Compilation of Daily Class Notes

Ancient History



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INDEX

1. Paleolithic Age ..... (4 to 11)
2. Paleolithic Age ..... (12 to 25)
3. Neolithic Age ..... (26 to 39)
4. Chalcolithic and IVC ..... (40 to 52)
5. Indus Valley Civilization ..... (53 to 57)
6. Indus Valley Civilization II ..... (58 to 72)
7. Indus Valley Civilization III ..... (73 to 88)
8. Rigvedic Era ..... (89 to 102)
9. Rig Vedic Era II ..... (103 to 111)
10. Later Vedic Era ..... (112 to 126)
11. Vedic Literature ..... (127 to 139)
12. Indian Philosophy ..... (140 to154)
13. Buddhism ..... (155 to 166)
14. Buddhism II ..... (167 to 183)
15. Buddhism III ..... (184 to 194)
16. Jainism ..... (195 to 220)
17. Jainism (Part - 2) ..... (221 to 230)
18. Mahajanapadas ..... (231 to 249)
19. Mahajanapadas (Part - 2) ..... (250 to 261)

20. Mauryan Empire ..... (262 to 285)
21. Mauryan Empire II ..... (286 to 297)
22. Mercantile Age ..... (298 to 302)
23. Mercantile Age (Part - 2) ..... (303 to 306)
24. Mercantile Age (Part - 2) ..... (307 to 315)
25. Mercantile Era (Part - 4) ..... (316 to 333)
26. Mercantile Era (Part - 5) ..... (334 to 348)
27. Sangam Age ..... (349 to 357)
28. Sangam Age II ..... (358 to 377)
29. Gupta Empire (Part - 1) ..... (378 to 395)
30. Gupta Empire (Part - 2) ..... (396 to 417)

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DAILY CLASS NOTES

Ancient History

Lecture – 01

Paleolithic Age



Paleolithic Age

History is not about dates

- History is about:
  - Political dimensions / Dynasties
  - Administration
  - Economy
  - Society (caste, religion, status of woman)
  - Culture

Topics to be Covered:

- Evolution Story + Technical
- Prehistoric India
- Paleolithic Basics
  - Lower Paleolithic age
  - Middle Paleolithic Age
  - Upper Paleolithic Age
- Mesolithic Age
- Neolithic Age
- Chalcolithic Age

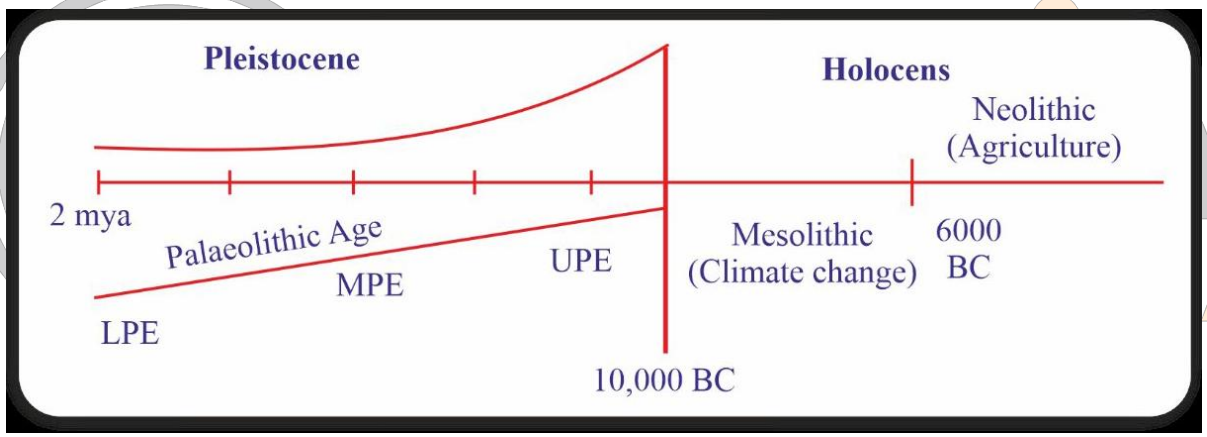
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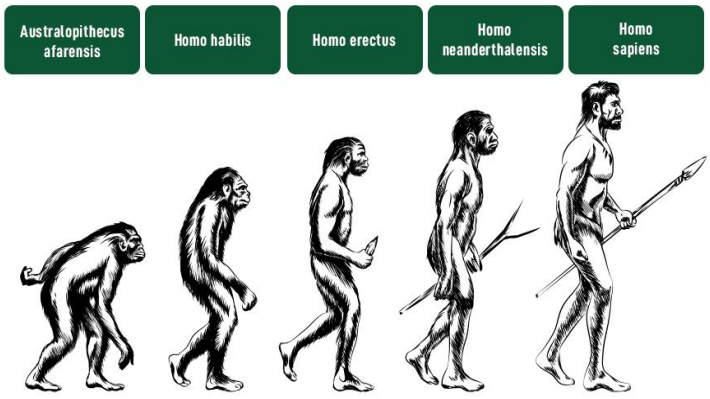
Eon	Era	Period	Epoch	MYA		Life Forms	North American Events
Phanerozoic	Cenozoic (CZ)	Quaternary (Q)	Holocene (H)	0.01	Age of Mammals	Extinction of large mammals and birds Modern humans	Ice age glaciations; glacial outburst floods
			Pleistocene (PE)	2.6			Cascade volcanoes (W) Linking of North and South America (Isthmus of Panama)
		Tertiary (T) Neogene (N)	Pliocene (PL)	5.3		Spread of grassy ecosystems	Columbia River Basalt eruptions (NW) Basin and Range extension (W)
			Miocene (MI)	23.0			
		Tertiary (T) Paleogene (PG)	Oligocene (OL)	33.9			
			Eocene (E)	56.0			Laramide Orogeny ends (W)
			Paleocene (EP)	66.0		Early primates Mass extinction	
	Mesozoic (MZ)	Cretaceous (K)		145.0	Age of Reptiles	Placental mammals Early flowering plants	Laramide Orogeny (W) Western Interior Seaway (W) Sevier Orogeny (W)
		Jurassic (J)		201.3		Dinosaurs diverse and abundant Mass extinction First dinosaurs; first mammals Flying reptiles	Nevadan Orogeny (W) Elko Orogeny (W) Breakup of Pangaea begins
		Triassic (TR)		251.9		Mass extinction	Sonoma Orogeny (W)
	Paleozoic (PZ)	Permian (P)		298.9	Age of Amphibians		Supercontinent Pangaea intact
		Pennsylvanian (PN)		323.2		Coal-forming swamps Sharks abundant First reptiles	Ouachita Orogeny (S) Alleghany (Appalachian) Orogeny (E) Ancestral Rocky Mountains (W)
		Mississippian (M)		358.9		Mass extinction	Antler Orogeny (W)
		Devonian (D)		419.2	Fishes	First amphibians First forests (evergreens)	Acadian Orogeny (E-NE)
		Silurian (S)		443.8		First land plants Mass extinction	
		Ordovician (O)		485.4	Marine Invertebrates	Primitive fish Trilobite maximum Rise of corals	Taconic Orogeny (E-NE)
		Cambrian (C)		541.0		Early shelled organisms	Extensive oceans cover most of proto-North America (Laurentia)
Proterozoic	Precambrian (PC, W, X, Y, Z)			2500		Complex multicelled organisms Simple multicelled organisms	Supercontinent rifted apart Formation of early supercontinent Grenville Orogeny (E) First iron deposits Abundant carbonate rocks
Archean				4000		Early bacteria and algae (stromatolites)	Oldest known Earth rocks
Hadean				4600		Origin of life Formation of the Earth	Formation of Earth's crust

EON	ERA	PERIOD		EPOCH	MYA		LIFE FORMS
	CENOZOIC (CZ)	QUARTERNERY (Q)		HOLOSCENE (H)	0.01	AGE OF MAMMALS	EXTINCTION OF LARGE MAMMALS AND BIRDS
				PLEISTOSCENE (PE)			MODERN HUMANS
				ICE AGE	2.6		
		TERTIARY (T)	NEOGENE (N)	PLIOCENE (PL)	5.3		SPREAD OF GRASSY ECOSYSTEM
				MIOCENE (MI)	23.0		
			PALEOGENE (PG)	OLIGOCENE (OL)	33.9		
				EOCENE (E)	56.0		EARLY PRIMATES
				PALEOCENE (EP)	66.0		MASS EXTINCTION

***Note:** From 66 million years ago, we had primates. Story of Primates starts from the Cenozoic Era.



Story of Human Evolution:



***Somewhere around 66 million years ago, humans started evolving in multiple stages.**

Africa - Cradle of Mankind:

- **Human evolution started from equatorial forests**.
- The lack of resources in the equatorial forest could have prompted humans (primates) to migrate outside the forests.
- Further, they started moving into the grasslands.
- Grasslands provided new opportunities for evolution.
  - **Increased the cranial capacity** due to danger of animals and new experiences of the environment.
  - Due to the absenteeism of tall trees in the grassland area, now the hands of primates were free which started **bipedalism (movement on feet).**
  - As the grasslands catch fire during the summer season, they **discover fire.**
  - Previously in the forest region, they relied on food gathering. But after the discovery of fire, they focused on hunting.
  - They **started to eat cooked meat**, after which their digestion system changed.
  - **Changed the dental structure** for new food habits.
  - Cranium size (size of the skull) also started developing.
  - As they wanted to protect themselves from wild animals in the grasslands, they used to peep out of the tall grasslands, which might have ultimately helped in straightening their back.
- In order to save themselves from wild animals, they started using rocks which also gave rise to the stone age.
- They started moving towards the North
  - Some moved towards the Sahara desert but most probably died.
  - Some moved along with the river Nile and finally entered Asia.

Australopithecus (5.5 to 1.5 Million Years Ago):

- Ape along with human-like features.
- Small brain case 400 centimeters cube.
- **Bipedal:** Using two legs
- **Potbellied:** No abs.
- Found in Africa.
- Protohuman.
- Last of pre-human hominids.

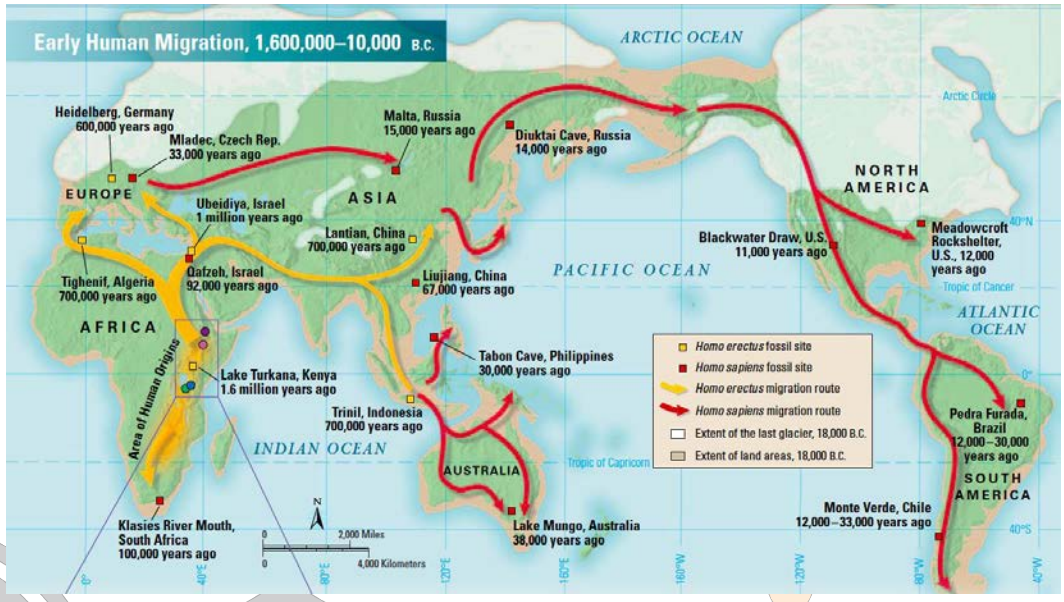
Homo Habilis (2 to 1.5 Million Years Ago):

- Handy and skillful man.
- Skillful in breaking stone into pieces and sharpening the latter to use as tools.
- Lightly built braincase (500-700 centimeters cube)

Homo Erectus (1.8/1.6 Million Years ago to 100k Years Ago):

- They had a **straight backbone, hence could take long steps.**
- Size of braincase (800-1200 centimeter cube).

- New types of **stone tools like hand axes were discovered.**
- They knew how to use fire.
- They traveled long distances.
- Found in **Africa, China, South Asia & South East Asia.**
- With some time gap or delay, there occurred transfer of knowledge because of migration.
  Migration took place due to:
  - Search of food
  - Changing season
- After Homo Erectus, **humankind started migrating.**



Homo Sapiens (2.5 lakh Years Ago):

- Full fledged modern man.
- Our species evolved from this.
- Resembles a Neanderthal man found in Germany (2.3 L years ago).
- Short and narrow forehead.
- Thinner bones.
- Diverse stone tools.
- Skull size (1200-1800 centimeters cube)
- Probably evolved in Europe
- Found in South- Africa in the late stone age (Upper Paleolithic Period).

Additional Information:

Lithic Age: From Homo Habilis to Homo Sapiens age.

- All the Archeological findings in India are done by the Archaeological Survey of India.
- Sources of knowledge used by them:
  - Excavations
  - Archaeology

Archaeological Survey of India (ASI):

- It is the government agency responsible for archaeological research and the conservation and preservation of cultural historical monuments.
- It was founded in 1861 by Alexander Cunningham who also became its first Director-General.
  - 1871-1885 Alexander Cunningham
  - 1886-1889 James Burgess
  - 1902-1928 John Marshall
  - 1928-1931 Harold Hargreaves
  - 1931-1935 Daya Ram Sahni
  - 1935-1937 J. F. Blakiston
  - 1937-1944 K. N. Dikshit
  - 1944-1948 Mortimer Wheeler

Indian Context:

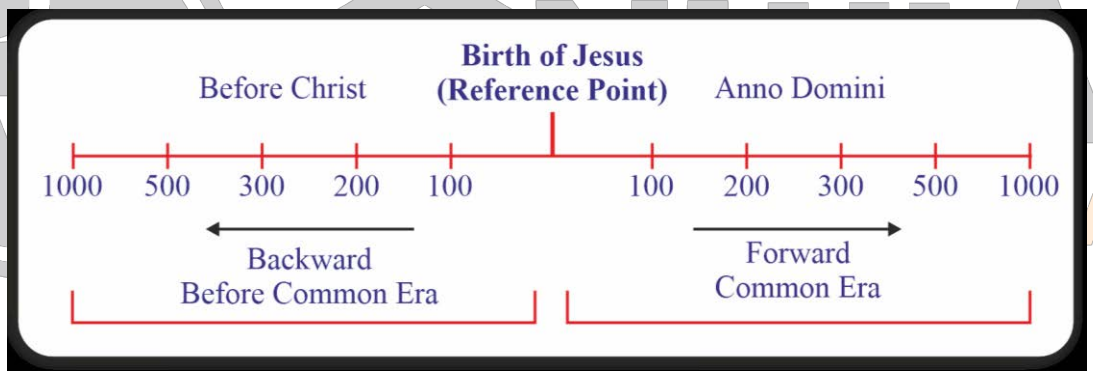
- First human settlement was not earlier than the middle Pleistocene i.e. 500,000 BC
- Only a few fossils were discovered, **earliest in Shivalik hills** in the **Potwar Plateau of Punjab** in Pakistan.
- These skulls are called **Ramapithecus and Sivapithecus.**
- **Skulls Found:** Ramapithecus and Sivapithecus (Brahmapithecus)// dramatic names.
  - Some hominid features were mostly like apes.
  - Dated between 10-14 mya.
  - God apes of Shivaliks.
  - Came to a dead end and extinct.
- In India, the origin of early man is traced from stone tools obtained from deposits of second glaciation.
- Recent artifacts from Bori in Maharashtra trace the origin of man in India as early as 1.4 million years ago (subject to further research).
- Present research suggests that **India was settled after Africa.**
- Early man in India used tools of stone roughly dressed by crude chipping.
- The tools have been discovered throughout India **except the alluvial plains of Indus, Ganga-Yamuna regions.**
- In this period man lived on hunting. The phase continued till 11,700 years ago.
- Later, an archaic homosapiens skull was discovered in Narmada Valley at Hathnora, Madhya Pradesh by **Arun Sonakia (1982)**.
- It is called **Narmada man**.
- The Narmada fossil could be 500,000 to 600,000 years old.
- Its name is given to **Homo Erectus Narmadensis**.
- Fossilized fragment of cranium of 30 years old women.
- Represents homo erectus.
- Large skull of 1155 to 1420 cc.
- Few late **acheulean tools** found in India.

Additional Information:

- **Dryopithecus** was a distant Miocene forerunner of gorillas and chimpanzees.
- A form close to this branching of the dryopithecus stock is represented by the genus **Ramapithecus,** distinguished by its more advanced dentition.
- The **dryopithecines** probably inhabited forest areas.

Anno Domini (AD) / Before Christ (BC):

- The terms "A.D." and "B.C." have **their roots in Christianity**.
- "A.D." stands for **Anno domini** (Latin for "in the year of the lord"), and it refers specifically to the birth of Jesus Christ. "B.C." stands for **"before Christ."**
- The system labels years **based on a traditional notion** of when Jesus was born— with the "A.D." denoting years after his birth and "B.C." designating the years that predate his birth.
- In English, it is common for **"A.D." to precede the year,** so that the translation of "A.D. 2022" would read "in the year of our lord 2022."
- In recent years, an alternative form of B.C./A.D. has gained traction. Many publications use "C.E.," or "common era," and "B.C.E.," or "before common era" in order to make non-Christians more comfortable using the system.



Additional Information:

- **Bats evicted from prehistoric Manipur cave for tourism:** The **Khangkhui Cave system** in Ukhrul district had yielded Paleolithic artifacts and a shelter for locals during World War II.
- The Khangkhui, locally called Mangsor, is a **natural limestone cave** about 15 km from Ukhrul, the headquarters in Ukhrul district.
- Excavation carried out by Manipuri archaeologists revealed the **cave was home to Stone Age communities.**

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DAILY CLASS NOTES

Ancient History

Lecture – 02

Paleolithic Age



Paleolithic Age

NOTE:

In 1863, **John Lubbock** coined the term **"Paleolithic" and "Neolithic"** to denote the Old and New Stone Ages, respectively.



Pre-Historic India:

- **Robert Bruce Foote**, discovered what was probably the **first paleolithic tool discovered in India** in 1863 at the **Pallavaram** and called **Pallavaram handaxe.**
- Later, he discovered a number of **pre-historic sites in South India**.
- Sir **Mortimer Wheeler** contributed more to the knowledge of prehistoric cultures.
- In 1856, **Le Mesurier** (railway engineer) found a small chert arrowhead near **Nyagurhee village in Central India** (east of Chacheye Falls on the river Tons in the hilly tracts of the Kaimur Range in southern Uttar Pradesh).

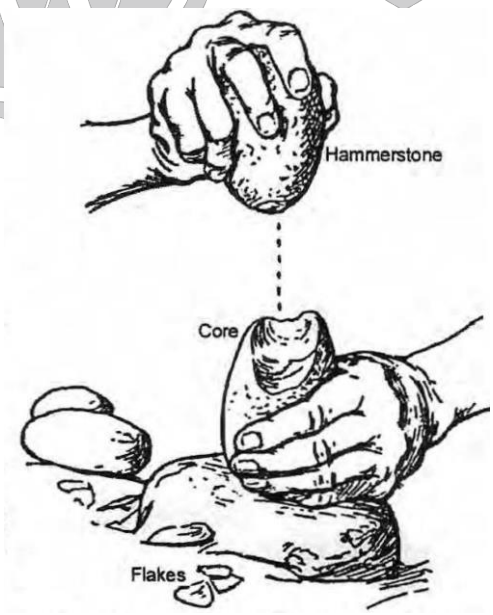
- On the basis of geological age, the type and technology of stone tools, and subsistence base, the Indian Stone Age is classified primarily into **three types:**
  - **Old Stone Age, Palaeolithic Age:** (5,00,000-10,000 BCE)
  - **Late Stone Age, Mesolithic Age:** (10,000-6000 BCE)
  - **New Stone Age, Neolithic Age:** (6,000-1000 BCE)
- A general time range is specified as there is a great deal of variation in the dates for different sites.

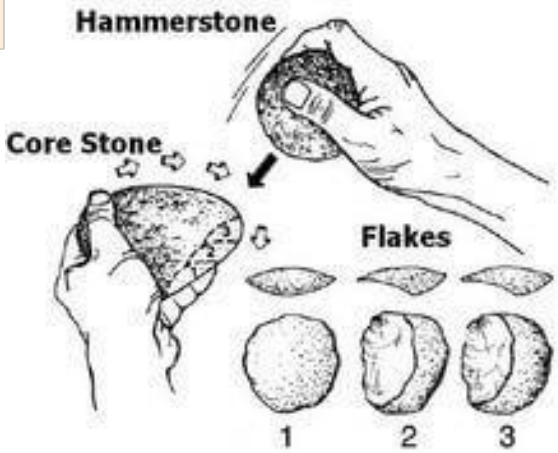
Palaeolithic Age:

- Palaeolithic = **Palaeo** (Old) + **Lithic** (Stone) i.e., Old Stone
- Sites discovered throughout the country, **except alluvial plains of Indus, Ganga and Yamuna** (reasons might be lack of excavations and dense forest region)
- **Purpose of Stone:**
  - Making weapons for hunting.
  - For making hammers, cutting and boring activities.
  - Barely managed to gather his food and lived on hunting.
- **Phase timeline:** 2 mya – 10,000 BC (approx.)

Making of Stone Tools:

- **Stone on stone technique:** Where a large stone was used as a hammer to hit a smaller stone called the core.
- **Pressure flaking technique:** Uses a narrow tool to directly apply force to the edge of a core or tool to detach a flake.

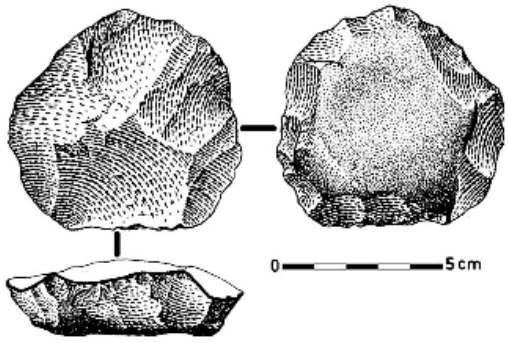


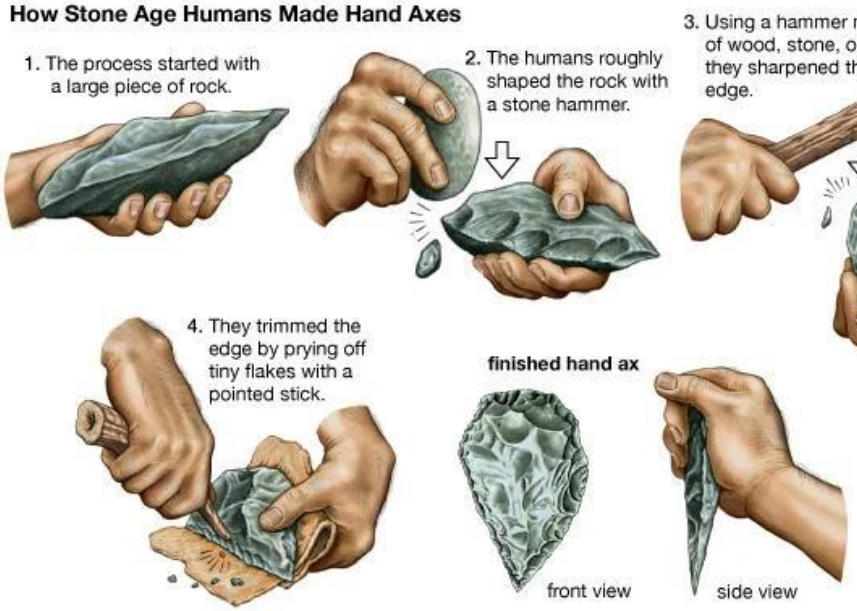


- **Other tool making techniques** are **Discoid Core Technique and Levallois Technique.**

Levallois technique:

- A method of creating stone tools by first striking flakes off the stone, or core, along the edges to create the prepared core and then striking the prepared core in such a way that the intended tool is flaked off with all of its edges pre-sharpened.





Major Characteristics of Palaeolithic Age:

- **Band Society:** Sometimes called a camp, or in older usage, a horde, is the simplest form of human society. A band generally consists of a small kin group, no larger than an extended family or clan. The general consensus of modern anthropology sees the average number of members of a social band at the simplest level of foraging societies with generally a maximum size of 30 to 50 people.
- Lived in the open air, river valleys, caves and rock shelters.
- Food (barely managed): Gathered wild fruits and vegetables.
- Engaged in Hunting activities.
- No knowledge of agriculture, house building, pottery or any metal.

- They had Knowledge of fire (in later ages).
- In the Upper Palaeolithic period, there is evidence of art (painting).
- **Stone tools:** Mainly unpolished, undressed, rough stone tools such as hand axe, cleavers, choppers, blades, scrappers, etc.
- The stones were made of hard rock called **quartzite.** That's why Paleolithic men were also called **Quartzite men in India**.
- **Stone tool usage:**
  - Chopping food and roots
  - Scraping bark (from trees) and hides (from animals)
  - Manufacture spears and arrows for hunting that were affixed to handles made of bone or wood.
- Bone implements and wood were also used for making tools.
- Wood was used as **firewood** and was chopped using other tools.
- **Huts and implements** were both made of wood.

