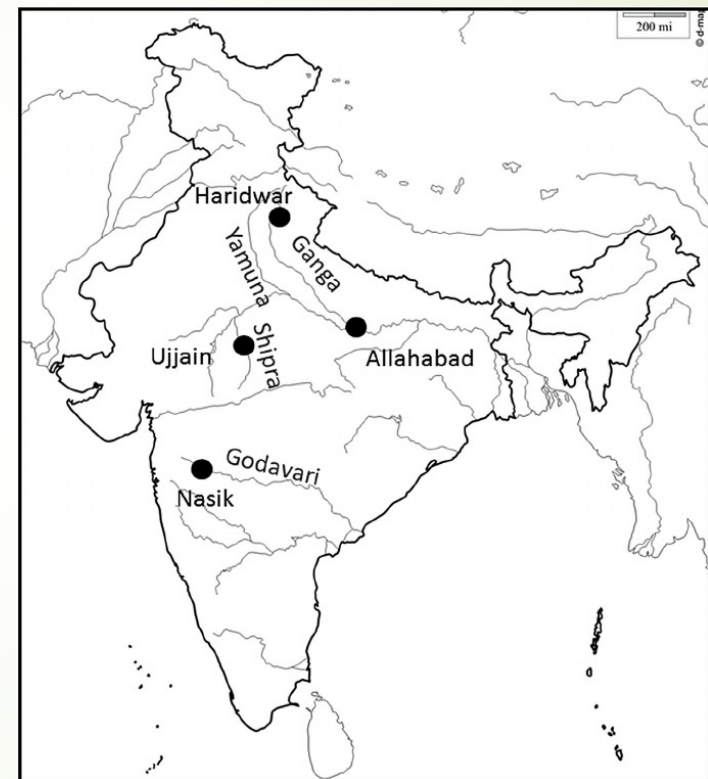
- Purpose of pilgrimage – spiritual renewal
- Four pilgrimage abodes (*char dham*)
 - Puri (East)
 - Dwarka (West)
 - Badrinath (North)
 - Rameshwaram (South)
- A large fraction of Hindus undertake pilgrimage to the four abodes during their lifetime



Hinduism

Pilgrimage

- ***Kumbh mela* (pitcher festival) - the holiest pilgrimage. Held every three years at one of four sites:**
 - Haridwar
 - Allahabad
 - Nasik
 - Ujjain
- **About 120 million people visited Allahabad for the Great *kumbh mela* in 2013 over three months!**



Hinduism

Hindu festivals

- There are a large number of festivals, some unique to certain geographical regions.
- The main festivals are:
 - *Diwali*, or the festival of lights. Honoring Lord Rama's return to his kingdom from exile
 - *Hanuman jayanti*- celebration of Lord Hanuman's birthday
 - *Janamashtami* – celebration of the birth of Lord Krishna
 - *Ganesh chaturthi* – celebration of arrival of Lord Ganesha on the earth
 - *Maha shivratri* – offering of prayers to Lord Shiva
 - *Guru purnima* – day of offering prayers and thanks to the Guru
 - *Vasant panchami* – seeking of blessings from Saraswati, goddess of wisdom
 - *Vijayadashmi* – celebration of good over evil
 - *Raksha bandhan* – celebrating the bond between brother and sister
 - *Sankranti or Pongal* – celebration of the sun's ascent Northward
 - *Holi* – Spring festival; commemorates slaying of demoness Holika by Prahlad, a devotee of Krishna

Hinduism

Inspired Dance Forms - *Bharatnatyam*

- Originated in the Hindu Temples in South India
- Origin can be traced back to Natya Shastra of the Vedas
- Expresses Hindu spiritual ideas – interpretive narration of mythical tales
- Dance performed exclusively by women and is accompanied by music and a singer
- Characterized by a fixed torso but intricate footwork, hand gestures and facial expressions

<https://www.youtube.com/watch?v=SgiLOzFQh14>

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Introduction to Hinduism

Hinduism

Inspired Dance Forms - *Kathak*

- Originated from the ancient stories of travelling storytellers of North India
- *Kathā* means story and *kathaka* is a storyteller
- Enactment of stories from the Hindu Epics
- Rhythmic foot movements accompany gestures of arms, upper body and facial expressions to narrate the story



<https://www.youtube.com/watch?v=4wXJWaqFbQc>

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Interaction of Islam and Hinduism

- **Great amount of interaction between Islam and Hinduism**
 - **History of Muslim conquests in India**
- **Influence on religion, culture, the arts, cuisine**

Interaction of Islam and Hinduism

Chronology – First Phase

c.570–632	Life of the Prophet Muhammad
711–713	Conquest of Sind and Multan by Muhammad ibn Qasim.
998–1030	Reign of Mahmud of Ghazni. Raids on India.
1020	Lahore becomes part of Ghaznavid empire.
1151	Rise of Ghuri empire.
1186	Capture of Lahore by Muhammad Ghuri.
1192	Defeat of Prithvi Raj by Muhammad Ghuri at Tarain.

