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# ANCIENT HISTORY

FOR CIVIL SERVICES EXAMINATION



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# Saarthi

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# Early History

Historians divide the study of the human past into **three broad stages** based on the availability and type of records: **Prehistory, Protohistory, and History.**

## 1. Prehistory

- Refers to the time **before the invention of writing systems.**
- Our knowledge comes exclusively from **archaeological evidence** – tools, bones, cave art, habitation remains, and other material objects.
- In India, this stage is mostly represented by the **three phases of the Stone Age**: Palaeolithic, Mesolithic, and Neolithic.

## 2. Protohistory

- Marks a **transitional period** between Prehistory and History.
- The people had **knowledge of writing**, but their scripts have **not yet been deciphered.**
- Example:
  - **Indus Valley Civilization** – undeciphered script, but mentioned in Mesopotamian records.
  - **Vedic Civilization (c. 1500–600 BCE)** – rich oral tradition with hymns and texts passed verbally, no contemporary written manuscripts.

## 3. History

- Begins after **fully developed writing systems** appear.
- Reconstruction is possible through a combination of **literary sources** (inscriptions, manuscripts, chronicles) and **archaeological evidence.**

### The Stone Age in India – Broad Division

Age	Alternative Name	Approximate Time Frame
Old Stone Age	Palaeolithic Age	c. 5,00,000 – 10,000 BCE
Late Stone Age	Mesolithic Age	c. 10,000 – 6,000 BCE
New Stone Age	Neolithic Age	c. 6,000 – 1,000 BCE

### Palaeolithic Age (Old Stone Age)

**Meaning** – The term *Palaeolithic* comes from Greek *palaios* (old) and *lithos* (stone), meaning

“Old Stone Age.” It represents the **earliest phase of human technology**, beginning with the first known stone tools.

### Chronology –

- Globally: from c. 3.3 million years ago (earliest stone tools by hominins) to the end of the Ice Age (~11,650 years ago).
- In the Indian subcontinent: from about **5,00,000 BCE to 10,000 BCE.**

### Human Evolution & Spread –

- Human ancestors evolved in Africa, with **Homo erectus** being the first to migrate out, reaching parts of Europe, Asia, and eventually India.
- In India, early humans are sometimes called **Quartzite Men** because they often used quartzite to make tools.

### Lifestyle –

- Lived as **nomadic hunter-gatherers**, moving in search of food.
- Occupied **caves, rock shelters, and open-air sites.**
- Depended on hunting wild animals, fishing, and gathering fruits, nuts, roots, and seeds.
- Towards the later phase, they learned to **control fire**, which aided in cooking and protection from predators.

### Tools & Technology –

- Made of stone, mostly unpolished, shaped by chipping and flaking.
- Common types: **hand axes, cleavers, choppers, scrapers, blades, and burins.**
- Robert Bruce Foote, in 1863, discovered the first Indian Palaeolithic tool at **Pallavaram (Tamil Nadu).**

### Phases of the Palaeolithic Age in India

The Palaeolithic period in India is classified into three sub-phases, based on tool-making techniques and climatic shifts:

1. **Lower (Early) Palaeolithic** – c. 20,00,000 – 60,000 BP
  - Dominated by **Homo erectus** in India.
  - Tools: large, heavy, bifacial hand axes, cleavers, and choppers.
  - Associated culture: **Acheulian Industry** (symmetrical hand axes) in most parts of India; **Sohanian Culture** (choppers) in northwestern India.
  - Key sites:

- **Soan Valley** (Pakistan) – one of the earliest known South Asian sites.
  - **Attirampakkam** (Tamil Nadu) – Acheulian tools dating to ~1 million years ago.
  - **Hunsgi & Isampur** (Karnataka) – large-scale stone tool production sites.
  - **Bhimbetka** (Madhya Pradesh) – caves with evidence spanning Palaeolithic to historic periods.
2. **Middle Palaeolithic** – c. 3,85,000 – 40,000 BP
- More refined flake tools; decline in large core tools.

- Raw materials included **chert, jasper, chalcedony, and quartz**.
  - Sites: Nevasa (Maharashtra), Narmada Valley, Belan Valley.
3. **Upper Palaeolithic** – c. 40,000 – 10,000 BP
- Associated with **Homo sapiens**.
  - Blade tools, microliths, and bone implements appear.
  - Evidence of early **art and ornaments** – ochre paintings in Bhimbetka, shell beads from Patne.

Region	Prominent Sites	Notable Characteristics
<b>Northwest India</b>	Soan River Valley (Punjab region, now in Pakistan)	- Among the earliest identified Palaeolithic locations in South Asia. - Provides evidence of early human settlement along river valleys.
<b>Northern India</b>	Belan River Valley (Mirzapur district, Uttar Pradesh)	- Contains remains from both Palaeolithic and Mesolithic phases. - Evidence of microlithic tool industries and early habitation layers.
<b>Southern India</b>	Attirampakkam, Pallavaram, and Gudiyam (near present-day Chennai, Tamil Nadu)	- Yields artefacts from the Lower Palaeolithic stage. - Presence of Acheulian hand axes, cleavers, and other core tools.
<b>Deccan Plateau</b>	Hunsgi Valley and Isampur (Karnataka)	- Rich Acheulian sites with large-scale stone tool production evidence. - Associated with long-term prehistoric occupation.
<b>Central India</b>	Bhimbetka Rock Shelters (Madhya Pradesh)	- Recognised as a UNESCO World Heritage Site. - Multiperiod evidence ranging from Palaeolithic to Neolithic, including prehistoric cave paintings.

### Lifestyle of Early Palaeolithic Humans

- The earliest human groups of this period followed a **nomadic hunter-gatherer lifestyle**, moving in search of food and water sources.
- Subsistence was based on **hunting wild animals** and collecting edible plants such as roots, tubers, fruits, nuts, and seeds.
- Often, they consumed the flesh and marrow of animals that had already been killed by predators, indicating opportunistic scavenging alongside hunting.

### Evidence from Fossil Records:

- Excavations in the **Narmada Valley** have yielded fossils of now-extinct species such as:
  - *Elephas namadicus* – a large, prehistoric elephant with massive tusks.
  - *Stegodon ganesa* – a giant prehistoric elephant-like species.
  - *Bos namadicus* – a wild variety of ancient cattle.
  - *Equus namadicus* – an extinct large horse-like animal.
- At **Attirampakkam (Tamil Nadu)**, findings include:
  - Teeth of *Equus* (horse genus).
  - Remains of water buffalo and nilgai.
  - Seventeen well-preserved hoof impressions, possibly left by herds moving across wet ground.

### Acheulian vs. Sohanian Cultural Traits

- **Habitat:** *Homo erectus* groups often settled near river valleys, using caves, rock shelters, and open-air camps for habitation. Examples include **Bhimbetka** (Madhya Pradesh) and **Gudiyam** (near Chennai).
- **Communication:** They likely lacked the complex language of modern *Homo sapiens*. Communication may have been

limited to **basic sounds, gestures, and signs**.

### Tool-Making Traditions

- The earliest discovery of Palaeolithic tools in India was made by **Robert Bruce Foote** in 1863 at **Pallavaram (Tamil Nadu)**. This earned him the title “Father of Indian Prehistory.”
- **Acheulian Industry:**
  - Characterised by symmetrical **hand axes, cleavers**, and choppers, showing advanced shaping skills.
  - Comparable to tool assemblages in Africa, Europe, and West Asia, suggesting cultural parallels and possible movement of human groups.
- **Sohanian Tradition:**
  - Primarily used choppers and flake-based tools.
  - Geographically restricted to the northwestern region (Sohan River Valley, now in Pakistan).

### Cognitive Skills:

- The symmetry and standardised forms of Acheulian tools point towards **improved planning abilities, spatial awareness, and manual dexterity** in prehistoric humans.

### Detailed Comparison: Acheulian Culture vs. Sohanian Culture

Aspect	Acheulian Culture	Sohanian Culture
Time Period	Lower Palaeolithic phase; in India roughly <b>c. 1.5 million – 0.1 million years ago</b> .	Lower Palaeolithic phase; believed to have coexisted partly with Acheulian but restricted to the north-west.
Primary Tool Types	- Dominated by <b>bifacial hand axes, cleavers</b> , and large flake tools.- Tools show <b>symmetry and standardisation</b> indicating advanced cognitive skills.- Both core and flake industries are present.- Implements often made from quartzite, basalt, and other hard stones.	- Mainly <b>choppers, chopping tools</b> , and large flake implements. - Less emphasis on symmetry; tools appear cruder in finish compared to Acheulian. - Made primarily from local riverine pebbles and quartzite nodules.
Tool-making Technique	- <b>Bifacial flaking</b> to create sharp cutting edges.- Adoption of the <b>Acheulian (Abbevillian) tradition</b> also seen in Africa and Europe.- Use of the <b>Levallois technique</b> appears in later phases.	- <b>Unifacial flaking</b> more common. - Core tools shaped by removing flakes from one side. - Flake tools are simpler and smaller in number compared to Acheulian sites.
Geographical Distribution	- Widespread: Found in Central India (Bhimbetka), South India (Attirampakkam, Pallavaram, Hunsgi), parts of North India (Belan Valley), and Deccan Plateau.- Absent in high rainfall areas (Western Ghats, coastal belts, North-East) due to poor preservation of open-air sites.	- Confined to the <b>Sohan River Valley</b> region (now in Pakistan) and adjoining north-western India. - Sites mainly concentrated along river terraces and foothill zones.
Type of Sites	- Found in <b>open-air workshops, river valley terraces</b> , and <b>rock shelters</b> .- Many sites have evidence of repeated occupation and tool-making debris.	- Primarily <b>river terrace sites</b> and open-air locations. - Rock shelter evidence is rare.
Associated Hominins	- Linked with <b>Homo erectus</b> in early phases and later possibly early <b>Homo sapiens</b> .	- Likely associated with <b>Homo erectus</b> and possibly early archaic Homo sapiens in overlapping phases.
Distinctive Features	- Highly standardised hand axe forms across regions suggest long-term cultural continuity.- Similarity to African and European Acheulian industries implies possible migration or shared origin.	- Distinct from Acheulian in tool typology; considered an <b>independent regional tradition</b> of the north-west. - Lesser variety and refinement in tool forms.
Significance	- Represents one of the longest-lasting and most widespread prehistoric cultures in India.- Shows early evidence of planning, raw material selection, and skill transmission.	- Important for understanding regional variation in Lower Palaeolithic India. - Highlights adaptation to local raw material availability and riverine environments.

### Middle Palaeolithic Age (c. 3,85,000 – 40,000 BP)

#### Overview:

- This phase marks a **technological shift** in stone tool production with the rise of more refined flake-based industries.

- Human ancestor species during this time show signs of **behavioural modernity**, including improved planning and resource use.
- In India, the Middle Palaeolithic industry was **first recognised** by H.D. Sankalia during excavations along the **Pravara**

**River at Nevasa** (Ahmadnagar district, Maharashtra).

**Global Context:**

- In **Africa**, this period corresponds with early *Homo sapiens*.
- In **Europe**, it aligns with the Neanderthals (*Homo neanderthalensis*).
- In **India**, no skeletal remains from this phase have been conclusively identified, so the exact hominin species present remains uncertain.

**Distribution in India:**

- Tools and sites are found in **Narmada Valley, Godavari, Krishna, Yamuna, Soan River Valley**, and south of the Tungabhadra River.

**Lifestyle:**

- People were still **hunter-gatherers**, occupying **open-air camps, cave shelters, and rock shelters**.
- Subsistence included hunting medium-to-large game and processing plant foods.

**Tool Characteristics:**

- Common tools: **hand axes, cleavers, choppers, scrapers, projectile/shouldered points, knives on flakes**.
- Notable shift towards **smaller tools** and reduced emphasis on large hand axes.
- Preferred raw materials: **chert, jasper, chalcedony, and quartz** — selected for durability and sharpness.
- Flake tools dominate, often retouched for multiple uses.

**Upper Palaeolithic Age (c. 40,000 – 10,000 BP)**

**Human Evolution Context:**

- *Homo sapiens* evolved in Africa ~300,000 years ago and reached Asia by ~60,000 years ago.
- In India, the Upper Palaeolithic phase likely reflects their presence and technological influence.

**Key Features:**

- Marked by **innovation in tool-making** and increased cognitive capacity, evident in art, ornamentation, and symbolic behaviour.
- Introduction of **blade technology, bone tools, and microliths**.

**Major Sites by Region:**

- **Karnataka** – Meralbhavi.
- **Andhra Pradesh** – Kurnool Caves (bone tools, faunal remains).
- **Telangana** – Godavarikhani.
- **Madhya Pradesh** – Baghor I & III (Son Valley), Bhimbetka (green paintings), Bhopal region.
- **Maharashtra** – Patne (ostrich eggshell beads).
- **Jharkhand** – Chotanagpur Plateau.

**Lifestyle:**

- Use of **both caves and open-air sites** for habitation.
- Evidence of **art** – cave paintings, beads, ornaments.
- Decorative items include **engraved ostrich eggshells**, shell beads, and stone pendants (Jwalapuram, Patne).

**Tool Technology:**

- Blade-based industries dominate; materials include chert, quartz, chalcedony.
- Bone implements (Kurnool Caves) indicate technological diversification.
- **Microliths** appear for the first time — tiny tools suited for composite weapons.

## Mesolithic Age (Late Stone Age) – c. 10,000 – 6,000 BCE

### Chronological Context:

- Begins after the **Last Ice Age** and ends with the onset of farming in the **Neolithic Age**.
- Globally, dates vary — in the Levant, it spans c. 20,000–9500 BCE.

### Climate and Ecology:

- Warming climate increased human mobility across diverse eco-zones.
- Monsoon patterns established; higher rainfall in some areas.
- Lakes such as **Didwana (Rajasthan)** provided water resources.
- Faunal remains suggest **dry deciduous forests** in many regions.

### Geographical Spread & Sites:

- Found from coastal belts to hill regions:
  - **Bihar** – Paisra.
  - **Gujarat** – Langhnaj (human burials, animal bones).
  - **Uttar Pradesh** – Baghor II, Chopani Mando, Sarai Nahar Rai, Mahadaha, Damdama (burials with grave goods).
  - **Karnataka** – Sankanakallu, Kibbanahalli.
  - **Madhya Pradesh** – Adamgarh, Bhimbetka (rock paintings).
  - **Coastal** – Mumbai, Thoothukudi (Tamil Nadu), Visakhapatnam (Andhra Pradesh).

### Lifestyle:

#### Mesolithic Lifestyle and Habitation

- The Mesolithic communities were **semi-nomadic**, frequently moving to follow seasonal availability of animals and edible plants.
- They constructed **temporary shelters**, such as simple huts made of wood, reeds,

- Primarily hunters and gatherers, later domesticating plants and animals towards the end of the period.
- Huts made of **wattle and daub**, temporary camps, and rock shelters.
- Use of **fire** for cooking and warmth.

### Animal Domestication:

- Remains of cattle, sheep, goat, pig, dog — found in Gujarat, Madhya Pradesh.
- Camel bones at Kanewal indicate adaptation to arid environments.

### Tools:

- Characterised by **microlithic tools** — tiny, often geometric in shape — mounted on wooden or bone handles for hunting small game.

### Art & Culture:

- Rock paintings at Bhimbetka and Pachmarhi show hunting scenes, fishing, dancing.
- Engraved designs on bone, tooth, and stone (Chandravati, Bhimbetka).



- and thatch, and also took shelter in caves and natural rock formations.
- Archaeological remains from **Chopani Mando** and **Damdama** in Uttar Pradesh, as well as **Bagor** and **Tilwara** in Rajasthan, reveal traces of **oval or circular huts** with possible **wattle-and-daub** construction, indicating early

experimentation with semi-permanent dwellings.

### Characteristic Tools

- Mesolithic toolkits were dominated by **microliths** – small, retouched stone blades (often less than 5 cm in length) made from materials like chert, chalcedony, and jasper.
- These tools were often set into wooden or bone handles to make composite implements such as **arrows, spears, and sickles**.
- Microliths were well-suited to hunting **smaller game** such as birds, deer, and rabbits, reflecting an adaptation to post-Ice Age environments with denser vegetation and smaller prey.

### Art and Cultural Expression

- Evidence of **symbolic and artistic activity** is found in various Mesolithic sites:
  - A **chert stone with geometric engravings** from Chandravati (Rajasthan).
  - **Bone objects** and a **human tooth engraved with geometric designs** from Bhimbetka.
- **Rock art** from shelters in Madhya Pradesh and Central India depicts scenes of:
  - Hunting and trapping wild animals.
  - Fishing activities.
  - Group dances and social gatherings.
- Prominent art sites include **Bhimbetka** near Bhopal, Raisen, and Pachmarhi in Madhya Pradesh, and South Mirzapur in Uttar Pradesh.
- Bhimbetka paintings are particularly notable for showing **men and women hunting together**, indicating collective participation in subsistence activities.

### Burial Practices

- Mesolithic burials reflect **emerging social and spiritual beliefs**.
- Skeletal remains from **Mahadaha, Damdama, and Sarai Nahar Rai** (Uttar Pradesh) provide insights into funerary customs.
- At Mahadaha, a **man and woman were interred together**, possibly indicating family or community ties.
- Grave goods, such as an **ivory pendant** found in one burial, suggest concepts of status, identity, or afterlife beliefs.

### Transition to the Neolithic

- Around **10,000 BCE**, some Mesolithic groups began to experiment with **plant cultivation** and **animal domestication**, marking the gradual shift towards a sedentary way of life.
- Early evidence of Neolithic culture appears in **fertile river valleys and floodplains** in regions such as:
  - **Egypt and Mesopotamia** (Fertile Crescent).
  - **Indus region and Ganga Valley** in India.
  - **Ancient China** (Yellow and Yangtze river basins).

### Neolithic Toolkits

- Neolithic communities used **polished stone tools** for farming and woodworking.
- Key implements included:
  - **Ground and polished stone axes (celts)** for clearing forests.
  - **Microlith blades** mounted in wooden handles for harvesting crops.
  - Grinding stones for processing grains.
- These tools were more durable than earlier ones, supporting the shift to **agriculture-based economies**.

## Neolithic Sites and Their Characteristics in India

The **Neolithic phase** in India marks the earliest concrete evidence of **agriculture, animal domestication, and permanent or semi-permanent settlements**. Distinct regional variations can be seen in material culture, subsistence strategies, and architectural forms.

### 1. Northwest India

- **Key Sites:** Mehrgarh, Rana Ghundai, Sarai Kala, Jalilpur (all now in Pakistan).
- **Mehrgarh (c. 7000 BCE)** – considered one of the **earliest agricultural villages in South Asia**, preceding the Harappan Civilization.
  - **First Phase (7000–5500 BCE):**
    - Cultivation of **six-row barley, emmer wheat, einkorn wheat**, dates, jujube, and ilanthai.
    - Domestication of sheep, goats, and cattle.
    - Semi-nomadic lifestyle, **mud-brick houses**, and burial of the dead within settlements.
    - Ornaments made from shells, limestone, turquoise, lapis lazuli, and sandstone.
    - **No pottery** in this phase.
  - **Second & Third Phases (5500–3500 BCE):**
    - Introduction of pottery, including red ware with painted designs.
    - Evidence of **long-distance trade** (e.g., lapis lazuli from Badakhshan).
    - Terracotta figurines and **glazed faience beads**.
- **Unique Fact – Early Dentistry:** Drilled human teeth from Mehrgarh represent the **earliest known dental treatment** in the world.

### 2. Kashmir Valley

- **Key Site:** Burzahom – multi-period site with Neolithic, Megalithic, and Early Historic phases.

### • Features:

- Pit dwellings to withstand cold winters; oval in shape, broad at the base, narrow at the top.
- Tools made of bone and stone; copper arrowheads also found.
- Agriculture: wheat, barley, peas, and lentils – evidence suggests contact with **Central Asia**.
- Contemporary with the Harappan Civilization; likely engaged in trade.
- Two phases: **Aceramic** (no pottery) and **Ceramic** (red ware, black ware, painted ware).
- Menhirs (standing stones) indicate possible ritual or commemorative activity.
- A burial yielded wild dog bones and antler horn; a stone engraving depicted hunting with a dog and a sun motif.

### 3. Ganga Valley & Central India

- **Key Sites:** Lehuradeva, Chopani Munda, Koldiwa, Mahagara (U.P.); Chirand, Senuwar (Bihar).
- **Significance:**
  - **Lehuradeva** – earliest evidence of **rice cultivation** in India (~6500 BCE).
  - Pottery: **Cord-marked ware** common.
  - Crops: hulled and six-row barley, various wheat varieties, rice, peas, green gram, chickpea, mustard, flax, jackfruit.
  - Domesticated sheep, goats, and cattle, alongside hunting of wild fauna.

### 4. Eastern India

- **Key Sites:** Birbhanpur, Chirand, Kuchai, Golbaisasan, Sankarjang (Bihar & West Bengal).
- **Features:**
  - Tools: pointed-butt celts, chisels, shouldered axes.

- Evidence of fishing, indicating reliance on rivers and wetlands.

### 5. South India (Andhra Pradesh, Karnataka, Tamil Nadu)

- **Tools:** stone axes, blades; fire-baked clay figurines indicating cattle keeping.
- **Special Feature – Ash Mound Sites:**
  - Sites like **Utnur, Palvoy, Kodekal, Kupgal, Budihal** had central ash mounds, possibly linked to cattle penning and ritual burning.
- **Settlement Pattern:** Near granite hills with water sources, in river valleys of Godavari, Krishna, Pennaru, Tungabhadra, and Kaveri.
- **Major Sites:**
  - *Karnataka:* Sanganakallu, Tekkalakota, Brahmagiri, Maski, Piklihal, Watkal, Hemmige, Hallur.
  - *Andhra Pradesh:* Nagarjunakonda, Ramapuram, Veerapuram.
  - *Tamil Nadu:* Paiyyampalli.

### 6. North-East India

- **Period:** c. 2500–1500 BCE.
- **Key Sites:** Daojali Hading, Sarutaru (Assam, Meghalaya, Nagaland, Arunachal Pradesh).
- **Features:**
  - Tools: shouldered axes, splayed celts.
  - Evidence for **shifting cultivation** and crops like yams and taro.
  - Stone and wooden memorials for the dead.
  - Cultural links suggested with Austro-Asiatic language groups.

### 7. General Observations

- Rice cultivation in the **6th millennium BCE** attested from Vindhya ranges, Mirzapur, Allahabad, and Balochistan.
- Later Neolithic communities became fully sedentary, living in **circular or rectangular mud-and-reed houses**.

- Crops also included **ragi** and **horse gram** (kulathi) in southern regions.
- Pottery evolved from **hand-made** in early stages to **wheel-made** (using slow or fast foot wheels) in later stages.

### Transition from Neolithic to Chalcolithic Period

By the **final stages of the Neolithic era**, human societies in the Indian subcontinent began experimenting with **metal use**. The **first metal** to be widely utilised was **copper**, marking the beginning of the **Chalcolithic Age** (Stone-Copper Age). This period was characterised by the **parallel use of stone and copper tools**, often within the same communities.

### Early Chalcolithic Cultures

- The **Pre-Harappan cultures** of north-western India represent the earliest known Chalcolithic traditions in the subcontinent.
- These cultures developed **before the mature phase of the Indus Valley Civilization** and, in some regions, **persisted even after its decline**.
- In the **north-western and western regions** (e.g., parts of Rajasthan, Gujarat, and Maharashtra), the Chalcolithic stage was more prominent than the Neolithic stage in early farming communities.

### Geographical Spread

- Archaeological traces of Chalcolithic cultures are found **across most parts of India**, but are notably **absent** in:
  - **Alluvial plains** (due to seasonal flooding and sediment deposition that obscured remains).
  - **Densely forested zones** (due to acidic soils and vegetation cover leading to poor preservation).

### Tool and Craft Technology

- **Stone Industry:**
  - Continued production of **stone axes** and other small implements.

- **Blade-tool industry** flourished, with stone blades and flakes being used for cutting, scraping, and harvesting.
- **Copper Industry:**
  - Copper was worked into **flat axes, bangles, rings, knives, and antimony rods**.
  - Objects show evidence of **casting and hammering techniques**.

- Copper was likely sourced from **Rajasthan, Khetri mines**, and other mineral-rich belts.
- **Mixed Technology:**
  - The coexistence of **stone and copper tools** reflects a **transitional economy**, where metal was still rare and expensive, while stone remained the common working

Early Chalcolithic Sites			
Region	Key Sites	Key Features	Economy/ Subsistence
<b>South-eastern Rajasthan</b>	Ahar, Gilund, Ganeshwar	Ahar: Absence of stone axes or blades Gilund: Stone-blade industry Ganeshwar: Copper supply to Harappa [UPSC 2021]	Hunting and agriculture
<b>Western Madhya Pradesh</b>	Kayatha, Eran (Malwa), Navdatoli (Narmada)	Evidence of Chalcolithic settlements	Hunting and agriculture
<b>Uttar Pradesh</b>	Multiple sites in the Allahabad region, proximity to Vindhyas	Multiple Chalcolithic settlements	Hunting and agriculture
<b>Western Maharashtra</b>	Jorwe, Nevasa, Daimabad (Ahmadnagar), Chandoli, Songaon, Inamgaon (Pune)	Jorwe: Flat and rectangular copper axes Chandoli: Evidence of copper chisels [UPSC 2024]	Hunting, agriculture, and early metallurgy
<b>Eastern India</b>	Chirand (Ganga River), Pandu Rajar Dhibi, Mahishdal (West Bengal)	Eastern Chalcolithic settlements	Hunting and agriculture
<b>Andhra Pradesh</b>	Kodekal, Utnur, Nagatjunikonda, Palavoy	Some Chalcolithic elements; absence of copper objects	Hunting and agriculture

### Pottery:

- Mainly **black-and-red ware**, that was wheel-based, and painted with white linear designs are found. People living in Madhya

Pradesh and Maharashtra produced **channel-spouted pots**, dishes-on-stand and bowls-on-stand.

## Ochre Coloured Pottery (OCP) Culture – c. 2600–1200 BCE

- Found primarily in **northern India**, especially across the **Indo–Gangetic plain**.
- Belongs to the **Chalcolithic period** and is sometimes associated with the **Copper Hoard Culture** because many sites have yielded copper tools and artefacts.
- The culture appears largely **rural**, with settlements showing evidence of **agriculture** and **animal husbandry**.
- Houses were often constructed using the **wattle-and-daub technique** (woven reed framework plastered with clay).
- Copper and terracotta ornaments were in use; terracotta **animal figurines** have also been found.

## Animal Domestication and Agriculture

### Domesticated Animals

- Alongside crop cultivation, Chalcolithic people reared **cattle, sheep, goats, and pigs**.
- Evidence for horse domestication remains uncertain; no definite skeletal remains from this culture confirm their use.
- In eastern India, **fish hooks** from sites in Bihar and West Bengal point to the inclusion of fishing in the diet.

### Agricultural Produce

- **Main crops**: wheat, rice, bajra (pearl millet), and pulses such as lentils (*masur*), black gram, green gram, and grass pea.
- **Regional variations** in crop patterns:
  - **Eastern India** – rice cultivation dominated.
  - **Western India** – barley and wheat were more common.
  - **Deccan region** – cultivation of cotton in black soil zones.
  - **Southern Deccan** – ragi (finger millet), bajra, and other small millets.

## Settlement Patterns and Housing

- Settlements ranged from **sedentary** to **semi-sedentary**, with building materials including **mud bricks, stone foundations, wattle and daub**, and thatched roofing.

- **Silos or storage pits** were used for keeping surplus grain.
- At **Inamgaon** (Maharashtra), earlier Chalcolithic phases reveal **large mud houses** and **circular pit dwellings**.
- The **Jorwe culture** (Maharashtra, near Pravara River) shows clusters of houses of varying shapes, reflecting organised village planning.
- Some settlements like **Eran** and **Kayatha** had **fortifications and moats**, though they never developed into urban centres.

## Crafts and Technology

- Skilled in **copper metallurgy** – producing flat axes, chisels, and other tools.
- Expert **stone tool making**, especially microliths (tiny flaked stone blades).
- Developed spinning and weaving techniques, suggesting production of cloth.

## Burial Practices

- **Regional diversity** in burial orientation:
  - **Maharashtra** – burials under house floors, oriented **north–south**.
  - **South India** – burials oriented **east–west**.
- **Types of burials**:
  - Complete/extended burial (body laid flat with arms and legs straight or folded across the chest) – found in Maharashtra.
  - **Fractional burials** (only part of the body interred, often after defleshing) – recorded in West Bengal.

## Religious Practices

- Worship practices appear to include **fertility and agrarian cults**.
- **Terracotta female figurines** likely symbolised a **mother goddess**.
- Stylised **bull figurines** in Malwa and Rajasthan indicate a possible bull cult.

## Social Structure

- Evidence of **emerging social stratification**.

- Burials at **Chandoli** and **Nevasa** (Maharashtra) show variation in grave goods among children, suggesting differences in family wealth or status.

### Significance of the Chalcolithic Period

- Advancement in Metallurgy** – mastery in smelting copper.
- Early Use of Painted Pottery** – vessels for cooking, storage, and serving.
- Rural Settlement Foundation** – emergence of planned farming villages with surplus production.

### Challenges of Chalcolithic Communities

- High Infant Mortality** – particularly in western Maharashtra despite agricultural output.
- Limited Access to Metals** – small copper supply, mostly simple copper tools.
- Predominantly Rural Economy** – absence of large urban centres.
- Bronze Rarity** – bronze tools uncommon during this stage in most parts of India.

### Iron Age in India (c. 1100–800 BCE)

Aspect	Northern India	Southern India / Megalithic Tradition
Approx. Period	c. 1100–800 BCE	No single fixed date – Megalithic burial traditions continued well into the Early Historic period.
Pottery	Painted Grey Ware (PGW) – fine grey pottery decorated with black geometric designs; common in Ganga–Yamuna valley.	Black-and-red ware pottery largely from burial contexts in Tamil Nadu; rarely found in habitation sites.
Cultural Sequence	PGW phase followed by Northern Black Polished Ware (NBPW) linked to Mahajanapada and Mauryan urbanisation.	Megalithic burial practices continued until 2nd–3rd century CE before disappearing.
Socio-economic Trends	Evidence of settled agriculture, animal husbandry, and population growth leading to proto-urban settlements.	Agricultural and pastoral economy integrated with elaborate funerary customs.

### Important Megalithic Sites in India

Site	State	Notable Features	Key Finds	Burial Type	Dating (Approx.)
Adichanallur	Tamil Nadu	Large burial complex; rich megalithic remains	Iron tools, gold ornaments, ceramics	Urn burials	1000 BCE – 300 CE
Paiyampalli	Tamil Nadu (Vellore)	Black-and-red ware pottery tradition	Iron implements	Urn burials	1000 BCE – 300 CE
Kodumanal	Tamil Nadu (Erode)	Mixed burials – pit, urn, chamber tombs	Iron tools, semi-precious stone beads	Pit & urn burials	1000 BCE – 300 CE
Brahmagiri	Karnataka	Stone circle burials; Neolithic–Megalithic overlap	Iron weapons, ornaments, black-and-red ware	Cist burials	1000 BCE – 200 CE
Hirebenkal	Karnataka	One of the largest megalithic cemeteries	Pottery, iron implements	Dolmenoid cists, menhirs	800 BCE – 200 CE
Maski	Karnataka	Early mention of Ashoka in inscriptions	Iron implements, black-and-red ware	Cist burials	1000 BCE – 300 CE
Sangarampet	Andhra Pradesh	Cists and dolmens	Stone tools, pottery	Dolmenoid cists	1000 BCE – 300 CE
Hallur	Karnataka	Early agriculture with iron use	Pottery, iron tools	Cist burials	1000 BCE – 200 CE
Porkalam	Kerala	Stone circles and urn graves	Pottery, beads, iron objects	Urn burials	1000 BCE – 300 CE

Amritamangalam	Tamil Nadu	Cairn and stone circle burials	Iron tools, beads	Cairn burials	1000 BCE – 300 CE
Jorwe	Maharashtra	Chalcolithic–Megalithic cultural continuity	Black-and-red ware, copper tools	Pit & urn burials	1400 BCE – 700 BCE
Chandravalli	Karnataka	Settlement evidence with megalithic burials	Pottery, copper & iron implements	Pit burials	1000 BCE – 200 CE
Junapani	Maharashtra	Stone circle burials with alignments	Pottery, iron tools, beads	Stone circle burials	1000 BCE – 300 CE
Gufkral	Jammu & Kashmir	Neolithic–Megalithic transition	Stone tools, ceramics	Pit burials	2000 BCE – 1000 BCE

## Pottery Traditions in Ancient India

Pottery Tradition	Approx. Timeline	Notable Features	Key Locations
Ochre Coloured Pottery (OCP)	c. 2600–1200 BCE	Rural settlements; linked with farming and animal husbandry; copper hoard objects; wattle-and-daub houses; simple shapes with reddish ochre wash.	Indo–Gangetic plain – especially Uttar Pradesh, Haryana.
Black-and-Red Ware (Chalcolithic)	c. 2600–1000 BCE	Wheel-made vessels; interiors black, exteriors red; often decorated with white linear designs; dishes-on-stand and bowls-on-stand common.	Madhya Pradesh, Maharashtra (e.g., Inamgaon, Jorwe).
Painted Grey Ware (PGW)	c. 1200–600 BCE	Fine grey pottery with painted black geometric motifs; associated with early Vedic and later Mahajanapada settlements; linked to domestication and early iron use.	Hastinapur, Ahichchhatra, Atranjikhera, Bhagwanpura.
Northern Black Polished Ware (NBPW)	c. 700–200 BCE	Highly refined luxury ware; glossy black finish with metallic sheen; linked with urban centres and Mauryan cultural expansion.	Pataliputra, Taxila, Sravasti, Kaushambi.
Red Ware with Ochre Wash	c. 300 BCE–200 CE	Functional ware for storage and cooking; plain or simple designs; associated with trade and rural-urban exchange.	Vidarbha, Gujarat, Andhra Pradesh.
Black-and-Buff Ware	c. 200 BCE–300 CE	Everyday utility pottery; black and buff colours; found in rural as well as semi-urban settlements.	Central India, South India.
Gupta Period Red Ware	c. 300–600 CE	Fine red pottery; stamped motifs and moulded designs; ceremonial and religious use common.	Mathura, Nalanda, Ujjain, Kaushambi.

# Indus Valley Civilization

## Introduction

The **Indus Valley Civilization**—often referred to as the **Harappan Culture**—emerged in the north-western parts of the Indian subcontinent, covering areas of present-day Pakistan and north-west India, during the **third millennium BCE**. It is recognised as **the earliest known phase of large-scale urbanisation** in South Asia.

Its cultural roots can be traced back to early **Neolithic farming settlements**, the most

prominent being **Mehrgarh** in Balochistan (modern-day Pakistan), which dates to around **7000 BCE**. Over time, these rural communities evolved into complex urban centres, marking the beginning of a distinctive civilisation that thrived for several centuries.

The Harappan culture is generally classified into different developmental phases, from its formative stage to its peak urban period and eventual decline.

## Phases of Harappan Civilization

Phase	Major Sites	Key Characteristics
Early Harappan / Regional Formations (c. 3300–2600 BCE)	Harappa, Kot Diji, Amri	Fortified small towns, early street layouts, beginnings of craft specialisation, and the establishment of regional trade networks.
Transitional Phase	Kunal, Dholavira, Harappa	Rise in specialised crafts, early irrigation works, development of partly standardised pottery designs, and increasing social complexity.
Mature Harappan / Urban Phase (c. 2600–1800 BCE)	Mohenjo-daro, Harappa, Kalibangan, Dholavira	Well-planned urban centres, uniform weights and measures, advanced drainage systems, writing on seals, and flourishing long-distance trade.
Late Harappan / Localised Cultures (Post-1800–1300 BCE)	Cemetery H (Harappa), Siswal, Rojdi, Rangpur	Decline of urban centres, shift to rural settlements, reduced trade, increased pastoralism, and regional cultural diversity.

## Geographical Spread of Harappan Culture

- **North:** Shortugai (Afghanistan) – lapis lazuli trade centre.
- **East:** Alamgirpur (Uttar Pradesh, India) – Late Harappan site.
- **West:** Sutkagendor (Pakistan–Iran border) – coastal trade outpost.
- **South:** Daimabad (Maharashtra, India) – site with bronze figurines.

**Core regions:** Pakistan, Gujarat, Rajasthan, Haryana.

## Important Harappan Sites and Their Features

Site	Location	Key Finds / Features
Harappa	Punjab (Pakistan) – River Ravi	First excavated Harappan site; two rows of six granaries; red sandstone male torso; lingam–yoni symbols; dice; mother goddess figurines.
Mohenjo-daro	Sindh (Pakistan) – River Indus	Great Bath; Great Granary; post-cremation burials; seals with Pashupati figure; bronze dancing girl; bearded male bust; planned streets with citadel and lower town.
Chanhudaro	Sindh (Pakistan) – River Indus	Entirely focused on craft industries; bead-making, shell-cutting, metallurgy, seal production; terracotta toys and carts.
Lothal	Gujarat – Confluence of Bhogava & Sabarmati Rivers	Dockyard and port; rice husk remains; double burial; granaries; citadel on raised platform; fortified town.
Dholavira	Gujarat – River Luni	Unique water harvesting and drainage; stone construction; megalithic

		features; signboard with script; city in three parts (citadel, middle town, lower town).
Surkotada	Gujarat	Oval graves, pit burials; horse remains claimed by some archaeologists.
Kalibangan	Rajasthan – River Luni	Fire altars; ploughed field surface; camel bones; bangle-making workshop; bronze bull figurine.
Banawali	Haryana – River Rangoi	Oval settlement layout; barley grains; lapis lazuli; fire altars; radial street planning; no elaborate drainage system.
Ropar	Punjab – River Sutlej	Dog burial with human; oval pit burials; copper axe find.
Rakhigarhi	Haryana	Currently considered the largest Harappan site; covers all cultural phases; multiple mounds.
Rangpur	Gujarat – River Madar	Yellow and grey pottery from pre-Harappan phase; mature Harappan remains.
Alamgirpur	Uttar Pradesh – River Hindon	Late Harappan pottery; copper blade; cloth impression on trough.
Daimabad	Maharashtra – River Pravara	Bronze chariot with animals; elephant and rhinoceros figurines.
Kot Diji	Sindh (Pakistan) – River Sindh	Mud-brick fortification; red and buff pottery with painted motifs.
Amri	Sindh (Pakistan) – River Sindh	Pre-Harappan transitional site; rhinoceros remains.
Sutkagendor	Sindh (Pakistan) – River Dasht	Coastal trade post; copper artefacts; sea-port link to Babylonian trade.

