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1. History

1.1. Shaheed Bhagat Singh

Modi pays tributes to Bhagat Singh, Sukhdev, Rajguru on 'Shaheed Diwas'

It was on this day that Bhagat Singh, Sukhdev and Rajguru were hanged by the British government

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Narendra Modi. PTI file

New Delhi, March 23

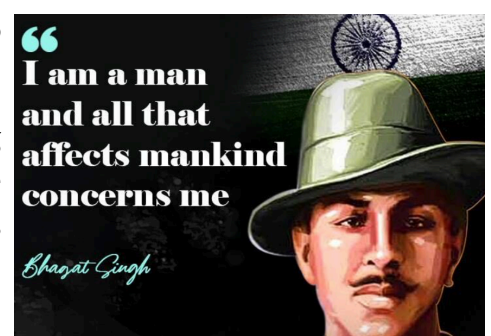
Prime Minister Narendra Modi on Tuesday paid homage to freedom fighters Bhagat Singh, Sukhdev and Rajguru and said their sacrifice would remain an inspiration for every generation of the country.

It was on this day that Bhagat Singh, Sukhdev and Rajguru were hanged by the British government.

- The freedom fighter, who needs no Introduction and Probably the most famous one in India after Gandhiji.
- His feelings of patriotism were not only restricted against British rule but also towards the division of India on communal lines.
- As an individual, his political and social bent of mind matched to that of Socialist and Marxist ideologies which further brought revolutionary Ideas to his mind.

Points to Remember

- Born - September 1907, in the Lyallpur district of Punjab Province of British India. (now in Pakistan)
- Since his childhood, he family was actively participating in freedom movement and politics and therefore participated in different movements for attaining India's independence.
- Attended DAV High School, an Arya Samaj Institution and did not attend the Khalsa High School in Lahore, unlike most of his Sikh peers, as his grandfather Arjun Singh did not approve the school officials' loyalty to the British Government.
- Bhagat Singh revered Kartar Sing Sarabha, who was a founding member of the Gadhar Party, which is known to have set the foundation for the future revolutionary movements in India.



- In 1919, at the age of 12 years, Bhagat Singh visits the site of Jallianwala Bagh massacre hours after thousands of unarmed people were killed by troops of British Army under the command of Colonel Reginald Dyer.
- In 1923, He joined National College in Lahore and after that started his journey of working as writer and editor for Punjabi and Urdu newspapers in Amritsar.
- In 1926, Joined the 'Naujawan Bharat Sabha' and joined the 'Hindustan Republican Association' where he met prominent revolutionaries like Chandra Shekhar Azad and Ram Prasad Bismil.
- During his college days, Bhagat Singh worked for Ganesh Shankar Vidyarthi in the newspaper Pratap Press in Kanpur for some months.
- In 1925, He went to Delhi and started publishing the Daily 'Veer Arjun' Newspaper for 6 months.
- Bhagat Singh then joined Hindustan Republican Association and became one of its chief leaders and due to his ideological bent towards socialism, the name of the organisation was changed to Hindustan Socialist Republican Association.
- In April 1926, Bhagat Singh established contact with Sohan Singh Josh and through him the 'Workers and Peasants Party' which brought out the monthly magazine Kirti in Punjabi. For the next year Bhagat Singh worked with Josh and joined the editorial board of Kirti.
- In 1927, he was first arrested on charges of association with the Kakori Case accused for an article written under the pseudonym Vidrohi (Rebel). He was also accused of being responsible for a bomb explosion at Lahore during the Dussehra fair.

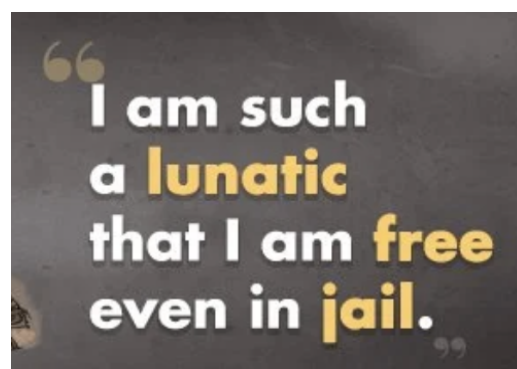
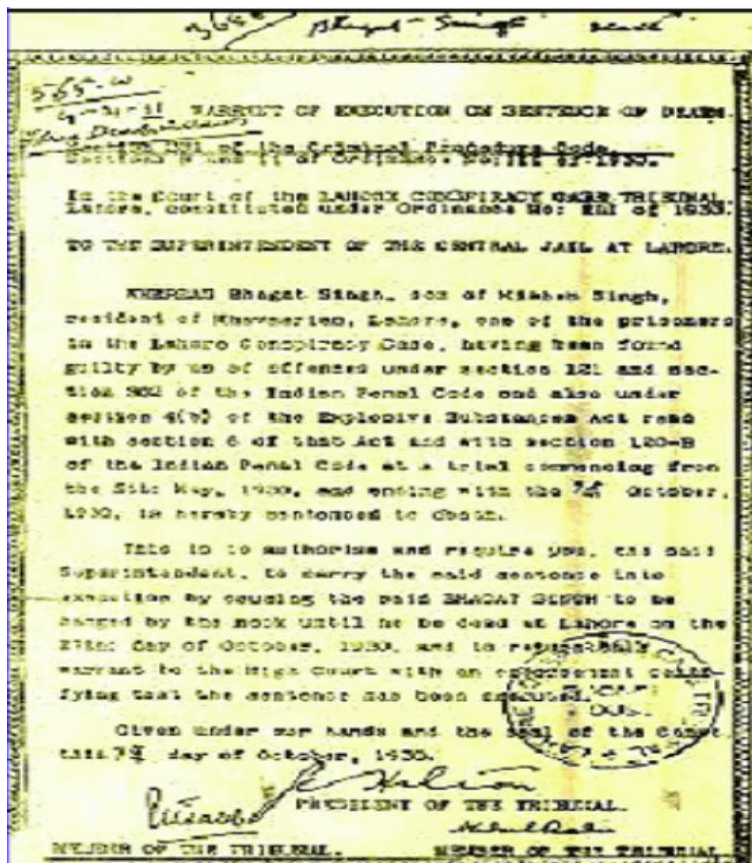
"Dear Father,

My life has been dedicated for serving the nation, I cannot get married as I have no intention to achieve worldly pleasures when my motherland is suffering. I have a responsibility to save the 30 crore citizens of my country as they are in great distress. So, I am leaving to achieve Swaraj for my country. I hope you will allow me to do this small contribution for my motherland. Your Son Bhagat

- He was a voracious reader, he enjoyed the works of Karl Marx, Vladimir Lenin, and Mikhail Bakunin.
- Initially, Bhagat Singh supported Mahatma Gandhi and Non- Cooperation Movement. However after Gandhiji withdrew Non Cooperation movement in the wake of Chauri Chaura incident, Bhagat Singh turned to revolutionary nationalism.



- During the protests against the Simon Commission, Lala Lajpat Rai was lathi charged and later died due to the injuries, in order to avenge the death of Lalaji Bhagat Singh, Sukhdev and Rajguru shot dead a police officer by the name of John Saunders, whom they had mistaken for British Police superintendent James Scott, who was the real target.
- After publicly announcing avenging Lalaji's death, Bhagat resurfaced along with an associate Battukeshwar Dutt.
- In April 1929, they set off two explosive devices inside the Central Legislative Assembly in Delhi at that time when Public Safety Bill and Trade dispute bills were being passed in the assembly. After explosion allowed themselves to be arrested, while shouting famous slogans: "Inquilab Zindabaad" or "Long Live the Revolution".
- In connection with the Lahore Conspiracy Case, Bhagat Singh along with others was sent Jail. While in Prison also he focused his energies towards demanding and seeking better living conditions for the inmates and at par that of British offenders and launched a hunger strike.
- The strike ended with Das' death from starvation in September 1929 and the Britishers were forced to accept the Demands.
- In 1930, Bhagat Singh wrote an essay 'Why I Am an Atheist' when he was in Lahore Central-jail
- He was sentenced to be hanged on 24 March 1931, but it was brought forward by 11 hours to 23 March 1931 at 7.30 PM.
- *"They may kill me, but not my ideas. They can crush my body, but will not be able to crush my spirits"* -Bhagat Singh
- Bhagat Singh wanted himself to be shot dead instead of being hanged - In his letter he mentioned that - "Since I was arrested during the war. Therefore, I cannot be punished for hanging. Let me be thrown in to the mouth of a canon".