Core and Flake Tools:

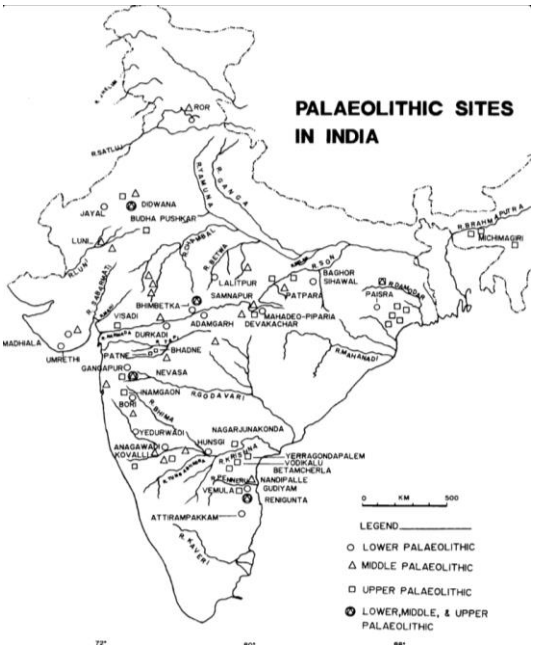
- **Core tools:** Tools made by breaking and shaping large stones.
- **Flake tools:** Tools made from smaller pieces of rock and were used as choppers and knives to chop meat and skin animals.

Sites:

- **Chotanagpur Plateau -** The Palaeolithic tools, which could be as old as 1,00,000 B.C.
- **Kurnool district in Andhra-Pradesh** - Tools belonging to 20,000 B.C. 10,000 B.C.
- It was spread in practically all parts of India **except**:
  - Alluvial plains of the Indus and Ganga,
  - Southern Tamil Nadu
  - Hilly areas of the Western Ghats.

Paleolithic Sites in India:

- Andhra Pradesh,
- Karnataka,
- Maharashtra,
- Central Madhya Pradesh,
- Southern Uttar Pradesh, and
- South Bihar Plateau and in the
- Upper levels of the Gujarat Dunes.
- Bhimbetka



Phases in the Paleolithic Age:

- The Paleolithic Age in India is **divided into three phases (by Eduard Lartet)** in accordance with the **nature of**

stone tools used by the people and also according to the nature of **climatic change**:

- **Lower** Paleolithic culture: [Between 500,000 and 140,000 BC.]
- **Middle** Palaeolithic culture: [Between 140,000 and 40,000 BC.]
- **Upper** Palaeolithic culture: [Between 40,000 BC and 10,000 BC.]



Lower Palaeolithic or the Early Stone Age (ESA):

- **Period:** Between 5,00,000 BCE - 140,000 BCE.
- **Type of Tools Used:** Hand axes, choppers, and cleavers, mainly for chopping, digging, and skinning.
- **Stone Tools:** They were rough and heavy.
- **Core Tools:** Quartzite.
- **Early Human:** Homo habilis & Homo erectus.
- Lived close to food, water and stone.
- Discovery of fire.

Acheulian Tools (St. Acheul in France):

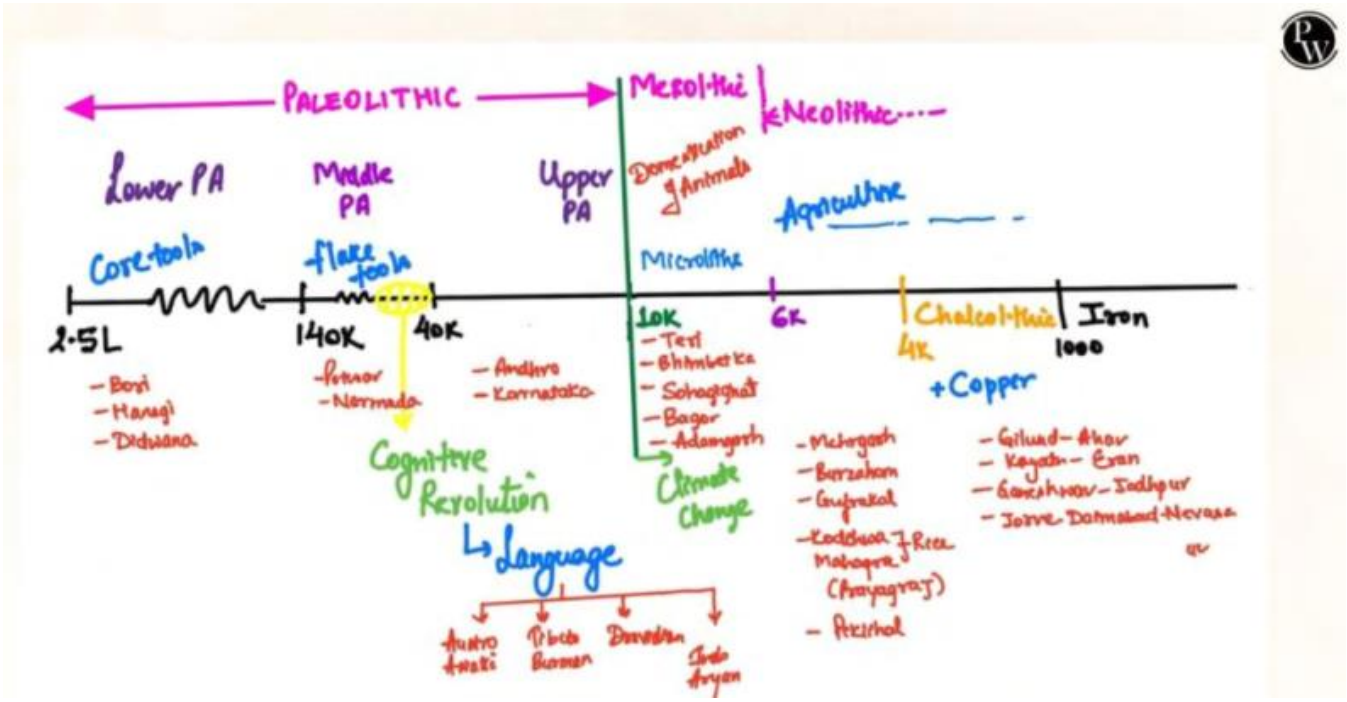
- Advanced and increasing symmetrical hand axes.
- Associated with Lower Palaeolithic Age
- Continued in later phases too.
- Named after the type site of Saint-Acheul industry of stone tool manufacture characterized by the distinctive oval and pear-shaped "hand axes" associated with Homo erectus.

Lower Palaeolithic Age Sites:

- Bori, Maharashtra
- Hunsgi, Karnataka
- Found in Soan or Sohan river valley and Pabbi hills (now in Pakistan),

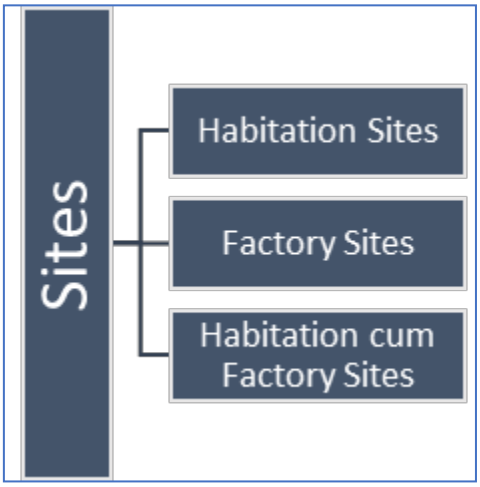
- Pahalgam, Kashmir
- Thar Desert (Didwana, Rajasthan)
- Hiran Valley (Gujarat)
- Belan Valley Mirzapur (UP)
- Valleys of Narmada
- Attirampakkam, Pallauaram, Badmadurai (Tamil Nadu)
- Rock shelters of Bhimbetka near Bhopal (roughly belonging to 1,00,000 B.C. The rock shelters may have served as seasonal camps for human beings).

Lithic Ages:



Middle Paleolithic or Middle Stone Age (MSA):

- **Period:** Between 140,000 BCE - 40,000 BCE
- Established only in 1960 by **H.D. Sankalia was** named **Nevasan industry** after the site of **Nevasa, Maharashtra.**
- **Tools:** The tools are mainly based upon flakes.
- **Types of Tool Used:** The principal tools are varieties o**f scrapers, points, borers, burins made of flakes and blades,**
- **Size of Tools:** These tools **became smaller** and there was a **decrease in the use of hand axes** in relation to other tools.

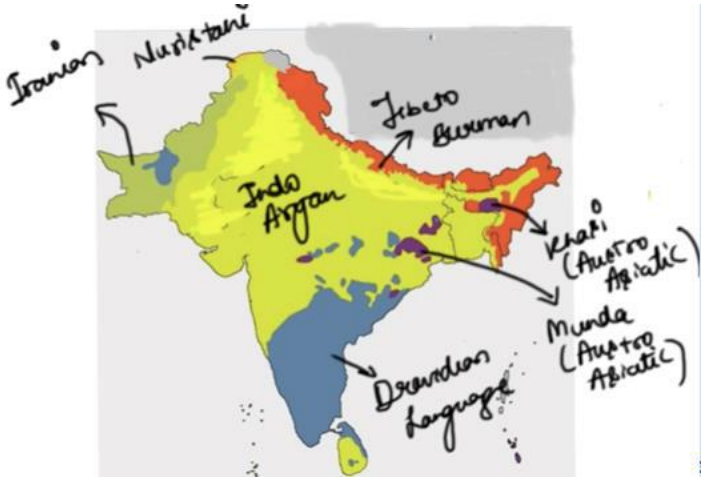


Biological Changes:

- Homoerectus became more bipedal.
- Forelimbs are free now.
- They became more convenient.

Cognitive Revolution:

- It occurred between **70,000 to 30,000 years ago**.
- It allowed Homo sapiens to communicate at a level never seen before in language..



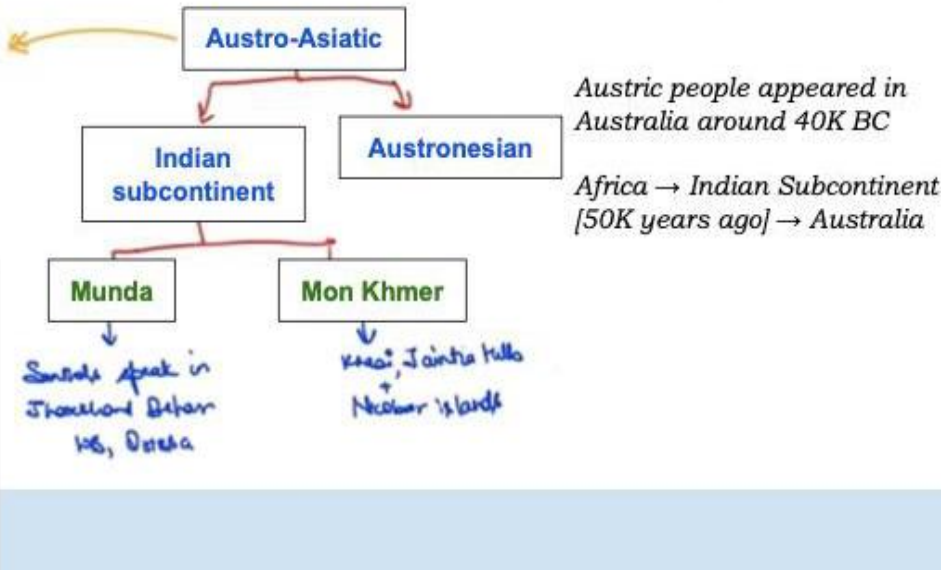
Middle Palaeolithic Sites:

- **Potwar Plateau** (between Indus and Jehlum).
- **Sanghao Cave** (near Peshawar, Pakistan).
- Nevasa
- Found in **Son, Narmada and Tungabhadra** river valleys.
- The geographical horizon of the Middle Palaeolithic sites coincides, more or less, with that of the Lower Palaeolithic sites.

Linguistic Background:

- Linguistic survey was first proposed by **George Abraham Greison.**
- **Linguistic Survey of India (LSI)** is a comprehensive survey of the **languages of British India, describing 364 languages and dialects.**
- As per the LSI, there are approximately 180 languages and 550 dialects spoken by Indians.
- **Four waves of language:**
  - Austro-Asiatic
  - Tibeto-Burman
  - Dravidian
  - Indo-Aryan

In India it seems to be the earliest and known for Munda speech

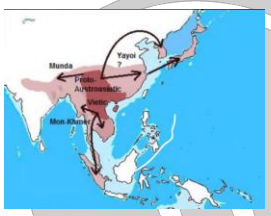


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Language Waves

Austro-Asiatic

- **2 types:** Indian sub-continent + Austronesian.
- **Indian Sub-continent:**
  - **Munda:** Speak Santhali, found in Jharkhand, Odisha.
  - **Mon Khmer:** Khasi, Jaintia and Nicobar Island



Tibeto-Burman

- Branch of Sino-Tibetan language.
- Family has 300 languages.
- Spoken in the **Himalayan belt**, especially in North East states.



Dravidian

- **Covers:** Entire South India + North-East Sri Lanka
- **Earliest form of this speech:** Brahui (found in Pakistan)
- **Migration of Dravidian:**
  - **Genetic view:** came from the Middle east around 30,000 years ago.
  - **Linguistic view:** Came from **Elam** (SW Iran) around 6,000 years ago.
- **Still spoken in** Iran, Pakistan, Afghanistan, and Turkmenistan.
- **Languages:** Tamil, Telugu, Malayalam.
- **Sub-branch:** Oraon and Kurukh spoken in Jharkhand.



Indo-Aryan

- Belong to the Indo-Aryan family.
- Genes found in **Central Asia (Steppes).**
- Probably Arya branch which split into 3 parts:
- **Indo-Iranian:** Spoken in **Iran** and earliest specimen found in Zend Avesta.
- **Dardic:** Kashmir, Eastern Afghanistan, and N. Pakistan.
- **Indo-Aryan:** spoken in India, Pakistan, Bangladesh, Sri Lanka, Nepal, etc.

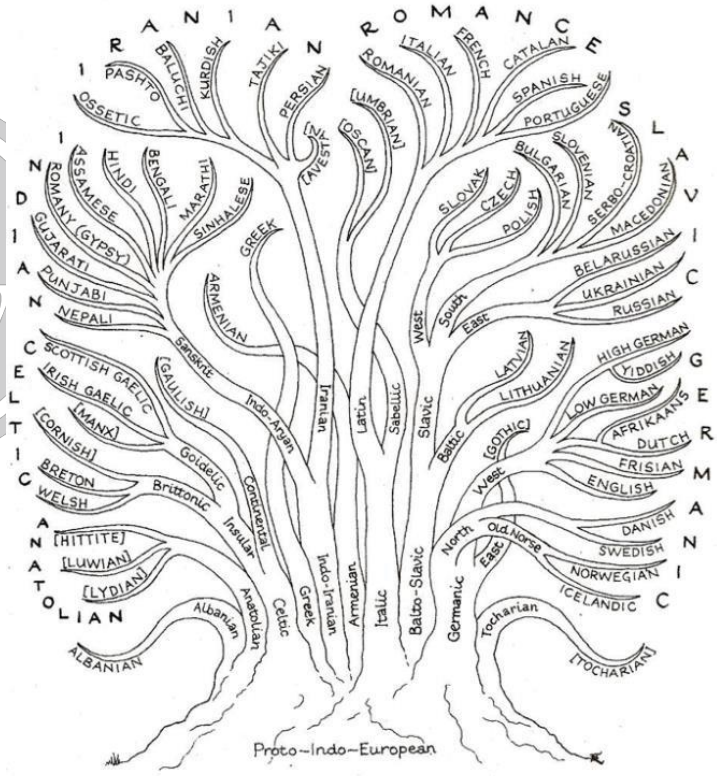


NOTE: Both **Austro-Asiatic and Tibeto-Burman** are older than Indo-Aryan and Dravidian languages but writing was not developed in them.

NOTE:

Indo Aryan:

- Large number of speakers in **India, Pak, Bangladesh, Sri Lanka, Nepal.**
- Old Indo-Aryan covers **Vedic Sanskrit.**
- **Middle Indo-Aryan Prakrit, Pali and Apabhramsha** (500 BC - 1000 AD).
- **Prakrit and classical Sanskrit** continued to develop in medieval times and many words appeared in Apabhramsa from 600 AD Modern Indo Aryan regional languages developed in medieval times from Apabhramsa.
  - **Hindi, Bengali, Assamese, Oriya, Marathi, Gujarati, Sindhi, Kashmiri and Punjabi.**



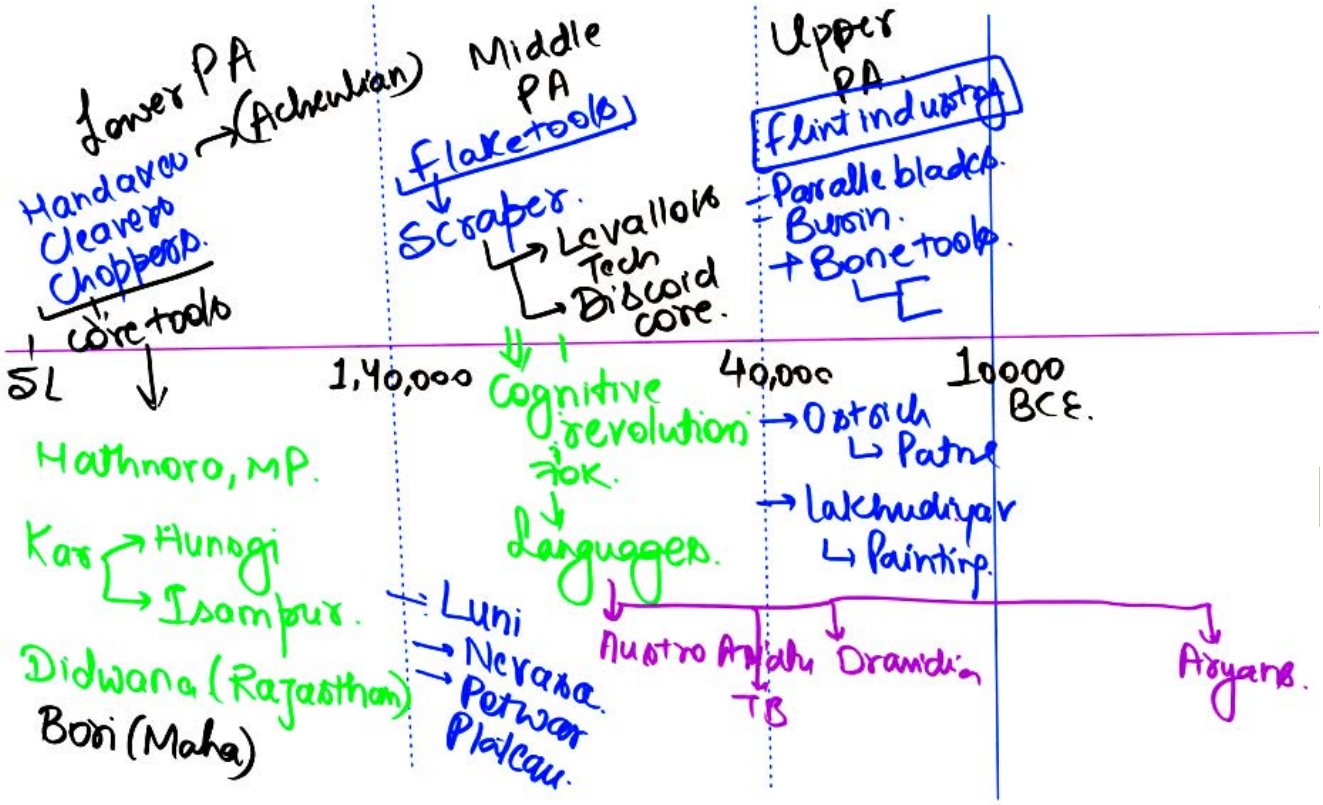
Family tree of the Indo-European languages

Late or Upper Paleolithic phase:

- **Period/Timeline:** Between 40,000 BCE -10,000 BCE
- Last phase of the Ice Age when the climate became comparatively warm and less humid.
- In the world context, it marks the appearance of **new flint industries and of modern men** (Homo Sapiens)



- **Flint-sedimentary cryptocrystalline** form of the mineral quartz was widely used to make stone tools and start fires.
- This period is marked by **innovation in tools and technology.**
- Parallel-sided blades, burins and some instances of bone tools were discovered.
- Bone tools were found only at the cave sites of **Kurnool and Muchchatla Chintamani Gavi in Andhra Pradesh.**
- **Incised ostrich eggshell and stone beads have been found in Andhra Pradesh and Patne in Maharashtra** [Ostriches inhabited India 25000 years ago].
- During the Upper Palaeolithic phase, the paintings were of **linear representations**, in green and dark red, of huge animal figures, such as bison, elephants, tigers, rhinos and boars, besides stick-like human figures.
- The **green color** represented dancers and the red **color** represented hunters.



Important Findings on Upper Palaeolithic Art and Culture	
Sites	**Findings**
Bhimbetka (MP)	Earliest known rock art.
Kurnool (AP)	Animal teeth may be used as ornaments.
Lohanda Nala (Belan valley, UP)	Carved bone object may be a female figurine or harpoon.
Patne (MH)	Ostrich egg shell + Perforated beads

Baghor (MP)	Triangular stones (Kol and Baiga tribe still worship as female goddess)
Lakhudiyar (UK)	Motifs: stick like a human figure, hand linked dancing human figures.

Mesolithic Age:

- End of the Ice Age and the Upper Paleolithic Age around 10000 BCE, the climate became warm and dry.
- It was the intermediate stage.
- There were changes in flora and fauna.
- Made it possible for human beings to move to new areas.
- The Mesolithic People lived on **hunting, fishing, and food gathering.**
  - At a later stage, they also domesticated animals
  - They practiced primitive agriculture.
  - They used fire and perhaps roasted food.
- Lived in semi-permanent/temporary settlements along with occupying **caves and open grounds**.
- Characteristic Tools: **Microliths**
- They buried the dead and sometimes with grave goods (belief in life after death).

Microliths:

- **Size:** 1 cm – 5 cm (Approx)
- **Miniature** stone tools
- **Shapes:** Both geometrical and non-geometrical shapes (E.g., Blade, core, point, triangle, trapeze, rhomboid, lunate, etc.)
- **Materials:** Crypto-crystalline silica stone. E.g., **Chalcedony (for its higher water content + fibrous grain)**
- They were not only used as tools in themselves but were also used to make composite tools
  - Spearheads, arrowheads, knives, dagger.
  - Sickles after putting them on wooden or bone handles.
- The microliths enabled the Mesolithic man to **hunt smaller animals and birds.**

Mesolithic Paintings:

- The Mesolithic period witnessed **behavioral and social and cultural modernity in Homo Sapiens** which was manifested in the **creativity of visual representations,** various kinds of artistic skills, and Mesolithic rock art.
- Artistic skill and the Mesolithic era initiated rock art in prehistory.
- The people of the Palaeolithic and Mesolithic ages practiced arts.
- Painting was the most remarkable among them.
- **Animals** dominate the scenes.
- Many **birds, animals and human beings** are painted.
- **No snakes** are depicted in Mesolithic paintings.



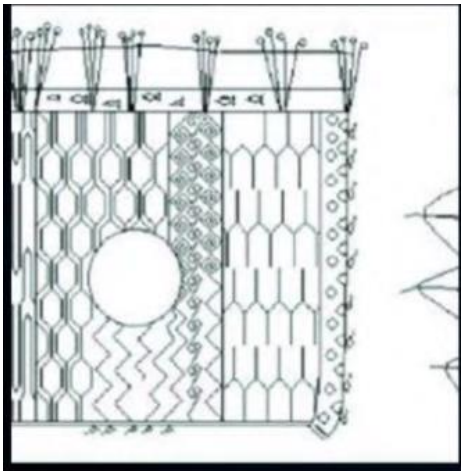
A painting from a rock shelter.

*A **petroglyph** is an image created by removing part of a rock surface by incising, picking, carving, or abrading, as a form of rock art.*



*First discovery of rock paintings in the world was made in India (1867-68) by an Archaeologist, **Archibald Carlleyle**, twelve years before the discovery of Altamira in Spain (site of oldest rock paintings in the world).*

- Also, certain rock paintings give ideas about the **development of religious practice** along with reflecting the **division of labor on the basis of gender**.
- During the Mesolithic period, the **themes were multiple**, but the **paintings are smaller in size**.
- Hunting scenes predominated.
- The hunting scenes depict people hunting in groups, armed with barbed spears, pointed sticks, arrows and bows.
- In some paintings, these primitive men are shown with traps and snares, probably to catch animals.
- The hunters are shown wearing simple clothes and ornaments.
- In 1867, the first rock paintings in India were discovered at **Sohagi Ghat (Kaimur Hills, MP) by an Archaeologist Archibald Carlleyle 12 years before the discovery of Altamira in Spain (Site of oldest rock painting in the world).**
- Now, over 150 Mesolithic rock art sites have been discovered across India with a rich concentration in Central India such as:
  - Bhimbetka Caves (MP) [In 1957 VS Wakankar, Vikram University, Ujjain]
  - Jogimara (MP)
  - Kharwar (MP)
  - Jaora (MP)
  - Kathotia (MP)z
  - Lakha Juar (MP)
  - Sundargarh and Sambalpur (Odisha)
  - Ezhuthu Guha (Kerala)
  - Lakhudiyar in Uttarakhand
  - Kupgallu in Telangana
  - Piklihal and Tekkalkotta in Karnataka
  - Singanpur near Raigarh (MP) in Kaimur ranges
  - Mirzapur district.