Interaction of Islam and Hinduism

Chronology – The Sultanates

1206–1210	Aibak, first sultan of Delhi and founder of the Slave dynasty, 1206–1290.
1211–1236	Reign of Iltutmish.
1266–1287	Reign of Balban.
1290–1320	The Khalji dynasty.
1296–1316	Expansion to South India under Ala-ud-din.
1320–1413	The Tughluq dynasty.
1325–1351	Reign of Muhammad Tughluq.
1351–1388	Reign of Firuz Shah
c.1300–1500	Establishment of regional kingdoms.
1414–1451	The Sayyid dynasty.
1451–1526	The Lodi dynasty.

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Interaction of Islam and Hinduism

Chronology – The Mughal Empire

1526	First Battle of Panipat: Mughals defeat the Lodis.
1526–1530	Reign of Babur
1530	Accession of Humayun.
1540–1555	The Sur dynasty.
1556	Second Battle of Panipat: Humayun regains power.
1556–1605	Reign of Akbar.
1605–1627	Reign of Jahangir.
1627–1658	Reign of Shah Jahan.
c.1646–1680	Rise of the Marathas under Shivaji.
1658–1707	Reign of Aurangzeb.
1713–1719	Reign of Farrukhsiyar.
1719–1748	Reign of Muhammad Shah.
1720–1740	Maratha expansion under Baji Rao I.
1739	Sack of Delhi by Nadir Shah.
c.1720–1750	Establishment of Hyderabad, Oudh, and Bengal as independent states.

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Interaction of Islam and Hinduism

Chronology – The British Period

1757	Battle of Plassey: Clive defeats Nawab of Bengal. Ahmad Shah Abdali sacks Delhi.
1759–1806	Reign of Shah Alam II.
1761	Third Battle of Panipat: Afghans and Mughals defeat Marathas.
1765	Diwani of Bengal granted to East India Company.
1774–1785	Warren Hastings, Governor-General.
1775–1782	First Anglo-Maratha war.
1798–1805	Lord Wellesley, Governor-General.
1803	Delhi taken by the British.
1806–1837	Reign of Akbar Shah II.
1837–1858	Reign of Bahadur Shah II.
1843	British take Sind.
1849	British annex Punjab.
1856	Annexation of Oudh.
1857–1858	Mutiny and revolt.
1858	British India placed under the Crown. Bahadur Shah deposed.

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Interaction of Islam and Hinduism India at the End of the 9th Century