- After hanging, their bodies were carried away secretly through backdoor of the Jail and late at night, the authorities reached the Satluj river banks in Ferozpur where they burnt the bodies of the three revolutionaries.
- Jawahar Lal Nehru wrote about him - "Bhagat Singh did not become popular because of his act of terrorism, but because he seemed to vindicate, for the moment, the honour of Lala Lajpat Rai, and through him, of the nation. He became a symbol; the act was forgotten, the symbol remained, and within a few months each town and village of the Punjab, and to a larger extent in the rest of India, resounded with his name"
- In the memory of the martyrdom of the three brave sons of India the day '23 March' is celebrated every year as 'martyr's day'.
- On the 50th death anniversary of the trio, shaheed-e-Azam Sardar Bhagat Museum was opened in Khatkar Kalan, his ancestral Village.

1.2. Pathruhat Peasant Uprising

Context

- Type - Peasant Uprising which took place on January 28, 1894 in Assam.
- Reason - Against the increase in land revenue levied by the colonial administration, when the military opened fire.

Historical background

- British Annexation of Assam happened in 1826, surveys of land were done throughout the length and breadth of the country
- In 1893, British Government decided to increase agricultural land tax by over 70-80 %.
- Earlier the peasants were paying the taxes in kind, but now the British Government made it mandatory to pay in cash, which led to further resentment.
- Across Assam, peasants began protesting the move by organising Raj Mels, or peaceful people's convention
- Although the gathering in Pathruhat was democratic, but the British perceived them as "Breeding grounds for sedition" and opened fire.
- One of the few occasions in the history of the pre-Congress, pan-Indian anti-imperialist movement, when, in the absence of a well defined leadership, the masses organised themselves to resist the autocratic designs of the British.

Present Situation

- Today a "martyrs column" stands where the incident took place — Patharughat, a small village in Assam's Darrang district, 60 km northeast of Guwahati.

1.3. Gyanvapi Mosque

About

- Located in Varanasi, Uttar Pradesh, India.

- It is said to be constructed on the site of Kashi Vishwanath temple, which had been demolished by the Mughal Emperor Aurangzeb in 1696.
- It is administered by by Anjuman Inthaazamiay Masajid.



Historical Backgrounds

- Built during the reign of Aurangzeb in 1669 CE.
- According to scholar Madhuri Desai, the mosque was built on the plinth of the former temple.
- The remnants of the Hindu temple can be seen on the walls of the Gyanvapi mosque.
- The demolished temple is believed by the Hindus to be an earlier restoration of the original Kashi Vishwanath temple
- The temple structure that existed prior to the construction of the mosque was most probably built by Raja Man Singh during Akbar's reign.
- The temple's demolition was intended as a warning to the anti- Mughal factions and Hindu religious leaders in the city.

Present Situation

- Maulana Abdus Salam Nomani (d. 1987), an Imam of the Gyanvapi mosque, contests the fact that a temple was destroyed to build the mosque.
- According to him, the foundation of the mosque was laid by the third Mughal emperor Akbar, and Akbar's grandson and Aurangzeb's father Shah Jahan started a madrasah called Imam-e-Sharifat at the site of the mosque in 1048 hijri (1638-39 CE).

Additional Information

- Around 1750, The Maharaja of Jaipur commissioned survey of the land around the site, with the objective of a purchasing land to rebuild the Kashi Vishwanath temple.
- This survey showed showed that the edges of the rectangular Gyanvapi mosque precinct were lined up with the residences of Brahmin priests.
- Describing the site in 1824, British traveler Reginald Heber wrote that "Aulam Gheer" had defiled a sacred Hindu spot and built a mosque on it. He stated that Hindus considered this spot more sacred than the adjoining new Kashi Vishwanath temple.

Temple Ruins

- A Temple Structure can be seen at the mosques real wall, long believed to be a remnant of the original Kashi Vishwanath temple.

Gyan Vapi Well

- The mosque is named after a well, the Gyan Vapi ("the well of knowledge"), which is located within the mosque precincts.

- The legends mentioned by the Hindu priests state that the lingam of the original temple was hidden in this well, when the temple was destroyed.

2021 Legal Case

- On 8th April 2021, a court in Varanasi city ordered the Archaeological Survey of India to conduct a survey of the Gyanvapi Mosque.
- The court's ruling runs up against the Places of Worship (Special Provisions) Act, 1991, which states that any place of worship shall be maintained as it existed on 15 August 1947.
- This is an unconscionable intervention that will open the floodgates for another protracted religious dispute.

Places of Worship (Special Provisions) Act, 1991

- It prohibits the conversion of religious places of worship as it existed at the time of Independence.
- The Act was passed in September 1991, over a year before the demolition of the Babri Masjid (1992).
- Section 3 of the Act bans the conversion of a place of worship or even a section of it into a place of worship of a different religious denomination or of a different segment of the same religious denomination.
- The Act also imposes a positive obligation on the State to maintain the religious character of every place of worship as it existed at the time of Independence.

Places of Worship (Special Provisions) Act, 1991, Exemption

- The disputed site at Ayodhya is exempted from the Act. Due to this exemption, the trial in the Ayodhya case proceeded even after the enforcement of this law.
- The Act also does not apply to any place of worship which is
- an ancient and historical monument or an archaeological site covered by the Ancient Monuments and Archaeological Sites and Remains Act, 1958.
- Penalty: Section 6 of the Act prescribes a punishment of maximum three-years imprisonment along with a fine for contravening the provisions of the Act.

1.4.Dr. B.R. AMBEDKAR

About

- He was an Indian jurist, economist, politician and social reformer, who inspired the Dalit Buddhist Movement and campaigned against social discrimination towards the untouchables.
- He was British India's Minister of Labour in Viceroy's Executive Council.

- A member of the Constituent Drafting committee and India's first Minister of Law and Justice and considered as the chief Architect of the Constitution of India.

Early Life

- Born on 14 April 1891 in Mhow, Madhya Pradesh.
- Born into a Mahar (Dalit) caste, who were treated as untouchables and subjected to socio-economic discrimination.
- Ambedkar's ancestors had long worked for the army of British East India Company.
- Belonging from a depressed class, During his school days, he was segregated from other students and given little attention by teachers. Not allowed to sit in class, and even the drinking water had to be poured by someone from a higher caste as they were not allowed to touch either the water or the vessel that contained it.

Education

- In 1897, He joined Elphinstone High School in Mumbai Mahar caste to have passed this matriculation examination. where he was the only dalit child and he was the first from his
- In 1912, he obtained his degree in economics and political science from Bombay University
- In 1913, moved to USA at the age of 22, was awarded a Baaroda State Scholarship for post Graduate education at Columbia University.
- October 1916, Enrolled for Bar Course at Gray's Inn and at the same time enrolled at the London School of Economics where he started working on doctoral thesis.

Political Life

- He was invited to testify before the South borough Committee, which was preparing for the Government of India Act of 1919, where he for the first time argued for the demand of separate electorates and reservations for untouchables.
- And this process was further amplified through the publication of his weekly - Mooknayak.
- Founded Bahiskrit Hitkarni Sabha - to improve education and Socio Economic development of the depressed classes.
- In 1925, He was appointed by Bombay Presidency Committee to work with all- European Simmon Commission in 1925.

Caste Struggles

- In 1927, led Mahad Satygraha tom fight for the right of Untouchables, to draw water form the main tank of the town.
- In late 1927, he led thousands of followers to burn copies of Manusamriti.
- In 1930, He launched the Kalaram Temple Movement because the depressed classes were along tho visit the temple but only upper caste Hindu's.

- He was invited to attend the Second Round Table Conference in London, which resulted in the announcement of the Communal Awards, Further for which Poona Pact was anchored between Madan Mohan Malviya and B.R Ambedkar in Yerwada Jail - Poona.

Political Career

- In 1936, founded the Independent Labour Party to contest the Bombay elections to Central Legislative Assembly, this political party was further transformed into Scheduled Castes Federation.
- He served on the Defence Advisory Committee and Minister of Labour in the Viceroy's Executive Council.
- Chairman of the Constitution Drafting Committee and was appointed as the first Law Minister of Independent India.
- In the first General Elections of India in 1952, he lost to his former assistant and Congress Party Candidate Narayan Kajrolkar. and thus joined as an appointed member in Rajya Sabha.

Political Career

- He was critique of Islamic Practices in South Asia and he condemned the child marriage and the mistreatment of women in Muslim Society.
- He also opposed Article 370 of the Constitution.
- He recommended the adoption of Uniform Civil Code in the country
- He resigned from the cabinet in 1951, when Parliament stalled his draft of the Hindu Code Bill.

