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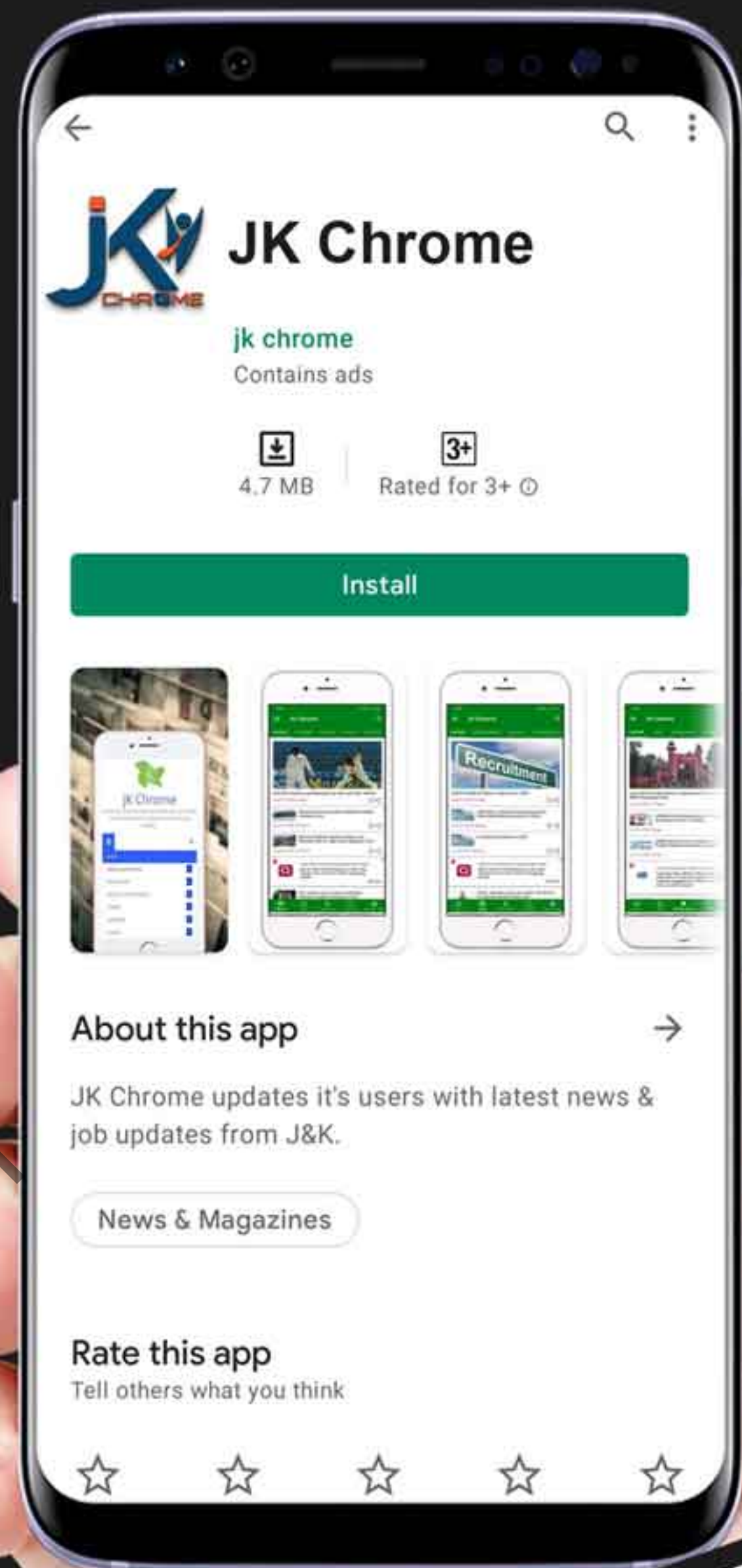
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Gupta Period (319 AD-540 AD)

1. In 4th Century AD a new dynasty, the Guptas, arose in Magadha and established a large kingdom over the greater part of Northern India (though their empire was not as large as that of the Mauryas). Their rule lasted for more than 200 years.
2. This period is referred as the 'Classical Age' or 'Golden Age' of ancient India and was perhaps the most prosperous era in the Indian history.
3. According to epigraphic evidence, the founder of the dynasty was a person named Gupta. He used the simple title of Maharaja.
4. Gupta was succeeded by his son Ghatotkach, who also inherited the title of Maharaja.

The Gupta Dynasty

1. Chandragupta = I 319-334 AD
2. Samudragupta = 335-380 AD
3. Ramgupta = 380 AD
4. Chandragupta II(Vikramaditya) = 380-414 AD
5. Kumargupta(Mahendraditya) = 415-455 AD
6. Skandagupta I
7. Purugupta
8. Kumargupta II
9. Buddhgupta
10. Narsimhagupta III = 467-540 AD

Chandragupta I : 319-334 AD

1. He was the first Gupta ruler to assume the title of Maharajadhiraja.
2. He strengthened his kingdom by matrimonial alliance with the powerful family of Lichchhavis who were the rulers of Mithila. His marriage to Lichchhvi princess Kumaradevi, brought to him enormous power, resources and prestige. He took advantage of the situation and occupied the whole of fertile Gangetic Valley.

3. He started the Gupta Era in 319-20 AD.

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4. Chandragupta I was able to establish his authority over Magadha, Prayaga and Saketa.

5. **Original type of Gold Coins (Dinaras) :** Chandragupta I-Kumaradevi type.

Samudragupta : 335-380 AD

1. Samudragupta was the greatest king of Gupta dynasty.

2. The most detailed and authentic record of his reign is preserved in the Prayaga Prasasti / Allahabad pillar inscription, composed by his court poet Harisena.

3. According to Prayaga Prasasti, he was a great conqueror.

4. In the Gangetic Valley and Central India, Samudragupta annexed the territories of the defeated monarchs, but in South India he remained content with victories alone and did not annex the territories of the vanquished rulers.

5. Samudragupta's military campaigns justify description of him as the 'Napoleon of India' by V.A. Smith.

6. The reference to his dominion over Java, Sumatra and Malaya islands in the sea shows that he had a navy.

7. When he died his mighty empire bordered that of the Kushan of Western province (modern Afghanistan and Pakistan) and Vakatakas in Deccan (modern Southern Maharashtra).

8. His greatest achievement was the political unification of most of India or Aryavarta into a formidable power.

9. **Titles :** Kaviraja i.e. king of poets (Prayaga Prasasti), Param Bhagavat (Nalanda copper plate), Ashvamedha - parakrama i.e. whose might was demonstrated by the horse-sacrifice (coin), Vikram i.e. prowess (coin), Sarva-raj-ochchetta i.e. uprooter of all kings (coin) etc. Note : Only Gupta ruler had the title of Sarva-raj-ochchetta.

10. **Original types of Gold Coins (Dinars) :** Garud type, Dhanurdhari i.e. Archer type, Axe type, Ashvamedha type, Vyaghrahanan i.e. Tiger-killing type, Veenavadan i.e. lute playing type.

11. Samudragupta was a Vaishnavite.

12. According to the Chinese writer Wang-Hiuen-Tse, Meghavarna, king of Sri Lanka, sent an embassy to Samudragupta for his permission to build a monastery for Buddhist pilgrims at Bodh Gaya.

Chandragupta II 'Vikramaditya' : 380-414 AD

1. According to 'Devi Chandragupta' (Vishakhadatta), Samudragupta was succeeded by Ramgupta. It seems Ramgupta ruled for a very short period. He was 'the only Gupta ruler to issue copper coins'.

2. Ramagupta, a coward and impotent king, agreed to surrender his queen Dhruvadevi to Saka invader. But the prince Chandragupta II, the younger brother of the king, resolved to go to the enemy's camp in the guise of the queen with a view to kill the hated enemy. Chandragupta II succeeded in killing the Saka ruler.

3. Chandragupta II also succeeded in killing Ramgupta, and not only seized his kingdom but also married his widow Dhruvadevi.

4. Chandragupta II extended the limits of empire by matrimonial alliances (with the Nagas and Vakatakas) and conquests (Western India). He married Kubernaga of Naga dynasty and married his daughter Prabhavatigupta with Vakataka prince Rudrasena II.

5. As a result of the overthrow of Saka rule in Western India, the Gupta empire extended upto Arabian sea. He issued silver coins in the memory of victory over Sakas. He was 'the first Gupta ruler to issue silver coins' and adopted the titles Sakari and Vikramaditya. Ujjain seems to have been made the second capital by Chandragupta II.

6. Mehrauli (near Kutub Minar, Delhi) Iron Pillar inscription says that the king defeated the confederacy of Vangas and Vahilkas (Bulkh).

7. Navaratna (i.e. nine gems) of Chandragupta II: 1. Kalidasa (Poetry—Ritusamhar, Meghadutam, Kumarsambhavam, Raghuvamshama; Dramas - Malvikagnimitra, Vikramorvasiyam, Abhijnan-Shakuntalam) 2. Amarsinh (Amarsinhkosha) 3. Dhanavantri (Navanitakam—medicine text) 4. Varahmihira (Panch Sidhantaka, Vrihatsamhita, Vrihat Jataka, Laghu Jataka) 5. Vararuchi (Vartika-a comment on Ashtadhyayi) 6. Ghatakarna 7. Kshapranak 8. Velabhata 9. Shanku.

8. It was in Chandragupta's time that the Chinese pilgrim Fahien visited India.

9. Titles : Devagupta / Devaraja / Devashri, Parama Bhagavata, Narendra Chandra, Sinh Vikram etc.

10. Original types of Gold coins (Dinaras) : Ashvarohi type, Chhatradhari type, Chakra - Vikram type etc.

Kumaragupta I : 415-455 AD

1. Chandragupta II was succeeded by his son Kumaragupta I.
2. Towards the end of his reign, the Gupta empire was threatened from the North by the Huns, who were temporarily checked by his son Skandagupta.
3. Kumaragupta was the worshipper of god Kartikeya.
4. He founded the Nalanda Mahavihara which developed into a great centre of learning.
5. **Titles** : Mahendraditya, Mahendra Sinh and Ashvamedha Mahendrah (coins) etc.
6. **Original types of Gold Coins (Dinars)** : Khadgadhari type, Gajarohi type, Gajarohi Sinh-nihanta type, Khang-nihanta i.e. rhinoceros-slayer type, Kartikeya type, Apratigh-mudra type etc.

Skandagupta : 455-467 AD

1. Skandagupta, the last great ruler of the Gupta dynasty.
2. During his reign the Gupta empire was invaded by the Huns. He succeeded in defeating the Huns. Success in repelling the Huns seems to have been celebrated by the assumption of the title 'Vikramaditya' (Bhitari Pillar Inscription).
3. The continuous attacks of the Huns weakened the empire and adversely affected its economy. The gold coinage of Skandagupta bears testimony to this.
4. The decline of the empire began soon after his death.
5. **Titles** : Vikramaditya and Kramaditya (coins), Param Bhagavat (coins), Sharkropama (Kahaum Pillar Inscription), Devaraja (Arya Manjushri Mula Kalpa) etc.

Administration

1. Centralised control was not as fully realized under Guptas as it had been under the Mauryas.

2. Guptan administration was, thus, highly decentralised, and as patrimonial bureaucracy reached its logical conclusion. In hereditary grants it reflected the quasi-feudal character of the economy.

3. It comprised a network of self governing tribes and tributary kingdoms and their chiefs often served as representatives of imperial powers.

4. The Gupta king took exalted titles like the Mahadhiraja, Samrat, Ekadhiraja, Chakravartin, befitting their large empire and imperial status.

5. The practice of appointing the crown prince (Kumara) came in vogue.

6. The Gupta kings were assisted by a council of ministers (Mantripari-shad / Mantrimandalam). The existence of such a council is implied in the Prayaga / Allahabad Pillar Inscription, which speaks of the delight of the 'Sabhyas' (members) at the selection of Samudragupta for the throne.

7. Among the high officers we may take special notice of the Kumaramatya and the Sandhivigrahika, who are not known to inscriptions of earlier period.

8. The Kumaramatyas formed the chief cadre for recruiting high officials under the Guptas. It was from them the Mantris, Senapati, Mahadanda-nayaka (Minister of Justice) and Sandhivigrahika (Minister of peace and war) were generally chosen.

9. The office of Sandhivigrahika first appears under Samudragupta, whose amatya Harisena held this title.

10. Other Important officials : Mahapratihari (the Chief usher of the Royal Palace), Dandapashika (Chief officer of Police Department), Vinayasthitisthapak (Chief Officer of Religious affairs), Mahapilupati (Chief of Elephant corps), Mahashvapati (Chief of Cavalry) etc.

S. No	Administrative Unit	Head
1.	Bhukti / Bhoga (i.e. Province)	Uparika / Bhogapati
2.	Vishaya (i.e. District)	Vishayapati / Ayukta
3.	Vithika / Nagar (i.e. City)	Nagarpati / Purapala
4.	Gram (i.e. village)	Gramika

11. The important Bhuktis (i.e. provinces) of Gupta period were : Magadha, Bardhaman, Pundra Vardhana, Teerbhukti (Northern Bihar), Eastern Malwa, Western Malwa and Saurashtra.

12. The administration of city was in the hand of a council (Paura), which consisted of the president of the city corporation, the chief representative of the guild of merchants, a representative of the artisans and the Chief Accountant.

13. Whereas under the Mauryas, the city committee was appointed by the Maurya government, under the Guptas, it was comprised of the local representatives.

Culture

1. The architecture of the Gupta period may be divided into three categories :

1. Rock-cut caves : Ajanta and Ellora Group (Maharashtra) and Bagh (MP).

2. Structural Temples : Dasavatara temple of Deogarh (Jhansi district, UP)—the oldest and the best, Siva temple of Bhumra (Nagod, MP), Vishnu and Kankali temple (Tigawa, MP), Parvati temple of Nanchana—Kuthwa (Panna district, MP), Shiva temple of Khoh (Satna, Panna, MP), Krishna brick temple of Bhattargaon (Kanpur, UP), Laxman temple of Sirpur (Raipur, MP), Vishnu temple and Varah temple of Eran (MP).

3. Stupas : Mirpur khas (Sindh), Dhammekh (Saranath) and Ratnagiri (Orissa).

2. The art of architecture attained great heights. By evolving the Nagara Style (Shikhar style), the Gupta art ushers in the history of Indian architecture. Shikhara Shrine, a Vaishnava symbol, one of the most characteristic features of temple architecture, found its fullest development during this period. The temple architecture, with its garbha griha (shrine room) in which the image of the god was placed, began with the Guptas.

3. The fragmentary remains of Dasavatara temple of Deogarh is the example of the most ornate and beautifully composed Gupta temple building.

4. The centres of the Gandhar sculptures declined and their places were taken by Benaras, Patliputra and Mathura.

5. For the first time we get images of Vishnu, Shiva and other Gods.

6. Among the best specimen of the images of Buddha is a seated Buddha image of Sarnath, which depicts the Buddha preaching the Dhamma.

7. Of the Brahmanical images perhaps the most impressive was the Great Boar (Varah) carved in relief at the entrance of a cave at Udayagiri.

8. The painting of this period are found in Bagh (Dhar district, MP), and Ajanta (Aurangabad district, Maharashtra). The frescoes of the Ajanta caves are the masterpieces of the paintings of this age.

Religious Literature

A. Hindu Texts : Some of the old religious books (viz. Vayu Purana, Vishnu Purana, Matsya Purana ; Ramayan and Mahabharata, Manu Smriti) were re-written. Narada Smriti, Parashara Smriti, Bhrihaspati Smriti and Katyayana Smriti were written in this period.