### Key Archaeological Milestones in Harappan Research

Year	Event
1826	Harappa was first noted by <b>Charles Masson</b> during his travels.
1875	<b>Alexander Cunningham</b> (first Director-General of the Archaeological Survey of India) reported Harappan seals.
1921	<b>M.S. Vats</b> initiated systematic excavations at Harappa.
1925	Excavations at Mohenjo-daro began.
1946	<b>R.E.M. Wheeler</b> carried out further excavations at Harappa.
1955	<b>S.R. Rao</b> commenced excavations at Lothal.
1960	<b>B.B. Lal</b> and <b>B.K. Thapar</b> explored Kalibangan.
1990	<b>R.S. Bisht</b> led excavations at Dholavira.

#### Notable Figures:

- Alexander Cunningham surveyed the site in 1853, 1856, and 1875.
- **Sir John Marshall**, as Director-General of ASI, spearheaded early research and brought global attention to the civilisation's significance.

#### Political Structure

- The Harappan political organisation is debated. Some scholars believe there was **no centralised monarchy** but rather a group of local leaders, while others think each major city may have had its own ruler.

- Evidence points to a **merchant-dominated society** rather than priest-led governance (unlike Mesopotamia).
- Uniformity in weights, measures, seals, script, and town planning hints at some form of **central coordination**.

#### Town Planning and Urban Design

The Harappans are renowned for their **sophisticated city planning** seen in sites such as Harappa, Mohenjo-daro, Dholavira, Lothal, Surkotada, Kalibangan, Banawali, and Rakhigarhi. Cities were often divided into two main parts:

1. **Lower Town** – Residential and occupational area for common citizens.

2. **Citadel / Raised Area** – A smaller, elevated sector, often on the western side, housing important public structures, granaries, workshops, and possibly administrative buildings.

#### Lower Town Features

- **Grid Layout** – Streets intersected at right angles, dividing the city into rectangular or square blocks.
- **Sequential Construction** – Streets were laid first, followed by houses along them.
- **Materials** – Buildings made from mud bricks and baked bricks; drains built with burnt bricks.
- **Standardised Brick Ratio** – 1:2:4 for thickness, width, and length.
- **Drainage System** – Covered drains with inspection holes for cleaning.
- **Houses** – Mostly two-storeyed, uniform in style, often centred around a **courtyard** with rooms opening onto it.
- **Private Wells** – In Kalibangan, many wells were inside houses, accessible from outside.

#### Comparative Note

- Harappans used **burnt bricks extensively**, unlike contemporary Egypt (mud bricks) and Mesopotamia (limited burnt brick use).
- Homes in Harappan cities had bathrooms connected to proper drainage, reflecting high standards of sanitation for the era.

#### Citadel

- Built upon a **mud-brick platform**, the citadel stood physically apart from the **Lower Town** and was separated by a defensive wall.
- It likely housed important **administrative and residential structures**, possibly occupied by elite or ruling groups.
- Contained key public-use buildings, such as the **Great Bath** at Mohenjo-daro and large **granary complexes**.

#### Granaries

- Granaries were a prominent feature across several Harappan cities.
- The **Great Granary** of Mohenjo-daro is considered the largest single structure in the city.

- Harappa's citadel contained **six granaries** arranged in two rows; nearby circular brick platforms are believed to have been threshing floors—grain remains of **wheat and barley** have been recovered from these areas.
- At **Kalibangan**, the southern portion of a brick platform is thought to have supported granary buildings.

#### Religion

- Harappan culture appears largely **secular** in nature, with religion playing a role but not dominating political or economic life.
- No direct evidence of temples has been found; religious practices are inferred from figurines, seals, and other artefacts.
- **Mother Goddess** figurines suggest the worship of an **Earth/Fertility deity**, represented in some cases as a woman with a plant emerging from her womb.
- A male deity, possibly a proto-form of **Pashupati (Shiva)**, is depicted on a seal in a yogic posture, with three faces and surrounded by wild animals such as elephants, tigers, rhinoceros, and buffalo.
- Ritual practices included **yni and lingam worship, animal worship (zoolatry), fire altars, and tree worship**—notably the **pipal tree**.
- Amulets, likely used for protection against evil or misfortune, are found in large numbers.

#### Script

- The Harappan script is the **earliest known writing system in the Indian subcontinent** and remains undeciphered.
- Written from **right to left**, it shows no direct relation to West Asian scripts.
- Mostly found on seals and sealings, inscriptions are short—the longest containing **26 symbols**.
- Script contains **250–400 distinct pictorial signs**, making it unsuitable for an alphabetic system; it may have been **logo-syllabic** or symbolic.
- Likely used for **marking property, maintaining records**, and facilitating trade.

### Weights and Measures

- Standardised **cubical chert stone weights**—usually without inscriptions—were used, often in multiples of 16 (16, 64, 160, 320, 640).
- The **base-16 system** persisted in later Indian history (e.g., 16 annas = 1 rupee).
- Binary progression (1, 2, 4, 8, 16, 32, etc.) was also known.
- Measuring rods, including one **bronze scale**, show precise divisions; one inch measured around **1.75 cm**.

### Society and Burials

- Harappan society was urban, stratified into groups such as elites/rulers, wealthy traders, and labouring classes.
- Burials often included pottery, jewellery, copper mirrors, and beads, indicating belief in an **afterlife**.
- Both men and women were buried with ornaments.
- Common practice involved laying the dead in **pits**, occasionally lined with bricks; some evidence of cremation exists.

- **Fire altars** have been identified at Kalibangan.

### Lifestyle and Dress

- Men and women wore separate garments resembling the **dhoti** and **shawl**.
- Cosmetic use included **cinnabar** for make-up, lipstick, face paint, and **collyrium** for eye decoration.

### Artefacts and Luxury Goods

- Luxury goods and rare artefacts are concentrated in large urban centres such as Mohenjo-daro and Harappa, rarely appearing in smaller settlements.
- Finds include **miniature faience pots** (possibly for perfumes) and **gold ornaments**, which were mostly recovered from hoards rather than burials.

### Agriculture

- Farming was a primary occupation, providing the **agricultural surplus** that fuelled urban growth, craft production, and trade expansion.
- Wheat and barley were staple crops, with evidence also for pulses, oilseeds, and possibly rice in some areas.

### Agricultural Evidence in the Harappan Civilization

Evidence Type	Description	Key Locations
Terracotta Plough Models	Miniature clay models indicating the use of ploughs for cultivation.	Cholistan, Banawali
Ploughed Fields	Fields laid out with intersecting furrows at right angles, suggesting the practice of double-cropping.	Kalibangan
Rice Remains	Archaeobotanical evidence of rice cultivation during the Harappan period.	Lothal (c. 1800 BCE), Rangpur (Gujarat)
Bull Depictions	Seals and terracotta figurines of bulls, likely representing animals used for ploughing.	Widespread across Harappan sites

### Additional Agricultural Features

- **Crops Grown:** Wheat, barley, lentils, chickpeas, sesame, mustard, and varieties of millets.
- **Farming Tools:** Wooden ploughs drawn by animals and stone sickles for harvesting.
- **Irrigation Methods:** Combination of canal irrigation and well irrigation.
- **Economic Role:** Surplus grains were collected (possibly as tax or tribute) and stored in granaries for distribution during emergencies or as payment to workers, similar to practices in Mesopotamia.

### Animal Domestication in the Harappan Period

Pastoralism formed a significant part of Harappan life alongside agriculture.

Category	Animals Known to the Harappans	Not Evidenced in Harappan Context
Domesticated Species	Zebu (humped cattle), oxen, buffaloes, goats, sheep, pigs, fowl, dogs, cats, asses, camels	Horse
Wild Fauna	Boar, deer, gharial, elephants, rhinoceros (notably at Amri)	Lion
Birds	Peacock (possibly the mythical “haja-bird” referenced in Mesopotamian texts)	—

### Trade and Commerce in Harappan Civilization

#### Evidence of Trade

- Harappan seals and artefacts have been found in regions of the Persian Gulf and Mesopotamia, including Oman, Bahrain, Iraq, and Iran.
- Some Harappan goods and ornaments show stylistic influences from Mesopotamian urban culture.
- The Mesopotamian **cuneiform texts** mention:
  - Trade contacts between **Meluha** (believed to refer to the Indus region) and Mesopotamia.
  - Description of Meluha as a “land of seafarers,” suggesting maritime trade.

### Agriculture in the Harappan Civilization

Evidence Type	Description	Representative Sites
Terracotta Plough Models	Miniature clay replicas showing the use of ploughs in farming.	Cholistan, Banawali
Ploughed Fields	Fields marked with intersecting furrows at right angles, indicating a <b>double-cropping system</b> .	Kalibangan
Rice Remains	Archaeobotanical proof of rice cultivation during the Harappan period.	Lothal (c. 1800 BCE), Rangpur (Gujarat)
Bull Depictions	Seals and clay sculptures of bulls, animals likely used for ploughing.	Found across multiple Harappan sites

#### Additional Agricultural Features:

- **Crops:** Wheat, barley, lentils, chickpeas, sesame, mustard, and millets.
- **Implements:** Animal-drawn wooden ploughs; stone sickles.
- **Irrigation:** Both canal and well irrigation systems in use.
- **Economic Role:** Grain surplus stored in granaries; used for payments and emergency supplies, similar to Mesopotamian practices.

### Animal Domestication

Pastoralism complemented agriculture in Harappan society.

Category	Animals Known to Harappans	Absent in Harappan Record
Domesticated	Zebu (humped cattle), oxen, buffaloes, goats, sheep, pigs, fowl, dogs, cats, asses, camels	Horse
Wild	Boar, deer, gharial, elephants, rhinoceros (notably from Amri)	Lion
Birds	Peacock (possibly linked to Mesopotamian “haja-bird” references)	—

## Trade and Commerce

### Trade Evidence

- Harappan seals and artefacts found in **Oman, Bahrain, Iraq, and Iran** indicate overseas trade links.
- Harappan goods, including ornaments, show stylistic influences from Mesopotamia.
- **Mesopotamian Cuneiform Inscriptions** mention:
  - Trade between **Meluha** (believed to be the Indus region) and Mesopotamia.
  - Meluha described as a “land of seafarers.”
- Mesopotamian records also refer to trading hubs like **Dilmun** (Bahrain) and **Makan** (Makran coast, Pakistan).
- Lothal’s dockyard in Gujarat is physical evidence of maritime trade.

### Transport

- Used **bullock carts** and boats for moving goods.

- Solid-wheeled carts (similar to modern ekka) were common.

### Monetary System

- No evidence of coinage; transactions likely followed a **barter system**.

### Harappan Imports – Main Sources

Commodity	Source Regions
<b>Gold</b>	Afghanistan, Iran, Kolar (South India)
<b>Tin</b>	Afghanistan, Iran
<b>Jade</b>	Pamir region
<b>Bitumen</b>	Balochistan, Mesopotamia
<b>Lead</b>	South India
<b>Steatite</b>	Tappi Chahlya (Iran)
<b>Copper</b>	Khetri (Rajasthan), Oman
<b>Lapis Lazuli</b>	Shortughai (Afghanistan)
<b>Turquoise</b>	Iran

**Other Imports:** Agricultural produce, pottery, semi-precious stones, faience beads, ivory artefacts, conch shells (from Lothal), copper, gold, wood varieties, and luxury goods from China and Central Asia.

### Material Procurement in the Harappan Civilization

Material	Source or Associated Site
Carnelian	Lothal (Gujarat) – a centre for bead-making.
Shell	Nageshwar (Gujarat) and Balakot (Pakistan) – coastal shell-working sites.
Steatite	Southern Rajasthan – used for seals and beads.
Lapis Lazuli	Shortughai (Afghanistan) – a rare semi-precious blue stone for jewellery and inlays.
Copper	Khetri mines (Rajasthan) and imported from Oman.

### Trade Connections

- **Internal Trade:**
  - Copper from Khetri (Rajasthan).
  - Gold from parts of South India.
- **External Trade:**
  - Barter links with **Sumer** (southern Iraq) and **Mesopotamia** (present-day Iraq, eastern Syria, and southeast Turkey).
  - Mesopotamian cuneiform texts mention trade with “**Meluha**” (believed to be the Harappan region).

### Crafts and Industries

- Harappans were proficient in **metal casting, boat-making, stone carving,**

### pottery production, and terracotta

**figurine-making**, often depicting simplified motifs of animals, plants, and birds.

### • Sculptures:

- Stone figures include the red sandstone male torso from Harappa and the famous soapstone (steatite) bust of a bearded man from Mohenjo-daro.
- Bronze works include the “dancing girl” of Mohenjo-daro.

### • Terracotta Figures:

- Simpler and less refined compared to stone/bronze.
- More realistic examples found in Gujarat sites and Kalibangan.

- Mother Goddess figurines are common, particularly at Harappa.

### Seals

- **Primary Material:** Steatite; also made from agate, ivory, chert, copper, faience, and terracotta.
- **Motifs:** Included animals such as the unicorn bull, rhinoceros, tiger, elephant, bison, goat, and buffalo; notable example – **Pashupati Seal**.
- **Function:** Likely served as identity markers or ownership stamps for goods in transit.

### Pottery

- Predominantly **wheel-made**, with a small proportion of hand-made items.
- **Plain red ware** was more common than painted pottery.
- Well-fired ceramics often had a deep red slip decorated with **black geometric or animal designs**.

### Pottery Motifs

- Harappan pottery was decorated with a range of designs, such as **pipal leaves, fish-scale patterns, intersecting circles, zigzag lines, horizontal bands**, and a variety of **geometric, floral, and animal motifs**.

### Textiles and Ornaments

- The Harappans had expertise in working with **cotton** and possibly **silk**. The famous "Priest-King" figure from Mohenjo-daro is depicted wearing a shawl-like garment decorated with floral motifs.
- **Spinning** of cotton and wool was widespread.
- Jewellery and beads were crafted from **carnelian, jasper, crystal, steatite**, and metals such as **copper, bronze, and gold**, as well as from **shell, faience, terracotta, and baked clay**.

- Chert blades, made from **Rohri chert**, were commonly used.

### Metals, Tools, and Weapons

- The Harappans belonged to the **Bronze Age** and manufactured **copper-bronze tools** by mixing copper with tin.
- **Tools and Implements:** Included chert blades, copper objects, and bone/ivory implements. Copper was used to produce chisels, needles, fishhooks, razors, mirrors, weighing pans, and antimony rods.
- Weapons included **arrowheads, spearheads, axes, and celts**.
- **Bronze Casting:** The "lost-wax" (Cire Perdue) technique was widely used. Famous examples include the **Dancing Girl** statue from Mohenjo-daro and the **bronze bull** from Kalibangan.
- **Iron** was unknown to the Harappans.

### Trade Evidence

- Artefacts of Harappan origin have been found at **Mesopotamian sites**, indicating exports from the Indus region.
- At Farmana (Haryana), burials reveal individuals interred with ornaments, suggesting wealth and trade links.

### Cultural Context in Contemporary India

During the Harappan period, the Indian subcontinent was a cultural mosaic with multiple traditions:

1. **Southern India, Kerala, Sri Lanka** – Predominantly hunting and gathering.
2. **Karnataka and Andhra** – Neolithic culture with pastoralism and plough-based farming.
3. **Deccan and Western India** – Chalcolithic farming cultures.
4. **Northern India, Kashmir, Ganga Valley, Central and Eastern India** – Neolithic communities.

## Theories for the Decline of Harappan Civilization

Theory	Description	Key Points
Climate Change	Extended drought and reduced water availability.	Lower agricultural productivity.
Floods & River Course Shifts	Indus and Ghaggar-Hakra rivers changed course, leading to floods and disruption.	Settlements abandoned or relocated.
Declining Soil Fertility	Desert expansion and soil degradation.	Falling crop yields undermined food security.
Trade Decline	Diminished overseas trade with Mesopotamia and other regions.	Economic contraction and resource shortages.
Aryan Invasion	Hypothetical conflict with migrating Indo-Aryan groups.	Controversial; lacks strong archaeological proof.
Earthquakes	Tectonic activity altering river systems and damaging cities.	Possible evidence in damaged building remains.
Internal Decline	Political fragmentation or social unrest.	Weakening of central organisation.
Overexploitation of Resources	Excessive deforestation and misuse of land/water.	Environmental degradation accelerated decline.

# Vedic Age

## Introduction (Revised for Originality)

- The **Vedic Period** in India spans roughly **1500 BCE to 600 BCE**, bridging the tail end of the **Late Bronze Age** into the **Early Iron Age**.
- It begins after the decline of the **Harappan urban centres** and concludes just before the **second wave of town formation** in the middle **Indo-Gangetic basin** (circa 600 BCE), a phase often called the “**Second Urbanisation**.”
- A rising **agricultural output**, flourishing **craft industries**, expanding **trade networks**, and a growing populace in the river plains fostered new **townships**—echoing but distinct from the earlier Indus-Valley urbanism.

- The age takes its name from the **Vedas**, the four collections of hymns and ritual instructions composed (initially by word of mouth) during this time. Their composers self-identified as **ārya**, literally “the cultivated” or “noble.”
- Historians divide this span into two sub-periods:
  1. **Early Vedic** (c. 1500 – 1000 BCE): Primarily pastoral and clan-based, with emerging agricultural settlements.
  2. **Later Vedic** (c. 1000 – 600 BCE): Characterised by eastward expansion into the Ganga plains, increased iron use, more complex political structures, and early town life.

## Revised “Sources for Studying the Vedic Period”

Type of Evidence	Example Sources	What They Reveal
Vedic Literature	• <b>Rigveda</b> (c. 1500 BCE) • <b>Samaveda, Yajurveda, Atharvaveda</b>	Core hymns, ritual formulas, early social and religious ideas of the ārya tribes.
Contemporary Texts	• <b>Zend Avesta</b> (c. 14th cent. BCE) • <b>Homer’s Iliad &amp; Odyssey</b> (8th cent. BCE)	Shared deities and motifs (Avesta–Veda parallels; Indo-European poetic traditions).
Inscriptions	• <b>Kassite tablets</b> (c. 1600 BCE) • <b>Mitanni treaties</b> (c. 1400 BCE) • <b>Boghazköi letter</b> (c. 1400 BCE)	Mentions of Vedic gods (Indra, Mitra, Varuna) in West Asia—evidence of Aryan migrations.
Archaeological Cultures	• <b>Andronovo horizon</b> (2000–1150 BCE) • <b>Painted Grey Ware</b> sites (c. 1200–600 BCE) • Indus–Ghaggar valley excavations (c. 1700–600 BCE)	Material culture shifts—pottery styles, iron implements, settlement patterns.

## Who Were the Indo-Aryans?

- “**Indo-Aryan**” denotes speakers of the early Vedic Sanskrit dialect, part of the wider Indo-Iranian branch of Indo-European languages.
- The self-designation **ārya** (from the root *ar-*, “to cultivate”) implies a community linked by settled agriculture, shared rituals, and a sense of nobility.

## Leading Hypotheses on Aryan Origins

Hypothesis	Key Points & Evidence
Steppe Migration	• Proposes movement from the <b>Eurasian steppes</b> (north of the Black Sea) into South Asia. • Supported by linguistic kinship of Sanskrit with Greek, Latin, and Germanic languages.

Central Asian Homeland	• Emphasises parallels in the <b>Avesta</b> (Iranian scripture) and the Vedas. • Shared deity names (e.g. Haoma/Homa ~ Soma) and common ritual formulas.
Arctic-Pole Origin	• Put forward by B. G. Tilak based on Vedic references to long polar day/night cycles. • Generally considered speculative by modern scholars.
Tibetan/Upland Theory	• Advanced by Swami Dayananda—notes worship of fire and sun in high-altitude cultures and botanical similarities.
Indigenous Development	• Argues for a primarily <b>Indian subcontinent</b> origin centered on the <b>Sapta Sindhu</b> region. • Points to cultural continuity from Vedic to later Indian traditions.

### Early Vedic Phase (c. 1500 – 1000 BCE)

#### Core Chronicle

- Our chief window into this era is the **Rigveda**, a corpus of hymns offering glimpses of society, faith, and governance.

#### Territorial Footprint

- Settlements clustered in the “**Land of Seven Rivers**” (Sapta Sindhu):
  - **Vitasta** (Jhelum), **Askini** (Chenab), **Vipasa** (Beas), **Purushni** (Ravi), **Shutudri** (Sutlej), **Ghaggar/Hakra** (Sarasvati), **Sindhu** (Indus).
- These clans occupied areas corresponding to modern **Punjab**, **Haryana**, and parts of **Afghanistan**.
- **Sindhu** appears most often in hymns; the **Sarasvati** is celebrated as holiest, her valley termed **Brahmavarta**.
- The Himalayas were known as **Himavant**, and the western mountain belt as **Munjavant**.

#### Ruling Institutions

1. **Tribal Confederacies**
  - Key groups: **Bharatas**, **Purus**, **Yadus**, **Matsyas**.
  - Each tribe organized under a **Rajan** (chieftain), responsible for war-leadership, ritual duties, and herd protection.
  - Councils—**Sabha** (elders), **Samiti** (general assembly), **Vidatha** (tribal gathering), **Gana** (clan council)—aided or checked the chief. Women could participate in some assemblies.
2. **Hereditary & Elective Elements**
  - Leadership usually passed father to son, yet **samiti** could influence or confirm the successor.

#### Administration & Officials

- No formal judiciary; disputes settled by tribal custom.
- **Purohita** (priest-advisor) conducted sacrifices and counselled the chief.
- **Senapati** (army commander) oversaw defence.
- **Vrajapati/Gramani** managed pastures and led local militia—over time, these functions merged.
- **Spies** protected herds and property.

#### Military Organisation

- No standing army; warriors mobilised in units known as **vrata**, **gana**, **grama**, **sardha**.
- Frequent skirmishes with non-Aryan neighbours and inter-tribal conflicts.
- **Battle of Ten Kings**: King Sudas (Bharata clan) defeated a coalition on the Ravi (Parushni) bank, enhancing the Bharata–Puru union that later evolved into the Kuru polity.
- The Battle of Ten Kings (Dashrajana) on the banks of the Parushni (Ravi) river. Bharatas and Puru joined to form Kurus. Both Pandava and Kauravas belonged to the Kuru clan. Later the Kurus allied with Panchalas and established their control over the Upper Ganga Valley.
- The Dasa and Dasyu conquered by Aryans were treated as slaves and sudras.
- Dasas (mentioned in ancient Iranian texts) seem to have been a branch of early Aryans, while Dasyus were possibly original inhabitants of the country. Aryan chief Trasadayu overpowered them.
- The Aryan chiefs were soft towards Dasas but hostile towards Dasyus.
- The Dasyus possibly worshipped the phallus and did not keep cattle.

## **Chariots, Armour, and Military Innovations**

- Early Vedic groups were among the first in South Asia to adopt **horse-drawn chariots**, a technology they likely brought from west of the Indus.
- They also pioneered the use of **mail armour** (varman): overlapping metal rings or plates woven into a protective coat.

## **Social Organization**

### **1. Emerging Varna Distinctions**

- A loose division into “**ārya**” (light-skinned, Sanskrit-speaking) versus “**non-ārya**” (dark-skinned, other tongues) existed.
- Indigenous communities, called **Dasyus**, sometimes faced subjugation; others (the **Dasas**) were more integrated.

### **2. Egalitarian Roots**

- Until late in the Rigvedic era, occupation was not rigidly inherited—farmers, warriors, and priests could change roles.
- Large-scale slavery was absent; a few bond-workers (mainly women) served in domestic roles only.

### **3. Early Caste Seed**

- The hymn **Puruṣa-Sūkta** (10th Maṇḍala of Rigveda) contains the first mention of four social categories—but it did not immediately harden into a strict caste hierarchy.

## **Household & Kinship**

- **Kula**: extended family unit (parents, children, dependents), headed by a **Kulapa**.
- **Griha** (household) under the **Grihapati**, with his wife as **Sapatni**—often a joint, patrilineal setup.
- Multiple families formed a **vis** (clan); clans joined to make a **jana** (tribe).
- **Gramas**: sub-clan war-bands; clashes led to **samgrama** (battle).
- Marriages were usually monogamous; occasional polygyny/polyandry appears in the hymns.

## **Women’s Status**

## **Women’s Religious & Intellectual Roles**

- **Sacred-Thread Ceremony**: Vedic women could receive the **upanayana**, formally entering the study of sacred texts alongside men.
- **Hymn Composition**: Notable female seers—**Apalā**, **Ghoṣā**, **Lopamudrā**—authored Rigvedic verses, showing women as recognised ritual specialists.
- **Council Participation**: Early texts record women speaking in the **sabha** and **vidatha**, indicating roles in public deliberation and decision-making.

## **Women’s Social & Economic Rights**

- **Marriage Choices & Remarriage**: Women could **choose their spouse** and widows were free to remarry—practices which vanished in later periods.
- **Property Gifts**: At marriage, daughters received personal gifts (ornaments, cattle), granting them a measure of financial security.
- **Craft & Household Management**: Responsible for spinning **siri** (yarn), weaving, and managing domestic resources, women held essential economic roles in both home and market.

## **Economic Foundations**

### **1. Pastoralism & Agrarian Beginnings**

- Wealth measured in **cattle**—the primary asset and medium of exchange.
- Early farming used **slash-and-burn** clearing and **wooden ploughs** (“langala”); principal crops were **barley (yava)** and **wheat (godhuma)**.
- Wells and **animal-driven water-lifts** provided irrigation.

### **2. Crafts & Trade**

- Skilled in **carpentry, weaving, and chariot construction**—the latter a mark of high status.
- **Women** spun **siri** (yarn); **Takshana** (artisans) crafted tools and utensils.

### **3. Exchange & Taxation**

- Goods moved via **barter**, with cows and **Nishka** (gold/silver ornaments) serving as currency.
- **Bali**: voluntary or compulsory clan contributions for collective needs or war.
- Hospitality gifts and war-bounties reinforced alliances.

## Technology & Metallurgy

### Metalworking Techniques & Materials

- **Copper–Bronze Mastery**: Early Vedic communities worked extensively with **copper** and **bronze** (“ayas”). Artisans cast tools and weapons—chisels, needles, fishhooks—using simple furnaces and moulds.
- **Bronze Alloys**: Tin was added to copper to produce harder bronze for axes and spearheads, marking one of South Asia’s first alloy technologies.

### Tool Production & Craft Specializations

- **Smiths (Karmara)**: Metalworkers held respected guilds, fashioning everything from agricultural implements to ritual vessels.
- **Non-Iron Era**: Pure **iron** was not yet in use; iron implements only appear in archaeological layers after 1200 BCE.
- **Beyond Metals**: Skilled craftsmen also produced bone, ivory, and stone tools,

ensuring a full spectrum of implements for daily life and warfare.

### Nature-Centred Rituals

- **Yajña as Worship**: Ceremonial fire offerings lay at the heart of Vedic piety, invoking elemental powers—**Agni** (fire), **Prithvi** (earth), **Vāyu** (wind), **Varṣā** (rain), and **Vritra-slayer** (thunder)—to sustain cosmic balance.
- **Sacrificial Diet**: Animal offerings were common, and their meat was consumed in ritual feasts. Cattle, however, were considered sacred (**Aghnya**) and exempt from slaughter.

### Theological Characteristics

- **Henotheism**: Each hymn might temporarily proclaim one god as supreme, without denying the reality of other deities.
- **Fire-Centric Cult**: Both Indo-Aryan and Iranian traditions accorded Agni a pivotal role as mediator between heaven and earth.
- **Absence of Divination**: Unlike later traditions, systematic use of magic, omens, or astrology is not prominent in early Vedic ritual.
- **Multiplicity of Beings**: Beyond major gods (Indra, Varuna, Soma), worship extended to lesser spirits and demi-gods—reflecting a rich spiritual ecosystem.

Key Vedic Deities and Their Attributes			
Deity	Role & Epithets	Noteworthy Hymns	Associations & Symbols
Indra	- Champion of the storm-god, wielder of the thunderbolt (Vṛtrahāṇa “slayer of Vṛtra”) - Titles: <b>Purandhara</b> (“fort-breaker”), <b>Urvarājit</b> (“fertile-field victor”), <b>Maghavān</b> (“bountiful”)	▶ ~250 hymns in Mandalas 1–5	<ul style="list-style-type: none"> <li>• Rides a <b>golden elephant</b> (Airavata)</li> <li>• Leads the <b>Maruts</b> (storm-spirits)</li> </ul>
Agni	- Divine fire, mediator between humans and gods - Called <b>Havirbhūta</b> (“embodiment of sacrifice”)	▶ ~200 hymns, especially Mandala 1	<ul style="list-style-type: none"> <li>• Central to all <b>yajñas</b></li> <li>• Accompanied by two flames (“ufa” and “gha”)</li> </ul>
Varuṇa	- Keeper of cosmic law (ṛta), lord of the oceans - Also <b>Uṣanas</b> (“all-seeing”)	▶ ~46 hymns, major in Mandala 7	<ul style="list-style-type: none"> <li>• Associated with the <b>celestial ocean</b></li> <li>• Often paired with Mitra</li> </ul>
Soma	- Personification of the ritual drink; inspirer of poets - Worshipped as both plant and deified libation	▶ Entire Mandala 9 (Soma Mandala)	<ul style="list-style-type: none"> <li>• Linked to the <b>moon’s waxing</b></li> <li>• Consumed by gods and worshippers</li> </ul>
Rudra	- Fierce storm and hunt god; precursor to Śiva - Called <b>Śarva</b> (“the archer”) and <b>Nīla</b> (“the blue-throated”)	▶ ~10 hymns in Mandala 1	<ul style="list-style-type: none"> <li>• Guards flocks; later joined pantheon of <b>Mahādeva</b></li> </ul>
Yama	- First mortal who died; lord of the departed - Patron of the ancestral realm	▶ Brief hymns in Mandala 10	<ul style="list-style-type: none"> <li>• Guides souls via the <b>path of the fathers</b></li> </ul>
Pushan	- Protector of flocks and herds; overseer of roads and journeys - Known as <b>Ājapati</b> (“lord of the people”)	▶ Scattered references in Mandala 3	<ul style="list-style-type: none"> <li>• Often invoked at the beginning of <b>journeys</b></li> </ul>
Vishṇu	- Minor solar deity in Rigveda; “the all-pervading” - Embryonic form of later Viṣṇu’s preserving aspect	▶ ~6 hymns praising his three strides	<ul style="list-style-type: none"> <li>• Symbolized by three great <b>cosmic steps</b></li> </ul>
Maruts	- Band of storm-spirits attendant on Indra - Called <b>Ājikapād</b> (“one-foot-born”) in some hymns	▶ Numerous group hymns in Mandala 5	<ul style="list-style-type: none"> <li>• Ride golden chariots; wield lightning rods</li> </ul>
Āśvins	- Twin horse-men of dawn, divine physicians - Called <b>Tvastrīya</b> (“craftsmen of fate”)	▶ ~14 hymns in Mandala 1	<ul style="list-style-type: none"> <li>• Bring health and revitalization; purify the atmosphere</li> </ul>

- **Demi-Divinities & Others:**

- **Gandharvas** – celestial musicians and guardians of Soma.
- **Apsarās** – divine dancers who frequent Indra’s court.
- **Āryaman** – patron of oaths, friendships, and marriages.

### Later Vedic Period (c. 1000–600 BCE)

#### Historical Context

By around 1000 BCE, the Indo-Aryan communities that had settled in the Punjab and upper Ganges plains underwent profound social, political, and religious transformation. This “Later Vedic” era saw the consolidation of early kingdoms, the rise of priestly authority, and the first stirrings of philosophical critique that would give rise to new faiths.

## Territorial Expansion

- **Core Region:** The **Kuru–Panchala** axis (modern Haryana–western Uttar Pradesh) emerged as the principal power centre, with Hastinapura as its royal seat.
- **Eastern Outreach:** Aryan clans moved into **Magadha**, **Anga**, and **Vanga** (Bengal), pushing the frontier of Vedic culture further east.
- **Regional Zones:** Texts classify the subcontinent into **Āryāvarta** (northern Indo-Gangetic plains), **Madhyadeśa** (central Ganges basin), and **Dakṣiṇāpatha** (southern routes).

## Political & Administrative Developments

- **Royal Titles & Authority:** Kings adopted grandiloquent epithets—**Samrāt** (“sole ruler”), **Ahīlābhuvanapati** (“lord of all lands”)—and gradually transformed hereditary chieftaincies into early monarchies.
- **Checks & Balances:** Village assemblies (members of the **gana** or **grama**) retained sway over local affairs; the **samiti** could ratify or challenge a new ruler.
- **Ritual Sovereignty:** Statecraft intertwined with religion via elaborate ceremonies—
  - **Āśvamedha:** a year-long horse-rite asserting kingly supremacy,
  - **Rājasūya:** high consecration conferring imperial prestige,
  - **Vājapeya:** a chariot contest symbolising martial prowess.
- **Military Mobilisation:** Armies remained ad hoc, raised from tribal levies; conflicts now focused on territory rather than cattle raids.

## Society & Social Stratification

- **Emergence of Four Varnas:** Social roles crystallised into **Brāhmaṇas** (priests), **Kṣatriyas** (warriors), **Vaiśyas** (pastoralists, artisans), and **Śūdras** (service classes).
  - Brāhmaṇas secured hereditary privileges, controlling ritual and education.
  - Kṣatriyas guarded political power through martial and fiscal duties (tribute known as **bali**).
- **Ashrama Concepts:** Texts mention stages of life—**brahmacharya** (student), **gṛhastha** (householder), **vānaprastha** (forest-dweller)—though full institutionalisation of **sannyāsa** (renunciation) lay ahead.
- **Proto-Urban Trends:** The term **nagara** (“town”) enters the lexicon; archaeological sites at Hastinapura and Kausambi reveal early grid-like layouts and craft quarters.

## Economic Foundations

- **Agricultural Intensification:** The spread of **iron tools** after c. 800 BCE enabled deeper tillage; primary crops included **barley**, **wheat**, and increasingly **rice** in the Ganges delta.
- **Tribute & Commerce:** Communities remitted **bali** in kind (grains, cattle, labour).
  - Merchant–artisan guilds (**śreṇi**) organised long-distance trade, linking the Ganges with peninsular and Himalayan ores.
  - Barter persisted, supplemented by **Nishka** (gold or silver rings) as proto-currency.
- **Craft Specialisation:** Spinning, weaving, pottery, and metallurgy flourished in towns; the horse-chariot industry remained a prestigious monopoly of Kṣatriya patrons.

## Religious Transformation

- **Ritual Complexity:** Fire worship continued as the public face of piety, but ceremonies grew more resource-intensive and hierarchical.
- **Theological Shift:** Hymns and Brahmana passages increasingly elevate deities such as **Prajāpati** (cosmic creator), **Viṣṇu** (preserver via three strides), and **Rudra–Śiva** (oracular destroyer).
- **Philosophical Critique:** The early **Upaniṣads** mount a subtle challenge to sacrificial excess, emphasising inward realisation of the **ātman** (inner self) over priestly ritual.
- **Seeds of Dissidence:** Discontent with ritual privilege and materialism set the stage for the rise of **Jainism**, **Buddhism**, and other śramaṇa movements in the centuries to follow.

## Later Vedic Society & Culture (c. 1000–600 BCE)

### 1. Life-Cycle Stages & Social Hierarchy

#### Āśrama System (Stages of Life)

- **Brahmacarya (Student):**
  - Initiation into study of Vedic hymns under a guru.
  - Discipline in celibacy, script memorisation, and ritual training.
- **Gr̥hasṭha (Householder):**
  - Marriage and family duties; central for social continuity.
  - Performed domestic sacrifices (e.g., **Agnihotra**).
- **Vānaprastha (Forest-dweller):**
  - Gradual withdrawal from worldly affairs; occasional hermitage.
  - Not yet full renunciation—sannyāsa would emerge later.
- **Sannyāsa (Renunciation):**
  - Rare or undeveloped in this era; later formalised in the Upaniṣads.

#### “Twice-Born” & Upanayana

- **Dvija Concept:**
  - Only **Brāhmaṇa**, **Kṣatriya**, and **Vaiśya** males underwent the **upanayana** (sacred-thread) rite, symbolising rebirth as full Vedic practitioners.
  - **Śūdras** and **women** explicitly excluded from thread-wearing and Vedic mantra recitation (notably the **Gāyatrī**).
- **Craft Guilds & Varna Mobility:**
  - **Rathakāras** (chariot-makers) attained upanayana rights, blurring varna boundaries.
  - Some artisan castes ranked even below śūdras in social estimation.

### 2. Family, Kinship & Settlement

#### Family Structure

- **Patriarchal, Joint Households:**
  - Multi-generational families headed by the **gr̥hapati** (householder).
  - Hierarchical roles: senior male → junior males → daughters/sons-in-law → servants/slaves.
- **Communal Food Preparation:**
  - Excavations at Atranjikhhera and Ahichchhtra show large communal hearths and shared cooking spaces.
- **Gotra & Marriage Rules:**
  - **Gotra** = lineage segment forbidding endogamy.
  - Violation incurred penance rites (e.g., **chandrayāna**), underlining clan solidarity.

#### Rural → Proto-Urban Transition

- **Dominant Village Life:**
  - Settlements centred on clan lands; houses built of wattle-and-daub or timber.
- **Emergence of “Nagara”:**
  - Late texts mention **nagara** (“town”), indicating fortified craft-trade centres on river routes.
  - Hastinapura and Kausambi display grid-like streets and craft quarters by c. 700 BCE.

### 3. Women’s Roles & Status

- **Retracted Public Presence:**
  - Excluded from later Vedic assemblies and sacrifices; early Vedic priestesses (e.g., **Godhuli**) no longer attested.
- **Domestic Authority vs. Legal Marginalisation:**
  - Managed household rituals and property within patrilineal confines but lost land-grant rights.
- **Marriage & Social Controls:**
  - Monogamy common but polygyny permitted among elites.
  - Child marriage and widow immolation (proto-sati) appear in later texts.
- **Intellectual Figures:**

- **Gargi and Māitrī** debate Yajñavalkya in Upaniṣadic dialogues, showing residual female scholarship.

#### 4. Economy, Trade & Guilds

##### Agriculture & Pastoralism

- **Iron-Age Tools:**
  - **Śyāma-āyas** (black iron) axes and ploughshares from c. 1000 BCE.
  - Enhanced clearing of riverine forests in the upper Ganges.
- **Crop Spectrum:**
  - Barley (yava), wheat (godhuma), lentils, and rising cultivation of rice (vrihi) in eastern doab.
- **Mixed Farming & Herding:**
  - Cattle wealth remained central; plough-oxen double as draught and sacrificial animals.

##### Trade Networks & Currency

- **Barter & Token Money:**
  - **Niṣka** (ring of gold/silver) functioned as a high-value medium.
  - No coined money yet; barter prevailed for grains, textiles, livestock.
- **Merchant–Artisan Guilds (Śreṇi):**
  - Coordinated long-distance exchange in metals (copper, tin), gemstones (lapis lazuli), and horse trading via caravan routes to Afghanistan and Central India.
- **Urban Workshops:**
  - Craft enclaves producing pottery, metalwares, and textiles in proto-urban centres.