Economics Career

- He was the first Indian to pursue a doctorate in economics abroad.
- He wrote 3 scholarly books on economics -
 - ✓ Administration and Finance of the East India Company.
 - ✓ The Evolution of Provincial Finance in British India.
 - ✓ The Problem of Rupee : Its Origin and its Solution
- The Reserve Bank of India, was based on the ideas that Ambedkar presented to the Hilton Young Commission.

Religious Life

- In 1955, he founded the Bhartiya Buddha Mahasabha in Rangoon or the Buddhist Society of India.
- In 1956, he completed his final work, The Buddha and his Dhamma, which was published posthumously.
- In 1956, he along with his followers converted into Buddhism.

- Three days after completing his final work - "The Buddha and his Dhamma" Ambedkar died in his sleep on 6 December, 1956 at his home in Delhi.

Autobiography

- "Waiting for a Visa" - Relates to his experiences with untouchability, this book is used as a Textbook in Columbia University.

Other Works

- "Annihilation of Caste" in 1936.
- "Who were the Shudras" - Through this work he tried to explain the formation of untouchables.

Newspapers

- "Mooknayak" (Mute Hero - 1920)
- "Bahiskrit Bharat" (India Ostracised - 1927)
- "Junta" (Masses - 1930)
- "Prabudha Bharat" (An awakened India - 1956)

1.5.Rabindranath Tagore

About

- He was an Indian polymath - poet, writer, playwright, composer, philosopher, social reformer and painter born on 7 August, 1891.
- For "Gitanjali" in 1913, He became the first non European to receive a Nobel Prize in Literature and second non European to receive Nobel Prize after Theodore Roosevelt.
- Also known by the name of "The Bard of Bengal".
- He denounced British Raj and advocated Independence and was an exponent of Bengal Renaissance for which he founded Vishwas-Bharti University.
- His compositions were chosen by 2 Nations as national anthems - India's "Jana Gana Mana" and Bangladesh's "Amar Shonar Bangla" and the Sri Lankan Nation Anthem was inspired by his works.

Early Life

- Brothers -
 - ✓ Dwijendranath Tagore - Philosopher and poet.
 - ✓ Satyendranath Tagore - First Indian to be appointed in Indian Civil Services.
 - ✓ Jyotindranath Tagore - Music, composer and playwright.
- Never went to school, was trained informally at home by his father who did not explain things, proper teaching stoked curiosity.

- He debuted in the short story genre in Bengali with “Bhikharini” (The Beggar Women) and seldom used the pen name “Bhanusimha” in his poems.

Education and After

- Father Debendranth wanted his son to become Barrister, therefore enrolled him at a public school in Brighton, England in 1878.
- He briefly read law at University School of London, but again left school, opting instead for Independent studies and in 1880 returned to Bengal degree-less.
- In 1890, Tagore began managing his vast ancestral estates in Shelaidaha.
- In 1901, Tagore moved to Shantiniketan to found an Ashram with a marble-floored prayer hall - The Mandir- an experimental school, grooves of trees, garden and a library.
- He gained Bengali and foreign readers alike - published Naivedya (1901) and Kheya (1906) and translated poems into free verse and in 1913 he was awarded Nobel Prize for Gitanjali.

Life

- He was awarded Knighthood by King George V in 1915 Birthday Honours which he renounced after the 1919 Jallianwala Bagh Massacre
- In 1921, Tagore and Agricultural Economist Leonard Elmhurst set up the “Institute for Rural Reconstruction” later renamed Shriniketan or “Abode of Welfare”.
- In early 1930’s he targeted ambient “abnormal caste consciousness” and untouchability. He lectured against these, and penned Dalit heroes for his poems and his dramas and campaigned successfully to open Guruvayoor Temple to Dalits.
- Tagore’s remit expanded to science in his last years, as hinted in Visva-Parichay, in 1937 a collection of essays.

Death

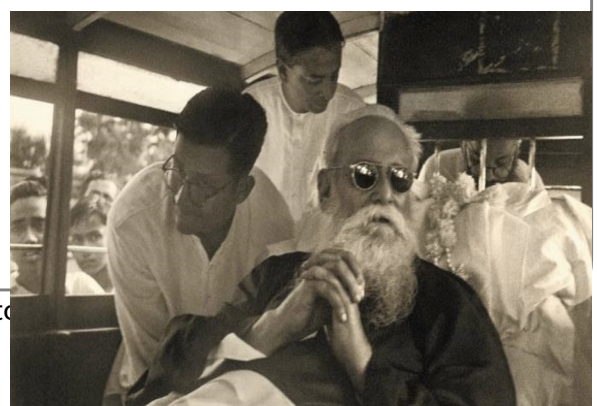
- His last 5 years were marked by chronic pain and two long period of illness and he began losing consciousness in late 1937 and ultimately closed his eyes on 7 august 1941 aged 80.

Ideas

- He denounced Nationalism and propounded Internationalism.
- He heralded the cultural rapprochement between communities, societies and nations much before it became the liberal norm of conduct.
- According to Amartya Sen - “Tagore rebelled against strongly nationalist forms of the independence movement, and he wanted to assert India's right to be independent without denying the importance of what India could learn from abroad”.

Works

- Europe Jatiri Patro (Letters from Europe)
- Mansusher Dorm (The Religion of Man)



- Brief chat with Einstein “Note on Nature of Reality”.
- His novel - “Ghare Baire” (The Home and the World) in which he excoriated rising Indian nationalism and religious zeal in the Swadeshi movement.
- Gora - Here he raises controversial questions regarding the Indian identity. Politically Charged compositions - “Chitto Jetha Bhayshunyo” - “Where the mind is without Fear” and “Ekla Chalo Re
- He wrote “Banglar Mati Banglar Jol” (Soil of Bengal, Water of Bengal) to unite the Bengali population after Bengal partition in 1905.

Tagore Vs Gandhi

- Tagore -Believed that **imperialism is an external manifestation of nationalism**, He considered that ‘internationalism’ would cut above the narrowness of nationalism.
- Mahatma Gandhi, on the other hand, strived to make internationalism more accepting and tolerant by broadening its horizons within the fold of nationalism.

Freedom of Tagore

“Freedom does not simply mean political freedom from the British; True freedom means the ability to be truthful and honest with oneself otherwise autonomy loses all of its worth”

1.6.Subhash Chandra Bose

- India’s greatest freedom fighter Nationalist, born on 23 January 1897 in Orissa.

Important Points from Political Career

- He started newspaper Swaraj and took charge of publicity for the Bengal Provincial Congress Committee under the mentorship of C.R Das.
- In 1923, Bose was elected as President of All India Youth Congress and also the Secretary of Bengal State Congress.
- He was also the editor of the newspaper “Forward”, founded by Chittaranjan Das.
- He also worked as the CEO of the Calcutta Municipal Corporation for Das when he was elected mayor of Calcutta in 1924.
- In a roundup of nationalists in 1925, Bose was arrested and sent to prison in Mandalay, where he contracted tuberculosis .
- In 1927, after being released from prison, Bose became general secretary of the Congress party and worked with Jawaharlal Nehru for Independence.
- In 1928, Bose organised the Annual Meeting of INC in Calcutta.
- A little later, Bose was again arrested and jailed for Civil Disobedience, this time to be emerged to become Mayor of Calcutta in 1930.
- During mid-1930s, Bose travelled in Europe, meeting Benito Mussolini and Hitler, where he observed party organisation and saw the future of India to be a blend of communism and fascism in action.

- The Indian National Congress, the main instrument of Indian nationalism, praised Bose's patriotism but distanced itself from his tactics and ideology in particular his collaboration with fascism.
- In this period, he also researched and wrote the first part of his book "The Indian Struggle" which covered the country's independence movement in the years 1920-1934, which was published in
- London in 1935, British Government banned the book in India out of fear of unrest.

Important Points from Political Career - 1937-1940

- In 1938, Bose stated his opinion that the INC "should be organised on the broadest anti-imperialist front with the two-fold objective of winning political freedom and the establishment of a socialist regime.
- By 1938 Bose had become a leader of national stature and agreed to accept nomination as Congress President.
- He stood for unqualified Swaraj (self-governance), including the use of force against the British. This meant a confrontation with Mohandas Gandhi, who in fact opposed Bose's presidency by splitting the Indian National Congress party.
- In 1939, He was elected president again over Gandhi's preferred candidate Pattabhi Sitaramayya. However, due to the manoeuvrings of the Gandhi-led clique in the Congress Working Committee, Bose found himself forced to resign from the Congress presidency.