B. Buddhist. Texts : Abhidharma Kosha (Dignaga), Vishudhimagga (Buddhghosa)

C. Jain texts : Nyayavartam (Sidhsena)

Secular Literature

Ritusamhar (first poetry), Meghadutam, Kumarasam-bhavam, Raghuvamsam; Malavikagnimitra (first drama), Vikramorvashi-yam, Abhijnana-Shakun-talam (Kalidasa), Mudrarakshasa (Visakhadatta), Kiratarjuniya (Bharavi), Kavyadarsa, Dasa Kumar Charita (Dandin), Mrichchhakatika (Sudraka) Panchatantra (Vishnu Sharma), Kamasutra (Vatsyayan).

Scientific Literature

Aryabhatiya, Surya Sidhant (Aryabhata); Brahmasidhanta (Brahmagupta); Pancha Sidhantaka, Vrihat Samhita, Vrihat Jataka, Laghu Jataka (Varahamihira); Ashtanga Hridaya (medicine) (Vagbhatta); Navanitakam (Dhanvantri); Mahabhaskarya, Laghubhaskarya (Bhaskara); Hastyayurveda (Palkapya)

Note :

1. 'Manusmriti' was translated in English under the title of 'Institutes of Hindoo Law' by William Jones.
2. Abhijnana Shakuntalam (i.e. recognition of Shakuntala) was translated in English by William Jones.
3. Kalidas is known as 'the Shakespeare of India'.
4. 'Mrichchakatika' (i.e. the clay cart), love story of a poor brahman Charudatta and virtuos courtesan Vasantasena, is notable for its realistic depiction of city life.
5. 'Kamsutra' is the earliest book on sex.
6. 'Brahmasidhanta' was translated in Arabic under the title of 'Sind Hind'.

Gupta Period : Golden Age of Ancient India—Reality or Myth ?

Arguments :

For : 1. There were political units; foreign rule was completely removed and peace and prosperity prevailed 2. Enlightened character of government, i.e. taxes were light, punishment mild, etc. 3. Revival of Hinduism but there was tolerance of all other religions 4. Use of Sanskrit developed and art and literature flourished during the period 5. Great personage like Kalidasa, Amarsinha, Dhanavantri, Aryabhata, Varahamihira etc. lived during this period.

Against : 1. Existence of too many feudatories 2. Absence of large Central army and Bureaucracy 3. Development of Feudal elements (Increasing land grants, Serfdom, Sub-infeudation etc.) 4. Decline of trade and Guilds 5. Decline of urban centres 6. Increasing Varna distinction and social disorder 7. Decline in status of women.



Harappan - Indus Civilization (2500 BC-1750 BC)

1. The oldest name - Indus Civilization.
 2. According to archaeological tradition, the most appropriate name -Harappan Civilization (Harappa - the first discovered site).
 3. According to geographical point of view, the most suitable name Indus -Saraswati Civilization (the largest concentration of settlement - along the Indus - Saraswati river valley; 80% settlement along the Saraswati).
 4. The most accepted period - 2500 BC - 1750 BC (by Carbon-14 dating).
 5. John Marshall was the first scholar to use the term 'Indus Civilization'.
 6. The Indus Civilization belongs to Proto-Historic Period (Chalcolithic Age / Bronze Age).
 7. The Indus Civilization was spread over Sindh, Baluchistan, Punjab, Haryana, Rajasthan, Gujarat, Western U.P. and Northern Maharashtra.
 8. Scholars generally believe that Harappa-Ghaggar-Mohenjodaro axis represents the heartland of the Indus Civilization.
 9. The Northern-most site of Indus Civilization - Ropar (Sutlej)/Punjab (Earlier); Manda (Chenab)/Jammu-Kashmir (Now).
 - i. The Southern-most site of Indus Civilization Bhagatruv (Kim) / Gujarat (Earlier); Daimabad (Pravara)/Maharashtra (Now).
 - ii. The Eastern-most site of Indus Civilization - Alamgirpur(Hindon) / Uttar Pradesh.
 - iii. The Western-most site of Indus Civilization - Sutkagendor (Dashk)/ Makran Coast, Pakistan—Iran Border.
 10. Capital Cities - Harappa, Mohenjodaro
- Port Cities - Lothal, Sutkagendor, Allahdino, Balakot, Kuntasi
- i. Site----->Harappa
 - ii. River----->Ravi
 - iii. District----->Sahiwal
 - iv. State/Province----->Punjab
 - v. Country Excavators---->Pakistan Daya Ram Sahni(1921), Madho Swaroop Vatsa (1926),Wheeler (1946)
- i. Site----->Mohenjodaro (Nakhlistan i.e. Oasis of Sindh)
 - ii. River----->Indus
 - iii. District----->Larkana
 - iv. State/Province----->Sindh

- v. Country Excavators---->Pakistan Rakhal Das Bannerji (1922), Mackay (1927) Wheeler (1930)
 - i. Site----->Chanhudaro
 - ii. River----->Indus
 - iii. District----->Nawabshah
 - iv. State/Province----->Sindh
 - v. Country Excavators---->Pakistan Mackay (1925), N.G. Mazumdar (1931)
 - i. Site----->Lothal
 - ii. River----->Bhogava
 - iii. District----->Ahmedabad
 - iv. State/Province----->Gujarat
 - v. Country Excavators---->India S.R. Rao (1954)
 - i. Site----->Kalibanga (i.e. the bangles of black colour)
 - ii. River----->Ghaggar
 - iii. District----->Hanumangarh Rajasthan
 - iv. State/Province----->Hanumangarh Rajasthan
 - v. Country Excavators---->India Amalanand Ghosh - (1951),B.V. Lai and B.K. Thapar (1961)
 - i. Site----->Banawali
 - ii. River----->Ghaggar
 - iii. District----->Fatehabad
 - iv. State/Province----->Haryana
 - v. Country Excavators---->India R. S. Bist (1973)
 - i. Site----->Dholavira
 - ii. River----->Luni
 - iii. District----->Kutchh
 - iv. State/Province----->Gujarat
 - v. Country Excavators---->India J.P. Joshi (1967-68)
 - i. Site-----> Harappa
 - ii. Archaeological Finds--->6 Granaries in row, Working floors, Workmen's quarters, Virgin-Goddess (seal), Cemetery (R-37, H), Stone symbols of Lingam (male sex organ) and Yoni (female sex organ), Painted pottery, Clay figures of Mother Goddess, Wheat and Barley in wooden mortar, Copper scale, Crucible for bronze, Copper-made mirror, Vanity box, Dice.
 - i. Site----->Mohenjodaro
 - ii. Archaeological Finds---> Great Granary, Great Bath (the largest building of civilization), Assembly hall, Shell strips, Pashupati Mahadeva/Proto-Shiva (seal), Bronze Image of a nude woman dancer, Steatite image of bearded man, Human skeltons huddled together, Painted seal (Demi-God), Clay figures of Mother Goddess, A fragment of woven cotton, Brick Kilns, 2 Mesopotamian seals, 1398 seals (56% of total seals of civilization), Dice.

- i. Site----->Chanhudaro
- ii. Archaeological Finds---> City without a citadel, Inkpot, Lipstick; Metal-workers', shell - ornament makers' and bead - makers' shops; Imprint of dog's paw on a brick, Terracotta model of a bullock cart, Bronze toy cart.

- i. Site----->Lothal
- ii. Archaeological Finds---> Dockyard, Rice husk; Metal-workers', shell ornament makers' and bead - makers' shopenes; Fire altars, Terracotta figurine of a horse, Double burial (burying a male and a female in a single grave), Terracotta model of a ship, Dying vat, Persian/Iranian seal, Baharainean seal, Painted jar (bird-and fox).

- i. Site-----> Kalibanga
- ii. rchaeological Finds---> Ploughed field surface (Pre-Harappan), 7 Fire altars, Decorated bricks. Wheels of a toy cart, Mesopotamian cylindrical seal.

- i. Site----->Banawali
- ii. Archaeological Finds---> Lack of chess-board or gridiron pattern town planning, Lack of systematic drainage system, Toy plough, Clay figures of Mother Goddess.

- i. Site-----> Dholavira
- ii. Archaeological Finds---> A unique water harnessing system and its storm water drainage system, a large well and a bath (giant water reservoirs), Only site to be divided into 3 parts, Largest Harappan inscription used for civic purposes, A stadium.

- i. Site-----> Surkotada
- ii. Archaeological Finds---> Bones of horse, Oval grave. Pot burials.

- i. Site-----> Daimabad
- ii. Archaeological Finds---> Bronze images (Charioteer with chariot, ox, elephant and rhinoceros)

11. Mohenjodaro - the largest site of Indus Civilization, Rakhigarhi - The largest Indian site of Indus Civilization.

12. Common Features of Major Cities : 1. Systematic town-planning on the lines of 'grid system' 2. Use of burnt bricks in constructions 3. Underground drainage system (giant water reservoirs in Dholavira) 4. Fortified citadel (exception-Chanhudaro).

13. Surkotada (Kutchh district, Gujarat) : the only Indus site where the remains of a horse have actually been found.

14. The most commonly found figurine is that of Mother - Goddess (Matridevi or Shakti). There is evidence of prevalence of Yoni (female sex organ) worship.

15. The chief male deity was the 'Pasupati Mahadeva' i.e. the lord of Animals (Proto-Shiva) represented in seals as sitting in yogic posture; he is surrounded by four

animals (elephant, tiger, rhino and buffalo) and two deer appear at his feet. There was the prevalence of Phallic (lingam) worship.

16. Thus Shiva - Shakti worship, the oldest form of worship in India, appears to have been part of the religious belief of Harppan people (esp. humped bull).

17. The remains and relics also reveal that zoolatry i.e. animal worship and tree worship (esp. peepal) were in vogue in those days.

18. There is the evidence of pictographic script, found mainly on seals. The script has not been deciphered so far, but overlap of letters on some of the potsherds from Kalibanga show that writing was boustrophedon or from right to left and from left to right in alternate lines. It has been referred to as Proto - Dravidian.

19. Steatite was mainly used in the manufacture of seals.

20. Humpless bull is represented in most of the Indus seals.

21. Inhumation or complete burial was the most common method of disposal of the dead.

22. The origin of the 'Swastika' symbol can be traced to the Indus Civilization.

23. 'Indra is accused of causing the decline of Indus Civilisation'— M. Wheeler.

25. The Rigveda speaks of a battle at a place named 'Hariyumpi a' which has been identified with Harappa.

26. The majority of scholars believe that the makers of this civilization were Dravidian.

27. Contemporary civilizations of Indus Civilization—Mesopotamia, Egypt and China.

Mahajanapada Period (600 BC-325 BC)

S. No	16 Mahajanapadas	Capital
1.	Anga (districts of Munger and Bhagalpur in Bihar)	Champa / Champanagari
2.	Magadha (districts of Patna, Gaya and Nalanda in Bihar)	Girivraj, Rajgriha / Rajgir (Bimbisara), Patliputra (Udayin), Vaishali (Shishunaga), Patliputra (Kalashok)
3.	Vajji (districts of Muzaffarpur & Vaishali in Bihar)	Videha, Mithila, Vaishali
4.	Malla (districts of Deoria, Basti, Gorakhpur and Siddharthnagar in U.P.)	Kuishinara and Pawa
5.	Kashi (district of Varanasi in U.P.)	Varanasi
6.	Kosala (districts of Faizabad, Gonda, Bahraich in U.P.)	North Kosal-Sravasti / Sahet-Mahet South Kosal-Saket/ Ayodhya
7.	Vatsa (districts of Allahabad, Mirzapuretc. in U.P.)	Kausambi
8.	Chedi (Bundelkhand area)	Shaktimati / Sotthivati
9.	Kuru (Haryana and Delhi area)	Indraprastha (modern Delhi)
10.	Panchala (Ruhelkhand, Western U.P.)	North Panchal-Ahichhatra South Panchal – Kampilya
11.	Shurasena (Brajmandal)	Mathura
12.	Matsya (Alwar, Bharatpur and Jaipur in Rajasthan)	Viratnagar
13.	Avanti (Malwa)	North Avanti - Ujjayini South Avanti – Mahishmati
14.	Ashmaka (between the rivers Narmada and Godavari)	Potana / Patali
15.	Gandhara (western part of Pakistan and Afghanistan)	Taxila (near Rawalpindi, Pakistan) and Pushkalavati
16.	Kamboja (Hazara district of Pakistan)	Rajapur / Hataka

1. Buddhist literature (Anguttara Nikaya, Mahavastu) and Jain literature (Bhagavati Sutta) present a list of 16 Mahajanapadas with minor variation of names.

2. There were two types of states - monarchical and non-monarchical / republican.

Monarchical states - Anga, Magadha, Kashi, Kosala, Vatsa, Chedi, Shursena, Matsya, Avanti, Gandhara.

Republican States—Vajji, Malla, Kuru, Panchal, Kamboja, Shakya (Kapilvastu), Koliyas (Ramgrama), Moriya (Piplivana).

Rise of Magadha

1. The political history of India from 6th century BC onwards is the history of struggle between four states - Magadha, Kosala, Vatsa and Avanti - for supremacy.

2. Ultimately the kingdom of Magadha emerged to be the most powerful one and succeeded in founding an empire.

3. Causes of Magadha's success

1. Magadha enjoyed an advantageous geographical position in the age of iron, because the richest iron deposits were situated not far away from Rajgir, the earliest capital of Magadha and could be used for making weapons.

2. Magadha lay at the centre of the middle Gangetic plain. The alluvium, once cleared of the jungles, proved immense fertile and food surplus was thus available.

3. Magadha enjoyed a special advantage in military organisation. Although the Indian states were well acquainted with the use of horses and chariots, it was Magadha which first used elephants on a large scale in its war against its neighbours.

Haryanaka Dynasty : 544 BC - 412 BC

Bimbisara (Shronika) : 544 BC - 492 BC

1. He was the founder of Haryanka dynasty.

2. Magadha came into prominence under the leadership of Bimbisara.

3. He was a contemporary of Gautama Buddha.

4. He married the princesses of Kosala (Kosaladevi / Mahakosala-sister of Kosal King Prasenjit), Lichchhavi (Chellana - sister of Lichchhavi Head Chetaka) and Madra (Khema - daughter of Madra king), which helped him in his expansionist policy.

5. He gained a part of Kashi as the dowry in his marriage with the sister of king Prasenjit of Kosala.

6. He conquered Anga.

7. He sent a royal physician, Jivaka to Ujjain, when Avanti King Pradyota was attacked by jaundice.

8. Known as Seniya. He was the first Indian king who had a regular and standing army.

9. He built the city of New Rajagriha.

Ajatashatru (Kunika) : 492 BC - 460 BC

1. Bimbisara was succeeded by his son Ajatashatru. Ajatashatru killed his father and seized the throne.

2. Ajatashatru followed a more aggressive policy. He gained complete control over Kashi and broke the earlier amicable relations by attacking his maternal uncle Prasenjit, the king of Kosala.

3. The Vajji confederation was Ajatashatru's next target of attack. This war was a lengthy one and tradition tells us that after a long period of 16 years, he was able to defeat the Vajji only through deceit, by sowing the seeds of discord amongst the people of Vajji.

4. The three things who played important role to defeat the Vajji— (i) Sunidha and Vatsakar—Ajatashatru's diplomatic ministers, who sowed the seeds of discord amongst Vajjis, (ii) Rathamusala—a kind of chariot to which a mace was attached (iii) Mahashilakantaka—a war engine which catapulted big stones.

5. In this way Kashi and Vaishali (the capital of Vajji) were added to Magadha, making it the most powerful territorial power in the Ganges Valley.