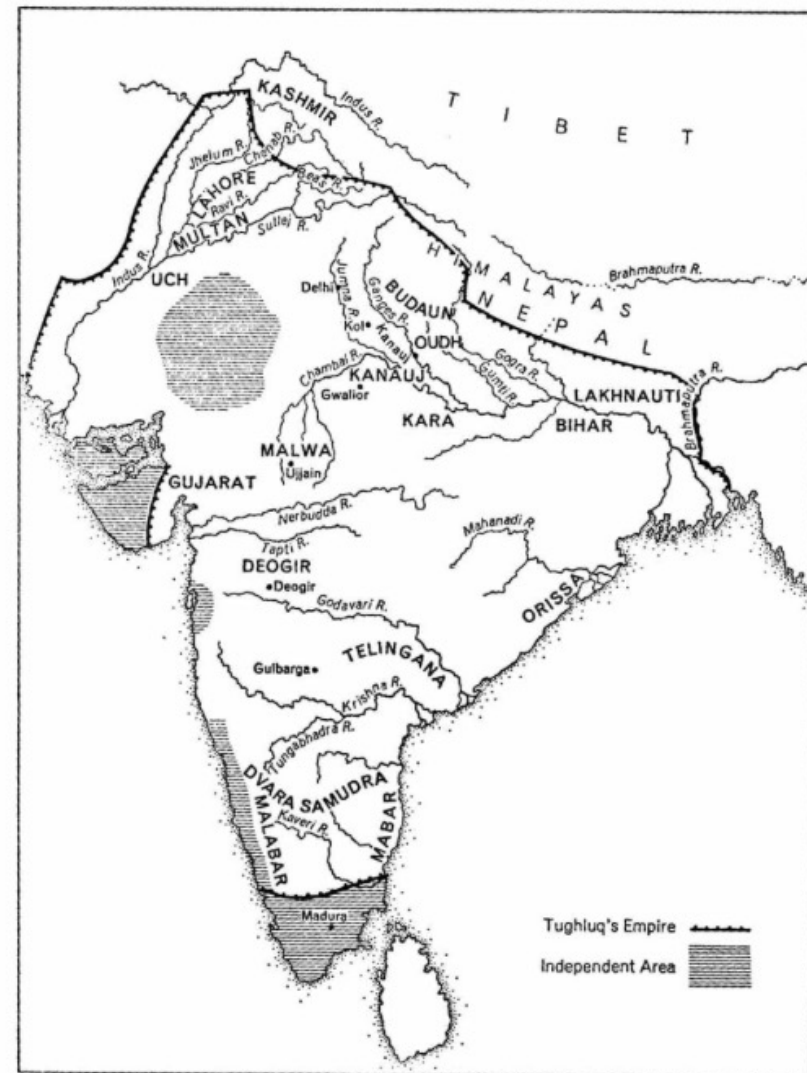


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Introduction to Hinduism

Interaction of Islam and Hinduism

Empire of Muhammad bin Tughluq - 1335



Interaction of Islam and Hinduism

- **Abu Raihan al-Biruni, Islamic scholar and historian, 11th century, on the pride of the Hindus in their great achievements***
 - “We can only say that folly is an illness for which there is no medicine, and the Hindus believe that there is no country but theirs, no nation like theirs, no kings like theirs, no religion like theirs, no science like theirs. They are haughty, foolishly vain, self-conceited, and stolid. They are by nature niggardly in communicating that which they know, and they take the greatest possible care to withhold it from men of another caste among their own people, still much more, of course, from any foreigner.”
- **Ironically, in the 14-17th century the Ottoman Rulers (Turks), at the height of their power exhibited a similar attitude towards the West**
 - **Eventually this led to their decline and conquest by the West**

Interaction of Islam and Hinduism

Conversions

- **Conversions from Hindu to Islamic faith – likely reasons for conversion:**
 - **Forced conversions**
 - **Iconoclasm of Islam**
 - **Caste system in India**
 - The lower caste Hindus found the equal treatment of all in Islam appealing
 - **Social/economic benefit of conversion to Islam**
 - Assimilation with the conquerors
 - No payment of Islamic tax, *Jizya*, required of non-Muslims

Interaction of Islam and Hinduism

Mutual Benefit

- Sufism, a mystical branch of Islam was influenced by Hinduism
- Kabir (14th century)
 - Sufi Mystic who was a disciple of Ramananda, a Hindu
 - He became a “saint” for his Hindu followers
- Tukaram – a famous Hindu Poet (16th century) was influenced by Sufis
 - “First among the great names is Allah, never forget to respect it.
Allah is verily one, the prophet is verily one.
There Thou art one, there Thou art one, There Thou art one, O friend.
There is neither I nor thou”

Interaction of Islam and Hinduism

Instances of Temple Desecration

Likely reasons for desecration

- Religious, because Islam forbids idol worship
- It was a means of projecting power