Important Points from Political Career - 1940 onwards

- On 22 June 1939, Bose organised the All India Forward Bloc a faction within the Indian National Congress, aimed at consolidating the political left, but its main strength was in his home state, Bengal .
- On the outbreak of war, Bose advocated a campaign of mass civil disobedience to protest against Viceroy Lord Linlithgow's decision to declare war on India's behalf without consulting the Congress leadership.
- Having failed to persuade Gandhi of the necessity of this, Bose organised mass protests in Calcutta .
- He was thrown in jail by the British, but was released following a seven-day hunger strike. Bose's house in Calcutta was kept under surveillance by the CID.
- Bose's arrest and subsequent release set the scene for his escape to Germany, via Afghanistan and the Soviet Union.
- Late night 16 January 1941, the night of his escape, he dressed as a Pathan (brown long coat, a black fez-type coat and broad pyjamas) to avoid being identified.
- In Germany, he was attached to the Special Bureau for India under Adam von Trott zu Solz which was responsible for broadcasting on the German- sponsored Azad Hind Radio.

- He founded the Free India Centre in Berlin, and created the Indian Legion (consisting of some 4500 soldiers) out of Indian prisoners of war who had previously fought for the British in North Africa prior to their capture by Axis forces.

Important Points from Political Career - 1943 onwards



- Bose in 1943, after being disillusioned that Germany could be of any help in gaining India's independence, Bose left for Japan.
- The Indian National Army (INA) was the brainchild of Japanese Major Iwaichi Fujiwara, head of the Japanese intelligence unit Fujiwara Kikan.
- Fujiwara's mission was "to raise an army which would fight alongside the Japanese army. He first met Pritam Singh Dhillon, the president of the Bangkok chapter of the Indian Independence League, and through Pritam Singh's network recruited a captured British Indian army captain, Mohan Singh, on the western Malayan peninsula in December 1941.
- The First Indian National Army was formed as a result of discussion between Fujiwara and Mohan Singh in the second half of December 1941, and the name chosen jointly by them in the first week of January 1942.
- The first INA was however disbanded in December 1942 after disagreements between the Hikari Kikan and Mohan Singh, who came to believe that the Japanese High Command was using the INA as a mere pawn and propaganda tool.
- However, the idea of an independence army was revived with the arrival of Subhas Chandra Bose in the Far East in 1943.
- In July, at a meeting in Singapore, Rash Behari Bose handed over control of the organisation to Subhas Chandra Bose. Bose was able to reorganise the fledgling army and organise massive support among the expatriate Indian population in south-east Asia, who lent their support by both enlisting in the Indian National Army, as well as financially in response to Bose's calls for sacrifice for the independence cause.
- INA had a separate women's unit, the Rani of Jhansi Regiment (named after Rani Lakshmi Bai) headed by Capt. Lakshmi Swaminathan, which is seen as a first of its kind in Asia.
- Spoken as a part of a motivational speech for the Indian National Army at a rally of Indians in Burma on 4 July 1944, Bose's most famous quote was "Give me blood, and I shall give you freedom!".
- The Japanese also took possession of Andaman and Nicobar Islands in 1942 and a year later, the Provisional Government and the INA were established in the Andaman and Nicobar Islands with Lt Col. A.D. Loganathan appointed its Governor General.

- On 6 July 1944, in a speech broadcast by the Azad Hind Radio from Singapore, Bose addressed Mahatma Gandhi as the "Father of the Nation" and asked for his blessings and good wishes for the war he was fighting. This was the first time that Gandhi was referred to by this appellation.

18 August 1945 : Death

- In the consensus of scholarly opinion, Subhas Chandra Bose's death occurred from third-degree burns on 18 August 1945 after his overloaded Japanese plane crashed in Japanese-ruled Formosa (now Taiwan)
- However, many among his supporters, especially in Bengal, refused at the time, and have refused since, to believe either the fact or the circumstances of his death.
- Gandhi remarked on Bose's death - "Subhas Bose has died well. He was undoubtedly a patriot, though misguided."

1.7.Raja Ram Mohan Rai

- He was considered as the pioneer of modern Indian Renaissance for the remarkable reforms he brought in the 18th and 19th century
- Popularly known as the "Modern Man of India".

Early Life and Education-

- He was born in Radhanagar, Hoogly District, Bengal Presidency.
- The family in which he was born, the practices such as polygamy and dowry system were widely practised, both of which Rammohan campaigned against.
- He was a great scholar of Sanskrit, Persian and English languages and also knew Arabic, Latin and Greek.
- Ram Mohan Roy's impact on modern Indian history was his revival of the pure and ethical
- He preached the unity of God, made early translations of Vedic scriptures into English, co-principles of the Vedanta school of philosophy as found in the Upanishads. founded the Calcutta Unitarian Society and founded the Brahma Samaj.
- He successfully campaigned against sati, the practice of burning widows.
- He sought to integrate Western culture with the best features of his own country's traditions. His writings also sparked interest among British and American Unitarians.

Christianity and the early rule of the East India Company - (1795-1828)

- During early rule of the east India company, Ram Mohan Roy acted a political agitator whilst employed by the East India Company.
- Between 1796 and 1797, He along with his other 2 friends created a religious work known as the "Maha Nirvana Tantra" (or "Book of the Great Liberation").

- He positioned it as a religious sect to “The One True God” and for the next 2 decades this document was largely augmented. Its judicial sections were used in the law courts of the English Settlement in Bengal as Hindu Law for adjudicating upon property disputes of the zamindari.
- In 1796 , raja ran Mohan reached Calcutta and became abecame a moneylender, mainly to lend to the Englishmen of the Company living beyond their means.
- From 1803 until 1815, Ram Mohan served the East India Company's "Writing Service", commencing as private clerk “Munshi” to Thomas Woodroffe, Registrar of the Appellate Court at Murshidabad.
- While in Murshidabad, in 1804 Raja Ram Mohan Roy wrote Tuhfat-ul-Muwahhidin Gift to Monotheists) in Persian with an introduction in Arabic.
- (A In 1815, he started Atmiya Sabha, a philosophical discussion circle in Kolkata .
- He was one of the first to recognise the Drain of Wealth by Britishers from India and believed that the unrestricted settlement of Europeans in India governing under free trade would help ease the economic drain crisis.
- During the next 2 decades, Ram Mohan launched his attack at the behest of the church against the bastions of Hinduism of Bengal, namely his own Kulin Brahmin priestly clan (then in control of the many temples of Bengal) and their priestly excesses.
- The Kulin excesses targeted include sati (the co-cremation of widows), polygamy, child , Marriage and Dowry
- In 1828, he launched Brahmo Sabha with Devendranath Tagore.
- In 1830, he had gone to England as an envoy of the Mughal Emperor, Akbar Shah II, who invested him with the title of Raja to the court of King William IV, he went there to ensure that Lord Willian Bentick’s Bengal Sati Regulation, 1829 banning the practice of Sati was not overturned.
- In addition, Roy petitioned the King to increase the Mughal Emperor's allowance and perquisites. He was successful in persuading increase the stipend of the Mughal Emperor by £30,000.
- He died at Stapleton, then a village to the northeast of Bristol (now a suburb), on 27 September 1833 of meningitis and was buried in the Arnos Vale Cemetery in southern Bristol.

Social Reforms

- Roy founded the Atmiya Sabha and the Unitarian Community to fight the social evils, and to propagate social and educational reforms in India.
- He was the man who fought against superstitions, a pioneer in Indian education, and a trend setter in Bengali Prose and Indian press.

- He remarked - "The present system of Hindus is not well calculated to promote their political interests.... It is necessary that some change should take place in their religion, at least for the sake of their political advantage and social comfort."
- Other Achievements
 - ✓ Demanded property inheritance rights for women.

Socio - Religious Reforms

- He wanted to legitimise Hindu traditions to his European acquaintances by proving that "superstitious practices which deform the Hindu religion have nothing to do with the pure spirit of its dictates"!
- Brahmo Samaj believe that the most fundamental doctrines of Brahmoism are at the basis of every religion followed by a man.
 - ✓ Brahmo Samaj believes in the existence of One Supreme God.
 - ✓ Brahmo Samaj believe that worship of Him needs no fixed place or time. "We can adore Him at any time and at any place, provided that time and that place are calculated to compose and direct the mind towards Him."