Abstract Painting, Jaora, Ratlam distt. MP

Major Mesolithic Sites:

Major Sites	Details
Bagor (Rajasthan) on River Kothari	❖ One of the largest and best documented Mesolithic sites in India. ❖ Located on a sand dune, yielded bones of domesticated sheep, goat & Cattle.
Adamgarh in Madhya Pradesh	❖ Provides the earliest evidence for the domestication of animals.

Mahadaha (U.P.)	❖ Bone artefacts, arrowheads, bone ornaments. Burial having a man and woman buried together.
Langhnaj district Mehsana in Gujarat and in the Kaimur region of Mirzapur (U.P.).	❖ Though pottery is absent at most Mesolithic sites, it is present at both these sites
Chotanagpur Region, Central India. South of River Krishna (Tinnevellyin Tamil Nadu) Birbhanpur in West Bengal Sarai Nahar Rai (near Allahabad Pratapgarh area)	❖ Prominent sites in these concerned states.

Cultivation of Plants:

- ❖ The cultivation of plants around 7000-6000 B.C. is suggested in Rajasthan from a study of the deposits of the former salt lake, Sambhar and Lunkaransar.
- ❖ The Mesolithic culture continued t**o be important roughly from 9000 B.C. to 6000 B.C.**

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DAILY CLASS NOTES

Ancient History

Lecture – 03

Neolithic Age



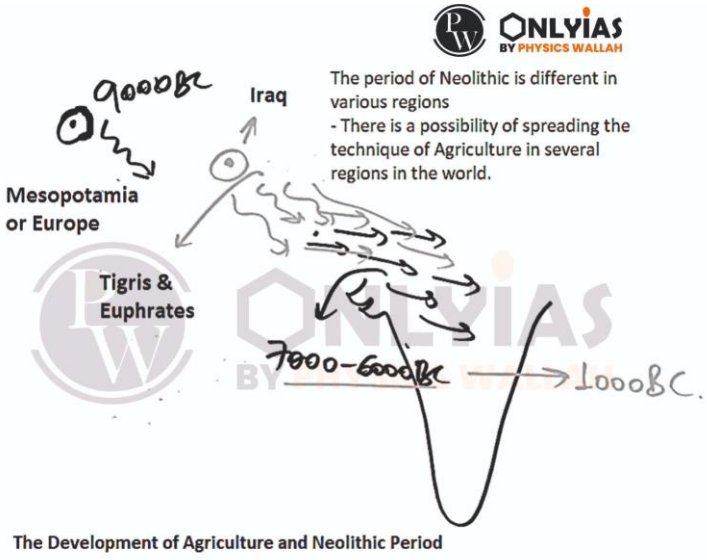
Neolithic Age

Additional Information:

- **Bats evicted from prehistoric Manipur cave for tourism:** The **Khangkhui Cave system** in Ukhrul district had yielded Paleolithic artifacts and a shelter for locals during World War II.
- The Khangkhui, locally called Mangsor, is a **natural limestone cave** about 15 km from Ukhrul, the headquarters in Ukhrul district.
- Excavation carried out by Manipuri archaeologists revealed the **cave was home to Stone Age communities.**
  - It yielded Paleolithic artifacts.
  - Bats evicted to make it more tourist friendly.

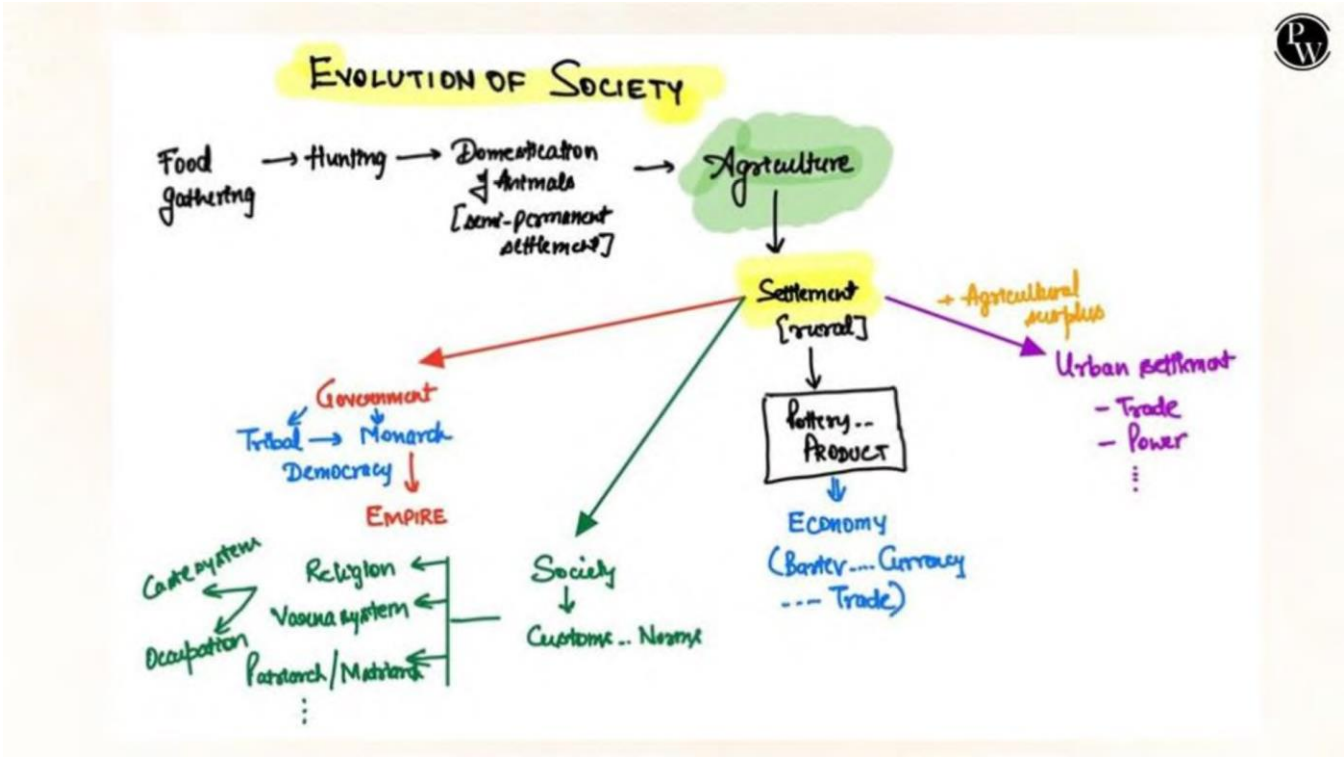
Neolithic Period:

- **Time period- 6000 BC**
- It is the phase of the **beginning of Agriculture.**
- It began around **10700 to 9400 BC** in **Tell Qaramel in Northern Syria.**
- In this period, **man started producing food and shifted to a production economy** from their previous hunting-gathering stage.
- The Man started making **specialized tools** to suit this economic behavior and **modified their social behavior** to a large extent which is reflected in the material record.
- Man also used tools and implements of **polished stones, particularly stone axes.**



The Development of Agriculture and Neolithic Period

- Stratigraphic evidence supported by radiocarbon dates suggest that the **Neolithic culture in India flourished in different areas between the mid-third millennium BC** and the beginning of the historical period.
- In **northern India,** the Neolithic age emerged around **8000-6000 BCE.** But at some places in **southern and eastern India,** it was as **late as 1000 BCE.**
- **V. Gordon Childe termed the Neolithic phase as Neolithic Revolution** since it introduced a lot of important changes in man's socio-economic life which consequently greatly affected human life.

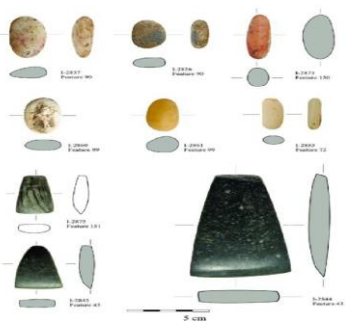


Food Producing Stage:

- Neolithic people were the **Earliest Farmers.**
- In this period, there was the **beginning of agriculture and animal domestication.**
  - Use of **sharp and polished Neolithic tools** made it easier to **cultivate the soil.**
  - They **cultivated land and grew fruits and crops** like ragi and horse gram (kulathi).
  - They **domesticated cattle, sheep, and goats,** and as a result, there was the emergence of settled agricultural communities.

Innovations in technology:

- **Innovated in the production of stone tools**, producing implements such as polished, pecked, and ground stone tools.
- They depended on polished stones other than **quartzite for making tools.**
- The **use of celts** was especially important for **ground and polished handaxes.**
- There were **various types of bone objects** such as **needles, scrapers, borers, arrowheads, pendants, bangles and earrings** have also been found.
- The new polished tools made it **easier for humans to cultivate, hunt and perform other activities** in a better manner.
- Tools of polished stones and microlithic blades were used.





- **Advantage of polishing**
  - even cutting edge
  - superior strength
  - better handling
  - pleasing to eye

Pecking

- The process of striking the stone repeatedly with a hard hammer, pulverising the surface. Each blow powdered a tiny amount of stone at the point of contact, and the attrition caused by thousands of blows incrementally reduced the object into the desired shape.

Neolithic-era celt found in Tamil Nadu's Poothinatham village (June 11- The Hindu)

A. Sivananandam, Deputy Director of the Department of Archaeology, said it was a significant discovery as the celt was used as either a plough or an axe, and was made of Doloraid stone.





Invention of Pottery:

- Initially, they made **handmade pottery, and** later they made pottery with the help of the potter's wheel.
- **Pottery included:**
  - **Black burnished ware**
  - **Grey ware**
  - **Mat impressed ware**
- Pottery on a large scale appeared in this phase.



Development of Settlements:

- Emergence of **self-sufficient village communities** in later phases led to a more settled life. **(Sedentary lifestyle)**
- They lived in **circular and rectangular houses** made of mud and reed.
- They also knew how to make boats and **could spin cotton, wool, and weave cloth.**
- They owned **property in common.**



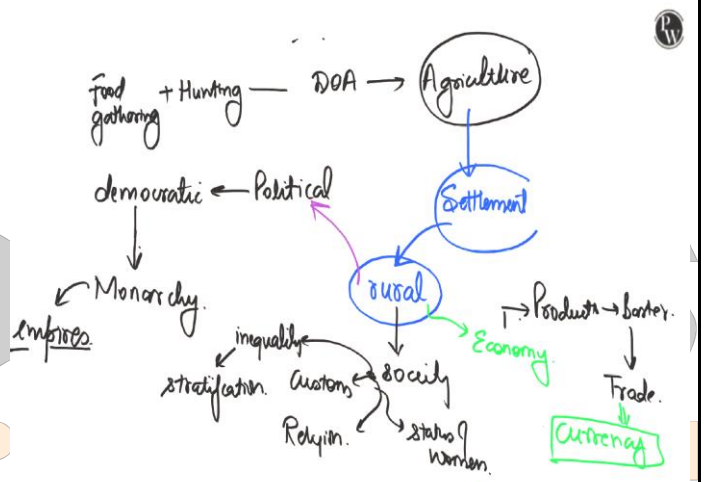




- **In Mehrgarh,** neolithic people were more advanced.
- They produced **wheat, barley, and cotton and lived in mud-brick houses.**
- There was a pit **dwelling, and a double burial system represented.**
- **Division of labor based on sex and age:** As society was progressing, the need for additional labor was recognized and thus labor was procured from other non-kin groups too.
- Women played a dominant role - **Matriarchal society.**

Tribe:

- The majority of **families are connected, and groups** of these families make up a tribe.
- Engage in activities like **fishing, farming, herding, hunting, and gathering.**
- Extensive and **distinctive cultural practices,** such as their own **language, music, tales, and artwork.**
- They have their own **deities.**
- The fact that land, forests, pastures, and water are seen as the collective wealth of the entire tribe and are shared and used by all members.
- The gap between the wealthy and the poor is not particularly wide.



- Men and women both make shelters, tools, and pots and baskets.
- They also participate in **singing, dancing, and hut decoration.**
- **Both men and women** are responsible for **milking and cleaning up after the animals.**
- The majority of **agricultural labor is typically performed by women,** including preparing the soil, planting the seeds, caring for the developing plants, and harvesting the grain.
- Additionally, **women grind, husk, and thresh grain.**
- Older women are valued for their experience and wisdom.
- Large herds of animals are typically led by men as they forage for grazing.
- Small flocks are frequently managed by children.
- In order to protect plants from animals and birds that might eat them, kids frequently chase them away.
- Some males are thought of as being leaders.
- They could be priests, young, valiant soldiers, or old and wise fighters.

Neolithic Excavated Sites:

- Most of these excavated sites are **multi-culture sites** and yielded archaeological material ranging from **Neolithic to early Historical periods**
- These sites are **located near some water bodies** such as rivers, rivulets, or horseshoe lakes.



NOTE: Most of these excavated sites are **multi-culture sites** and yielded archaeological material ranging from **Neolithic to early Historical periods**. These sites are **located near some water bodies such as rivers, rivulets, or horseshoe lakes.**

Neolithic Settlements (Based on the Types of Axes):



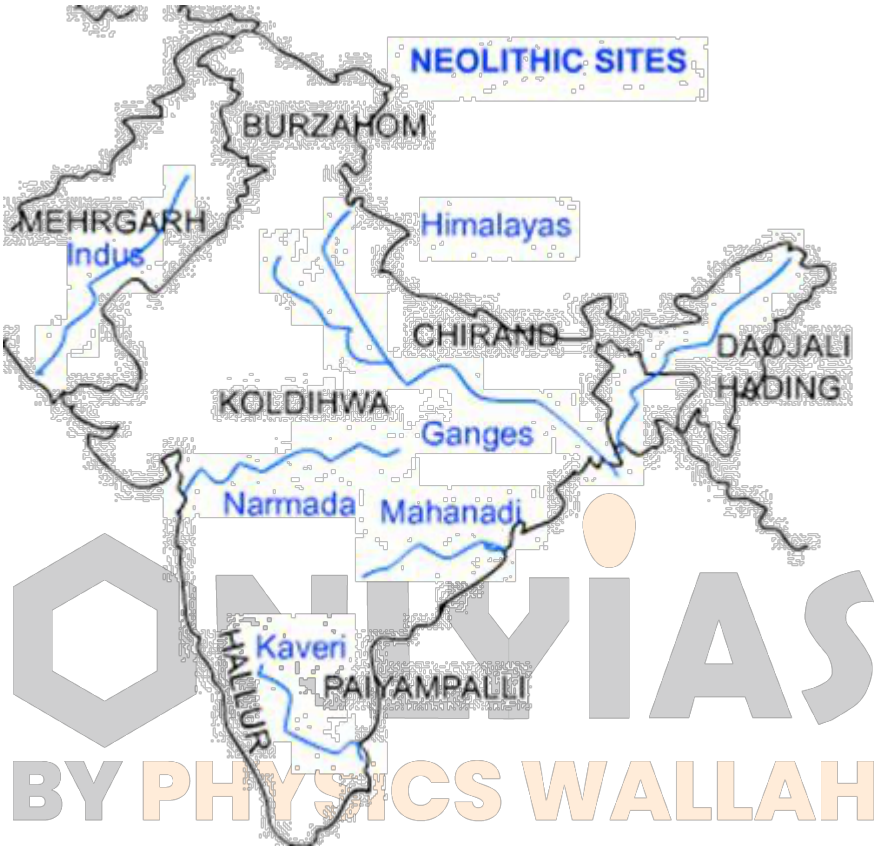
- **North-Western:** Rectangular axes with curved cutting edges.
- **North-Eastern:** Polished stone axes with rectangular butt, has occasional shouldered hoes.
- **Southern:** Axes with oval sides and pointed butt.

North Western Group:

- Rectangular axes with curved cutting edges.

Kashmir Neolithic Culture: (Burzahom and Gufkral)

- **Dwelling pits, ceramics, stone and bore tools,** microliths absent, bone weapons.
- The Neolithic people in Kashmir not only used **polished tools** of stone but also **weapons made of bone.**
- The only other place which used **bone tools is Chirand (Near Patna).**
- Here tools were made of **Antlers of deers**.
- Here stone tools were also found but were very small in numbers.



Burzahom:

- People lived on the lake side in **pits.**
- Unique **rectangular chopper.**
- **Hunting and fishing** economy.
- They seem to have **knowledge of agriculture.**
- They used **coarse grey pottery.**
- **Domestic dogs buried** with their masters.
- The earliest date for Burzahom is around **2700 BC.**



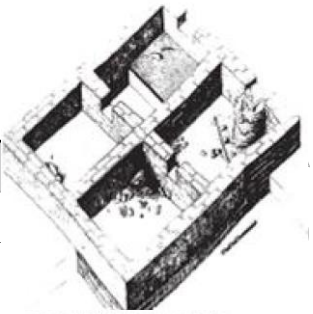
Gufkral (Near Srinagar):

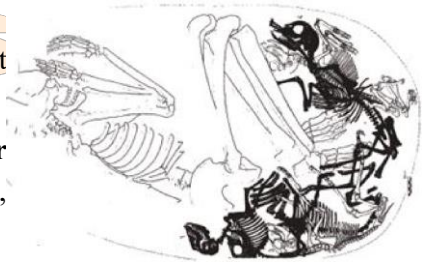
- Agriculture and domestication of animals.
- Famous for **pit dwelling Stone tools.**
- **Graveyard in house.**

Mehrgarh:

- In the world context, the **Neolithic period began in 9400 BC**. However, in the Indian subcontinent, the only neolithic settlement that is old lies in **Mehrgarh, Balochistan. It developed around 7000 BC.**
- Earliest Neolithic Site and **one of the largest settlements.**
- Evidence of **houses built of sun-dried bricks** by Neolithic people.
- Evidence of the **cultivation of crops: wheat, barley, and cotton.**

- Earliest example of **dentistry, i.e., drilling of the human tooth.**
- **Proto Dentistry (Evidence of a dead body whose molar teeth were drilled) in around 9000 BC was found in Mehrgarh.**
- Located on the bank of the **Bolan River in the Kochi plain called the "Bread Basket of Balochistan".**
- Around **5500 BC, floods occurred** but resumed in 5000 BC with stone and bone tools.
- **Domesticated cattle, goats, and sheep,** initially goats dominated but later cattle become more important (which may have helped agriculture).
- **Cereals** were produced in large quantities and **stored in granaries.**
- **Mud bricks** were used for constructing dwellings and granaries.
- In 4500-3500 BC, agriculture spread to the Indus plains and pottery started.
  - Around 5000 BC, people did not make pots.
  - Around **4500-BC- 3300 BC, potter's wheel was known**, and pots were made a lot and then painted.
- In **the Hakra basin,** a lot of late neolithic sites signify that it was moving towards the **rise of the Indus Valley Civilization (IVC).**
- Numerous types of **animal bones were discovered by archaeologists:**
  - Skeletons of several **wild animals, including deer and pig.**
  - More **sheep and goat bones** were discovered in later levels, and in even later levels.
  - The majority of the **bones were from cattle,** indicating that this was the animal that was typically kept by mankind.





- Remains of **square or rectangular homes.**
- There were at least **four compartments in each home,** some of which might have been utilized for storage.
- **Burials were found with grave goods indicating** they believed in **life after death.** (E.g., a burial found where the deceased was interred with goats, which were likely intended to be used as food in the hereafter)

2. North Eastern Group:

- It had **polished stone axes with rectangular butt and occasional shouldered hoes.**
- The sites lie in the hills of **Assam, Garo hills of Meghalaya, and the North Eastern Frontier.**
- **Daojali Hading:**
  - This location is on a **hillside adjacent to the Brahmaputra Valley** and is accessible via roads leading into **China and Myanmar.**
  - Stone implements, such as **pestles and mortars,** have been discovered in this area.

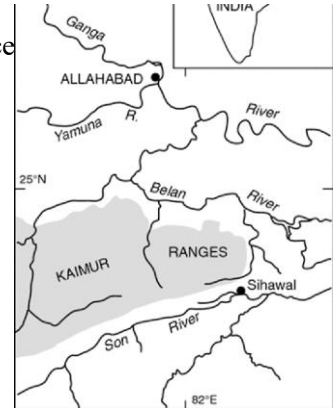


- These suggest that people were most likely **cultivating grain and making food from it.**
- **Jadeite,** a stone that might have been **imported from China,** is among the other discoveries.
- **Pottery and fossilized wood** (old wood that has solidified into stone) tool discoveries are also frequent.

Belan Valley:

- It is located in the Vindhyas, **Kaimur hills (Mirzapur Allahabad district).**
- **Koldihwa and Mahagra in Allahabad [Belan valley]** are known for the evidence of the earliest rice cultivation in 5000 BC.
- **Taradih site is** close to Bodh gaya.

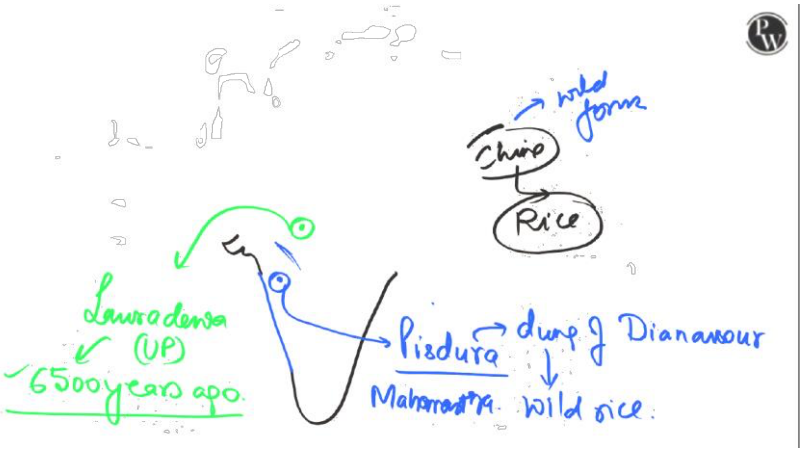




Sites	Findings
Chirand (Bihar)	Considerable bone implements made of antlers, i.e. horns of deer.
Belan valley which is located on the northern spurs of the Vindhyas and the middle part of the Narmada Valley.	All three phases of the Palaeolithic age were followed by the Mesolithic and Neolithic in sequence.
Koldihwa (Belan Valley)	Reveals a three-fold cultured sequence of Neolithic, Chalcolithic and Iron Age.
Koldihwa and Mahagara (south of Allahabad)	Have many strata of circular huts along with crude hand-made pottery. Also, evidence of rice (oldest evidence of rice cultivation in the world)
Chopani Mando (Belan Valley)	Provides earliest evidence of use of pottery.

Debate on Rice:

- **China claims** they **invented rice.**
- Recently, **rice grains** and early pottery were found at the site of **Lahuradewa in Uttar Pradesh dating to ca. 6500 BC.**
- As per the analysis of plant remains found in the dung of dinosaurs in **Pisdura village of Chandrapur**



district of Maharashtra it has been revealed that dinosaurs had relished the staple much before humans added it to their diet.

Debating the Origins of Rice



Archaeologists and botanists have long debated the origins of rice. For many archaeologists who focus on East Asia or Southeast Asia, it has long appeared that rice agriculture began in South-central China, somewhere along the Yangzte river, and spread from there southwards and to northeast towards Korea and Japan. However, archaeologists working in India have argued that their evidence suggests an origin of rice cultivation in the Ganges river valley, by peoples unconnected to those of the Yangzte. [the map at right summarized rice origins as part of Fuller's 2012 paper in the journal rice] For both regions there are current controversies about how early rice was cultivated, and how best to identify when rice was domesticated as opposed to being gathered wild. For example, recently in India rice grains and early pottery found at the site of Lahuradewa in Uttar Pradesh dating to ca. 6500 BC, have been suggested to indicate very early rice cultivation about 4000 years earlier than has often been assumed for this region. However, other scholars contend that these early rice finds may have been collected from wild stands and further evidence is needed to prove cultivation or domestication. Similarly, in Chinese archaeology it has been assumed that early rice finds of ca. 7000 BC were cultivated, but previous methods of sample analysis did not establish evidence either for cultivation behaviours or for the physical domestication traits in rice. For example most studies on early rice in China have been based on recovered archaeological grains, which may not be the most informative on whether or a not a plant is domesticated.

DownToEarth 2011

THE fight where and when rice originated has taken a new turn. An analysis of plant remains found in the dung of dinosaurs in Pisdura village of Chandrapur district in Maharashtra has revealed that dinosaurs had relished the staple much before humans added it to their diet. This pushes the origin of rice 35 million years back and raises the possibility that it had an Indian parent. Till now it was believed that rice originated about 30 million years ago in China.

"The fresh evidence also suggests that grass family Poaceae from which rice tribe Oryza originated much earlier than thought, and was quite evolved and diversified during the late Cretaceous period when dinosaurs thrived," says Bandana Samant, paleopalynologist at RTM Nagpur University and co-author of the study. This fact, she says, also pushes back the evolution of angiosperms "The origin may be during the Triassic period instead of the Jurassic period."

3. Southern Group:



- Distinguished by **axes with oval sides** and **pointed butts.**
- The **largest number of sites** because of the easy availability of stones.
- Most of the sites of this group lie **south of Godavari.**
- **Ash Mounds were also found.**
- People usually settled on tops of **granite hills or plateaus near the river banks.**

- They **used stone axes and stone blades.**
- They used to **rub stone querns,** which shows that they were aware of the knowledge of producing cereals.
- They kept a large number of **cattle, sheep, and goats.**



Various Sites of Southern Group:

- **Tamil Nadu Paiyampalli**
- **Andhra Pradesh Uttanur, Nagarjunkonda**
- Karnataka
  - Dharmagiri
  - Koppagai
  - Takkalikota
- Kokkedal
- Sanganakallu
- T. Narsipur

Neolithic Settlers of Piklihal



- They were **Cattle herders.**
- They set up seasonal **camps surrounded by Cowpens made with posts and stakes.**
- In these enclosures they **accumulated dung.**
- Then the **entire camping ground was put to fire** and cleared for camping in the next session (Ashmounds).