No.	Date	Site	District	State	Agent	Source	No.	Date	Site	District	State	Agent	Source
For nos. 1-24, see Map 1: Imperialism of the Delhi Sultanate, 1192-1394													
1	1193	Ajmer	Ajmer	Rajasthan	Md. Ghuri (s)	23:215	39	1473	Dwarka	Jamnagar	Gujarat	Mahmud Begda (s)	14:3:259-61
2	1193	Samana	Patiala	Punjab	Alauk	23:216-17	40	1478	Kondapalle	Krishna	A.P.	Md. II Bahmani (s)	6-2:306
3	1193	Kuhram	Karnal	Haryana	Alauk (g)	23:216-17	41	c.1478	Kanchi	Chingleput	Tamil Nadu	Md. II Bahmani	6-2:308
4	1193	Dehi		U.P.	Md. Ghuri (s)	1/1911:13	42	1505	Amrod	Broach	Gujarat	Khali Shah (g)	1/1933:36
						23:217,222	43	1489-1517	Nagerkot	Kangra	Him. P.	Khawwas Khan (g)	35:81
5	1194	Kol	Aligarh	U.P.	Ghurid army	23:224	44	1507	Ulgr	Sawai Madh.	Rajasthan	Sikandar Lodi (s)	14-1:375
6	1194	Banaras	Banaras	U.P.	Ghurid army	23:223	45	1507	Narwar	Shivpuri	M.P.	Sikandar Lodi	14-1:378
7	c.1202	Nalanda	Patna	Bihar	Rukhtiyar Khilaji (s)	20:40	46	1518	Gwalior	Gwalior	M.P.	Ibrahim Lodi (s)	14-1:402
8	c.1202	Odantapuri	Patna	Bihar	Bakhtiyar Khilaji	22:319	47	1530-31	Devarkonda	Nalgonda	A.P.	Quli Qutb Shah (s)	6-3:212
9	c.1202	Vikramasila	Saharsa	Bihar	Bakhtiyar Khilaji	21:561-2	48	1552	Narwar	Shivpuri	M.P.	Dilawar Kh. (g)	14Jun 1927:101-4
10	1234	Bhilsa	Vidisha	M.P.	Itutmish (s)	21:621-22	49	1556	Puri	Puri	Orissa	Sulaiman Kamani (s)	28:413-15
11	1234	Ujjain	Ujjain	M.P.	Itutmish	21:622-23	50	1575-76	Bankapur	Dhanwar	Karnataka	'Ali 'Adil Shah (s)	6-3:62-64
12	1290	Jhain	Sawai Madh.	Rajasthan	Jalal al-Din Khilaji (s)	27:146	51	1579	Ahobilam	Kumod	A.P.	Murshid Rao (c)	6-3:267
13	1292	Bhilsa	Vidisha	M.P.	'Ala al-Din Khilaji (g)	27:148	52	1586	Ghoda	Poona	Maharashtra	Mr Md. Zaman (?)	1/1933-34:24
14	1298-1310	Vijapur	Mehsana	Gujarat	Khilaji invaders	2/1974:10-12	53	1593	Cuddapah	Cuddapah	A.P.	Murtaza Khan (c)	6-3:274
15	1295	Devagiri	Aurangabad	Maharashtra	'Ala al-Din Khilaji (g)	24:543	54	1593	Kalhatli	Chittoor	A.P.	'Ibrahim Khan (c)	6-3:277
16	1299	Somnath	Junagadh	Gujarat	Ulugh Khan (c)	25:75	55	1599	Srikumar	Visakhapatnam	A.P.	Qutb Shahi general	32-5:1312
17	1301	Jhain	Sawai Madh.	Rajasthan	'Ala al-Din Khilaji (s)	25:75-76	For nos. 56-80, see Map 3: Expansion and Reassertions of Mughal Authority, 1600-1760						
18	1311	Chidambaram	South Arcot	Tamil Nadu	Malik Kafur (c)	25:90-91	56	1613	Pushkar	Ajmer	Rajasthan	Jahangir (s)	5:254
19	1311	Madurai	Madurai	Tamil Nadu	Malik Kafur	25:91	57	1632	Banaras	Banaras	U.P.	Shah Jahan (s)	31:36
20	c.1323	Warangal	Warangal	A.P.	Ulugh Khan (p)	33:1-2	58	1635	Orchiha	Tikangarh	M.P.	Shah Jahan	7:102-3