Publications -

- 1796 - Maha Nirvana Tantra - The book of Great Liberation
- 1805 - Tuhfat ul Mawahhidinor - A Gift to Montheists
- 1820 - The Percepts of Jesus - Guide to Peace and Happiness
- 1821 - Samvad Kaumudi - A Bengali Newspaper.
- 1822 - Mirat ul Akbar - A Persian Newspaper
- 1824 - A letter called "Prospects if Christianity in India"
- 1829 - The Universal Religion.

Contributions in the field of Education

- In 1817, in collaboration with David Hare, he set up the Hindu College at Calcutta.
- In 1822, Roy found the Anglo-Hindu school, followed four years later (1826) by the Vedanta College; where he insisted that his teachings of monotheistic doctrines be incorporated with "modern, western curriculum".
- In 1830, he helped Rev. Alexander Duff in establishing the General Assembly's Institution (now known as Scottish Church College), by providing him with the venue vacated by Brahma Sabha and getting the first batch of students.
- He supported induction of western learning into Indian education.
- His most popular journal was the Sambad Kaumudi. It covered topics like freedom of the press, induction of Indians into high ranks of service, and separation of the executive and judiciary.

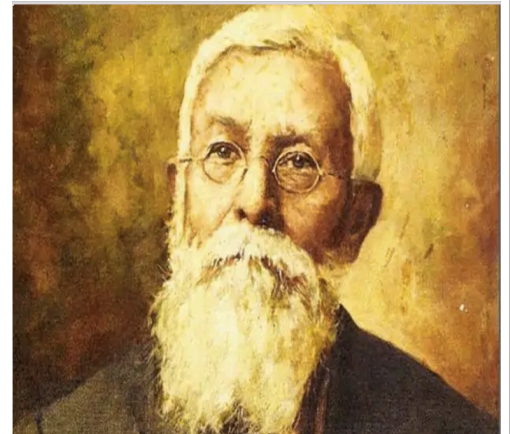
- When the English Company muzzled the press, Ram Mohan composed two memorials against this in 1829 and 1830 respectively.

Legacy

- Roy's commitment to English education and thought sparked debate between Mahatma Gandhi and Rabindranath Tagore.
- Gandhi, objecting to Roy's devotion to English education and thought, characterized him as a "pygmy."
- Tagore, wrote a letter rejecting Gandhi's view, saying "[Roy] had the full inheritance of Indian wisdom. He was never a school boy of the West, and therefore had the dignity to be a friend of the West." [40]
- Gandhi later contrasted his own cultural pluralism with the fault he saw in Roy's, writing these well-known lines:
✓ "I do not want my house to be walled in on all sides and my windows to be stuffed. I want the culture of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any."

1.8.Dadabhai Naoroji

- Known as the "Grand Old Man of India" and "Unofficial Ambassador of India"
- He was an Indian political leader, Merchant, Scholar and writer.
- He was the first Asian to be a British MP selected from Liberal Party Member of Parliament in UK House of Commons between 1892 and 1895. (other than the Anglo-Indian MP David Ochterlony Dyce Sombre, who was disenfranchised for corruption after nine months in office.)
- He was also a member of the Second International.
- One of the founding members of INC and was thrice selected as the president of INC in 1886, 1893, 1906.
- His Book "Poverty and Un-British Rule in India" brought attention to his theory of the Indian "Wealth drain" into Britain.



Life and Career

- Naoroji was born in Navsari into a Gujarati-speaking Parsi Zoroastrian family, and educated at the Elphinstone Institute School.
- He was patronised by the Maharaja of Baroda, and started his career life as Dewan (Minister) to the Maharaja in 1874.

- Being an Athornan (ordained priest), Naoroji founded the Rahnumai Mazdayasan Sabha (Guides on the Mazdayasne Path) on 1 August 1851 to restore the Zoroastrian religion to its original purity and simplicity.
- In 1854, he also founded a Gujarati fortnightly publication, the Rast Goftar (or The Truth Teller), to clarify Zoroastrian concepts and promote Parsi social reforms. In this time he also published another newspaper called "The Voice of India."
- In December 1855, he was appointed Professor of Mathematics and Natural Philosophy in Elphinstone College in Bombay, becoming the first Indian to hold such an academic position.
- He travelled to London in 1855 to become a partner in Cama & Co, opening a Liverpool location for the first Indian company to be established in Britain. Within three years, he had resigned on ethical grounds.
- In 1865, Naoroji directed and launched the London Indian Society, the purpose of which was to discuss Indian political, social and literary subjects.
- In 1867 he also helped to establish the East India Association, one of the predecessor organisations of the Indian National Congress with the aim of putting across the Indian point of view before the British public.
- In 1874, he became Prime Minister of Baroda and was a member of the Legislative Council of Bombay (1885-88).
- He was also a member of the Indian National Association founded by ?.
- Naoroji moved to Britain once again and continued his political involvement, Elected for the Liberal Party in Finsbury Central at the 1892 general election.
- He was the first British Indian MP.
- He refused to take the oath on the Bible as he was Zoroastrian, so was allowed to take the oath of office in the name of God on his copy of the Khordeh Avesta.
- He died in Bombay on 30 June 1917, at the age of 91.

Naoroji's Drain of Wealth Theory

- Naoroji described six factors which resulted in the external drain.
 - ✓ Firstly, India was governed by a foreign government.
 - ✓ Secondly, India did not attract immigrants which brought labour and capital for economic growth.
 - ✓ Thirdly, India paid for Britain's civil administrations in India and her Indian army.
 - Fourthly, India bore the burden of empire building in and out of its borders.
 - ✓ Fifthly, opening the country to free trade allowed for foreigners to take highly paid jobs over those of equally qualified Indians.
 - ✓ Lastly, the principal income-earners would spend their money outside of India or leave with the money as they were mostly foreign personnel

- In Naoroji's book 'Poverty' he estimated a 200–300 million pounds drain of India's revenue to Britain that was not recirculated into India.
- When referring to the drain, Naoroji stated that he believed some tribute was necessary as payment for the services that Britain brought to India such as the newly-constructed railways.
- However the money from these services were being drained out of India; for instance the money being earned by the railways did not belong to India, which supported his assessment that India was sending too much to Britain.
- Naoroji's work on the drain theory was the main reason behind the creation of the Royal Commission on Indian Expenditure in 1896 in which he was also a member. This commission reviewed financial burdens on India and in some cases came to the conclusion that those burdens were misplaced.



Important Works

- Rast Goftar - Anglo-Gujarati Newspaper in 1854. (Link: https://en.wikipedia.org/wiki/Rast_Goftar)
- The Voice of India - 1854
- The European and Asiatic races (London, 1866)
- Admission of educated natives into the Indian Civil Service (London, 1868)
- The wants and means of India (London, 1876)
- Condition of India (Madras, 1882)
- Poverty and Un-British Rule in India. (1902) (Link: <https://archive.org/details/povertyandunbri00naorgoog>)

“ Whether I am a Hindu, a Mohammedan, a Parsi, a Christian, or any other creed, I am above all an Indian. Our country is India, our nationality is Indian.”

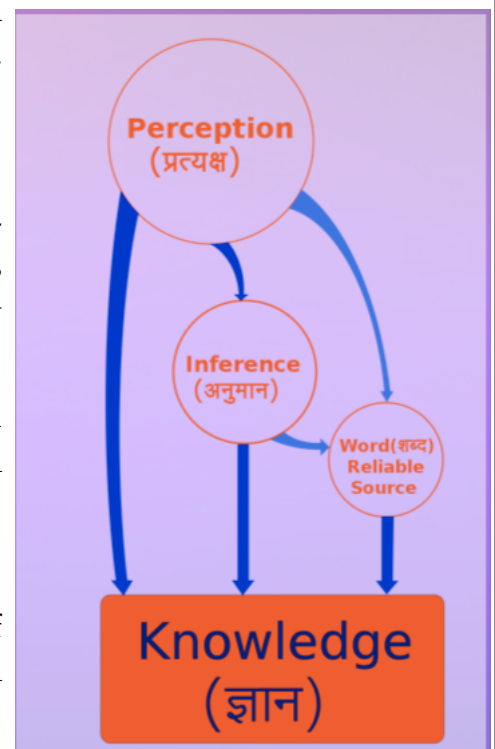
1.9.Sankhya /Samkhya School of India Philosophy

- Founder - Kapil Muni Source - SAMKHYA SUTRA
- SAMKHYA literally means 'count', probably the oldest one of all the Indian School of Philosophies.
- SAMKHYA school forms the theoretical foundation of YOGA school.
- It is based on a rational and scientific view and according to early Samkhya Philosophy, the presence of divine agency is not essential for the creation of the world.
- The world owes its creation and evolution more to Nature or Prakriti than to God.