Ashmounds:

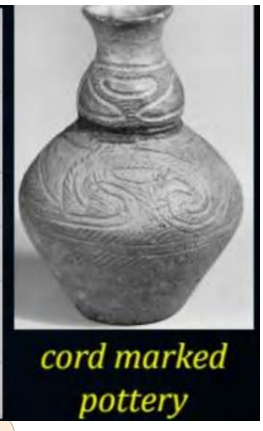
- In South India, the **neolithic settlements are not older than 2500 BC.**
- In some parts of southern and eastern India, they **began as late as 1000 BC.**

Sites	Findings
Maski, Brahmagiri, Piklihal and Takkalakota (Karnataka)	Proof of cattle herding.
Budihal (Karnataka)	Proof of community food preparation and feasting.

Conclusion:

- It has to be noted that people of the **stone age suffered from one great limitation.**
- As they had to **depend entirely on tools made up of stones,** they could not find settlements far away from hilly areas.
- Also even with great efforts, they **could not produce more** than what they needed for their **bare subsistence.**

North-Western India	began at a very early date. - Mehrgarh has produced evidence of early Neolithic times dating to c. 7000 BCE and this culture preceded Indus Valley Civilisation.
Kashmir	contemporary to the Harappan civilisation. The people lived in pit houses (about 4m in depth) in order to escape the cold weather.
Ganges Valley and Central India	characterised by cord marked pottery. Important sites are Koldihwa, Chirand, Senuwar and Mahagara.
Eastern India	Bihar and West Bengal and show similarities with the Neolithic complexes of east and south-east Asia.
Southern India	mainly in Andhra Pradesh and Karnataka and in the north-western Tamil Nadu. These sites have ash mounds in the centre with settlements around them.
NorthEastern India	appears at a very late period and generally dates from 2500-1500 BCE or even later.



cord marked pottery

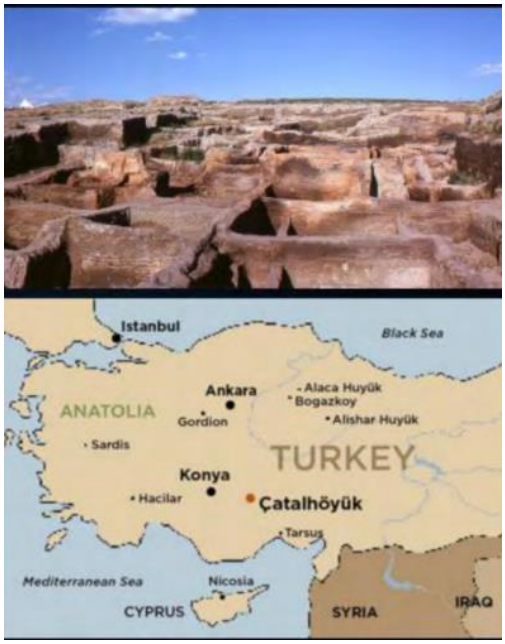
Grain and Bones	Sites
❖ Wheat, barley, sheep, goat, cattle	❖ Mehrgarh (in present day Pakistan)
❖ Rice, fragmentary animal bones	❖ Koldihwa (in present-day Uttar Pradesh)
❖ Rice, cattle (hoof marks on clay surface)	❖ Mahagara (in present-day Uttar Pradesh)
❖ Wheat and lentil	❖ Gufkral (in present-day Kashmir)
❖ Wheat and lentil, dog, cattle. sheep, goat, buffalo,	❖ Burzahom (in present-day Kashmir)
❖ Wheat, green gram, barley. buffalo, ox	❖ Chtrand (in present-day Bihar)
❖ Millet, cattle, sheep, goat, pig	❖ Hallur, Karnataka
❖ Black gram, millet, cattle. sheep. pig	❖ Patvampalli, Tamil Nadu

Time period	5,00,000-10,000 BCE	10,000-6000 BCE	6000-1000 BCE
Also known as	Old Stone Age	Late/Middle Stone Age	New Stone Age
Age of	Hunters and food gatherers	Hunters and herders	Food producers
Subsistence	Food gathering, hunting and fishing	Pre-agricultural times	Agriculture, livestock rearing complemented with hunting and gathering
Stone tools	Rough, crude, big and unpolished stone tools	Improved polished stone tools such as microliths	Polished and pecked stone tools such as celts along with needles, scrappers, etc.
Existence	Nomadic existence	Transition stage	Settled existence
Shelter	Lived in open spaces, river valleys, caves and rock shelters	Lived in semi-permanent and temporary settlements	People started living in permanent houses such as thatched huts
Art and craft	In the upper Palaeolithic stage, some evidence of painting of animals on cave walls	Good evidences of artistic skills as many cave paintings have been found belonging to this era	Made pottery, carved objects from wood, built shelter and tombs
Knowledge	No knowledge of agriculture or domestication of animals or house building or pottery but in later stages had knowledge of fire	Began to use controlled fire, and in later stages started taming animals and initiated some plant cultivation though not on same scale as Neolithic Age but still no knowledge of pottery.	Knowledge of agriculture and domestication of animals along with pottery and some metals
Language development	No complex language.	Began to use little bit of developed language	Use of complex and developed language

NOTE: In **western Asia,** the period between **9000 B.C and 3000 B.C** saw a remarkable **progress of technology.** People here developed the art of cultivation, weaving, pot-making, house building, domestication of animals, writing, etc. However this process started very late in India i.e 6000 - 5000 B.C

- **Turkey is home to Catal Huyuk,** one of the most well-known **Neolithic sites.**

- **Flint from Syria**, **cowries from the Red Sea**, and **shells from the Mediterranean Sea** are only a few examples of items that were transported long distances and used in the town.
- Remember, **there were no carts;** the majority of the items would have been carried by people or by pack animals like cattle.



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DAILY CLASS NOTES

ANCIENT HISTORY

Lecture – 04

Chalcolithic and IVC



Chalcolithic and IVC

Basics of Chalcolithic Age [Copper-Stone Age]:

- **Timeline:** [4000 – 700 BCE]
- During the Neolithic age, there was a subset called Chalcolithic age which started from 4000 BCE.
- **About 5,000 years ago,** man started using **copper** along with **stone** and had developed to a great extent.
- The similarity in the shape and types of stone and copper tools shows the **simultaneous use of copper and stone (occasionally used bronze).**
- Hence, Neolithic stones along with copper form the Chalcolithic age (although restricted to some areas only) were used throughout India in this time period.
- **Copper** was the **first metal to be used by man** for making tools.
- However, Copper had not replaced stone. This signifies that copper is not as useful as stone because copper is comparatively weaker than stone.
- That's why the Chalcolithic period (chalco-Copper; lithic-Stone) refers to the period when **copper and stone** were used together and was designated as the **stone-copper phase.**
- **Hence, Chalcolithic is a Neolithic age where the people knew the use of copper along with stone.**
  - The difference is that in the Chalcolithic period, there is more community development, cultural development along with social inequality, dependent upon agriculture and occupation.



- Gradually several cultures developed in the Indian subcontinent which were based on the use of stone and copper tools.
- **Occasionally used bronze**.
- The Chalcolithic people were **skilled in copper smithing** and **pottery.**
- They were well-versed in the **trade of copper smelting** and were also **skilled at stone masonry**.
- People were **mostly rural**.

Tools:

- **They used specialized blade and flake tools** of siliceous material like chalcedony and chert.
- **Copper and bronze tools** were present in a limited number.

Socio-Economic Setup:

- **Rural community** with **rural planning**.
- Their economy was based on **subsistence agriculture, stock raising, hunting and fishing.**
- They did **not know the art of writing.**
- They were fond of **ornaments and decoration.**
  - Women wore ornaments of **shell and bone.**
  - Carried finely worked combs in their hair.
- They also manufactured beads of **semi-precious stones like quartz crystal, steatite.**
- **Infant mortality** was very **high** (evident from the burial of a large number of children in western Maharashtra)

Construction:

- They were **not acquainted with burnt bricks** but knew **mud bricks** (sun-dried bricks).
- Houses were **circular/ rectangular** in shape with mud walls and thatched roofs.
- The villages were small with huts close to each other.
- Most of the houses were **single roomed** but **some had two or three rooms.**
- Houses were made of **wattle and daub.**



Wattle and Daub:

- It was a composite building method used for **making walls and buildings**, in which a woven ,lattice of wooden strips called wattle is daubed with a sticky material usually made of some combination of wet soil, clay, sand, animal dung and straw.
- Wattle and Daub has been used for at least 6,000 years and is still an important construction method in many parts of the world.



Agriculture:

- Hunting was one of the important occupations.
- **Apart from hunting**, the people of the Chalcolithic Age also practiced **fishing and farming.**
- Practiced more **slash and burn or jhum cultivation.**
  - However, **neither plough nor hoe** has been discovered at any site.
- Major parts of this culture flourished in the zone of **black soil,** useful mainly for growing cotton.
- **Fish hooks** have been found in **Bihar and West Bengal.**
- People lived on **rice and fish in Eastern India.**
- In Western India, **barley and wheat were cultivated.**
- They also cultivated **ber and linseed.**
- **Crop rotation and Crop diversification** were practiced.

- **Bajra, several pulses** such as lentil, black gram, green gram and grass pea were also cultivated.

Livestock:

- They **domesticated cows, sheep, goats, pigs and buffaloes** and hunted deer.
- They were not acquainted with **horses** (may be donkey or wild ass)
- **Camel** remains were also found.
- **People ate beef** but not much pork.
  - They cooked their food and ate beef too.
  - **Domesticated animals were slaughtered for food** and **not milked for dairy products** as they didn't have the acceptance of consuming the milk of any other mammal. (this practice still continues among the Gond people of Bastar).

Art and Crafts:

- Chalcolithic people were **good coppersmiths and good workers** in stone.
- **Tools, weapons and bangles of copper** have been found.
- The art of spinning and weaving spindles was known (discovered in Malwa)
  - Thus, people were acquainted with the manufacture of cloth.



- Cotton flax and silk threads made of **cotton silk and semal silk** (cotton, tree) **found in Maharashtra** indicate expertise in cloth manufacture.
- **Potters, smiths, ivory carvers and terracotta artisans** also existed.
- Specialists were needed to manufacture goods with the metal, like smiths, miners and smelters.
- Discovery of the wheel in 4500-3500 BC revolutionized the whole system.
  - It resulted in improved transportation.
  - It also developed commerce.
- The production in all fields was surplus i.e. he could sell it away for luxuries.

Pottery:

1. Painted Pottery:

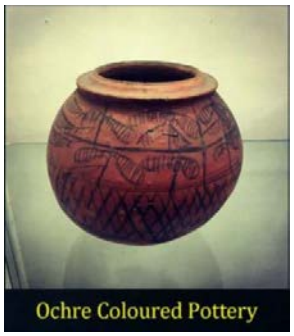
- People used different types of pottery.
- Painted pottery was the most popular
- They were the first to use painted pottery > both lota and thali.
- Dishes-on-stand and bowls-on-stand were produced.

2. Black and Red Pottery:



- It was widely prevalent in Maharashtra, Madhya Pradesh, Rajasthan, Bihar, and West Bengal, particularly after 2000 BC
- It was thrown on wheel and white linear designs were made.
- It was less prevalent in Eastern India.

3. Ochre Coloured Pottery (OCP):



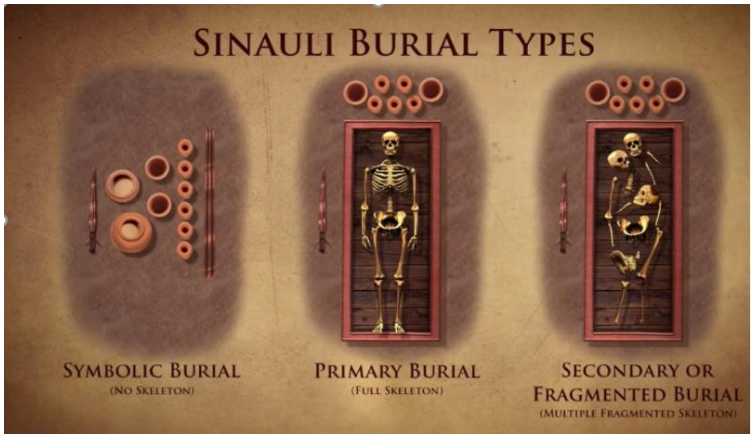
- It has **red slipped ware.**
- It was **underfired** and have a wash of **Ochre**.
- It looked like a **degenerate form of Harappan pottery.**
- This was made using the **potter's wheel** and was painted with a white line design.
- Important sites: **Ahichhatra, Atranjikhera.**

Religion and Worship:



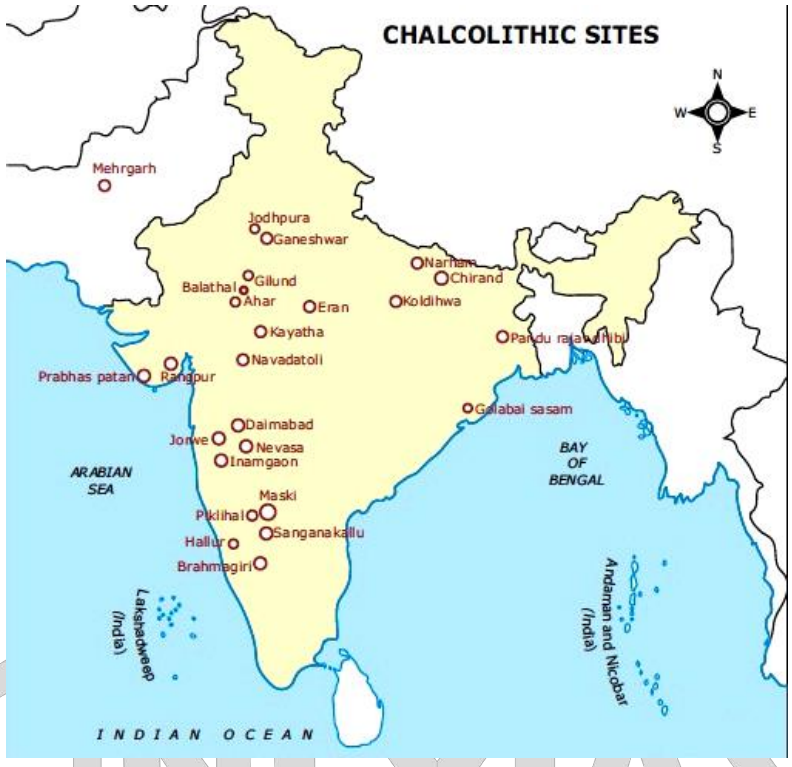
- Terracotta figures of women Suggest that chalcolithic people worshiped **Mother Goddess.**
- Similar figures have been found in **Western Asia and Inamgaon.**
- Some unbaked clay nude figurines were also used for worship.
- In Malwa and Rajasthan, **stylized bulls** show that bulls were the symbol of religious cult.
  - **Important sites: Mehrgarh, Giund, Chirand**

Burial Practices:



- **Multiple burials** were discovered (maybe because of simultaneous deaths).
- They used to cover bodies with **red ochre (Mehrgarh)** which suggests a fertility ritual.
- There were **joint burials with animals.**
- There were simple as well as elaborate graves. This indicated social differences in society.
- **Food items** too were discovered in the grave. This indicated **belief in the afterlife.**
- Secondary burial (fragmented burial) represented multistage funerary practice.
- In Maharashtra, people buried their dead in **urns beneath their houses** and in **North-South position** and no separate cemeteries as in harappans.
- In South India, burials were in the East-West position.
- In Eastern India, fractional burial was in practice.
- Pots and copper objects deposited to be used by the dead in the next world.

Chalcolithic Settlements:

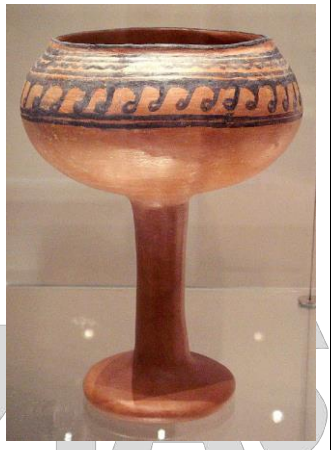


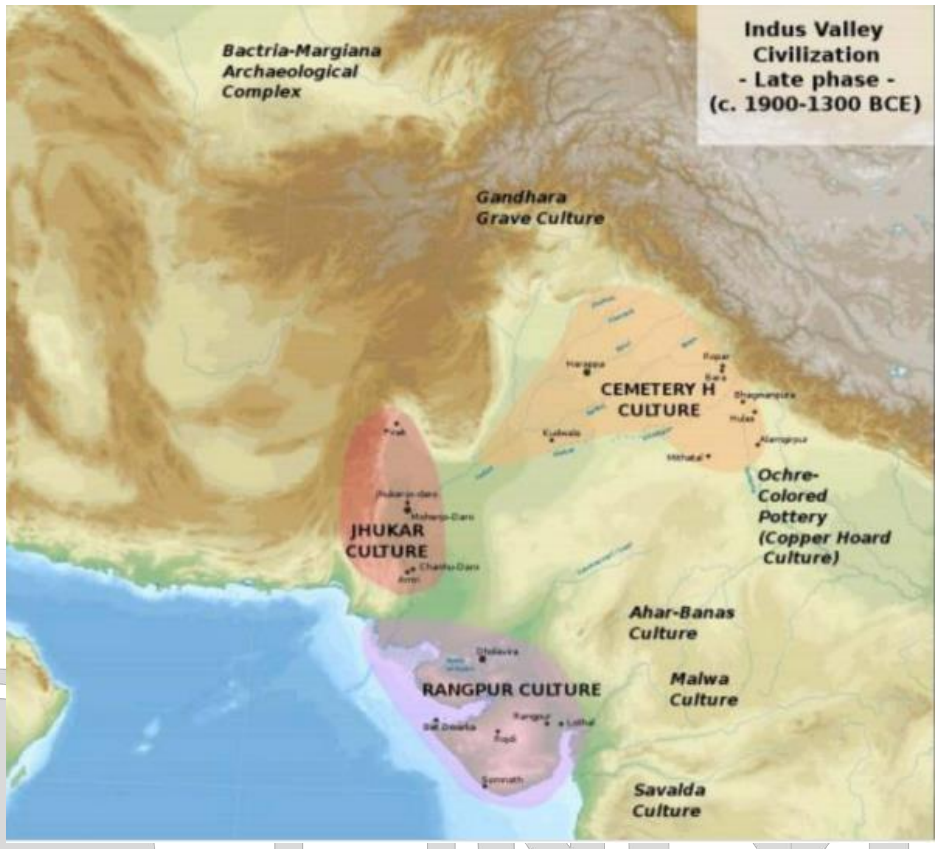
- The **Chalcolithic communities** founded the first large villages in Peninsular India and cultivated far more cereals than is known in the case of the Neolithic communities.
- In **South India,** the Neolithic phase imperceptibly faded into the Chalcolithic phase, and so these cultures are called **Neolithic-Chalcolithic.**
- **South-East Rajasthan**: Ahar and Gilund.
- **Western Madhya Pradesh**: Malwa, Kayatha and Eran.
  - The Malwa Ware of Malwa Chalcolithic culture is considered the richest among the Chalcolithic Ceramics.
- **Western Maharashtra:** Jorwe, Nevasa, Daimabad (Ahmednagar), Chandoli, Songaon, Inamgaon (Pune), Prakash and Nasik.
  - All the sites of Maharashtra belong to the Jorwe culture.
  - Jorwe culture contained elements of Malwa Culture and South Neolithic culture.
- **Southern and Eastern India:**
  - Bihar: Chirand, Senuar, Sonpur, Taradih.
  - Uttar Pradesh: Khairadih and Narhan.
  - West Bengal: Pandu Rajar Dhibi (Burdwan), Mahishdal (Birbhum).

Major Chalcolithic Cultures	
Major Chalcolithic Cultures	**Associated Key Sites**
Ahar-Banas culture (2600 BCE - 1900 BCE) in south-east Rajasthan.	Ahar is near Udaipur and Gilund.
Kayatha culture (2100 BCE - 1800 BCE)	Kayatha in Chambal as its chief site in Madhya Pradesh.
Malwa culture (1700 BCE - 1400 BCE)	Navdatoli in Western Madhya Pradesh.
Jorwe culture (1400 BCE - 700 BCE)	Inamgaon and Chandoli near Pune in Maharashtra

Distinct Chalcolithic Cultures:

Pottery/Culture	Details
Ahar-Banas	❖ The Ahar culture, also known as the Banas culture, was a Chalcolithic archaeological culture that concentrated on the banks of the Ahar River in south-eastern Rajasthan state in India. ❖ It had a large number of copper objects [locally available] ❖ Virtually used no microlithic tools. ❖ Stone axes blades were virtually absent. ❖ Copper-made flat axes, bangles and sheets. ❖ Ahar was originally called **'Tambawati'** (a place that has copper) + beads of semi-precious stones including lapis lazuli, Black and red ware. ❖ It had **stone-built houses.** ❖ Findings of the Bronze sheet. ❖ People knew smelting and metallurgy from the beginning. ❖ **In Gilund**, there was a stone blade industry, microliths and fragments of copper, beads of semi-precious stones, and a **wall made of burnt brick**. ❖ Ganeshwar is associated with Khetri mines (supply of copper). ➢ It supplied copper to Harappa. ➢ It was a rural community. ❖ Jodhpur-Ganeshwar had Ochre Coloured Pottery (OCP). ❖ **Balathal** is known for **Mud fortification.** ❖ Ahar pottery is mostly Black-and-Red ware (BRW), which has a limited range of shapes, including bowls, bowls-on-stands, elongated vases, and globular vases, painted on it in white pigment with linear and dotted designs. ❖ The Ahar culture also had similar brightly slipped Red Ware, Tan ware, ceramics in Burnished Black, as well as incised and otherwise decorated Gray ware fabrics.
Kayatha Culture	❖ It was a pre-Malwa Ware culture. ❖ Kayatha and Eran were fortified sites. ❖ Two types of pottery, lotas and concave necked were found here. ❖ Other features: jars, red combed ware, no complete house plan, mud reed houses, mud plastered floors, ate tortoise, no grains remains were found. ❖ Microliths found from this culture. ❖ **Tools and Ornaments:** Beads, Copper axes, bangles necklaces ❖ No plough or hoe has been found at these Chalcolithic sites. ❖ Kayatha ware similar to early Harappan pottery and steatite microbeads.

	❖ Out of over 40 sites of Kayatha Culture, two of them namely Kayatha and Dangwada have been excavated. ❖ This Chalcolithic culture was named after the type site Kayatha, in Ujjain district of Madhya Pradesh. ❖ They lived in small huts having well-rammed floors. ❖ The main ceramics of Kayatha- Chocolate-slipped, incised, sturdy and well-baked Kayatha ware. ❖ The important shapes are convex-sided jars and carinated dishes. ❖ Occasionally pots were decorated with linear designs in black pigment.
Malwa Culture	❖ Their pottery was red or orange and painted with geometric, floral, animal, and human designs in black. Copper and stone were used to make tools. Beads of semi-precious stones have been found. ❖ Sites of the Malwa Culture include Daimabad, Inamgaon, Kayastha, Nagda, Vidisha, Eran, Mandsaur, and Navdatoli (near Maheshwar). ❖ **Findings from Navdatoli:** Cereals, Fire alters, pit storage, Human figure (Proto Rudra) in a pottery. ❖ It is preceded by the Kayatha, Ahar-Banas, and Savalda cultures, and succeeded by the Jorwe culture and the Black and red ware cultures. 
Jorwe Culture	❖ Jorwe is a village and an archaeological site located on the banks of the Godavari River in the Ahmednagar district of Maharashtra. ❖ Chalcolithic sites belonging to the Jorwe culture (ca. 1300–700 BCE) have been discovered throughout Maharashtra, Madhya Pradesh and other states. ❖ Basically, it was a **semi-arid area with black soil.** ❖ **Natural Vegetation:** Mainly babul and ber vegetation ❖ **Crops cultivated:** Barley, wheat and lentils ❖ **Major Sites:** Inamgaon and Daimabad, both fortified sites. ❖ **Findings:** ➢ **Daimabad:** One of the largest sites, had influence of Indus Valley Civilization Seals, Bronze objects such as rhino, buffalo, elephant, etc. ➢ **Inamgaon:** Crop rotation, settlement planning, artificial irrigation, circular pit house, etc. ❖ The key features of this culture include red pottery, generally with matt surface bearing paintings in black.