6. He built the fort of Rajagriha and a watch-fort (Jaladurga) at a village called Patali, on the banks of the Ganges.

Udayin : 460 BC-440 BC

1. Ajatshatru was succeeded by his son Udayin.
2. His reign is important because he laid the foundations of the city of Patliputra at the confluence of the Son and the Ganges and shifted the capital from Rajagriha to Patliputra.
3. Udayin was succeeded by Anuruddha, Munda and Naga-Dasak respectively who all were weak and parricides.

Shisunaga Dynasty : 412 BC-344 BC

1. Nag-Dasak was unworthy to rule. So the people got disgusted and elected Shisunaga as the King, the minister of the last king.
2. The most important achievement of Shisunaga was the destruction of the Pradyota dynasty of Avanti. This brought to an end the hundred year old rivalry between Magadha and Avanti. From then on Avanti become a part of the Magadha rule.
3. Shisunaga was succeeded by Kalashoka (Kakavama). His reign is important because he convened the Second Buddhists Council in Vaishali (383 BC).

Nanda Dynasty : 344 BC-323 BC

1. The Shisunaga dynasty was overthrown by Mahapadma who established a new line of kings known as the Nandas.
2. Mahapadma is known as Sarvakshatrantak i.e. Uprooter of all the Kshatriyas (Puras) and Ugrasena i.e. Owner of huge army (Pali texts).
3. The Puranas call Mahapadma Ekraat i.e. the sole monarch. He seems to have overthrown all the dynasties which ruled at the time of Shisungas. He is often described as 'the first empire builder of Indian history'.
4. Mahapadma was succeeded by his eight sons. Dhanananda was the last one.
5. The last king Dhanananda is possibly identical with the Agronnes or Xandrames of the Greek texts.
6. It was during the rule of Dhanananda that the invasion of Alexander . . took place in north-west India in 326 BC.
7. According to Greek writer Curtius, Dhanananda commanded a huge army 20,000 cavalry, 200,000 infantry, 2,000 chariots and 3,000 elephants. It was

the might of Dhanananda that terrorised Alexander and stopped his march to the Gangetic Valley.

8. The Nanda dynasty came to an end about 322-21 BC and was supplanted by another dynasty known as Mauryas, with Chandragupta Maurya as the founder.

Foreign Invasions

I. Iranian/Persian Invasion—Darius's Invasion (518 BC)

1. The Achaemenian rulers of Iran (Persia), who expanded their empire at the same time as the Magadhan princes, took advantage of the political disunity on the North-West Frontier of India.

2. The Achaemenian ruler Darius I (Darayabahu) penetrated into North-West India in 518 BC and annexed Punjab, West of the Indus and Sindh. This area constituted the 20th province (Kshatrapi) of Iran, the total number of provinces in the Iranian empire being 28. This province was the most fertile area of the Iranian empire. From this province the empire received 360 talent gold as revenue.

3. The Indo-Iranian contact lasted for about 200 years.

Effects of Iranian Invasion

1. It gave an impetus to Indo-Iranian trade and commerce.

2. Through the Iranian, the Greeks came to know about the great wealth of India and this eventually led to Alexander's invasion of India.

3. The Iranian scribes brought into India a form of writing which came to be known as the Kharosthi script. It was written from right to left like the Arabic.

4. Iranian influence on the Mauryan Sculpture is clearly perceptible, especially in the bell shaped capitals. Iranian influence may also be traced in the preamble of Ashoka's edicts as well as in certain words used in them.

II. Macedonian Invasion—Alexander's Invasion (326 BC)

1. In the 4th Century BC, the Greeks and the Iranian fought for the supremacy of the world. Under the leadership of Alexander of Macedonia the Greek finally destroyed the Iranian empire.

2. Alexander succeeded his father Philip to the throne of Macedonia. He was then only 20 years of Age.

3. From his very childhood he used to dream of world-conquest. He quickly conquered many areas.
4. As a preliminary step to conquer India, the Kabul valley and the hilly area of North-West frontier were conquered, and he reached Ohind near Attock in 326 BC.
5. The rulers of Taxila and Abhisara submitted but Porus (Puru) refused to do so.
6. Alexander then crossed the Jhelum by a trick. Porus was defeated in the battle that followed, but Alexander treated him very generously for his bravery. (Battle of Vitasta i.e. modern Jhelum, Greek-Hydaspes - 326 BC).
7. This was how the Indians were defeated because of their disunity.
8. After a brilliant victory at Sakala, the Greek forces reached the Beas. Alexander had to return from this place as his soldiers refused to go any further. The battle of Jhelum and Sakala had opened their eyes and they were afraid of the great Magadhan empire across the Beas.
9. After making administrative arrangements for the conquered territory, Alexander marched back in Sep. 325 BC.
10. He reached Babylon in 323 BC where he died at the age of 33.

Effects of Alexander's Invasion

1. By opening up both the land and sea routes between India and Europe, it brought both of them closer to each other.
2. Indirectly this invasion made possible the establishment of Indo-Bactrian and Indo-Parthian states, which at a later stage considerably influenced Indian architecture (Gandhara school of sculpture), astronomy, coinage etc.
3. The invasion opened the eyes of Indian politicians to the necessity of creating a unified empire.
4. The date of the Invasion of Alexander is the 'first reliable date in early Indian history' and considerably helps us in solving chronological difficulties.

3.2. Religious Movements (600 BC - 400 BC)

Various religious movements viz. Buddhism, Jainism etc. were born and grew up in the Post-Vedic Period known as the Period of Second Urbanisation or the Age of Buddha (6th Century BC to 4th Century BC).

Causes of Religious Movements

1. The vedic philosophy had lost its original purity.
2. The vedic religion had become very complex and had degenerated into superstitions, dogmas and rituals.
3. Supremacy of the Brahmans created unrest in the society and Kshatriyas reacted against the Brahmanical domination.
4. Introduction of a new agricultural economy in Eastern India.
5. The desire of Vaishyas to improve their social position with the increase in their economic position due to the growth of trade.

Buddhism

Buddha's Life

1. Gautama Buddha, founder of Buddhism, was born in 563 BC (widely accepted), on the vaisakha purnima day at Lumbinivana in Kapilvastu (now situated in the foothills of Nepal) in the Sakya Kshatriya clan.
2. His father Suddhodhana was the republican king of Kapilvastu and mother Matamaya was a princess of Kosala dynasty.
3. After his mother's early death, he was brought up by his step mother and aunt Mahaprajapati Gautami.
4. His father married him at an early age to Yasodhara (Princess of Kolli dynasty) from whom he had a son Rahul.
5. Four sights—an old man, a diseased person, a dead body and an ascetic—proved to be a turning point in his career.
6. At the age of 29, he renounced home, this was his Mahabhinishkramana (great going forth) and became a wandering ascetic.
7. His first teacher was Alara Kalama (Sankhya philosopher) from whom he learnt the technique of meditation.
8. His next teacher was Udraka Ramputra.

9. At the age of 35, under a pipal tree at Uruvella (Bodh Gaya) on the bank of river Niranjana (modern name Falgu) he attained Nirvana (enlightenment) after 49 days of continuous meditation; now he was a fully enlightened (Buddha or Tathagat).

10. Buddha delivered his first sermon at Sarnath (Dear park) to his five disciples, this is known as Dharmachakra Pravartana (Turning of the wheel of law).

11. He died at the age of 80 in 483 BC at Kushinagar (identical with the village Kasia in Siddharthanagar Janapada of Deoria district of U.P.). This is known as Mahaparinirvana (Final Blowing out).

Great Events of Buddha's Life Symbols

1. Janma (Birth)-----> Lotus and Bull
2. Mahabhinishkramana (Renunciation)-----> Horse
3. Nirvana / Sambodhi (Enlightenment)-----> Bodhi tree
4. Dharmachakra pravartana (First Sermon)---> Wheel
5. Mahaparinirvana (Death)-----> Stupa

12. Kanthaka-Budhha's horse, Channa—Buddha's charioteer, Devadatta—Buddha's cousin, Sujata—the farmer's daughter who gave him rice milk at Bodh Gaya and Other names of Buddha-Gautama (Clan name), Siddharta(Childhood name), Shakya Muni.

Doctrine of Buddhism

Chatwari Arya Satyani (Four Noble Truths)

It is the essence of Buddhism.

1. Life is full of sorrow (Dukha) : Sabbam Dukkam.
2. There are causes of sorrow (Dukha Samudaya) : Dwadash Nidan / Prativitya Samutpada.
3. This sorrow can be stopped (Dukha Nirodha) : Nirvana.
4. There is a path leading to the cessation of sorrow (Dukha Nirodha Gamini Pratipada) : Ashtangika Marga.

Note :

1. Pratitya samutapada is also known as Hetuvada (theory of cause-effect) and Kshanabhanga Vada (theory of momentariness/ impermanence).
2. Desire is root cause of sorrow.
3. The ultimate aim of life is to attain nirvana, the eternal state of peace and bliss, which means liberation from the cycle of birth and death.
4. Ashtangika Marga (Eight fold path) are : right observation, right determination, right speech, right action, right livelihood, right exercise, right memory and right meditation.
5. Madhya Marga / Madhyama Pratipada (the middle path)—Man should avoid both extremes, i.e. a life of comforts and luxury, and a life of severe asceticism.

Buddhist Literature

I. Pali Texts

Tripitaka : Pitaka literally means 'basket' and it was called so, because the original texts were written on palm-leaves and kept in baskets. Sutta Pitaka—Buddha's sayings, Vinay Pitaka—monastic code, Abhidhamma pitaka—religious discourses of Buddha (Abhidhamma Pitaka comprises of Dighha Nikaya, Majhim Nikaya, Sanyukta Nikaya, Anguttar Nikaya and Khuddak / Kshudraka Nikaya).

Milindapanho (i.e. Questions of Milinda)—a dialogue between Milinda (identical with Indo-Greek ruler Menander) and Buddhist saint Nagasena. Dipavamsa and Mahavamsa—The great chronicles of Sri Lanka.

II. Sanskrit Texts

Buddha Charita, Saundarananda, Sutralankar, Sariputra Prakaran and Vajra Suchi-Ashwagosa; Mahavibhasha Shastra-Vasumitra; Visudhamagga, Atthakathayen and Sumangalvasini—Buddhagosa; Madhyamika Karika and Prajnaparimita Karika—Nagarjuna etc.

Sects of Buddhism

1. Hinayana (i.e. the Lesser Vehicle): (i) Its followers believed in the original teaching of Buddha (ii) They sought individual salvation through self-discipline and meditation, (iii) They did not believe in idol-worship. (iv) They favoured Pali language- (v) It is known as 'Southern Buddhist Religion', because it prevailed in the South of India, e.g. Sri Lanka, Burma (Myanmar), Syam (Thailand), Java etc. (vi) There were two subsects of Hinayana— Vaibhasika and Sautantrika.

2. Mahayana (i.e. the Greater Vehicle) : (i) Its followers believed in the heavenliness of Buddha (ii) They sought the salvation of all through the grace and help of Buddha and Bodhisatva (iii) They believed in idol-worship (iv) They favored Sanskrit language (v) It is known as 'Northern Buddhist Religion', because it prevailed in the North of India, e.g. China, Korea, Japan, etc. (vi) There were two subsects of Mahayana—Madhyamika / Shunyavada (founder-Nagarjuna) and Yogachar / Vijnanavada (founder-Maitreyanath and his disciple Asanga).

3. Vajrayana : (i) Its followers believed that salvation could be best attained by acquiring the magical power, which they called Vajra-(ii) The chief divinities of this new sect were the Taras-, (iii) It became popular in Eastern India, particularly Bengal and Bihar.

Bodhisattvas

1. Vajrapani : like Indra, he holds a thunderbolt, foe of sin and evil.
2. Avlokitesvara (the lord who looks down) also called Padmapani (the lotus bearer) : kind-hearted.
3. Manjushri (Stimulator of understanding) : He holds a book describing 10 paramitas (spiritual perfections).
4. Maitreya : The future Buddha.
5. Kshitigriha : guardian of purgatories.
6. Amitabha/Amitayusha : Buddha of heaven.

Sacred Shrines

1. Lumbini, Bodh Gaya, Sarnath and Kusinagar, where the four principal events of the Buddha's life, namely Birth, Enlightenment, First Sermon and Death took place. To these are added four places Sravasti, Rajgriha, Vaishali and Sankasya—these eight places have all along been considered as the eight holy places (Ashtasthanas).
2. Other centres of Buddhism in Ancient India-Amaravati and Nagarjunikonda in Andhra Pradesh; Nalanda in Bihar; Junagadh and Vallabhi in Gujarat; Sanchi and Bharhut in M.P.; Ajanta-Ellora in Maharashtra; Dhaulagiri in Orissa; Kannauj, Kaushambi and Mathura in U.P.; and Jagadala and Somapuri in West Bengal.
3. Buddhist architecture developed in three forms :

1. Stupa—relics of the Buddha or some prominent Buddhist monks are preserved
2. Chaitya—prayer hall
3. Vihara—residence

Royal Patrons : Bimbisara and Ajatashatru (Magadhan ruler), Prasenjit (Kosala ruler), Udayan (Vatsa ruler), Pradyota (Avanti ruler), Ashoka and Dasharatha (Mauryan ruler), Milinda / Menander (Indo-greek ruler), Kanishka (Kushana ruler), Harshavardhana (Vardhana ruler); Gopala, Dharmapala and Rampala (Pala ruler).

Note—

Ashoka, the greatest patron of Buddhism, called 3rd Buddhist council and sent mission comprises of his son Mahendra and his daughter Sanghamitra to Sri Lanka.

Kanishka called 4th Buddhist council and sent mission to China, Korea and Japan.

Palas of Bengal and Bihar were last great patrons of Buddhism.

Jainism

1. According to Jain tradition there were 24 Tirthankaras (literally Ford maker, across the stream of existence), the first being Rishabhadeva / Adinatha and last being Mahavira.
2. The Vishnu Purana and the Bhagavat Purana describe Rishabha as an incarnation of Narayana.
3. The name of two Jain Tirthankaras—Rishabha and Arish tanem - are found in the Rig Veda-
4. We have historical proof of only the last two - Parshwanath (23rd) and Mahavira (24th).
5. Parshwanath was a prince of Benaras who abandoned the throne and led the life of a hermit and died at Sammet - Shikar / Parshwanath (Parasanath) Hill, Giridih, Jharkhand. His four main teachings (Chaturthi) were 1. Ahimsa (non-injury) 2. Satya (non-lying) 3. Asteya (non-stealing) 4. Aparigraha (non-possession). Mahavira adopted all these four teachings and added one more, that is Brahmacharya (Chastity) to it.

Mahavira's Life

1. Mahavira was born in 540 BC in a village Kundgrama near Vaishali in Bihar.

2. His father Siddhartha was the head of the Jnathrika Kshtriya clan under Vajji of Vaishali and his mother Trishala was the sister of Chetaka, the king of Vaishali. Mahavira was also related to Bimbisara, the ruler of Magadha, who had married Chellana, the daughter of Chetaka.

3. Mahavira was married to Yashoda (daughter of Samarvira king) and a produced a daughter Anonja Priyadarshini whose husband Jamali, became the first disciple of Mahavira.

4. At the age of 30, after the death of his father, he renounced his family, became an ascetic and proceeded in search of truth. He was accompanied by Makkhali Gosala, but later due to some differences Gosala left him and founded Ajivika sect.

5. At the age of 42, under a sal tree at Jambhikagrama on the bank of river Rijupalika, Mahavira attained Kaivalya (supreme knowledge).

6. 'From now onwards he was called Kevalin (perfect learned), Jina or Jiterxdriya (one who conquered his senses), Nrigrantha (free from all bonds), Arhant (blessed one) and Mahavira (the brave) and his followers were named jain.