#### 5. Metallurgy & Material Culture

- **Iron Metallurgy:**
  - Spread of blacksmithing in Gandhara by 1000 BCE; rapid diffusion eastwards by 800 BCE.
  - Weapons (arrowheads, spear-tips) and agricultural implements revolutionised production.
- **Copper & Bronze Work:**
  - Continued alloying with tin; luxury items (mirrors, ritual vessels) fashioned by specialist **karmāra** smiths.
- **Glass & Faience:**
  - Early faience beads, glass bangles, and glazed tiles hallmark elite consumption.
- **Pottery Typologies:**
  - **Painted Grey Ware (PGW):** ritual bowls, fine tableware.
  - **Black-and-Red Ware, Black-slipped, Plain Red:** utilitarian cooking and storage.

#### 6. Religious Evolution & Philosophy

##### Ritual Complexity

- **Yajña Intensification:**
  - Multi-day soma rites and great horse sacrifices consumed vast grain and animal offerings, reinforcing priestly dominance.
- **New Divine Hierarchies:**
  - **Prajāpati** (lord of birth), **Viṣṇu** (traversing three worlds), and **Rudra–Śiva** emerge prominently in Brahmana texts alongside Indra, Agni, Varuṇa, Soma.

##### Upaniṣadic Critique

- **Inward Turn:**
  - Early Upaniṣads (Bṛhadāraṇyaka, Chāndogya) argue for knowledge of the **ātman** (self) over external ritual.
  - Emphasize ethical conduct, meditation, and internalised fire (heart) as true sacrifice.

#### Vedic Corpus: Overview and Structure

##### 1. Terminology and Classification

- **Veda**
  - Stems from the Sanskrit root *vid-* (“to know”), denoting “supreme knowledge.”
  - Traditionally preserved by oral recitation; earliest manuscripts date from the 11th century CE.

- **Two Major Divisions**

1. **Śruti (“Heard”)**

- Considered divine revelation received by ancient sages.
- Comprises the four Vedas and their Samhitās.

2. **Smṛti (“Remembered”)**

- Human-authored texts providing explanations, rules and elaborations.
- Includes:
  - **Brahmaṇas** (ritual manuals)
  - **Āraṇyakas** (“forest treatises,” symbolic ritual commentary)
  - **Upaniṣads** (philosophical dialogues)
  - **Vedāṅgas** (six auxiliary disciplines)
  - **Upavedas** (applied fields such as medicine, music, architecture)

## 2. The Four Vedas

Veda	Content & Purpose	Key Features
Rigveda	Hymns praising deities and cosmic principles	• ≈1,028 hymns in 10 books (maṇḍalas)
• <b>Oldest layer (~1500 BCE)</b>		
• <b>Puruṣa-sūkta, dawn of sacrificial lore</b>		
• <b>Contains non-Aryan loanwords (e.g., Munda/Draavidian)</b>		
Sāmaveda	Musical adaptation of Rigvedic verses for ritual chanting	• Melodic renderings (sāmans)
• <b>Basis for later rāga system</b>		
• <b>Focus on performance rather than new content</b>		
Yajurveda	Ritual formulas and prose guides for officiating sacrifices	• Two recensions:
– Śukla ( <b>mantras isolated from commentary</b> )		
– Kṛṣṇa ( <b>mantras interspersed with brāhmaṇa explanations</b> )		
• <b>Core text for adhvaryu priests</b>		
Atharvaveda	Spells, charms and practical prayers addressing health, protection, daily needs	• ~730 hymns on healing, exorcism, village rites
• <b>Earliest Indian corpus of folk-medicine and domestic magic</b>		

## 3. Auxiliary Disciplines (Vedāṅgas)

Vedāṅga	Function
Śikṣā	Phonetics and correct pronunciation of Vedic recitation
Kalpa	Ritual procedures (śrauta sūtras for public rites, gṛhya sūtras for domestic observances)
Vyākaraṇa	Grammar and linguistic analysis of Sanskrit
Nirukta	Etymology and explanation of difficult Vedic terms
Chandas	Metre and poetic structure of Vedic hymns
Jyotiṣa	Astronomical calculations guiding calendrical and ritual timings

## 4. Smṛti Literature: Ritual & Reflection

- **Brahmaṇas**

- Detailed instructions for each yajña (sacrifice).
- Example: **Śatapatha Brāhmaṇa** (White Yajurvedic tradition).

- **Āraṇyakas**
  - “Forest books” that reinterpret ritual symbols and introduce meditative practices.
- **Upaniṣads**
  - Philosophical treatises probing the nature of self (ātman), ultimate reality (brahman), and liberation (mokṣa).
  - Principal texts: Bṛhadāraṇyaka, Chāndogya, Kāṭha, Māṇḍūkya, etc.

#### 5. Key Facts for UPSC Mains

- **Language Layers:** Early Vedic Sanskrit shows traces of pre-Aryan tongues—evidence of cultural assimilation.
- **Chronology:**
  - **Early Vedic (Rigvedic):** c. 1500 – 1200 BCE
  - **Later Vedic:** c. 1000 – 600 BCE
- **Transmission:** Rigorous oral methods (padapāṭha, kramapāṭha) ensured verbatim preservation until writing.
- **Cultural Impact:**
  - Development of caste vocabulary (varṇa) emerges in Late Vedic texts.
- Birth of classical Indian disciplines: grammar (Pāṇini’s Aṣṭādhyāyī later), mathematics, astronomy.

#### Other Texts

##### Brahmanas

- They describe the **rules for the performance** of sacrificial ceremonies and explain the hymns of the Vedas in an orthodox manner.
- Each Veda has several Brahmanas attached to it.
- The most important and exhaustive Brahmana is the **Satpatha Brahmana** (attached to the Yajur Veda).

##### Aranyakas

- They are called the **‘forest books’** as they were written mainly by hermits living in the forests for their pupils. They deal with mysticism and philosophy and **oppose sacrifice**.
- They were composed during the **later Vedic period**.
- They **emphasise meditation** and philosophically interpret rituals.

##### Upanishads

- The literal meaning of ‘Upanishad’ is **‘to sit near someone’**. They are records of **philosophical dialogues** and discourses between teachers (Gurus) and students (Shishyas). [UPSC-2024]
- There are **108 Upanishads**, of which **13** are the most prominent.
  - **Mandukyopanishad**, the largest of all Upanishads, mentioned **“Satyamev Jayate”**. [UPSC 2014]
  - **Chhandogya Upanishad** – Refers to the first **three ashrams**.

**Dara Shukoh**, the Mughal prince, **translated the Upanishads** into Persian in 1657, much before the colonial scholars developed any interest in ancient Indian literature.

Jabala Upanishad mentions a 4-fold ashram (stages) for 4 Purusharthas (goals). It was not applicable to women or Shudras.

- Brahmacharya (Celibate Student) for knowledge, i.e. Dharma.
- Grihastha (Householder) for wealth and progeny, i.e. ‘Artha’ and ‘Kama’.
- Vanaprastha (hermit in retreat) for spiritual wisdom.
- Sanyasa (Renunciation) for liberation i.e. Mukti/Moksha.

##### Vedanta

- **These are the philosophical and spiritual traditions that evolved from the Upanishads, the concluding part of the Vedas, which signifies the final objective of the Vedas.**
- **It criticises sacrifices and rituals, representing the concluding phase of the Vedic era.**

## Vedanga

- They translate to ‘limbs of the Vedas,’ serving as supplementary texts to aid in proper recitation and comprehension of the Vedas.
- They are not classified as Shruti since they are considered to be of human origin, not revealed by Gods, and are in the form of Sutra or condensed statements conveying various ideas.
- These are 6 in number:
  - Siksha: Pronunciation of the words; education.
  - Nirukta: Origin of the words.
  - Chhanda: Metrics used in Sanskrit verses.
  - Jyotish: Astrology
  - Vyakaran: Sanskrit grammar.
  - Kalpa: Knowledge of rituals (Dharma sutras).

Term	Meaning & Context	Term	Meaning & Context	Term	Meaning & Context
Govikartana	Literally “cow-inspector” – an official who oversaw pasture lands and cattle health	Vap	“To sow” – refers to the act of ploughing and sowing seed; the root of agricultural terminology	Madhyamasi	“Middle-man” – a mediator in disputes, often called upon to reconcile tribal or familial disagreements
Gavyuti	A measure of distance, especially in herding contexts (the distance a cow or herd could walk in one day)	Gojit	“Cattle-winner” – a hero or warrior noted for capturing enemy herds in raids	Soma/Sura	Intoxicating libation offered in yajñas; Soma also personified as a deity and a ritual drink
Duhitri	“Cow-daughter” – a term for a woman who milks cows; sometimes used as an honorific for pastoral women	Srini	“Reaper’s sickle” – a flaked tool for harvesting cereals, indicating advanced agrarian practice	Sthapati	Chief architect or master builder, responsible for temple and sacrificial-altar construction
Godhuli	“Cow-dust” – twilight; also used to mark time in ritual schedules (e.g. godhuli-sandhya)	Sabhavati	Woman participant in the <i>sabha</i> (assembly); evidence that Vedic women could attend certain public councils	Nishka	A gold or silver ingot used as a standard unit of ritual gift or barter
Takshan	Carpenter or woodworker; one of the recognized artisan castes	Spasa	“Town spy” or intelligence-gatherer, used by tribal chiefs to monitor theft or espionage	Ghrita	Clarified butter ( <i>ghee</i> ), essential in Vedic fire rituals
Gana	A military contingent or tribal brigade; also used for assembly groups	Dhanya	“Grain” or “paddy”; denotes the staples that formed the backbone of Vedic agriculture	Gavisthi	“Cattle raid” – sanctioned warfare aimed at capturing livestock from rival tribes
Varthaka	Merchant or trader; early evidence for market-based exchange alongside barter	Akshvapa	Account-keeper for royal stables; the term also refers to officials who managed <i>akshaya</i> (tax-free grants)	Kshata	Household steward responsible for provisioning the royal family
Gauri	Buffalo (domesticated water-buffalo); often used for ploughing and dairy	Panis	Merchant-caravanner; a class of itinerant traders often engaged in long-distance exchange	Niyoga	Widow remarriage under prescribed conditions, a social exception to monogamy
Gaun	Enclosure or corral for cattle; also denotes the right of a clan to graze	Suta	Charioteer-bards attached to royal households; responsible for driving and for preserving lineage traditions	Goghna	“Cattle-feeder” – guest who was ceremonially fed on dairy products
Jivagribha & Ugra	Police officers / watchmen; roughly “life-guard” and “the fierce”	Bhagdugha	Collector of <i>bhaga</i> – a share of produce or livestock paid as tax	Palagala	Messenger-herald who carried official communications between assemblies, kings, and priests

# Buddhism and Jainism

## □ Causes for rise of Buddhism

- The sacrificial activities of Brahminism and the trend based religious traditions had become victims of disparities and other rigidities. Dissatisfied with this, some people went to the wilderness through contemplation and developed literature and its next step is the development of cognitive perspective based on
- It presented an alternative to the path of knowledge for the purpose of human life, i.e. to attain salvation, but it was a progressive interpreter of folk literature based on Sanskrit language, which could not attract the common people.
- Meanwhile, in the economic world, development of agriculture, crafts, trade etc., growth of urbanization in population, introduction of currency system etc. gave birth to a separate class in the society.
- In such a situation, on one hand, the emerging artisan-merchant class and the householder class were dissatisfied, and on the other, Faraja also wanted to be free from the shackles of the continuous Brahmin traditions, because on the other hand, he had to give tax exemption, share in the surplus, judicial superiority, etc. to the Brahmins. On the other hand, Brahmins played the role of organizers and law makers because religion was considered the source of justice and Brahmins were its leaders.
- Apart from all this, Sudras and women were completely deprived under the Brahmin system and they wanted freedom from it.
- It is in this context that moralist religious sects emerged, some of which considered perception as evidence and rejected any limited belief like karma, rebirth and God.
- Many such religious sects emerged which had atheistic viewpoints that were different from the Brahmin tradition.
- According to Buddhist scriptures, 62 sects existed during this period. The main ones are –
  - Puranakashyap
  - These non-functionalists or preachers of non-action, say that there is no result of good and bad deeds of a human being.

- He also did not believe in reincarnation.
  - Makkhaligoshal
  - They are called fatalists.
  - First he stayed with Mahavir for six years and later established an independent sect called Ajivak, which continued till about 1000 AD.
  - According to them, 'every object in the world is pre-controlled and operated by destiny'.
  - Man's life is not affected by his deeds.
  - He also did not believe in the existence of God.
  - Bindusara gave protection to this religion and Ashoka and Dashrath provided caves.
  - Ajit Kes Kambanil
    - He was called Uchhedwadi.
    - He was probably the first materialistic thinker of India.
    - He believed that good or bad deeds do not bear any consequences.
    - After death, everything gets destroyed. Therefore, do whatever you wish. Later on, this led to the development of Lokayat Darshan (Preparative Charvak).
  - Pakudhakachayaan
    - They are called fatalists.
    - He described the seven elements as eternal – earth, water, fire, air, happiness, sorrow and soul.
    - There is no end to the creation of these elements.
    - This can be considered the origin of the later Vaisheshika philosophy.
  - Sanjayvelathiputta
    - These were extremists or skeptics.
    - Respect for these so that neither can it be said that heaven has existed or does not exist again.
    - He accepted no limitations and did not deny any.
    - That is why they are called the snake-fish that makes noise.
    - Mahatma Buddha's disciples Sariputra and Mahamaudgalyan were his disciples.

Major Sects	Founder
Extremely Inactive	Purana kashyap
Anti-Life	Makkhaliputta gosai
Exterminationist	ajitkeskamblin
Fatalist	Pakudhkachayan
Indeterminist	sanjaybelathiputta

## Jainism

### □ Tirthankar introduction

- There were a total of 24 Tirthankaras in Jainism.
- The word Jain is derived from the Sanskrit word 'Jin', which means winner.
- Jain founders are called Tirthankaras while Jain mahatmas are called Nirgrathas.
- There is recognition of 63 Shalakupurushas in Jainism.
- Jainism does not believe in the authenticity of 'Veda'.
- According to 'Saptamanginaya Siddhant', Veda sentence cannot be universally accepted proof.
- Mention of two Tirthankaras of Jainism, Rishabhath (first Tirthankara) and Arishtanemi (22nd Tirthankara) is found in the Rigveda.
- According to Mahabharata, Arishtanemivasudev was related to Shri Krishna. Probably he was the cousin of Shri Krishna.
- In Vayupuran and Bhagwat Puran, Rishabhath has been called the 'incarnation of Narayana'.
- In Buddhist texts, Mahavira has been called Koniganthanathputta.
- Rishabhath was the first among the 24 Tirthankaras of Jainism.

### □ Rishabhath

- Other names – Adinath and Vrishabhath
- Symbol -Bull
- Rishabhath was the king and he abdicated the kingdom in favor of his son Bharat and became a 'yati'.
- He also has a son, Bahubali (Gomateshwari or Gomat), whose huge statue is installed in Shravan Belgola.
- These are also mentioned in Srimad Bhagavad Gita.
- According to Jain tradition, the Brahmi script was invented by Rishabhdev. He called this

script Brahmi after his daughter Brahmi (Bambhi).

### □ Parshvanath

- 23rd Tirthankar
- Symbol – Serpent (snake)
- Father-King Ashwasen of Eikshvaku dynasty of Banaras,
- Mother :- Vama
- Wife - Prabhavati.
- He lived 250 years before Mahavir.
- Took renunciation at the age of 30.
- After 83 days of penance, he attained enlightenment (Kaivalya) on Mount Sammeda. He propagated his religion for the next 70 years.
- Left his body at the age of 100 on Sammed Shikhar (Parasnath hill).
- His followers were called Nigranth.
- Discussion of the four vows of Parsva
  - Truth, non-violence, non-existence and non-religion, it is called Chaturya principles.
- Mahavira's parents were probably followers of Parshva.

### □ Mahaviraswami (540 BC to 468 BC)

- Symbol - Lion
- Birth -Kundgram near Vaishali
- Father – Siddhartha (head of the association of Gyatrikashatriyas),
- Mother – Trishala / Videhadatta (sister of Chetak, chief of Licchavikul of Vaishali).
- Wife – Yashoda (Kundiyaogtrakikanya).
- Daughter-Anojja (Priyadarshana).
- Son-in-law - Jamali (first disciple of Mahavira)
- Penance:- Gave up clothes after thirteen months of leaving home.
  - Being Vaishali, he went to Nalanda, where Makkhaligoshal met him and became his disciple. But left him after 6 years.
  - After 12 years of rigorous penance, he attained Kaivalya (knowledge) under a Sal tree on the

banks of river Rujupalika near Jambhik village. After this he was called Kevalin.

- Other titles of Mahavira:- Jin (victor) - due to conquering all the senses, arhat-worthy, free from the bondage of scriptures
- Death – 468 BC. He left his body at the age of 72 at a place called Pavapuri.
- **Other facts**
- According to Kalpa Sutra, astrologers had also predicted for Mahavira to become the great monk of Chakravarti Raja.
- After attaining Kaivalya, he spread the light of his knowledge in the society for thirty years. Like Buddha, Mahavir also preached religion for eight months while taking rest in different cities during the rainy season (four months).
- Mahavir's disciples- 11 chief disciples were called Ganadhar.
- Their names are given in Kalpasutra – Indrabhuti, Agnibhuti, Vayubhuti (Yetinobhaite), Vyakta, Sudharman, Mandit, Moriyaputra, Ankapit, Achalbata, Metayan and PrabhasIndrabhuti.
- Except Sudharman, all the Gandharas died during the lifetime of Mahavir.
- After the death of Mahavira, Sudharman became the president of Jain Sangh.
- At the time of the last Nandaraja, Sambhuti Vijay and Bhadrabahu were the presidents.
- During the famine under the leadership of Bhadrabahu, some monks went to Karnataka and were called Digambaras.
- Some were called Hirayeshwetambers in North India under the leadership of Sthulbhadra.
- This increased differences in Jainism.
- Shwetambara-His saints were called Koyati, Sadhu, Acharya.
- Digambara-their saints were called Kshullak, Ailak, Nigrantha
- Sangha (Vasavi): The monasteries established in Karnataka in the fifth century are called Vasavi.
- **Principles and knowledge of Jainism**
- According to Jainism, the entire universe is made up of two eternal and independent elements called living beings and Ajivan.
- On this basis, Jain philosophy is closest to Sankhya philosophy.

- Living beings are animate elements while non-living beings are inanimate elements.
- Ajeeva was divided into five parts – Pudgal, Kaal, Aakash, Dharma and Adharma.
  - Here Dharma, Adharma, Agatika and Agatika are indicative.
  - Pudgal means that element which can be combined and divided.
  - Its smallest part is called molecule.
  - Life resides in molecules.
  - All physical matter is created by the combination of molecules.
  - Pudgala means action, touch, taste, smell and color, all these are the qualities of Pudgala.
- According to Jainism, the universe operates according to some eternal laws.
- There are many cycles in this eternal universe.
- The period of rise is called Uhasarpini and the period of decline is called Avasarpini.
- There are 63 Shlakapurushas and 24 Tirthankaras in each Chakra.
- **Objective of Jainism**
- The ultimate goal of Jainism is Nirvana.
- This is possible only through good deeds and the path of good deeds.
- Destruction of material elements and freedom from the consequences of karma only propel the living being towards nirvana.
- Nivritti Marga had a prominent place in the principles of Jainism, through which a person becomes free from various types of diseases and cravings of the world.
- The principle of karma is important under Jain philosophy.
- Bondage and liberation occur only through good and bad deeds.
- Sins and virtues are caused by man's actions, not by God. That is, priority has been given to man's actions by obeying God.
- Due to karma the soul remains bound.
- Rebirth takes place only to suffer the consequences of karma. Therefore, to attain nirvana is not to be free from the consequences of karma.
- Nirvana is salvation which is possible only with the end of the fruits of karma.
- In Jainism too, just like in Vedanta, ignorance is considered to be the cause of bondage. Due

to this, karma starts getting attracted towards the living being, this is called Asrava.

- Karma is bound to be united with the living being.
- Mahavir mentioned three means necessary for salvation, which are called Triratna.
  - Right knowledge
  - Right Faith
  - Right Conduct (Trick to learn Triratna – KFC (Knowledge, Faith, Conduct))
- **Right Knowledge:**
  - Knowledge of Jainism and its principles is right knowledge.
  - Its five types have been described.
    - Mati – knowledge obtained through senses
    - Shruti – knowledge gained by listening
    - Awadhi -divine or supernatural knowledge
    - Manah Paryaay – Knowledge of knowing the thoughts of other people.
    - Kaivalya – Complete knowledge, which is attained only by the Tirthankaras. In Jain philosophy, it is considered necessary to earn a lifetime to attain Kaivalya.
- **Right Faith**
  - Strong faith in Jain pilgrims and their teachings is right philosophy or faith.
  - In Jainism, metaphysical knowledge is seen from a different perspective because the knowledge of the living being cannot be the same in every period or every condition, it is different.
  - In Jainism, this philosophy is called Syaadvaad or Anekantavada (Saptabhanginyaya), which is the principle of relativity of knowledge, i.e. all our judgments about worldly things are relative and limited.
  - No substance in this world gets destroyed. All substances are eternal.
  - The reason why they appear to be destroyed is that sometimes their forms change but there is no destruction in their essence. Destruction is only change.
  - Jain principle Syadvada has seven specifics -  
1) Is 2) Is not 3) Is and is not 4) Cannot be said 5) Is but cannot be said 6) Is not and cannot be said 7) Is, is not and cannot be said.

#### ▪ **Right conduct :**

- Whatever has been known and considered correct is not translated into action. Under this, five Mahavratas have been described for monks and five Anuvratas for householders.
- **Five Mahavratas:** - According to Jainism, it is necessary for the monks to observe the five Mahavratas. Which are non-violence, truth, non-existence, non-possessiveness and celibacy. Celibacy was added by Mahavir Swami.
- **Anuvrata** - This is related to household life, there is no extremism and rigidity in it. Unlike Anuvrata Upanishad, Jainism believes that purification of the soul is possible through fasting for a long time, non-violence and abstinence of senses. Unlike Hinduism, Buddhism, Jainism has the law of Kaivalya only for the members of the Sangha, Not for ordinary households.
- In Jainism, it is considered inappropriate to lead a more relaxed and happy life. After being freed from sins, one attains equanimity and moves towards the path of Nirvana. In Acharanga Sutra, strict rules have been given for Jain monks.
- By following the three gems, the flow of karma towards the soul stops, which is called Samvara. After this, the karmas already prevalent in the soul start coming to an end, This state is called Nirjara. When the residue of karma is completely eliminated from the living being, then he attains salvation. Mahavir emphasized on the need for salvation through hard work and physical distress. After salvation, the living being is freed from the cycle of rebirth and he attains infinite knowledge, infinite vision, infinite semen and infinite happiness. But in Jainism, the highest state can be attained only by monks, not by devotees.
- Mahavir, like Buddha, also did not accept the non-masculinity of the Vedas.
- Jainism does not attack the caste system very harshly. Similarly, it does not attack the slave system too, but urged to adopt soft behavior towards the slaves.
- People of all castes can attain Kaivalya.

- In Jainism, there is also a provision for the end of the body by fasting under physical distress. This is called 'Santhara' by Shwetambar and 'Sallekhana'.
- According to Mahavira, there are three types of humans.

- Avrati – those who are completely engrossed in worldly attachment and illusion.
- Anuvrati-one who partially abstains from evil deeds.
- Sarvavrati – Those who live with complete detachment and follow good conduct and righteous deeds.

#### ❑ Jain Conferences

- Three conferences were organized by Jain Shravanas to organize the Jain Agamas.

Jain Councils			
time/conference	Location	chairman	Result
<b>First Conference/Fourth Century BC</b>	Patali putra	Sthula bhadra	12 parts were compiled in it. It is called Pataliputra Vachana. The followers of Bhadrabahu did not participate in this conference. Here Jainism got divided into Shwetambar and Digambara.
<b>Second century/fourth century</b>	Mathura	Aryaskandil	This is the assembly of white monks. It is known as Mathuravachana.
<b>Third Conference/512 AD</b>	Vallabhi	Devardhikshmarshraman	All Aagam literature was transcribed in it.

#### ❑ Jain sect

- There was a famine in Magadha during the time of Chandragupta Maurya.
- Bhadrabahu along with his followers settled in the Punnat region of South Mysore. While Sthul Bhadra lived in Patilputra.
- After the end of the famine, Bhadrabahu pataliputra returned, but there was a difference

of opinion between the two groups regarding the rules of Jain Sangh.

- Sthulbhadra instructed his followers to wear white clothes, while Bhadrabahu taught his followers to remain naked.
- Thus two sects developed - Shwetambar and Digambara.

#### Shvetambara-Digambara main difference

Shwetambar	Digambaras
People of this sect wear white clothes.	remain completely naked.
It is possible for a woman to attain salvation.	According to them, salvation is not possible for women.
People of this sect are in favor of consuming food after attaining enlightenment.	This opinion is against it.
According to this, Mahavir Swami was married.	According to them, Mahavir Swami was unmarried.
According to this, the 19th Tirthankara Mallinath was a woman.	According to Digambaras, Mallinath was a man.
Shwetambara became a Jainist, Acharya and Sadhu.	Digambar Jains were given the names of Jhullak, Aillak and Nirgranth.
Girnaratha was the main center of Shwetambaras.	The centre of Digambaras was Pundravardhana (Bengal).
Shwetambaras believe in the ancient Jain scriptures (Aagams).	Digambaras do not accept Jain scriptures (Aagams).
Shwetambara ritual of termination of body through fasting is called 'Santhara'	Digambaras call it 'Sallekhana'.

▪ Note:-

- According to Jain traditions, Chandragupta, the founder of the Maurya dynasty, performed the 'Sallekhana' method at a place called Shravan Belgola in Mysore. Rashtrakuta ruler Indra Chaturtha also performed the same method.

- There are mainly three sub-sects of Shwetambara.
  - Pujara / idol worship / camp dwellers / temple pilgrims - they used to dress the idols with clothes and jewellery.
  - Dudhia / Vistola / Sthanakavasi / Sadhumargi- originated from the Sthanakavasi Lok sect. Lok Shah, a businessman from Ahmedabad, prohibited idol worship and started a new sect named Lokana. One of his disciples, Virjee, started the Sthanakavasi sect.
  - Gherapanthi- Bhikkhan Maharaja started this sect. It believed in thirteen specific things.
- Major Shwetambar Acharyas:- Bhadrabahu Pratham, Kundakundacharya, Siddhasendivakar, Haribhadrasuri, Mallavadi, Amaydev, Ratnaprabhasuri, Hemchandra.
- Shwetambara sect was prevalent in Mathura, Vallabhi, Kathiawar, Rajasthan, Central India, Punjab, Haryana. Most of the Jains were engaged in trade and industry. But some Jains in Maharashtra and Karnataka also practiced farming.
- Subsects of Digambara – These are mainly four
  - Beaspanthi - Apart from the idols of Tirthankaras, idols of Kshetrapala, Bhairav etc. are kept in the temples and fruits, flowers and sweets are offered to them.
  - Terapanthi-only idols of Tirthankaras are kept in the temple.
  - Taranpanthi - This is associated with the Tera sect which was started by Taran Taran Swami in the 15th century. These people do not worship idols. They do not believe in caste.
  - Yapnik -According to this, women could also attain Nirvana.
- Some prominent Digambara Acharyas: Vidyanand, Manikyanandin, Prabhachan, Bhattarak, Laghusamantabhadra, Gyanchandra, Gunaratnasuri, Dharmabhushan etc.

- Digambara sect was prevalent in Southern India, especially Karnataka, Southern Hyderabad, North India and Central India.
- Patron king of Jainism –
  - Mahapadmananda, Chandragupta Maurya, Sampratikhavel, Jaisingsiddharaj, Kumarpal, Amoghavarsha, Gangaevankadambshasak, Someshwar, Ranapratap.
  - Kharavela built a cave for a Jain monk in the Khand Hills.
- Major Jain temples are
  - Ranakpur Temple (near Jodhpur)
  - Abukadilwara Temple (Vastupal)

□ **Jain religious texts**

- The sermons of Jains are given in Prakrit language.
- Jains adopted Sanskrit language in the medieval period.
- By writing religious sermons in Ardhamagadhi language, Jains gave the form of writing literature in mixed language for the first time.
- Agama-Jain literature is called Agama (theory).
  - The place that Vedas have in Vedic literature and Tripitakas in Buddhist literature is the same place that Agamas have in Jainism.
  - Jain Aagam consists of 12 Angas 11, 12 Upangas, 10 Prakirnas (Pannas), 4 Moola Sutras, 1 Nandi Sutra and 6 Chaiya Suttas (Chheda Sutras). These are written in Prakrit language.
  - These contain descriptions of Jainism's teachings, monastic life, duties and rules of monks, rules, etc.
- Four basic sutras are- (i) Dashavaikalik (iii) Shadavashyak (ii) Uttaradhyayan (iv) Pinda Niryuktiyapakshi Sutra
  - Anuyoga Sutra and Nandi Sutra are independent texts of Jains, which is a kind of encyclopedia.

- All the above mentioned texts are for the Shwetambar sect. Followers of the Digambara sect do not accept their authenticity.
- Angas - 12Angas have a prominent place in Jain Agama.
- Acharanga Sutra - It contains a compilation of the rules of conduct followed by Jain monks. It is the oldest scripture from the linguistic point of view.
- Suyaga Sutra - In this Agama, along with the description of non-violence and Vanjain metaphysics, other religious views like Kriyavada, Akriyavada and Vinayavad have been refuted.
- Sthananga – It mentions various principles of Jain metaphysics.
- Samavayanga Sutra - It also mentions various principles of Jain metaphysics, but its viewpoint is different.
- Bhagvatisutra-It explains the subtle knowledge of soul, matter and other related subjects.
  - It describes the life of Mahavira and his relations with other contemporaries.
  - It gives information about the bitter relations between Mahavira and Makkhaliputtgosala.
  - In it, he presents Jain principles in the form of 36,000 questions and answers in a conversation with his beloved disciple Indrabhuti.
  - It describes sixteen Janapadas.
  - Its compiler is considered to be Sudharmnam.
  - It is the largest part.
- Nayadharmakaha- It describes the teachings of Mahavira through stories and puzzles.

□ **Key words used in Jain philosophy**

Key words used in Jainism	
Sallekhana	suicide by fasting
Mati	Sense based knowledge.
Shruti	auditory sense
Awadhi	Divine knowledge.
Man Paryaay	To know another person's mind.
Basadi	Jain Math situated in Karnataka.
Pariwah	Sufferings
Saptah	The words of faithful men.
Saaj	restaurant
Mool gun	Strict rules for monks and nuns
Ashtamangal	8 auspicious signs

- Uvasaga dasa – This is a description of the code of conduct of the ten disciples of Mahavira.
- Antagaddasao and Anuttarovavaiyadsao - each of these texts describes ten monks who attained heaven through the power of penance.
- Panhaava Garana/Question Grammar – describes the five Mahavrata and the five Mahapaapi along with other rules.
- Vivagasuyam – It explains the consequences of good and bad deeds through stories.
- Dittivaya - This is considered to be a secret by all Jain sects. According to the description of other Jain texts, it was the largest of all the Agamas. It had five parts.
  - Upang- There is one upang gland related to 12 Angas.
- These include description of the universe, classification of creatures, astronomy, division of time, description of life after death, etc.
- 12 Upangs - Aupapatik, Jivamigam, Rajprashniya, Prajnapana, Chandramajapna, Jambudweepaprajapti, Suryaprajnapti, Nirvavali, Kalpavatsika, Pushpika, Pushpachulika, Vrishnidsha.
- 10 Prakirna -Chatuhasaran, Veerastava, Devendrastava, Aaturpratyakhyan, Bhaktipariksha, Tandulvaitalika, Chandravaidhyak, Ganitavidya, Sanstar, Mahapratyakhyan
- Chheda Sutra –
  - Their number is 6 - Kalpa, Panchakalpa, Nishith, Mahanishiya, behavior and conduct condition.
  - These contain a compilation of rules and regulations for Jain monks.

Samoha	Jain Vihar
Sthanak / upasare	Shelter of the rainy season of Jain monks.
Nisidhi	Death rituals and practices of Jain followers.

#### ❑ Contribution to the art of Jainism

- The caves built by Kharavela in the Udayagirivkhand hills in Odisha are ancient Jain architecture.
- Indrasabha caves in Ellora, Sonbhandar in Rajgir and Prabhosa caves near Vankaushambi are related to Jainism.
- The oldest example of Jain painting is found in the Sitanvasal Cave.
- Kayotsarga Mudra in iconography is a contribution of Jainism.
- Evidence of ancient Jain stupas and Jain sculptures is found in Mathura.
- Ghuti temple at Ahol, Jain temple at Khajuraho and Jain temple at Dilwara in Mount Abu etc.

are wonderful examples of Jain temple architecture.

- Gomateshwara statue of Chahubali is in Kayotsarga Mudra.

#### ❑ Jaintirthankar's place of nirvana

- Out of the 24 Tirthankaras of Jainism, 20 Tirthankaras had attained Nirvana at Sammeda peak.

#### ▪ Teerthkar - place of nirvana

- Rishabhath - Ashtapada
- Basupujya - Champapuri
- Neminath - Urjayant/Giripad
- Mahavir - Pawapuri

### Other Jain texts and authors

Text	Author
Kalpasutra	bhadrabahu
Parishisht Parvan	Hemchandra
Incarnation Of Justice	Siddhasendivakar
Slokavartik	Vidyanandswami
Panchavinsatik	Padmanandi
Dravyasangrah	nemichandra

## Buddhism

- The founder of Buddhism was Gautama Buddha (Siddhartha). Gautama was the founder of his Gotra.

#### ❑ Biography

- Birth - Lumbini (modern Ruminnadei) near Kapilavastu
- Father-Suddhodhana (Shakyagana head of Kapilavastu)
- Mother - Mayadevi (daughter of Koliya Republic)
- Childhood name - Siddharth
- Upbringing - Vimataprajapatigautami
- Wife - Yashodhara (daughter of Shakyakul)
- Son-Rahul (meaning-bond)
- Horse Name-Kanthak
- Name of charioteer - Channa

#### ❑ Important events of Buddha's life

- At the time of Siddhartha's birth, Kaaldev and Kaundinya had predicted that when he grows

up, he will either become a great monk or a Chakravarti emperor.

- Living the life of a common prince, there was loneliness in Buddha's life between enjoyment and its luxuries.
- Four specific scenes are believed to have an effect - an old person, a sick person, a dead person, and an ascetic.
  - After seeing these scenes, Gautama Buddha became familiar with the reality of physical life and took up sannyasa.
- Gautam Buddha left home at the age of 29, which is called Mahabhinishkraman in Buddhist literature.
- Gautam took education from various monks. First of all, he did penance in the ashram of Alar Kalam near Vaishali, who was a teacher of Sankhya philosophy. From him he took education of Upanishads.

- After this, he met Rudraksh Ramaputta in Rajgriha and learnt yoga there. But he was not satisfied there also. Then he went to five Brahmins in Uruvela (Gaya) and started penance under a peepal tree on the bank of the Niranjana river.
- After six years, Gautam, dissatisfied with the penance, was inspired to the middle path by listening to the song of some dancers.
- Because Gautam Buddha ate kheer from the hands of Sujata, he left his five Brahmin companions and went to Sarnath.
- At the age of 35, on the night of Vaishakh Poornima, after 49 days of penance, he attained enlightenment. During this period, the demon Kamadeva (Mara) also interrupted his penance.
- After attaining enlightenment, he was called Buddha (enlightened, awakened), that is, he discovered the causes of suffering.
- **Other names of Buddha:** Tathagata (one who attains the truth), Shakyamuni (guru of Shakyas)
- First of all, he preached to two nomads named Passu and Malik and made them his followers.
- After attaining Nirvana, he went to Rishipatna (Sarnath), where he gave the first sermon to five Brahmin ascetics (Kaudinya, Aja, Assaji, Vappa, Bhaddiya). This event is called Dharmachakra Pravartan.
- While coming from Sarnath to Uruvel, he made 30 rich youths including Bhadra his disciples.
- After this he went to Rajgriha where Bimbisar donated Benuvana and became his disciples. Sariputra, Maudglayana, Upali, Abhaya etc. While staying in Rajgriha, he made a pilgrimage to Pilvastu where he initiated his family and also inaugurated the newly built institute of Shakyas.
- After Rajgrih, he went to Vaishali where Kuta Grashala was built in Mahavan by the Licchavis. Here, for the first time, on the insistence of Anand, a woman (the first woman was Gautami Prajapati, the second woman was Amrapali) was allowed to enter the Sangha and she became a Bhikshuni Sangha. He made a strong robber named Angulimar his disciple in Shravasti itself.

- He stayed in the mango grove of a blacksmith named Chand in Pava, the capital of Malla, where he died of tuberculosis due to consumption of Sukra Madhav.
- From there he reached Kushinagar, where he gave up his body in 483 BC at the age of 80. This event is called Mahaparinirvana.
- The literal meaning of Nirvana is: extinguishing of the wick, i.e. the end of desire.
- Before his death he said, 'All material things are destroyed, try with diligence.'
- Buddha made Subhadda his last disciple by giving him advice.
- Buddha spent his last rainy season in Vaishali. His last rites were performed by the Mallas.
- Eight parts of his body were given to different kings, on which stupas were built.
- **These kings are :-**
  - Mallas of Pava and Kushinara
  - Shakyas of Kapilavastu
  - Licchavis of Vaishali
  - Bulli of Alkalpa
  - Koliyas of Ramgram
  - Moriyas of Pippalivana
  - Brahmins of Bethadwip
  - Ajatshatru Magadh king
- **Buddhist philosophical theory**
  - The main philosophical principles of Buddhism are as follows –
  - Four Noble Truths
    - Sadism - worldly sorrows are here
    - Sad community - cause of sorrow
    - Prevention of sorrow -can stop sorrow
    - Dukh Nrodhgamini Pratipada – Path to stop sorrow
  - **Sadism -**
    - The cycle of ignorance that gives rise to the results of karma, i.e. the dependent arising (from its existence) Samutpada (It arises). Pratitya-samutpada is the introduction of the middle path.
    - It accepts the changeability of things and establishes relative causality. There are 12 chakras in Pratityasamutpada.
    - The entire subsequent theory of Buddhist philosophy is dependent on dependent arising. Karmism is established from this theory.

- **Sad community - cause of sorrow**
  - From the Second Noble Truth (Dukkha Samudya) one obtains the principle of dependent arising.
  - This is also the origin of the momentary theory.
  - Pratitya-samutpada means: Pratitya (from this being), Samutpada (origin of others). This is the cycle of ignorance that produces the results of karma.
- **Anti-sorrow**
  - Renunciation of ignorance and craving (attachment) facilitates the path to relief from suffering.
- **Dukh nirodhgami pratipada-**
  - This is possible through the Eightfold Path, which is divided into three parts: Samadhi, Samadhi and Prajna.
  - Wisdom is attained through modesty and samadhi.
- **Eightfold path**
- **Right vision:** Knowledge of the true nature of things i.e. knowledge of the falsehood of happiness.
- **Right determination :** Determination to follow the noble truths.
- **Right Speech:** Not speaking untruth, not criticizing or gossiping about anyone, not saying unpleasant words.
- **Right action:** Renunciation of bad deeds like violence, steya etc. in one's life.
- **Right livelihood:** Earning a living honestly.
- **Right Exercise :** Removing bad thoughts from the mind and bringing in good thoughts.
- **Right Mindfulness:** Remaining aware of true knowledge.
- **Right Concentration:** Deep meditation which ultimately leads to the state of Nirvana.