- Samkhya School like other orthodox schools consider Vedas to be a reliable source of knowledge.
- During the 4th century AD, Purusha or spirit was introduced as an element in the Samkhya system, and the creation of the world was attributed to both.
- With the Progress in new ideas, it was believed that Nature (Prakriti) and Spirit (Purusha) element together created this world.
- Thus initially, The Samkhya school of Philosophy was materialistic (owing existence to Nature), but later it tended to become spiritualistic (owing existence to both Prakirti+ Purusha)
- Thus Sankhya accepts two basic tattvas or principles
 - ✓Prakriti or Primordial matter (matter, energy)
 - ✓Purusha or individual conscious being (self or soul or mind)
- And when these both are combined (Prakirti along with Purusha), it manifests itself in the form of JIVA (a living being)
- Prakriti is inert and undergoes modifications while in association with a purusha. It evolves from subtle to gross, and manifests the visible world.
- According to Samkhya School -
 - ✓The universe is described as one created by Purusa-Prakiti entity combination infused with various permutations and combinations of variously enumerated elements, sense, feelings, activity and mind.
 - ✓It is a dualist philosophy, although between the self and matter as compared to mind and body as in Western dualist tradition.

Path to Salvation

- Samkhya considered ignorance as the root cause of suffering and bondage and a person can attain salvation through the acquisition of real knowledge.
- A living being can become free from ignorance by understanding that Purusha is distinct from Prakriti, and this knowledge can be acquired through 3 of the 6 pramanas (Proofs) -
 - ✓Perception - Pratyaksha
 - ✓Inference - Anumana
 - ✓Hearing - Shabada
- And all these combined, form the scientific system of inquiry.



- Samkhya philosophy is known for its theory of gunas (Qualities, innate tendencies). Gunas, as it teaches are three modes of matter -
 - ✓Sattva - The guna of goodness, compassion, calmness and positivity.
 - ✓Rajas - The guna of activity, chaos, passion and impulsivity, potentially good or bad.
 - ✓Tamas - The guna of darkness, ignorance, dullness, laziness, lethargy and negativity.
- All matter (Prakrit) as Samkhya teaches has three guns, and in different proportions and each guna is dominant at specific times of day.
- The interplay of these guns defines the character of someone or something of nature and determines the progress of life.
- Existence of God or supreme being is not directly asserted, nor considered relevant by Samkhya philosophers.

1.10.Yoga School (Samkhya school with God) of Indian Philosophy

- Founder - Patanjali
- Source - Yoga SUTRA
- Early references to Yoga philosophy are made in Brihadarayanka Upnishad (the oldest Upnishad).
- Other references - Chandogya Upnishad, Katha Upnishad etc.
- YOGA School is closely related to SAMKHYA school. (Taught in the last lecture)
- It systematically studies to better oneself - physically, mentally and spiritually and thus has influenced all other schools of Indian philosophy.
- As in SAMKHYA, the foundational concepts includes 2 realities - Purusha and Prakriti, and thus can also be categorised as a DUALIST SCHOOL.
- Yoga school of Hinduism adopts the theory of Guna from Samkhya.
 - ✓Sattva guna - Goodness, constructive, harmonious.
 - ✓Rajas guna - Passion, Active, Confused.
 - ✓Tamas guna - Darkness, Destructive, Chaotic.
- The early scholars of Yoga philosophy, posit that the Purusa (consciousness) by its nature is sattva (constructive), while Prakriti (matter) by its nature is tamas (chaotic).
- Yoga is based on dualist foundation as the Samkhya school.
- The universe is composed of 2 realities , Samkhya - Yoga schools : Purusa (consciousness) and prakriti (matter).



- Jiva (a living being) is considered as a state in which purusha is bonded to prakriti in some form, in various permutations and combinations of various elements, senses, feelings, activity and mind.
- During the state of imbalance or ignorance, one or more constituents overwhelm the others, creating a form of bondage. the end of this bondage is called liberation or Moksha.
- The ethical theory of the Yoga school is based on Yamas and Niyamas, as well as the Guna theory of the Samkhya.
- Yoga school differs from closely related atheistic Samkhya school by incorporating the concept of “essential personal God”.
- Samkhya school says that jnana (Knowledge) is sufficient means to moksha, while Yoga school suggests that systematic techniques and practices, or personal experimentation, combined with Samkhya’s approach to knowledge, is the path to moksha.
- As SAMKHYA school, it also relies on three of the six Pramanas as a proof of reality -
 - ✓ Pratyaksa (Perception)
 - ✓ Anumana (Inference)
 - ✓ Sabda (Word/ testimony of reliable sources)
- Other three which it did not adopt -
 - ✓ Upamana (Comparison or Analogy)
 - ✓ Arthapatti (postulation deriving from circumstances)
 - ✓ Anupalabdi (non perception/cognitive proof)
- In Yoga philosophy, the values to be observed are called Niyamas while those to be avoided are called Yamas.
- The five yamas listed by Patanjali -
 - ✓ Ahimsa - Non violence.
 - ✓ Satya - Truthfulness.
 - ✓ Asteya - Non-stealing.
 - ✓ Brahmacharya - Celibacy, non-cheating on one’s partner.
 - ✓ Aparigraha - Non-avarice, non- possessiveness.
- Yogasutra list the Niyamas as -
 - ✓ Saucha - purity, clearness of mind-speech and Body
 - ✓ Santosha - contentment, acceptance of others, acceptance of one’s circumstances as they are in order to get past or change them.
 - ✓ Tapas - persistence, perseverance , austerity.
 - ✓ Svadhyaya - study of Vedas, study of self, self- reflection.
 - ✓ Ishvarapranidhana - contemplation of God, Brahma , True self.

- According to Yoga school , Cause of Suffering is Ignorance.
- Removal of ignorance, can be achieved through knowledge and self-awareness, and Yoga Sutra tells us how to accomplish this.
- Samadhi is the state where ecstatic awareness develops, and this is how one starts the process of becoming aware of Purusha and true self.
- It further claims that this awareness is eternal, and once this awareness is achieved, a person cannot ever cease being aware; this is moksha.
- Yoga literally means the union of two principal entities. Yogic techniques
- control body, mind and sense organs, thus considered as a means of achieving freedom or mukti.
- This freedom can be attained by -
 - ✓ Yama - practising self control.
 - ✓ Niyama - observation of rules.
 - ✓ Asana - fixed postures.
 - ✓ Pranayama - Breath control.
 - ✓ Pratyahara - Choosing an object.
 - ✓ Dharna - Fixing the mind.
 - ✓ Dhyana - Concentrating on the chosen object.
 - ✓ Samadhi - Complete dissolution of the self, merging the mind and the object.
- Various branches of Yoga school are -
 - ✓ Raja Yoga
 - ✓ Karma Yoga
 - ✓ Jnana Yoga
 - ✓ Bhakti Yoga
 - ✓ Hatha Yoga

1.11.Vaisheshika School of Indian Philosophy

- Founder - Kanada Kashyapa Source - Vaisesika Sutra
- In its early stages, the Vaiśeṣika was an independent philosophy with its own metaphysics, epistemology, logic, ethics, and soteriology.
- Over time, the Vaiśeṣika system became similar in its philosophical procedures, ethical conclusions and soteriology to the Nyāya school of Hinduism, but retained its difference in epistemology and metaphysics.
- The epistemology of Vaiśeṣika school of Hinduism, like Buddhism, accepted only two reliable means to knowledge: perception and inference.



- Vaisheshika school is known for its insights in naturalism. It is a form of atomism in natural philosophy.
- It postulated that all objects in the physical universe are reducible to paramāṇu (atoms), and one's experiences are derived from the interplay of substance (a function of atoms, their number and their spatial arrangements), quality, activity, commonness, particularity and inherence.
- Everything was composed of atoms, qualities emerged from aggregates of atoms, but the aggregation and nature of these atoms was predetermined by cosmic forces.
- Ajivika metaphysics included a theory of atoms which was later adapted in Vaiśeṣika school.
- According to Vaiśeṣika school, knowledge and liberation were achievable by a complete understanding of the world of experience.
- Vaisheshika espouses a form of atomism, that the reality is composed of five substances (examples are earth, water, air, fire, and space).
- Each of these five are of two types, paramāṇu and composite. A paramāṇu is that which is indestructible, indivisible, and has a special kind of dimension, called "small" (aṇu). A composite is that which is divisible into paramāṇu.
- Parama means "most distant, remotest, extreme, last" and aṇu means "atom, very small particle", hence paramāṇu is essentially "the most distant or last small (i.e. smallest) particle".
- According to Vaishesika School, All things that exist, that can be recongnized are named as padarthas - and these can be categorised in to 6 categories -
 - ✓ Dravya (substance)
 - ✓ Guna (Quality)
 - ✓ Karma (Activity)
 - ✓ Samanya (Generality)
 - ✓ Visesa (Particularity)
 - ✓ Samavaya (inherence)
- The first three categories are defined as artha (which can perceived) and they have real objective existence.
- The last three categories are defined as budhyapekṣam (product of intellectual discrimination) and they are logical categories.
- Later Vaiśeṣikas added one more category abhava (non-existence)

Views on God

- All physical things are a combination of the atoms of earth, water, fire, and air.