7. He delivered his first sermon at Pava to his 11 disciples (known as 11 Gandharas / Gandharvas). Later, he founded a Jain Sangha (Jain commune) at Pava.

8. At the Age of 72 in 468 BC, he passed away at Pavapuri near Biharsharif in Bihar. Sudharma only one of 11 Ganadharas who survived after the death of Mahavira.

Doctrines of Jainism

Triratna i.e. Three Gems of Jainism

The aim of existence is to attain through the triratna of

1. Samyak Shradha / Viswas (Right faith) : It is the belief in Thirathankaras.
2. Samyak Jnan (Right knowledge) : It is the knowledge of the Jain creed.
3. Samyak Karma / Acharana (Right action / conduct) : It is the practice of the 5 vows of Jainism.

Pancha Mahavaratas i.e. Five Vows of Jainism

Five vows of Jainism are :

1. Ahimsa (non-injury)
2. Satya (non-lying)
3. Asteya (non-stealing)
4. Aparigraha (non-possession)
5. Brahmachaiya (chastity). The first four vows were laid down by Parshwanath. The fifth one was added by Mahavira.

Types of Knowledge

There are 5 types of knowledge :

1. Mati jnana - Perception through activity of sense organs, including the mind
2. Shruta jnana-Knowledge revealed by scriptures
3. Avadhi jnana - Clairvoyant perception
4. Manahparyaya jnana - Telepathic knowledge
5. Kevaljnana - Temporal knowledge or Omniscience.

Syadvada i.e. The Theory of May Be/Perhaps : All our judgements are necessarily relative, conditional and limited. According to Syadavada seven modes of prediction (Saptabhangi Nayavad) are possible. Absolute affirmation and absolute negation both are wrong. All judgements are conditional. Syadvada is also known as Anekantvada i.e. the theory of plurality or multi-sidedness.

The Principles of Jainism as Preached by Mahavira :

1. Rejected the authority of the Vedas and vedic rituals
2. Did not believe in the existence of God.
3. Believed in Karma and the transmigration of soul
4. Laid great emphasis on equality.

Jain Literature

1. The sacred literature of the Svetambaras is written in a type of Prakrit called Ardhamagadhi Prakrit, and may be classified as follows :

(i) 12 Angas

(ii) 12 Upangas

(iii) 10 Parikarnas

(iv) 6 Chhedasutras

(v) 4 Mulasutras

(vi) 2 Sutra-Granthas.

Note : 14 Purvas / Parvas-It is the part of 12 Angas and the oldest text of Mahavira's preachings.

2. Besides this, the important jain texts are :

(i) Kalpasutra (in Sanskrit)— Bhadrabahu

(ii) Bhadrabahu Charita

(iii) Parishishta Parvan (an appendix of Trishashtishalaka Purush) - Hemchandra.

Sects of Jainism

1. In 298 BC, there was a serious famine in Magadha (South Bihar) leading to a great exodus of many Jain monks to the Deccan and South India (Shravanbelgola) along with Bhadrabahu and Chandragupta Maurya. They returned back after 12 years. The leader of the group, which stayed back at Magadha was Sthulabhadra. When the Jains (Bhadrabahu and others) returned from South India, they held that complete nudity be an essential part of the teachings of Mahavira, while the monks in Magadha began to put on white clothes.

2. Thus arose the two sects Shvetambaras (white clad) and Digambaras (sky-clad).

- Shvetambaras (i.e. those who put on white robes)—Sthulabhadra
- Digambaras (i.e. those who were stark naked)—Bhadrabahu.

Examples of Jain Architecture

1. Gumphas i.e. Caves e.g. Hathigumpha, Baghagumpha etc., Udaigiri and Khandagiri (Orissa) - Kharvela
2. Dilwara temples e.g. Vimalavasahi temple, Tejapala temple-Mount Abu (Rajasthan)
3. Temples - Giranar and Palitana (Gujarat)
4. Temples e.g. Pavapuri temple, Rajagriha temple-Biha
5. Statue of Gometeshwar / Bahubali -Shravanbelgola (Karnataka).

Royal Patrons

I. North India : 1. Nandas; Bimbisar, Ajatshatru and Udayin (Haryank); Chandragupta Maurya, Bindusara and Samprati (Mauryan)—Magadha 2. Pradyota (Avanti) 3. Udayan (Sindhu-Sauvira) 4. Kharavela (Kalinga).

II. South India : 1. Ganga Dynasty 2. Kadamb Dynasty 3. Amoghavarsha (Rashtrakuta Dynasty) 4. Siddharaj Jai Singh and Kumarpala (Chaulukya / Solanki) — the last great patrons of Jainism.

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Maurya Period (322 BC - 185 BC)

Sources for Mauryan History

I. Literary Sources

1. Kautilya's 'Arthashastra' : It is the most important literary source for the Mauryas. It is a treatise on government and polity. It gives a clear and methodological analysis of political and economic conditions of the Mauryan period.

2. Megasthenese's 'Indica' : Megasthenese was the ambassador of Seleucus Nikator in the court of Chandragupta Maurya. His 'Indica' is foremost among all the foreigners' accounts for Maurya. But its original copy is lost, and it has survived only as quotations in the text of classical Greek writers, such as Strabo, Diodorous, Arrian, Plutarch and, Latin writers such as Pliny and Justin. It refers to Mauryan administration, 7-caste system, absence of slavery and usuary in India etc.

3. Visakha Datta's 'Mudra Rakshasa' : Though it was written during Gupta Period, it describes how Chandragupta Maurya get Chanakya's assistance to overthrow the Nandas. Besides this, it gives an excellent account of the prevailing socio-economic conditions.

4. Puranas : Though they are a collection of legends interspread with religious teachings, they give us the chronology and lists of Mauryan kings.

5. Buddhist Literature : 1. Indian Buddhist text Jatakas (a part of Khuddaknikaya of Suttapitaka which describes 549 stories of Buddha's previous births) reveal a general picture of socio-economic conditions of Mauryan period. 2. Ceylonese Buddhist chronicles Dipavamsa and Mahavamsa describe the part played by Ashoka in spreading Buddhism to Sri Lanka. 3. Tibetan Buddhist text Divyavadana gives information about Ashoka and his efforts to spread Buddhism.

II. Archaeological Sources

1. Ashokan Edicts and inscriptions : There are Rock Edicts, Pillar Edicts and Cave Inscriptions located at several places in the Indian sub-continent. Their importance came to be appreciated only after their decipheration by James Princep in 1837 and also the identification of Ashoka as the author of these edicts in the beginning of the 20th century. Majority of them are in the nature of Ashoka's proclamations to the public at large, and only a small group of them describe his own acceptance of Buddhism and his relationship with the Sangha (Commune). Though Prakrit was the language used in them, the

script varied from region to region (Kharoshti in the North-West, Greek and Aramaic in the West and Brahmi in the East of India).

2. Other Inscriptions : Junagadh Rock Inscription of Rudradaman, Sohgaora Copper Plate Inscription in Gorakhpur district of U.P., Mahasthan Inscription in Bogara district of Bangladesh. - All these are directly concerned with the Mauryan Period, though they are believed to be not necessarily those of Ashoka.

3. Material Remains : Wooden palace of Chandragupta Maurya, Northern Black Polished Ware (NBPW), Silver and Copper punch-marked coins found in Kumharar (Patna) and other places are the material remains of the Mauryan peirod.

Ashokan Edicts and Inscriptions	Contents	Found at
14 Major Rock Edicts	Various Principles of Dhamma	Manshera (Hazara, Pakistan) Shahbajgarhi (Peshwar, Pakisttan), Kalsi (Dehradun, Uttarakhand), Junagadh (Girnar, Gujarat), Sopara (Thana, Maharashtra), Yerragudi (Kumul, Andhra Pradesh), Dhauri (Puri, Orissa), Jaugada (Ganjam, Orissa)
2 Kalinga Rock Edicts	New system of administration after the Kalinga war	Dauri or Tosali (Puri, Orrisa), Jaugada(Ganjam, Orissa)
Minor Rock Edicts	Personal history of Ashoka and summary of his dhamma	Sasaram(Bihar), Maski (Andhra Pradesh), Bhabru-Bairat (Rajasthan), Rupanath(MP), Gavimath, Palkig-undu, Siddhpur, Jating

Rameshwar, Brahmagiri (Karnataka)

Ashokan Edicts and Inscriptions	Contents	Found at
Bhabru-Bairat Rock Edicts	Ashoka's conversion to Buddhism	Bhabru-Bairat (Rajasthan)
7 Pillar Edicts	Appendix to rock Edicts	Merrut-Delhi (Chhoti Lata), Topra- Delhi (Badi Lata), Allahabad (UP); Lauriya Nandangadh, Lauriya Areraj and Rampurva (Bihar)
4 Minor Pillar Edicts	Signs of Ashoka's fanaticism to Dhamma	Sanchi (MP), Sarnath and Allahabad(UP)
2 Tarai Pillar Edicts	Ashoka's respect for Buddhism	Rummandei / Lumbini and Nigaliva (Tarai of Nepal)
3 Barabar Cave Edicts	Ashoka's toleration	Barabar Hills (Gaya, Bihar)

Ashokan 14 Major Rock Edicts

Contents

- I. Prohibition of animal sacrifices and festive gatherings.
- II. Measures of social welfare.
- III. Respect to Brahamanas.
- IV. Courtesy to relatives, elders, consideration for animals.
- V. Appointment of Dhamma Mahamatras and their duties.
- VI. Need for efficient organisation of administration (orders to Dhamma Mahamatras).
- VII. Need for tolerance among all religious sects.
- VIII. System of Dhamma-yatras.
- IX. Attack on meaningless ceremonies and rituals.

- X.** Conquest through Dhamma instead of war.
- XI.** Explanation of Dhamma-policy.
- XII.** Appeal for tolerance among all religious sects.
- XIII.** Kalinga war, mention 5 contemporary Hellenic (Greek) kings.
- XIV.** Inspiration to spend religious life.

Origin of the Mauryas

- 1.** The Puranas describe them as Shudras.
- 2.** 'Mudrakshasa' of Vishakhadatta uses the terms Vrishal / Kulhina (of low clan).
- 3.** The Classical writers, such as Justin, describe Chandragupta only as a man of humble origin.
- 4.** The Junagarh Rock Inscription of Rudradaman (150 AD) has some indirect evidence, suggesting that the Mauryas might have been of Vaishya origin.
- 5.** The Buddhist work, on the other hand, try to link the Mauryan dynasty with the Sakya Kshatriya clan to which Buddha belonged. According to them, the region from which the Mauryas came was full of peacocks (Mor), and hence they came to be known as 'Moriyags'. It is obvious, from this that the Buddhists were trying to elevate the social position of Ashoka (their patron) and his predecessors.
- 6.** In conclusion, we can say that the Mauryas belonged to the Moriya tribe and were certainly of a low caste, though it is not clear as to which low caste.

Chandragupta Maurya : 322 BC-298 BC

- 1.** Chandragupta dethroned the last Nanda ruler Dhananand and occupied Patliputra in 322 BC with the help of Kautilya (Chankya).
- 2.** In 305 BC, Chandragupta Maurya defeated Seleucus Nikator, who surrendered a vast territory including Aria (herat) / Arachosia (Kandhar), Gedrosia (Baluchistan) and Paropanisade (Kabul), in return for 500 elephants. According to treaty between Chandragupta and Seleucus, the Hindukush became boundry between their states.
- 3.** Megasthenese was a Greek ambassador sent to the court of Chandragupta Maurya by Seleucus Nikator.

4. Chandragupta became a Jain and went to Chandragiri Hill, Sravanbelgola (Karnataka) with Bhadrabahu, where he died by slow starvation (Kaya-Klesha / Salekhan).
5. Under Chandragupta Maurya, for the first time, the whole of Northern India was united.
6. Trade flourished, agriculture was regulated, weights and measures were standardised and money came into use.
7. Taxation, sanitation and famine relief became the concerns of the state.

Bindusara : 298 BC-273 BC

1. Chandragupta Maurya was succeeded by his son Bindusara.
2. Bindusara, known to the Greeks as Amitrochates (derived from the Sanskrit word Amitraghata i.e. slayers of foes), is said to have carried his arms to the Deccan (upto Mysore).
3. Bindusara asked Antiochus I of Syria to send some sweet wine, dried figs and a sophist. Antiochus I sent wine and figs but politely replied that Greek philosophers are not for sale.
4. Bindusara patronised Ajivikas.
5. Ashoka fought the Kalinga war in 261 BC in 9th years of his coronation. The king was moved by the massacre in this war and therefore abandoned the policy of physical occupation in favour of policy of cultural conquest. In other words, Bherighosa was replaced by Dhammaghosa.
6. Ashoka was not an extreme pacifist. He did not pursue the policy of peace for sake of peace under all conditions. Thus, he retained Kalinga after his conquest and incorporated it into his empire.
7. Ashoka sent missionaries to the kingdoms of the Cholas and the Pandyas, and five states ruled by Greek kings (Antiochus II, Syria; Philadelphos Ptolemy II, Egypt; Antigonos, Mecedonia; Maggus, Syrina; Alexander, Epirus). We also know that he sent missionaries to Ceylon (Sri Lanka) and Suvarnbhumi (Burna) and also parts of South-East Asia.

Ashoka's Dhamma

1. Ashoka's Dhamma cannot be regarded as a sectarian faith. Its broad objective was to preserve the social order it ordained that people should obey their parents, pay respect to Brahmanas and Buddhist monks and show mercy to slaves and servants.

2. He held that if people behaved well they would attain Swarga (heaven). He did never say that they would attain Nirvana, which was the goal of Buddhist teachings.

Later Mauryas : 232 BC-185 BC

1. The Mauryan dynasty lasted 137 years.
2. Ashoka's death was followed by the division of the Mauryan Empire into two parts-Western and Eastern.
3. The Western part came to be ruled by Kunala (son of Ashoka) and the Eastern part came to be ruled by Dasaratha.
4. The last Mauryan ruler, Brihadratha, was assassinated in 185 BC by his commender-in-chief, Pushyamitra Sunga, who established his own Sunga dynasty.
5. Causes for the Decline : 1. Highly centralised administration (Romila Thapar) 2. Pacific policy of Ashoka (H.C. Raychaudhuri)3. Brahmanical reaction (H.P. Sastri)
4. The partition of the Mauryan Empire 5. Weak later-Mauryan Rulers 6. Pressure on Mauryan economy 7. Neglect of North-West Frontier.

Ashoka : 273 BC-232 BC

1. It appears from the available evidence (Buddhist literature mainly) that there was a struggle for the throne among the princes on the death of Bindusara.
2. According to Buddhist tradition, Ashoka usurped the throne after killing his 99 brothers and spared Tissa, the youngest one. Radhagupta a minister of Bindusara helped him in fratricidal struggle.
3. This war of succession accounts for interregnum of four years (273-269 BC), and only after securing his position on the throne, Ashoka had himself formally crowned in 269 BC.
4. Under Ashoka, the Mauryan Empire reached its climax. For the first time, the whole of the sub-continent, leaving out the extreme south, was under imperial control.