- **Five Great Vows** are-
  - Ahimsa (non-violence),
  - Satya (truthfulness)
  - Asteya (non-stealing)
  - Brahmacharya (celibacy or self-control)
  - Aparigraha (non-possessiveness).
- **Four Iddhipadas,-**
  - Chanda (Desire/Will)
  - Viriya (Effort)
  - Citta (Mindfulness/Concentration)
  - Vimamsa (Investigation/discrimination).
- **5 senses-**
  - Shraddha (reverence towards Buddha, Dhamma and Sangha)
  - Viriya
  - Smariti
  - Samadhi
  - Pragya
- **Jewel of Buddhism**
  - Buddha
  - Dhamma
  - Sangha
  - Anathemavaad – there is no soul.
  - Momentaryism - body protection is fragile and is made up of five parts - form, noun, pain, science, sanskar.
  - Karmaism - Rebirth occurs when the results of karma remain.
  - Atheism – rejection of the existence of God.
  - Panchsheel: Abstain from murder, theft, adultery, untruth, intoxicants.
  - The most sacred day is Vaishakh Purnima – on this day Buddha was born, attained Nirvana (enlightenment) and Mahaparinirvana (death).
  - Due to the influence of the logic of Buddhism on Shankaracharya, he is called a prachhan Buddha.

Buddhist Council	Year	Places	King	chairmanship
First	483 BC	Rajgriha	Ajatashatru	Mahakashyapa upali
Second	383 BC	Vaishali	Kalashok	Sabkaami
Third	236 BC	Pataliputra	Ashoka	Moggaliputtatissa
Fourth	72 AD	Kundalvana	Kanishka	Vasumitra

- **Buddhist Sangha-**
  - Buddha established the Sangha with his first five Brahmin disciples in Rishipatna (Sarnath).
  - Sangha is the practical form of Buddha's social concept.

- It developed with democratic values and emphasizes human egalitarianism.
- Parental permission was required to enter the Sangha .

- Those under 15 years of age, the sick, the disabled, thieves, criminals, slaves, king's servants, soldiers, debtors were not allowed to enter the Sangha.
- At the age of 15 (minimum) one was given entry into the Sangh as Shramner/Shraman.
- Renunciation of household life was called Pravjya.
  - They had to follow the ten rules (instructions).
  - After qualifying, he was later given the status of a monk through Upasampada.
- The president of the sangha was selected. He had to work as per the opinion of the members of the union and the president took very important decisions in collaboration with a council.
- To get any work done in the Sangh, a proposal (Nati/Vritti) was presented. All the things were decided on voting. The reading of the proposal was called Anusavan.
- The confession of guilt that took place at the end of Uposatha and Vassa (monks had to remain at one place during the rainy season, which was called Vassa) on special occasions was called Patti Mokhapavarana.
- Buddha did not declare anyone as his successor.
- **Buddha's main disciple -**
  - Ananda - was the cousin of Buddha, his original name was Thervir.
  - After becoming a monk, he who was known as Anand, wrote Sutta Pitaka.
  - It was on their request that Buddha admitted women into the Sangha in Vaishali.
  - Upali - Vinayadhar Upali was a great scholar of Upali language.
  - He writes Vinay Pitaka.
  - He belonged to the Barber caste.
  - Mahakashyap - He was a Brahmin Buddhist monk from Magadha who presided over the first Buddhist Sangeet.
  - Amrapali - She was the courtesan of Vaishali who donated all her wealth to the Buddhist monks and herself adopted Buddhism.
  - Amrapali - This city bride of Vaishali who donated all her wealth to the Buddhist monks and herself adopted Buddhism.
  - Kaundinya - At the time of changing the Dharma Chakra of Sarnath, along with

Kaundinya, four other monks - Assaji, Aanj, Vapp, and Bhaddiya accepted Buddhism.

- **Famous Buddhist philosopher and scholar**
  - **Ashvaghosha** – was a poet, playwright, musician, scholar and logician.
    - Budhacharita (epic based on the life of Buddha), Soundarananda, Sariputraprakaran (first drama) are his major works.
  - **Nagarjuna** – the founder of the famous Madhyamik school known as Shunyavda.
    - Went to China in the first century AD and translated Buddhist works into Chinese.
    - The middle path of Mahatma Buddha has been developed in the Madhyamik or Nihilism school included under the Mahayana branch of Buddhism.
  - **Asanga and Vasush** – both were brothers. They were Buddhist monks of Punjab.
    - Originally belonged to the Sarvastivada sect.
    - The pioneer of Yogacharadhara was Maitreyanath Asanga's guru.
  - **Vasubandhu write** Abhidhammakosha and Trishika (it was translated into Chinese by Hwensang).
    - Vasubandhu visited Nepal in the 4th century AD.
  - **Dignaga** – The great Pali scholar of the fifth century, his work Vishuddhimaggako is considered the key to Tripitaka.
    - The great intellectual of the 20th century was the originator of logic.
    - Famous as the father of medieval justice.
  - Aryadev, Shantidev, Santarakshit, Kamalsheel were scholars of shunyavaad.
  - **Dharmakirti** – Was a great Buddhist lawyer of the seventh century. He was a subtle philosophical thinker and linguist.
- **Eight Mahasthanas of Buddhism**
  - Ashtamahasthan:- Lumbini, Bodhgaya, Sarnath, Kushinagar, Shravasti, Sankashi, Rajgrih and Vaishali.
    - These eight places are called Ashtamahasthan.
    - Buddha spent most of his time in Shravasti while preaching religion.
    - Most of the sites in Western India are in the form of rock-cut caves.
- **Symbols related to Buddha -**
  - There are four main animals associated with their life.

- Elephant – symbol of Buddha's birth
- Bull-youth
- Horse - homelessness
- Lion- Prosperity
- Vajrasana in the Bodhi Tree and below – attainment of enlightenment
- Chakram – Symbol of march
- Chakra-Dharmachakrapravartan
- Stupa - symbol of death
- In Heenayana buddha was represented through the following symbols.
- **State patronage and propagation of Buddhism**
  - Bimbisara, Ajatashatru, Prasenjit, Pradhot etc. gave protection.
  - Later, Ashoka sent missionaries to foreign countries to promote it.
  - Buddhist scholars were contemporaries of Ashvaghosha, Vasumitra, Parsva, Kanishka. It was propagated in China at this time.
  - Chinese travelers Fahien (Fo-kyo-ki), Hiuen Tsang (Si-yu-ki), Sheungyun, Ietsing were influenced by Buddhism.
  - According to Hiuen Tsang, Harsha was a follower of the Mahayana sect.
  - Palashasaka was the last great patron of Buddhism. Tantricism developed in Buddhism during this time.
  - Dharmapala founded Vikramshila University while Devpala was the patron of Nalanda University.
  - Buddhism came to an end with the Turkish invasion in the 12th century. The Turks looted Nalanda, Vikramshila, Odantapuri.
- **Buddhist sect-**
  - **Stavirist**-Traditionalist, not everyone could attain enlightenment. Its main base was in Kashmir.
  - After the Second Sangeet, any oppositionist would call him Mahasanghika, i.e.
  - These were also called Theravadi.
  - **Mahasanghik** – Every person has the natural power to attain enlightenment.
  - Its main center was in Magadha. Later the Mahasandhikas paved the way for the rise of Mahayana.
  - **Hinayana** - belief in the original teachings of Buddha, disbelief in idol worship (worship of symbols).

- Its main branches- Sarvastivada, Sautantric, Samitya.
- It later lost popularity in India, but flourished in Sri Lanka, Burma, Cambodia, Laos and Thailand.
- **Samitya:** The most advanced stream of Hinayana which rejects the anatism of Buddhism and believes that there is a soul and it is reborn.
- **Vaibhasika** - Vaibhasika sect has its basis on the Buddhist text called Vimashashashtra.
  - Its center of origin is believed to be in Kashmir.
  - Its maximum publicity took place in Gandhara.
  - This belief is also called external positivism, according to which knowledge of the external world is possible only directly.
  - Its teachers are Vasumitra, Buddhadev, Dharmatrat and Ghoshak.
- **Sautantrik** - Its main basis is the sutras contrary to Vaibhishika, hence it is called Sautantrik.
  - The existence of mind and the external world exists, but it cannot be directly known.
  - We come to know about it on the basis of the image formed in our own mind.
  - The image of the external object is formed in the mind, through this the external entity is perceived.
  - Its main Acharyas – Kumarlat, Srilabh and Rayashomitra.
- **Mahayana**-It originated in view of Greek invasion, Christian influence, Brahmin revisionism, expectation of expansion, need of philosophical foundation.
  - It is also called Bodhisattvayana.
  - Its meaning is Brihatyana i.e. the attainment of Nirvana happiness for more and more beings is possible even for the people living on the great path.
  - Later on, they also started doing puja (worship of idols also).
  - The concept of Sukhavati (heaven) also emerged in it, whose guardian is Amitabha.
- **Madhyamik or Nihilism** – Founder - Nagarjuna (Book Madhyamdhikakarika).
  - The originator of this belief is Nagarjuna. His famous works are Madhyamik Karika and Prajnaparamita Sutra.

- The development of Mahatma Buddha's middle path is seen in the Prajnaparamita Sutra.
- According to Nagarjuna, "If the world is false, then Nirvana is also false."
- This thinking is also called nihilism or relativism.
- This philosophy is also considered the precursor to Einstein's relativism.
- **Other scholars of this opinion are-** Chandrakirti, Shantidev, Aryadev, Shantirakshita
- **Yogacharya Vigyanvad :-**Third century. Established by Maitreya in.
- Like nihilism, it also rejects the existence of external objects but believes in the existence of mind.
- Chitta is considered a science in which the existence of external existence is only an appearance. The tendency of the mind is the reason for rebirth.
- **Its other scholars** were Asanga (his book Sutralankar), Vasubandhu, Dharmakirti, Sthirmati, Dignaga (father of Buddhist logic) etc.
- **Vajrayana Buddhism:** - Under this, Prajnaparamita Buddha and Bodhisattva were combined with their imaginary wives and their wives became their power. Hence, worship of those goddesses started to please them.
- Efforts will be made to please the deity through various activities through Vaamachar/Yonachar etc.
- Around the 8th century, it became Lokapriya in Bengal and received the patronage of the Pala rulers of Bengal.
- Its main goddess was Tara (Buddha's wife). Apart from this, there were also some goddesses of minor importance. whose names reflect tribal influence like Yogini, Dakini, Pishachini etc.
- **Major deities of Vajrayana-** Heruk (similar to Shiva), Yamari (Yama), Samya/Jambhav (similar to Kubera),
- Major books:- Manjushreemulakalp and vanguhyasamaj (Asangkoguhyasamajkarachayita).
- A sect of Vajrayana emerged in the 10th century AD under the name of

Kalachakrayana, believing that Manjushri is the originator and Kalachakra is the supreme deity.

- Sahajayana sect developed in Bengal itself.
- **Other major sects**
- **Sahajayan** - Its exponent is considered to be Mahasiddha 'Sarah'.
- It developed during the period of Pala rulers.
- **Kaalchakrayan** – Its originator is considered to be Manjushree.
- Its main deity is Shri Kaalchakra, due to which it was named Kaalchakrayan.
- The main book of this sect is 'Vimalprabha' written by Suchandra.
- **Purvashail** – Their description is also found in the inscriptions of Ashoka.
  - It was a branch of Mahasanghikas.
- **Bhadayaniya Sampradaya** – In the Nasik cave inscription of Vashishthiputrapulumavi, there is mention of Gautami's son being donated to this sect by Shaatkarniki Maa.
- Its main centers were Nasik and Vankanheri.
- **Bodhisattva**
- Bodhisattva is the ideal presented by Mahayana.
- A Bodhisattva is one who has developed the mindfulness (innate will-compassion) necessary to attain Buddhahood.
- Even after attaining his own salvation, he continues to strive for the liberation of other living beings.
- According to Jataka stories, Buddha was a Bodhisattva in his previous births.
- It is necessary for a Bodhisattva to overcome the 10 Paramitas and Vandasbhumis.
- Bodhisattva is considered to be Upapaduka (self-generated) by Mahasandhikas and Jarayuj by Sarvastivadis.
- The major Bodhisattvas described in Buddhism are-
- **Avalokiteshwar :-**
- Their special quality is compassion.
- Their symbol is lotus.
- He is considered to be Pradhan Bodhisattva.
- Mahayana Granth Karandvyu gives us a description of his greatness.
- Avalokiteshvara is also worshiped as the patron deity of the sea voyages.

- Avalokiteshvara is known as Lokeshvara in the Theravada sect of Cambodia.
- They are also sometimes described as female in Southeast Asia.
- Avalokiteshvara depicted in Cave 1 of Ajanta is one of the best frescoes.
- In cave number 90 of Kanheri, the picture of Avalokiteshvara is found with Buddha mandala and in cave number 41 in the form of Ekadashmukhi (11 faces).
- These markings are also found in Bagh Cave.
- **Manjushree :-**
- It is a symbol of intelligence.
- He has a book named Khadgata in one hand and Prajnaparamita Sutra in the other hand.
- He is considered to be the teacher of the future Buddha Maitreya.
- Their markings are found in the caves of Ajanta.
- **Vajrapani:-**
- He wears Vajra like Indra.
- They are considered enemies of sin and untruth.
- These include the powers of Gautam Buddha as well as the five Tathagatas including Berochan, Akshobhya, Amitabha, Ratnasambhava and Amoghasiddhi.
- Mentions Ambadda Suttavajrapani.
- **Samantbhadra-**
- It is related to attention and conduct.
- Buddha, Manjushri and Samantabhadra are collectively called Shakyamuni Trimurthi.
- The description of his ten oaths is found in Mahavaiputyia Kuddhavatansaka Sutra.
- **Kshitigarbha –**
- He has been envisioned as such a monk. Those who have taken an oath to attain Buddhahood until the inner world becomes completely empty.
- He is also considered the presiding deity of hell.
- He is also considered as an ideal home regulator.
- **Amitabh -**
- He is depicted as the ruler of the world.
- This is the heavenly Bodhisattva.
- In the book named Sukhapati Vyuhana, there is the origin of Amitana and his heaven.

- In Mahayana, heaven has been described as Sukhavati and hell as duration.
- He is considered the Buddha associated with infinite light and life.
- **Akashgarh –**
- These are considered to be twin brothers of the womb.
- They are considered to be related to the sky and the great earth.
- Another name for them is Gagganajj.
- **Tara-**
- It belongs to the Vajrayana sect.
- These accomplishments represent the qualities necessary for success.
- **Vasudhara-**
- It is related to wealth, prosperity and fame.
- This Bodhisattva is popular in Nepal.
- **Bhaishajyaraj-**
- According to Kamal Sutra (Lotus Sutra), it is the presiding deity of medicines and treatments.
- These are also called medicinal medicines.
- Bodhisattva named Chandraprabha and Suryaprabha helps them.
- **Skanda-**
- He is the protector of Buddhist monasteries and Buddha's teachings.
- **Sitapatra-**
- It protects from supernatural dangers.
- His worship is popular in Mahayana as well as Vajrayana.
- **Sarva Nivarana Vishkambhin-**
- It is Bodhi Satya who is responsible for removing any kind of interference in meditation.
- **Maharathanamaapta-**
- It is a symbol of intelligence. Its name means "attainment of great power." Its description is found in Lotus Sutra, Surgam Sutra etc.
- **Maitreya-**
- He is Satya who is yet to be born. He represents the concept of 'savior of the suffering'. He is the compassionate Bodhi Satya. He holds the pot. He is the only Bodhisattva whose recognition is equal in both Hinayana and Mahayana.
- It is believed that he will be born 4000 years after the Mahaparinirvana of Gautam Buddha.
- Laughing Buddha is considered a symbol of Maitreya.

- His name has been mentioned as Ajit Bhi in Buddhist texts like Anitan Sutra and Lotus Sutra.
- The largest number of Bodhisattva statues made in Gandhara art are of Maitreya statues.
- Mahayana has the concept of 8 noble bodhisattva truths

- In Tibetan Buddhism, there is a practice of the trinity of Bodhisattvas, just like the Trinity.
- These Bodhisattvas are – Avalokiteshvara (similar to Vishnu), Manjushri (similar to Brahma), Vajrapani (similar to Shiva)
- The concept of Bodhisattva emerged in the Mahayana branch.

Difference between Hinayana and Mahayana	
Hinayana	Mahayana
The literal meaning of Hinayana is - lower path.	Mahayana literally means the path of excellence.
It is a sadistic philosophy that believes that one can attain arhatika by renouncing desires etc. according to the Dhamma Chakra Parivartan Sutta.	It is a liberal philosophy which believes that it is insufficient to provide salvation to oneself. Everyone can attain salvation, hence on this basis he developed the concept of Bodhisattva.
This is an individualistic religion. According to it, every person should attain salvation through his own efforts.	In this, emphasis was given on philanthropy and self-service. Its objective is the welfare of all mankind.
Hinayana also sees Buddha as a teacher and gives importance to the places associated with his symbol.	Mahayanis consider Buddha as a god and worship his idol.
language – Pali	Language- Sanskrit
They do not believe in idol worship and devotion.	They believe in idol worship and devotion.
Buddha is considered as a human being	Considered as a Bodhisattva (Buddha form)
They do not believe in soul and reincarnation.	They believe in soul and reincarnation.
Its concentration system is extremely rigorous and it supports monastic life.	Their principles are simple and accessible to everyone.
Its ideal is to attain the status of 'Arhat'.	Its ideal is 'Bodhisattva'.
Its main sects are- Vaimasika and Sautrantika.	Its main sects are – Nihilism (Madhyamik) and Vijnanaism (Yogachara).
Spread- Mainly in India.	Spread - India, Central and South Asia as well as throughout the world
Hinayana refutes the concept of Trikaya.	Supporter of Mahayanatrikaya (Dharmakaya, Nirmanakaya and Sambhogakaaya).
Hinayana does not believe in soul.	Believe in Mahayanai soul.

#### Note :-

- Trikaya - Dharmakaya, Nirmanakaya and Sambhogakaya
- Radighanikaya is a body of Sutta Pitaka. It provides information regarding the origin of political tendencies.
- Definition of Buddhist principles is found in the book 'Vibhashashastra'.
- The philosophical aspect of Buddhism has been revealed in the Abhidhamma Pitaka. Its compiler is Moggaliputtati.
- 'Yamaka' It is related to Buddha Pitaka i.e. Abhidhamma Pitaka. It was composed in Pali language. Yamaka is related to Theravadi Buddhist sect. Yamaka covers the principles of Buddhism. It is a compilation of teachings of Mahatma Buddha. It describes philosophical principles. It is in question-answer style. There are seven texts in Abhidhamma Pitaka - Dhammasangani, Vibhanga, Dhatukatha, Puggalpanchatti, Kathavatthu, Yamakatthapattana.

❑ **Comparison of Buddhism and Jainism**

- Both Buddhism and Jainism began in the 6th century B.C.
- Both were the results of social, cultural, political and economic processes that gave rise to secondary urbanization.
- The main promoters of both, Gautam Buddha and Mahavir were also contemporaries.
- Vinaya Pitaka describes Mahavira as contemporary of Buddha.
- According to the Samannaphalasutta of the Digha Nikaya and the Jain text Sthananga, they were contemporaries.
- In Buddhist texts, Mahavira has been called Niganthanathaputta and it is also mentioned that he died before Buddha.
- Majjhimnikaya mentions the meeting of Mahavira with Buddha and the praise of Mahavira by Buddha.

❑ **Similarity between Buddhism and Jainism**

- The goal of both religions is to attain salvation.

- In both the religions, there is special emphasis on virtues like karmaism, non-violence, morality etc.
- Both religions were influenced by the thoughts of Upanishads.
- Both provide relaxation in rules for householders.
- Both give preference to Kshatriyas over Brahmins.
- Both were against the caste system. They considered work as the basis of social prestige.
- Both encouraged the business class.
- Both religions have deluded the world with sorrows.
- Both religions are atheistic.
- Both religions believe in reincarnation.
- Analysis of rebirth in Buddhism is found in Milind Panho.
- Knowledge and meditation were considered essential in both the religions.

**Differences between Buddhism and Jainism**

Jainism	Buddhism
Jainism believes in the existence of the soul in every particle.	Buddhism does not accept the existence of the soul.
According to Mahavira, salvation or nirvana is possible only after death.	Gautam Buddha said that nirvana is possible during life.
Mahavir sacrificed his life in extreme body-tribulation and nudity.	Gautam Buddha preached the middle path while opposing 'extreme'.
The entire world was considered eternal and permanent by Mahavira.	According to Buddha, the world is ephemeral and unstable.
Jainism is a multi-worldly concept.	Buddhism believes in a multi-world concept
Prevalence - mainly in India	spread throughout the world
language-prakrit	language- Pali
Jainism places great emphasis on non-violence.	Buddhism is in favor of non-violence, but less so than Jainism.

❑ **Contribution of Buddhism**

- Principle of non-violence
- Concept of social equality
- Entry of women into religious monasteries
- art architecture
- Spread of Indian culture in different countries

- Concept of Chakraborty State
- Viewpoint of exemplary human treatment of slaves
- Contribution to professional development
- Idolatry

### Terminology related to Buddhist philosophy –

Word	Meaning
<b>Pattimokkha</b>	atonement for crimes
<b>Uposhad</b>	discussion on religion specific topics
<b>Pavaran</b>	After the end of the rainy season, the beginning of the monsoon season
<b>Vinaydhar</b>	head of Sangha
<b>Natti</b>	proposal presented in the Sangha assembly
<b>Bhu-Muskim</b>	motion passed by majority
<b>Anusawan</b>	text of the resolution in the assembly of the union
<b>Adhikaran</b>	proposal ultimate difference
<b>Paragic</b>	The most serious 4 crimes (sexual intercourse, theft, murder, false declaration of spiritual attainment)
<b>Gulhak</b>	secret ballot
<b>Vivtak</b>	direct voting
<b>Slake Grahak</b>	polling officer
<b>Upsampda</b>	entry into buddhist sangha
<b>Sangharam</b>	monks' residence
<b>Udakasati</b>	nuns' clothes
<b>Pravajya</b>	renunciation of household life

Pitaka	Compiler	Important facts
<b>Vinaya Pitaka</b>	Upali	Collection of rules, the smallest Pitaka
<b>Sutta Pitaka</b>	Anand	Teachings of Buddha
<b>Abhidhamma Pitaka</b>	Moggaliputtatis	Buddhist philosophy

#### ❑ **Reasons for the decline of Buddhism**

- |  |  |
|--|--|
| <ul style="list-style-type: none"> <li>▪ Received protection from emperors</li> <li>▪ Fallen life of Buddhist monks</li> <li>▪ Entry of women into Buddhist organizations</li> <li>▪ Dividing Buddhism into sects</li> </ul> | <ul style="list-style-type: none"> <li>▪ Change in language</li> <li>▪ Beginning of worship of gods and idols</li> <li>▪ Disregard for family life</li> <li>▪ Atheism</li> <li>▪ Attacks by foreigners.</li> </ul> |
|--|--|

# Magadh Empire

## Rise of the Mahājanapadas (c. 600–300 BCE)

During the later Vedic era, small kin-based polities (*janas*) evolved into larger territorial states (*janapadas*). Competition over land, water, and iron resources drove consolidation into two broad types of polity:

### 1. Monarchical States

- **Hereditary Kingship**

Succession passed along family lines, typically via eldest-son primogeniture.

- **Centralized Administration**

The monarch held ultimate authority, supported by:

- **Pariṣads** (councils of Brahmins)—advisory bodies for ritual and legal guidance
- **Sabhas**—assemblies that ratified important decisions

- **Revenue and Army**

Kings claimed exclusive rights to collect land revenues and tribute. They maintained a standing army, funded by these surpluses.

- **Priestly Sanction**

Royal authority derived legitimacy through Vedic rites (e.g., horse sacrifice), performed by Brahmin priests who enjoyed privileged status.

### 2. Republican (Gana-Saṅgha) Polities

- **Collective Rule**

No single executive—instead, a council of clan-chiefs (*rajās*) made decisions by consensus.

- **Tribal Sovereignty**

Each chief retained ritual and military prerogatives in their own clan. A **senāpati** (commander) oversaw wartime mobilization.

- **Limited Priestly Influence**

Brahmins performed necessary sacrifices but did not dominate political life as in monarchies.

## Drivers of State Formation

### 1. Geography & Resources

- The **Ganga–Yamuna Doab** offered fertile alluvial soils.
- **Iron deposits** at Chota Nagpur and Khetri fueled agricultural expansion and weapon production.

### 2. Agricultural Surplus

- Improved plough technology and irrigation freed up labor for craft and administration.
- Grain and metal surpluses underpinned standing armies and bureaucracies.

### 3. Urban Nuclei

- Emerging towns (e.g., **Kaushambi**, **Rajagriha**) served as administrative centers, drawing artisans, traders, and priests.

### 4. Shift in Loyalties

- Peasant and artisan populations began identifying with the **janapada** rather than the original clan, fostering wider political cohesion.

MAHAJANPADA	CAPITAL	RULERS/IMPORTANT FEATURES
Magadha (Modern Patna and Gaya)	<b>Rajagriha</b> or <b>Girivraja</b>	Haryanka Dynasty ruled Magadha.
Anga (Modern districts of Monghyr and Bhagalpur, Bihar)	<b>Champa</b> (located at the confluence of the Ganga and Champa rivers)	<b>Champa was an important commercial centre, and merchants sailed from here to Suvarnabhumi (Southeast Asia).</b>
Vajji (North of Ganga in the division of Tirhut)	<b>Vaishali</b> (Modern Basarh in North Bihar)	King: Chetaka <ul style="list-style-type: none"> <li>It was a confederacy including Lichchhavis, Jnatrikas, and Vajjis.</li> <li>Mahavira belonged to the Jnatrikas Clan.</li> </ul>
Mallas (Gangetic Plains U.P.)	<b>Kushinara</b> and <b>Pava</b>	<b>Buddha took his last meal and was ill at Pava and attained Mahaparinirvana at Kusinara.</b>
Kashi (Varanasi U.P.)	<b>Varanasi</b> (between the Varuna and Assi rivers)	<b>Kashi was incorporated into Kosala by King Kansa.</b>
Gandhara (north-western Pakistan)	<b>Takshashila</b> (Major centre for trade and learning)	<b>The Behistun Inscription of the Achaemenid Emperor Darius mentions that the Persians conquered Gandhara in the later part of the 6th century BC.</b>
Kosala (Eastern U.P., including Ayodhya)	<b>Sarayu River</b> divides the state into two parts. <ul style="list-style-type: none"> <li>Northern Kosala: <b>Shravasti</b></li> <li>Southern Kosala: <b>Kushavati</b></li> </ul>	King: Prasenjit ( <b>Buddha's contemporary</b> )
		<b>Lumbini, included in the tribal republic of the Shakyas, is the birthplace of Gautama Buddha.</b>
Ashavaka/Assaka (Located between the rivers Godavari and Manjira)	<b>Potali</b> (Modern Bodhan, district Nizamabad, and parts of Adilabad in Telangana)	<b>Only Mahajanapada, situated south of the Vindhya Range, was in Dakshinapatha.</b>
Cheti or Chedi (Eastern part of Bundelkhand region)	<b>Shuktimati</b> or Sotthivatinagara	King: Shishupala
Vatsa (on the banks of river Yamuna)	<b>Kaushambi</b> (at the confluence of the Ganga and Yamuna, near Allahabad)	<ul style="list-style-type: none"> <li>King: Udayana</li> <li>Vatsa was known for its fine cotton textiles.</li> </ul>
Kuru (Western U.P.)	<b>Indraprastha</b>	<b>Mahabharata elaborates on the conflict between two branches of the reigning Kuru clan.</b>
Panchala (Western U.P.)	<b>Ganga River</b> divides the state into two parts: <ul style="list-style-type: none"> <li>Northern Panchala: <b>Ahichchhatra</b> (Bareilly, U.P.)</li> <li>Southern Panchala: <b>Kampilya</b> (Farukhabad, U.P.)</li> </ul>	<b>Kanauj was situated in the kingdom of Panchala.</b>
Matsya (Jaipur, Alwar and Bharatpur area of Rajasthan)	<b>Viratanagara</b>	Founder: Virata
Shurasena (Braj region in U.P.)	<b>Mathura</b> (on the banks of river Yamuna)	King: Avantipura ( <b>Disciple of Buddha</b> )
Avanti (Central Malwa)	Divided by the <b>Vindhyas</b> North Avanti - <b>Ujjain</b> South Avanti - <b>ahishmati</b>	King: Pradyota ( <b>Father-in-law of Udayana</b> )
Kamboja (Rajouri and Hajra (Kashmir) and NorthWest Frontier Province of Pakistan)	Pooncha	<b>Famous in ancient times for their excellent breed of horses and as remarkable horsemen located in the Uttarapatha or North-West.</b>

Among the 16 Mahajanapadas, a **power struggle** broke out between Magadha, Kosala, Vriji and Avanti, leading to the **emergence of Magadha** as the most powerful state. Magadha's rise to political supremacy began with **Bimbisara**, who belonged to the **Haryanka dynasty**.

## THE RISE AND GROWTH OF THE MAGADHA EMPIRE

### Introduction

The Magadha Empire was one of the great kingdoms of the **second urbanization** period (the period between the 6th and 3rd century BC). Prominent dynasties that ruled the Magadha region were **Haryanka**, **Shishunaga** and **Nanda**.

Agricultural surplus, the growth of crafts and trade, and the growing population led to the emergence of towns in the Gangetic plains. This is called the **second urbanisation** in Indian history after the **first urbanisation** evident in the **Harappan Civilization**.

### Sources of Information

Vedic texts	Brahmanas and Upanishads refer to many Janapadas and Mahajanapadas.
Buddhist texts	Vinaya Pitaka, Sutta Pitaka, and Abhidhamma Pitaka.
Jainism text	Bhagawati Sutra provides a list of Mahajanapadas of that time.
Archaeological Evidence	NBPW (Northern Black Polished Ware) pottery. Discovery of the archaeological remains from areas like Ahichchhatra, Hastinapur, Kausambi, Ujjaini, etc.

## HARYANKA DYNASTY

They were the **first dynasty** to rule **Magadha**, with its capital at **Rajagriha**. The **dynasty's founder** is **unknown**, but most scholars believe the founder to be the **grandfather of Bimbisara**.

### Important rulers:

#### BIMBISARA (544- 492 BC)

- He was a **contemporary** of **Buddha** and **Mahavira**.
- He was the 1st king to have a regular and standing army.
- **Conflicts:**
  - Earlier, he had a rivalry with **Avanti's king, Pradyota**, but later they became friends. He sent his royal physician **Jivaka to Ujjain** (through Dakshinapatha to Avanti) when Pradyota had jaundice.
  - Conquered **Anga** (East Bihar) by defeating **Brahmadatta**. Anga and its capital, **Champa**, were essential for **inland** and **maritime trade**.
- He used **matrimonial alliances** to strengthen his position in westward and northward directions.
  - 1st wife: **Mahakoshala** (sister of Prasenjit), from **Kosala**, brought **Kashi** as a dowry.
  - 2nd wife: **Lichchhavi Princess Chellana** from **Vaishali**, who gave birth to **Ajatashatru**.
  - 3rd wife: Daughter of the chief of the **Madra clan** (Punjab).
- He was killed and succeeded by his son **Ajatashatru**.

#### AJATASHATRU (492-460 BC)

- He was the most potent and **aggressive ruler** of the Haryanka dynasty and followed his father's **expansionist policy** through military conquest.
- King **Prasenajit** took back **Kashi**, which he had handed out as dowry to **Bimbisara**, leading to a military confrontation between **Magadha** and **Kosala**.

- **Conflicts:**
  - **Annexed Kosala** and **retained Kashi** by defeating **Prasenjit** (his maternal uncle).
  - **Annexed Vaishali** (Lichchhavis) by defeating his maternal grandfather, **Chetak**.
  - He also defeated the **Mallas**.
- **Military weapons:**
  - War engines like catapults (**Mahashilakantaka**) used to throw stones.
  - Chariot with mace for mass killing (**Rathamusala**).
- Began the **fortification of Rajgriha** to counter the threat of invasion posed by the ruler of **Avanti** (who had earlier defeated the **Vatsas of Kaushambi**).
- He met **Buddha** during his lifetime.
  - **Buddha** gained Parinirvana (death) during his reign (**483 BC**), and he arranged the first Buddhist council.
- He was succeeded by his son **Udayin**.

#### UDAYABHADRA (UDAYIN) (460- 444 BC)

- He founded the **new capital at Pataliputra** (modern Patna), situated at the confluence of the Ganga and Son rivers.

### SHISHUNAGA DYNASTY (~413- 345 BC)

#### Important Rulers

##### SHISHUNAGA

- He was initially an **Amatya** or “**minister**” of **Nāgadāsaka** (the last **Haryanka** dynasty ruler) and **founded the dynasty in 413 BC**.
- He temporarily **shifted the capital to Vaishali**.
- He defeated **Avanti** and made it a part of Magadha, thus **ending the 100-year-old rivalry** between Magadha and Avanti.
- He was succeeded by his son, **Kalasoka**.

##### KALASOKA

- He was also known as **Kakarvarna** (according to the Puranas).
- Conducted the **Second Buddhist Council** at Vaishali.

**Mahapadma Nanda** usurped the throne by murdering the last king of the Shishunaga dynasty.

### NANDA DYNASTY (345 BC – 321 BC)

#### Important Rulers

##### MAHAPADMA NANDA

- He was also called **Ugrasena** because of his large army.
- **Lineage:**
  - According to **Brahmanical texts**, he belonged to a **non-Kshatriya caste**.
  - **Buddhist texts** describe the Nandas as belonging to **Annatakula** (of unknown lineage).
- He was the **first empire builder** of India and claimed to be **Ekarat** (sole sovereign who destroyed all other ruling princes), and **Sarva-kshatrantaka** (uprooter of the Kshatriyas).
- He added **Kalinga to Magadha** and brought an image of **Jina** as a victory trophy. He also acquired **Kosala** to crush his rebellions.
- He was succeeded by his **eight sons**, and they were together known as the **Navanandas** or the nine Nandas.

##### DHANA NANDA

- He was the **last significant king**, having a **vast army** and was referred to as **Agrammes** or **Xandrames** by Diodorus (Greek historian).
- Credited with the invention of **Nandopakramani** (a particular measuring standard).
- **Alexander** invaded north-west India (**327–325 BC**) during his reign.

Hathigumpha (elephant cave) inscription at Udayagiri near Bhubaneswar, Odisha, had records of the aqueduct built by Mahapadma Nanda.

### Causes of Magadha's Success

- Ambitious rulers like **Bimbisara**, **Ajatashatru**, and **Mahapadma Nanda** adopted both **diplomatic** and **military** means to expand the empire.
- **Geographical Advantages:**
  - Magadha's access to **abundant iron ore** allowed its rulers to equip themselves with effective weapons.
  - **Magadha's capitals, Rajgir** and later **Pataliputra**, occupied strategic positions.
  - **Pataliputra** was surrounded by rivers, and thus functioned as a **water fort (Jala Durga)**.
  - **Rajgir**, surrounded by **five hills**, was impregnable in its time.
- **Central Position in Gangetic Plains:** Forests in southern areas provided timber and elephants, which gave a particular military advantage.
  - Magadha was the **first state** to use elephants on a **large scale** against its neighbours.
  - Timber resources aided **boat manufacturing**, promoting Magadha's expansion.

## ADMINISTRATION UNDER THE MAGADHA EMPIRE

### Officials and Ministers

- **Higher officials**, known as **Mahamatras/Amatyas**, held multiple roles, such as **ministers** (mantrin), **commanders** (Senanayaka), **judges**, **chief accountants**, and were assisted by **Ayuktas**.
  - They were recruited from the Brahmanas and yielded considerable authority.
  - The Buddhist text **Mahaparini bbana Sutta** mentions **Vassakara of Magadha**, who enabled **Ajatashatru** to conquer the **GanaSangha** of **Vajjis**.

### Laws and Regulations

- **Legal and judicial** systems replaced **tribal laws**.
- The **social hierarchy** influenced **civil and criminal laws**.
  - Crimes committed by **Shudras** against the upper varnas were **severely punished**, but those against Shudras were treated more leniently.
- Royal agents administered law based on the **Dharmashastras**.
  - **Punishments** for **criminal offences** included scourging, beheading, etc.

## SOCIETY UNDER THE MAGADH EMPIRE

### Social Hierarchy

- The society was divided into **four varnas: Brahmanas, Kshatriyas, Vaishyas, and Shudras**.
- **Shudras** were excluded from high positions and were often designated as **slaves, artisans, and agricultural labourers**.
- A new social category, **untouchables**, emerged during this period.

**Untouchables** were placed below the **Shudras** in the social hierarchy.

- They were forced to **live** on the **fringes of the settlements**, subsisting on hunting and gathering.
- They were marginalised and given only **menial jobs**.
- They had their **own language**, which was **different** from that spoken by the **Indo-Aryans**.

### Family Relations

- **Kinship ties** were considered **important** and were incorporated into the caste hierarchy.
- **Kula** denoted extended patrilineal family, while **Natakas** included both mother's and father's relatives.
  - Extended kin groups were referred to as **Nati** and **Nati-Kulani**.

### Status of Women

The society was **patriarchal**, and women were accorded **inferior status**.

- **Endogamous caste system** led to increased **subjugation of women**.
- Preference for sons over daughters continued as bearing sons was considered necessary for the continuation of lineage and the **performance** of the **funerary rites**.

## ECONOMY UNDER THE MAGADH EMPIRE

### Towns and Cities

**Agricultural surplus**, the growth of **crafts and trade**, and the **growing population** led to the emergence of towns in the Gangetic plains. This is called the **second urbanisation**.

- Towns were classified as **Pura or Nagara** (Fortified town or city), **Nagarka** (Small town), and **Nigama** (Market town).
- Different types of towns came into being:
  - **Political and administrative centres** such as Rajgriha, Shravasti, Kaushambi and Champa.
  - **Centres of trade and commerce** such as Ujjain and Taxila.
  - **Holy centres** such as Vaishali.