21	c.1323	Bodhan	Nizamabad	A.P.	Ulugh Khan	1/1919-20:16	59	1641	Srikakulam	Srikakulam	A.P.	Sher Md. Kh. (c)	3/1953-54:68-9
22	c.1323	Pilalamari	Nalgonda	A.P.	Ulugh Khan	17:114	60	1642	Udayagiri	Nellore	A.P.	Ghazi 'Ali (c)	8:1385-86
23	1359	Puri	Orissa	Orissa	Firuz Tughluq (s)	26:314	61	1653	Poonamallee	Chingleput	Tamil Nadu	Rustam b. Zulfiqar (c)	1/1937-38:53-2
24	1392-93	Sainthali	Gurgaon	Haryana	Bahadur K. Nahar (c)	3/1963-64:146	62	1655	Bodhan	Nizamabad	A.P.	Aurangzeb (p.g)	1/1919-20:16
For nos. 25-55, see Map 2: Growth of Regional Sultanates, 1394-1600							63	1659	Tuljapur	Osmanabad	Maharashtra	Atzal Khan (g)	16:9-10
25	1394	Idar	Sabar-K.	Gujarat	Muzaffar Khan (g)	14-3:177	64	1661	Cooch Bihar	Cooch Bihar	West Bengal	Mr Jumla (g)	9:142-43
26	1395	Somnath	Junagadh	Gujarat	Muzaffar Khan	6-4:3	65	1662	Devalgaon	Sibsagar	Assam	Mr Jumla	9:154,156-57
27	c.1400	Parasapur	Srinagar	Kashmir	Sikandar (s)	14-3:648	66	1662	Gargson	Sibsagar	Assam	Mr Jumla	36:249
28	c.1400	Bilbehara	Srinagar	Kashmir	Sikandar	34:54	67	1664	Gwalior	Gwalior	M.P.	Mu'tamad Khan (g)	10:335
29	c.1400	Tripuresvara	Srinagar	Kashmir	Sikandar	34:54	68	1667	Akot	Akola	Maharashtra	Md. Ashraf (c)	2/1963:53-54
30	c.1400	Martand	Anantnag	Kashmir	Sikandar	34:54	69	1669	Banaras	Banaras	U.P.	Aurangzeb (s)	11:65-68,13:88
31	1400-01	Idar	Sabar-K.	Gujarat	Muzaffar Shah (s)	14-3:181	70	1670	Mathura	Mathura	U.P.	Aurangzeb	12:57-61
32	1400-01	Diu	Amreli	Gujarat	Muzaffar Shah	6-4:5	71	1679	Khandela	Sikar	Rajasthan	Darab Khan (g)	12:107,18:449
33	1406	Manvi	Raichur	Karnataka	Firuz Bahmani (s)	2/1962:57-58	72	1679	Jodhpur	Jodhpur	Rajasthan	Khan Jahan (c)	18:786,12:108
34	1415	Sidhpur	Mehsana	Gujarat	Ahmad Shah (s)	29:98-99	73	1680	Udaipur	Udaipur	Rajasthan	Ruhullah Khan (c)	15:129-30; 12:114-15
35	1433	Delwara	Sabar-K.	Gujarat	Ahmad Shah	14-3:220-21	74	1680	Chitor	Chitorgarh	Rajasthan	Aurangzeb	12:117
36	1442	Kumbhalmer	Udaipur	Rajasthan	Mahmud Khilaji (s)	14-3:513	75	1692	Cuddapah	Cuddapah	A.P.	Aurangzeb	1/1937-38:55
37	1457	Mandalgarh	Bhilwara	Rajasthan	Mahmud Khilaji	6-4:135	76	1697-98	Sambhar	Jaipur	Rajasthan	Shah Sabz 'Ali (?)	19:157
38	1462	Malin	Banaskantha	Gujarat	'Ala al-Din Suhrab (c)	2/1963:28-29	77	1698	Bijapur	Bijapur	Karnataka	Hamid al-Din Khan (c)	12:241
							78	1718	Surat	Surat	Gujarat	Haider Quli Khan (g)	1/1933:42
							79	1729	Cumbum	Ongole	A.P.	Muhammad Salih (g)	2/1959-60:65
							80	1729	Udaipur	West	Tripura	Murshid Quli Khan	30:7