Construction:

Exceptions:

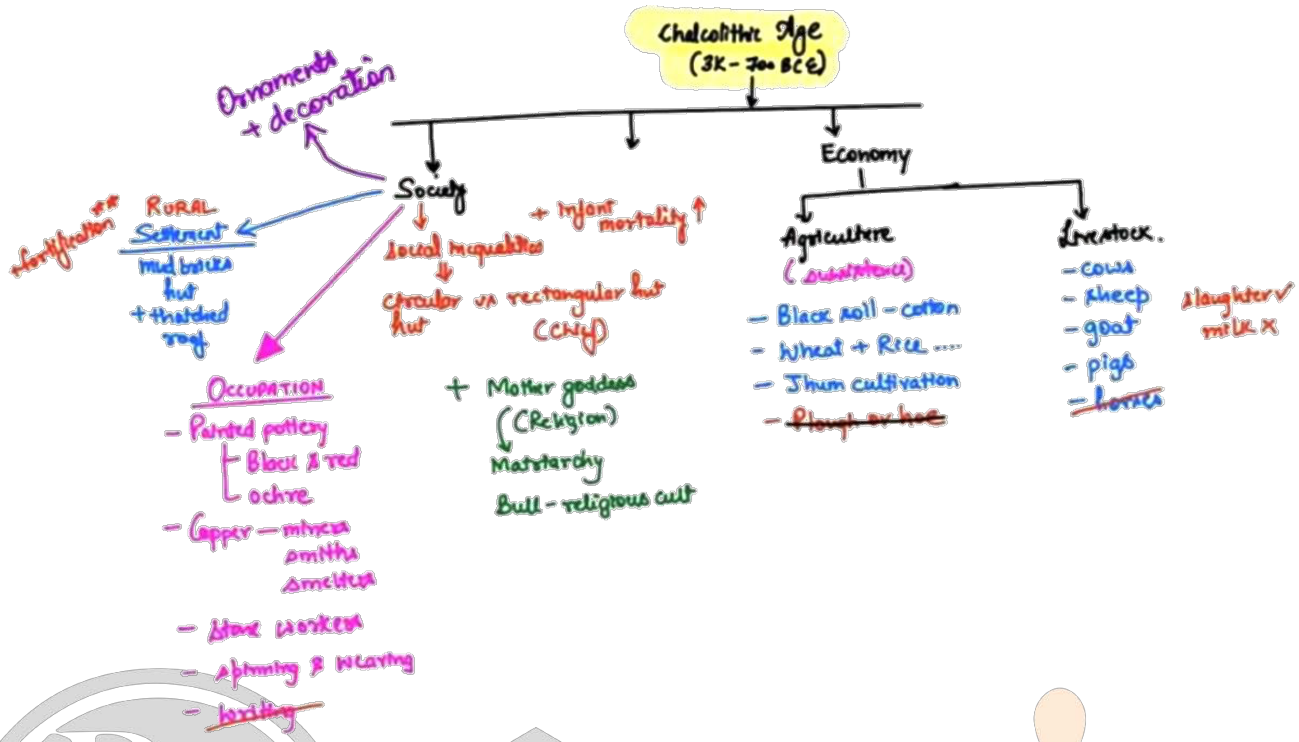
- **Ahar:** It had stone-built houses.
- **Daimabad:**
  - It was the largest site (20 hectares) and 4000 people lived here.
  - It was fortified with a mud wall with stone rubble bastions. Also, bronze goods were found here (Harappan influence)
- **Inamgaon:**
  - Large mud houses with ovens
  - Circular pit houses were found.
  - It had a house with 5 rooms, (4 rectangular and 1 circular) at the centre of the settlement and may belong to the chief with a granary located close to it.
  - Large mud houses with many grave sites.
  - It was fortified and surrounded by a moat.
  - Their economy was a village-based economy.
  - Also, one can note the beginnings of social inequalities in Chalcolithic societies, as chiefs who lived in rectangular houses dominated others who lived in round huts.



Social Inequalities:

- The settlement pattern and burial practice suggest the **beginning of social inequalities in the chalcolithic society.**
- In several Jorwe settlements in Maharashtra, **some are as large as 20 hectares** while others are less than 5 hectares. It suggests that larger settlements were dominated by smaller ones.
- The person with more resources was able to control the power. The status of rich and poor developed. Along with this, came exploitation.
- Both large and small settlements **Chiefs and his kinsmen lived in rectangular houses.** They **dominated others who lived in round huts**.
- In **Inamgaon**, craftsmen lived on the western fringes and the chief at the center. This suggests a **social distance between the inhabitants.**
- In **Chandoli and Nevesa**, some children were buried with copper based necklaces, and others had grave goods consisting only of pots.
- In one house in Kayatha, 29 copper bangles, two unique axes, and a necklace of semi-precious stones were found. It suggests that those who possess them were affluent.

CHALCOLITHIC SITES	
Ahar (Banas Valley, Rajasthan)	People practised smelting and metallurgy Lived in stone-built houses
Cilund (Banas Valley. Rajasthan)	Seldom use of burnt bricks
Nevasa (Jorwa, Maharashtra) and Eran (M.P.)	Non-Harappan culture
Navdatoli	Cultivated almost all food grains
Daimabad	Largest Jorwe culture site in Godavari valley Famous for recovery of bronze goods such as bronze rhinoceros, elephant, two-wheeled chariot with a rider and a buffalo
Songaon, Inamgaon and Nasik (Maharashtra)	Large mud houses with ovens and circular pit houses
Kayatha (M.P.)	Mud-plastered floors Pre-Harappan elements in pottery along with copper objects with sharp cutting edges
Malwa (MJ>.)	Richest Chalcolithic ceramics Spindle whorls Non-Harappan culture
Chirand, Senuar. Sonpur (Bihar) Mahishdal (West Bengal)	Prominent sites in these concerned states



Limitations of Chalcolithic Phase:

- The idea of **milking domesticated animals** did not exist and was used for food only.
- They did not make full use of animals.
- In the black soil area, chalcolithic people did not practice cultivation. Cultivation on black soil required the use of iron which had no place in the chalcolithic period.
- Neither hoe nor plough has been found at chalcolithic sites.
- Burial of a large number of children in Maharashtra shows Infant mortality rate was high. It might be attributed to the lack of nutrition, lack of medical knowledge and outbreak of epidemics.
- Copper tools were weak and easy to bend.
- Chalcolithic people barely had knowledge of mixing tin with copper to make Bronze which is much stronger.
- Bronze tools facilitated the rise of the earliest civilisation in Egypt, Mesopotamia and the Indus Valley.
- They did not know the art of writing.
- There was no sign of urbanisation during this period.
- In India, the Iron Age commenced around 1000 B.C. The use of weapons with iron heads is found in western Uttar Pradesh.
  - Iron is a common element easily available as compared to copper. But in the beginning, it remained a rare element. It was not possible to clear iron from its ore. It needs more heat for the process.
  - It is believed that its production must have been guarded by the tribals who first discovered it. The metal became common only later on.
  - It was cheaper after it became easily available.

- Later on, iron revolutionized the techniques like agriculture, industry and also weapons. Its easy availability brought about great changes in society.

Harappan Civilization vs Chalcolithic Age:

Harappan Civilization [3300- 1400 BCE]	Chalcolithic Period [4000-700 BCE]
❖ Harappans used bronze and achieved urbanisation on the basis of the produce from the flood plains of the Indus Valley.	❖ Technologically, the Chalcolithic stage largely applies to the **settlements of pre-Harappans,** but in various parts of the country, it appears **after the end of the bronze Harappan culture.** ➢ Some Chalcolithic cultures are contemporary of Harappan culture, some of the pre-Harappan cultures, ➢ Though, it is possible to say that most Chalcolithic cultures are post-Harappan. ❖ They mainly used stone and copper objects, but they also used low-grade bronze. ❖ It was primarily rural communities spread over a wide area in those parts of the country where hilly land and rivers were available. ❖ Chalcolithic must have helped in the rise of IVC.

IVC Influence:

❖ **Ganeshwar (Rajasthan),** though supplied raw material to IVC, was not influenced by it (2800-2200 BC)
- ➢ It lived on agriculture and hunting.
- ➢ Copper (horde) objects manufacturing was the principal art and supplied to IVC.
- ➢ It was unable to urbanize.

❖ Kalibangan, Banawali, and Kot Diji became harappan.

❖ Kayatha culture was well influenced.

❖ While others like Malwa (1700 - 1200) and Jorwe (1400-700) cultures were non-Harappan.

❖ **Daimabad:**
- ➢ It corresponds to the Late Harappan period.
- ➢ Two terracotta button-shaped seals with Harappan writings and four inscribed potsherds are discovered.
- ➢ Stone tools such as microlithic blades, beads of gold, stone and terracotta, bangles of shell and a terracotta measuring scale too were found.
- ➢ Four **bronze** objects discovered:



- Chariot yoked to two oxen, driven by a man
- Water buffalo
- Elephant
- Rhinoceros

Decline of Chalcolithic Phase:

❖ **In Central and Western India:**

- Ended in 1200 BC (though Jorwe continued till 700BC) due to decrease in rainfall
- Chalcolithic black and red continued till 200 BC
- There is an overall gap of about 400-600 years before rise of historic culture
- Probably, unable to continue for long with the digging stick in the black soil in the dry season as it was hard to break.

❖ **In Eastern India:**

- In West Bengal and Gangetic zone, it continued for long.
- In the red soil area, especially in eastern India, the chalcolithic phase was followed by the iron phase and transformed the people into full fledged agriculturists.

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DAILY CLASS NOTES

Ancient History

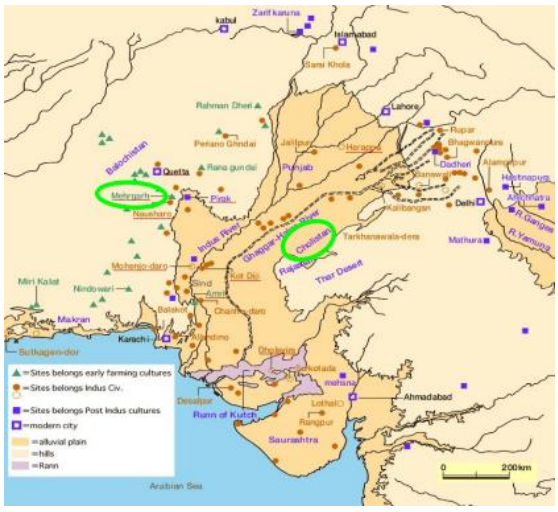
Lecture - 05

Indus Valley Civilization



Indus Valley Civilization

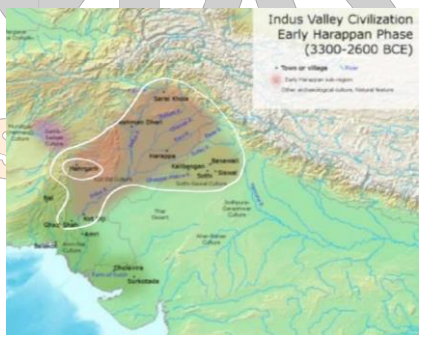
Harappan Civilization:



- Excavations took place in **1973-1980 at Mehrgarh** led by **Jean Francois and Richard Meadow.**
- Common flow of information, culture, customs from Mehrgarh to other places led to uniformity in the Harappan civilizations.
- During excavations, in Mehrgarh, a **series of occupations** was found, which spread to other parts of Cholistan. **For example,** if we find the best type of pottery in the mature stage, therefore the introduction of pottery must have been in an early stage. Hence, as we move ahead, the quality of the product should also improve.
- In the same way, the products found in the early stages were not of very fine quality as compared to the products found in the later stages. This means that the **quality of the products improved generation by generation.**
- This is why this Indus Valley region triangle was having a lot of commonality in their styles/design/ cultural template.

Phases of IVC:

Early/Pre Harappan-Phase (2700 – 2500 BCE)- Regionalisation Phase:



- It was the beginning phase and had proto-urban features.
- Initially, the early stage had **small cities which later grew to big cities** in the mature stage.
- [In order to have big cities, there is a prerequisite of trade which can be **fulfilled by the road network, connected market and fine quality of product** which can be sold. This developed in the later phases]

Features of Early Phase:

- Introduction of **Fortification** in order to provide protection from the outsiders.
- **Improvisation of products** in the early stage gave rise to fine quality products in the mature stage.
- Good expertise in **craft making, stone working, bead making and metal crafting,** but not like the mature phase.
- Use of **wheeled transport and existence of trade networks.**
- **Not large cities** like the Mature Harappan phase.
- Most raw materials **except Jade** are similar to the mature Harappan phase.
- This civilization flourished in the river basins of the **Ghaggar-Hakra River and the Indus river.**
- This phase is also known as the **Hakra Phase of Settlements.**
- **Important Sites:**
  - Balakot, Amri, Kot Diji, Gumla in Pakistan.



- Harappa in West Punjab (Now in Pakistan)
- Padri in Gujarat
- Dholavira in Kutch.
- Kalibangan in Rajasthan

❖ **Kot Diji** represents the phase leading up to the Mature Harappan Phase.

Ghaggar-Hakra Plains:



❖ It was flowed by an intermittent and endorheic river, i.e**. Ghaggar-Hakra River.** It flows only during the monsoon season.
❖ Ghaggar before the Ottu barrage and as the Hakra downstream of the barrage.
❖ Ghaggar-Hakra might be the mythological Sarasvati River of the Rig Veda.

Mature Harappan Phase (2500 – 2000 BCE)- Integration Phase:

❖ By 2500 BC, the Indus Valley Civilization had entered into a mature stage.
❖ It was a full-fledged urban civilization.
❖ This was a phase of specialization.
❖ Presence of typical black and red pottery
❖ Terracotta figurines were discovered.
❖ Standardized brick size in 1:2:4 ratio, etc.
❖ **Important Sites:**
- Harappa
- Mohenjodaro
- Lothal
- Kalibangan
- Dholavira
- Banawali
- Rakhigarhi
- Suktagendor
- Shortughai (Afghanistan)

Harappa:



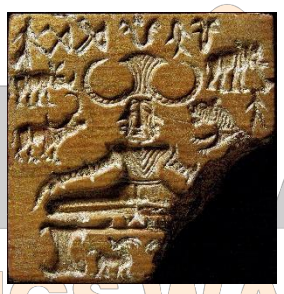
❖ **Location: Montgomery district of Punjab** (now in **Pakistan**).
❖ **Banks of River: Ravi**
❖ **Excavator:** Daya Ram Sahni (1921)
❖ **Important Discoveries:**
- **Two Rows of six Granaries:** It signifies storage of food, agriculture surplus which is required for urbanized culture
- **Brick Platforms for Agricultural Processing.**
- **Citadel:** which signifies fortification, to control better, segregating rich from poor people.

- **Single-Room Barracks:** Supposed to be occupied by **Labour.**
- Evidence of **direct trade interaction with Mesopotamia.**
- **Post-cremation burials are more** numerous.
- Working floors
- **Dice**
- **Toys**
- **Sculpture**

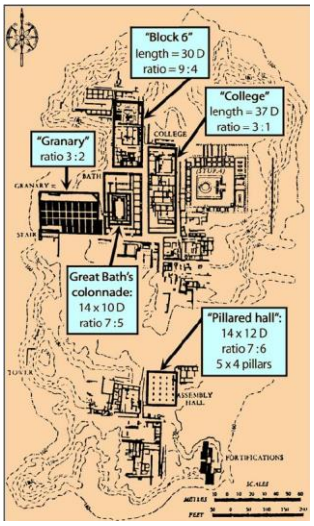
Mohenjo-Daro ('Mount of the Dead'):



- **Location:** Pakistan (Sind)
- **River:** Indus
- **Excavator:** R.D. Banerji (1922), E. Mackay, Kashinath Dixit, Sir John Marshall (1930)
- **Important Discoveries:**
  - It was a much bigger site than Harappa.
  - Multi-pillared assembly hall.
  - Great bath (a public venue)
  - College of priests
  - Large granary
  - Piece of woven cotton cloth
  - Illustrious town planning in a grid structure where roads and avenues meet at a right angle
  - Great Bath: big swimming pool
  - Bronze dancing girl
  - Violent death of some inhabitants (discovery of human skeletons together)
  - Seal representing Mother Goddess, Pasupathi, bearded man and a woman to be sacrificed.
  - Evidence of ship/big boat.
  - Bangles of clay
  - Brick kilns
  - Seals of steatite
  - Bull seal
  - Mesopotamian cylindrical seal
  - Terracotta toys
- River Indus (flooded 9 times) model city of IVC
- Magnificent town planning.
- It was the most populated
- It is given recognition by **UNESCO** as a **World Heritage Site** and funds are provided for its preservation.







Fortified Citadels: The town was divided into upper and lower towns with a distinctive citadel giving evidence for a place of residence for nobility. Such citadel can be seen in Harappa, Mohenjodaro, Kalibangan, etc.

In News:

The Indian EXPRESS

At threat from Pakistan's monster monsoon, the 5,000-year-old heritage of Mohenjo Daro

Between August 16 and 26, Mohenjo Daro received a record 779.5 mm of rain, which resulted in "considerable damage to the site and partial falling of several walls, including the protection wall of the stupa dome".

Chanhu-Daro:

- **Location:** Pakistan (Sindh) near Mohenjo-Daro
- **River:** Indus River
- **Excavator:** N.G. Mazumdar (1931) and E. Mckay.
- **Discoveries:**
  - **Bead factory:** This signifies that ornamentation was very important and there was mass production. **Another bead factory was at Lothal.**
  - No fortified structure
  - **Only Harappan city without a citadel.**
  - Evidence of **human sacrifice**
  - Clay model of **four-wheeler**
  - Bronze model of **roofed chariot.**
  - **Only stones and no bricks** were used.
  - **Inkpot:** Signifies that there was writing.
  - **Lipstick:** It signifies that there existed some kind of fashion.
  - Terracotta model of **bullock cart**
  - **Bronze toy cart**
  - Remains of both **pre-Harappan and Mature Harappan culture.**

❍❍❍❍

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DAILY CLASS NOTES

Ancient History

Lecture - 06

Indus Valley Civilization - II



Indus Valley Civilization - II

Kalibangan ('Black Bangles'):

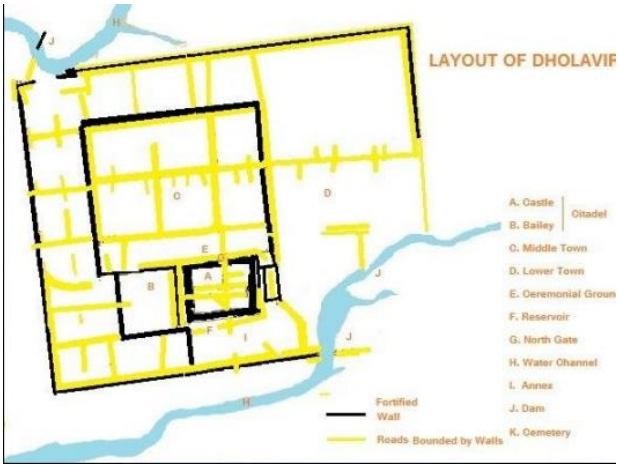
- **Location:** Rajasthan (Ganganagar) near Ghaggar river
- **Discovery:**
  - **Ploughed field:** Biggest cultivated land in entire pre-historic period, deep furrowed field. **No discovery of plough,** only grooves were discovered.
    - ✓ Chalcolithic was neither having plough nor hoe.
  - **Fire altars** showing practice of cult of sacrifice.
  - Remains of **massive brick walls** around both citadel and lower town.
  - Bones of **camels**.
  - **Not as well-planned and organized** as Mohenjo-Daro. It did not even have a **drainage system.**
  - Burials in **circular and rectangular graves** are sometimes brick chambered.
  - **Bangles and beads** were also found.
  - **Paved floors (**Tiles to lay down smooth floor)
  - Provides evidence of pre-Harappan civilisation at the lower layer of excavation and mature Harappan. at the upper layer of excavation.

Surkotada:

- **Location:** Bhuj, Gujarat.
- **Discovered** by J.P. Joshi in 1964.
- **Discoveries:**
  - Bones of horses**(Debatable)
  - Oval graves
  - May be active in trade.

Dholavira:

- **Bank of River:** Luni
- **Excavated by:** J.P. Joshi in 1990-91.
- **Discovery:**
  - Giant water reservoir.
  - Unique water harvesting system.
  - Inscription/signboard.
  - Diagram of a chariot drawn by a naked human pulled by a pair of bullocks.



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- Town planning
- Gateway Entrance.
- Fortified MiddleTown.
- It had an open space for ceremonies.
- It was divided into three parts.
- It was surrounded by massive stone walls.



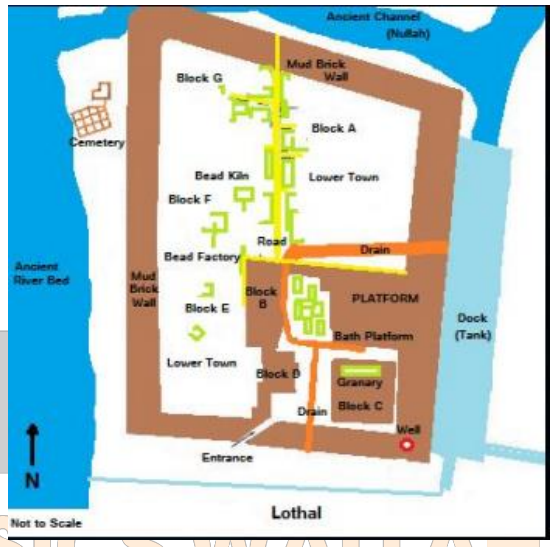
UNESCO World Heritage Site (included in 2021):

- The ancient city of Dholavira is one of the **most remarkable and well-preserved urban settlements in South Asia** dating from the 3rd to mid-2nd millennium BCE.
- Discovered in 1968, the site is set apart by its unique characteristics, such as its **water management system, multi-layered defensive mechanisms, extensive use of stone in construction and special burial structures.**
- Of note is also the art associated with the city - artefacts of various kinds such as **copper, shell, stone, jewellery of semi-precious stones, terracotta, gold, ivory** have been found at the site.
- In addition, the **interregional trade links associated with Dholavira,** have also been acknowledged as contributing to the shared heritage of humanity.

Lothal:



- **Location:** Gujarat (Ahmedabad District, at the head of Gulf of Cambay)
- **River:** Bhogava and Sabarmati river confluence
- **Excavator:** S.R. Rao (1957)
- **Discovery:**
  - Dockyard
  - Well-planned wall city
  - Centre of sea trade
  - Important sea trade centre
  - Bead-making factory
  - Six sectors and each section was built on a wide platform of bricks
  - Houses with entrances on the main street
  - Rice husks
  - Cunning fox
  - Double burial male + female
  - Seal from Mesopotamia
  - Ivory scale
  - Fire altar (was also found in Kalibangan)
  - Terracotta model of ship



Rangpur, Gujarat (near Lothal):

- **River:** Madar river
- **Excavator:** M.S. Vats (1931), S.R. Rao (1953-1954)
- **Discovery:**
  - Remains of both pre-Harappan and Mature Harappan culture
  - Flakes
  - Yellow and gray color pots of pre-Harappan people.

Banawali:

- **Location:** Hissar, Haryana
- **River:** Rangoi
- **Excavator:** R.S. Bist (1973-1974)
- **Discovery:**
  - Centre of pre-Harappan, Mature Harappan as well as Late Harappan civilisation.

- High quality barley
- Ceramics, steatite seal
- Fire altars
- Clay model of plough
- Seals, found only in lower town and not in citadel

Alamgirpur:

- **Location:** Meerut (Uttar Pradesh)
- **River:** Hindon River
- **Excavator:** Y.D. Sharma (1958)
- **Discovery:**
  - Late-Harappan culture
  - Impression of cloth on a trough
  - Pottery and beads

Koti-Diji:

- **Location:** Sindh (Pakistan)
- **River:** Sindh river
- **Excavator:** Ghurey (1835), Fazal Ahmed (1955)
- **Discovery:**
  - Pre-Harappan site
  - House made of stone
  - City destroyed by force

Amri Sindh:

- **River:** Sindh River
- **Excavator:** Ghurey (1835) Fazal Ahmed (1955)
- **Discovery:** Remains of rhinoceros

Ropar:

- **Location:** Punjab, India.
- **River:** Sutlej river
- **Excavator:** By Y.D. Sharma (1955-1956)
- **Discovery:**
  - Cemetery.
  - Seal earthen pot.
  - Buildings mainly of stone and soil.

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- Evidence of burying the dog below the human.

Suktagendor:

- **Location: Balochistan, Sindh (Pakistan)**
- **River:** Dasht/ Dashak river
- **Excavator:** A Stein, George Dales
- **Discovery:**
  - Ash filled pot
  - Copper axe
  - Earthen bangles and pottery
  - Originally a port but later cut off from sea due to coastal uplift
  - Had trade links with Babylon.

Rakhigarhi:

- **Location:** Near Hisar, Haryana
- Largest Indus valley Civilisation site
- Shows all three phases of IVC.
- World's largest museum of Harappan culture to set up in Haryana's Rakhigarhi village.



Rakhigarhi, the biggest Harappan site

Bigger than Mohenjo-daro, claims expert

March 27, 2014 10:24 pm | Updated May 19, 2016 12:00 pm IST - CHENNAI:

Why are we digging Rakhigarhi a 9th time? This Harappan site is a gift that keeps giving

The current excavation season aims to unearth the many land-use patterns within the limits of the seven mounds at Rakhigarhi and beyond.

World's largest museum of Harappan culture to be set up in Haryana's Rakhigarhi village

TIMESOFINDIA.COM / **TRAVEL NEWS , HARYANA** / Created : Sep 12, 2022, 10:27 IST

Bhirrana (Fatehgarh):

- A fragmented artefact of a thick
- Sturdy red ware with an incised female figure - '**dancing girl**' has been discovered.

Important Facts:

- Largest IVC site is Rakhigarhi located in Haryana (350 hectares)
- Mohenjo-Daro (approx 200 hectares)
- Harappa (approx 150 hectares)
- Dholavira (approx 100 hectares)
- Ganweriwala (approx 80 hectares)

Additional Information:

- More than 1500 sites (including Pre-Harappan, Early-Harappan, Mature-Harappan and Late- Harappan) covering the Harappan realm has been classified into three categories i.e.
  - **Villages or hamlets:** Area < 10 hectares
  - **Towns:** Area 10-50 hectares
  - **Metropolis cities area:** Area > 50 hectares [only 5]

Large cemetery in Juna Khatiya village, Gujarat's Kutch district:

- A Harappan graveyard [Necropolis] Cemetery spread over 16 hectares, considered to be the largest pre-urban Harappan cemetery. found rows of (500) graves with pottery beads, skeletal remains, ceramic pots, plates and vases, beaded jewellery, and animal bones dates back to 2,850 BC.
- They are still trying to determine if the cemetery served a big human settlement in the vicinity or if it was a common facility for a cluster of smaller settlements.
- The digging began in 2019 at Juna Khatiya village.
- The cemetery is believed to be the largest of its kind and raises questions about the nature of the settlements it served.



