

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 Patala
5.	Kashi (district of Varanasi in U.P.)	Varana
6.	Kosala (districts of Faizabad, Gonda, Bahraich in U.P.)	North Kosal-Sravasti / Sahet-Mahet South Kosal-Saket/ Ayodhy
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 immensely 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 (Shonika) : 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 which played important role to defeat the Vajji— (i) Sunidha and Vatsikar—Ajatashatru's diplomatic ministers, who sowed the seeds of discord amongst Vajjis, (ii) Rathamusala—a kind of chariot to which a mace was attached (ii) 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 became a part of the Magadha rule.
3. Shisunaga was succeeded by Kalashoka (Kakavama). His reign is important because he convened the Second Buddhist 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 (Purana) and Ugraena 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 Sindhu. This area constituted the 20th province (Kshatrapa) 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 Suddhodhan 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 Mahaprajapat Gautami.
4. His father married him at an early age to Yasodhara (Princess of Koliya 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-Buddha'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

Charvatri Arya Satyan (Four Noble Truths)

It is the essence of Buddhism.

1. Life is full of sorrow (Dukha) : Sabbam Dukkham.
2. There are causes of sorrow (Dukha Samudaya) : Dvadash Nidan / Pratihya 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)—M n 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-leave 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

Budha Chrita, Saundarananda, Sutralankar, Sariputra Prakaran and Vajrasutra—Ahwagosh; Mahavibhasha Shastra-Vasumitra; Visudhamagga, Atthakathaya and Sumangalvasini—Buddhagosh; Madhyamika Karika and Prajnaparamita 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 Bodhisattva (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 evil and evildoers.
2. Avlokitesvara (the lord who looks down) also called Padmavani (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, Bodhi Gayatri 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; Dhoulagiri 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 Rishabh as an incarnation of Narayana.

3. The name of two Jain Tirthankaras—Rishabh and Arishtanemi - 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 (Parasathan) 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 Jitendriya (one who conquered his senses), Nirgrantha (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 Gandharas 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 Shraddha / 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. Manahpariyaya 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 Syadvada seven modes of prediction (Saptahangi Nyavada) are possible. Absolute affirmation and absolute negation both are wrong. All judgements are conditional. Syadvada is also known as Anantkavada 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 Trishashthishalaka 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 (Hastinapur); Chandragupta Maurya, Bindusara and Samprati (Mauryan)—Magadha 2. Pradyota (Avanti) 3. Udayan (Sindhu-Sauvira) 4. Kharvela (Kalinga).

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