1. Mauryan kings -----> Chandragupta

2. Other names of the king-> Sandrocottus-Strabo, Justin Androcottus-Arrian, Plutarch Vrishala / Kulahina(i.e. of low clan) - Vishakhadatta (Mudrarakshasa)

3. Ambassador (Greek king)--> Megasthenes (302-298 BC) (Seleucus Nikator-Persia and Babylonia)

1. Mauryan kings -----> Bindusara

2. Other names of the king-> Amittrochates - Greek texts Vindupala - Chinese text Sinhasena - Jain text Bhadrasara - Vayu Purana

3. Ambassador (Greek king)--> Dimachos (Antiochus I - Syria) Dionysius (Philadelphos / Ptolemy II-Egypt)

Mauryan Administration

I. Central Administration

1. The king : The Mauryan government was a centralised bureaucracy of which the nucleus was the king. According to Kautilya / Chanakya, there are 7 elements of states (Saptanga theory)-Raja (the king), Amatya (the secretaries), Janapada (territory), Durg (Fort), Kosha (the treasure), Sena (Army) and Mitra (Friend). The king was regarded as the soul among all the seven elements of the state.

2. The Mantri Prishad : The king was assisted by Mantri Parishad, whose members included - (i) The Yuvaraja (the crown prince) (ii) The purohita (the chief priest) (iii) The Senapati (the commander-in-chief) (iv) a few other ministers.

Important officials

1. Sannidhata----->Chief treasury officer

2. Samaharta----->The collector general of revenue

3. Vyavaharika----->(Dharmastha) Chief Justice of Dharmasthiya Nyayalaya (Civil Court)

4. Pradeshta----->Chief Justice of Katakashodhan Nyayalaya (Criminal Court)

5. Dhamma Mahamatra-> A new post created by Ashoka, empowered with the dual functions of propagating Dhamma and taking care of the common folk for their material well-being.

6. Rashtrapala / Kumara----> The viceroys in charge of a province

7. Pradesika----->They were the modern district magistrate

8. Rajukas----->They were the later day Patwaris and responsible for surveying and assessing the land
9. Yukta ----->A subordinate revenue officer of the district level
10. Sthanika ----->The collecting officer directly under the control of the Pradeshika
11. Gopa ----->Responsible for accounts
12. Nagaraka ----->The officer in charge of the city administration
13. Akshapatala ----->Accountant General
14. Sitaadhyaksha---->Supervised agriculture
15. Panyadhyaksha --->Superintendent of commerce
16. Samsthaadhyaksha->Superintendent of Market
17. Pautavadhyaksha ->Superintendent of weights and measures
18. Navaadhyaksha --->Superintendent of ships
19. Sulkaadhyaksha---> Collector of tolls
20. Akaradhyaksha --->Superintendent of mines
21. Lohadhyaksha ---->Superintendent of Iron

II. Provincial Administration

1. Uttarapatha i.e. Northern Province

Taxila

2. Avantirashtra i.e. Western Province

Ujjain

3. Prachi i.e. Eastern and Central Province

Patliputra

4. Kalinga i.e. Eastern Province

Toshali

5. Dakshinapatha i.e. Southern Province

Suvarnagiri

Note :

According to the Junagadh Rock Edict of Rudradaman, Saurashtra was governed by Pushyagupta, the vaishya, at the time of Chandragupta Maurya and by the Yavan king Tushaspa at the time of Ashoka.

Administrative Unit Head

1. Chakra (i.e. province)

Rashtrapala / Kumara

2. Ahar / Vishaya (i.e. District)

Pradeshika (administrative) and Rajuka (land revenue)

3. Sangrahana (a group of 10 villages)

Gopa

4. Gram (i.e. village)

Gramika

III. Municipal Administration

1. Kautilya devotes a full chapter to the rules of the Nagarak i.e. city superintendent. His chief duty was maintenance of law and order.

2. Megasthenese account of the system : 6 committees of five members each, and their functions; 1st - Industrial Arts, 2nd - Entertainment of Foreigners, 3rd — Registration of Births and Deaths, 4th — Trade and Commerce, 5th- Public sale of manufactured goods, and 6th- Collection of taxes on the articles sold (1 / 10th of purchase price).

IV. Army

1. The most striking feature of Mauryan administration was the maintenance of a huge army. They also maintained a Navy.

2. According to Megasthenese the administration of Army was carried by a board of 30 officers divided into 6 committee, each committee consisting of 5

members. They are (i) Infantry (ii) Cavalry (iii) Elephants (iv) Chariots (v) Navy (vi) Transport.

3. In the Mauryan period, there were two types of Gudhapurushas (detectives) - Sansthan (Stationary) and Sanchari (Wandering).

Economy

1. The state controlled almost all economic activities.

2. Tax collected from peasants varied from 1 / 4 to 1 / 6 of the produce.

3. The state also provided irrigation facilities (Setubandha) and charged water-tax.

4. Tolls were also levied on commodities brought to town for sale and they were collected at gate.

5. The state enjoyed monopoly in mining, forest, salt, sale of liquor, manufacture of arms etc.

6. Sohgaura (Gorakhpur district, U.P.) copper plate inscription and Mahasthana (Bogara district, Bangladesh) inscription deal with the relief measures to be adopted during a famine.

7. Important ports : Bharukachch / Bharoch and Supara (Western coast), Tamralipti in Bengal (Eastern coast).

8. During Mauryan period, the punch-marked coins (mostly of silver) were the common units of transactions.

Society

1. Kautilya / Chanakya / Vishnugupta is not as rigid on the Varna system as the earlier Smriti writers.

2. Kautilya's 'Arthashastra' looked upon the Shudras as an Aryan community which is distinguished from Malechha or non-Aryan community.

3. Reduction of gap between the Vaishyas (most of whom were now concentrating on trade though others continued cultivation) and the Shudras (quite a few of whom were now agriculturists and others being artisans).

4. Magasthenese states that Indian society was divided into 7 classes : 1. Philosophers 2. Farmers 3. Soldiers 4. Herdsmen 5. Artisans 6. Magistrates 7. Councillors. The 'classes' mentioned above appear to have been economic than social.

5. Though Megasthenese stated that there were no slavery in India; yet, according to Indian sources, slavery was a recognised institution during Mauryan reign. It appears that Megasthenese was thinking of slavery in full legal sense as it existed in the West.

6. Women occupied a high position and freedom in the Mauryan society. According to Kautilya, women were permitted to have a divorce or remarry. Women were employed as personal body-guards of the king, spies and in other diverse jobs.

Mauryan Art

1. Anand Coomarswamy classified Mauryan Art into two groups :

Royal/Court Art : The Royal Palace of Chandragupta Maurya (Kumharar, Patna) and City of Patliputra, Ashokan Pillars, Caves, Stupas etc.

Folk/Popular Art : (i) Figure Sculpture of Yaksha-Yakshini etc. e.g. Yaksha of Parkham (Mathura), Yakshini of Besanagar / Vidisha (M.P.), Chanwar-bearer Yakshini of Didarganj (Patna), (ii) Terracotta objects.

2. The Mauryas introduced stone masonry on large scale during Ashoka.

3. Fragments of scone pillars and wooden floor and ceiling indicating the existence of an 80-pillared hall have been discovered at Kumhrar on outskirts of Patna. Seeing this Fahien remarks as follows : ' These palaces are so beautiful and excellent that they appear to be the creation of God rather than of men' .

4. The pillars represent the masterpieces of Mauryan sculpture. Each pillar is made of single piece of sandstone, only their capitals, which are beautiful pieces of sculpture in form of lion or bulls, are joined with pillar on the top.

5. Four lion capital at Sarnath and Sanchi. Lioned capital of Sarnath was adopted as 'National Emblem' of India on 26 Jan., 1950.

6. Single lion capital at Rampurva and Lauriya Nandangarh.

7. Single bull capital at Rampurva.

8. A carved elephant at Dhauli and engraved elephant at Kalsi.

9. The Mauryan artisans who started the practice of hewing out caves from rocks for monks to live in. The earliest example are Barabar caves (Sudama, World Hut, Chaupada of Kama, Rishi Lomesh) in Gaya (Ashokan). The other examples are Nagarjuni caves in Gaya (Dasharath)

10. Stupas were built throughout the empire to enshrine the relics of Buddha. Of these, the most famous are at Sanchi and Bharhuta.





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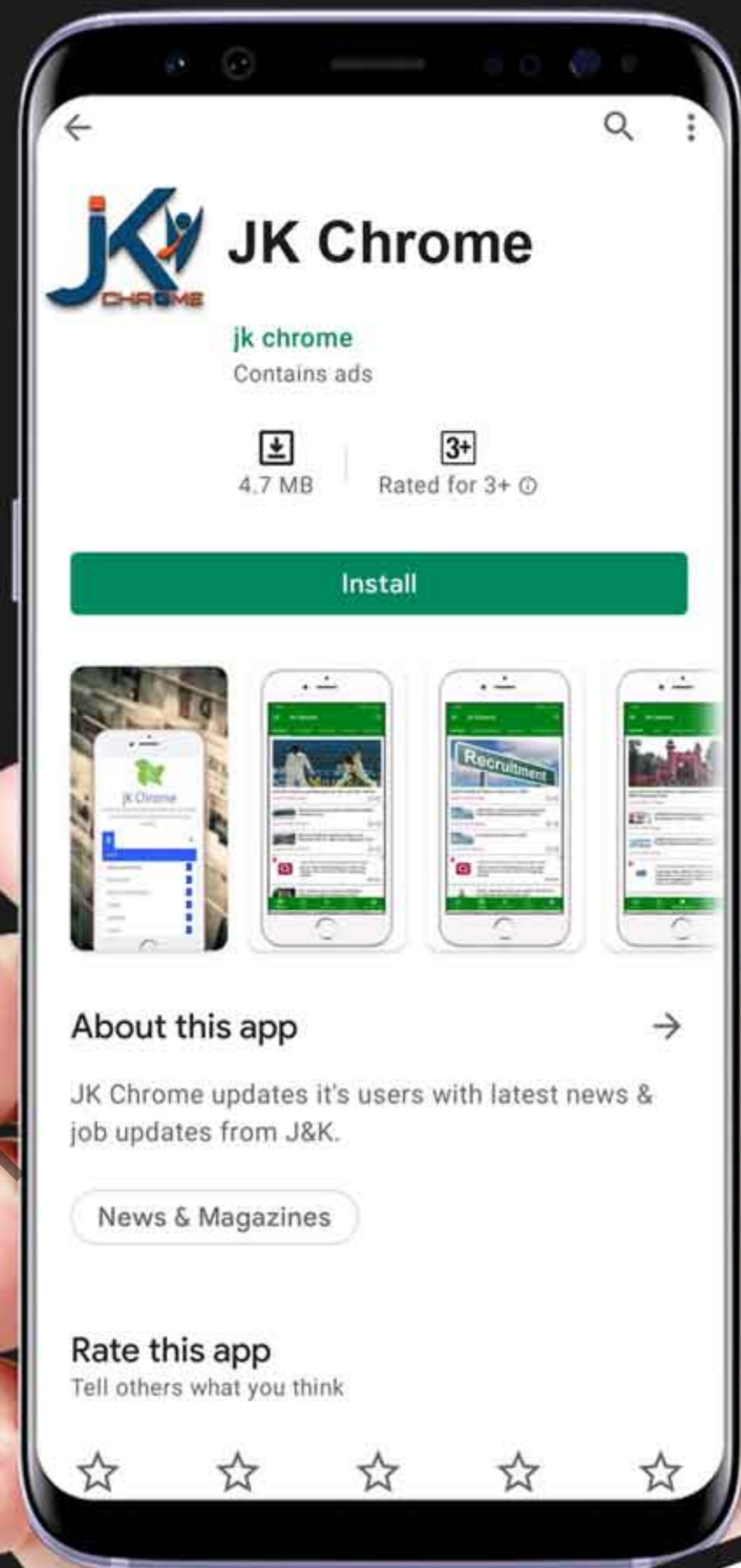
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Post-Gupta Period - Vardhana Dynasty

(550 AD-647 AD) Pushyabhuti - Vardhana Dynasty

1. The Pushyabhuti or Vardhana dynasty was founded at Thanes war (Karnal district, Haryana) by Pushyabhuti probably towards the beginning of the 6th century. Pushyabhuti were the feudatories of the Guptas, but has assumed independence after the Hun invasions.
2. The first important ruler of the dynasty was Prabhakaravardhana (580-605 AD).
3. Prabhakaravardhana was succeeded by his eldest son Rajyavardhana (605-606 AD).
4. Rajyavardhana had to face problems from the day of his succession to the throne. Grahavarman, the Maukhari ruler of Kannauj and husband of Rajyashri (sister of Rajyavardhana) was murdered by Deva Gupta (the ruler of Malwa) who in alliance with Shashanka (ruler of Gaud or North-Western Bengal) now occupied Kannauj and imprisoned Rajyashri.
5. Rajyavardhana, therefore, undertook a campaign against Deva Gupta and killed him but he was killed by Shashanka in 606 AD. In the meanwhile Rajyashri escaped into the forests of Central India.

Harshavardhana : 606-647 AD

1. After the killing of Rajyavardhana, his younger brother, Harshavardhana also known as Siladitya, ascended the Pushyabhuti throne in 606 AD and from this year started the Harsha Era.
2. After ascending the throne Harsha first rescued his widowed sister Rajyashri, from the Vindhyan forest, where she was going to throw herself into the fire.
3. Harsha drove out Shashanka from Kannauj who had occupied it after killing of Rajyavardhana. He not only unified Kannauj with Thaneswar but also made it his new capital, which made him the most powerful king of North India.
4. Harsha there after, proceeded towards the east against Shashanka with a view to avenge the death of his brother, Rajyavardhana and brother-in-law, Grahavarman. Harsha was not successful in his first expedition against Gaud, but in his second expedition towards the close of his reign, after the death of Shashanka (died in 637AD), he conquered Magadha and Shashanka's empire.

5. Harshavardhana defeated Dhruvasena II, the Maitraka ruler of Vallabhi. However, Harsha, in order to secure the safety of the western boundary, reinstated him and gave his daughter in marriage to Dhruvasena II. Dhruvasena II accepted the position of a feudatory vassal. It was an important diplomatic achievement of Harsha.

6. The course of Harsha's conquests suffered a serious setback on his expedition towards the Deccan. Pulkeshin II of Chalukya dynasty of Vatapi / Vadami inflicted a decisive defeat on him at the bank of Narmada. It was the only defeat of Harsha's victorious life. The Chalukya records describe Harsha as the lord of whole of Northern country (Sakalottarapatheshvara).

7. The area under his control covered many parts of Northern India, Eastern Rajasthan and the Ganges Valley as far as Assam. His empire included territories of distant feudal kings too.

8. Harsha maintained diplomatic relations with China. In 641 AD, he sent an envoy to Tai-Tsung, the Tang Emperor of China. Three Chinese missions subsequently visited his court. Hiuen-Tsang, the celebrated Chinese pilgrim, visited India during Harsha's reign. He spent about eight years (635-643 AD) in the dominions of Harsha.

9. Hiuen-Tsang mentions two most celebrated events of Harsha's reign the assemblies at Kannauj and at Prayaga. The Kannauj assembly (643 AD) was held in the honour of Hiuen-Tsang and to popularise Mahayana sect of Buddhism. The Prayaga assembly was held in 643-644 AD. In Prayaga, Harshavardhana used to celebrate religious festivals at the end of every five years, at the confluence of the Ganges, the Yamuna and the Saraswati. It is said that this was the beginning of Kumbha fair.

10. Harshavardhana was a Shaiva by faith, but he showed equal respect to other sects. Hiuen-Tsang portrays him as a liberal Buddhist (Mahayana) who also honoured gods of others sects.

11. According to Hiuen-Tsang, Nalanda University, meant for Buddhist monks, was maintained by the revenue from 200 villages which granted by Harshavardhana.

12. He died in 647 AD. Harsha does not appear to have any heir to his throne, which was usurped after his death by his minister named Arunashva.