- Inactive and motionless in themselves, the atoms are put into motion by God's will, through the unseen forces of moral merit and demerit.

1.12.Mimamsa School of Indian Philosophy

- Founder - Jamini
- Source - Mimamsa Sutra
- Literal Meaning - In Sanskrit, it means Reflection or critical investigation
- Also refers to examination of the Vedas.
- All known as Purva Mimamsa because of its focus on the earlier Vedic texts dealing with ritual actions, and similarly as Karma- Mīmāṃsā due to its focus on ritual action (karma).
- The Mīmāṃsā school was foundational and influential for the vedāntic schools, which were also known as Uttara-Mīmāṃsā (Jnana Mimamsa) for their focus on the "later" (uttara) portions of the Vedas, the Upaniṣads.
- While both "earlier" and "later" Mīmāṃsā investigate the aim of human action, they do so with different attitudes towards the necessity of ritual praxis.
- Mīmāṃsā has several sub-schools, each defined by its epistemology.
 - ✓ The Prābhākara sub-school, which takes its name from the seventh-century philosopher Prabhākara, described the five epistemically reliable means to gaining knowledge:
 - ❖ Pratyakṣa or perception;
 - ❖ Anumāna or inference;
 - ❖ Upamāṇa, by comparison and analogy
 - ❖ Arthāpatti, the use of postulation and derivation from circumstances;
 - ❖ Sabda, the word or testimony of past or present reliable experts.
- Mīmāṃsā has several sub-schools, each defined by its epistemology.
 - ✓ The Bhāṭṭa sub-school, from philosopher Kumārila Bhaṭṭa, added a sixth means to its canon;
 - ❖ Anupalabdhi meant non-perception, or proof by the absence of cognition (e.g., the lack of gunpowder on a suspect's hand)
- The school of Mīmāṃsā consists of both atheistic and theistic doctrines, but the school showed little interest in systematic examination of the existence of Gods.
- Rather, it held that the soul is an eternal, omnipresent, inherently active spiritual essence, and focused on the epistemology and metaphysics of dharma.
- For the Mīmāṃsā school, dharma meant rituals and social duties, not devas, or gods, because gods existed only in name.

- The Mīmāṃsakas also held that Vedas are "eternal, author-less, infallible", that Vedic vidhi, or injunctions and mantras in rituals are prescriptive kārya or actions, and the rituals are of primary importance and merit.
- They considered the Upaniṣads and other texts related to self- knowledge and spirituality as subsidiary, a philosophical view that Vedānta disagreed with.
- Mīmāṃsakas considered the purpose and power of language was to clearly prescribe the proper, correct and right. In contrast, Vedāntins extended the scope and value of language as a tool to also describe, develop and derive.
- Mīmāṃsakas considered orderly, law driven, procedural life as central purpose and noblest necessity of dharma and society, and divine (theistic) sustenance means to that end.

1.13. Vedanta School of Indian Philosophy

- Literal Meaning - "End of the Vedas"
 - ✓ Vedanta reflects ideas that emerged from, or aligned with, the speculations and philosophies contained in the Upanishads, specifically, Knowledge and liberation.
 - ✓ Vedanta is concerned with jñānakāṇḍa or knowledge section of the Vedas which is called Upanishads.
 - ✓ The Upanishads may be regarded as the end of Vedas in different senses -
 - ❖ These were the last literary products of the Vedic period.
 - ❖ These mark the culmination of Vedic thought.
 - ❖ These were taught and debated last, in the Brahmacharya stage.
- It is also called Uttara Mīmāṃsā, which means the 'latter enquiry' or 'higher enquiry'; and is often contrasted with Pūrva Mīmāṃsā, the 'former enquiry' or 'primary enquiry'.
- All Vedanta schools, in their deliberations, concern themselves with, but differ in their views regarding, ontology, soteriology and epistemology. Main traditions of Vedanta are -
 - ✓ Bhedabheda (difference and non difference) - Sub school of Vedanta, which teaches the individual self is both different and not different from the ultimate reality known as Brahman.
 - ✓ Advaita (monistic) Vedanta - It refers to idea that Brahman alone is ultimately real, the phenomenal transient world is an illusory appearance (maya) of Brahman, and the true self, atman, is not different from Brahman. (Adi Shankaracharya)
- He considers Knowledge or jñāna/gyan to be the main means of attaining salvation.

Vishishtadvaita (qualified monism) - Ramanuja

- Non dualism of the qualified whole, in which Brahman alone is seen as the Supreme Reality, but is characterised by multiplicity.
- It believes in all diversity subsuming to an underlying unity.

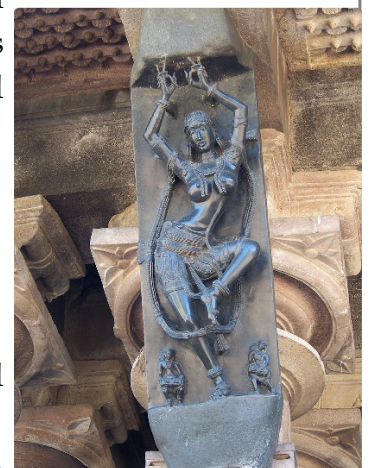
- He considers loving the faith and practising devotion as the path to attain salvation.

Dvaita (dualism) - Madhavacharay

- Dvaita school believes that God (Vishnu, supreme soul) and the individual souls exist as independent realities, and these are distinct and being said that Vishnu (Narayan) is independent, and souls are dependent on him.
- The Vedanta theory also gave credence to the Theory of Karma, they believed in the theory of Punrajanama or rebirth.
- They argued that a person would have to bear the burnt of their actions from the previous birth in the next one.

1.14. Rudreshwara Ramappa Temple

- **Rudreshwara Temple** is also known by the name of **Ramappa temple**. (Named after architect and perhaps the only temple to be named so)
- **Deity worshipped** - Lord Shiva
- **Location** - Palampet, Mulugu district, near Warangal in state of Telangana.
- **Only nomination** for the UNESCO World Heritage site tag for the year 2019. (The temple has been in **UNESCO's tentative list since 2014**).
- Nominated under **Criterion i** (Masterpiece of human creative genius) and **criterion iii** (bearing a unique or at least an exceptional testimony to a cultural tradition, which is living or which has disappeared). Decision taken at the **44th session** of the World Heritage Committee of UNESCO in China.
- Other Inclusions
 - ✓ **Quanzhou** - Emporium of the World in Song-Yuan China.
 - ✓ **Trans -Iranian Railways**
 - ✓ **Paseo del Prado and Buen Retiro** - Spain (A landscape of Arts and Sciences)
- India now has **39 sites** on the UNESCO's World Heritage List and **ASI** is the custodian of **23 world heritage sites**.



Temple History and Architecture

- An inscription in the temple dates it to the year **1213** and says it was built by a **Kakatiya General Recherla Rudra Reddy**, during the period of the **Kakatiya ruler Ganapati Deva**.
- The temple is a Sivalayam, where Lord Ramalingeswara is worshipped. **Marco Polo**, during his visit to the Kakatiya Empire, allegedly called the temple "the brightest star in the galaxy of temples". Temple stands majestically on a 6 ft high star-shaped platform.

- It was **built using sandstone** and its construction, which began in 1213 CE and is believed to have **continued for over 4 decades**.
- UNESCO denotes - "The building features decorated
- **beams and pillars of carved granite and dolerite with a distinctive and pyramidal Vimana** (horizontally stepped tower) made of **lightweight porous bricks, so-called 'floating bricks'**, which reduced the weight of the roof structures. The temple's sculptures of high artistic quality illustrate regional dance customs and Kakatiyan culture."