(s) = emperor (s) = sultan (g) = governor (c) = commander (p) = crown prince

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Introduction to Hinduism

Interaction of Islam and Hinduism

- Hindus hostile to Islam – Hindu orthodoxy
- Hindus tolerant of Islam – Hindu pluralism
- Science
 - India's highly advanced state of astronomy and mathematics was translated into Arabic and spread all the way to the Levant
 - These works were systematized during the 11-13th century CE and then spread to the West
- Poetry, music and the visual arts
- Architecture
- Cuisine

Interaction of Islam and Hinduism Language

- **From Hindustani to Urdu and Hindi**
 - Hindustani originated in the 7th-13 centuries, and was a blend of Sanskrit and Arabic
 - Later, under the influence of the Mughals it incorporated Persian influence in the 16th-18th century
 - Eventually it split into Hindi with Devnagari script, the national language of India, and Urdu with Persian script, the national language of Pakistan

Urdu, Hindi and English sign
In India



Interaction of Islam and Hinduism

British Raj Period (1857-1947)

- **During the British Raj the Personal Law was different for Hindus and Muslims**
 - **Hindu Personal Law, based on *Arthashastra* (Science of Politics) with Western modification; *Arthashastra* is a treatise on law from 2nd century BCE, originating from the Vedas**
 - **Muslim Personal Law was based on *Sharia* with some modifications**
- **Muslim religious education - Deobandi School – *Madrassa***
 - **Formed as a response to Rebellion of 1857 (Sepoy Rebellion)**

Interaction of Islam and Hinduism

British Raj Period (1857-1947)

➤ Indian Nationalism

- Inspired by the Hindu reform movement and the resistance to the Raj
- Creation of Indian National Congress in 1885
- Gandhi and the use of non-violent civil disobedience (*satyagraha* or holding to the truth)
- Creation of RSS, a conservative Hindu civic organization in 1925
- Creation of the Muslim League in 1906

Interaction of Islam and Hinduism Through Independence – 1947-1948

- **Partition and formation of India and Pakistan**
 - Unbridled conflict between Hindus and Muslims provoked by rigid stance of politicians
 - Human massacre at an unimaginable scale – more than 1MM killed and 14MM displaced
- **Post-partition conflict between India and Pakistan**
 - Kashmir confrontation in 1948 leading to *de facto* partition of Kashmir

Interaction of Islam and Hinduism

Post-Independence – 1948 to the present

- **Ongoing border conflict between majority Hindu India and majority Muslim Pakistan**
- **Allowing practice of *Sharia* as Family law among Muslims creates friction with Hindus**
- **Assertive Hindu Nationalism gains momentum amongst the 85% Hindu population in India**

Interaction of Christianity and Hinduism

- About 2.3% of India's population is Christian
- Legend has it that Saint Thomas came to India in ca. 52CE and spread the Christian faith. Thomas is regarded as the Patron Saint of India, among Christians
 - The Gospel of Thomas has mystical elements, similar to the Vedas
- Early converts were local Jews on the West Coast (now Kerala)
 - Jews had arrived in India after the destruction of the First Temple in 6th century BCE
- The world's oldest existing church structure is in South India, believed to have been built by St Thomas
- Settlement of Christians in India resulting from trade routes
- Since 1500's Catholic and Protestant missionaries have been active in India

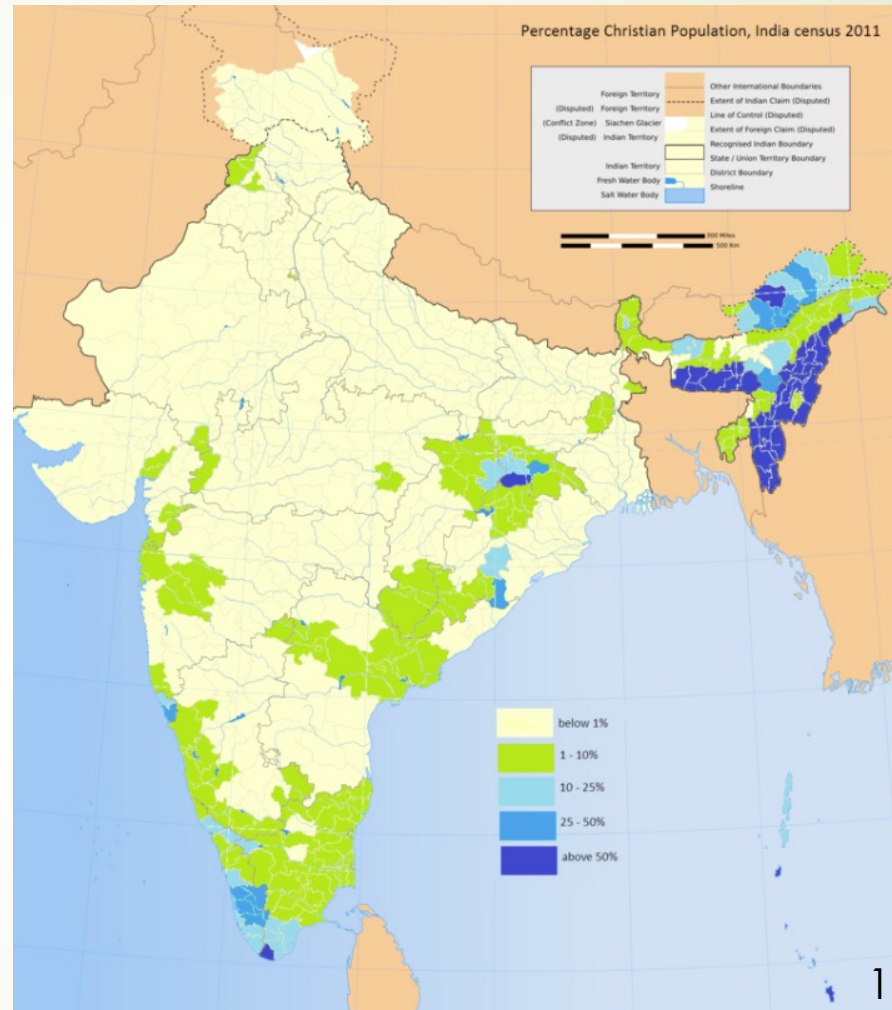
Christianity and Hinduism
Trade Route as a Vector



