

Semester- VIII

Discipline Specific Elective- DSE II

Paper No.: - 8.4

Religious & Philosophical Traditions in Indian Subcontinent

Offered by Department of History

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical		
Religious & Philosophical Traditions in Indian Subcontinent	4	3	1	0	Pass in class XII	NIL

Objective:-

This course introduces the prominent religions of the world and studies the social basis of religious traditions. It further focuses distinctively on the religious practices in the Indian subcontinent. The historical context, in which institutionalized religions emerged, evolved and transformed is the primary concern. In chronological terms, the developments from the early Vedic traditions of the mid-second millennium BCE to the religious reform movements of the Early Modern times, will be thematically surveyed. Students will gain the nuanced

understanding of India's diverse religious tradition and rich philosophical, literary cultures.

Course Content:

Unit 1: Introduction and Evolution of World Religions and Society (10 hours)

Prominent religions (Hinduism, Buddhism, Jainism, Judaism, Islam, Christianity, Sikhism)

Changing patterns of society and impact on and their sub-sects; Evolution of Religious tradition, changes and continuity.

Unit 2: Philosophical Schools and Religious Movement (15 hours)

Introduction to Indian Philosophical Schools (Buddhism, Jainism, Cārvāka, Sāṃkhya, Yoga, Nyāya, Vaiśeṣika, Mīmāṃsā, Vedānta)

Critical evaluation of the Bhakti Movement:

- Bhakti Movements of South India (Alvars, Nayanars, Veerashaivism, Warkari)
- Vaishnava Bhakti Movements in North India (Rama Bhakti and Krishna Bhakti-Pushtimargis, Ramanandis, Gaudiyas- Tulsidas and Mirabai)

Critical evaluation of Sufi movements (Be-shara and Ba-shara- Chishtiyas, Suhrawardiyyas, Firdausiyas, Qalandars , Qadiriyyas, Shattariyas, Naqshbandiyas)

Religious Reform Movement (Arya Samaj, Brahmo Samaj, Atmiya Sabha, Deva Samaj, Prarthana Samaj, Tattvabodhini Sabha, Theosophical society, young Bengal movement, Deoband movement, Faraizi movement, Ramakrishna mission, Satyashodhak samaj and Ahmadiyya movement)

Unit 3: Language, Literature and Knowledge System (Classical & Vernacular) (10 hours)

Literature and Religion in historical perspective: Buddhist texts, Jain Texts and Vedic Literature

Secular Literature: Ashtadhyayi, Ritusamhara, Rajtarangini, Silpadikaram, Manimekali etc.

Astronomical
Pancasidhāntikā, Medical & Yoga literature:

Brahmasphṭasiddhānta, Caraka Saṃhitā, Sushruta Saṃhitā, Marma Chikitsa, Yoga Sutra etc.

Unit 4: Developments of Sacred/Religious places (10 hours)

Tirths : Char Dham, Prayagraj, Banaras, Bodh Gaya, Pawapuri etc.

Temples: Dwadas Jyotirlinga, Brihadeshwar, Ajanta, Ellora, Shri Jagannatha, Kamakhya, Hidamba, Vaishnodevi

Gurudwaras: Hari Mandir Sahib (Golden Temple), Takht Sri Patna Sahib, Bangla

Sahib, Shri Narayan Hari (Manikarana) etc.

Churchs: Basilica of Bom Jesus, Goa, St. Paul Cathedral, Kolkata, St. Andrew's Basilica Arthunkal, Alleppey etc.

Dargahs: Khwaja Gharib Nawaz, Ajmer; Hazarat Nizamuddin, Delhi; Haji Ali Dargah, Mumbai etc.

□ Mosques: Jama Masjid (Delhi), Mecca Masjid (Hyderabad) etc.

Essential Reading

Ansari, Saraf F.D., *Sufi Saints and State Power*, Cambridge University Press, 1992
 Banerjea, J.N., *Pauranic and Tantric Religion: Early Phase*, University of Calcutta, Calcutta, 1966.

Bhandarkar, R.G., *Vaiṣṇavism, Śaivism and Minor Religious Systems*, Indological Book House, Varanasi, 1965.

Bhattacharya, N.N., *Ancient Indian Rituals and Their Social Contexts*, Manohar, Delhi, 1996 (1975)

Brockington, J.L., *Righteous Rama: the Evolution of an Epic*, OUP, Delhi, 1984.

Chakrabarti, Kunal, *Religious Process: The Purāṇas and the Making of a Regional Tradition*, OUP, Delhi, 2001

Chakravarti, Uma, *The Social Dimensions of Early Buddhism*, OUP, Delhi, 1987.