13. Harshavardhana was not only a patron of learning, but was himself an accomplished author. He wrote three Sanskrit plays-Nagananda, Ratnavali and Priyadarsika. He gathered around him a circle of learned men, of whom Banabhatta, the author of Harshacharita (an important historical work narrating the incidents of the earlier part of Harsha's reign) and Kadambari (a poetical novel of great literary merit) and Bhartrihari the author of Niti Shataka,

Shringar Shataka and Vairagya Shatak (jointly called Shatakatrayi) are the well known.

14. Harsha governed his empire on the same lines as the Guptas did, except that this administration had become more feudal and decentralised.

States of the Deccan and South India

Chalukyas of Vatapi / Vadami : 543-755 AD

1. The Vakataka power was followed by Chalukyas.
2. Chalukyas established their capital at Vatapi / Badami in the district of Bijapur in Karnataka.
3. Pulakesin II (609-42 AD) was able to check Harsha's design to conquer Deccan.
4. Aihole inscription is an eulogy written by his court poet Ravikirti.
5. He sent an ambassador to the Persian King Khusrau II in 625 AD and also received one from him.
6. The Chinese pilgrim Hiuen -Tsang visited his kingdom.
7. Pallava ruler Narsimhavarman 'Mammala' invaded the Chalukya kingdom, killed Pulakesin II and captured Vatapi. He adopted the title Vatapikonda i.e. the conqueror of Vatapi.
8. In 757 AD, Chalukyas were overthrown by their feudatories, the Rashtrakutas.

Vesara Style/Deccan Style

1. Chalukyas began the Vesara style or Deccan style in building structural temples, which however, reached culmination, only under the Rashtrakutas and the Hoysalas.
2. Specimens of Chalukyan Temples : 1. Vesar style—Jinendra temple/ Meguti temple-Aihole (Ravikirti); Vishnu temple-Aihole, Ladh Khan temple (attributed to god Surya) - Aihole, Durga temple-Aihole; Aihole is called a 'town of temples' because it contains about 70 temples. 2. Nagara style : Papanatha temple-Pattadakal 3. Dravida style : Virupaksha temple and Sangamesvara temple— Pattadakal.

Pallavas of Kanchi : 575-897 AD

1. There is controversy regarding the origin of Pallavas. Possibly the Pallavas were a local tribe who established their authority in the Tondaimandalam or the land of creepers.
2. They were orthodox Brahmanical Hindus and their capital was Kanchi.
3. Both Chalukyas and Pallavas tried to establish their supremacy over land between Krishna and Tungabhadra.
4. Pallava king Narsimha varman (630-668 AD) occupied Chalukyan capital Vatapi in about 642 AD and assumed the title Vatapikonda i.e. conqueror of Vatapi.
5. Pallavas were instrumental in spreading Indian culture in South-East Asia. Till the 8th century AD Pallava influence was predominant in Cambodia. The Pallava type of Shikhara is to be found in the temples of Java, Cambodia and Annam.

Pallava Art

1. Pallavas began the Dravida style of temple architecture, which reached culmination under the rule of Cholas.
2. The development of temple architecture, particularly Dravida style, under the Pallavas can be seen in four stages :
 1. Mahendravarmana Group-----> Mammala Group
 2. Mahendravarmana I(600-630 AD)---> Narsimhavarmana I 'Mammala' (630-668 AD)
 3. Temple at Bhairavkona (North Arcot Distt.), Ananteswar temple at Undavalli (Guntur Distt.)----> Mandapa temples and Ratha temples (Sapt Pagodas) at Mammalapuram (Mahabalipuram)
 1. Mahendravarmana Group-----> Rajasimha Group
 2. Mahendravarmana I(600-630 AD)---> Narsimhavarmana II 'Rajsimha' (680-720 AD)
 3. Temple at Bhairavkona (North Arcot Distt.), Ananteswar temple at Undavalli (Guntur Distt.)----> Kailashnatha and Vaikunth Perumal Temple at Kanchi, Shore temple at Mammalapuram
 1. Mahendravarmana Group-----> Aparajit Group

2. Mahendravarmana I(600-630 AD)---> Nandivarmana 'Aparajit' (879-897 AD)

3. Temple at Bhairavkona (North Arcot Distt.), Ananteswar temple at Undavalli (Guntur Distt.)---->Mukteshwar and Matangeshwar temple at Kanchi, Parshurameswar temple at Gudimallam

3. The Pallavas also contributed to the development of sculpture in South India. The Pallava sculpture is indebted largely to the Buddhist tradition. It is more monumental and linear in form, thus avoiding the typical ornamentation of the Deccan sculpture. The best example is the Descent of the Ganges or Arjuna's Penance at Mammalapuram.

Gupta 'n' Post-Gupta Dynasties and Their Founders

Dynasty	Founder
The Chalukyas of Vatapi	Jayasimha
The Gangas of Talakad	Konakanivarma
The Guptas of Magadha	Shri Gupta
The Kadambas of Vanavasi	Mayurasharman
The Kingdom of Gaud	Shashanka
The Kingdom of Thaneswar	Pushyabhuti
The Later-Guptas of Magadha-Malwa	Krishnagupta
The Maitrakas of Vallabhi	Bhattarka
The Maukharis of Kannauj	Yajnavarman
The Pallavas of Kanchi	Yajnavarman
The Pallavas of Kanchi	Simhavarman
The Pandyas of Madurai	Kodimongon
The Vakatakas	Vindhyashakti

Post-Maurya-Pre-Gupta Period (185 BC-319 AD)

I. Native Successors of Mauryas

Sunga Dynasty : 185 BC - 73 BC

[Capital-Vidisha (M.P.)]

1. Sunga Dynasty was established by Pushymitra Sunga, a Brahmin Commander-in-Chief of last Mauryan ruler named Brihadratha in 185 BC.
2. Pushyamitra was a staunch adherent of orthodox Hinduism. However, the great Buddhist stupa at Bharhut (in M.P.) was built during the reign of Sungas.
3. Pushyamitra was succeeded by his son Agnimitra, the hero of Kalidasa's drama 'Malvikagnimitra'.
4. After Agnimitra, a series of weak rulers such as Vasumitra, Vajramitra, Bhagabhadra, Devabhuti, followed, leading to the decline of the dynasty.
5. During their rule there was a revival of Brahminical influence. The Bhagavata religion became important.
6. Patanjali, author of the 'Mahabhasya', was born at Gonarda in Central India. Patanjali was the priest of 2 Asvamedha Yajnas, performed by Pushymitra Sunga.
7. In arts, the Bharhut Stupa is the most famous monument of the Sunga period.
8. The fine gateway railing which surrounds the Sanchi stupa, built by Ashoka, constructed during the Sunga period.
9. Other examples of Sunga Art : Vihar, Chaitya and Stupa of Bhaja (Poona), Amaravati Stupa, Nasika Chaitya etc.

Kanva Dynasty : 73 BC - 28 BC

[Capital - Patliputra]

1. In 73 BC, Devabhuti, the last ruler of the Sunga dynasty, was murdered by his minister Vasudeva, who usurped the throne and founded the Kanva dynasty.
2. The period of Kanva rule came to an end in 28 BC.

Satavahana Dynasty : 60 BC - 225 AD

[Capital - Pratisthana/Paithan (Maharashtra)]

1. The most important of the native successors of the Mauryas in the Deccan and Central India were the Satvahanas.

2. The Satvahanas are considered to be identical with the Andhras who were mentioned in the Puranas.
3. The early Satvahana kings appeared not in Andhra but in Maharashtra where most of their early inscriptions have been found.
4. Simuka (60 BC - 37 BC) was the founder of the Satvahana dynasty.
5. Satakarni I, its 3rd ruler, raised its power and prestige by conquests.
6. Hala, its 17th ruler, was the author of 'Gathasaptasati' or, 'Sattasai' in Prakrit. Gunadhya, the author of 'Vrihat Katha' (in Prakrit), was the contemporary of Hala.
7. It was Gautamiputra Satakarni (106 -130 AD) who revived the Satavahana power and defeated the Saka Ksatrap Nahapana. He was the greatest Satavahan ruler (23rd Satavahana ruler).
8. Vasishthiputra Sri Satakarni, its 24th ruler, was married to the daughter of Saka Ksatrapa Rudradaman, but defeated by him twice.
9. Yajna Sri Satakarni, its 27th ruler, was the dynasty's last great ruler.
10. Pulamavi III, its 30th ruler, was the last Satavahana ruler.
11. Satavahanas were finally succeeded by the Ikshvakus in 3rd Century AD.
12. Satavahanas started the practice of donating land with fiscal and administrative immunities to Brahmanas and Buddhist monks, which eventually weakened their authority. The earliest inscriptional evidence of land grant in India belongs to 1st century BC.
13. Under the Satavahanas, many Chaityas (worship halls) and Viharas (monasteries) were cut out from rocks mainly in North-West Deccan or Maharashtra. The famous examples were Nasik, Kanheri and Karle.
14. Stupas (large round structure erected over a sacred relic) were seen scattered all around Ellora. The most famous of these attributed to the Satavahana period are Amravati, a sculptural treasure house, and Nagarjunakonda.
15. The official language of the Satavahanas was Prakrit
16. The Satavahanas issued their coins in lead (mainly), copper, bronze and potin.

Cheti / Chedi Dynasty of Kalinga

1. The history of Kalinga after the death of Ashoka is shrouded in obscurity. A new dynasty, known as the Cheti or Chedi dynasty, rose in the region probably in the 1st century BC.

2. Our information about this dynasty is derived solely from the Hathigumpha inscription (near Bhubaneswar, Orissa) of Kharavela, the 3rd ruler of dynasty.

3. A follower of Jainism, Kharavela was liberal patron of Jain monks for whose residence he constructed caves on the Udayagiri hill, near Bhubaneswar in Orissa.

II. Foreign Successors of Mauryas

The Indo-Greeks : 2nd Century BC

1. Indo-Greeks (Bactrian Greeks) were the first foreign rulers of North-Western India in the Post-Maurya period.

2. The most famous Indo-Greek ruler was Menander (165 BC-145 BC), also known as Milinda. He was converted to Buddhism by Nagasena or Nagarjuna.

3. The Indo-Greek rule is important in the history of India because of the large number of coins which they issued.

4. The Indo-Greeks were the first rulers in India to issue coins which can definitely be attributed to the kings.

5. They were the first to issue gold coins.

6. They introduced Hellenic i.e. Greek features in art giving rise to Gandhar school in the North-Western India.

The Sakas : 1st Century BC - 4th Century AD

1. The Sakas, also known as Scythians, replaced the Indo-Greeks in India.

2. Among the five branches of Sakas with their seats of power in different parts of India, the most important was the one which ruled in Western India till the 4th Century AD.

3. The most famous Saka ruler in India was Rudradaman (130 AD-150 AD). He is famous not only for his military conquests (particularly against the Satavahanas) but also for his public works (he repaired the famous Sudarsan lake of the Mauryan period) and his patronage of Sanskrit (he issued the first-ever long inscription in chaste Sanskrit).

4. Other important Saka ruler in India were Nahapana, Ushavadeva, Ghamatika, Chashtana etc.

5. In about 58 BC a king of Ujjain - Vikramaditya - is supposed to have fought effectively against the Sakas. An era called Vikrama Samvat is reckoned from 58 BC.

The Parthians : 1st Century BC -1st Century AD

1. Originally the Parthians (Pahlavas) lived in Iran, they replaced the Sakas in North-Western India, but controlled an area much smaller than the Sakas.
2. The most famous Parthian king was Gondaphernes in whose reign St. Thomas is said to have come to India for the propagation of Christianity.

The Kushans : 1st Century AD - 3rd Century AD

1. The Kushans were one of the five Yeuchi clans of Central Asia.
2. They replaced the Parthians in North-Western India and then expanded to the lower Indus basin and the upper and middle Gangetic basin. The first Kushan dynasty was founded by Kadphises I / Kujul Kadphises. The second king was Kadphises II / Vema Kadphises who issued gold coins.
3. The second Kushan dynasty was founded by Kanishka. Its kings extended the Kushan power over upper India. Their capitals were at Peshawar (Purushapura) and Mathura.
4. The most famous Kushan ruler was Kanishka (78 AD - 101 AD), also known as 'Second Ashoka'. He started an era in 78 AD which is now known as the Saka era and is used by the Government of India.
5. Kanishka was a great patron of Mahayana Buddhism. In his reign 4th Buddhist council was held in Kundalavana, Kashmir where the doctrines of the Mahayana form of Buddhism were finalised.
6. The last great Kushan ruler was Vasudeva I.
7. The Kushans controlled famous silk route starting from China, passing through their empire on to Iran and Western Asia. This route was a source of great income to the Kushans.
8. The Kushans were the first rulers in India to issue gold coins on a wide scale.
9. In the royal court of Kanishka a host of scholars found patronage. Parsva, Vasumitra, Asvaghosha, Nagarjuna, Charak and Mathara were some of them.

Facts About Post-Mauryas

Three school of Sculpture :

1. Amaravati School (150 BC - 400 AD) - Satvahanas
2. Gandhar School (50 BC - 5th Century AD) - Saka - Kushans
3. Mathura School (150 AD - 300 AD) — Saka-Kushans.

Note : The influence of Greek sculpture is very evident in the Gandhar school, while Mathura school, evolved an indigenous form.

1. In 46-47 AD, Hippalus, a greek sailor, discovered the monsoon sea-route to India from West Asia.
2. Important ports : Barygaza (Bharoch) and Barbairicum(Western Coast); Aricamedu (Podeku-according to 'Periplus')—near Pandicheri-Eastern Coast.
3. 'Bullion was flowing out of Rome to India'—Pliny.
4. 'Geographica'—Strabo 'Geography'—Ptolemy, 'Natural History'— Pliny, 'Periplus of the Erithryan Sea'—Unknown.
5. India had contacts with Central Asia, China, Graceo-Roman World and South-East Asia.

5.II. The Sangam Period (1st-3rd Century AD)

Three Early Kingdoms

1. Kingdom -----> The Chera Bow
 2. Emblem Capital---> Vanji / Karayur; Main Ports : Muzris and Tondi
 3. First Ruler -----> Udiyangeral
 4. Famous Ruler-----> Senguttuvan (Red Chera)
-
1. Kingdom -----> The Chola Tiger
 2. Emblem Capital---> Uraiaur-Inland capital- famous centre for cotton trade; Puhar/Kaveripattanam-coastal capital-main port
 3. First Ruler -----> Elara
 4. Famous Ruler-----> Karikala
-
1. Kingdom -----> The Pandya Fish
 2. Emblem Capital---> Madurai—Inland capital- venue of 1st and 3rd sangam; Korkai / Colchoi— coastal capital-famous for pearls.
 3. First Ruler -----> Mudukudumi
 4. Famous Ruler-----> Nendujeliyan

The Cheras

1. The Chera country occupied the portion of both Kerala and Tamil Nadu.
2. The capital of Cheras was Vanji
3. Its main ports were Muzris and Tondi
4. The Romans set up two regiment at Muzris (identical with Cranganore) in Chera country. They also built a temple of Augustus at Muzris.
5. One of the earliest and better known among Chera rulers was Udiyangeral. It is said that he fed both the armies of Kurukshetra war and so earned the title Udiyangeral.
6. The greatest of Chera king, however, was Senguttuvan or Red Chera. It is said that he invaded the North and even crossed the Ganges.
7. He was also the founder of the famous Pattini cult related to worship of goddess of chastity—Kannagi.