Christianity and Hinduism

Christians in India

More Christians in the South of India,
where Christianity was first introduced



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Christianity and Hinduism

- Hindus and Christians have lived in relative harmony since the earliest days
- The 1560- 1574 Inquisition of Goa by the Portuguese resulted in the destruction of hundreds of temples and proscriptions against Hindu religion
 - This caused conflict between Hindus and Christians but that was short lived
- There has been some ill-feeling caused by conversions conducted by missionaries

Christianity and Hinduism

British Raj Period (1857-1947)

➤ Hindu reform movements

- Evolution of Hindu thinking through assimilation of Western ideas, partly influenced by European Romanticism, nationalism and Esotericism- The Hindu Reformation
 - Brahmo Samaj (Raja Ram Mohan Roy) – Pluralistic, incorporating Muslim and Christian concepts into Hinduism; influenced by the Enlightenment philosophers
 - Arya Samaj (Dayananda Saraswati) – Pluralistic, based on the Vedas but renouncing caste system and idol worship, empowering women
 - Ramakrishna, Vivekananda, Sri Aurobindo,
- In the past several decades Hindu revivalists (*Hindutva* movement) have taken an assertive stance against missionaries
- Gandhi envisioned India as a democratic state where many religions could co-exist as branches of a single tree

Religions Derived from Hinduism

- **Buddhism (6th century BCE)**
- **Jainism (6th century BCE)**
- **Sikhism (1520)**

Hindu Philosophy Concepts

Causation

- Theory of causation – Adi Sankara – Advaita philosophy – based on *adhyasa* (superimposition of the non-self on the Self)
 - Satkaryavada – the effect pre-exists in the cause
 - Vivartavada – the effect is an apparent manifestation of the cause
- *Svarupa Adhyasa* – example of rope and snake
- *Samsarga Adhyasa* – example of crystal appearing red in the proximity of a flower

- Three levels of reality or Truth:
 - *Sat* (true);
 - *Asat* (untrue)
 - *Mithya* (apparent)

Hindu Philosophical Concepts

Epistemology

- ***Pramāna*** – means of acquiring knowledge (epistemology) – is an important aspect of the study of Hinduism
- **Six types of *pramānas*:**
 - ***Pratyaksha*** – direct sense perception (e.g. impermanence of all experience)
 - ***Anumāna*** – inference (e.g. change is relative to something that is changeless)
 - ***Upmāna*** – analogy and comparison (e.g. water in ocean vs. wave)
 - ***Arthāpatti*** – postulation from empirical evidence (e.g. there is a changeless substratum)
 - ***Anupalabdi*** – non-perception, cognitive proof (e.g. cycle of birth and death in Nature)
 - ***Sabda*** – word, testimony of experts (e.g. teachings of the Master (*Guru*))
- Different philosophical schools emphasize different *pramānas*