1.15.Dholavira (UNESCO World Heritage Site)

- **Discovery** - In 1968 by former Archaeological Survey of India Director General Jagat Pati Joshi.
- **Location** - Gujarat's Rann of Kutch (4th site from Gujarat) (First site from Indus Valley Civilisation)
- **Time Period** - 3000 BCE to 1500 BCE, covering nearly 1500 years of continuous habitation.
- **Characteristics** - Planned streets, intricate water management system, Architectural features.
 - ✓ Spread over **70 hectares**, the remains are encompassed within an **outer fortification** and make for **fifth largest** Harappan site after Mohenjo-daro, Harappa, Rakhigarhi and Ganweriwala,
 - ✓ **Remains include** - walled city, a castle, a ceremonial ground, **two seasonal streams** and **house of different categories** indicating a *social hierarchy*, two multi purpose grounds.
 - ✓ **Special Feature** - The water management system shows the ingenuity of the inhabitants to survive in an otherwise arid region by the help of **2 monsoon channels** and a **cascading system of reservoirs**.
 - ✓ No mortal remains of humans have been discovered at Dholavira.
 - ✓ Excellent example of town planning with mathematical precision, both arithmetic and geometry.
 - ✓ Stone Quarries that manufactured beautiful objects also found.

Decline

- **Decline in Trade** - Coincided with the collapse of **Mesopotamia**, indicating the integration of economies.

- **Aridity, Draught and Water crisis** - from 2000 BC, Dholavira entered a phase of **severe aridity due to climate change and rivers like Saraswati drying up.**

✓ Because of a drought-like situation, people started migrating toward the Ganges valley or towards south Gujarat and further beyond in Maharashtra.

1.16.Charvaka School of Indian Philosophy

- Charvaka/Lokyata is an ancient school of Indian materialism, one of the popular belief system in Ancient India. (Traditional name of Charvaka is Lokyata)
- One of the Nastika or “heterodox” schools of Indian Philosophy and unlike Buddhism and Jainism, it was not a Dharmic Philosophy.
- Founder - Brihaspati - Brihaspati Sutra (lost)
- Time Period - Around 5-6th century BCE.
- Although materialist schools existed before Charvaka, it was the only school which systematised materialist philosophy by setting them down in the form of aphorisms in the 6th century BCE.
- Charvaka holds direct perception/ empiricism and conditional inference as proper source of knowledge, embrace philosophical skepticism and rejects ritualism and supernaturalism.
- Rejects supernatural concepts like God and soul and also metaphysical concepts like afterlife (or reincarnation) and moksha.
- One of the widely studied principle of Charvaka philosophy was the rejection of inference as a means to establish valid, universal knowledge, and metaphysical truths. (The Charvaka epistemology states that whenever one infers a truth from a set of observations or truths, one must acknowledge doubt; inferred knowledge is conditional).
- Example of Fire and Smoke, as Smoke can have other causes also. (In Charvaka epistemology, as long as the relation between two phenomena, or observation and truth, has not been proven as unconditional, it is an uncertain truth).
- They held perception and direct experiments to be the valid and reliable source of knowledge.
- In Charvaka Philosophy, Perception is of 2 types - External and Internal. (External perception is described as that arising from the interaction of five senses and worldly objects, while internal perception is described by this school as that of inner sense, the mind).
- Charvakas further state that full knowledge is reached when we know all observations, all premises and all conditions. But the absence of conditions, state Charvakas, can not be established beyond doubt by perception, as some conditions may be hidden or escape our ability to observe, and thus Pratyaksha (Perception) is the only valid way to knowledge and other means of knowledge are wither always conditional or invalid.

- Charvaka believed that there was nothing wrong with sensual pleasure. Since it is impossible to have pleasure without pain, Charvaka thought that wisdom lay in enjoying pleasure and avoiding pain as far as possible.
- The Charvakas pointed out the disagreements, debates and mutual rejection by karmakanda Vedic priests and jñānakanda Vedic priests, as proof that either one of them is wrong or both are wrong, as both cannot be right, They also held the belief that Vedas were invented by man, and had no divine authority.
- Charvakas rejected the need for ethics or morals, and suggested that "while life remains, let a man live happily, let him feed on ghee even though he runs in debt"

1.17. Ajivika School of Indian Philosophy

- Ajivika School - One of the Nastika or heterodox schools of Indian Philosophy, A shramana movement and a major rival of Vedic religion, early Buddhism and Jainism
- **Time period - 5th century BCE by Makkhali Gosala.**
- Original Scriptures of Ajivikas philosophy may once have existed, but these are currently unavailable and probably lost, and their theories are extracted from mentions of Ajivikas in the **secondary sources of ancient Indian Literature.**
- **Doctrine** - Ajivika school is known for its **Niyati (Fate) 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.**
- Ajivikas considered the **karma doctrine as a fallacy.**
- Ajivika metaphysics included a **theory of atoms which was later adapted in Vaisheshika school**, where everything was composed of atoms, qualities emerged from aggregates of atoms, but the aggregation and nature of these atoms was predetermined by cosmic forces.
- Ajivika philosophy reached the height of its **popularity** during the rule of the **Mauryan emperor Bindusara**, around the 4th century BCE. This school of thought thereafter declined, but survived for nearly 2,000 years through the 14th century CE in the southern Indian states of Karnataka and Tamil Nadu.
- **Decline** - The Ajivika philosophy, along with the Cārvāka philosophy, **appealed most to the warrior, industrial and mercantile classes of ancient Indian society.**
- **Caves - Barabar caves in Bihar** - date back to the time period of **Ashoka** and are example of the oldest surviving cave temples of ancient India

1.18. Factors behind spread of Buddhism and Jainism in India

Background

- Time Period - 6th century BCE.

- The major foundation of heterodox sects in the Indian subcontinent lies in the **prevailing social, economic and religious conditions of that time.**
- We know as many as **62 Heterodox** sects around the ending phase of Post Vedic age which reflects that the people and society at large wanted a change or a transition, from the prevailing socio-economic order of that time.
- The only 2 sects which have withstood the test of times till this day - Buddhism and Jainism primarily **grew out of the growing opposition to ritualistic orthodox idea of Brahmans, growth of towns, expansion of artisan class, rapid development of trade and commerce, and all this was inevitably linked with the changes that came in the Religious Philosophies of that time.**

Prevailing Conditions of that time

- **Social Conditions** - Anger against the Varna System.
 - ✓ The kshatriyas, who functioned as rulers, reacted strongly against the ritualistic domination of the brahmanas, and seem to have led a kind of protest movement against the importance attached to birth in the varna system.
 - ✓ **The kshatriya reaction** against the domination of the priestly class called brahmanas, who claimed various privileges, was one of the causes of the origin of new religions.
 - ✓ Vardhamana Mahavira, who founded Jainism, and Gautama Buddha, who founded Buddhism **both belonged to the kshatriya clan**, and both disputed the authority of the brahmanas.
- **Economic Conditions** - Spread of new agricultural economy in the region.
 - ✓ Rainfall < Areas colonised < Thick forests < Use of Iron Axes to clear out the forests < Animal Husbandry came into prominence.
 - ✓ **Vedic practice of Killing cattle indiscriminately** in sacrifices stood in the way of progress of new Agriculture < Newly emerging peasant communities who appear to have become dominant did not approve the killing of **cattle in the sacrifice, as cattle wealth was very essential to supplement agricultural operations.** The non-killing or Ahimsa preached by the heterodox sects appears to have made these social groups opt for the heterodox sects.
 - ✓ **Rise of a large number of cities in north-eastern India.** Example - Kausambhi near Allahabad, Kusinagar, Banaras, Vaishali , Rajgir > **Trade and Commerce flourished > Usage of coins for the first time (Punch Marked Coins) (Stature of Vaishyas increased in the Varna System).**

Religious Conditions

- Vedic religious practices had become cumbersome > complex and meaningless ceremonies > Costly affairs > Brahmanical domination > Anger and Reaction in the society.

Political Conditions



- Kshatriyas, whether in the monarchies or in the gana-samghas, came to wield much more political power than before. So, resisted the Brahman's domination.
- Constant wars among emerging kingdoms, discontented merchants. So. they look for peaceful, non-violent religions.

Why Jainism and Buddhism ?

- Internal Characteristics
 - ✓ In the initial stage did not attach any importance to existing Varna System - as they needed to attract more followers.
 - ✓ Preached the gospel of non-violence, which put an end to wars between different kingdoms and consequently promoted trade and commerce.
 - ✓ Brahmanical Law books, example - Dharmasutras, decried lending money on Interest, thus Vaishyas were not held in high esteem and automatically they got attracted towards Jainism and Buddhism.