## Village Settlement

The **Pali texts** (especially the **Vinay Pitaka**) suggest **three types** of villages (grama):

- **Typical villages:** These were inhabited by various caste communities and headed by **Gramabhojaka**, **Gramini**, or **Gramakas**.
- **Suburban villages** (craft villages): Carpenter's village (**Vaddhaki-grama**), Reedmaker's village (**Nalakara-grama**), and Saltmaker's village (**Lonakara-grama**).
- **Border villages** (Aramika-grama)

## Trade and Transportation

- **Towns** were **strategically located** on the riverbanks and trade routes.
- Two major **trans-regional routes** were:
  - **Uttarapatha** (from the north-west across the **Indo-Gangetic** plains to the port city of **Tamralipti** on the Bay of Bengal).
  - **Dakshinapatha** (from **Pataliputra** in Magadha to **Pratishthana** on the Godavari and connected to ports on the western coast).
- **Maritime trade:** Pali texts also mention sea travel and trade throughout the subcontinent.
  - **Eastern regions:** Trade between **Bengal** and **Myanmar**.
  - **Western regions:** **Taxila** had trade relations with **Afghanistan**, **Iran**, and **Mesopotamia**.
  - **Rajabhatas** were **royal officials** to safeguard the lives and property of travellers.

<b>Items Imported</b>	Gold, lapis lazuli, jade, silver, etc.
<b>Items Exported</b>	Finished crafts, textile goods, sandalwood, pearls, etc.

- Use of Money:
  - **Panini's Ashtadhyayi** (which provides guidelines for writing and speaking Sanskrit) mentions **wage (Vetan)** and **wage-earners (Vaitanika)**, denoting the use of money.
  - The **earliest coins** were **punch-marked** (metal pieces punched with marks of hill, tree, bull, fish, crescent, elephant, etc.) and made of **silver and copper**. They were issued around the 6th century BC by the Mahajanapadas.

## Taxation

- The taxes were paid both in **cash** and **kind**.
- **Warriors** (Kshatriya) and **Priests** (Brahmana) were **exempted** from paying taxes, and the tax burden fell on the peasant class which comprised **Vaishyas** or **Grihapatis**.
  - **Bali** became a **compulsory tax**, with peasants paying **one-sixth** of the produce as tax.
- Generally, there were **no intermediaries** between peasants and the state.

- **Taxes** were **assessed** and **collected** by **royal agents (Balisadhakas)**, often with the assistance of village headmen.
- **Peasants** were subjected to **forced labour** for royal projects and works, and **Artisans** were **obliged to work** for one day each month for the king.
- **Kammikas** (customs officials) and **Shaulkika/Shulkadhyaksha** (toll officials) levied taxes on merchandise.
- Some villages were granted to **Brahmanas** (known as Brahmadeyas) and **Setthis** (big merchants). They had only revenue authority and did not have administrative authority over these villages.

## Agriculture

- It was the main economic activity in the villages.
- **Paddy transplantation** and the **use of iron ploughshare** substantially increased the yield.
  - **Rice** was their **staple cereal**. They also grew **barley, pulses, millets, cotton, and sugarcane**.
- **Grihapatis** (rich landlords) employed labourers called **Dasas** or **Karmakaras**.
- The smaller landowners were known as **Kassakas** or **Krishakas**.
- **Iron** played a **crucial role** in opening up forested and hard soil areas of the **mid-Gangetic basin** for cultivation and settlement. Iron tools have been discovered from **Kausambi**.
- Access to rich iron mines like **Mayurbhanj** and **Singhbhum** ensured a steady supply of tools.

## Guild System

- **The Guild system** led to the **specialisation of crafts**. Guilds were led by a headman. These crafts were often **passed down hereditarily**.
- Artisans and merchants lived in **fixed localities in towns**.
  - Merchant Street was also known as '**Vessa**'

## IRANIAN INVASION AND CONTACT

In the 6<sup>th</sup> century BC, fertile and rich natural resources attracted invaders from the north-west. **Weak leadership** and **political disunity** existed among the **small principalities** like Kambojas, Gandharas etc. They offered minimal resistance to the invaders, who later penetrated the area through **the Hindu Kush mountains**.

## Achaemenian/Iranian Invasion

- **The Achaemenid king Cyrus (558–529 BC)** was the first ruler to invade the sub-continent.
- Later, **Persian king Darius** annexed the **Punjab** in **516 BC**.
- North west Indian subcontinent remained under Iranian rule until the invasion by Alexander the Great.

**Takshashila** or **Taxila** was part of the **Achaemenid Empire** of Persia.

- It was excavated in the 1940s by **Sir John Marshall**.
- **Panini** compiled his well-known work, **Ashtadhyayi** (written during **6th to 5th century BC**), in Taxila.

### Results of Indo-Iranian Contact

Indo-Iranian contact lasted for almost two centuries and had both **economic and cultural impacts**.

- **Economic Impacts**
  - Trade and commerce enhanced between the regions evident from the **finding of Persian coins** in the **North West Frontier Province** region.
  - **Persian sigloi** (silver coin) were **imitations** from **Persia**.
  - The Indian word for coin **karsa** is of **Persian origin**. The coins might have been inspired by the Persian coins.
- **Cultural Impacts**
  - The introduction of the **Kharoshthi script**, which was derived from **Aramaic** (the official script of the Persian empire, written **right to left**). The two major rock edicts of Ashoka viz. **Mansehra** and **Sahbazgarhi** are in Kharosthi script.
  - **Iranian** artistic and **architectural** influence is evident in Maurya sculpture. Ashoka's **bell-shaped capitals**, especially the **Lion capital** of **Sarnath** and **Bull capital** of **Rampurva** pillars.
  - Specific terms and phrases in Ashoka's edicts reflect Iranian influence. **Eg:** for the **Iranian** term "**dipi**," the Ashokan scribe use '**lipi**.'
- The **Greeks** learnt about **India's great wealth** through Iranians, contributing to Alexander's invasion of India.

Linguistic similarities between **Rig Veda** and **Avesta**.

- According to Indologist **Thomas Burrow**, only phonetic change had occurred over time.
- The **Bogaz Koi** (in North-East Syria) **Inscription** dating back to **1380 BC** records a **treaty** between a **Hittite** and a **Mitanni King**.

- It mentions the names of **Rig Vedic gods**, such as Indara, Uruvna (Varuna), Mitira and Nasatiya (Ashvins).

## ALEXANDER'S INVASION OF INDIA (327-326 BC)

### Reason for Invasion

- **Greek-Iranian Conflict:** In the 4th century AD, the Greeks and Persians fought for world supremacy.

After defeating the **Persian army**, the Macedonian conqueror **Alexander** marched towards India.

- **Disunity in North-West India** as it was divided into/ with numerous independent monarchies and tribal republics like **Taxila**, **Punjab** (Kingdom of **Porus**), and **Gandhara**. Thus, the **Khyber Pass** remained unguarded, thus an accessible route for invaders.
- **Wealth of India**, as described by Greek writers like **Herodotus**.

### Alexander's Campaign

- Alexander's invasion of India **began in 326 BC** (during **Dhanananda's** reign) when he crossed **Khyber Pass** to enter India.
  - The **Jhelum River** marked the first strong **resistance from Porus**, an Indian prince.
  - Although Alexander **defeated Porus** in the **battle of Hydaspes** (on the bank of **Jhelum**), he was impressed by Porus's valour and **restored his kingdom**.
- Alexander **continued eastward** up to the **Beas River**, but his army refused to go further due to formidable power of **Magadha**, war-weariness, disease, and homesickness.
- Thus, Alexander was forced to retreat, ending his dream of an **eastern empire**. During his return, he died of typhoid in **Babylon**.

### Effects of Alexander's Invasion

- **Political:**
  - Establishment of **Greek satrapies** in the north-western Indian subcontinent.
  - The number of **Greek settlements increased** in the conquered regions. **Eg:** Cities like **Alexandria** in the **Sindh** and **Kabul** region and **Boukephala** on the **Jhelum** (Peshawar in Pakistan).
  - Alexander's invasion **weakened the small states** in northwest India, paving the way for the expansion of the Maurya Empire.
- **Trade and Communication:** Established direct contact between **ancient Europe and South Asia**, particularly **India**, by opening up **four distinct routes** – three by land and one by sea.

# Mauryan Empire

## Sources of Maurya History

- Literary sources
- Archaeological sources
- Foreign details

### □ Literary Sources-

- Puranas, Kautilya's Arthashastra, Mudrarakshasa (Vishakhadatta), Kathasaritsagara (Somdeva), Vrihatkathamajari (Kshemendra) and Mahabhashya (Patanjali) etc. provide information.
- The most important of these is Arthashastra which sheds light on the personality of Chandragupta Maurya besides the Mauryan administration.
- Buddhist texts like Dipavansa, Mahavansa, Divyavadana etc are important.
- Kalpasutra (Bhadrabahu) and Parishista parvana (Hemachandra) in Jain texts.

### □ Foreign details

- Strabo, Diodorus, Pliny, Ariane provide information about the history of the Mauryan period from their works.

### □ Archaeological sources-

- The inscriptions of Ashoka, the Junagarh inscriptions of Shaka Mahakshatra Rudradaman, the pottery vessels of Black Polic and the five marks (injured coins) of silver and copper also give information about the history of the Mauryan period.

### □ Literary Sources -

#### ▪ Puranas

- In the Puranas, the Mauryas are called 'Asuras' and are described as Shudras.
- Vishnu Purana and his commentary by Sridhar Swami are prominent in this regard.

#### ▪ Arthashastra

- **Author** -Kautilya
- **Original name**-Vishnugupta
- **Other names** -Chanakya
- Its main themes are king, state and political system.

- It discusses the economic sources of the state, but it does not describe the economic system of the time.
- Kautilya's 'Arthashastra' is often compared to Makiyavali's 'Prince'
- Chanakya is called Dvijarshabha (the best Brahmin) in the Puranas.
- According to Jain texts, Chanakya was also the prime minister of Bindusara after Chandragupta.
- Arthashastra is the most important work written on royalty.
- Its first manuscript was discovered in 1904 by Pandit Shamshastri.
- Its language is Sanskrit and it is written in both prose and verse and in other masculine styles.
- Arthashastra was last compiled in the third century.
- This book presents a better analysis of the contemporary economic and political ideologies.
- Arthashastra does not mention Pataliputra, Chandragupta or any Mauryan ruler.
- It does not even mention the councils of city administration and military administration.
- Arthashastra has 15 chapters, 180 heading and 6000 verses.
- Economics is basically a book of political science.
- It describes the seven principles of the state.
- In this theory, Kautilya compares the state to the human body and considers it to be composed of 7 elements.
  - Swami (King) -It is like Head.
  - Amatya - These are the eyes of the king.
  - Janapada (territory) - These are the 'thighs' of the state.
  - Forts - are considered the 'arms' of the kingdom.
  - Treasury - is the head of the state.
  - Punishment (military power) -The state is the brain of desire.
  - Friends are like 'ears' for the kingdom.

- **Vishakhadatta's mudrarakshasa**
- Mudrarakshasa is a historical play in Sanskrit by Vishakhadatta about the rise to power of King Chandragupta Maurya in India.
- The historical authenticity of the Mudra Rakshasa is to some extent supported by the accounts of this period of history in classical Hellenistic (Greek) sources: Davyalantrule of Nanda (Nanda's tyrannical rule), The Unsurrection of Chandragupta (Chandragupta's forced attack), Formation of the Mauryan Empire and various wars with the kingdoms of the north-west from the conquest of Alexander.
- **Buddhist texts**
- Buddhist texts contain detailed descriptions of Mauryan history.
- Sinhalese Buddhist sources such as Deepavansha, Mahavansha and the Vasthapakasini commentary on the Mahavansha shed sufficient light on the rise and empire building of the Mauryas.
- The literature written by Divyavada n, Milindapanho and Tibbatila Mataranath are also sources of knowledge of Mauryan history.
- **Jain texts**
- Jain texts also help in knowing the history of the Mauryas.
- The major Jain texts in this context are Kalpasutra, Parishishtaparva n, Vividhatirthakatha by Jinprabha Suri, Haribhadra Suri's Vrihatkathakosha, Sri Chandra's kathakosha
- **Foreign details**
- **Strabo, Diodorus, Pliny, Arianus** used Indica in their works.
- **Indica of Megasthenes**
- Greek ambassador sent to the court of Chandragupta by Alexander's general Seleucus, who visited Pataliputra in 304-299 AD.
- Megasthenes describes the geographical position of India in his account. The land is fertile and the people are self-sufficient.
- Pataliputra (Polybrotha) is the capital of Chandragupta Maurya.
- It is the largest city in Eastern India. Describing the administration here in detail, he says that the penalties are strict. As a result, theft incidents are low.

- Described Indian philosophers and praised Brahmin saints.
- Indians worship the Greek gods Dionysius (Shiva), Heracles (Krishna). The people are morally excellent.
- Megasthenes have given some misleading details. There is no famine and there is no slave system in India.
- Society is divided into seven parts: philosophers, farmers, hunters, craftsmen, warriors, inspectors and members of the assembly.
- Indians are ignorant of the art of writing (Niarch had already written that Indians wrote on a kind of canvas).
- Diodorus-Its account of India is the earliest Greek account.
- **Strabo**
- **Book -World** Geography, mentions the female bodyguards of Chandragupta.
- Discusses the marital relationship between Seleucus & Chandragupta.
- It also gives information about the geographical location of India.
- **Pliny**
- **Book – Natural History.**
- **Arion**
- Wrote the best account of Alexander's campaigns and the geography and social life of India.
- **Plutarch**
- Mentioned Chandragupta meeting Alexander in his youth.
- Plutarch wrote that Chandragupta had established his rule over the whole of India with an army of 6 lakhs.
- **Archaeological sources-**
- **Inscriptions of Ashoka**
- The history of Ashoka is mainly known from his Inscriptions.
- These have been issued in the form of State Orders.
- Most of the records are in Prakrit and Brahmi scripts.
- The records of the northwest are in Kharoshti and Armenian scripts.
- Afghanistan records are in both Armenian and Greek.
- These records are usually placed along highways.

- They give details of Ashoka's life, internal and foreign policy, state expansion etc.
- In 1750, T. Pentler first discovered the Ashoka script.
- In 1837, James Prince was the first to read the Brahmi script.
- From 1915, Ashoka was identified as Priyadarshi from the Masky records.
- Nittur, Udegolam, Gurjara, inscriptions also mention Ashoka.
- D.R. Bhandarkar tried to write the history of Ashoka on the basis of records only.
- Chapar is the only writer mentioned in the records of Ashoka.
- Some records of Ashoka have been removed from the original place:-
  - Meerut, Topra, pillar inscription-brought to Delhi by Feroz Shah Tughlaq.
  - Kaushambi pillar inscription brought to Allahabad by Akbar.
  - Vairat Records -Calcutta by Cunningham.
  - The inscriptions of Ashoka are divided into several categories, namely - inscriptions, pillar inscriptions, cave inscriptions.
  - It is a group of 14 different inscriptions which have been found from eight different places.
    - Shahbazgarhi:-Peshawar - Pakistan, read from left to right in Kharoshthi script.
    - Mansehra:-Hazara District - Pakistan, in Kharoshthi script.
    - Kalsi:-Dehradun
    - Girnar:-Junagarh - Gujarat, it also has inscriptions of Rudradaman and Skandagupta. There was Sudarshan Lake, which was built and renovated by Pushyagupta during Chandragupta, Tushask during Ashoka, Suvishakh during Rudradaman and Chakrapalita during Skandagupta.
    - Dhauri :-Tosali (Puridistrict) - Orissa.
    - Jaugarh:-Samapa (Ganjam district) - Orissa.
    - Erragudi :-Kurnool District - Andhra Pradesh.
    - Sopara:-Thane District -Maharashtra.
    - The 11th, 12th and 13th inscriptions are not on the Dhauri- Jaugarh inscriptions. They are replaced by two other inscriptions called separate Kalinga Pragyapana. They

are addressed to the Mahamatras of Samapa.

- **Subjects described in large inscriptions**
- **First large inscription:-**It contains prohibition of animal slaughter (only three animals peacock and one deer are killed in the state cattle ranch), prohibition of society (festival) and start of new type of festival.
- **Second Brihadshilalekh:-** Works related to social welfare (building hospitals for humans and animals, road construction, digging wells, planting trees, planting herbs) are mentioned.
- Cholas, Pandyas, Satiyaputra, Keralaputra, Sri Lanka and the Greek king Antiochus and his neighboring lands are mentioned to provide medical facilities.
- **Third large inscription**
- Issued in the 12th year of the coronation. This inscription orders the fifth year tour (research) of an officer like Rajjuk, Provincial, who is responsible for teaching religion to the people.
- Generosity towards Brahmins, Sramanis, friends and relatives, respect for parents and spending and accumulating money wisely are suggested.
- **Fourth Great Inscription**
- It was released in the 12th year. Bheri Ghosh has been replaced by Dhamma Ghosh.
- **Fifth Large Inscription**
- The authority called Dhammamahamatra (establishment of the Dhamma, growth of the Dhamma and work for the welfare and happiness of the people) is mentioned.
- **Sixth Great Inscription**
- The Dhamma Mahamatra has been ordered to bring information to the King at any time.
- **Seventh Large Inscription**
- Tolerance for all sects is mentioned. In this inscription, Ashoka considers 'little expenditure and little collection' as a part of the Dhamma.
- **Eighth Large Inscription**
- King Dhamma Yatra , visiting the Bodhi is mentioned.
- **Ninth Large Inscription**
- Organizing on the occasion of auspicious occasions (birth, marriage, etc.).
- **Tenth Large Inscription-**
- Condemnation of fame and honor, and the strength of the superiority of religious ethics
- **Eleventh Large Inscription**

- Dhamma Niti (Dhamma Vijaya) is explained. It talks about good treatment of slaves and servants, obedience to parents, generosity, non-violence towards animals, preaching the Dhamma among neighbor's.
- **Twelfth Large Inscription**
- Tolerance between different denominations is emphasized.
- **Thirteenth Large Inscription**
- It describes the Kalinga conquest (one lakh killed, 1.5 lakh expelled, Kalinga became part of the Magadha Empire) 8 years after the coronation.
- The following rulers are mentioned in this inscription
  - Alikundar- Alexander of Epirus or Alexander of Corinth.
- The same inscription also mentions the conquest of the Dhamma over the Cholas, Pandyas, Tamraparni (Sri Lanka) in the south. AtvikRajyapitnik, Andhra, Parinda, Aparantha.

- **Note :-**
- Vithakalinga inscription - In this inscription Ashoka declared that all humans are my children.

- **Inscription**
- They mention Dhamma and administrative matters. The number of these inscriptions is seven, which are: found engraved on stone pillars in different places
- Delhi-Topra:- Saharanpur, brought to Delhi by Feroz Shah Tughlaq. It has seven inscriptions of Ashoka while only six are engraved on the rest.
- Delhi-Meerut:-Meerut, brought to Delhi by Feroz Shah Tughlaq.
- Bihar Shirsha Kamalakar (Statue of lion facing north at top, row of royal swans below the head).
- Rampurwa:-Champaran Bihar, with a dancing bull on its top.
- Prayag:-Queen's inscription (mention of Ashoka's queen Karuvaki, son Tivar). It was formerly in Kaushambi, kept in Allahabad fort by Akbar. It also has inscriptions of Samudragupta, Birbal and Jahangir.
- The topics covered in these columns are as follows:-
- First column article:-Dhammaprachara, mention of Antamahamatra,

- Second column:-Mention of doing good deeds, kindness, charity, giving life to animals
- Third column:-Emphasis on self-inspection, cruelty, mention of the end of sin
- Fourth column:- Mention of giving three days grace to the prisoner sentenced to death.
- Fifth column:-Prohibition of killing of animals 26 years after coronation.
- Sixth pillar inscription:-Many mentions of engraving the Dhamma inscription 12 years after the coronation.
- Seventh pillar inscription:-Planting trees, digging wells, mentioning several categories of Dhamma Mahamatras, Rajjuka for the purpose of preaching the Dharma
- **Small Pillar Inscriptions-**
- **Small Pillar Inscriptions-**The pillars on which the royal proclamations of Ashoka are engraved are commonly called Small Pillar Inscriptions.They are as follows
- Sanchi (Kakanav) Letter-Raisen District Madhya Pradesh, also called Sanghabheda Abhilekha (warning to monks and nuns who split in the Buddhist Sangha).
- Sarnath Lekh-Varanasi Uttar Pradesh Ashoka orders his great masters to stop the division of the Sangha.
- Kaushambi Lekh-near Allahabad - Uttar Pradesh Ashoka orders his great uncles to stop the division of the Sangha.
- Rummindei Lekh-in the Terai of Nepal (in the 20th year of his accession to the birthplace of Shakyamuni, the Emperor made 1/8 of the total production of the share, while eliminating the sacrifices).
- Nigliwalekh - located in the Terai of Nepal (13 years after the 14th year of the coronation mentions the expansion of the stupa of Kanakamuni).
- **Some other records of Ashoka**
- Barabara Gufa Records-Gaya District Bihar, Description of the donation of caves by Ashoka for the residence of the saints of Ajivaka.
- In the inscriptions of Ashoka, his name Devanaam Priyam is found only in Gurjara, Maski, Udaygolm and Netra inscriptions.
- **Other records relating to Mauryan**
- Sohgaoura inscription- Gorakhpur district - Uttar Pradesh, Chandragupta Maurya period, script-

- Brahmi, language Prakrit, (state effort to deal with famine).
- Mahasthana Records - Dinajpur - Bangladesh, Chandragupta Mauryan period, script - Brahmi, language Prakrit. (State efforts to deal with famine).
- Rudradaman's Junagarh Inscription - First Sanskrit inscription (150 AD), script - Revival of Brahmi Sudarshan Lake - by both Chandragupta Maurya and Ashoka.
- Dasaratha's Nagarjuni Cave Inscriptions - According to the inscriptions of the Nagarjuni caves, Dasaratha Maurya dedicated these caves to the followers of the Ajivika sect
- Because of the granite work on the walls of these caves, the technique is called 'Mauryan polishing'
- Layaman inscription- Jalalabad - Afghanistan, is in Armenian script. Pottery and struck coins - Northern shiny black pottery (NBPW) are the features of this period. They are made of copper. They are inscribed with trees, sun, moon, mountains, animals and birds.

## Political History of the Mauryan Period

### □ Chandragupta Maurya

- The founder of the Mauryan dynasty, his origin is controversial.
- While playing the game of royalty, Kautilya saw him and bought him for 1000 karyapani.
- He received his early education at Takshashila, where his teacher was Kautilya himself.
- Other names of Chandragupta Maurya- Sandrocotes, Androcotes, Sandrocotes
- Initial victories were achieved in Punjab and Sindh.
- According to the Appendix Parvana and Mudrarakshasa, Parvataka (probably Porus), the ruler of the Himalayan region, assisted Chandragupta in this expedition.
- Justin calls Chandragupta's army "a band of bandits".
- 317 B.C. In 1900, the last Greek commander of the Western Punjab, Eudemas, was forced to leave India.
- Plutarch believes that Chandragupta conquered Jambudvipa with the help of 6 lakh army.

- According to Appianus, 305 B.C. There was a war with the Greek knight Seleucus. Later there was a treaty and marriage.
- Seleucus married his daughter 'Helena' to Chandragupta Maurya.
- According to Strabo, Seleucus gave the territory of 'Ariana' to Chandragupta as a result of marriage.
- Seleucus gave Chandragupta the territory of Ariana which included Area (Herat), Arkosia (Kandahar), Peripennisdae (Kabul), Jedrosia (Baluchistan). According to Plutarch, Chandragupta gave 500 elephants in return.
- The records of Rudradaman show that Chandragupta conquered western India and appointed Pushyagupta as governor there.
- According to Jain sources, there was a severe famine in the last 12 years of his reign, he renounced the throne in favor of Bhadrabahu and went with him to Shravanabelgola (Mysore).
- According to Justin, after making a treaty with Chandragupta and destroying his eastern kingdom, Seleucus went to war with Antigonos (301 BC). HH. in the Mauryan court at Pataliputra in the middle of the year.
- It was the first ambassador to visit India.
- The Sangam texts 'Ahananuru' and 'Purananuru' give information about Chandragupta's Southern conquest.
- Ashoka's records support/confirm Chandragupta's Southern conquest.
- There are Tamil poems mentioning the Mauryan conquest of South India:
- Mamulnar -They describe the collection of treasury at Pataliputra by the Nanda kings and the conquest of the south by the Mauryas.
- Parangorranar
- Kallilantigyanar
- **Bindusara (298 to 273 BC)**
  - **Mother** - Durdhara,
  - **Father** - Chandragupta maurya
  - **Other names of Bindusara-** Singhasena (Jain text), Amitraghata (Mahabhashya of Patanjali), Amitrokates (Athnius), Alitrokades (Strabone), Bhadrasara (Vasu Purana), Varisara (in other Puranas)

### ▪ **Other facts**

- There were some rebellions during this period.
- He sent his son Ashoka to suppress the Takshashila rebellion. He sent his son Susima to suppress the second rebellion.
- Bindusara's greatest achievement was that he kept intact the vast empire he had inherited from his father despite these rebellions.
- Bindusara had good relations with the western-Greek kingdoms, many ambassadors came to his court.
- Dymecus (ruler of Syria):-The first messenger of Antiochus.
- Dionysius (ruler of Egypt):-Ptolemy II's ambassador and.
- According to Athenaeus, he requested three things by letter from King Antiochus I of Syria: sweet wine, dried figs, a philosopher, in which the first two kings sent and expressed their inability to send philosophers because according to Greek law, philosophers could not be sold.
- Bindusara divided the empire into provinces. He appointed a Kumara (viceroys) in each province.
- According to the divine gift, Ashoka was the king of Avantika.
- Several Mahamatras were also appointed for administrative duties.
- The assembly of Bindusara had a council of ministers of 500 members whose chief was Khallat.
- According to the Buddhist text 'Divyavadana', Bindusara appointed his eldest son Suman or Susim as the provincial president of Takshashila and Ashoka as the provincial president of Ujjain.
- According to 'Divyavadana', after the revolt at Takshashila was discovered by Suman, he sent Ashoka to establish peace there.
- This was followed by Ashoka Swastika (Khash) 19 kingdom. Even during the time of Bindusara, India maintained the first friendly relations with the western Greek kingdoms.
- According to the 'Theravada' tradition, Bindusara was a follower of Brahmanism.
- Some scholars describe him as a follower of the Ajivaka sect. According to the Puranas, Bindusara reigned for 2520 years and according to the Mahavamsa, 27 years.

- 21 According to Puranas, Bindusara conquered the region between the two seas (Arabian Sea and Bay of Bengal).

### □ **Ashoka (269-232 BC)**

- Father - Bindusara
- Mother- Subhadra
- Wives - Padmavati (mother of Kunala), Asandhimitra (first queen), Deviyamahadevi (mother of Mahendra and Sanghamitra), Tishyarakshita (mentioned in Divyavadana), Karuvaki (mother of Teevar described in Prayag inscription).
- The Prayag inscription mentions the queen of Ashoka-Karuvaki which is the only evidence of any queen of Ashoka in any inscription. 'Tivar' is also mentioned in the Prayag inscription.
- 'Asandhimitra' was the wife of Ashoka. After her death she became the wife of Tishyarakshita.
- Sons- Mahendra, Teevar, Kunala, Jalok (mentioned in Rajatarangini)
- Daughters- Sanghamitra, Charumati
- Coronation
- 269 AD. HH. (Four years after the accession)
- The story of Ashoka's provincial rule of Ujjain (Avanti) and Takshashila before his accession.
- Titles -Devanampiyadasi, 'ChandaAshoka' (Buddhist text), 'Buddhashakya' (Maski inscription), Maharajakumara (Pangorariya inscription), 'Magadhadhiraja' (Bhabu inscription), 'Ashokvardhana' (Vishnu Purana), 'Priyadarshiraja' (Barabarguha inscription), 'Ashok' (Maski, Gurjara, Nettur and Udegol in small inscriptions), Devanampiyapriyadarshi (in Rummindeivagirnar), 'Devanampiya' (in Deepavansha, Mahavansha and 12th and 13th inscriptions)
- Other facts-
- During the reign of his father, he was the viceroy of Avantika.
- Hearing the news of his father's illness, he came to Pataliputra.
- According to the divine gift, Bindusara wanted to make Susim king when he died, but with the help of minister Radhagupta, Ashoka became the ruler.
- Ashoka Empire-
- He fought against Kalinga in the 8th year of his consecration (261 BC). This war and its

consequences are mentioned in the 13th inscription.

- Trade relations with the South required conquest of a gender.
- After this conquest, the eastern border of the Mauryan Empire extended to the Bay of Bengal.
- According to Ashoka's records, his empire extended over the whole of India except Assam and the far south.
- According to Rajatarangini, Ashoka had authority over Kashmir. He was the first Mauryan ruler of Kashmir.
- According to Hwen Tsang, Ashoka founded Srinagar.
- Ashoka also had relations with foreign kingdoms. The 13th inscription mentions sending missionaries to 5 Greek kingdoms.
- King Ptolemy of Egypt sent an ambassador to the court of Ashoka.
- Ashoka was the first to teach the world the lessons of 'Live and live' and 'Political violence is against religion'
- In the 13th inscription, Ashoka warned the Atvik tribes against using force.
  - Ashoka's religious policy
- The major religious groups of Ashoka's time were Brahmins, Sramanis, Buddhists, Ajivakas and others who followed Brahminism in the early days of his rule.
- According to Rajatarangini, he is a worshiper of Shiva.
- According to the Deep dynasty, he respected the scholars of all religions.
- In the fourth year of Ashoka's reign, he was influenced by a monk named Nigrotha (son of his brother Suman) and came under the influence of Buddhism.
- Upagupta initiated him into Buddhism.
- Expressed his belief in the Triratna (Buddha, Dhamma, Sangha) in the Bhabru inscription.
- Ashoka was a lifelong worshipper. He never became a monk or the president of the Sangha.
  - Pilgrimages
- 10th year of coronation Bodhgaya, 14th year Niglivagaya
- 20th year went to Lumbini. Since Lord Buddha was born here, he was declared free from sacrifice and announced to take 1/8 of the share.

- Legends say that Ashoka was the builder of 84,000 stupas.
- According to the Deepavanshava Mahavansha, the third Buddhist Sangiti took place in Pataliputra during the reign of Ashoka, presided over by Moggaliputtatissne.
- Ashoka was tolerant in religious matters, built a cave for the living hermits on the Barabar hill.
  - Ashoka's Dhamma:-The code of ethics that Ashoka presented for the moral upliftment of his subjects is called Dhamma in his records.
  - Religious policy date of Mauryan Emperor Ashoka the Great
  - It was a collection of moral laws, which included the good things of all religions
  - Ashoka himself was a Buddhist, but he did not show disrespect or intolerance towards any other religion
  - Some things related to Ashoka's Dhamma:
    - Ashokakadhamma, Human Dharmatha for the common man.
    - Ashoka took several steps to popularize the Dhamma.
    - Ashoka stopped the killing of animals and birds.
    - Separate medical arrangements were made for humans and animals in the state and foreign states.
    - Ashoka sent envoys and preachers abroad to spread Buddhism.
    - Ashoka adopted a policy of liberality towards different religions and sects.
    - Ashoka taught people to live an ideal life in his inscriptions.
    - Ashoka's inscriptions are among the oldest evidence of the existence of Buddhism.
    - Ashoka's inscriptions are found in modern India, Afghanistan, Pakistan, and Nepal.
    - Empire expansion
  - The boundaries of Ashoka's empire can be determined on the basis of his records.
  - In the northwest, Shahbazgarh in Peshawar district of Pakistan and Mansehra in Hazara district.
  - Aramaic monoscript inscriptions of Ashoka have been found at 'Sharekuna' and 'Laghman' near Kandahar.
  - This shows that his empire included Hindu Kush, Area (Herat), Zedrosia and Aracosia (Kandahar).

- The Chinese traveler Hwen Sang mentions the stupa of Ashoka in Pisa.
- Records from Kalsi (Uttarakhand) in the north and Rummindei and Niglia show that a large part of the Himalayan region in the north was part of his empire.
- In the south, his records are found from Maski, Brahmagiri, Siddhapur, Jating-Rameshwar (all Karnataka).
- Inscriptions of Ashoka have been found at Dhauli and Jugarh in Odisha.
- The Rajatarangini of Kashmiri poet Kalhana shows that Ashoka had rule over Kashmir.

Missionaries sent by Ashoka	
Preaching	State
Mazzantic	Kashmir and Gandhara
Maharakshit	Yavandesh
Majjhim	Himalayan country
Mahadev	Mahishmandal
kept	Forest dwellers
Mahendrathas anghamitra	Sri Lanka

Foreign rulers mentioned in Ashoka's 13th edict		
Archival name	Greek name	Country
Antioch	Antiochus II	Syria
Antakini	AntigonasGonatus	Macedonia
Aliksundar	Alexander	Epirus
Turmay	PtolemyPhiladelphus II	Egypt
Then	Magus	Cyrene

#### □ Later Mauryan rulers

- **Kunal**
  - Kunal succeeded Ashoka. According to Jain, Buddhist sources, Kunal was blind.
  - According to Rajatarangini, Jaloka succeeded Ashoka in Kashmir.
- **Dasaratha**
  - According to Puranas, he was the son of Ashoka. He built three caves for the living in the Nagarjuni Hills (Gaya district).
  - He also held the title of beloved of the gods like Ashoka.
- **Samprati**
  - Dasaratha's son now, this is the story of the protector of the white-clad Jainism

- It was initiated into Jainism by an Acharya named Suhastin.
- **Brihadratha**
- Brihadratha is said to be the last Mauryan emperor. While inspecting the army in May, he was deceitfully killed and seized the throne.

## Administrative system of the Mauryan Empire

### □ Principle of monarchy

- According to the concept of kingship of economics, the kingship is above person, character and human behaviour. This is the first time the word Chakravarti is explicitly used.
- The Chakravarti region included the land from the Himalayas to the Indian Ocean.
- By this time the seven-part ideology of the state (the seven parts combined to form the nation) had become strong, king, minister, friend, tax, army, fortress, land/country/people,
- In economics, the enemy was considered as the eighth element.
- According to Kautilya, the king is the most important of these, while Acharya Bharadwaja said that the minister is the best.
- **Maurya Administration-**  
Emperor>Province>District>Diet>Local>Dron amukh>Kharvatik>Collection>Village
- **Central authority mechanism**
  - **King**
  - When there was a contradiction between the supreme scripture of the central system of governance and the law of the king, the law of the king was considered authentic.
  - **Ministers**
  - The king appointed ministers from among his ministers. These ministers were members of a small sub-committee called the ministers.
  - The character of the chief minister and priests was thoroughly examined by the king.
  - According to economics, the king should appoint secretaries and invite them
  - For convenience of governance, the central administration was divided into several departments. Each department was called Tirtha (18).

- An officer named Rupadarshaka worked on the seal

#### □ Provincial Administration

- Chandragupta Maurya divided his vast empire into four provinces for the convenience of rule. These provinces were called Chakras.
- The governance of these provinces was not directly controlled by the emperor but by his representatives.
- During the reign of Ashoka, the number of provinces increased from four to five.
- Uttarapath-Takshashila
- Dakshinapath- Suvarnagiri
- Avantirashtra -Ujjaini
- Kalinga- Tosli
- Madhyadesh-Pataliputra
- The governors of the provinces were usually princes belonging to the royal family.

- The Governor had a Council of Ministers to assist him in the provincial administration.
- It controlled the tyranny of the provincial rulers, as they had direct relations with the emperor.
- The empire was divided into-provinces>divisions>food/subjects>local>dron amukh>kharvatik>collection.
- Each province was divided into several divisions.
- Gopatha, the chief officer of collection.He acted as an intermediary in the Janapada and rural administration.
- Its major functions:-Accounting work, general administration work, census work, keeping accounts of livestock.
- The local was another officer who collected land revenue.he was directly under the provincial.

### HIGH RANKING OFFICIAL OF THE MAURYAN PERIOD

Tirtha	Related departments	Work and other facts
<b>Purohit</b>	Prime Minister, Religious Department	It was also called 'Agramatya'. The prime minister of Chandragupta was Kautilya, the prime minister of Bindusara was Kautilya and the prime minister of Khallataka and Ashoka was Radhagupta.
<b>Commander-in-Chief</b>	Minister of the Army	Advising the king on military organisation, war and treaty negotiations.
<b>Yuvraj</b>	the king's successor	He was the successor of the king.
<b>Smaharta</b>	Head of Revenue Department	He used to collect state taxes.
<b>Sannidhata</b>	State Treasurer	The details of income and expenditure of the state and the treasury were under its control.
<b>Pradeshtha</b>	Chief Justice of the Criminal (kanthak shodhan ) Court	Keeping the state free from moral crimes.
<b>Nayak</b>	the commander of the army in the battlefield or the head of the city defense	He operated the army.
<b>Karmantic</b>	President of Industries and Factories	The function of modern industry and commerce (trade)
<b>Dandapala/pras hasta</b>	gatherer of military supplies.	The police officer used to manage all the needs of the army like logistics, weapons etc.
<b>Vyavharik</b>	Head of the civil (Dharmashthani ) courts.	It was also called 'dharmastha'
<b>Nagrak (Paur)</b>	Chief Officer of the City, City Kotwal	He was in charge of the towns and cities.
<b>Durgpal</b>	Chief of the State Fort Guard	To see the protection, arrangement, etc. of the forts within the country
<b>Antapal/Army Manager</b>	Guardian of border forts	Maintenance of forts and camps in frontier regions
<b>Atwick</b>	Head of Forest Department	supervising the forest
<b>Dauwarik</b>	the chief incharge of the palaces	supervising the royal palaces

<b>Antvarshik</b>	Chairman of the Inner Court	The highest officer of the king's personal bodyguard. He also inspected the inner palace.
<b>Chairman of the Council of Ministers</b>	Chairman of the Council	supervising the council of ministers

28 presidents of Mauryan period	
Department	Other facts
<b>Pradeshika</b>	Provincial governors or district magistrates.
<b>Sthanika</b>	Tax collectors working under the Pradeshikas.
<b>Durgapala</b>	Governors of forts.
<b>Antapala</b>	Governors of frontiers.
<b>Akshapatala</b>	Accountant General.
<b>Lipikaras</b>	Scribes.
<b>Nagaraka</b>	In charge of city administration.
<b>Lohadhyaksha</b>	Superintendent of Iron.
<b>Akaradhyaksha</b>	Superintendent of mines.
<b>Pauthavadhyaksha</b>	Superintendent of weight and measures.
<b>Sitaadhyaksha</b>	Supervisor of agriculture.
<b>Samastadhyaksha</b>	Superintendent of the market.
<b>Navadhyaksha</b>	Superintendent of ships.
<b>Sulkaadhyaksha</b>	Collector of tolls.