Hindu Philosophical Schools

- **Orthodox – Major schools that accept the authority of the Vedas (*Darshana Shastra*)**
 1. *Advaitā Vedānta* – non-dualism, monism (Ved Vyasa)
 2. *Samkhyā* – rationalism, dualism (Kapil)
 3. *Yogā* – meditation and contemplation, dualism (Patanjali)
 4. *Nyāya* – logical realism, analytic (Gautam)
 5. *Vaisesika* – empiricist / atomist (Kanad)
 6. *Mimamsā*– anti-ascetic, anti-mystic; emphasis on orthopraxy (Jaimini)
- **Syncretic schools– those that combine the Vedic teachings with other concepts**
 - *Vishishtadvaita* – qualified monism - Ramanuja school
 - *Dvaita* – Dualism - Madhavacharya school
 - *Pānini darsanā* – philosophy of language - Panniya school

Philosophical Schools Derived from Hinduism

- **Heterodox – Schools that do not accept the authority of the Vedas**
 - *Chārvāka*– materialism philosophy, accepts existence of free will
 - *Ājīvika*– materialism philosophy, denies existence of free will
 - *Buddhism* – Philosophy of Gautama Buddha (6th century BCE), denies existence of self
 - *Jainism*– Philosophy of Mahavira Jain (a contemporary of Buddha), accepts existence of self or soul (*Ātman*)

Hindu Philosophical Schools – *Samkhyā* Dualism

- Matter and consciousness are separate – dualism
- Universe is made of two aspects: *Purushā* (transcendent consciousness) and *Prakriti* (matter)
- An individual's birth is caused by an imbalance in harmony between *purusā* and *prākṛitī*
- In the individual (*jivā*) the two aspects are combined
- This combination leads to awareness (*buddhi*) and a sense of “I” or ego (*ahankarā*).
- *Prakriti* has three qualities (*gunās*)
 - *Sattwic* – subtle, compassionate, reflective, constructive
 - *Rajasic* – active, impulsive, passionate, chaotic
 - *Tamasic* – dark, ignorant, negative, destructive
- An individual's personality is determined by different proportions of these *gunās*

Hindu Philosophical Schools

Samkhyā - Dualism

- *Samkhyā* is atheistic – does not believe in the existence of God
- *Samsarā* (bondage, or cycles of birth and death) results from *avidyā*, ignorance, of the reality that *purusā* (transcendent consciousness, *Brahman*) is distinct from *prākṛitī* (matter)
- Liberation (salvation) results from the realization of the Reality that *purusā* is not distinct from *prakṛitī*
- Spiritual practice involves the iterative steps of listening, reflecting and meditating
- Epistemology: *Samkhyā* asserts that reliable means of acquiring knowledge (*pramanās*) are:
 - *Pratyakshā* – direct sense perception
 - *Anumanāna* – inference
 - *Sabdā* – words, testimony of experts

Hindu Philosophical Schools

Patanjali's Yoga

- **Epistemology:** Patanjali yoga relies on the following means of acquiring knowledge (*pramanās*) :
 - *Pratyakshā* – direct sense perception
 - *Anumanāna* – inference
 - *Sabdā* – words, testimony of experts

Hindu Philosophical Schools

Patanjali's Yoga- Ashtangā Yoga

► Eightfold step (*Ashtangā*) yoga of Patanjali

1. Ethical guides (*yama*)

- a. Non-violence (*ahimsa*)
- b. Truthfulness (*satya*)
- c. Non-stealing (*asteya*)
- d. Sexual restraint (*brhmacharya*)
- e. Non-possesiveness (*aparigraha*)

2. Virtuous behaviors (*niyama*)

- a. Cleanliness of body and mind (*sauca*)
- b. Contentment (*santosa*)
- c. Austerity (*tapas*)
- d. Study of Vedas (*svadhyaya*)
- e. Contemplation on Brahman (*isvarapranidhāna*)

Hindu Philosophical Schools – *Patanjali's Yogashastra - Ashtangā Yoga*

► Eightfold step (*Ashtanga*) yoga of Patanjali (cont'd)

3. Posture (*asana*)
4. Conscious regulation of breath (*prānāyamā*)
5. Turning thoughts inward to the Self (*pratyāhāra*)
6. Maintaining concentration (*dhāranā*)
7. Contemplation, meditation (*dhyāna*)
8. Experience of Oneness with Self (*Samādhi*)

Introduction to Hinduism

Summary

- Historical origin of Hinduism
- Hinduism as a religion
- Philosophies in Hinduism
- The Great Epics – Mahabharata and Ramayana
- Gods and deities – polytheism and monism
- Religious symbols and meanings
- Hinduism – culture, festivals and rituals
- Contemporary religions derived from Hinduism
- Hinduism and Islam
- Hinduism and Christianity/Judaism