The Cholas

1. The Chola kingdom called as Cholamandalam was situated to the North-East of Pandya kingdom between Pennar and Vellar rivers.
2. The Chola kingdom corresponded to the modern Tanjore and Tiruchchirap-palli districts.
3. Its inland capital was Uraiyaur, a place famous for cotton trade. One of the main sources of wealth for Cholas was trade in cotton cloth.
4. Puhar identical with Kaveripattanam was the main port of Cholas and served as alternative capital of Cholas.
5. The earliest known Chola king was Elara who conquered Sri Lanka and ruled over it for nearly 50 years.
6. Their greatest king was Karikala (man with charred leg) who founded Puhar (Kaveripattanam) and constructed 160 km of embankment along the Kaveri river with the help of 12,000 Sri Lankan slaves.
7. They maintained an efficient navy.
8. The Cholas were wiped out in the attack of Pallavas from the North.

The Pandyas

1. The Pandyas were first mentioned by Megasthenese, who said their Kingdom was famous for pearls.

2. The Pandya territory included modern districts of Tirunelveli, Ramand and Madurai in Tamil Nadu. It had its capital at Madurai, situated on the banks of Vaigai river.
3. The Pandya king profited from trade with Roman Empire and sent emissaries to Roman emperor Augustus and Trojan.
4. The Pandyas find mention in the Ramayana and Mahabharata.
5. The earliest known Pandyan ruler was Mudukudumi.
6. The greatest Pandya king, Nendujelian, accused Kovalan of theft. As a result, the city of Madurai was laid under a curse by Kannagi (Kovalan's wife).

Sangam Administration

1. The king was the centre of administration. He was called Ko, Mannam, Vendan Korraivan or Iraivan.
2. Avai was the court of the crowned monarch.
3. **Important officials (Panchmahasabha)** : 1. Amaichchar (Ministers) 2. Purohitar (Priests) 3. Dutar (Envoys) 4. Senapatiyar (Commander) 5. Orar (Spies).
4. The kingdom was divided into Mandalam / Nadu (Province), Ur (town), Perur (Big village), Sirur (Small village).
5. Pattinam (Name of coastal town), Puhar (Harbour areas), Cheri (Suburb of town).
6. **Revenue Administration** : Karai (Land Tax), Irai (Tribute paid by feudatories and booty collected in war), Uigu (Custom duties), Iravu (Extra demand or forced gift), Variyam (A well known unit of territory yielding tax), Variyar (Tax collector).
7. It is said that in Chola territory, watered by Kaveri, the space in which an elephant could lie down produced enough to feed seven persons. It implies the lands were very fertile with irrigation facilities.

Sangam Literature

1. Sangam was an assembly of Tamil poets held under royal patronage of Pandyan kings in Madurai. According to tradition, the assembly lasted for 9,990 years and was attended by 8,598 poets and 197 Pandyan kings.
2. The first Sangam was attended by Gods and legendary sages All its works have perished.
3. Of the second Sangam, the only surviving work is Tolkappiyam, an early work on Tamil grammar written by Tolakapiyyar.

4. Of the third Sangam, the mostly works are surviving. These are Ettutogai (i.e. 8 anthologies), Pattupattu (i.e. 10 idylls), Patinenkilakanakku (i.e. 18 didactical texts) etc.

5. Ettutogai and Pattupattu are called Melakanakku (18 major works) and narrative, in form. Patinenkanakku is called Kilakanakku (18 minor works) and didactive in form.

6. Kural or Muppai, a part of Patinenkilakanakku and written by Tiruvalluvar is called 'The Bible of Tamil Land'. It is treatise on polity, ethics and social norms.

The Epics : Silappadikaram, Manimekalai, Sivaga Sindamani etc.

1. Silappadikaram (the story of the Anklet): Written by Ilango Adigal, it deals with the story of Kovalan and Madhavi of Kaveripattinam. It is called Illiyad of Tamil poetry'.

2. Manimekalai: Written by Sittalai Sattanar, it deals with the adventures of Manimekalai, the daughter bom of Kovalan and Madhavi. It is a sequel of Silappadikaram and strongly tinged with Buddhism.

3. Sivaga Sindamani (Jivaka Chintamani) : Written by Jain Tiruttakrdevas and strongly tinged with Jainism.

4. **Bharatam** : Written by Perudevanar.

1. Panchtinai (five Tamil regions) -----> Kurinji (hilly backwoods or montane)

2. Occupation -----> Hunting, Gathering

3. Inhabitants-----> Kurvar, Vetar

1. Panchtinai (five Tamil regions) -----> Palai (Parched or arid zone)

2. Occupation -----> Cattle lifting, Highway robbery

3. Inhabitants-----> Eyinar, Maravar

1. Panchtinai (five Tamil regions) -----> Mullai (Pastoral tract)

2. Occupation -----> Shifting Agriculture, Animal husbandry

3. Inhabitants-----> Ayar, Idaiyar

1. Panchtinai (five Tamil regions) -----> Marutam (Wetland)

2. Occupation -----> Plough Agriculture

3. Inhabitants-----> Ulavar, Vellalar

1. Panchtinai (five Tamil regions) -----> Neital (littoral / coastal)

2. Occupation-----> Fishing, Salt extraction

3. Inhabitants-----> Paratavar, Valayar



Vedic Culture (1500 BC-600 BC)

Original Home of the Aryan

1. The location of the original home of the Aryans still remains a controversial point. Some scholars believe that the Aryans were native to the soil of India and some other scholars believe that the Aryans were migrated from outside [Central Asia (Max Muller)/ Europe / Arctic region (B. G. Tilak)].
2. According to popular belief, the Aryans are supposed to have migrated from Central Asia into the Indian subcontinent in several stages or waves during 2000 BC-1500 BC.
3. Boghazkai Inscription (Asia Minor, Turkey), which mentions 4 vedic gods Indra, Varuna, Mitra and Nasatyas, proves Central Asian Theory as their homeland
4. The group that came to India first settled in the present Frontier Province and the Punjab - then called Sapta Sindhu i.e. region of seven rivers. They lived here for many centuries and gradually pushed into the interior to settle in the valleys of the Ganges and the Yamuna.

Vedic Literature (1500 BC-600 BC)

1. It is presumed that the Rig Veda was composed while the Aryans were still in the Punjab.
2. Vedic Literature comprises of four literary productions : 1. The Samhitas or Vedas 2. The Brahmanas 3. The Aranyakas 4. The Upanishads.
3. Vedic Literature had grown up in course of time and was really handed down from generation to generation by word of mouth. Hence these are called Shruti (to hear).
4. The most important of Vedic Literature are Vedas. Vedas are called Apaurasheya i.e. not created by man but God-gifted and Nitya i.e. existing in all eternity.
5. There are four Vedas - Rig Veda, Sama Veda, Yajur Veda and Atharva Veda. The first three Vedas are jointly called Vedatrayi i.e. trio of Vedas.
6. Of the four Vedas, the Rig Veda (Collection of lyrics) is the oldest text in the world, and therefore, is also known as 'the first testament of mankind'. The Rig Veda contains 1028 hymns, divided into 10 mandalas. Six mandalas (from 2nd to 7th mandalas) are called Gotra/ Vamsha Mandalas (Kula Granth). The 1st and 10th mandalas are said to have been added later. The 10th mandala

contains the famous Purushasukta which explains the 4 Varnas - Brahmana, Kshatriya, Vaishya and Shudra. The hymns of Rig Veda were recited by Hotri.

7. The Sama Veda (book of chants) had 1549 hymns. All hymns (excluding 75) were taken from the Rig Veda. The hymns of the Sama Veda were recited by Udgatri. This Veda is important for Indian music.

8. The Yajur Veda (book of sacrificial prayers) is a ritual veda. Its hymns were recited by Adhvaryus. It is divided into two parts - Krishna Yajur Veda and Shukla Yajur Veda. In contrast to the first two which are in verse entirely, this one is in both verse and prose.

9. The Atharva Veda (book of magical formulae), the fourth and the last one, contains charms and spells to ward off evils and diseases. For a very long time it was not included in the category of the Vedas.

10. The Brahmins explain the hymns of the Vedas. They are written in prose and ritualistic in nature. Brahma means 'sacrifice'. The various sacrifices and rituals have been elaborately discussed in the Brahmanas. Every Veda has several Brahmanas attached to it :

- i. **Rig Veda** - Aitareya and Kaushitiki / Sankhyan.
- ii. **Sam Veda** - Panchvisha (Tandya Maha Brahmana), Shadvinsh, Chhandogya and Jaiminaya.
- iii. **Yajur Veda** - Shatapatha (the oldest and the largest Brahmana) and Taittiriya.
- iv. **Atharva Veda** - Gopatha.

11. The word Aranya means 'the forest'. The 'forest texts' were called Aranyaka, because they were written mainly for the hermits and the students living in jungles. The Aranyaka are the concluding portions of the Brahmanas.

12. The Upanishadas are philosophical texts. They are generally called Vedanta, as they came towards the end of the Veda. There are 108 Upanishadas. Vrihadaranyaka is the oldest Upanishada.

Literature of Vedic Tradition (600 BC-600 AD)

1. Literature of Vedic Tradition (Smriti i.e. remembrance literature) comprises of 6 literary works : 1. Vedangas / Sutras 2. Smritis Dharmashastras 3. Mahakavyas (Epics) 4. Puranas 5. Upvedas 6. Shad - Dharshanas.

2. There are six Vedangas :

3. Shiksha (Phonetics) : 'Pratishakhya' - the oldest text on phonetics.

4. Kalpa Sutras (Rituals) : a. Shrauta Sutras / Shulva Sutras -deal with the sacrifices, b. Grihya Sutras - deal with family ceremonies, c. Dharma Sutras - deal with Vamas, Ashramas etc.

5. Vyakarana (Grammar) : 'Ashtadyayi' (Panini) - the oldest grammar of the word.

6. Nirukta (Etymology) : 'Nirukta' (Yask) based on 'Nighantu' (Kashyap) - a collection of difficult vedic words—('Nighantu' - the oldest word - collection of the world; 'Nirukta' - the oldest dictionary of the world).

7. Chhanda (Metrics) : 'Chhandasutras' (Pingal) - famous text.

Jyotisha (Astronomy) : 'Vedanga Jyotisha' (Lagadh Muni) - the oldest Jyotisha text.

8. There are six famous Smritis : (i) Manu Smriti (Pre-Gupta Period)— the oldest Smriti text; Commentators : Vishwarupa, Meghatithi, Gobindraj, Kulluk Bhatt. (ii) Yajnyalkya Smriti (Pre - Gupta Period)— Commentators : Vishwarupa, Vijnyaneshwar, Apararka (a king of Shilahar Dynasty) (iii) Narad Smriti (Gupta period), (iv) Parashara Smriti (Gupta period), (v) Brihaspati Smriti (Gupta period), (vi) Katyayana Smriti (Gupta period).

9. There are mainly two Mahakavyas (Epics) :

The Ramayana (Valmiki) : It is known as 'Adi Kavya' (the oldest epic of the world). At present, it consists of 24,000 shlokas i.e. verses (Originally 6,000, Later - 12,000, Finally - 24,000) in 7 Kandas i.e. sections. 1st and 7th Kandas were the latest additions to the Ramayana.

The Mahabharata (Ved Vyasa) : The longest epic of the world. At present, it consists of 1,00,000 shlokas i.e. verses (Originally-8,800-Jay Samhita, Later-24,000-Chaturvinshati Sahastri Samhita / Bharata, Finally - 1,00,000-Shatasahastri Samhita / Maha Bharata) in 18 Parvans i.e. chapters, plus the Harivamsa supplement. Bhagavad Gita is extracted from Bihshma Parvan of Mahabharata. Shanti Parvan is the largest parvan (chapter) of the Mahabarata.

10. The Purana means 'the old'. There are 18 famous 'Puranas'. The Matsya Purana is the oldest Puranic text. The other important Puranas are the Bhagavata, The Vishnu, The Vayu and The Brahamnda. They describe genealogies of various royal dynasties.

11. The Upavedas (the auxiliary vedas) were traditionally associated with vedas :

Upavedas	Associated with
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- (i) Ayurveda i.e. Medicine----->Rig Veda
(ii) Gandharvaveda i.e. Music----->Sama Veda
(iii) Dhanurveda i.e. Archery ---->Yajur Veda
(iv) Shilpveda / Arthaveda i.e.---->the science of craft / wealth
(Vishwakarma) Atharva Veda

12. There are 6 schools of Indian philosophy known as Shad-Darshanas.

S. No	Darshana	Founder	Basic Text
1.	Sankhya Darshana	Kapila	Sankhya Sutra
2.	Yoga Darshana	Patanjali	Yoga Sutra
3.	Nyaya Darshana	Akshapada Gautama	Nayaya Sutra
4.	Vaishesika Darshana	Uluka Kanada	Vaishesika Sutra
5.	Mimansa / Purva-Mimansa	Jaimini	Purva Mimansa Sutra
6.	Vedant/Uttara-Mimansa	Badarayana	Brahma Sutra / Vedant Sutra

Rig Vedic/Early Vedic Period (1500 BC-1000 BC)

Geographical Area

1. Rig Veda is the only source of knowledge for this period.
2. From the names of rivers, mountains (Himvant i.e. Himalaya, Munjavant i.e. Hindukush) and ocean in Rig Veda we have a clear idea of the geographical area in which Rigvedic people lived.
3. Rig Veda mentions 40 rivers. The Nadisukta hymn of the Rig Veda mentions 21 rivers which include the Ganges in the east and the Kubha (Kabul) in the west.
4. Rigvedic people, who called themselves Aryans, were confined in the . area which came to be known as Sapta Sindhu i.e. land of the seven rivers. Sapta Sindhu comprises Sindhu and their five tributaries — Vitasta, Asikani, Vipasa, Parushni & Sutuadri and Saraswati.
5. According to the Rig Veda, the most mentioned river - Sindhu, the most pious river - Saraswati, mention of the Ganges-1 time, mention of Yamuna-3 times.

6. The Dasrajan War (The Battle of Ten Kings)

According to Rig Veda, the famous Dasrajan war was the internecine war of the Aryans. The Dasrajan war gives names of ten kings who participated in a war against Sudas who was Bharata king of Tritsus family. The ten kings were of the states of Purus, Yadus, Turvasas, Anus and Druhyus along with five others viz. Alinas, Pakhtas, Bhalanas, Sibis and Vishanins. The battle was fought on the bank of Parushni (Ravi) in which Sudas emerged victorious.

S. No	Rigvedic Name	Modern Name	Region
1.	Sindhu	Indus	Punjab
2.	Vitasta	Jhelum	Punjab
3.	Asikani	Chenab	Punjab
4.	Vipas	Beas	Punjab
5.	Parushni	Ravi	Punjab
6.	Saraswati	Sarsuti	Rajasthan
7.	Drishadvati	Ghaggar	Rajasthan
8.	Krumu	Kurram	Afghanistan
9.	Gomati	Gomal	Afghanistan

Polity

1. The Kula (the family) was the basis of both social and political organisations. Above the Kula were the Grama, the Vis, the Jana and the Rashtra. A group of Kula (families) formed a Grama (the village) and so on.
2. Regarding the form of government it was of patriarchal nature. Monarchy was normal, but non - monarchical polities were also there.
3. The Rashtra was ruled by a King or Rajan and the royal descent was by hereditary based on the law of primogeniture. Probably elective monarchy was also known.
4. Very little is known about ministers of the king. The Purohita or domestic priest was the first ranking official. He was the king's preceptor, friend, philosopher and guide. Other important royal officials were Senani (army chief) and Gramani (head of village).
5. The army consisted of foot - soldiers and charioteers. Wood, stone, bone and metals were used in weapons. Arrows were tipped with points of metal or poisoned horn. References are made to the moving fort (Purcharishnu) and a machine for assaulting strongholds.