#### □ Mauryan judicial system

- In the Mauryan period, the Arthashastra of Kautilya became the basis of Dandanyaya.
- At this time, the officer of the gram panchayats was a judge. There were some courts in the big cities.
- The courts of about four hundred villages were called Dronamukh. Above all these was the local or district court. In addition, the Emperor himself had a separate court. About four hundred.
- The courts of the villages were called Dronamukh. Above all these were the local or district courts. In addition, the Emperor himself had a separate court.
- Major crimes were called daring and there were different types of punishments for daring acts.
- The emperor was the supreme judge. He was the final court for hearing all kinds of cases. The lowest was the village court.
- All the courts except the Central Court and Gramin Court of Pataliputra were divided into two classes:- Dharmasthiya (Dewani), Kantakashodhana (Criminal).
- Dharmasthiya - Dharmasthayapractical

- These courts settled disputes between citizens.
- They were called civil courts.
- Cases of theft, robbery, called 'courage', were brought before the religious courts.
- Cases of bad language, defamation, assault were also brought in religious courts, which were called 'Vakaparushya' or 'Dandaparushya'
- Thorn cleaning - Province
  - Decided disputes between the state and citizens
  - These were criminal courts.
- The penal codes were extremely harsh. Common crimes carried financial fines.
- Artisans were sentenced to death for damaging their limbs and for evading taxes.
- Divine tests were taken by water, fire and poison when evidence was found in a crime.
- Punishment was decided according to the caste of the offender. Brahmins received lesser punishment than Shudras. Brahmin rebels were executed by drowning in water.
- The Mauryas also had a powerful navy. Arthashastra mentions an officer called

Navadhyaksha. The commander of the army was the chief officer of the war department. The army was conducted by an officer called Nayak in the battlefield.

- The frontier region was protected by strong forts. An officer named Antapala was the head of the forts.
- There were four pillars of justice in the Mauryan period
- Religion, behavior, character and royal rule. At that time all disputes were decided on the above grounds.
- In summary, we can say that the justice system in India started from Vedic times and it continued to develop gradually with some changes.
- Although the scriptures have no hand in today's judicial system or punishment policy, the judicial system of ancient India was completely based on classical prescriptions.

#### □ **Municipal administration**

- Major cities were administered by municipalities.
- Citizens were responsible for maintaining law and order in the city. Its status was similar to that of a modern magistrate.
- Major functions:- Provision of sanitation and water, prevention of contamination, maintenance of inns, distribution of rations, fire vigilance etc.
- The citizens had two assistant officers - Gopasthanik.
- Megasthenes informed us of the administration of Pataliputra. It called the authorities of the city *estimei*. It was run through six committees of five members each.
- The six committees were as follows –
  - First Committee - Inspection of Industrial Crafts
  - Second Committee - Supervision of Foreigners
  - Third Committee - Birth and Death Accounts
  - Committee IV - Trade/Commerce
  - Committee V - Inspection of sales of workmanufactured goods
  - Sixth Committee - Collection of Sales Tax
- There was a police system in the city to maintain discipline and suppress criminal attitudes. They were called guards.
- Greek sources indicate that there were three types of officials:

- Agronomoi - District Collector (a special officer of road construction)
- Antinomoi - City Commissioner
- Military officers
- Village Administration
- It was the smallest unit of administration. Its chairman was called Gramani (unpaid). He was elected by the villagers. He was assisted by a council of village elders, which consisted of the prominent persons of the village.
- This council was responsible for managing justice, village land and irrigation.
- The state generally did not interfere in the governance of the villages.
- Rajjukas were officers in the Mauryan rule. Rajjukas are mentioned in the fourth pillar inscription of Ashoka. Rajjukas were appointed to look after the rural Janapadas. They had judicial powers as well as collection of taxes. The reporter and the villager are also mentioned.
- Intelligence Department
- The Mauryans had an efficient intelligence department, which was placed under a minister named Mahamatyapasarpa. Spies are called enigmatic men in economics while Greek writers call them inspectors and overseers.
- Economics mentions two types of spies
  - Institution:- working in the same place
  - Communication:- Roaming spy.
- Male spies were called Santi, Tishna and Sarada
- Female spies were called bullocks, nuns and wanderings.
- Economics shows that prostitutes were also employed as spies.
- Key functions of intelligence are to monitor ministers, to monitor the activities of government employees, to know the sentiments of the general public, to detect the secret activities of foreign rulers.
- In addition to the intelligence, there was also the police to maintain peace and order and prevent crime, which is called rakshin in economics.

## Revenue system

- Kautilya describes seven sources of revenue.
- He has called them iron bodies.
- Sources which are as follows: The major means of revenue were as follows:
  - Income from fort- cities
  - Received from nation- villages
  - Mining- Obtained from the mining industry
  - Bridge- fruit-flower-vegetableparkar

- Forest- obtained from forests
- Vraja- obtained from livestock
- Merchant Path- Taxes on this place and waterway
  - It describes the public investment policy.
  - He was in charge of the State Revenue Department.
  - The officer called collector was responsible for collecting taxes and keeping income and expenditure accounts.
  - Collected taxes at local and secret lower levels.

### tax system during mauryan period

Tax	Other facts
<b>Land Tax</b>	This was called 'bhaag'. It was 1/6 of the produce. The income from the land under the state was called 'sita'.
<b>Sacrifice</b>	In addition to 'bhaag', there was cess collected from the farmers.
<b>Vishti</b>	Forced labour
<b>Love</b>	Emergency tax
<b>Pindkar</b>	Tax levied collectively on the village.
<b>Hiranya</b>	Cash tax.
<b>Tardey</b>	Tax levied on crossing the bridge.
<b>Exit</b>	Export tax
<b>Admissible</b>	Import tax
<b>bridge</b>	Tax levied on fruits, flowers and vegetables.
<b>of the other</b>	Grazing tax
<b>The rising part</b>	Irrigation tax levied by the state.
<b>Utsang</b>	Gifts to the king by the people.
<b>beside</b>	Tax levied on the excess profit of the trader.
<b>hyperconductive</b>	Guidance tax.
<b>Gulmadey</b>	Soldiers' fee.
<b>rope</b>	Tax levied at the time of measurement.

### □ Sources of expenditure

- Military organization, irrigation and public works, road construction, educational institutions, public entertainment, medicine and health. The state helped the people during floods and famines.
- Roads were also repaired and settlements were built. The inscription mentions the construction of hospitals for both humans and cattle.
- The state treasury needed sufficient funds to pay the large bureaucracy, which was possible only through an improved revenue system.
- The main source of state income was land tax, which was called share. Land was measured by rope scale for assessment of taxes. Other sources of state income include fees, levies,

sales taxes, taxes on trade routes, roads and ghats, license fees.

- **Mauryan Economy** Given the elaborate administrative system of the Mauryan period, it can be assumed that the economy would have been quite advanced.
- **Agriculture**
  - Agriculture was the basis of life for most of the people. There is evidence of rights of both kings and peasants over land.
  - There were two types of land in the Mauryan period, one belonging to the gods and the other belonging to the gods only.
  - Land based on rainfall was called god-only and agricultural land based on artificial means of irrigation was called non-god-only.

- The land was very fertile at this time.
- Mainly paddy, wheat, barley, vegetables etc. were produced.
- Kautilya's Arthashastra contains a detailed description of the activities related to agriculture.
- Agriculture was done by independent farmers as well as by the state.
- The land cultivated by the state was called Sita land.
- The officer concerned was called Sita Adhyaksha.
- According to Megasthenes, there was no famine in India during the Mauryan period.
- Kautilya's Arthashastra mentions three types of crops sown in the year.
- It lists rice as the best and sugarcane as the least important.
- It was royal land and the land from which the king received revenue.
- Economics talks about encouraging the development of agriculture on new land so as to increase revenue. This encouraged people from densely settled areas to settle in other areas.
- For the first time, the Shudras were employed in agriculture on a large scale during this period.
- Major crops - rice, coarse grains, sesame, black pepper, saffron, pulses, wheat, linseed, mustard, vegetables, fruits, sugarcane.
- **Famine and irrigation**
- According to Megasthenes, most of the land was irrigated and there was never a famine in India. In contrast, Jain sources mention a famine of 12 years.
- The Sohagaura and Mahasthana inscriptions mention the distribution of grain from the state treasury during famine.
- In economics, good governance is that in which the farmer does not rely on rainwater for agricultural purposes.
- It discusses ponds, dams and canals as means of irrigation.
- The management of irrigation by the state was called bridge bond. It was done separately from irrigation. It was called water share, which was 1/5 to 1/3 of the yield.
- For irrigation facility, Chandragupta built Sudarshan Lake in Saurashtra (started by Pushyagupta and completed by Tushashka).

- Forests and Subforests Two types of forests are mentioned in economics
- **Elephant Forest**
- Vaisavan where elephants were obtained. The state had a right to elephants because they were used in battle.
- **Dravyavan**
- This forest provided many kinds of metals like wood, iron, copper etc. The forests were also important from a military point of view. According to Kautilya, a forest with a river can protect the king from his enemies.
- **Animal husbandry**
- Major animals- cows, bulls, sheep, goats, buffaloes, donkeys, camels, pigs, dogs, etc. According to Megasthenes, the state had the exclusive right to raise elephants and horses.

### Economic conditions

- Commerce and trade were in advanced stage during this period.
- Major reasons for growth in trade - expansion of new settlements, development of communication system, development of traffic, peaceful policy of kings, friendly relations with Greeks.
- **Trade**
- During the Mauryan period, trade was carried out by both water and land routes.
- Domestic and foreign trade was in advanced state.
- Megasthenes mentions a road construction officer named Agronomy, who looked after the roads.
- At this time, India's external trade was with Rome, Syria, Persia, Egypt and other western countries.
- This trade was done through the ports of Bhrigukachcha in western India and Tamralipti in eastern India.
- Major centers of internal trade were Takshashila, Kashi, Ujjain, Kaushambi, Pataliputra and Tosli.
- Building merchant ships was the major industry of this period.
- **Trade routes**
- First route- from Tamralipti in Bengal to Pushkalavati in northwestern India (Uttarapath).

- The second road-was joined by Patal in the west and Uttarapath road near Kaushambi in the east.
- Third route-from Pratishtan in the south to Sravasti in the north
- Fourth route-Bhrigukachchase Mathura.
- Kautilya has mentioned the southern route from Sravasti to Pratishtan (Godavari) as more profitable, as valuable trade goods like pearls, gems, diamonds, gold, conch etc. came from the south by these routes.

#### □ Majorports

- Bhrigukachcha, Sopara (west coast), Tamralipti (east coast).
- The ship opened for Sri Lanka from Tamralipti.
- Kautilya considered water routes more important than land routes, as water routes posed less security threat and were cheaper than land transport.
- Even in water travel, rivers were given more importance than the sea.
- Had trade relations with West Asia andMixture.India exported clams, gati, dyes, timber.
- The state had control over trade.The market leader was the seller.He determined the price of goods.
- 4 per cent was levied on domestic goods and 10 per cent on imported goods.

#### □ Crafts and Industry

- Crafts developed greatly during this period.
- Two major reasons for this were growth in commerce trade, artisans and craftsmen establishing their own guilds to avoid independent competition.
- Several craft based castes had developed by this time
- Tantuway (weaver), rajkar (washerman), goldsmith (goldsmith), tanner, kamar (blacksmith), kudak (carpenter).
- Industrial centers were established by the state to manufacture various types of goods.
- Textile weaving
- It was the major industry of this era.According to Arthashastra, Mathura, Aparanta (Kokan), Kalinga, Kashi, Banga, Vats, Mahish (Mahishmati) were famous for cotton cloth.
- Metalwork was also advanced, people were familiar with the art of smelting and refining metals.

#### □ Shreni and Mahajani system

- The institutions of industries were called classes. There are 18 types of classes mentioned in the Jataka texts,
- MajorCategories- Metalworkers, Carpenters, Potters, Tanners, Painters, Weavers
- The categories had their own courts which settled disputes relating to trade and business.
- The Chief of the Class Court was called the Grand Master.
- Categories were registered by government authorities.
- There is also evidence of the Mahajani system during this period.
- According to economics, the rate of interest was 15 percent per annum.
- In some circumstances it was 60 percent annual, it was called viable.
- It was carried on luggage loaded on a seagoing ship because of the danger of sinking.
- According to Kautilya, loans could also be taken from government funds in special circumstances.
- Monetary system
- Hurt postures were in use during the Mauryan period.
- Figures of sun, mountain, tree, human, rabbit, dog, scorpion, snake etc. were stamped on them.
- Sikes were made of gold, silver and copper.
- These coins were circulated by rulers, merchants and corporations, who were marked indicating their ownership. Gold coins were less common during this period.
- Most of the hurt currency was made of silver. Later copper coins were also made.
- Silver coin -carrot, bet
- Sonekasikka- gold, foot
- Copper coin-masher, cockroach
- Kautilya mainly mentioned pana, mashak. Most of the trade was done through the pana of silver. Salary was also paid through this.
- Arthashastra also mentions the royal mint year, whose superintendent was the characteristic head.

## Mauryan Social System

- By the Mauryan period, the varnashrama system had gained a definite basis.
- Varnas hardened and changed into castes, based on birth.
- Megasthenes divided Indian society into seven classes: philosophers, farmers, herdsman, artisans, warriors, inspectors and ministers.
- According to it, a person could neither marry outside his caste nor adopt a profession different from it.
- Philosophers were the exception, they could belong to any class.
- A very large part of the population of the country was made up of peasants. A large number of them were Shudras.
- Kshatriyas were the largest in number after peasants. They performed military functions only.
- Farmers, artisans, merchants were exempt from military duties.
- Artisans were highly respected in the society.
- **Slavery**
- According to economics, Shudras were allowed to engage in agriculture, animal husbandry, commerce and crafts.
- Kautilya mentioned many hybrid races.
  - Ambashta, Nishad, Parshava, Ugra, Magadha, Vaidehaka, Suta, Kutaka, Pukkus, Vena, Chandala, Swapaka etc.

### Types of marriages

Wedding	Important facts
Brahma	When the girl attained adulthood, her parents would find a suitable groom and marry her.
Destiny	The girl would be married to the priest who would perform the yajna.
Arsh	The father of the girl would marry his daughter in exchange for one or two cows for the yajna.
Prajapatya	The groom himself would ask for the girl from the father of the girl and marry her.
Asura	The girl would be sold by the father of the girl in exchange for money.

- All except Chandala, Swapak, Mlechha were considered as Shudras. These classes were called Antavasaya.
- According to Megasthenes, slavery did not exist, but Buddhist texts mention four types of slaves.
- Economics shows that slaves had the right to keep and sell property. They also worked as farmers.
- According to Kautilya, Aryans (even Shudras among Aryans) could never be slaves of anyone.
- Kautilya mentions eight types of slaves.
  - A slave who won a flag-hit battle.
  - Udardas-made a slave to feed the stomach.
  - Gharjat -Slave produced by a maid in the house.
  - Slaves received as dowry-ancestral property.
  - Slave received in the received-gift.
  - Purchased slaves.
  - Self-selling-self-selling slave.
- Ahitak- Slave kept as inheritance in exchange for debt.
- Dandapranit-dandasvaroopabanaayagayadas.
- **Status of women**
- The status of women improved somewhat compared to the Buddha era.
- Joint family was practiced in the society even during this period.
- Eight types of marriages described in the Smritis were prevalent during this period.

Gandharva	The girl and the man would get married under the influence of love or lust.
Vampire	Marriage would be done by having sexual intercourse with a sleeping or insane girl.
The monster	The girl would be forcibly snatched or kidnapped and then married.

#### □ **Marriage Important Facts**

- When the Brahmin girl reached the age of majority, her parents would find a suitable bridegroom and marry her.
- The bride was married to the priest who performed the destiny sacrifice.
- The father of the Arsha girl married his daughter in exchange for one or two cows for the sacrificial work.

- The Prajapati bridegroom himself asked the bride's father for the bride and married her.
  - The girl was sold by the father of the demon girl in exchange for money.
  - Gandharvas married girls and men, subdued by love or lust
  - The vampire was married to a sleeping or deranged girl.
  - The demon forcibly snatched or kidnapped the bride and married her.
  - Divorce was also allowed, but it was not possible without the consent of the husband and wife. There was no divorce in the first four types of marriages. Widow marriage and engagement were allowed.
  - Gifts and jewelery of a married woman were considered her own property (stridhan). She could go to court against her husband's oppression.
  - Interracial marriage was also practiced (both inverse and reverse).
  - Women who engaged in prostitution independently were called Rupajivas.
  - The state spent on the training of enumerators, who worked under the control of the state.
  - Many types of festivals and fairs were organized by the state.
  - Female artists were called paint subsisters and male artists were called paint subsisters.
  - Mauryan Indians were fond of fine clothes and jewellery.
  - Widow marriage was prevalent in the society.
  - Some widows lived independently, called Chhandavasini.
  - There is no mention of the practice of chastity in Arthashastra, while some Greek writings mention the practice of chastity by the wives of soldiers in the north-west.
- ❑ **Education and Literature**
- Takshashila was the main center of education.
  - Other educational centers - Takshashila, Ujjain and Varanasi.
  - Shudras were forbidden to enter educational institutions.
  - During the Mauryan period, the language of the common people was Pali, while the educated community spoke Sanskrit.
  - Important works of this period- Arthashastra, Katyayani, Kritavartika (Commentary on Ashtadhyayika), Subandhuki Vasavadatta etc.

- The Tripitaka was also compiled at this time. The Kathavatthu was added to the Abhidhamma Pitaka by Moggaliputtatis, while Bhadrabahu composed the Kalpa Sutra

❑ **Recreational**

- Chariot racing, horse racing, bullfighting, elephant racing, etc.
- Actors, dancers, singers, musicians, Madari, Charans, clowns, entertainers.
- She entertained the people through walks, societies and transportation.
- Pravahana was a kind of mass ceremony.
- In addition, prominent entertainment artists were:
  - Float- rope dancers.
  - Somik - Madari.
  - Kuhak - Magician.
  - Kushilaka- spectator.

❑ **Food**

- Wheat, rice, barley, fruits, milk and meat were used during this period.

## Religious status

❑ **Religious status**

- Vedic religion was the predominant religion in the Mauryan era. Idol worship became an important place in this era and idols began to be installed in temples.
- Vedic religion was dominant in the upper classes of society.
- Sacrifices were performed during this period, as the Arthashastra mentions a sacrificial hall built near the royal palace.
- Animals were also sacrificed on the occasion of sacrifices.
- Idols of Brahma, Indra, Yama, Skanda (commander of the army) were made and placed at the four gates of the city.
- Patanjali spoke of making idols of gods and selling them for money.
- There was a class of Brahmins called Sannyasis, called Shramanas.
- During this period, Buddha was considered as a deity and his metals and symbols were worshipped.
- Greek writers mentioned the worship of Heracles (Krishna).

## ❑ Art Architecture

- Before this period, wood, clay, bricks and straw were used in the manufacture of artistic objects.
- Stone was first used in the field of art during this period.
- Art between 200 BC and 300 AD had the following characteristics.
- Artistic activities were related to religion.
- The prevalence of idol worship in all religions increased rapidly.
- The construction of stupas, chaityas and monasteries gained popularity.
- Natural scenes were also drawn to know the stupas.
- Due to contact with foreign culture, the works of art also have the impression of non-Indian art.
- Mauryan art can be divided into two parts - folk art and court/royal art

## ❑ Folk art

- In which objects of popular interest were created by independent artists, such as Yaksha-Yakshini statues of Parkham, clay sculptures, Chamargrahani of Didarganj, Yakshini of Besnagar, etc.
- Excavations at Bulandibagh and Kumharhar (Patna) have yielded remains of huge wooden buildings.
- The remains of the city's walls and the potter's palace have been found in Bulandi Bagh.
- These are the best examples of Mauryan architecture. They are made of sandstone which was obtained from limestone.
- The column was topped with an avanga-faced lotus. Some historians consider it to be an inverted bell and on this basis consider it to be influenced by Iranian art.
- In Sarnath, there is a post on the lotus facing Avang, on which there are figures of four animals (lion, horse, elephant, bull) and four small chakras.
- Animals inscribed on various pillars-
  - Lauriaareraj - figure of an eagle
  - Spring - Leo
  - Sankisa - Elephant
  - Rampurwa - Natuabal
  - Sanchi, Sarnath - EksathCharSingh
  - Laurianandangarh - Leo

- The most important pillar is that of Sarnath, which underlines the transformation of the Dharma Chakra.
- The Mahadharma Chakra was placed on the heads of the lions, which originally had 32 tiles.
- The column is decorated with figures of four animals, horses, bulls and lions, which are shown in a moving state.
- After the Mauryan period, stone became the basis of artistic expression.
- In the field of architecture, there were two types of construction: residential structures and religious monuments.
- Most of the residential houses were made of wood.
- The Milinda Panhos mention a city with moats, four walls, entrances, towers, streets, markets, gardens and temples.
- Fahyan mentions the tower of a thirteen-storey building in Purushpur in his account.
- **Royal Palaces:-**
  - Chandragupta's palace at Kumrahar village near Patna is a wonderful example of Mauryan architecture.
  - Spooner is credited with bringing to light the remains of the royal palace and wooden wall at Kumrahar.
  - The Mauryan palace lasted for about 700 years. This is confirmed by the mention of Fahian in the fourth century AD.
- **Pataliputra Nagar:-**
  - Megasthenes has given a detailed description of Pataliputra. The city of Pataliputra was spread out in a parallelogram on the banks of the river Ganges. It was surrounded by a wooden wall with 64 gates.
  - It is mentioned in the works of Strabo, Arian and other Greek writers.
  - Urbanization
    - Ashoka built the cities of 'Srinagar' in Kashmir and 'Lalitpattan' in Nepal.
    - According to Kalhana, Srinagar was established by Ashoka on the banks of the Vitastan River. He built the Ashokeshwar Temple here.
    - Ashoka established Lalit Patan during his visit to Nepal with his daughter Charumati.
    - Charumati built the city of Devapattana here after her husband Devapala

- Stupa
- It was semicircular. The upper part of it was called the Harmika where the remains of the Buddha or any other religious person were kept.
- There was a wooden pillar in the middle and three umbrellas on top of the pillars which symbolized respect, reverence and generosity.
- Sanchikstupa (Raisen District)
  - The initial construction was done by Ashoka. There are three stupas.
  - The Mahastupa contains the remains of Lord Buddha
  - It contains the remains of the missionaries of the Ashoka period
  - It contains the remains of two disciples of the Buddha, Sariputra and Modglayana
  - During the Shunga period, an altar was built in this stupa.
  - There is a statement on the southern door of the Mahastupa according to which this entrance was donated by King Shatakarni.
  - The stupa depicts the birth of Buddha, attainment of Bodhisattva, initiation of Dharma Chakra, Mahaparinirvana. In the early stages, Buddha was represented through symbols. Later, statues of Buddha were also made.
- Bharhutastupa (Satnasilam.P.)
  - The Bharhut stupa was probably built by the Mauryan king Ashoka
  - Bharhutstupa is in a village in Satna district of Madhya Pradesh.
  - This stupa is an example of a unique stage of Buddhist art.
  - The stupa is surrounded by a stone railing.
  - There are intricate reliefs on the railings, depicting Jataka stories and other subjects related to Buddhism.
  - Carvings on railings and entrances show the contributions of laymen, monks, and nuns.
  - Bharhut Stupa was discovered by Major General Alexander Cunningham in 1873.
  - The artifacts from the stupa are kept in the Indian Museum in Kolkata and the Museum in Prayagraj.
  - **Amravati Stupa (Guntur District, Andhra Pradesh)**
- It is made of white marble, which was built with the cooperation of the city chiefs.
- It was renovated during Pulumavi.

- Here are depictions of Bodhi tree, Dharma Chakra, Jataka stories.
- Four lions are inscribed on the altar of the arch.
- Buddha statues were later built here too.
- **Nagarjuna Stupa (on the banks of the Krishna River)**
  - It is like the stupa of Amravati.
  - The great stupa here is spherical.
  - The main feature of this stupa is the construction of niches.
  - Niche is a special type of glass statue.
  - It was built under the inspiration of Ikshvakurans.
- **Chaityas**
  - Both Buddhists and Jains built temples and monasteries for worship. It was a kind of worship room, with a stupa in the center.
  - It consisted of a long rectangular chamber with a semicircular end.
  - It had a horseshoe-shaped window in the front, called the Chaity window.
  - Chaityagrah can actually be called a Buddhist temple.
  - Its shape is very similar to Christian churches.
  - Most of the temples will be built in West India - Bhaja, Karle, Kondane, Nashik, Bedsa, Chitald, Ajanta, Kanheri, Pitalkhora, Junnar.
- **Vihar**
  - Groups of chaityagrahs were built as residences for monks, called viharas.
  - Major Vihar-Bhajas of Western India. Bedsa, Ajanta, Pitalkhora, Nashik, Karle.
  - Major monasteries of Eastern India Vishal-Udayagiri caves, two-storeyed Rani caves and Khandgiri.
  - Carle's chapel is the largest and in the safest condition.
  - The best ghost keeper of Vijayanti claims to have built it.
  - Kanheri's temple is built on the model of Karle.
- **Sculpture**
  - There were three centers of sculpture: Gandhara, Mathura and Amravati.
  - Idol worship started in Jainism during the Shunga period.
  - The headless naked idol from Lohanipur (Patna) is likened to a Tirthankara.
  - The Elephant Cave inscriptions show that idol worship started among the Jains of Eastern India before the Mauryan period.

- The first raised statues were made on the walls of Sanchi, Bharhut and Bodhgaya.
- **Gandhara Art style**
- The new style of art that emerged in the northwestern regions of the country under the influence of Greek art is called Gandhara style.
- This style expressed Indian subjects in a Greek manner. The influence of Roman art is also evident.
- Idols of this style have been found in Jalalabad, Hadda, Bamiyan, Begram, Takshashila.
- Most of the paintings under this art will be made of Buddhas and Bodhisattvas.
- Most of the Bodhisattva idols are of Maitreya, some of them are also of Avalokitesvara and Padmapani.
- The idols are made of black slate stone, lime and Thapa clay, which are in meditation, Padmasana, Dharma Chakra Pravartana, Varada and Abhaya Mudra.
- The best example of Gandhara art is the ascetic Buddha, whose body is extremely emaciated due to fasting.
- Special attention is paid to the realistic depiction of the human body in Gandhara style sculptures.
- The costume of the Buddha is Greek, the feet are shod, the halo is simple and unadorned and the body is marked with thin clothes that look very close, the head has curly hair, so overall the statues of the Buddha look like the Greek god Apollo.
- Some goddess idols are also found in this style - Hariti, Roma.
- Hariti was worshiped as the mother goddess and was considered to be the goddess of good fortune and grain.
- **Mathura Art style**
- It was probably developed in the second century BC. It was in operation for nearly four centuries.
- It reached its peak during the reign of Kanishka, Huvishka and Vasudeva. Idols have been made

for the followers of Buddhism, Jainism and Brahminism.

- Mathura art mainly used red sandstone.
- Buddha statues were probably first made in Mathura.
- It is mainly in two poses - standing and sitting.
- Among the seated idols, the idol from Katra (Mathura) is noteworthy, which shows the Buddha in the guise of a monk.
- Jain idols are found at Kankali Hill in Mathura. They are of two types - standing idols (Kayotsargamudra) and seated idols (Padmasana Mudra).
- Images of Shiva, Lakshmi, Surya and Balarama were also found in Mathura.
- During the Kushan period, idols of Kartikeya, Vishnu, Saraswati and Kubera were also made.
- During this period, the four-faced Linga began to be constructed.
- Kubera is shown to be associated with wine.
- A headless idol of Nishka has been found from Mathura, on which is inscribed 'Maharajadhirajadevaputroka Nishka'. It is in a standing posture, wearing a knee-length coat, with shoes on its feet.
- A huge idol of a Bodhisattva from the Kushan period has also been found in Sarnath.
- **Amravati Art style**
- Amravati Art Center developed in the lower valley of Krishna-Godavari in Eastern Deccan.
- It was protected by Satavahana, Ikshvaku rulers, officials and merchants.
- Influenced by Buddhism, this art dates back to 150 BC. from 350 AD. till fruitful and flourishing.
- The story of the Buddha taming a unanimous elephant is engraved in Amravati.
- The statues are made of bright marble.
- This art also depicts kings, princes,
- The chief are-the story of the king and his queen.
- Main centres:- Nagarjunkonda, Amravati, Goli, Ghanthshal, Jagevpata (meets from the beginning).

### **Contribution to the Mauryan Empire**

- ❑ **Construction of rock-cut architecture began.**
  - The construction of ring wells first started from the Mauryan period.
  - Northern black polished ware type pottery became popular during this period.
  - The art of steelmaking flourished in the Mauryan era.
  - The administrative system of the Mauryas presented an ideal format.
  - The Mauryan period also saw progress in the field of medicine.
  - For example, economics describes women doctors and post mortems.

### **The fall of the Mauryan Empire**

- The story of Brihadratha, the last ruler of the Mauryan dynasty, who was assassinated by his Brahmin general Pushyamitrahunga in 185 AD.
- Having a single cause is not enough for the collapse of a vast empire like the Mauryan Empire.
- In the absence of clear evidence, scholars have differing opinions.
  - Harprasad Shastri - Dharma Niti (Anti-Brahmin Niti)
  - Hemachandra Rai Chowdhury - non-violent and peaceful
  - D. D. Kaushambi - Economic reasons
  - D. N.S. Jha - Weak successor
  - Romilathapar - Highly centralized governance, untrained bureaucracy.

# Central Asian Contact

## Introduction

The post-Mauryan period witnessed many historical, political, and cultural changes, marked by a shift in political focus from **Magadha** to **North-Western India**.

- In India's **eastern** and **central** regions, Mauryan rule was succeeded by native dynasties like the **Shungas**, **Kanvas**, and **Satavahanas**.
- In **north-western** India, **Central Asian** ruling dynasties took the stage, with the **Kushans** becoming prominent.

## INDO-GREEKS

- India's interaction with the Greeks began with the invasion of north-western India by **Alexander** (327–325 BC).
- **Selucus Nicator** (Alexander's general) established his rule from **Turkey** to the **Indus** River. Later, **Chandragupta Maurya** defeated Seleucus and they entered into a **marriage alliance**.
- **Bindusara** maintained relations with the **Antiochus of Syria**.
- **Asokan Rock Edict 13** mentions **five Yona/Yavana kings**, indicating deep ties with the Greeks.
- It is argued that the elaborate **administrative institutions of the Mauryan Empire** drew inspiration from the administrative systems of the **Persians** and **Greeks**.
- Luxury items like **ivory**, **pearls**, **indigo**, aromatic substances like **spikenard** (a fragrant oil from the Gangetic region) and **malabathrum** (leaf of cinnamon) were exported from India.

## The Indo-Greek Kingdom

- They were also known as the **Indo-Bactrians** or **Yavana Kingdom**.
- It covered the Northwestern part of the Indian Subcontinent, which included some parts of Afghanistan, Pakistan, and Iran.
- The Indo-Greeks were the **first** to invade India and advanced as far as **Ayodhya (Saketa)** and **Pataliputra**.

## Causes of Indo-Greek Invasion

- The **Seleucid Empire** began to weaken and disintegrate after 250 BC. Seleucid emperor **Antiochus III** moved down to the Kabul River and defeated the local Indian king, **Subhagasena**, paving the way for their Indian invasion.
- With the building of the **Great Wall of China**, the **Scythian** tribes pushed towards the Greek and Parthian regions. This forced the Bactrian Greeks to move towards India.

## Indo-Greek Coins

**Coinage** was the distinguishing feature of the Indo-Greeks.

- Indo-Greeks were the **first** to issue **gold coins**.
- Indo Greeks were the **first** to issue coins which can be **definitely attributed** to the **kings**.
  - The coins carried the **portrait of the reigning king** on one side with his name.

## Important Rulers

### DEMETRIUS II (180 BC)

- **Demetrius II** probably, was the first known Indo-Greek king.
- He attacked India in **180 BC** and probably had a conflict with **Pushyamitra Shunga**.
- He extended Bactrian rule to the **south** of the **Hindu Kush**.
- He issued **bi-lingual square coins** with **Greek on the obverse** and **Kharosthi** on the **reverse**.

### MENANDER (165/145–130 BC)

- He is considered the most important Indo-Greek ruler, ruling a large part of northwest India, ranging from the valleys of the Kabul and Indus rivers to as far as western Uttar Pradesh.
- On coins, he was described as “king” and “soter” or saviour, not a great conqueror.
- He embraced **Buddhism** under the guidance of **Nagasena**. Buddhist work ‘**Milinda Panho**’ is a discussion between **Menander** and **Nagasena**.
- He had his capital at **Sakala** (modern Sialkot, Pakistan).
- **Conquests:**
- Successfully attacked Patliputra but did not consolidate.
- **King Kharavela** of **Kalinga** failed to stop him as per the **Hathigumpha Inscription**.

### ANTIALCIDAS:

- His emissary, **Heliodorus**, was sent to the court of **Bhagabhadra**, where he erected a pillar (Garuda-Dhvaja) in **Vidisha** with its capital adorned by a figure of **Garuda**, in honour of **God Krishna**.
- Later, Heliodorus adopted **Vaishnavism**.

### Arrival of Central Asian Tribes

The Indo-Greeks were ousted by nomadic tribes, the **Sakas (Scythians)**, **Parthians (Pahlavis)** and **Kushanas (Yueh-chi or Yuezhi tribes in Chinese)** from Central Asia.

- This was due to a complex sequence of migrations and political developments in Central Asia.
  - The **Yueh-Chi**, in the eastern part of Central Asia, were pushed westward after the **Chinese** built the **Great Wall** to protect their villages.
  - The Yueh-chi turned westward and **pushed the Sakas towards eastern Iran**, where the Parthians had become rulers following the collapse of the Seleucid empire.
  - In 58 BC, the independent **Parthian kingdom of eastern Iran** was established by **Vonones**.

### THE SHAKAS

The Shakas were ~~pushed back~~ from eastern Iran by the Parthian ruler **Mithradates** (188–123 BC). Thus, they **turned to north-western India** and settled between the Indus Valley and Saurashtra.

- The Shakas were organised into **five branches** with different power centres. These were **Afghanistan, Punjab, Mathura, Western India** and **Upper Deccan**.
- The **first** Saka ruler in India was **Maues, or Moa/ Moga** (20 BC to 22 AD). He occupied Gandhara, but it was his successor, **Azes**, who finally destroyed the Indo-Greek kingdoms and extended Saka rule as far as Mathura.

### Administration

- Provincial governors (**Kshatrapas** or **Satrapas**) were appointed to administer territories, many of whom became **virtually independent** rulers.

- **Rudradaman I (130–150 AD)** was an important **Shaka Kshtrapa**. He governed **Sindh, Gujarat, Konkan, Narmada Valley, Malwa, and Kathiawar**.
  - He repaired the **Sudarshana Lake** (Kathiawar), which was used for irrigation.
  - The rock **inscription** of **Junagadh (Gujarat)** mentioned that he **defeated the Satavahanas** in battle.
  - He was the **first** to issue a **long inscription in Sanskrit**, indicating his fondness for the language.

### Society

- They adopted Hindu names and religious beliefs, and their **coins** represented **Hindu Gods** on one side.
- **Patanjali** in his **Mahabhasya** refers to the **Shakas** as ‘**Anirvasita (pure) Shudras**’.

**Decline:** The King of Ujjain expelled the Shakas around 57-58 BC, after which he adopted the title **Vikramaditya** (for the **first time**). This victory commences the era of **Vikrama Samvat in 57 BC**, making “Vikramaditya” a prestigious title.

### THE PARTHIANS (PAHLAVAS)

They originally resided in **Iran** and migrated to India. The Parthians succeeded the Shaka rule, with both groups mentioned as **Shaka-Pahlavas** in ancient Indian Sanskrit texts. Their **presence** in India was **limited** compared to the Greeks and Shakas.

### Gondophernes

He was an important **Parthian king** during the 1st century AD.

- He **displaced Shakas** and conquered **Kabul** (43 AD) but later lost it to the Kushanas.

## THE KUSHANAS

Kushans were one of the five clans of the Yuechi tribe. They were also known as **Yuechis or Tocharians**, who succeeded the Parthians and Scythians.

### Geographical Expanse

- Originating from north Central Asia near China, they occupied **Bactria (North Afghanistan)** by displacing the Shakas.
- Their empire encompassed territories from the **River Oxus (Amu Darya) to the Ganges**, spanning Khorasan (Central Asia), Iran, Afghanistan, Pakistan, and northern India.

### Dynasties within Kushanas

There were two successive Kushan dynasties:

- The **first Kushana Dynasty** was under **Kadphises I** (issued coins south of Hindukush and minted copper coins) and **Kadphises II** (issued a large number of gold coins and spread the kingdom east of the Indus River). They ruled from about 50 AD.
  - **Khujula Kadphises** was the first Kushan king who conquered Afghanistan. He was followed by **Wima Kadphises**.
  - These two kings extended their territory to Gandhara, Punjab and as far to the east as the **Ganga-Jumna doab** up till Mathura.
  - **Mathura** was their second capital in India (the **first being** Purushpura or **Peshawar**).
  - The **early Kushan** kings issued **gold coins with even higher gold** content than is found in the **Gupta coins**.
- The **second Kushana Dynasty** was founded by **Kanishka**, who extended Kushan power to upper India and lower Indus basin.

## KANISHKA

- He was the **son of Kadphises II** and was the most famous Kushana king, under whose reign the Kushana empire reached its zenith.
- The **Rabatak Inscription** (in modern Baghran province, Afghanistan) presents valuable information on Kanishka. It mentions that he adopted the title of '**Devputra**' and has been shown wearing a '**peaked helmet**' on some coins.
- Kanishka's coins and his **headless statue** found near **Mathura** show him dressed in a **belted tunic** along with an overcoat and wearing boots, testifying to his **Central Asian origins**.
- He started an era around 78 AD, which is now known as the **Shaka era**. This era is used in the **Indian National calendar**.

### Geographical Expanse

- The empire expanded from Central Asia to Afghanistan and north-western India, further east into the Ganga valley and southwards into the Malwa region, and included Varanasi, Kaushambi, and Shravasti in Uttar Pradesh and Sanchi in Madhya Pradesh.
  - The **centre** of this huge empire was **Bactria**, as evident in the use of the Bactrian language in Kanishka's coins and inscriptions.

**The Decline of the Kushan Empire:** In the mid-third century, the **Sassanians** from **Iran** overtook the Kushan Empire in Afghanistan and west of the Indus. With the decline of the empire, the **satraps** set themselves up as **independent rulers**.

## SOCIO-CULTURAL IMPACT OF CENTRAL ASIAN CONTACT

### Polity

- **Feudal organisation** developed as they imposed their rule on various native princes. **The Sakas**, along with the Parthians, introduced the **Satrap system of government**, which was similar to that of the Achaemenid and Seleucid systems in Iran, under which the empire was divided into numerous **satrapies**.
- Unusual practises like **hereditary dual rule** developed, where two kings ruled jointly.
  - Evidence of father and son ruling jointly had been found, which also indicates a lesser degree of centralisation.
- The practice of **military governorship** was also **introduced** probably by the Greeks. These governors were known by the title of **Strategos**.
  - They were important for two reasons : (a) for maintaining the power of the rulers over the indigenous people and (b) for blocking invasions from the northwest.
- In the coins, Kushana rulers are referred to titles as '**king of kings**', '**Caesar**', and '**lord of all lands**', signifying their collection of tributes from numerous small princes.
  - They reinforced the notion of the **divine origin** of kingship by adopting titles like '**sons of God**' to legitimise royal authority.