- The pottery found at the site matches the pre-urban Harappan pottery of Sindh, Balochistan, and North Gujarat.
- The acidic soil in Khatiya makes it challenging to extract DNA samples from the excavated remains.
- The distance between Khatiya and Dholavira suggests that the people buried in Khatiya were not from the urban settlements of Dholavira


The Indian EXPRESS
JOURNALISM OF COURAGE

At a Kutch Harappan graveyard, team works to unlock a mystery: Life and times of those buried

The burial site, spread over 16 hectares in a Kutch village, is considered to be the largest pre-urban Harappan cemetery

Written by Gopal B

Kutch | Updated: May 23, 2023 1:7:24 IST

necropolis

- The researchers speculate that Khatiya could have been a big settlement itself or a common burial ground for smaller settlements in the vicinity. Next to explore a new site called Padada Bhit, located about 1.5 km from the cemetery, which they believe could be related.
- **Lakhapar,** a nearby village, is also identified as a potential source of clues

Urban Culture:

Features:

- Magnificent town planning.
- Homogenisation: Raised part (Citadel) with fortifications.
- Presence of Roads and Sanitation.
- Covered Drainage system with instructions.
- Every house was connected to the drainage system.
- Dedicated space for dumping the garbage.
- Watch and ward system was present.
- Public wells or personal wells were present.
- Discovery of Double-storied houses, burnt-bricks, bathroom, a kitchen and a well Public Buildings in the Citadel
- Presence of Great Bath, Granaries and Assembly Halls.

Villages to Cities:

- **Cities** grew out of earlier villages
- Before 2600 B.C. sites like Harappa, Dholavira, Rakhigarhi, Banawali, Kalibangan, Rehman Dheri, Nausharo, Kot Diji and many more existed in the form of rural Harappan settlements.

Town Planning:

- City divided into **two parts:**
  - **Citadel (Upper Part/Raised Part)**, with fortification (generally in the western direction), on the raised platform.
  - **Lower Part** (working class quarters).
  - After the lower town, at some distance, there was riverine.
- **Presence of Grid plan:** It followed in arrangement of houses and roads and lanes cutting across one another almost at right angles thus dividing the city into several rectangular blocks.

Roads/Streets wide:

- Intersected at **right angles.**
- Main street was 10 m wide
- Lamp-posts were present.
- Corners were rounded.
- Cardinal orientation.



Bricks:

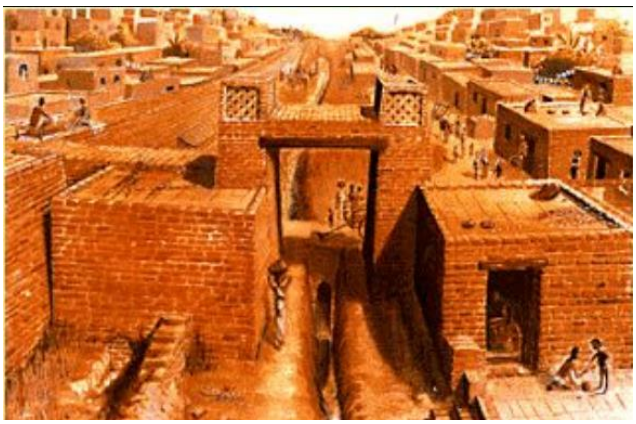
- Usage of **Burnt bricks.**
- Identical ratio of bricks: 1:2:4 [thickness:width:length].
- Uniformity in size of bricks Houses: 7 x 14 x 28 cm.
- City walls: 10 x 20 x 40 Interlocking pattern.
- *It shows that there is some kind of common planning which is ensuring that the same types of bricks should be created in order to maintain uniformity in the whole Indus Valley Civilization.
- In Egypt, dry bricks were used (shows that we were much more advanced than Egypt).
- In Mesopotamia, burnt bricks were used at a much smaller scale.



Drainage System:

- Drains were covered.
- Usage of bricks or stone slabs.
- Inspection holes/Manholes were present (which could be removed for cleaning).
- Gentle slope connected to house drains.
- Drains were made of **mortar, lime and gypsum.**

Houses:



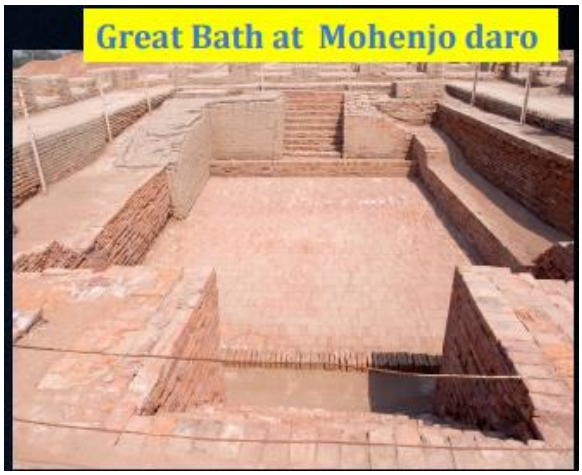
- Presence of **two or more storeys.**
- Staircases were tiled.
- Bathrooms were **connected to common drainage.**
- Presence of personal wells*
- **No window faced the streets** (indicated privacy)
- Houses were 1/2 storey high.
- Rooms were around the courtyard.
- Main door did not open on the main street.
- Rooms had **paved floors.**
- Roofs were made of **mud, reed and wood.**
- Presence of **watch and ward arrangement.**
- Presence of specific places to throw rubbish and waste materials.
- **Public wells** were present in every street.
- **Pottery kilns** were not allowed within the town.
- Some barrack-like groups of single roomed tenements at Mohenjo-daro and Harappa were similar to the coolie lines of Indian tea and other estates.
- Some big houses whereas other small ones show some kind of social inequality.

Public Buildings:

- A high pillared hall area 80 sq. ft Assembly hall

Great Bath:

- It is made up of a big quadrangle.
- It was a huge rectangular tank probably used for special rites or ceremonial bathing and resembled a modern-day swimming pool.
- Large swimming pool in the centre (39 feet long, 23 feet wide, and 8 feet deep).
- It features a flight of stairs at either end and is supplied by a well.
- 180 ft X 180 ft sq.
- Bricked lining
- It was Plastered
- Bricks 20 in. X 8 in. & 9 X 4
- It was water tight with tar to prevent water leakage

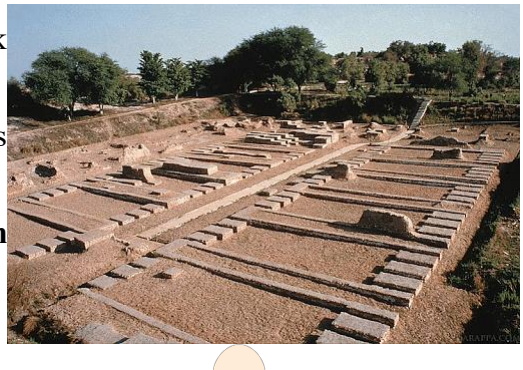


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- There was a system of inlet/outlet of water
- It was surrounded by rooms
- Presence of flight of steps
- It was fed by a well situated adjoining room

Great Granary:

- The l**argest building at Mohenjodaro is the granary,** which measures 45.71 metres in length and 15.23 metres in width.
- **Two rows of six granaries each** were built on a set of brick platforms that were present in Harappa.
- Also, brick platforms have been found in Kalibangan's southern region.
- 27 blocks of brick-work **crisscrossed by narrow ventilation channels.**
- 200 ft X 150 ft
- Further subdivided into **smaller storage blocks.**



Granary at Harappa:

- 6 Granaries.
- Smaller and measure 15m X 6m
- Working floors: rows of circular brick platforms arranged in rows.
  - Used for threshing grains.
  - A two-room barrack.

Cultural Template:

- Whole civilization was having an affinity towards squares which can be seen in IVC architecture.

Agriculture:

- It was the main occupation in rural areas.
- In Ancient times, more fertile, more natural vegetation attracted more rainfall.
- Currently **rainless and not so fertile,** but the **production was good** enough for survival based on the temporary arrangements made.For example, cultivation of crops near the riverine bed region during non-rainfall months of the year.
- Annual inundation in Indus water. It had more alluvial silt than the Nile river in Egypt.
- **Technique of Agriculture:**
  - Sowing and Reaping: In November sow seeds of wheat and Barley. Reaping during the month of April.

- **No** clear evidence of the **tools.**
- **Furrows or plough-marks at Kalibangan, Terracotta models at Banawali and Bahawalpur** (probably wooden plough) were discovered
- **Stone sickles** used for harvesting.

❖ **Types of Crops grown:**

- **Wheat, barley** [2 qualities]
- Rai, Peas, sesamum, mustard, Jujube, etc
- **Rice** (summer crop) evidence at **Lothal and Rangpur** (in the form of husks embedded in pottery)
- Watermelon, dates, millets, grapes, henna (mehndi), garlic, mustard
- Earliest to produce **Cotton (**Since cotton was first produced in this area, the Greeks called it Sindon).

Cotton:

❖ Grown at Mehrgarh in 5000 BC
❖ Cloth were found attached to silver vase at Mohenjo Daro
❖ Spindle whorls of terracotta and faience

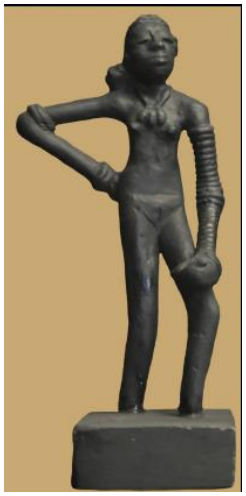
Irrigation:

❖ **Gabarbands or nalas** enclosed by dams (Afghanistan and Balochistan).
❖ However, **the channel or canal irrigation system** was absent in general. **Exception:** Only Dholavira, which had a canal system.

Livestock:

❖ They domesticated Oxen, Buffalo, Goats, Sheep, Pigs, and Humped bull.
❖ There were signs of the feet of Dogs and Cats.
❖ Camels -beasts of burden.
❖ Society was definitely not horse-centered.
❖ No bones and no representation
❖ Elephants and Rhinoceros were known to Harappans.
❖ In Gujarat, domesticated Elephants
❖ The contemporary Mesopotamian cities domesticated all the animals as Harappan except Elephants.
❖ Relished non-vegetarian food: exploited riverine and marine resources.
❖ Fish eating, molluscs: protein-rich food in the coastal sites of Gujarat.
❖ Consumed milk and curd.

Metal and Related crafts:



- Aware of almost all the metals except iron.
- Bronze was produced from copper and tin. Dancing girl made of bronze was discovered.
- **Copper tools and weapons:**
  - A number of copper tools and weapons have also been discovered.
  - **The common tools included** axe, saws, chisels, knives, spearheads and arrowheads.
  - The Harappan people produced weapons made of various metals. However, it is important to note that the weapons produced by the Harappans were **mostly defensive in nature** as there is no evidence of weapons like swords, etc.
  - Stone tools were also commonly used.
- **Gold and silver object:**
  - The gold objects include beads, armlets, needles and other ornaments/jewellery.
  - Use of silver was more common than gold.
  - A large number of silver ornaments, dishes, etc. have been discovered.
  - Harappans may have obtained Gold and Silver from Afghanistan.
  - Harappans imported other precious metal from South India.
- There is also ample evidence of the use of the bronze though in limited manner.
- Tin and copper were not easily available.
  - Copper was obtained from Khetri mines, Rajasthan.
  - Tin was obtained from Afghanistan.

Product [Industries and Crafts]:

- Bronze
- Copper tools & weapons
- Gold & objects/Jewellery
- Beads & Ornaments
- Pottery
- Cotton and wool clothes
- Boat
- Carts
- Bangles

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Bead Making:

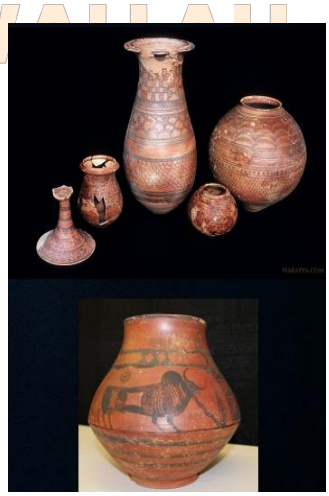



- Beads were made of precious and semi-precious stones such as agate and Carnelian shell, jasper, crystal, steatite.
- Gold and silver beads have also been found.
- Cut shaped polished bored.
- Ivory carving and inlaying used in beads, bracelets and other decorations were also in practice.
- The evidence of beadmakers' shops has been found at Chanhudaro and Lothal.

Terracotta figurines of males and females:

- The female figurines were more in comparison to that of males
- Worship of mother goddess.
- Variety of models of birds, monkeys, dogs, sheep, cattle, humped and humpless bulls + toy carts are found.
- Various models of terracotta carts were discovered.

Black on Red Pottery:



- Pottery making was also an important industry in the Harappan period.
- Harappans were excellent potters, they developed specialization in pottery making.
- Chiefly wheels were made and were treated with a red coating and had decorations in black.
- These are found in various sizes and shapes.
- The painted designs consist of **horizontal lines of varied thickness:**
  - Leaf patterns, palms and pipal trees.
  - Birds, fishes and animals are also depicted on pottery.
- Various types of utensils, toys, seals, figurines have been excavated from different sites.
  - **Example:** Painted earthen jars, Beads and Ornaments, Toy Animal with moveable head

Clothes:

- The recovery of woven cotton from Mohenjo Daro and textile impressions found on several objects shows the prevalence of spinning and weaving industries.
- Clothes of both wool and cotton were woven.

Boat-Making:



- Harappans also practiced boat-making. They carried navigation on the coast of the Arabian Sea.
- **Carts with Solid Wheels:**
  - They also made carts with solid wheels.
  - They used some kind of modern Ekka but not a spoked wheel.
- **Note:** The concept of making wheels might have come from pottery.

Weights and Measures:

- It had **standardization** and **accuracy** in the context of weights and measures.
- **They followed a binary system in the lower denominations:** 1,2,8,16,32 to 64, and then in decimal multiples of 160 like 160,320,640,1600,3200 and so on.
- Weights were made of **chert, limestone and steatite** and were generally cubical in shape.

Scales:

- Measures of length were based on the foot (37.6 cm) and the cubit (51.8 to 53.3 cm).
- A shell scale has been found at Mohenjo Daro, a shell object probably used to measure the angles has been found at **Saurashtra.**
- An ivory scale has been discovered at **Lothal**.

Seals and Other Enablers:

- **Money:** No metallic money in circulation. There was a prevalence of the Barter system.
- **Transport:** Primarily bullock carts and Boats.
- **Ports:**
  - A dockyard has been excavated in Lothal.
  - Sea ports have been found at Rangpur, Somnath and Balakot.
- **Seals**
- **Scripts**

❍❍❍❍

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DAILY CLASS NOTES

ANCIENT HISTORY

Lecture – 07

Indus Valley Civilization Part 3

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Indus Valley Civilization Part 3

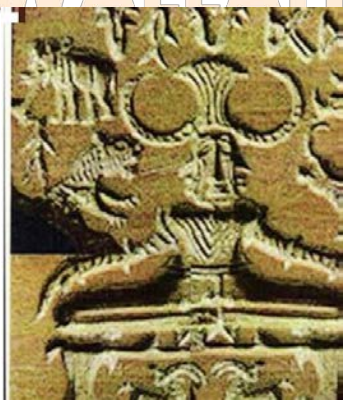
Seals:

- Most of the urban Harappan sites have reported seals/ distinctive traits of the mature phase.
- Thousands of seals have been discovered.
- **Materials:** Steatite, and occasionally of agate, chert, copper, faience and terracotta. Some are found in gold and ivory.
- **Depiction:** Beautiful figures of animals and also monsters, Unicorns, bull, rhinoceros, tiger, elephant, bison, goat, buffalo, etc. The realistic rendering of these animals in various forms is remarkable. Sometimes trees or human figures were also depicted.
- **Shape:**
  - Generally, they are **square/rectangular.** Some are **circular and few are cylindrical.**
  - The standard Harappan seal was a **square plaque 2 X 2 square inches**, usually made from the soft river stone, steatite.
- **Purpose:** Mainly commercial. Also used as **amulets** (carried on the persons of their owners, perhaps as modern-day identity cards).
- Every seal is engraved in a **pictographic script** which is yet to be deciphered.



Pashupati Seal:

- The most remarkable seal is the one depicted with a figure in the center and animals around.
- It was discovered at **Mohenjo Daro.**
- This seal is generally identified as the **Pashupati Seal** by some scholars whereas **some identify it as the female deity.**
- This seal depicts a figure of a **Yogi seated cross-legged.**
- Most of these seals have **a knob at the back** through which runs a hole and it is believed that they were used by different guilds of merchants and traders for stamping purposes.



- When not in use, they could be worn round the neck or the arm like an amulet.
- Presence of these seals, especially the cylindrical ones often with Harappan motifs suggest a **cultural interaction with Mesopotamian and Persian world** whereas the circular ones are similar to that of the **Gulf area.**
- Amongst the variety of subjects depicted on the seals, it was the so-called **'Unicorn'** (one horned mythical animal) that outnumbered the rest.

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- **Other animals incorporated are:**
  - Short horned bull (bison)
  - Brahmani bull with its characteristic's dewlap and hump.
  - Buffalo
  - Rhinoceros
  - Tiger
  - Elephant
  - Crocodile
  - Antelope
  - Goat
  - Hare

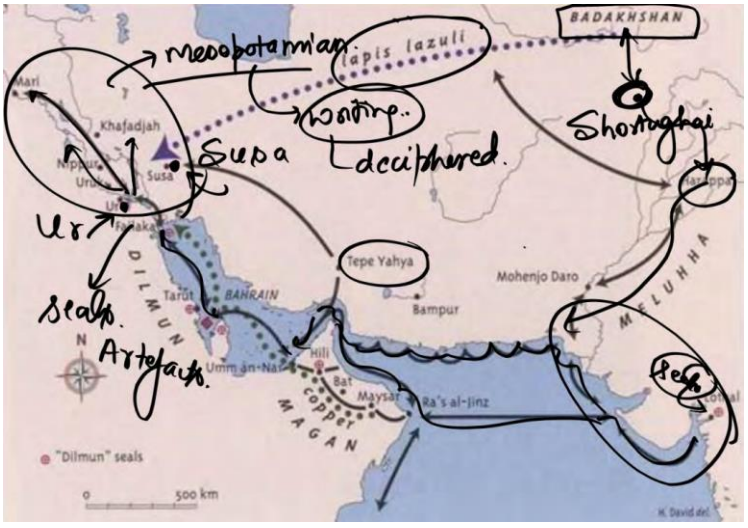




- Then there were composite animals and even human **and animal combinations**.
- Some seals contain more complex **monographic scenes** representing mythological or religious depiction.
- It is noteworthy that while the seals depict a number of animals there is **no representation of horses on these**. It has led many scholars to argue that **horse** was **not known to the Harappan people** though there are others who do not accept this argument.
- Thus now, Harappan seals are treated more in the nature of token of power and prestige rather than mere badges bearing their owner's name.
- If the function of these seals, in which they were supposed to perform, was simply restricted to vouching for merchants right on the goods they were stamped on a lump of clay of a sealed container, there is no reason why so much artistic skill went into their manufacture.

Trade:

- Indus valley people had **both short and long-distance trade**, and **also foreign trade**.
- **International Trade with:** Mesopotamia, Gulf countries, Afghanistan, Central Asia, Iran.
- The thriving agricultural economy supported a flourishing trade both within the northern and western areas of the sub-continent and between the people of this culture and those of the Persian and Gulf and Mesopotamia.
- **The products** of Indus have been found in Mesopotamia.



- They used boats and bullock-carts for **transportation**.
- Developed a uniform **system of weights and measures**.

- **Seals and sealings** were used in trade, as marks of ownership meant to guarantee the Quality of the product.
- There were bead-making factories at Chanhudaro and Lothal. The products of these factories were items of export.
- Writing or scripts although not deciphered till date, but it also facilitated trades.
- The findings of Indus seals suggest that **merchants from Indus actually resided in Mesopotamia.**
- **Shortughai** was a Harappan trading post in Afghanistan.
- **The Mesopotamian records from about 2350 BC refer to trade relations with Meluha,** which was the ancient name given to the Indus region.
- **Exported materials:** Wheat, Barley, Pottery, Oilseeds, Peas, Cotton, Beads, Terracotta figures, Ivory products, etc.

Harappan Trade with Mesopotamia:

- Engaged in trade with Mesopotamia largely through Oman and Bahrain in the Persian Gulf.
- Presence of Harappan artifacts such as beads, seals, dice, etc. in these regions.
- Cities like Susa, Ur, etc. yielded about two dozen Harappan seals and potteries, etched carnelian beads and dices.
- Artifacts from those regions are rarely found at the Harappan sites. A seal of West Asian or Persian origin has been discovered at Lothal.
- Inscriptional evidence from Mesopotamia refers to trade with Dilmun, Magan and Meluhha.
  - Meluhha with Harappan region.
  - Magan with Makran coast.
  - Dilmun with Bahrain.
- **Mesopotamian imports:** Copper, carnelian, ivory, shell, lapis lazuli, pearls and ebony from Meluhha.
- **Mesopotamian exports to Harappans:** Garments, wool, perfumes, leather products and silver.
- Commercial relations with Afghanistan and Iran.
- Trading colony in Northern Afghanistan which facilitated trade with Central Asia (Shortughai)

Major Imported Materials by the Harappans

Material	Source
Gold	❖ Afghanistan ❖ Persia ❖ Karnataka(Kolar)
Silver	❖ Jwar mines of Rajasthan ❖ Iran
Copper	❖ Balochistan, Oman and Khetri (Rajasthan)
Tin	❖ Afghanistan

	❖ Central Asia
❖ Carnelian beads	❖ Gujarat and Sindh
❖ Agates	❖ Western India
❖ Lead	❖ Rajasthan ❖ South India ❖ Afghanistan ❖ Iran
❖ Coins	❖ Copper seals from Lothal and Desalpur
❖ Jade and Turquoise	❖ Pamir, Khorasan (Central Asia) ❖ Iran
❖ Lapis-lazuli	❖ Kashmir and Shortughai (Afghanistan)
❖ Steatite	❖ Tapi Chahya(Iran),South Rajasthan
❖ Bitumen	❖ Balochistan,Mesopotamia

Political System:

- **There are three major theories:**
  - **Single state:** similarity in artefacts, the evidence for planned settlements, the standardised ratio of brick size, and the establishment of settlements near sources of raw material.
  - **No single ruler but several:** Mohenjo-Daro had a separate ruler, Harappa another, and so forth.
  - **No rulers, and everybody enjoyed equal status.**
- It is **not clear** what type of political system existed in Harappa.
- But we can see the cultural homogenisation which indicates probably there was a **Centralised Authority,** for instance there might be an oligarchy type political set up.
- **Not ruled by priests** as the cities in lower Mesopotamia, in contrast to Egypt and Mesopotamia, don't have evidence of temples.
- People of Indus Valley Civilizations were **more concerned with commerce than with conquests.**
- There was **no significant presence of weapons at any site.**
- So, from the above-mentioned information we can conclude that Harappa was **possibly ruled by a class of merchants (Oligarchy).**

Existence of State

State Existed	State did Not Exist
❖ Communication system ❖ Standardisation in artefacts ❖ Site specialisation ❖ Mobilisation of labour for public works ❖ Establishment of trading outpost at Shortughai	❖ Cultural uniformity does not mean political unification. ❖ Elements of warfare/conflicts do not dominate. ➢ **Exception:** Fortification especially at Dholavira.

❖ Common script ❖ Cultural homogeneity ❖ Social differentiation ❖ Some buildings of citadel complex may have admin functions	❖ Absence of evidence of priest king, slaves, standing army or court officials. ❖ Equality with respect to access to wealth. ❖ Absence of marked economic difference as compared to Mesopotamia or Egypt.
❖ **NOTE:** They showed greater acceptance towards the possibility of decentralisation.	

Sculptures:

- Very few sculptures are known for their high standard of craftsmanship.
- In comparison with Mesopotamian and Egyptian civilizations, IVC reported a very **limited number of stone and bronze sculptures** depicting basically human and animal forms.
- The major specimens are reported from **Mohenjo-Daro and few from Harappa, Chanhudaro, Dholavira and Daimabad.**
- Of these, except the statue of **'Dancing Girl' from Mohenjo-Daro and Daimabad, hoards** representing various animals were casted in bronze rest were carved in stone, dominated by male figures.

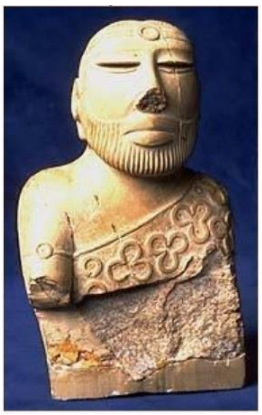
Major Findings with respect to Sculptures:

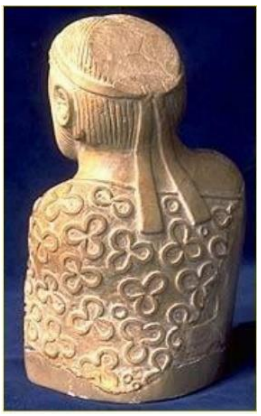
- **Priest King:-** Stone bust of male figure found at Mohenjo Daro.
- **2 fine stone torsos** of male figures at Harappa.
- A seated **stone ibex** at mohenjo Daro.
- **Stone lizard** at Dholavira.
- **Broken seated male figure** at Dholavira.
- **2 bronze female figurines** were found at **Mohenjodaro** (1 among these two is dancing girl)





Priest-King:





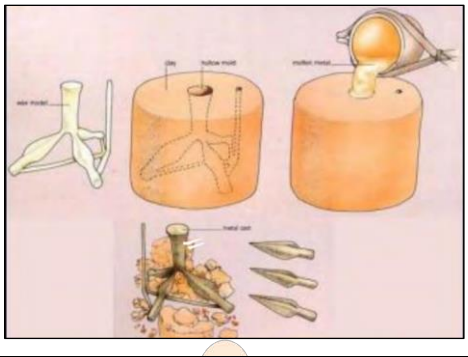
- Found at **Mohen-jo-Daro.**
- It was a **steatite sculpture.**
- He may be a person of very **high rank.**
- In the sculpture he has elaborate clothing and ornaments.
- His body below the chest is missing.
- Dimensions: Height of 17.5 cm and width of 11 cm.
- He has **well-combed hair.**
- The hair parted in the **middle and dropped behind the neck.**
- Nude figure of this youth with well-built yet supple and sensuous body.
- It had holes for the attachment of the heads and arms, but none were apparent for the legs.