6. The king had religious duties also. He was the upholder of the established order and moral rules.

7. Rig Veda speaks of assemblies such as the Sabha, Samiti, Vidath, Cana. Sabha was committee of few privileged and important individuals. Two popular assemblies, Sabha and Samiti, acted as checks on the arbitrary rule of kings. Later Vedas record that the Sabha functioned as a court of justice.

8. Theft, burglary, stealing of cattle and cheating were some of the then prevent crimes.

Society

1. The Rigvedic society comprised four varnas, namely Brahmana, Kshatriya, Vaisya and Shudra. This classification of society was based on the professions or occupations of the individuals.

2. Teachers and priests were called Brahamanas; rulers and administrators were called Kshatriyas; farmers, merchants and bankers were called Vaishyas; and artisans and labourers were reckoned as Shudras.

3. These vocations were followed by persons according to their ability and liking, and the occupations had not become hereditary as they became later on.

4. Members of the same family took to different professions and belonged to different varnas as well illustrated by a hymn of the Rig Veda. In this hymn a person says : ' I am a singer; my father is a physician, my mother is a grinder of corn. '

5. The unit of society was family, primarily monogamous and patriarchal.

6. Child marriage was not in vogue.

7. A widow could marry the younger brother of her deceased husband (Niyoga).

8. The father's property was inherited by son.

9. Right to property existed in respect of moveable things like cattle, horse, gold and ornaments and also in respect of immovable property like land and house.

10. The home of the teacher was the school where he taught the particular sacred texts.

11. Milk and its products - curd, butter and ghee - formed an important part of the diet. There is also the mention of grain cooked with milk (Kshira-pakamodanam).
12. The meat of fish, birds and animals was eaten.
13. The cow was already deemed Aghanya i.e. not to be killed.
14. Rig Veda prescribes a penalty of death or expulsion from the kingdom to those who kill or injure cows.
15. Alcoholic drinks, Sura and Soma were also consumed.
16. Aryans were primarily agricultural and pastoral people who reckoned their wealth in terms of cows.
17. Amusements included music, dancing, chariot-racing and dicing. One stanza in the Rig Veda known as the gambler's lament says : 'My wife rejects me and her mother hates me' .

Religion

1. During the Rigvedic time the gods worshipped were generally the personified powers of Nature. It was believed that divine powers were capable of conferring both boons and punishments on man. Fire was sacred as it was regarded to be the intermediary between man and God.
2. There were nearly 33 gods. Later day tradition classified them into 3 categories of terrestrial (prithvishthana), aerial or intermediate (antarikshasthana) and celestial (dyusthana) god.
 - i. Terrestrial (Prithvishthaniya) : Prithivi, Agni, Soma, Brihaspati and rivers.
 - ii. Aerial / Intermediate (Antarikshasthaniya) : Indra, Rudra, Vayu -Vata, Parjanya.
 - iii. Celestial (Dyusthaniya) : Daus, Surya (In 5 forms : Surya, Savitri, Mitra, Pushan, Vishnu), Varuna, Aditi, Usha and Asvin -
3. Indra, Agni and Vanina were the most popular deities of Rigvedic Aryans.
 - i. Indra or Purandara (destroyer of fort) :The most important god (250 Rigvedic hymns are devoted to him); who played the role of warlord and was considered to be the rain god.
 - ii. Agni : The second most important god (200 Rigvedic hymns are devoted to him); fire god was considered to be the intermediary between the gods and the people.
 - iii. Varuna : Personified water; was supposed to uphold 'Rita' or the natural order ('Ritasyagopa').

4. Surya (Sun) was worshiped in 5 forms : Surya, Savitri, Mitra, Pushan and Vishnu•

Surya (Sun) : God who used to drive daily across the sky in his chariot driven by seven horses.

Savitri (the god of light) : The famous Gayatri Mantra is addressed to her.

Mitra: A solar god.

Pushan : The god of marriage; main function-guarding of roads, herdsmen and straying cattle.

Vishnu : A god which covered earth in three steps (Upakrama).

5. Soma : Originally a plant producing a potent drink during courses of Agnishtoma sacrifice, could be hemp / bhang called king of plants; identified later with the moon. The 9th mandala of Rig Veda, which contains 114 hymns, is attributed to the Soma That's why it is called 'the Soma Mandala' .

6. Other Gods / Goddesses : Rudra (the god of animals), Dyaus (the oldest god and the father of the world), Yama (the god of death). Ashwin / Nasya (the god of health, youth and immortality); Aditi (the great mother of gods), Sindhu (river goddess).

7. Sometimes gods were visualised as animals but there was no animal worship.

8. The nature of Rigvedic religion was Henotheism i.e. a belief in many gods but each god standing out in turns as the highest.

9. Their religion primarily consisted of the worship of gods with a simple ceremonial known as Yajna or sacrifice. Sacrifices consisted of offerings of milk, ghee, grain, flesh and soma.

Economy

1. The Aryans crossed the nomadic stage. Yet, great importance was attached to herds of cattle. Various animals were domesticated.

2. The vedic people were probably not familiar with cat and camel. Tiger was not known, but the wild animals like lion, elephant and boar were known to them.

3. In all probability, very little of trade was there.

4. Money and markets were known but they were not extensively used. Cows and gold ornaments of fixed value were the media of exchange. Coins were not known.

5. Complexity in producing goods made its appearance. Men of various professions like carpenters, smiths, tanners, weavers, potters and grinders of corn were there.

6. The art of healing wounds and curing diseases were in existence. There were experts in surgery. Along with herbs and drugs charms and spells were regard as equally potential in healing diseases.

7. OCP (Ochre Coloured Pottery) Culture : 1500 BC-1000 BC.

Later Vedic Period : 1000 BC - 600 BC

Geographical Area

1. During the later Vedic Period, the Aryan settlements covered virtually the whole of Northern India (Aryavarta).
2. The centre of culture now shifted from Saraswati to Ganges (Madhya desa).
3. There was mention of more rivers such as Narmada, Sadanira (modern Gandak), Chambal etc.
4. The expansion of people towards the east is indicated in a legend of Satapatha Brahamana - how Videha Madhava migrated from the Saraswati region, crossed Sadanira and came to the land of Videha (modern Tirhut).
5. Emergence of Janapadas—Kuru (Combination of Purus and Bharatas), Panchala (Combination of Turvashas and Krivis), Kashi etc. in Doab region.
6. Later Vedic literatures mention Vindhya mountain (Southern mountain).
7. Reference to the territorial divisions the later Vedas gives three broad divisions of India, viz. Aryavarta (Northern India), Madhya desa (Central India) and Dakhinapath (Southern India).

Polity

1. Large kingdoms and stately cities made their appearance in the later Vedic Period.
2. In Taittiriya Brahmana we notice the theory of the divine origin of kingship.
3. The governmental machinery became more elaborate than before, as a sequel to the growth of the power of the king. New civil functionaries, besides the only civil functionary of the Rigvedic period the purohita came into existence. These were : the Bhagadudha (Collector of taxes), the Suta /

Sarathi (the Royal herald or Charioteer), the Khasatri (Chamberlain), the Akshavapa (Courier).

4. The military officials of the Rigvedic times, the Senani (the general) and the Gramani (the head of the vilalge) continued to function.

5. The period also saw the beginning of a regular system of provincial government. Thus, we find Sthapati being entrusted with the duty of administering outlying areas ocupied by the aboriginals and Satapati being put over a group of one hundred villages. Adhikrita was the village official. Ugras, mentioned in the Upanishada, was probably a police official.

6. The popular control over the affairs of the kingdom was exercised through Sabha and Samiti, as in the Rigvedic period. Vidatha had completely disappeared by now.

7. Even during the later vedic times, kings did not possess a standing army.

8. Judiciary also grew. The king played a great role in administering criminal law. The killing of an embryo, homicide, the murder of a Brahmana, in particular, stealing of gold and drinking sura were regarded as serious crimes. Treason was a capital offence.

Society

1. As the time passed by Yajnas became elaborate and complicated ceremonial leading to the emergence of learned men known as Brahmanas.

2. And as the Aryans expanded to the east and south, group of people known as Kshatriyas emerged to conquer territories and administer them. The remaining Aryans formed a separate class known as Varishyas, a word derived from Vis meaning 'people'. The non - Aryan formed the fourth class known as Shudras.

3. Nevertheless, these divisons of society were not rigid.

4. The institution of Gotra i.e. the clan appeared in later Vedic Period.

5. The higher castes could marry with the lower ones, but marriage with shudras was not permitted. The idea of pollution appeared in society.

6. The earliest reference to the 4 Ashramas (the stages of life)— Brahmacharya, Grihastha, Vanprastha and Sanyasa-is found in the Jabala Upanishad. The Ashrama system was formed to attain 4 Purusharthas (Dharma, Artha, Kama and Moksha).

7. The status of women declined. According to Aitareya Brahamana a daughter is the sources of misery but a son is the protector of family.
8. According to Maitrayani Samhita there are three evils—liquor, woman and dice.
9. Though monogamy (a man having one wife) was the ideal but polygamy (a man having more than one wife) was frequent.
10. Woman were prohibited to attend the political assemblies.
9. Yajnavalkya-Gargi dialogue (Vrihadarnyaka Upanishada) indicates that some women had got higher education.

Types of Hindu Marriage (Vivaha.)

1. Brahma Vivaha Giving the girl to a man with dowry.
2. Daiva Vivaha Giving the girl to the priest himself in lieu of his fees.
3. Arsha Vivaha Giving the girl to a man after accepting a bride-price.
4. Prajapatya Vivaha Giving the girl to a man without demanding a bride-price.
5. Gandharva Vivaha Love marriage.
6. Asura Vivaha Marriage with a purchased girl.
7. Rakshasa Vivaha Marriage with the daughter of a defeated king or with a kidnapped girl.
8. Paishacha Vivaha Marriage to a girl after seducing or raping her.
 - i. Anuloma Vivaha : marriage between a bridegroom from an upper caste and a bride from a lower caste; Pratiloma Vivaha-the reverse of Anuloma Vivaha.
 - ii. 16 Samskaras
 - iii. 1. Garbhadhana 2. Pumsavana 3. Simantonnayan 4. Jatakarma 5. Namakaran 6. Nishkramana 7. Annaprashana 8. Chudakarma 9. Karnachhedana 10. Vidyambha 11. Upanayana 12. Vedarambha 13. Samavaratana 14. Vivaha 15. Vanprastha 16. Antyesti.

Religion

1. The earlier divinities Indra and Agni were relegated into the background while Prajapati (creator of the Universe, later known as Brahma), Vishnu (Patron god of Aryans) and Rudra (God of animals, later identified with Shiva / Mahesha) rose in prominence. Now Prajapati became supreme God.
2. Pushana, who protected cattle in the early Vedic Period now became the god of Shudras.
3. Brihadaranyaka Upanishada was first the work to give the doctrine of transmigration (Punarjanma / Samsara - chakra) and deeds (Karma).
4. The early simple ceremonial of Rigvedic Period gave place to elaborate sacrifices requiring the services of as many as 17 priests. In the later Vedas and Brahmanas sacrifices (Yajnas) came into prominence.
5. Towards the end of the Vedic Period, there was the emergence of a strong reaction against cults, rituals and priestly domination; Reflection of this mood is found in the Upanishadas.

Economy

1. Agriculture began to replace rearing of cattle. The plough was at times drawn by 24 oxen. Manure was known.
2. Rice, barley, beans, sesame and wheat were cultivated.
3. Production of goods advanced as indicated by new occupations like fisherman, washerman, dyers, door-keepers and footmen.
4. Indicating specialisation distinction was drawn between the chariot-maker and the carpenter and the tanner and the hide-dresser.
5. Considerable advance was made in the knowledge of metals. Mention of tin, silver and iron was made apart from gold and ayas (either copper or iron) in the Rig Veda.
6. Evidence was there regarding organisation of merchants into guilds because of reference to corporations (Ganas) and aldermen (Sreshtins).
7. PGW (Painted Grey Ware) Culture : 1100 BC — 600 BC.



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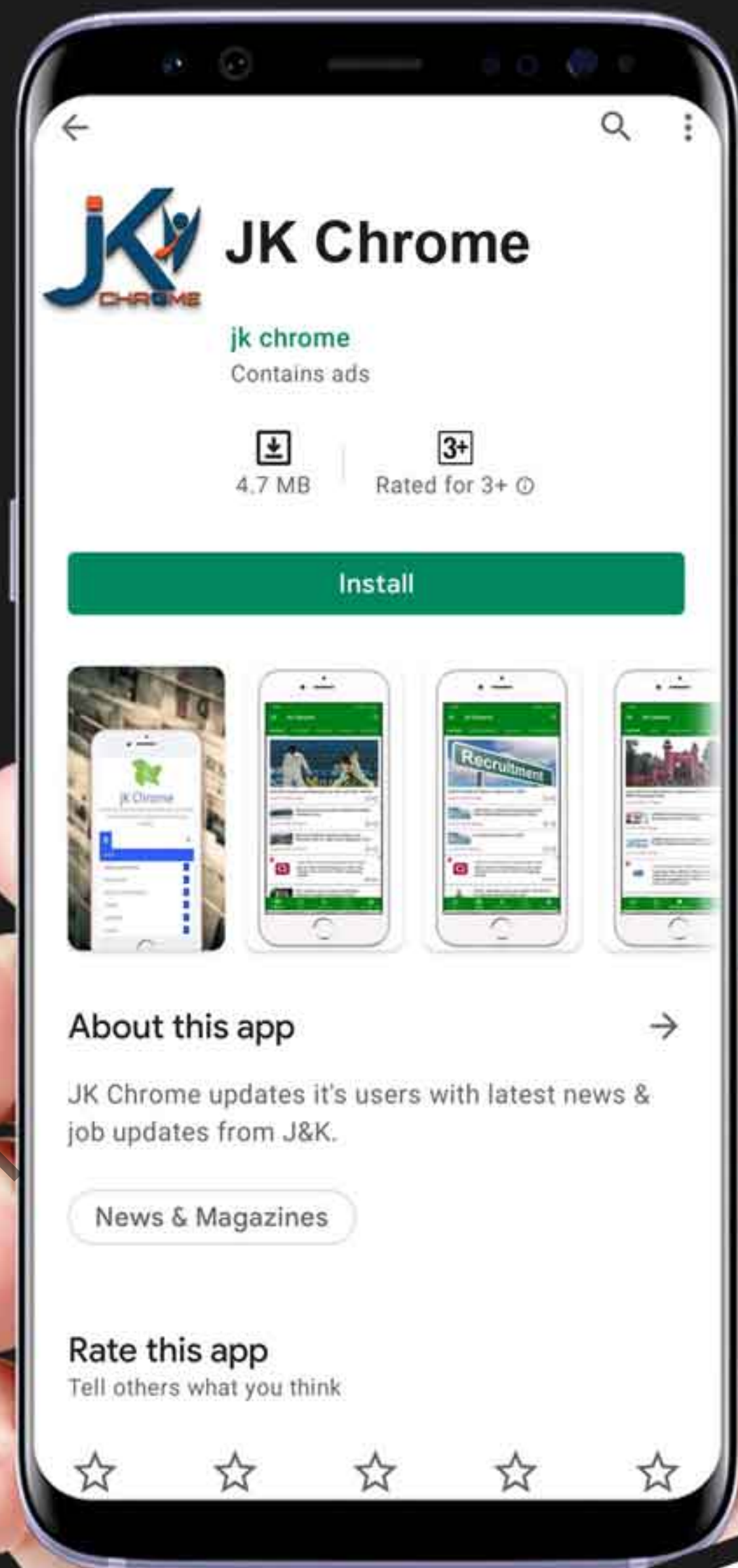
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