## Economy

- India received a significant amount of **gold** from the **Altai mountains** in Central Asia. Trade with the Roman Empire may have also brought gold to India.
  - Indo-Greeks were the **first rulers in India to issue gold coins** widely.
  - Their coins were of the **highest quality** and conformed to the weight standards of Roman coins.
- Kushan copper coins** in India imitated Roman coins.
  - Greek coins were **better shaped and stamped**, marking an **improvement over punch-marked** coins.
- Kushan** controlled the **Silk Route** (a trade route spanning China, Central Asia, Afghanistan, Iran, and Western Asia) and **toll collection** along this route was a **substantial source of income**.
- The Kushans **promoted agriculture**, with early traces of **large-scale irrigation** in regions like Pakistan, Afghanistan, and western Central Asia.

### Karakoram Highway

- The artefacts found along the **Karakoram Highway** establish that this was the route taken by **Buddhist monks travelling to China** to spread Buddhism. Merchants followed the missionaries, so this became a major commercial route **for importing Chinese silk and horses** from the West into India.
- The **rock of Hunza** (on the Karakoram highway project) mentions the first two **Kadphises** and the Kusanadevapura **Kaniska**.
  - This inscription confirms that Kanishka's empire stretched from Central Asia to eastern India.
  - Buddhist sources record that he had conquered Magadha, Kashmir and Khotan in Sinkiang.

**Improved Warfare:** The Shakas and Kushans introduced better cavalry and the use of the **riding horse** on a large scale.

- They also introduced **turban, tunic, trousers, and long coats**. They also brought **caps, helmets, and boots** for warriors. This gave them an advantage in warfare in Iran, Afghanistan, Pakistan, and India.

**Society:** Central Asian Rulers became **entirely Indianized** and **absorbed into Indian society as a warrior class (Kshatriyas)**. Manu explained their status as second-class kshatriyas, having deviated from their duties.

## Religious Developments

**Kushan** rulers showed reverence to **Shiva, Vishnu and Buddha**.

- Images of Shiva and Vishnu appeared on the Kushan coins, with some explicitly worshipping Vishnu, like the Kushan ruler **Vasudeva**, a synonym for Krishna.
- The Origin of **Mahayana Buddhism**
  - Buddhism in its original form was too puritanical and abstract. It evolved into Mahayana, in which the **image of Buddha was worshipped**. This was due to increased trade and the arrival of Central Asians.

### Kanishka and Buddhism

- He hosted the **fourth Buddhist council at Kundalvana in Kashmir (conducted in Sanskrit)**, where Mahayana Buddhism's doctrines were finalised and Buddhist literature in copper inscriptions was preserved and enclosed in a stupa to commemorate the Buddha's teachings.
  - He also supported the **missions sent to China** to preach Buddhism.
- He patronised Buddhist philosophers such as **Asvaghosha, Parsva, and Vasumitra**, as well as the great Buddhist teacher **Nagarjuna**.
- Kanishka constructed a massive **stupa in Peshawar (Purushpur)**.
- His coins reflected his **religious tolerant** nature. These coins featured a mix of Indian, Greek, and Zoroastrian deities.

due to **factors** like the growing ascendancy of **Mahayana Buddhism**, which allowed the representation of the Buddha in human form. The Kushana empire brought together artisans trained in various schools, resulting in the emergence of art schools like **Gandhara**, and **Mathura**.

- The **influence of Gandhara art extended to Mathura**. Buddha's sculptures and the **famous headless statue of Kanishka** found in **Mathura** were inspired by it.

- Distinct plain and polished **redware pottery** was prevalent.

## Literary and Cultural Contributions During this Period

Category	Work/Concept	Author/Contributor	Key Features/Significance
Sanskrit Literature	Sariputraprakarana	Ashvaghosha	<b>First Sanskrit play, composed in nine acts.</b>
	Buddhacharita		<b>An epic poem describing the life of Buddha.</b>
	Saundarananda		<b>A poetic work emphasizing the transformation of Nanda, Buddha's half-brother.</b>
	Junagarh Inscription	Rudradaman I	<b>Earliest specimen of Kavya style written in pure Sanskrit, dating around 150 AD, found in Kathiawar. From now onwards inscription began to be written in chaste Sanskrit.</b>
Hindu Treatises	Manusmriti	Anonymous (final shape during this period)	<b>A comprehensive text on law, ethics, and social norms in Hindu society.</b>
Buddhist Literature	Avadanas	Multiple Contributors	<b>Stories emphasizing karmic deeds; examples include Mahavastu and Divyavadana.</b>
	Buddhist-Hybrid Sanskrit Texts	Mahayana Scholars	<b>Texts written to convey Mahayana teachings.</b>
Theatre and Drama	<b>Indian Theatre Innovations</b>	<b>Cultural Influence from Yavana (Greeks)</b>	<b>Introduction of indoor and outdoor theatres, curtains (Yavanika), and rest houses for actresses.</b>

## Science and Technology

Field	Contributions	Key Figures/Details	Significance
Astronomy	Incorporation of Greek terms and concepts	Greek influence	<b>Terms like <i>Horashastra</i> (from the Greek <i>horoscope</i>) enriched Indian astrological and astronomical texts.</b>
Medicine	Charaka Samhita	Charaka (Medicine)	<b>Detailed knowledge of herbs; foundational to Ayurveda.</b>
Astrology	Adaptation of Greek astrological practices	Greek cultural influence	<b>Indian astrology was profoundly shaped by Greek concepts, merging them with indigenous traditions.</b>
Glass-Making	Advanced techniques in glass manufacturing	Heavily influenced by foreign practices	<b>Significant progress, surpassing all earlier developments in ancient India.</b>
Metallurgy	Refinements in copper and iron tools	Indigenous artisans	<b>Enhanced tools for agriculture and warfare, supporting economic and military activities.</b>
Textile Industry	Innovations in weaving techniques	Skilled regional artisans	<b>High-quality cotton and silk textiles; boosted domestic and international trade.</b>
Numismatics	<b>Minting of high-quality coins</b>	<b>Kushanas, Greeks</b>	<b>Greek coins introduced precision and quality; Kushanas produced the largest number of copper coins.</b>

## TIMELINE OF CENTRAL ASIAN DYNASTIES AND IMPORTANT RULERS IN INDIA

Period	Dynasty/Tribe	Key Rulers	Important Contributions/Events
250 BC	Seleucid Empire	Antiochus III	<b>Defeated Subhagasena; weakened Seleucid Empire paved the way for Indo-Greek invasions.</b>
180 BC	Indo-Greek	Demetrius II	<b>First known Indo-Greek king; extended Bactrian rule south of the Hindu Kush; issued bilingual square coins.</b>
165–130 BC		Menander (Milinda)	<b>Ruled vast territories; embraced Buddhism; Milinda Panho records his dialogue with Nagasena.</b>
130–120 BC		Antialcidas	<b>His emissary Heliodorus erected the Garuda Pillar in Vidisha; adopted Vaishnavism.</b>
100–20 BC	Shakas (Scythians)	Maues (Moga), Azes	<b>Moga established Saka rule in Gandhara; Azes destroyed the Indo-Greek kingdoms.</b>
130–150 AD		Rudradaman I	<b>Issued the first long Sanskrit inscription; repaired Sudarshana Lake; defeated the Satavahanas.</b>
57 BC		Vikramaditya of Ujjain	<b>Expelled the Shakas; initiated Vikrama Samvat calendar.</b>
43 AD	Parthians (Pahlavas)	Gondopernes	<b>Displaced the Shakas; ruled Kabul but later lost to the Kushanas.</b>
50–78 AD	Kushanas	Kadphises I and II	<b>Kadphises I expanded into Gandhara; Kadphises II issued high-quality gold coins and ruled up to Mathura.</b>
78–120 AD		Kanishka	<b>Established Shaka Era; expanded empire across Central Asia and India; patronized Mahayana Buddhism.</b>
3rd Century AD		Sassanians	<b>Overthrew Kushanas in Afghanistan and west of the Indus.</b>

# The Satavahanas

## Introduction

Satavahanas rose in the **1st century BC** in the **Deccan** region. They were the **native successors** of the **Maurians** in Deccan and Central India.

- They are believed to be identical to the **Andhras** mentioned in the Puranas. The Satavahana kings are referred to as “**Andhrabhritayah**.” This term likely referred to an Andhra tribe.
- They ruled over parts of **Andhra, Maharashtra, Karnataka, and Madhya Pradesh**.

- The Satavahanas started to rule in the Telangana area and then moved to Maharashtra to rule in the Godavari basin, with **Prathistan (Paithan** in Maharashtra) as their **capital**. Later, they moved eastwards to control **coastal Andhra**.

The **earliest Satavahana inscriptions** date to the **1st century BC** when they defeated the **Kanvas** and established power in parts of central India, mainly **north Maharashtra** and the **upper Godavari valley**.

## IMPORTANT RULERS

Simuka	Founder of the Satvahana dynasty.
Gautamiputra Satakarni (106-130 AD)	<ul style="list-style-type: none"><li>• He defeated <b>Shaka ruler Nahapana</b> and reissued Nahapana's coins with his royal insignia.</li><li>• Nashik inscription of his mother, <b>Gautami Balashri</b>, calls him the <b>conqueror of Shakas, Pahlavas, and Yavanas</b>.</li><li>• He performed the <b>Vedic Asvamedha</b> sacrifice.</li><li>• He assumed the titles of <b>Raja-Raja (King of Kings)</b> and <b>Maharaja (Great King)</b> and was described as the <b>Lord of Vindhya</b>.</li></ul>
Vasishthiputra Pulumavi (130-154 AD)	<ul style="list-style-type: none"><li>• He was the son and successor of <b>Gautamiputra Satakarni</b>.</li><li>• He established his capital at <b>Paithan on the Godavari</b>.</li></ul>
Yagnashri Satakarni (165-94 AD)	<ul style="list-style-type: none"><li>• He was the brother of <b>Vashishtiputra Satakarni</b> and the last significant Satavahana king. He recovered <b>north Konkan and Malwa from the Shakas</b>.</li><li>• Issued coins with a ship motif, indicating the importance of overseas trade during his reign.</li></ul>
King Hala	<b>Wrote Gatha Sattasai (Prakrit), a collection of 700 love poems with a theme similar to Sangam poetry.</b>

## MATERIAL CULTURE OF SATAVAHANA

### Metallurgy

- They used **iron tools** and extracted Iron ores from **Karimnagar** and **Warangal** in Telangana.
- They have used **gold as bullion** as they **didn't issue gold coins**.
  - They mainly used **Lead, Potin, Copper,** and **Bronze** for making coins.
  - Evidence of ancient **gold workings** is found in the **Kolar fields**.

**Potin** is a base metal alloy used in coins. It is typically a **mixture of copper, tin and lead** (in varying proportions) and does not typically contain significant precious metals.

## AGRICULTURE AND ECONOMY

- **Paddy transplantation** and **Cotton production** in the area between the Krishna and the Godavari.
- The increase in trade was reflected by numerous Roman and Satvahana coins found in the region. This brought many merchants and artisans to the forefront.

They made **generous donations to the Buddhist cause** and set up small memorial tablets.

- **Gandhikas** or the perfumers were repeatedly mentioned as donors. At a later stage, the term **Gandhika** denoted all kinds of shopkeepers.
- **Towns developed** in Maharashtra by the **first century BC** and later in eastern Deccan.

**Pliny (Italy)** mentioned that Andhra included 30 walled towns and numerous villages.

## SOCIAL ORGANISATION

The Satavahanas originally seemed to have been a **tribe** of the **Deccan**. However, they were **Brahmanized**, as evident from the claims of **Gautamiputra Satakarni** to be a **Brahmana**. He boasted of **re-establishing the four-fold varna system**.

### Matrilineal Aspects

- King's names were often **derived from their mothers**, like **Gautamiputra** and **Vashishthiputra**.
- Some inscriptions were issued under the authority of both the king and his mother.
- While exhibiting **matrilineal elements**, the Satavahana ruling family had a **patriarchal succession** to the throne.

## ADMINISTRATION

Satavahanas followed the ideals of **Dharmashastras**. The king was portrayed as the **upholder of dharma**, having **divine attributes**.

### Administrative Structures

- Some administrative structures from Ashokan times were retained.
  - Officials were known as **Amatyas** and **Mahamatras**.
  - High officials were called **Maharashtrikas**.
- New administrative divisions called **Rashtra** were introduced, while the districts were called **Ahara**.

### Feudatories and Local Authority

- The kingdom had **three grades** of feudatories:
  - Primary among them was the **Raja**, who had the right to strike coins.
  - Others included **Mahabhoja** and **Senapati**.
  - The **Senapati** (commander-in-chief) was appointed as **provincial governor** to control tribal areas.
- Administration in the **rural areas** was under **Gaulmika**, who was the head of a military regiment.
- **Kataka** and **Skandhavara** denoted **military camps and settlements**. These served as administrative centres so long as the king was there. It represented the **military character** of their rule.

**Pliny** mentioned that the Andhra kingdom had a **large army** consisting of infantry, cavalry and elephants.

### Land Grants and Tax-Free Villages

- They started the practise of granting **tax-free lands to Brahmanas and Buddhist monks** that helped priestly groups attain higher status.

**Naneghat inscriptions (Maharashtra)** refer to **tax exemptions** given to the lands granted to Buddhist monks.

- The land donations resulted in creating a group of people who did not cultivate but owned land, leading to the development of **land-based social hierarchy** and **divisions in the society**.
- The **Brahmans** helped to enforce the rule of the varna system, making society stable.

## RELIGION

- They **performed Vedic sacrifices** like “**Ashvamedha**” and “**Vajapeya**,” and worshipped **Vaishnava Gods**, including Krishna and Vasudeva.
- Promotion of Buddhism
  - **Mahayana Buddhism** gained a **significant following**, particularly among the artisan class.
  - **Nagarjunakonda** and **Amaravati** in Andhra Pradesh became **important Buddhist centres** under the Satavahanas and their successors, the Ikshvakus. [UPSC 2024]
  - Buddhism also flourished in western Deccan areas like **Nasik** and **Junar** in Maharashtra, possibly with the support of traders.

## ARCHITECTURE

### Rock-Cut Chaityas and Monasteries

- **Numerous chaityas** (sacred shrines) and **monasteries** were carved out of **solid rock** in north-western Deccan or Maharashtra, like **Karle chaitya** in western Deccan.
- Three **viharas in Nasik** carry **Nahapana** and **Gautamiputra inscriptions**, dating around 1st to 2nd century AD.

### Buddhist Stupas in Andhra

- **Construction of Amaravati Stupa** started around **200 BC** but was fully reconstructed in the latter half of the second century AD.
- **Nagarjunakonda** thrived during the second and third centuries under the patronage of the Ikshvakus, successors of the Satavahanas.
  - This site contained both **Buddhist monuments** and early Brahmanical brick temples.
- The Satavahanas contributed greatly to the **embellishment of the Buddhist stupa of Sanchi**. It was repaired under King Satakarni II.

## LANGUAGE

- They used **Prakrit** as their official language. All their inscriptions were composed in Prakrit and written in the Brahmi script.

### Important Scholars During the Satavahana Period

Scholar	Field of Contribution	Key Contributions
Hala	Literature	Authored the Gatha Saptashati (700 verses), a collection of Prakrit poems focusing on love, nature, and rural life.
Sarvasena	Literature (Prakrit & Sanskrit)	Composed the Hari Vijaya, a Sanskrit work. He was a patron of the Prakrit language.
Gunadhya	Literature	Wrote Brihatkatha, a monumental work in Paisachi language. It became the source for later texts like Kathasaritsagara.
Naganika	Religion and Inscriptions	The Satavahana queen, known for her Naneghat inscription, which provides insights into administrative and social practices.
Gautamiputra Satakarni	Patronage of Learning and Religion	Known for supporting scholars and religious works, promoting Vedic and Buddhist studies.

### Important Satavahana Inscriptions

Location	Inscription	Details
Kanaganahalli (sannati, karnataka)	Adhalaka Mahachaitya Inscription	- Mentions names of Satavahana rulers, particularly Vasisthaputra sri-chimuka.
Nashik (Pandavleni)	Gautami Balashri's Inscription	- Issued by Gautami Balashri, mother of Gautamiputra Satakarni. - Praises her son as the "destroyer of Saka, Yavana". -Mentions victory of Gautamiputra satkarni over Nahapana.
Naneghat	Naneghat Cave Inscription	- Eulogy of Queen Naganika, wife of Satakarni I. - Mentions sacrifices like Rajasuya and Ashvamedha Yajnas.
Sanchi Stupa	Donative Inscriptions	- Mentions Satkarni II at gateway.
Girnar	Rudradaman I's Junagadh Rock Inscription	- Mentions defeat of Vasisthaputra pulamai by Rudradaman I (Western Kshatrapa ruler).
Hathi Gumphha	Kharavela's Inscription (not directly Satavahana but relevant)	- Mentions military exploits of Kharavela, including a possible confrontation with Satavahanas ; Mentions Satkarni 1

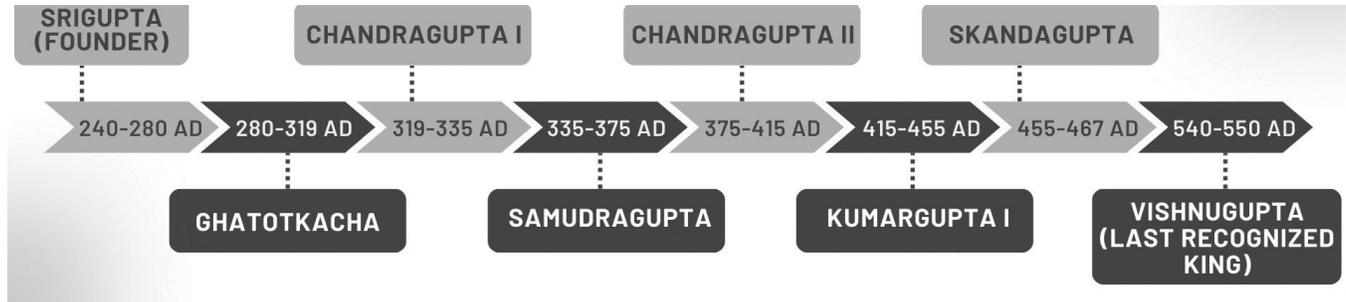
## DECLINE OF THE EMPIRE

The Satavahana Empire declined around the **3rd century AD** and was replaced by the **Ikshvakus**, followed by the **Pallavas** in Andhra and the **Kadambas** in northern Karnataka.

# The Gupta Empire

## Introduction

The Gupta Empire rose in the middle of the **3rd century AD** after the decline of **Satavahanas, Kushans** and



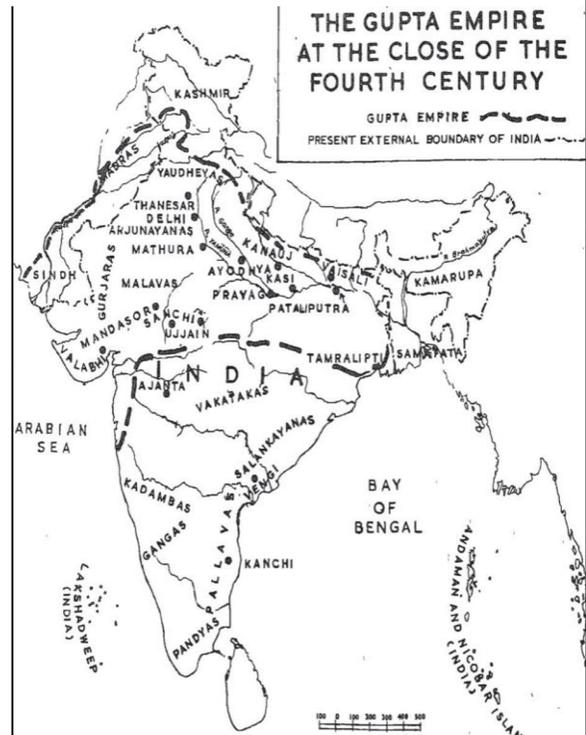
**Murundas.** Guptas were possibly the **feudatories of Kushans** in Uttar Pradesh, with centre of power in **Prayaga**.

**Murundas** were kinsmen of Kushans who ruled central India from 230 AD to 250 AD after the decline of Kushans in North India.

- It is mostly believed that Guptas were of **Vaisya** origin.
- Though the Gupta Empire was not as large as the Mauryan Empire, it kept North India united for more than a century. It featured a strong central government, bringing many kingdoms under its hegemony.
  - The rule of the Guptas extended over **Anuganga** (middle Gangetic Basin), **Prayag**, **Saketa** (modern Ayodha) and **Magadh**.
  - It also covered major parts of the **West and Northwest** and reached the **East coast of Deccan** as far as the **Pallava Kingdom**.

## Reasons for the Rise of the Gupta Empire

- Availability of **fertile land** in **Madhyadesha** region covering Bihar and Uttar Pradesh.
- They had access to **iron ores** from south Bihar and Central India.
- They had proximity to areas in North India which were carrying **Silk trade** with the Byzantine Empire.



## IMPORTANT RULERS OF THE GUPTA EMPIRE

The Gupta dynasty was founded by **Sri Gupta (240–280 AD)** who was succeeded by **Ghatotkacha (280–319 AD)**. These two kings adopted the titles of '**Maharajas**'.

### Chandragupta I (319-335 AD)

He started the **Gupta era** in **319-20 AD** and was the first to be called **Maharajadhiraja** (the great king of kings). This title indicates his extensive conquests.

- Being a vaishya, he married the Kshatriya **Princess of Licchavi** from Nepal, **Kumaradevi**, to increase the prestige of the dynasty and spread his political power.
  - **Licchavi** was an established **Gana-sangha** lying between the **Ganges** and the **Nepal Terai**.
- **No inscriptions or coins** have survived from his reign.

### Samudragupta (335-375 AD)

He was Chandragupta I's son and successor. He followed the policy of **conquest** (opposite to Ashoka's policy of peace).

- **Allahabad pillar inscription** (same inscription on which Ashoka's policy is engraved), composed by **Harisena** in **Sanskrit**, refers to his **military campaigns**

#### Conquests

The place and countries conquered by him can be divided into five groups:

1. Ganga-Yamuna doab.
2. Himalayan and frontier states like Assam, Nepal, Bengal, Punjab, etc.
3. Forest kingdom of the Vindhyan region (known as **Atavika Rajya**).
4. **Dakshinapatha Expedition** against **12 rulers** of eastern Deccan and South India. He reached up to Kanchi (Tamil Nadu), where **Pallavas accepted his suzerainty**.
5. Against the **Sakas** and **Kushans**, some of which were ruling in **Afghanistan**.

- Nine Republics in Rajasthan, including the **Malavas** and **Yaudheyas**, were forced to accept Gupta's suzerainty under his reign.
- **Meghavarmān** (ruler of Sri Lanka) sent a **missionary** to Samudragupta for permission to build a **Buddhist temple at Gaya**.
- He is called '**Napoleon of India**' by V.A. Smith, in the sense that he never knew any defeat.
- He performed the **Asvamedha** sacrifice and issued **gold** and **silver coins** with the legend '**restorer of the Asvamedha**'.
- In spite of being an ardent follower of **Vaishnavism**, he was **tolerant** of other sects too. He was also the patron of the great **Buddhist scholar 'Vasubandhu'**.
- As a lover of poetry and music, he was given the title '**Kaviraja**'.

### Chandragupta II (375 - 415 AD)

He was the son of Samudragupta and came to power after a succession struggle with his brother **Ramagupta**.

- His reign saw the **highest watermark of the Gupta Empire** and formed the **peak of Gupta's territorial expansion**.

#### Alliance and Conquest

- Extended his empire through **marriage alliances** and **conquests**
  - He married **Kuberanaga**, a Naga princess of **Central India**.
  - He gave his daughter **Prabhavati** in marriage to the **Vakataka** prince **Rudrasena II**, who occupied a strategic position in **Deccan**. This alliance served a useful purpose when Chandragupta-II undertook his campaign in western India against the Sakas.
  - He defeated and **killed the last ruler of Saka satrap** and assumed the title '**Sakari**' (meaning the **destroyer of sakas**). With this victory, the territories in the western Malwa and Kathiawar peninsula were annexed into the Gupta empire.
- As a result of the conquest of Western India, the empire gained access to **Broach, Sopara, Cambay** and other **seaports**, enabling the Gupta Empire to control trade with Western countries.
- After establishing himself in eastern and western India, Chandragupta II defeated northern rulers like the **Huns, Kambojas** and **Kiratas**.
- The **Mehrauli Iron Pillar inscription** mentions his extensive conquests.

**Vikrama, Devagupta, Devaraja** and **Simhavikrama**.

- **Ujjain** seems to have been made the **second capital** by him.
- He was the **first Gupta ruler** to issue **silver coins**.
- The Chinese traveller **Fa Hein** visited the empire during his era.
- He is credited with maintaining in his court **nine luminaries or great scholars**.

## Nine Luminaries or 'Navaratnas'

NAME	WORK	NAME	WORK
1. Dhanvantari	Physician	6. Varahamihira	Panchasiddhantika
2. Kalidasa	Abhijnana Shakuntalam, Vikramorvashiyam etc.	7. Amarasingha	Amarakosha (Sanskrit lexicography)
3. Vararuchi/ Katyana	Vyakarana	8. Kshapanaka	Jyotishya sastra (Astrology)
4. Sanku	Silpasastra (Architecture)	9. Harisena	Allahabad pillar inscription
5. Vittal Bhat	Mantra Shastra (Music)		

### Fa Hein's Visit (399-414 AD)

- He was a **Chinese Pilgrim** who visited India during the reign of **Chandragupta II**.
- He came to India by the land route through Khotan, Kashgar, Gandhara and Punjab and returned by the sea route, visiting Ceylon and Java.
- He visited Peshawar, Mathura, Kanauj, Sravasti, Kapilavastu, Kusinagara, Pataliputra, Kasi and Bodh Gaya, among other places.
  - He described the people of **Mathura** as numerous and happy and the people of **Pataliputra** as rich and prosperous.
- The **main purpose of his visit** was to see the land of the Buddha and to **collect Buddhist manuscripts** from India.
- His accounts provided valuable information on the **religious, social** and **economic** condition of the Gupta empire.
- His primary interest was religion, and was not interested in political affairs.

### Kumaragupta I (415-455 AD)

He was also called **Sakraditya** and was the son of Chandragupta II.

- His reign was marked by **general peace** and prosperity.
- He issued a number of coins and also performed the Asvamedha sacrifice.
- He laid the **foundation** for the **Nalanda university**.
- During his reign, a branch of Huns from Central Asia made attempts to cross the Hindukush mountains and invade India.
- Skandagupta's Junagarh inscription provides information that he appointed governors of all provinces, including Parnadatta as the governor of Saurashtra.

### Skandagupta (455-467 AD)

He was the son of Kumaragupta and the **last great king** of the Gupta dynasty.

- He was able to **repulse an attack by the Huns**, but the recurrence of the Huns' invasion strained his empire's coffers.
- The **Bhitari monolithic pillar** inscription gives an account of **Skandagupta's** reign.
- Skandagupta's Junagarh inscription provides information that he appointed governors of all province, including Parnadatta as the governor of Saurashtra.

## ADMINISTRATION

- During the Gupta age, political hierarchies can be identified by the titles adopted. Kings assumed the titles **Paramabhattaraka**, **Maharajadhiraja**, **Parameswara**, **Samrat** and **Chakravartin**.

Some historians have suggested that the Gupta Kings **claimed divine status**. For example, **Samudragupta** was compared to **Purusha** (Supreme Being) in the **Allahabad inscription**.

- It featured a **strong central government**, bringing many kingdoms under its hegemony.
- **Feudalism** as an institution began to take root during this period.

## King

- King was looked upon as **God Vishnu, the protector** and **preserver**.
  - They were connected with Gods through epithets like **Parama-Daivata** (the foremost worshipper of the gods) and **params-bhagavata** (the foremost worshipper of Vasudeva Krishna) and **Parameshvara**.
- Kingship was **hereditary**, but there was the **absence of a firm practise of primogeniture**.

## Ministers and Officials

- The king was assisted in his administration by a council consisting of a **chief minister**, a **Senapati** or **commander-in-chief** of the army and other important officials.
- The king maintained close contact with the provincial administration through a class of officials called **Kumaramatyas** and **Ayuktas**.

### Kumaramatyas

- The term '**Kumaramatya**' occurs in six Vaishali seals, and he was associated with an office (**Adikarana**) of his own.
  - He seems to be important among Amatyas and equivalent in status to princes of royal blood. Kumaramatyas were attached to the king, crown prince, revenue department or province
  - Individuals holding the rank of Kumaramatya had additional designations as well. E.g., **Harisena** (son of Dhruvabhuti, a mahadandanayaka) was a **Kumaramatya**, **Sandhivigrahaka** and **Mahadandanayaka**.
- The Gupta rulers did not require as many officials as the Mauryas because of the lower participation of the State in economic activities and the **presence of guilds** to administer.
- **Recruitment** to various posts was **not only confined to the upper varnas**.
- Most posts became **hereditary**, weakening royal control.
- The most important officers of the empire were **Kumaramatyas**, who were possibly **paid in cash**.

## Officers in the Gupta Empire

DESIGNATION	ROLE	DESIGNATION	ROLE
Mantriparishad	Council of ministers	Akshapataladhikrita	Keeper of royal records.
Amatyas or Sachivas	Executive officers in charge of various departments	Saulkika	Collector of customs and tolls
Sandhivigrahaka	Minister for foreign affairs, war and peace	Uparikas	Provincial Governor
Mahabaladhikrita and Mahadandanayaka	Superior posts in army	Mahapratihara	Chief of the palace guards
Mahashvapati	Commander of Cavalry	Khadyatapakita	Superintendent of the Royal kitchen.
Dandapashika	The chief officer of the police department.	Dutakas	Spies
Pilupati	head of the elephants department.	Asvapati	Head of the horse department.
Narapati: <b>Head of footsoldiers</b>			

"**Lokpala**", also possibly referred to as a provincial governor.

### Army

- The king maintained a **standing army**, which was supplemented occasionally by the **forces of feudatories**.

The Guptas learned the use of **saddle, reins, buttoned coats, trousers and boots** from the Kushans. All these gave them mobility and made them **excellent horsemen**.

- In the Army, **chariots** and **elephants** took backstage. The **cavalry** and **horse archery** came to the forefront.
- Seals and inscriptions mention military designations such as **Baladhikrita** and **Mahabaladhikrita** (commander of infantry and cavalry).
- The standard term "**Senapati**" does not occur in Gupta inscriptions, but the term could be found in some Vakataka epigraphs.

- A **Vaishali seal** mentions the **Ranabhandagar-Adhikarana**, which was the office of the **military storehouse**.

### Division of the Empire

**Bhuktis (Province) → Vishyas (District) → Vithi (Nagar/City) → Villages (Gram)**

### Provinces

- The Gupta Empire was divided into provinces known as **Deshas** or **Bhuktis** (provinces), which were administered by **Uparikas** (governors).

- The king directly appointed Uparika, who further appointed the head of the district administration and the district board.
- Uparika carried on the administration with control over the military machinery as well.

**Damodarpur plates** mention Uparika with the title of maharaja, which indicates his high status and rank in the administrative hierarchy.

The **Eran pillar inscription of Budhagupta**, dated Gupta year 165 AD, refers to **Maharaja Surashmichandra** as a Lokpal, governing the land between the Kalinndi and Narmada rivers.

## Vishayas

- The bhuktis or provinces were divided into districts known as **Vishayas**, which were headed by officers known as **Vishyapatis**.
  - The Vishyapatis seem to have been generally appointed by the provincial governor. Sometimes, even the kings directly appointed the Vishyapatis.
  - Prominent members of the town assisted the Vishyapati with administrative duties.
- In **Urban administration**, organised professional bodies called **Guilds** (also known as **Shrenis**) played an important role.
  - Guilds looked after their own affairs.
  - They punished the members for violations of the law of the guild.
- The administrative units below the district level included clusters of settlements known variously as **vithi, bhumi, pathaka** and **peta**.
  - **Ayuktakas** and **Vithi-Mahattaras** refer to officials in these areas.
- At the village level, villagers chose functionaries such as **Gramika** and **Gramadhyaksha**.
  - The **Damodarpur copper plate** of the reign of **Budhagupta** mentions an **Ashtabula-Adhikarana** (a **board of eight members**) headed by the **Mahattara** or village headman (sometimes also referred as the head of a family community).
  - The **Sanchi inscription** of the time of **Chandragupta II** mentions the **Panchmandali**, which may have been a **corporate body**.

## Feudatory System of Gupta

The major part of the empire was held by **feudatory chiefs** or **vassals** (also known as **Samanta**).

- The charters issued for vassals living on the fringe of the empire had the **Royal 'Garuda' seal**.
- They had obligations like personal attendance to the king, paying him a tribute, and presenting daughters for marriage.

## ECONOMY

**Nitisara**, written by **Kamandaka**, is a text like Arthashastra which emphasises the importance of the **royal treasury** and mentions various sources of revenue.

## Agriculture

- Agriculture flourished because of the **expansion of irrigation**.
- Crops and fields were fenced, and those who indulged in damaging the crops were punished.
- The crops cultivated during the Gupta period were **rice, wheat, barley, peas, lentils, pulses, sugarcane and oil seeds**.
- According to **Kalidasa**, southern India was famous for **Pepper and Cardamom**.
- **Varahamihira** gave elaborate instructions on the **plantation of fruit trees**.

## Paharpur Copper Plate Inscription:

- **The king** was the **sole proprietor** of the land, and
- An officer, **Ustapala**, maintained records of all the land transactions in the district.
- **Village accountant** preserved records of land in the village.

## Irrigation

- In **Narada Smriti**, two kinds of **dykes** were mentioned:
  1. The **Bardhya**, which protected the field from floods.
  2. The **Khara**, which served the purpose of irrigation.
- **Jalanirgamah** - drains constructed to prevent inundation of fields
- Canals were constructed not only from rivers but also from tanks and lakes.
- The most famous lake was **Sudarsana Lake** at the foot of Girnar Hills in Gujarat.

## LAND CLASSIFICATION DURING THE GUPTA PERIOD

Kshetra	Cultivable land
Khila	Waste land
Aprahata	Jungle or Wasteland
Vasti	Habitable land
Gapata Saraha	Pastoral land

## Land Grant System

- The practice of granting fiscal and administrative concessions to priests and administrators was started by Satavahanas, and it became a regular affair in Gupta times. The striking development of the Gupta period was the emergence of **priestly landlords** at the cost of local peasants. Religious functionaries were **granted land free of tax** forever, but **they could collect all the taxes** from the peasants.

- This brought many new areas under cultivation. The local peasants and tribals were subjected to **forced labour** and reduced to serfs because of caste classification.
- The priests can even **punish the criminals** in the lands granted to them.

### Different Types of Land Grants

Agrahara grants	These were given to Brahmins. It was perpetual, hereditary and tax-free.
Devagraha grants	A land grant in favour of a Brahmin as well as gifts to merchants for the repair and worship of temples.
Secular grants	Grants made to feudatories of Guptas.

### Different Land Tenure

TYPES OF TENURES	NATURE OF HOLDING
Nivi dharmā	Endowment of land under a kind of trusteeship was prevalent in North and Central India and Bengal.
Nivi dharmā aksayana	A perpetual endowment. The recipient could make use of income derived from it.
Aprada dharmā	Income from land could be enjoyed, but the recipient was not permitted to gift it to anyone. The recipient had no administrative rights either.
Bhumichchi-dranyaya	Right of ownership acquired by a person who made barren land cultivable for the first time. This land was free from any rent liability.

- Kulyavapa and Dronavapa were different measurements of land during the Gupta period. [UPSC 2020]

### Taxation

- The land taxes, generally called **Baga** or **Bhoga**, increased, and those on trade and commerce decreased.
- Land taxes varied from **1/4th** to **1/6th** of the produce.
- In central and western India, villagers were also subjected to **forced labour** called '**Vishti**', which was considered a sort of tax paid by the people. [UPSC 2019].
- The inscriptions related to **Vishti** were found mostly in the **Madhya Pradesh** and **Kathiawar** regions.

### Different Kinds Of Taxes

TAX	NATURE
Bhaga	King's customary share of the produce normally amounting to one-sixth of the produce paid by cultivators.
Bhoga	Periodic supply of fruits, firewood, flowers, etc., which the village had to provide to the king.
Kara	Periodic tax levied on the villagers (not a part of the annual land tax).
Bali	It was a voluntary offering by the people to the king but later became compulsory. It was an oppressive tax.
Udianga	Either a sort of police tax for the maintenance of police stations or a water tax. Hence, it was also an extra tax.
Uparikara	It was also an extra tax.
Hiranya	Literally, it means the tax payable on gold coins, but in practise, it was probably the king's share of certain crops paid in kind.
Vata-Bhuta	Different kinds of cess for maintenance of rites for the winds (Vata) and the spirits (Bhuta)
Halivakara	A plough tax paid by every cultivator owning a plough.
Sulka	A royal share of merchandise brought into a town or harbour by merchants. Hence, it can be equated with customs and tolls.
Klipta and Upaklipta	Related to the sale and purchase of lands.

## Trade

Both **internal** and **external trade flourished** during the Gupta period. The internal trade was carried on by road and through rivers. Roads were kept safe for travellers, and there was no fear of thieves.

- The **Narada** and **Brihaspati Smritis** describe the organisation and activities of guilds, which played an important role economically as well as politically.
- Two distinctive types of traders called **Sresthi** and **Sarthavaha** existed.
  - **Sresthi** - settled at a particular place.
  - **Sarthavaha** - caravan trader who carried his goods to different places.
- **Usury** (lending of money at an **exorbitant rate of interest**) was in practise during the Gupta period
- As per **Fa Hien**, **Tamralipti** was an important **port** in **Bengal** that carried on trade with China, Srilanka, Java and Sumatra. He describes the perils of the sea route between India and China.

### Important ports in Gupta Empire

East coast	West coast
<b>Tamralipti(Bengal)</b> <b>Kadura and Ghantasala in the Andhra region.</b>	<b>Broach and Cambay (Gujarat)</b> <b>Calliena (Kalyan) and Chaul (Maharashtra)</b>

### Export and Import Items

- **Exported items** included cotton clothes from Bengal, Indigo from Bihar, silk from Banares, the scents of the Himalayas, sandal and spices from the south, pearls, precious stones, coconuts, and ivory.
  - **Imported items** included gold, silver, tin, lead, silk and horses.
  - The Western traders brought **Roman gold** into India in return for Indian products.
- The **trade of silk** with the Eastern Roman Empire **declined** around 550 AD as the Roman Empire learnt from the Chinese the art of growing silk.