Dancing Girl:



- A bronze statue of nude Dancing Girl **found in Mohen-jo-Daro**. (It was named by John Marshall)
- It was made with a **lost wax method/Cire-Perdue.**
- The statue of about 11 cm. in height

Lost-wax Technique:



- The lost-wax process, also known as **cire-perdue,** is a metal casting technique in which molten metal is poured into a mould that was made using a wax model.
- The wax model is **melted and drained away** after the mould has been created.
- Molten metal is poured into a hollow core, which is then solidified to produce the casting.

Artistic Style:









- The stylistic tradition was **not homogeneous and uniform.**
- There was a **difference in composition, form and technique** between the **'Priest- King' and 'Dancing girl'** found in Mohen-jo-Daro.
  - The quantity or quality of the Harappan sculptural remains cannot be compared with the repertoire of either Mesopotamia or Egypt.
  - Neither we find a variety of expression nor the range of exploitation of media which both these cultures witnessed.
- However, an assortment of Harappan sculptures reflects on their own developed art concept.
- It was surprising to not have sculptural remains of animals but **represented in the seals, terracotta and pottery drawings.**
- Few animals **found depicted in copper or bronze, gold or silver and stone** or faience are in the form of miniature figurines mostly as ornaments, forming a part of necklace representing sheep, rabbit, monkey, buffalo, squirrel, bull etc., nevertheless, these representations cannot be treated as sculptures.
- **Hoard from Daimabad** which was discovered accidentally consists of four animal sculptures.
- In **Late Harappan period** we found:
  - A pair of oxen, an elephant, a rhinoceros and a buffalo.
  - Solid casts weigh over 60 kg.
  - Of these, the chariot and bulls are remarkable.

Society:

- Society appeared to have been **matriarchal in nature.**
- The prevalence of the mother goddess – terracotta female figurines in Punjab and Sind Region.
- The existence of diverse professions - priests, warriors, peasants, traders and artisans (masons, weavers, gold-smith, potters, etc.)
  - **Harappa and Lothal** had different types of buildings as residence by different classes.
  - The presence of a **class of workmen** is proved by workmen quarters near the granary at Harappa.
- Workshops and houses meant for coppersmiths and bead-makers were found at Lothal.
- Larger houses belonged to the rich class whereas those living in the barracks like workmen quarters were from the class of labourers.

Fashion:

- They used to **wear both cotton and woolen clothes** indicating their consciousness of fashion.
- Men and women wore **two separate pieces of attire** similar to the dhoti and shawl.
  - **Shawl** covered the left shoulder passing below the right shoulder.
  - **Skirt** like a dress to cover the lower portion.
- Different hairstyles were in vogue - both sexes
- Wearing of a beard was evident among the males.
- Cinnabar is probably used for cosmetic purposes.
- Apart from these face-paint, lipstick and collyrium (eyeliner) have also been found.
- They were fond of **Jewellery and ornaments (beads etc.)**
- Ornaments like **Necklaces, armlets, earrings, beads, bangles, etc**., used by both the sexes.
- Rich people used **gold, silver and semi-precious stones.**
- Poor used wear ornaments made of terracotta.
- **Export and Import product of Clothing:** Discovery of a large number of spindles and spindle whorls and spinning of cotton was very common, hence this indicates they probably do internal and external trade with these products as well.
- Both the rich and the poor **practiced spinning whorls** made by expensive faience as also of the cheap pottery and shell.

Cattle, buffalo meat residue found in Indus Valley vessels

First such study of absorbed lipid residues in pottery from multiple sites, including Rakhigarhi, Farmana and Masudpur.

December 09, 2020 09:58 pm | Updated 10:18 pm IST - NEW DELHI:

- A recent study conducted by the University of Cambridge and Banaras Hindu University has found evidence of animal products, including cattle and buffalo meat, in ceramic vessels dating back approximately 4,600 years at seven Indus Valley Civilisation sites in present-day Haryana and Uttar Pradesh.
- The study analyzed lipid residue in pottery to determine the presence of these animal products.
- The research suggests that beef consumption was prevalent among the Indus populations, with a cultural preference for beef supplemented by the consumption of cattle and buffalo meat.
- The study also revealed a dominance of animal products in the vessels, including non-ruminant animal meat, ruminant animal meat, and dairy products.
- This investigation into lipid residues in pottery from multiple sites provides valuable insights into the dietary practices of the Indus Valley Civilisation.
- While the study found limited evidence of dairy products, regional differences may exist, as a separate study in Gujarat revealed evidence of dairy product consumption.

Religious Belief:

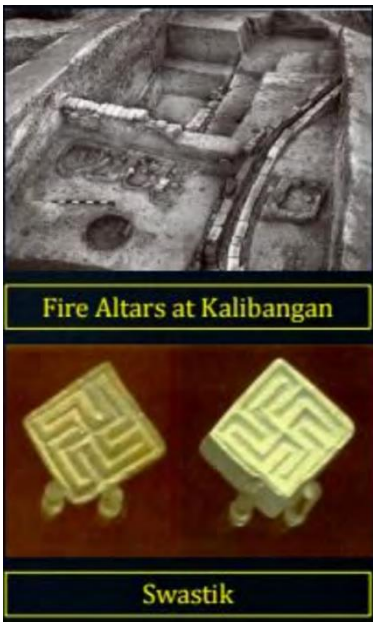
- Our understanding is majorly based on the Harappan seals and terracotta figurines.
- Major interpretation by John Marshall in 1931.
- Harappan religion is normally termed as animism i.e., worship of trees, stones, etc.,
- Terracotta figurines indicate they probably used to worship the mother goddess.
  - Female adorned with a wide griddle, loin cloth and necklaces.
  - Wear a fan-shaped head dress.
- In various cases a **female** is shown with an infant.
- One such figurine that shows a plant growing out of the uterus of a woman, probably it symbolises the **goddess of earth (prototype of Shakambhari)** and it was connected with the origin and growth of plants.
  - Earth: fertility goddess.
  - Worshipped her in the same manner as Egyptians worshipped the Nile goddess.
- The **worshipping of linga (phallus) and yoni (female sex organ)** by the Harappans have also been proposed but there is no ample evidence to support these proposals. Even Rigveda speaks of the non-aryan people who were phallus worshippers.
- Though recently a **terracotta piece is found in Kalibangan** which closely resembles a **lingam with yoni Pitha.**



- **Male Deity:** Evident by the seal depicting a deity with a buffalo- horned headdress, sitting in a yogic posture and surrounded by animals- an elephant, a tiger, a rhinoceros and a buffalo. Two deer are considered sacred. This deity is identified with God Pashupati (Lord of beasts) or 'Proto-Shiva".
- **Tree Worship:** In other instances, a deity is shown with horns and flowing hair standing nude between the branches of a Pipal tree and a worshipper is kneeling in front. It represents tree worship.



- **Procession Seal:** Horned figures in a pipal tree with one-horned attendants and bull figures. 2000-1900 BCE.
- **Animal Worship:** It also appears to be popular among the Harappans. Many of them have been represented on the seals. The most important one is the One-horned animal unicorn which may be a Rhinoceros.
- **Fire worship:** Fire worship was prevalent in **Kalibangan and Lothal.**
  - At **Kalibangan**, a series of raised brick platforms with pits containing ash and animal bones.
- Different areas followed different religious practices.
- Gods were **not placed in Temples as in Ancient Egypt and Mesopotamia.**
- **Great Bath:** Elite ritual activity involving ceremonial bathing can be found in the Great Bath of Mohenjo-Daro.
- **Kalibangan Cylindrical Seal:** A woman flanked by 2 men holding her with one hand and raised sword over her head may indicate Human sacrifice.



Burial Practices:

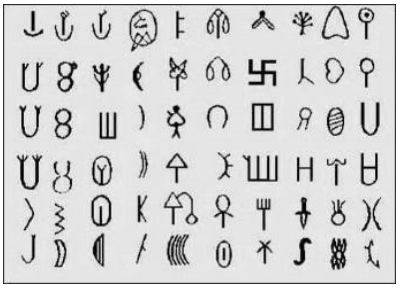


- Not yielded any monument such as the **Pyramids of Egypt or the Royal cemetery at Ur** in **Mesopotamia**. Dead bodies were generally resting in a **north-south direction.**
- Buried with a varying number of earthen pots.
- In some graves, **grave goods** found such as bangles, beads, copper mirrors indicate they believed in life after death. But grave goods were not very lavish.
- Dead bodies are generally **buried in a north-south manner** with jewellery and other items as grave goods. **E.g., Inamgaon (Maharashtra).**
- These different practices in different regions of Harappan civilization may reflect diversity in religious beliefs.

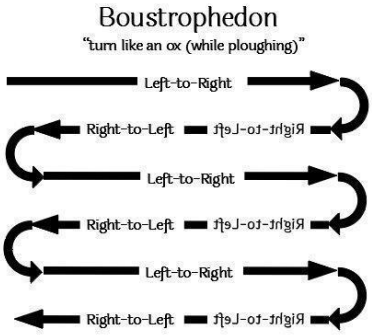
Findings of Burials:

- **Harappa:** A coffin burial with a shroud (kafan) made of reeds has been found.
- **At Lothal,** multiple or double burials with male and female bodies together were discovered.
- **Kalibangan** has yielded evidence of a symbolic burial along i.e., a burial which contains grave goods but no bones or skeleton.
- **At Mohenjo Daro and Harappa** we also found Fractional burials where bodies exposed to elements and bones were gathered and buried.
- **Urn burials found at Kalibangan** and other IVC sites are indicative of post-cremation burials.

Script:



- **Pictographic and logosyllabic** (each symbol stood for a word/syllable).
- Probably **ideograms** i.e., a graphic symbol or a character to convey the idea directly.
- Writing was **boustrophedon** (right to left and left to right in alternate lines).
- Script has **not been deciphered** so far.
- The evidence of a common script points to great cultural integration.
- Virtual disappearance by c.1700 BCE hints at the lack of sufficient downward percolation of writing.
- The Harappans were **literate people**. Harappan seals are engraved with various signs or characters.
- Recent studies revealed that the Harappan script **consists of about 400 signs.**
- The language is still unknown. But little research suggests that their language might be **"Brahui",** a dialect used by Baluchi people in Pakistan today.



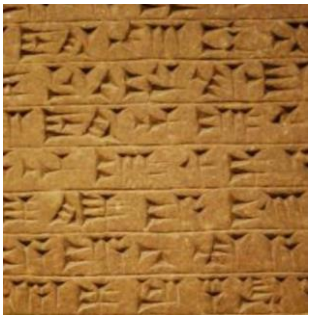
- Unlike Egyptians and Mesopotamians, Harappans did not write long inscriptions. Their most inscriptions were recorded on seals and contained only a few words.

Script in Egypt:



- An inscribed stone with writing in three different languages and scripts was discovered near Rosetta, an Egyptian town on the north shore
- Kings' and queens' names were encased in a little frame known as a cartouche.

Script in Mesopotamia:



- Cuneiform is a logo-syllabic script that was used to write several languages of the Ancient Near East.
- It is **named for the characteristic wedge-shaped impressions** (Latin: cuneus) which form its signs.
- **Cuneiform** was originally developed to write the Sumerian language of southern Mesopotamia. Cuneiform is the earliest writing system.

Distinguishing Features of Harappan and Mesopotamian Civilization:

Harappan Civilization	Egypt / Mesopotamian Civilization
❖ Planned towns – chess board system.	❖ Haphazard growth.
❖ Excellent drainage system.	❖ No such thing was found.

❖ Rectangular houses, brick-lined bathrooms, wells, stairways.	❖ No such evidence was found.
❖ Own unique pottery, seals.	❖ No such unique style.
❖ Invented their own typical script. ❖ No resemblance to Egyptian/Mesopotamian.	❖ Mesopotamia cuneiform script ❖ Egyptian script hieroglyphics ❖ Both scripts have been deciphered.
❖ Script mostly on seals.	❖ Mesopotamians pressed letters onto moist clay tablets while Egyptians wrote on papyrus sheets made of reeds.
❖ No signs of existence after 1900 BCE.	❖ Continued to exist even after 1900 BCE.
❖ Spread over a wider area.	❖ Less area as compared to Harappa.

Technology:



- New techniques in **metallurgy and copper, bronze, lead, and tin** came to existence.
- A **touchstone** found in Banawali.
- **No use of iron.**
- **Engineering skill:** Especially in building docks. great accuracy in measuring length, mass, and time. weights and measures later used in Kautilya's Arthashastra (4th century BCE) are similar.

Causes of Decline of Indus Valley Civilization:

- **Flood Theory:**
  - Tectonic shift at **Sewan** near Mohenjo Daro.
  - **Alternate:** Indus **changed its course** and started moving some 30 miles away from Mohenjo Daro.
  - Harappan sites in **Ghaggar Hakra valley** affected by gradual desiccation. **Sedimentation** made the river shallow and led to the disappearance of sites close to Ghaggar Hakra.
  - **River Capture**: Either Yamuna or Satluj which used to flow via Ghaggar was captured.
  - **Sudden Rise of Arabian Sea Coastline:** Floods and rise in soil salinity disrupted coastal commerce and trade.
- **Aridity and Famine theory:**
  - Increased **aridity** and **drying up of the river Ghaggar-Hakra** on account of the changes in river courses.
  - Increase in **arid conditions** by around 2000 BCE **affected agricultural production.**
- **Rainfall:** Rainfall in IVC **increased** around 3000 BCE and then **decreased** around 2000 BCE. This may have **adversely affected agriculture and stock bearing.**
- **Fertility:** Increasing salinity of the soil caused by the expansion of neighboring desert led to a **decrease in soil fertility.**
- **Over-exploitation:** Overgrazing, over cultivation, excessive cutting of trees for fuel or farming.
- **Decline in Lapis Lazuli trade** with Mesopotamia.

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Foreign Invasion:

- **Aryan Invasion Theory (Ramprasad Chanda 1926/elaborated by Mortimer Wheeler):**
  - IVC was destroyed by the Aryans who came to India from **north-west around 1500 BC.** [This theory is completely negated today].
  - Evidence in support of the theory (**provided by Ramprasad Chandra):**
    - Mention of Indra, considered as the destroyer of Forts.
    - Mention of Hariyupriya (signified Harappa) in Rigveda.
  - Few signs of **insecurity** and **violence** appeared in the last phase of Mohenjodaro.
    - Hoards of jewellery were buried at places.
    - Skulls were huddled together in one place.
    - New types of axes, daggers, knives appeared in the last phase of Mohenjodaro.
  - But the new people did not come in such a great number as to completely overwhelm IVC.


Down To Earth

Harappa, Rakhigarhi, Dholavira: 200 years of droughts may have erased these Indus megacities, says study

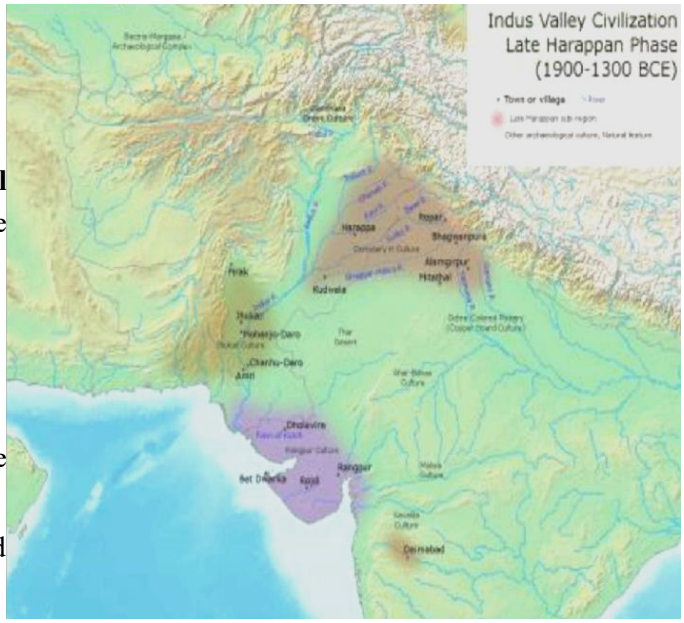
The prolonged droughts forced the civilisation to reorganise their settlements & switch to drought-resilient crops

By Preetha Banerjee
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The researchers charted historic rainfall by examining growth layers in a stalagmite — a type of rock formation that rises from the floor of a cave — collected from a cave near Pithoragarh, Uttarakhand.

- A recent study conducted by the University of Cambridge suggests that prolonged droughts during the Bronze Age, around 4,200 years ago, played a significant role in the decline of the ancient Indus civilization in present-day Pakistan and India.
- The researchers analyzed a stalagmite from a cave in India's Uttarakhand region to assess rainfall patterns over thousands of years.
- They discovered evidence of three droughts lasting 25-90 years each during a 200-year dry period, which coincided with the civilization's construction of cities.
- The droughts had a severe impact on the region, affecting food systems and habitation patterns. As a result, the Indus people were forced to adapt by reorganizing their cities, moving towards smaller rural settlements, and changing their agricultural practices, relying more on drought-resistant crops like millets
- **Conclusion:** The civilization did **not collapse all of a sudden but declined gradually** and ultimately merged with other local cultures.

Late Harappan Phase (2000 – 1900 BCE):



- It was also called the Localisation **Era.**
- Fragmentation and decline in the cities.
- Settlements were **smaller** in this phase.
- But not a sudden change, rather there was a **gradual change** in seals, pottery confined writing in the frequency of cubical weights and so on.
- More in number but smaller in size.
- Rural settlement became evident.

Post Urban Phase (1900 BCE – 1300 BCE):

- It was the Late Harappan phase after the Mature Harappan phase.
- There was a complex interplay of change and continuity.

1. Decline in Urban Settlements:

- **Decline** of urban life.
- Stylistic **homogeneity** of the mature phase **disappeared**.
- Sharp stylistic diversity.
- Elements of urbanism like seals, specialised crafts, cities, long distance trade, and so on, **declined** but did **not completely disappear.**

2. Rural Lifestyle:

- The phase is referred to a**s sub-Indus culture.**
- People lived in **villages**.
- Primarily **Chalcolithic** in nature.

3. Decline in Urban Economy:

- **No object** for measuring length.
- Items like lapis lazuli, chert, carnelian beads, copper and bronze vessels are either absent or scarce as trade items.
  - It means the **end of trade with West Asian centers.**
  - Except at **Bhagwanpur, Haryana**, **burnt bricks have not been found anywhere else** in late Harappan culture.

4. Pottery:



- **Painted Harappan pottery** is replaced with less intricate designs and **Painted Grey Ware (PGW).**
- Overlaps with PGW in Harayana and Ochre Coloured Pottery (OCP) in Western Uttar Pradesh.
- Lack of human figurines, **less bright.**

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- The pots were **thicker and sturdier.**
- Mature shapes like perforated jars, s-shaped jars **disappeared**.

5. Subsistence:

- Subsisting on agriculture.
- Diversification of agriculture.
- Beginning of **double cropping:**
  - Wheat and barley were grown as **winter crops.**
  - Rice, millets and sorghum were grown as **summer crops.**
- Stock-raising, Hunting and fishing were practiced.

Important Sites of Late Harappan Phase:

- Swat Valley
- Kudwala in Cholistan
- Prabhas Patan (Somnath)
- Rangpur (Gujarat)
- Bet Dwarka in Gujarat.
- Daimabad in Maharashtra
- Manda in Jammu
- Sanghol in Punjab
- Daulatpur in Haryana
- Alamgirpur, Hulas in Uttar Pradesh

Post-Urban Harappan Settlement in Swat Valley (Pakistan):

- The post-urban Harappan settlements have been discovered in the Swat Valley (Pakistan).
- People practiced **agriculture and cattle rearing** together with **pastoralism**.
- They used **black-grey burnished ware** produced on a slow wheel.
- Swat people also produced **black-on-red painted and wheel-turned pottery** which shows close links with Indus pottery during the 'early post-urban' period.
- They show a connection with a post-urban culture associated with Harappa.
- Thus, the Swat Valley can be regarded as the **northernmost outpost of late-Harappan culture.**

Proto-Dentistry:

- In 2001, archaeologists studying the **remains of men from Mehrgarh, Pakistan,** discovered that the people of the Indus Valley Civilization, from the early Harappan periods, had knowledge of proto-dentistry.
- Later, in April 2006, it was announced in the scientific journal Nature that the oldest (and first early Neolithic) evidence for the **drilling of human teeth in vivo** (i.e., in a living person) was found in Mehrgarh.
- Eleven drilled molar crowns from nine adults were discovered in a Neolithic graveyard in Mehrgarh that dates from 7,500-9,000 years ago→ tradition of proto-dentistry in the early farming cultures

'Interrogating Indus inscription to unravel their mechanism of meaning conveyance' [Research paper]:

- The Indus inscriptions can be compared to the structured messages found on stamps, coupons, tokens and currency coins of modern times.
- **Major findings:**
  - The majority of the Indus Valley inscriptions were written **logo graphically** (by using word signs) and not by using phonograms (speech sounds units), claims a recent research paper published in Palgrave Communications, a Nature group journal.
  - The paper mainly focuses on understanding how Indus inscriptions conveyed meanings, rather than on deciphering what they conveyed. The inscribed seals and tablets were used in some administrative operation that controlled the commercial transactions of the ancient Indus Valley Civilisation.
  - According to the paper, though many ancient scripts use **rebus methods** to generate new words, the inscriptions found on the Indus seals and tablets have not used rebus as the mechanism to convey meaning.
  - The researcher also **rejected the popular hypothesis** that the seals were inscribed with **Proto-Dravidian or Proto-Indo-European** names of the seal-owners.

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DAILY CLASS NOTES

ANCIENT HISTORY

Lecture – 08

Rigvedic Era



Rigvedic Era

Who were Aryans?

- They described themselves as **Arya.**
- Arya is a cultural/ethnic term derived from **'ar'.**
  - **Ar** meaning to cultivate, literally meaning kinsmen or companion.
  - **Sanskrit meaning:** Initially newcomers, later men of good family 'noble'.
- It is **difficult** to ascertain whether Aryans had a **common race or not**. However, they definitely had a **common culture.**
- **Language:** Early Aryans used to speak **Indo-European language.** Currently, it is used in varied forms all across Europe, Iran and greater parts of the Indian Subcontinent.
- **Origin:** It is believed that originally Aryans belonged to the **steppe stretching from Southern Russia to Central Asia.**
  - **Rigveda** suggests that Aryans **came from Temperate Climate**.
- **Boghazkoi Inscription:** Mentions **four Vedic gods – Indra, Varuna, Mitra, Nasatyas –** proves Central Asian Theory as their homeland.
- The names of animals such as goat, dog, horse and plants such as pir, apple are similar to one another in Indo-European languages. These common words indicate the flora and fauna of Eurasia.
- Aryans were **well acquainted with rivers and forests.**
- **Occupation:** The life of early Aryans was mainly **Pastoral**. **Agriculture** was also practised but it was only a **secondary occupation.**
- They were **non-vegetarians.**

Original Homeland Theories of Aryans:

- No consensus on the original home of Aryans.
- Different Theories are postulated.
- It is highly debatable in nature.

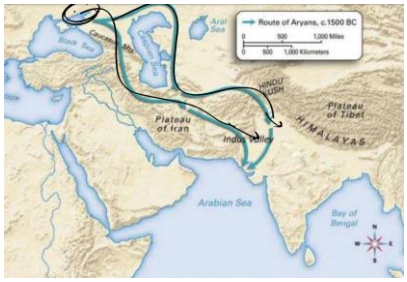
Theories on Original Home of Indo-Aryans:

Theory	Postulation	Proposed by
European Theory	❖ Home of the Aryans is in the European continent. ❖ They came from Eurasia from the plains of Eastern Europe (north of Black Sea). ❖ They were semi-nomadic. ❖ **Evidence-Linguistic Affinity:** ➢ **Sanskrit words matri and patri:** Latin mater and pater. ➢ **Inar in Hittite (Turkey):** Indra of the Vedas.	❖ Sir William Jones (1786) ❖ Giles – Hungary ❖ Schroeder – France ❖ P. Nehring – Steppes (S. Russia) ❖ Morgan – Western Siberia.

	➢ **Suyyash and Maruttash of the Kassite (Mesopotamia) inscriptions:** Vedic Surya and Marut.	