Champakalakshmi, R., 'From Devotion and Dissent to Dominance: The Bhakti of Tamil Alvars and Nayanars' in S. Gopal and R. Champakalakshmi, eds., *Tradition, Dissent and Ideology*, OUP, Delhi, 1996, pp. 135-63.

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Olivelle, Patrick, *The Early Upanishads: Annotated Text and Translation*, OUP, Oxford, 1998.

Chatterjee, Asim Kumar, *A Comprehensive History of Jainism*, 2 volumes, Firma KLM, Calcutta, 1984.

Chattopadhyaya, B.D. *Representing the Other? Sanskrit Sources and the Muslims*, Manohar, Delhi, 1998.

-----, 'Historical Context of the Early Medieval Temples of North India', in *Studying Early India*, Permanent Black, Delhi, pp.

153- 171.

Coomaraswamy, A.K., 'The Dance of Shiva' in *The Dance of Shiva*, Munshiram Mukhiya, Harbans, "The Ideology of the Bhakti Movement: The Case of Dadu Dayal" in *Perspectives on Medieval India*, New Delhi, 1993
Manoharlal, 1999 .

Currie, P.M., *The Shrine and Cult of Muin-al-Din Chishti of Ajmer*, New Delhi, 1989.

Digby, Simon, "Qalandars and Related Groups: Elements of Social Deviance in the Religious Life of the Delhi Sultanate of the Thirteenth and Fourteenth Centuries", in *Islam in Asia*, edited by Y. Friedmann, vol. I, South Asia, Jerusalem, 1984. Doniger, Wendy, *Purāṇa Perennis: Reciprocity and Transformation in Hindu and Jaina Texts*, SUNY, Albany, 1993.

Durkheim, Emile, *The Elementary Forms of Religious Life*, The Free Press, New York, 1995.

Eschmann, Kulke and Tripathi (eds.), *The Cult of Jagannatha and the Regional Tradition of Orissa*, Manohar, New Delhi, 1978.

Gonda, Jan, *Aspects of Early Viṣṇuism*, Utrecht, 1954.

Grewal, J.S., *Contesting Interpretations of the Sikh Tradition*, New Delhi, 1998 Jaini, Padmanabh S., *Gender and Salvation: Jaina Debates on the Spiritual Liberation of Women*, Delhi, 1991.*

Jha, D.N. 'Temples as Landed Magnates in early medieval south India', R.S. Sharma and V. Jha (ed.), *Indian Society: Historical Probing, In Memory of DD Kosambi*, PPH, Delhi, 1974, pp. 202- 17.

-----, *Rethinking Hindu Identity*, Routledge Publisher, Delhi, 2009.

Kosambi, D.D. *An Introduction to the Study of Indian History*, Popular Prakashan, Bombay, 1975.

-----, *Myth and Reality Studies in the Formation of Indian Culture*, Popular Prakashan, Bombay, 1962.

Suggested Readings

Kesavan, Veluthat, “The Temple Base of Bhakti Movement in South India”, *Proceedings of the Indian History Congress*, Waltair, 1979

Kramrisch, Stella *The Presence of Śiva*, Motilal, Banarsiādass, Varanasi, 1988

(1984).

Mahalakshmi, R. *The Book of Lakshmi*, Penguin Viking, Delhi, 2009.

-----, ‘The Sacred Geography of *Devī Kṣetras*: Integrative Networks, Cultic Assimilation and Marginalization’, in Habib, Irfan (ed.), *India and Its Parts*, Aligarh Historians Society, Aligarh, 2016.

McLeod, W.H., *The Sikhs: History, Religion, and Society*, New York, 1989

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Nandi, R.N., *Social Roots of Religion in Ancient India*, K.P. Bagchi, Calcutta, 1986. Pande, G.C. *Life and Thought of Shankaracarya*, Motilal Banarsiādass, Delhi, 1998. Pintchman, Tracy *The Rise of the Goddess in the Hindu Tradition*, Śrī Satguru Publishers, Delhi, 1996.

Richman, Paula (ed.), *Many Ramayanas: the Diversity of a Narrative Tradition in South Asia*, OUP, Delhi, 1992.

Shakeb, M.Z.A, “The Role of the Sufis in the Changing Society of Deccan, 1500-1750”, *The Heritage of Sufism*, vol.III, ed. by Leonard Lewisohn and David Morgan, Oxford, 1999, pp.361-375

Shende, H.J., *Religion and Philosophy of the Atharvaveda*, Poona, 1952.

Shrimali, K.M. *Essays in Indian Art, Religion and Society*, Munshiram Manoharlal, Delhi, 1987.

Sircar, D.C. *Studies in the Religious Life of Ancient and Medieval India*, Motilal Banarsidass, Delhi, 1971.

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Thapar, Romila, *Ancient Indian Social History: Some Interpretations*, Delhi, 1978.

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Weber, Max, *Religions of India*, Delhi, 1968.