### Mining and Metallurgy

- The rich deposits of **iron ore** from Bihar and **copper** from Rajasthan were mined extensively during this period.
- **Amarasimha**, **Varahamihira** and **Kalidasa** made frequent mention of the existence of mines.
- The list of metals used apart from iron were gold, copper, tin, lead, brass, bronze, bell-metal, mica, manganese, antimony, red chalk (**Sanssilajata**) and red arsenic.
- The **Mehrauli iron pillar** of King Chandra (identified with Chandragupta II) in the Qutb Minar complex

in Delhi manufactured in the 4th century AD have not gathered any rust to date that showcases the craftsmanship of the Gupta era.

### Coinage

- The Guptas **issued a large number of Gold coins**.
  - Guptas issued comparatively fewer silver and copper coins.
    - Post-Gupta period saw a decline in the circulation of gold coins.
- Majority of the Gupta coins contain legends and symbols.
- These coins provide interesting details about the titles and sacrifices performed by the Gupta monarchs.
- Goddess Lakshmi is represented as the wife of God Vishnu on the other side of the coins.
- In design, execution and artistic composition, they closely resemble the Greek and Kushan coins.
- The coins with the images of Kumaradevi and Chandragupta I were the earliest coins of the Guptas.
- **Samudragupta** issued **8 types of gold coins** and is represented on his coins playing **Lute** (veena).
- Chandragupta II and his successors issued **gold, silver and copper coins**.

After the middle of the fifth century, the Gupta king made desperate attempts to maintain their gold currency by reducing the content of pure gold in it, but this proved of no avail.

## SOCIETY

The **Brahmana supremacy** continued, and on account of numerous land grants, Brahmanas accumulated wealth.

- The **castes became rigid and proliferated into numerous sub-castes** as a result of two factors:
  - Large number of foreigners assimilated and each group was considered a kind of Hindu caste. Huns came to be recognised as one of the clans of Rajputs.
  - Absorption of many tribes into Brahmanical society.

### Position of Women

The position of **women had become miserable**.

- By the Gupta period, women were permitted to listen to the Epics and the Puranas.
- The practice of **Swayamvara was given up**, and Manusmriti suggested early marriage for girls.
- The practice of **Sati gained social acceptance** during this period.
  - **Eran inscription (510 A.D.)** of Bhanugupta provides the **first evidence of sati**.

- Women were generally **denied property rights**, but the inscription of Prabhavati Devi indicates that she had possessed land in her name.
  - The **change of women's gotra upon marriage** can be dated to the period after the 5th century A.D.
- **Sudras**, who earlier appeared as servants, slaves and agricultural labourers, now became agriculturists.
  - The distinction between Vaishyas and Sudras got blurred.
  - **Untouchability had slowly begun during this period**, and chandalas had increased in number. They were segregated from society.

## RELIGION

**Brahmanism** gained prominence, and **worship of Shiva and Vishnu** came to the forefront. For the **first time**, we get the image of Vishnu, Shiva and some other god. Worship of a new god called **Krishna** started.

- Most of the Gupta kings were **Vaishnavites**. Religious literature like the **Puranas** was composed during this period. **Vishnu** emerged as the god of devotion and saviour of the varna system.
  - **'Vishnupurana'** and **'Vishnumriti'** (a law book) were written in his honour.
  - **Bhagwadgita** appeared in the 4th century AD, which taught devotion to Lord Krishna and stressed the performance of function assigned to each varna.
- Fa Hei called Gangetic Valley **'the island of Brahmanism'**.
- **Idol worship** became a common feature.
- **Agricultural festivals** were given religious colour and became a source of income for the priests.
- **Buddhism** flourished in northwestern India but was in a state of neglect in the Gangetic Valley. Buddhism

### Buddhist Art

Sculptures	<ul style="list-style-type: none"> <li>• <b>Bronze image of Buddha in Sultanganj near Bhagalpur.</b></li> <li>• <b>Images of Buddha from Mathura and Samath.</b></li> </ul>
Paintings	<ul style="list-style-type: none"> <li>• Ajanta paintings are <b>life-like and natural</b>. They are marked by <b>their brilliance of colours</b>. They <b>depict various life events in the life of Buddha</b>.</li> <li>• <b>The paintings are also seen at Bagh caves (Dhar, Madhya Pradesh).</b></li> <li>• <b>Paintings at Sigiriya in Sri Lanka were highly influenced by the Ajanta style.</b></li> </ul>
Stupas	<b>Stupas were found in Samat (Uttar Pradesh), Ratnagiri (Orissa) and Mirpur Khas (Sind).</b>

### Temple Architecture

- Both **Nagara** and **Dravidian** styles of art evolved, but most architecture had been lost due to foreign invasions like that of the Huns.

**no longer received royal patronage** like in the days of Ashoka and Kanishka.

- **Jainism** flourished in western and southern India. The great **Jain council at Valabhi** was held, and the **Jain canon of Svetambaras** was compiled during the Gupta era.
- Gupta Kings followed a **policy of tolerance**, and there is no evidence of persecution of followers of Buddhism and Jainism.

## JUDICIAL SYSTEM

- It was far more developed than earlier times, and for the first time, **civil and criminal law** were clearly demarcated.
- Theft and Adultery came under criminal law, and property disputes came under civil law.
- Elaborate laws were laid down about inheritance.
- There were different courts like **Karana, Adhikarana, Aharmasana** etc.
- The King was the upholder of law and tried the case with the help of Brahamana priests.
- The guilds of artisans, merchants, etc., were governed by their own laws.
- Laws were based on differences in varnas, and culprits belonging to a higher Varna got less punishment.
- Punishments were **not severe**, and **imposing a fine** was a common punishment.

## ART AND ARCHITECTURE

- The Gupta period is referred to as the **Golden Age** of ancient India in terms of **arts and cultural developments**.
- Art was **mostly inspired by religion**, and there were very few non-religious art forms.

- There was **no influence of the Gandhara style** in architecture.
- In the temples, images of Vishnu, Shiva and some other Hindu Gods were found.

- The leading God is large and represented in the centre, with subordinate gods smaller and around him.
- Only a few **brick temples** of this era remained. Eg, the temples of **Bhitargaon in Kanpur, Bhaitari in Ghazipur, Nachnakutara in Panna and Deogarh in Jhansi.**
- The sculptures in the temple at **Garhwas** near Allahabad remain important specimens of the Gupta art.
- The earliest brick structure of Nalanda University belongs to this period.

### Stone and Metal Sculptures

- Stone sculpture of erect Buddha from Sarnath.
- Stone sculpture of the great **Boar** (Varaha) at the entrance of a cave at **Udayagiri.**
- Copper image of Buddha at Nalanda and the Sultanganj Buddha.

### Terracotta and Pottery

- Clay figurines were used both for religious and secular purposes.
- The most distinctive class of pottery of this period is the “**red ware**”.
- Remains of Gupta pottery were found at **Ahchichhatra, Rajgarh, Hastinapur** and **Bashar.**

#### Prayaga Prashasthi (Allahabad Pillar Inscription)

- It is engraved on the **Asokan pillar** and composed by **Harisena** in **classical Sanskrit using the Nagari script.**
- It describes the personality of Samudragupta, the circumstances of his accession, his military campaigns in North India and Deccan, his relationships with other contemporary rulers and his accomplishments as a poet and scholar.
- In this inscription, **Samudragupta** is compared to **Purusha (Supreme Being).**

### Literature

This era is known for the production of various **secular** as well as **religious literature.**

- **Sanskrit** became the **official language**, and all their epigraphic records were written in it. The period saw the last phase of Smriti literature.

- The **Nagari script** evolved from the Brahmi script.
- The Gupta age witnessed the evolution of many **Prakrit** forms such as **Suraseni** used in Mathura and its vicinity, **Ardh Magadhi** spoken in Awadh and Bundelkhand and **Magadhi** in modern Bihar.
  - Prakrit had patronage outside the court circle.
- Characteristics of **plays** during the Gupta period:
  - They were all **comedies.**
  - The characters of the higher and lower classes do not speak the same language. **Women and Sudras speak Prakrit**, while others speak **Sanskrit.**
- **Bhasa** wrote 13 **plays**, which include: [UPSC 2024]

1. Pratijna Augandharayana,
2. Svapnavasavadatta,
3. Charudatta,
4. Pancaratra,
5. Madhyama Vyayoga,
6. Pratima-nataka,
7. Duta Vakyam,
8. Duta Ghatotkacha,
9. Karnabharam,
10. Urubhanga,
11. Avimaraka,
12. Balacarita,
13. Abhiseka

- The **Puranas** in their present form were composed during this period. There are 18 Puranas, the most important among them are the **Bhagavatha, Vishnu, Vayu and Matsya Puranas.**
- The **Mahabharatha** and **Ramayana** were written in the present form during this period.
- The phase of writing commentaries on the Smritis begins after the Gupta period.
- From this period onwards we find a greater emphasis on verse than on.
- The earlier **Buddhist works** were in Pali, and the later ones in Sanskrit. Prominent Buddhist writers of the Gupta period were **Arya Deva, Arya Asanga, Vasubandhu and Dignaga.** [UPSC 2022]

The first regular Buddhist work on **logic** was written by **Vasubandhu.**

- The **Jain literature** first appeared in Prakrit and later shifted to Sanskrit.
  - Jain writer **Vimala** wrote the Jaina version of Ramayana.
  - **Siddasena Divakara** laid the foundation of logic among the Jainas.
- Accounts of the Chinese traveller **Fa Hien** provide valuable information on the **religious, social and economic conditions** of the Gupta empire.

AUTHOR	WORK	AUTHOR	WORK
Sudraka	Mrichhakatika (The Little Clay Cart)	Palakapya	Hastayurveda or the veterinary science
Bharavi	Kiratarjuniya - story of conflict between Arjuna and Shiva.	Vagbhata	Astanga Samgraha (Summary of the eight branches of medicine).
		Brahmagupta	Brahmasphutasiddhanta and Khandakhadyaka
Subhandu	Vasavadatta	Amarasimha	Amarakosha (a thesaurus in Sanskrit) [UPSC 2020]

Vishnu Sharma	Panchatantra	Chandrogomia	Chandrayakaranam (Sanskrit Grammar)
Patanjali	<b>Mahabhashya (Sanskrit Grammar)</b>		
<b>Patanjali wrote commentary on some selected sutras of Panini 's Ashtadhyayi which he named Vyakaran Mahabhashya.</b>			
Kalidasa [UPSC 2020]			
<ul style="list-style-type: none"> <li>• <b>His Sanskrit drama Abhijnanasakuntalam was considered to be one of the best hundred literary works in the world. It was also one of the earliest Indian works to be translated into European languages.</b></li> <li>• <b>Plays - Malvikagnimitram and Vikramorvasiya.</b> <ul style="list-style-type: none"> <li>○ <b>Malvikagnimitram is the love story of King Agnimitra and the court dancer Malavika.</b></li> </ul> </li> <li>• <b>Epics - Raghuvamsa and Kumarasambhava</b></li> <li>• <b>Lyrics - Ritusamhara and Meghaduta.</b></li> </ul>			
Vishakadatta			
<ul style="list-style-type: none"> <li>• <b>Devichandraguptam and Mudrarakshasa provide details about the rise of the Guptas. [UPSC 2023]</b> <ul style="list-style-type: none"> <li>○ <b>Devichandraguptam is the story of Gupta King Ramagupta who decides to surrender his queen Dhruvadevi to a Shaka invader but his younger brother Chandragupta enters the enemy camp disguised as queen and kills the enemy. In the climax of the play, Chandragupta dethrones Ramagupta and marries Dhruvadevi.</b></li> <li>○ <b>Mudrarakshasa narrates the ascent of the king Chandragupta Maurya.</b></li> </ul> </li> </ul>			
Other Sources of Gupta History			
<ul style="list-style-type: none"> <li>• Narada, Vishnu, Brihaspati and Katyayana smritis.</li> <li>• <b>Kamadandak's Nitisara, a work on polity addressed to the king (400 AD).</b></li> </ul>			
Smritis are religious texts covering a wide range of subjects such as ethics, politics, culture and art. Dharmasastras and Puranas form the core of this body of literature.			

Sciences During Gupta
<b>The invention of the theory of zero and the evolution of the decimal system were to be credited to the thinkers of this age.</b>
Aryabhatta
<ul style="list-style-type: none"> <li>• <b>Aryabhatiyam: Deals with arithmetic, geometry and algebra and also used the decimal point value system.</b></li> <li>• <b>Surya Siddhanta: Examined the true cause of the solar eclipses.</b></li> <li>• <b>He was also the first to declare that the earth was spherical in shape and that it rotated on its own axis.</b></li> </ul>
Varahamihira
<ul style="list-style-type: none"> <li>• <b>Panchasiddhantika: on five astronomical systems. It is a summary of Surya Siddhanta, Romaka Siddhanta, Paulisa Siddhanta, Vasishtha Siddhanta, Paitamaha Siddhanta.</b></li> <li>• <b>Brihadsamhita: An encyclopedia on astronomy, physical geography, botany and natural history.</b></li> <li>• <b>Brihat Jataka: Astrology.</b></li> <li>• <b>Susruta: Father of Surgery; Wrote Sushruta Samhita.</b></li> </ul>

## Nalanda University

**Kumargupta** laid the foundation of Nalanda university.

- It was an acclaimed **Mahavihara** and a large Buddhist monastery.
- It is a **UNESCO World Heritage site** and was a centre of learning from the 5th to 12 century AD.
- Nalanda flourished under the patronage of the **Gupta Empire** in the fifth and sixth centuries and later under **Harsha**, the emperor of Kannauj.
- At its peak, Nalanda attracted scholars and students from **Tibet, China, Korea and Central Asia.**
- Archaeological findings also confirm the contact with the **Shailendra dynasty** of Indonesia, and one of the kings built a monastery in the complex.
- **Nalanda was ransacked** and destroyed by an army of the **Mamluk dynasty** of the Delhi Sultanate under **Bakhtiyar Khalji** in 1200 AD.

## FALL OF THE EMPIRE

The successors of Chandragupta II had to face the **Hun invasion**.

- Though **Skandagupta** tried effectively to stop the **Huns**. However, his successors like Purugupta, Narasimhagupta, Buddhagupta and Baladitya proved to be weak and could not cope with the Hun invaders.
- By 485 AD Huns occupied eastern Malwa and central India, reducing the extent of the Gupta empire. Soon, **Yashodharman of Malwa** had overthrown the Huns and also challenged the power of the Guptas. His rule, though short, dealt a severe blow to the Gupta Empire.
  - Stone pillar inscriptions from **Mandasor** in **Madhya Pradesh**, one of which is dated in 532 AD refer to a powerful king Yasodharman.

**Yashodharman** set up **pillars of victory** in 532 AD commemorating his conquest of almost the whole of northern India.

- The **rise of feudatories** in Bengal, Bihar and Uttar Pradesh weakened the central authority.
- The loss of Western India and the growing practices of land grants for religious and other purposes reduced revenues and crippled them economically.
- **Vishnugupta (540 to 550 AD)** was the last recognised ruler of the Gupta dynasty.

The **later Guptas of Magadh** established their power in Bihar. Alongside them, the **Maukharis** rose to power in Bihar and Uttar Pradesh and had their capital at **Kanauj**. Although the rule of Imperial Guptas lingered till the middle of the 6th century AD, the imperial glory had ended a century earlier.

# Harshavardhana

## Introduction

After the Gupta Empire's decline, North India fragmented into various kingdoms: **Maithriyas** (Gujarat, Capital - **Valabhi**), **Maukharis** (Agra and Oudh states) and **Vakatakas** (western Deccan).

- **Pushyabhutis** established an independent state at **Thaneswar** (lying north of Delhi between Sutlej and Yamuna) and **founded the Vardhan dynasty**.
  - They initially held a military role under the Gupta Empire and ascended to authority following the Gupta's decline.
- **Prabhakara Vardhana** (580–605 AD) fought Gurjaras, Huns, and extended his influence upto Malwa and Gujarat.
  - He strategically formed an alliance by marrying his daughter, **Rajyasri**, to **Grahavarman**, the **Maukhari king of Kanauj**. This alliance bolstered his influence in the region.
- **Rajavardhana** (605-606 AD) succeeded his father Prabhakaravardhana.
  - He was treacherously murdered by **Sasanka**, the Gauda ruler of Bengal, after which Harshavardhana, his younger brother, assumed the throne.

## Epigraphical Sources

- Madhuban copper plate inscription.
- Sonpat inscription on copper seal.
- Banskhera copper plate inscription.
- Nalanda inscription on clay seals.

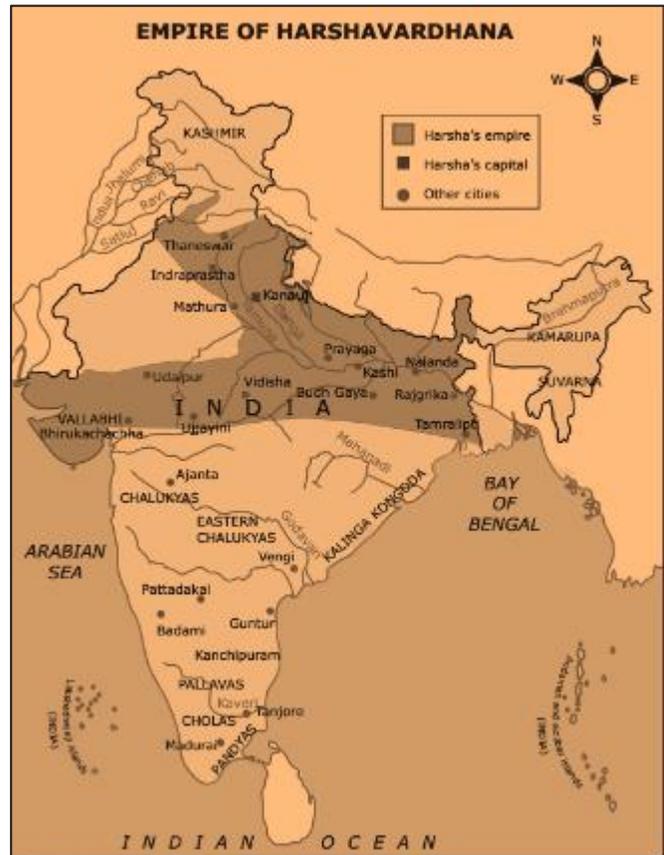
## HARSHAVARDHANA (606-647 AD)

Harshavardhana, after becoming king, conquered and integrated the neighbouring kingdom into his empire. He was called the **last great Hindu ruler of Northern India**.

- The magnates of **Kanauj** (the capital of the Maukhari kingdom) invited Harsha to ascend the throne.
  - Harsha accepted the throne on the advice of **Avalokitesvara Bodhisattva** with the title of **Rajputra** and **Siladitya**.
  - The two kingdoms of Thaneswar and Kanauj became united under Harsha's rule. Consequently, Harsha **transferred** his capital to **Kanauj**.

## MILITARY CONQUESTS

- He killed **Deva Gupta of Malwa**, who tried to covet **Rajyasri** (his sister). Rajyasri took to Buddhism and was instrumental in converting Harsha to Buddhism.
- He formed an alliance with **Kamarupa** (Assam) against **Gauda ruler Sasanka**. After Sasanka's death, Harsha **subjugated the Gauda Empire**.



**Chalukya King Pulakesin II** thwarted his efforts (Mentioned in Aihole inscription by Ravikirti.) **Pulakesin II** took the title "**Parameswara**" to celebrate his victory. Inscriptions in **Pulakesin's capital, Badami**, confirm his triumph over Harsha.

- The hostilities between Harsha and the **Maitrakas** ended in the marriage of **Dhruvabhatta** with the daughter of Harsha. Thus, **Valabhi** became a subordinate ally of Harsha.

### Extent of Harsha's Empire

- It is claimed that Harsha's Empire comprised Assam, Bengal, Bihar, Kanauj, Malwa, Odisha, the Punjab, Kashmir, Nepal and Sindh.

- His real authority, however, did not extend beyond a compact territory between the Ganges and Yamuna rivers.

### Harsha's Relations with China

- Harsha maintained **friendly relations** with **China** and was the contemporary of the T'ang emperor, Tai Tsung. **Tai Tsung** sent an embassy to his court in 643 AD and again in 647 AD.

## ADMINISTRATION

Harsha governed on the same lines as the Guptas, though it became more **feudal** and **decentralised**.

- The Emperor was aided by a council of ministers (Mantri Parishad). Key Officials were:

KEY OFFICIALS	ROLE	KEY OFFICIALS	ROLE
Avanti	Minister for Foreign Relations and War	Skandagupta	Chief Commandant of Elephant Force
Simhananda	Commander-in-Chief	Dirghadhvajjas	Royal Messengers
Kuntala	Chief Cavalry Officer	Mahaprathihara	Chief of the Palace Guard
Banu	Keeper of Records	Sarvagata	Secret Service Department

### Revenue Administration

- According to Hiuen Tsang, the traders had to pay duties at ferries and barrier stations. [UPSC 2013]
- Three types of taxes were collected:
  - Bhaga** (land tax in kind, which was one-sixth of produce).
  - Hiranya** (cash tax from farmers and merchants).
  - Bali** (not well-documented).

**Land grants** to officials seem to have started during Harsha's rule. Crown land/revenue was divided into **four parts**:

- Part I - for carrying out the affairs of the state.
- Part II - for paying the ministers and officers of the crown.
- Part III - for rewarding men of letters.
- Part IV - for charity to religious institutions.

### Judicial Administration

- Harsha's time saw **stricter criminal laws** than the Gupta era.
  - Punishments included banishment, limb cutting, trial by ordeal and life imprisonment (given for violations of the laws and for plotting against the king).
- Mimamsakas** were appointed to dispense justice.
- Observations of Hieun Tsang [UPSC 2013]

- Though he was robbed, law and order seemed perfect due to strong law enforcement.
- Principal penalties included corporal punishment for serious offenses though it was avoided because of Buddhism's influence.
- Maiming as punishment for offences against social morality and defiance of law.

### Hieun Tsang (630-643 AD)

He was a Buddhist monk from China who visited India during the **reign of Harsha**. During his travels, he visited various sacred places in northern and southern India.

- Name of his account: '**Si-Yu-ki**' (Buddhist Records of the Western World).
- He was known as the "**prince of pilgrims**" because he visited important pilgrim centres associated with the life of Buddha.
- He spent about five years at the **University of Nalanda** and studied there.
- Harsha admired him for his deep devotion to Buddha and his profound knowledge of Buddhism.
- Hieun Tsang carried with him relics of Buddha, Buddha images and manuscripts.

### Administrative Divisions

- The empire was divided into multiple **provinces**, each province further split into **Bhuktis**. Each Bhukti was divided into several **Vishayas**. Each Vishaya was further divided into **Pathakas**.

- Harsha Charita mentions officials like **Bhogapathi, Ayuktha, Pratpalaka-purusha**, etc., overseeing local administration.

### Cities and Towns

- According to Hieun Tsang, India was the land of innumerable villages, numerous towns and big cities, and **Pataliputra lost its prominence, and its place was taken by Kanauj.**

#### Reasons for the Decline of Pataliputra and Rise of Kanauj:

- Trade and commerce, use of coins and tolls declined in Pataliputra during the reign of Harsha.
- Power shifted to military camps (**Skandhavaras**) and places of strategic importance.
  - Kanauj was situated in an elevated area which made it a place of strategic importance as it was easily fortified.
  - It was situated in the middle of the doab, which allowed the rulers to control both the east and west wings of the doab.
- Charitable initiatives like free hospitals, caring for the sick and poor, and rest houses (**Dharamshala**) for travellers were also established by Harsha.

### Army

Hieun Tsang mentions the **four divisions (chaturanga)** of Harsha's army. He gives details about the strength of each division, its recruitment system and payment for the recruits.

- In the army:
  - **Chatas and Bhatas** were ordinary soldiers.
  - **Brihadisvaras** were Cavalry officers.
  - **Baladhikritas and Mahabaladhikritas** were the infantry officers.

## SOCIETY

### Religious Policy

Initially, he was a worshipper of Shiva but **embraced Buddhism** under the influence of his sister Rajyasri. He subscribed to the **Mahayana school of thought.**

- Harsha **summoned two Buddhist assemblies**, one at **Kanauj** and another at **Prayag** (known as (Mahamoksha Parishad).

#### Buddhist Assembly at Kanauj:

- The assembly at Kanauj was attended by 20 kings, including Bhaskaravarman of Kamarupa.
- A large number of **Buddhist, Jain and Vedic** scholars attended the assembly.
- A **golden statue of Buddha** was consecrated in a monastery.

#### Buddhist Assembly at Prayag:

- Harsha convened quinquennial assemblies known as **Mahamoksha Parishad at Prayag** (at the confluence of the Ganges and Yamuna).
- He offered lavish gifts to Buddhist monks during the assembly.
- According to Hieun Tsang, Buddhism's principles deeply influenced Hindu society, and **social harmony** existed among followers of different faiths.
- Moreover, Harsha treated Vedic scholars and Buddhist monks equally, providing equal charities.
- Slaughter of animals and consumption of meat was restricted.

### Caste System

According to Hieun Tsang:

- The four divisions of society continued to be in practice as in previous times.
  - The Brahmins and the Kshatriya led a simple life, but nobles and priests led a luxurious life.
  - Agriculturalists were considered Shudras.
- Untouchables, such as scavengers, executioners etc, lived outside the village. They have to announce their entry into town by shouting so that people might get away.
- The butchers, fishermen, dancers and sweepers were asked to stay outside the city.
- The caste system was rigid, and there **was no social conflict** among the various sections of the society.
- People were honest and not deceitful or treacherous in their conduct.

### Status of Women

- **Women wore purdah**, but it was not followed by women of the higher class. (Rajyasri did not wear purdah)
- **Sati practice existed** (Yasomatidevi, wife of Prabhakara Vardhana, immolated herself after the death of her husband).

### Dietary Habits

Hieun Tsang notes Indians were **mostly vegetarians**. The use of onion and garlic in the food preparation was rare. The use of sugar, milk, ghee and rice in the preparation of food or their consumption was common. Beef and meat of certain animals were forbidden.

### Education

- Education was imparted in the monasteries and was mainly religious in character.
- The Vedas were taught orally and not written down.
- **Sanskrit** was the language of the learned people.

- The wandering **bhikshus** and **sadhus** were well- known for their wisdom and culture.

### Cultural Progress Under Harsha

- Harsha was a patron of literature and culture. Many prominent authors, such as **Bana**, known for “**Harshacharita**” and “**Kadambari**,” was Harsha’s court poet.
  - **Harshacharita** was the **first** formal biography of a king.
- Harsha himself was a notable writer. He wrote Sanskrit plays like “**Priyadarsika**”, “**Rathnavali**”(Holi Festival mentioned here ) and “**Nagananda**.”
- Harsha gifted liberally for the promotion of education.
- Temples & monasteries were educational centres. Renowned scholars imparted education in the monasteries at Kanauj, Gaya, Jalandhar, Manipur and other places.

- Nalanda University achieved its peak during Harsha’s reign.

#### Nalanda University

- **Hieun Tsang** documented Nalanda University, which attracted scholars from China, Japan, Mongolia, Tibet, and Central/Southeast Asia.
- Dharmapala, Chandrapala, Shilabhadra, Bhadrhari, Jayasena, Devakara, and Matanga were its esteemed teachers/scholars.
- In 670 AD, another Chinese pilgrim **I-Tsing** visited Nalanda.
- The monastery at Nalanda was supported by the revenue of 200 villages.

The kingdom of Harsha disintegrated rapidly into small states after his death.

# Sangam Kingdoms of South

- Sangam means a council meeting of Tamil poets, teachers, scholars, astrologers and other intellectuals, where literature was collectively created under state patronage.
- The literature composed and compiled here was not for history making. But using them, modern historians seek evidence of politics, society, economy, religious culture of (Chol, Cher, Pandya) there.

## Three Sangam

### ❑ First Sangam

- Location -Madurai
- Chairman -August
- Other facts-
- The texts compiled in it are no longer available.
- This confluence is the longest time.

### ❑ Second Sangam

- Location -Kapatpura (Alaiwai)
- Chairman -August
- Other facts-
- Agastya is credited with spreading Aryan culture in South India and being the pioneer of the first Tamil text.
- Only the Tolkamim (a grammar text by Tolkappier) of the Second Sangam is available. It is a grammar text written in the Sutra style.
- This text describes Purushartha, i.e. (Aram), meaning (Pol), desire (Invam), and salvation (Bindu).
- Tolkappiyam' itself shows that it was the Aryans who started the practice of marriage as a religious ritual in Tamil Nadu.

### ❑ Third Sangam

- Location-Madurai
- Chairman -Nakkir
- Other facts-
- The collection texts (which are still available) prepared on the occasion of the third confluence are divided into three parts: Etuttauke, Pattuppattu, Padinekillakanakku
- Etuttauke (Eight Collections)
- 8 texts composed - Natrine, Kurandogai, Aingrunuru, Paditrapattu, Paripadala, Kalittauge, Ahananuru, Purunanuru

### ○ Pattuppattu (ten songs)

- This collection describes the story of the Cherar kings.
- It is a collection of 10 texts
- **Padinekillakanakku**
- This book was also collected in the third conference.
- It contains a total of 18 songs
- Under this, Tiruvalluvarkitirukkurlayakurala is the best work.

### ▪ Note:-

- Kural
- It extensively discusses ethics, state governance and love.
- Kural is also called the Tamil 'Bible of Literature' and the 'Fifth Veda'
- It analyzes Dharma, (Aram), Artha (Porul) and Kama (Invam).
- It was composed by Tiruvalluvar to educate the sons of his friend Sinhalese ruler Ilal.

## The Epic of Sangam

### ❑ Shilpadikaram - (Story of Nupur)

- Composer -IlangoAdigal
- Other facts-
- It tells the story of the misfortune of a rich merchant.
- Kovalan falls in love with Madhavi, a dancer, and neglects his wife.
- At the end of the poem, Madhavi converts to Buddhism.
- It also mentions Gajabahu, the ruler of Sri Lanka. He came to the court of Senguhavan.
- Wife worship started in the name of Kannagi.
- Kannagi is considered as the 'Goddess of Chastity' in Tamil society.
- This composition is considered as the national poem of Tamil.
- This book mentions 32 types of cotton garments.
- It is considered the 'Iliad' of Semitic literature.

### ▪ Note:-

- Ilango was the younger brother of Adigalcher ruler Shen Guttavan and legend has it that he left home and became a hermit out of fear of him.

### ❑ Manimekhle

- Author -Sitalasattnar (Maduraka businessman)
- Other facts-
  - It deals with the love relations between Manimekhale and Udayan Kumar, daughters of Madhavi and Kovalan.
  - Finally, Manimekhale also converts to Buddhism.
  - Its importance is mainly religious.
  - It describes the 'terrible famine of Kanchi'

❑ **Jivakachintaman**

- Author-Tiruttakkadevar (Jain monk)
- Other facts-
  - It is the first romance written by a Jain writer.
  - It is called the Book of Conflict, because it becomes a warrior like a living being.
- Political History
  - Many Sardars came into existence with production surpluses in South India. Further, three kingdoms of Pandya, Cholavacher developed, called Muvendra.
  - It seems that three kingdoms had come into existence by the first century BC.

In brief			
Kingdom	Capitals	royal emblem	Location
Chola	Urayur(earlier), Puhar(later)	tigerleopard	Between Pennar and Vellara rivers
Chera	Karayur, Tondi	bow	North Travancore, Cochin, South Malabar
Pandya	Korkai, Madurai	fish	Tinneveli, Ramnad, Madura (Tamil Nadu)

❑ **Chola Kingdom**

- Capital-Puhar
- The Chola kingdom was the first of the three Sangam kingdoms to emerge.

- The Cholan treasury was located in Kumbhakonam.

- Chief rulers of the Chola kingdom-

▪ **Injetchenni**

- It was famous for its beautiful chariots.
- The first ruler of the Injet Chennai Chola dynasty. He established his capital at Urayur.
- Urayur was the center of political power of the Cholas, famous for its cotton trade.

▪ **Elara**

- In the middle of the second century BC, the Chola king Elara conquered Sri Lanka.
- Elara ruled Sri Lanka for nearly 50 years.
- He was the first king of the Elara Chola dynasty to conquer Sri Lanka.

▪ **Karikal (water-footed)**

- 'Karikal' is an important ruling story of the Chola dynasty.
- The story of the first great Chola ruler.
- He established the city of Puhar at the mouth of the river Cauvery.
- He presented sixteen lakh coins to the writer Rudra Kannanar of Karikalnepattinappale.
- Defeated the Pandya and 12 kings in the battle of Venniki.
- In Karikal, a dam was built at the mouth of the Cauvery River and its water was used for irrigation.

❑ **Cher State**

- Capital -Karuyar
- The Sangam poets tried to connect the antiquity of Bhairavi with the wars of the Mahabharata.
- The Chera Empire was also known as Banavar, Dillavar, Kutwar, Pauryar, Malailar etc.

- The chief ruler of the thief kingdom-

▪ **Udiyanjeral**

- The story of the first ruler of the Chera dynasty.
- He fed all the warriors who participated in the Mahabharata war.
- It took the title of the Great Food.
- Udiyan Jarl had built a large kitchen. Through it he distributed food to the people.
- He assumed the title of Emperor, symbolizing victory over a contemporary ruler.

▪ **NeduGeral**

- Capital -Marandai

- He extended his kingdom to the Himalayas and took the title of Imayavarambam.
- In addition, he also held the title of Emperor.
- It captured the Greek merchants of Adan and robbed them of their wealth.
- It suppressed the Kadambu tribe who created obstacles to trade.
- **Kuttavan**
- Kuttavan, was the younger brother of NedunjeralAdan.
- He is called the Lord of the Elephants.
- He assumed the title of Emperor after winning the Battle of Konnuka
- **Senguttuvan**
- Its praise was sung by the poet Sangam.
- This is called Laya Bhalachair. He was the patron of literary art. He started Pattini Puja (Kannagi Puja).
- There is evidence of Kannagi worship in crafts and other works, it is believed.
- This is the story of the founder of the Pattini sect.
- **PerunjarInrporai**
- It was contemporary with the Chola ruler Karikal.
- It started the cultivation of sugarcane in the south.
- The last ruler of the Chera dynasty was Saiiai (c. 210 AD), who was defeated by the Pandya ruler Nedunjelian.

▪ **Note:-**  
 ▪ The mention of Talmi and the discovery of Roman coins from many places around Wanjinagar show that Wanji (Karuvur) was the capital of the Cheras.

- **Pandya kingdom**
- Capital -Madurai
- Pandyas are mentioned in the accounts of Megasthenes, inscriptions of Ashoka, Mahabharata, Ramayana.
- Economics shows that Madura was famous for its precious pearls, high quality textiles and developed commercial trade.
- Chief rulers of the Pandya kingdom-
- **Nedion**
- It gave existence to the first river and introduced sea worship.
- Nedion means tall man.

- According to the literature of the Sangam period, this is the story of the first ruler of the Pandya dynasty.
- **Nedunzelian**
- He defeated the confederation of Cholas, Cheras and five other kings at the Battle of Talayalangam. The Cher ruler made Shey a prisoner and imprisoned him. After his victory in this battle, he assumed the title of Talaiyalanga.
- He was a patron of scholars, a generous administrator and a pious man.
- Sangam era poet Murdang, Nakkirar praised his generosity and generosity.
- He was the patron of Vedic religion and he performed many sacrifices.
- It was at the court of the Roman Emperor Augustus in 26 AD. sent his messenger to the east.
- Famous poets like Nakkirrat and Marudan composed poems on Hunjelian, which are compiled in Pattupatra.
- In the composition called Mudaraikanji, Nedujelian is described as a skilled ruler.
- Madurai, the capital of the Pandya kingdom, was the center of commercial and cultural activities during the reign of Nendujelian.
- Shilappadikaramakirchanaishasankalmeh ui.
- During his reign, Kovalan, the hero of Shilpadikara, was hanged for theft.
- Kovalan committed suicide after being sentenced.
- The last Pandya ruler of the Sangam period was Kanlliv Kodan, who is mentioned in the poem of Tannara.

## Sangam Age Administration

- **Form of Government**
- Hereditary monarchy was in vogue in this era, but there was no clear rule of seniority or succession.
- The king was the successor to the prince (Comhan).
- Other sons were called Ilaigo.
- Usually the young king was selected by the king during his lifetime, but there were also wars of succession.
- Sometimes there is evidence that a site was ruled by more than one ruler at the same time.

- To set an example of exemplary lifestyle before the people by following the ideals and moral laws of the king and to work for the benefit of the people like his father.
- The main duties of the king are to fight (Digvijaya, Chakravarti), to do the welfare of the people and to pay attention to various aspects of culture.
- Chakravarti's proof is found in Purana. In truth, the king was everything and there was no influential controlling class.
- The poet friends of the priest and the king are also of some importance.
- The birthday of the king was called Perunl. Its special importance, as it was considered important for the increase of wealth.
- There was a special kind of custom in the royal palace, called Karlamarmayakadimarma. Under this, each ruler kept great trees in his palace as a symbol of his power.
- Special attention was paid to cultural programs in the royal court. The dancers who danced to the songs of the singers were called Panraya Videyaliar.
- The states were divided into Mandals, Mandals were divided into Nadu (district), Nadu and Uragaon.
- The seaside was called Sboncopatnam.
- **Councils and Ministers**
  - In the affairs of governance, the king received assistance from the assembly of Brahmins.
  - There was a royal assembly in the capital, which was called Nalavai.
  - He sat here and worked as a king.
  - There were five times or five great assemblies to cooperate in the work of the state. Its members were -
    - Amairrayachar- Minister (Prime Minister)
    - Purohitar- Priest (Religious Department)
    - Commander -Army Department
    - Duttar - Department of Foreign Affairs
    - Orrar- Spy
  - The words manaram / podial and avai are found in the Sangam literature for assembly, which literally means public place.
- **Administration of Justice**

- The king was the chief justice of the country and the final court for hearing all kinds of cases.
- The king's court was called the Manaram and consisted of several other members.
- Penalties were very severe during this period.
- Crimes of theft and adultery were punishable by death.
- Local governance was emphasized during the Sangam period. There were separate assemblies in towns and villages.
- Panchayats were very important in villages. The king made laws for the villages only in consultation with the panchayats.
- **Military system**
  - Sangam period rulers had professional soldiers.
  - The army chief was given the title of Nadiki.
  - The army consisted of elephants, horses and chariots.
  - The front of the army was called Tusi and the rear was called Kula.
  - Stone statues of soldiers killed in battle were made as monuments, inscribed with their names and achievements.
  - In the Pandya and Chola rule, there were wealthy farmers (Vellala) in civilian and military positions.
  - Besides these, armed women were deployed to protect the royal residence.
  - The tribe called Marwana held a special place in the army due to their militant nature.
  - It was considered ominous to attain the status of a warrior. A stone plaque was erected in his memory, called Virakalyan Dukkai.
- **Revenue Administration**
  - Land revenue was the most important source of government income, as increased production in fertile land at various stages prepared the basis for state building.
  - This cash was collected in both forms of grain.

# Saarthi

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