Sir William Jones (1746 – 1794):

- He was a **British philologist,** a puisne judge on the **Supreme Court of Judicature at Fort William** in Bengal, and a scholar of ancient India,
- He was known for his **proposition of the existence of a relationship among European and Indo-Aryan languages**, which later came to be known as the **Indo-European languages.**
- He is credited for establishing the **Asiatic Society of Bengal in the year 1784.**



Central Asian Theory	❖ The original home of the Aryans is Central Asia. ❖ **Evidence:** Linguistic affinity ❖ The 'Avesta' (Iranian text) and the Vedas have striking linguistic affinity in not just words but concepts too. [**Example**: The interchangeability between 'h' and 's']. ➢ Hepta hindu = sapta sindhu ➢ Ahura (asura) ➢ Haoma (soma) ➢ Daha (dasa)	❖ Max Muller – Central Asia ❖ E. Meyer ❖ Herzfeld

Max Muller (1823 – 1900):

- He was a German-born philologist and Orientalist.
- He lived and studied in Britain
- One of the founders of the western academic disciplines of Indian studies and religious studies.
- Wrote on the subject of **Indology**.
- The **Sacred Books of the East**, a 50-volume set of English translations, was prepared under his direction.
- He promoted the idea of a **Turanian family of languages.**

Arctic Region theory	❖ Home is in the **Northern region**. ❖ **Evidence:** Vedas speak about 6 months each of long days and long nights, happening only in the Arctic region.	Bal Gangadhar Tilak
Tibet theory	❖ Home is in the Tibet region. ❖ **Evidence:** References in Vedas and Aryan Texts.	Swami Dayanand Saraswati
Indian Theory	❖ Indigenous to the sub-continent. ❖ **Evidence:**	❖ Sampurnanand and A.C. Das – Sapta Sindhu Region.

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	➢ Sapta Sindhu was regarded as their home. ➢ Sacrificial rituals point to their Indian origin. ➢ Rig Vedic geography talks about the geography of Punjab and the neighbouring regions. ➢ River names are rivers in the region. ➢ Flora and Fauna in Himalayan region.	❖ Ganganath Jha – Brahmarishi Desa (situated in the confluence of the Ganges and the Yamuna) ❖ L.D. Kala – Kashmir ❖ R.B. Pandey – Madhya Pradesh

Oriental and Sanskrit Studies of Max Muller:

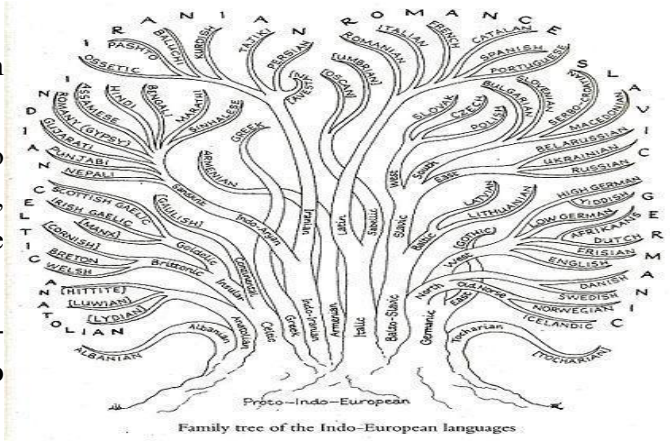
- ❖ **1844:** He began to translate the Upanishads and research Sanskrit Schelling led Müller to relate the history of language to the history of religion.
- ❖ published a German translation of the Hitopadesa, a collection of Indian fables
- ❖ **1845:** Moved to Paris to study Sanskrit. He was encouraged to publish the complete Rigveda, making use of the manuscripts available in England.
- ❖ **1846:** Moved to England to study Sanskrit texts in the collection of the East India Company.
- ❖ Wrote the novel German Love.
- ❖ He had connections with the **East India Company.**
- ❖ He eventually became the leading intellectual commentator on the culture of India.
- ❖ He had links with the **Brahmo Samaj.**
- ❖ Translated **Rig Veda Samhita from Sanskrit to English.**
- ❖ He was impressed by **Ramakrishna Paramhansa,** his contemporary and proponent of Vedantic philosophy, and wrote several essays and books about him.
- ❖ He favoured the **"Conquest of Education"**

Evidences of Migration:

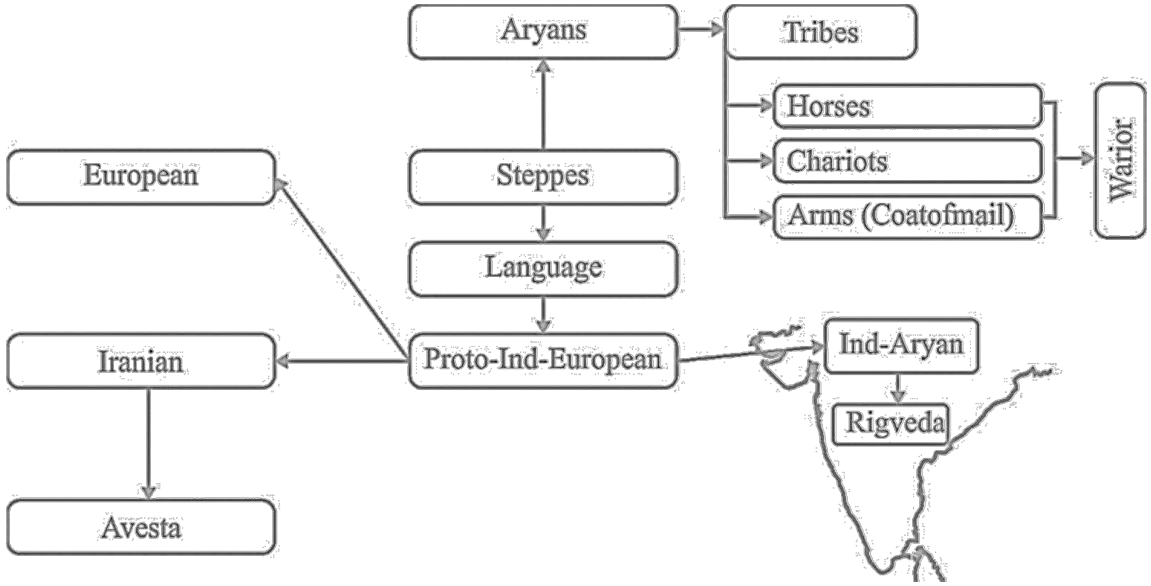
- ❖ Language Evidences
- ❖ Inscriptional Evidences
- ❖ Genetic Evidences

1. Language Evidence:

- ❖ Language is the most important attribute of Aryan culture.
- ❖ The **Indo-European language** is divided into eastern and western branches, and from 4500 BCE, marked phonetic development took place in the eastern branch, that is, **proto-Indo-Iranian.**
- ❖ However, inscriptional evidence of the proto-Indo-Iranian or Indo-Aryan language does **not date to earlier than 2200 BC.**



Family tree of the Indo-European languages



2. Inscriptional Evidence:

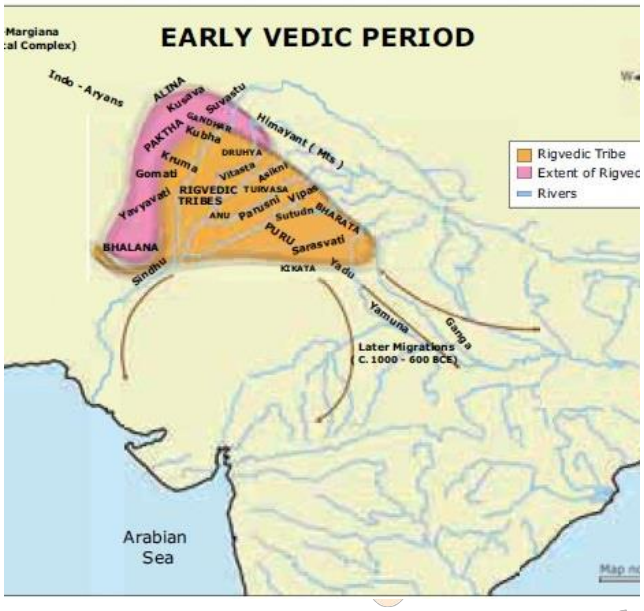
- **Hittite inscriptions from Anatolia** (Turkey): Indicate speakers of the western branch of the Indo-European language in this area from the **19th – 17th century BC.**
- **Mycenaean inscriptions from Greece:** Indicate the arrival of speakers of this branch in the 14th Century BC.
- **Kassites and Mittanis inscriptions:** The speakers of the eastern branch are represented in the inscriptions of the Kassites and Mittanis in Mesopotamia from the 16th – 14th century BC, but there are no such inscriptions in India.
  - Many Munda words (indigenous) figure in the Rig Veda, and evidently, they entered this text in the post-Harappan phase.

3. Genetic Evidence (Scientific Analysis of Migration):

- Genetic evidence suggests that **Aryans migrated to India from Central Asia.**
- Biologists have noticed **M 17 types of genetic indications** which **appeared among Aryans at around 8000 BC.**
- They appear in **40% of Central Asia.**
- In Delhi, scientists discovered **more than 35% Hindi speaking people** possessing M 17. However, in South India, **only 10% people have M 17.**
- Biologists place the Indo-Aryan migration **from Central Asia after 8000 B.C**., but linguists and archaeologists date it to 2000 BCE.
- Indo Aryans migrated to India in **several waves.**
- One of the earliest waves of Indo-Aryan migration has been represented by the Rig Veda people who came around 2000 – 1500 B.C.

Where did Aryans Reside in India?

- The whole region in the Indian subcontinent where the Aryans first settled is called **The Land of Seven Rivers (Sapta Sindhu)** i.e. Eastern Afghanistan, NWFP, Punjab and Western Uttar Pradesh.
- **Rigveda Mentions:**
  - Kumbha River of Afghanistan
  - Indus (Sindhu), and its five tributaries,
  - Jhelum (Vitasta)
  - Beas (Vipas),
  - Chenab (Askini),
  - Ravi (Purushni),
  - Sutlej (Sutudri);
  - Another River mentioned is Saraswati called **Naditarna** in the Rigveda. It has been identified with the **Ghaggar-Hakra channel in Haryana and Rajasthan.**



- However, the Rig Veda description shows it to be river **Hakravati** or the present river **Helmand** which flows in South Afghanistan.

Archaeological Evidence:

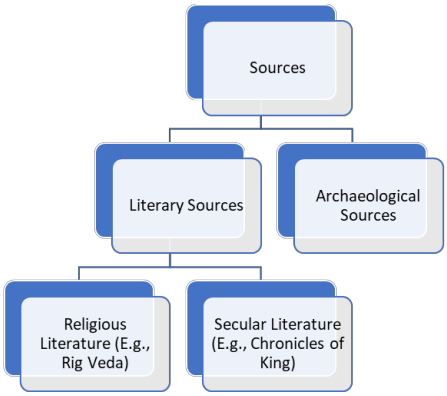
- Archeologists have discovered **socketed axes, bronze dirks, and swords**, used by Indo-Aryans, from Northwest India.
- Archeological evidence of **horse and cremation** have been found in **Southern Tajikistan and Swat Valley of Pakistan.**

Who were (early) Aryans?

- Origin: steppe stretching from Southern Russia to Central Asia.
- Rigveda suggests they came from Temperate Climate.
- The names of animals such as goat, dog, horse and plants such as pine, maple are similar to one another in Indo-European languages - indicate the flora and fauna of Eurasia.
- Language: Indo-European
- Occupation: mainly pastoral
- Agriculture was practiced but only a secondary occupation.

Sources for Study:

- Vedic texts.
- Archaeological sources supplemented the texts though not comprehensively.
- Vedic texts composed by the Indo-Aryans.
- The term 'Indo-Aryans' - a linguistic term.



- They were the speakers of a subgroup of the Indo-Iranian branch of the Indo-European family of languages.
- Established supremacy: By using horse chariots and superior military technology.

Early Vedic Literature:

- Rig Veda Samhita was composed by families hence known as family books. It was transmitted orally from one person to the other.
- Composition is attributed to the families of certain seer poets, such as Vishvamitra Atri, Gritsamada, Vasishtha and Bharadvaja.

Later Vedic Literature:

- Books 1, 8, 9, and 10 of the Rig Veda Samhita.
- Samhitas of Sama Veda, Yajur and Atharva Vedas.
- Brahmanas
- Aryanakas
- Upanishads

Other Specifications About Aryans (As Mentioned in the Rigveda Text):

- The term Arya occurs 36 times in this and generally denotes a **cultural community** that speaks the Indo-Aryan language.
- They **domesticated horses** (the first evidence of horse domestication is from the Ural mountains) and used them for **riding and driving carts.**
  - **Horses** were important for Aryans because they were **engaged in war activities.**
  - The second important animal for Aryans was the Cow.
- They used **Chariots** (had Spoked Wheels)
- It was a **male-dominated society.**
- They **buried the dead body** but also practiced **cremation**.
- Cults of **fire and soma** prevailed among the Aryans in Iran and the Indian sub-continent.
- **Animal sacrifice, including horse sacrifice,** was practiced by all the Indo-European communities.
- **Pit dwelling culture** was followed.
- They migrated to Iran and India. They reached India around 1500 BC and settled around the **Sapta Sindhu region.**

Early Rig Vedic Era (1500 – 1000 BCE):

- Rig Veda, the Zend Avesta (Iranian), and Homer's Iliad and Odyssey (Greek) help us to reconstruct Aryan culture and its history.
- Presence of:
  - Horse and war chariot
  - Spoked wheels 2300 BCE
  - Cow

- Pit Dwelling
- Cremation
- Fire cult
- Animal sacrifice, especially horses.
- Soma
- Language.

Horse	❖ A unique factor in Aryan Culture. ❖ It was regarded as an indispensable trait of the Aryan culture. ❖ Referred to as **asva (horse) in the Rig Veda** and its cognates appears in Sanskrit, Avestan, Greek, Latin, and other Indo-European languages. ❖ Appeared 215 times in the Rig Veda. ❖ No other animals are mentioned so frequently.
Cow	❖ 'Go' or cow appears 176 times, ur sabha (bull) appears 170 times. ❖ **Note:** Pray for praja (children) and pasu (cattle), they also specifically ask for horses, sometimes as many as in thousands.
Tiger and Rhinoceros	❖ Mostly seen in **tropical and moderately temperate climates.** ❖ **Absent** in the cold conditions of Central Asia. ❖ Do **not appear in the Rig Veda.**
Lion, Deer, Buffalo and Elephant	❖ These animals **have few references in the Rig Veda.** ❖ Attributed to the **Central Asian influence in the Rig Veda.**
War Chariot	❖ Horse-drawn chariots. ❖ Well known to the Vedic, Avestan, and Homeric texts. ❖ Chariot race in the **Vajapeya sacrifice** of the later Vedic texts was also a Greek practice, and is fully described by Homer.
Pit-dwelling	❖ Also associated with the **Aryan culture**, and possibly have originated in **cold conditions.** ❖ Prevailing in **Burzahom near Srinagar in Kashmir and also in Haryana** may be attributed to **Central Asian influence in the Kashmir region.**
Cremation	❖ Practice is supported by the **Vedic, Avestan, and Homeric texts,** but does not seem to be a feature of the mature Harappan culture. ❖ 5000 – 4000 BCE instances in **Holland, Germany, Eastern Europe, Iraq and Kazakhstan** in Central Asia. ❖ Around 1500 BCE, practiced in **both European and Asia** including the Chinese part of Eastern Central Asia.

	❖ In the Indian subcontinent, the earliest evidence is in the **Swat Valley (1500 BCE)**
Fire cult	❖ Special trait of both the **Indo-Aryans and Indo-Iranians.**
Animal Sacrifice	❖ Important Aryan ritual. It is an almost universal practice **among pastoral tribal people.** ❖ Earliest Aryans **did not raise cattle for the sake of milk and dairy products.** ❖ The early pastoralists were great **meat eaters.**
Horse Sacrifice	❖ Typical of the **Indo-European,** particularly of the Vedic people. ❖ Prevalence of **horse sacrifice is found in Europe,** Caucasus and Central Asia. ❖ The practice started in the second half of 5000 BCE. ❖ Continued in **Rome, Medieval Ireland and Central Asia.** ❖ **Note:** Though two hymns are devoted to the horse sacrifice in the tenth book of the Rig Veda, the later Vedic texts transform the sacrifice into **Asvamedha**.
Swastika	❖ It was conceived of as a mark of **Aryanism**. ❖ Nazis adopted it as a symbol of pure Aryanism. ❖ The term appears in the texts of the early **Christian centuries** when it had an auspicious connotation in religious art. ❖ Originated in **Elam** much earlier than 2000 BC when it figured in the Harappan culture. ❖ By this time, it had been **adopted by the Aryans.** ❖ In the early centuries of the Christian era, it came to be regarded as a **symbol of Brahmanical culture.**

Tribes and War:

- ❖ Rigveda mentions **Warring Tribes.**
- ❖ There is a mention of Inter-Tribal and Tribal Conflicts.
- ❖ 30 Tribes and clans are mentioned.
- ❖ Panchajana/pancha-kristya-pancha-manusha

Five Important Tribes:

- ❖ Yadu
- ❖ Turvasha ,
- ❖ Puru
- ❖ Anu
- ❖ Druhyu
- ❖ Puru and Bharat are dominant.

Dominant Tribes:

Bharat	❖ King Divodasa defeated Dasa ruler Shambhara.
Puru	❖ Trasasyua (name of one important chief)
Dasas	❖ Earlier Aryan waves as mentioned in Iranian Literature
Dasyus	❖ Original inhabitant** ❖ They worshipped **Phallus** and did not keep cattle for dairy products.
Non-Indo Aryan names of the tribes	❖ Chumuri, Dhuni, Pipru, Sambhara.
Dasyu Hatya	They were repeatedly mentioned as the **slaughter of Dasyus** in Rigveda.

Additional Information:

- ❖ Aryans Chiefs were soft towards Dasas but strongly hostile towards Dasayus.
- ❖ Around 300 non-Indo-European words are mentioned in the Rigveda. Arya chief with non-Indo-Aryan names (Balbutha, Bribu) indicates cultural interaction as well.

Tribal conflicts:

- ❖ Rigveda mentions **defeats inflicted by Indra on the enemies of Aryans.**
- ❖ **Indra or Purandara** destroyed dwelling units i.e., **breaker of the forts**
- ❖ They succeeded because **chariots were drawn by horses,** equipped with coats of mail (Varman) and better arms.

Bharat Chief Sudas (Grandson of Divodasa) Vs Confederacy of 10 Tribes:

- ❖ **Dasrajan War:** Battle of Ten Kings i.e., 5 Aryan (including Puru) + 5 Non Aryan
- ❖ Mentioned in the Rigveda Book 7
- ❖ **Location**: Purushni river (**Ravi**)

Outcome:

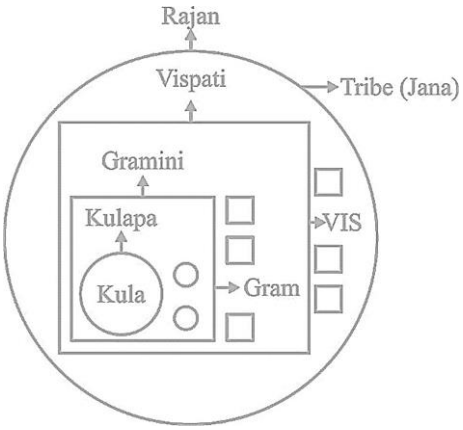
- ❖ Established the **supremacy of the Bharatas.**
- ❖ Marched on to **Yamuna and defeated a local king, Bheda.**
- ❖ Settled along **Saraswati**.
- ❖ Performed **Ashwamedha Yajna.**

Note: Purus were earlier allies of Bharat. Also, Vashishta replaced Vishwamitra as Bharat's Purohit.

Additional Information:

- ❖ The name **Bharatavarsha** is derived from the tribe **Bharata**.
- ❖ Subsequently, **Bharatas and Purus joined together** and became known as **Kurus**.
- ❖ Both the tribes, **Kurus and Panchalas,** will become important in the **later Vedic age.**
  - ➢ They ruled the upper Gangetic basin.
  - ➢ Important role in later Vedic times.

Tribe and Family:



- Kinship was the basis of the **social structure.**
- A man was identified by the **clan**.
- **Jana** (tribe, 275 times): The people's primary loyalty was to the tribe.
  - They may not have exceeded 100 members.
  - Janapada/territory not used once.
- **Vis** (170 times): Divided into **grams** or **smaller tribal units** organised to fight.
- **Family** (kula) is rarely mentioned in the Rig Veda.
  - It comprised not only mother, father, sons, slaves, etc., but many other people too.

Patriarchal Society:

- Birth of a son was repeatedly desired and people prayed to the gods for brave sons to fight the wars.
- Women could **attend assemblies and offer sacrifices** along with their husbands.

Tribal Administration:

- **Rajan** was the tribal chief and played the role of a **leader in war.**
- Later, the position of **Rajan** became **hereditary**.
- He did not possess unlimited power, having to reckon with the tribal organizations.
- He was elected by the tribal assembly - **Samiti**.
- He was regarded as the protector of his tribe and cattle, fought wars, and offered prayers to the Gods on its behalf.
- Rajan is also called as **Gopa/Gopati** (Lord of the cattle).

Political Organisation:

- The tribal or clan-based assemblies exercised deliberative, military and religious functions.
- **Vidatha** seems to be a more popular assembly.
  - Both men and women participated.
  - It was a place for settling disputes, redistribution, and performing sacrifice.
- **Sabha** was the **'Body of the Elders'.** It comprised mainly the Brahmanas and the elite. It was an advisory council.
  - The Speaker of the Sabha was known as **Sabhapati** and the members were known as **Sabhya**.
  - In **later Vedic times,** it was controlled by chiefs and rich nobles and women were no longer part of it.
- **Samiti** was the folk assembly wherein the entire population could participate.
  - Its members were known as **Vishah** (presided by Rajan).
- Gana was the **Assembly** or **troop**.

Functionaries that Assisted Kings:

- **Purohit:** The Vedic priests inspired the tribal chiefs. They lauded their war efforts in return for handsome rewards in cows and women slaves.
- **Famous Priests**: **Vasistha** and **Vishwamitra**.
  - **Vasishtha:** He was conservative
  - **Vishwamitra:** He was liberal. He composed the **Gayatri Mantra**, written most of Mandal 3.
    - ✓ Eventually, however, this **mantra** was made the monopoly of the three higher varnas, and priests did not permit women and Shudras to recite it.
- **Senani (Head of the Army):**
  - He used spears, axes, swords, etc. The titles do not indicate territorial administration.
  - There was no standing army. In cases of war, military functions were performed by various tribal groups called **Vrata, Gana, Grama, Sardha.**
  - Tribal system of government in which the military element was strong.
- There was **no Officer for the collection of taxes.**
- **Vrajapati** holds the authority over a large stretch of land/pasture ground.
  - He leads the heads of the families called **kulepas**, or heads of the fighting hordes called gramanis into battle.
  - **Initially the gramani** was just the head of a small tribal kin-based fighting unit called **grama**.
  - But when the unit settled, the **gramani became the head of the village,** and in course of time his position became the same as that of the **Vrajapati**.

Administration of the Rig Vedic Age:

- There was **no mention of any officer for the administration of justice.** It was not, however, an ideal society but one in which there were **cases of theft and burglary, and people stole cows.**
- **Spies** existed to keep an eye on such antisocial activities (spas)
- There was **no civil system or territorial administration** because people were in the throes of perpetual expansion and migrated from one area to another.

Early Vedic Era Economy:

- There was **no** regular taxation system.
- Voluntary offerings called **Bali** was offered to the **rajan** (also indicates offering to God)
- Presents and the spoils of war were distributed in some Vedic assemblies, as is done in kin-based communities (Bhaga).
- The occupation was mainly pastoral, but agriculture was practiced as a secondary occupation.
- **Horse goats** and **sheep** are mentioned in Rigveda.
- Derivations of gau (cow) were mentioned. Gavasthi, Gaveshna, Goshu & Gavya. Battles Mostly fought for cattle raids.
- The terms for war were **Gavishthi** (search for cows).
- They used to consider cows as wealth.
- Gifts made to priests were cows, women and slaves and never of land.

Important Terminologies:

- **Janasya Gopa:** Tribal chief
- **Godhuli** (dusk) and **Samjava** (morning): Time
- **Gavyuti and Gocharman:** Measure of distance
- **Gauri or Gavala:** Buffalo
- **Duhitri:** Daughter/one who milk cows
- **Gojit:** Winner of cows/hero
- **Gomat:** Owner of the cattle (wealthy person)
- **Gopati** (Lord of cattle): **Indra**

Agriculture:

- Either subsidiary activity or practiced by non-Aryans but they were perhaps used to trivial agricultural practices.
- Aryans - superior knowledge of agriculture
- They were acquainted with sowing, harvesting, and threshing, different seasons, food prepared from cereals and big jars to store grains.

Important Terminologies

- Vap (to sow)
- Krish (to cultivate)
- Phala, Langala, Sira = Plough (must be wood)
- Khanitra – hoe
- Datra, Srini – Sickle
- Parashu, Kulisha – Axe
- Kshetra – Cultivated field
- Khetrapati – Guardian deity
- Yava, Dhanya – Cereals.
- **Indra – Urvarajit** = protector of crops and winner of fertile fields.

Professions:

- Professions such as **warriors, priests, cattle-rearers, farmers, hunters, barbers, and vintners** emerged during this time.
- Crafts include **chariot-making, cart-making, carpentry, metal working, tanning**, the making of bows and bowstrings, sewing, weaving, and making mats out of grass or reeds, and potters.
- The term ayas, used for copper or bronze, shows that metal-working was known. But not much reference of metallurgical activities.
- **Household** was the basic unit of labour.
- There was **no mention of wage labour.**

Transactions and Trade:

- Barter was the mode of exchange and cattle was an important unit.
- **Nishka** was a piece of gold or gold necklace.

- No indication of the use of coins.
- Gifts (bali) received by the Rajan.
- Priests received **dana** (ritual gifts) and **dakshina** (sacrificial fees).

Trade Through Land and Sea:

- There was **no clear evidence** of the existence of regular trade.
  - Principally used **land routes and ocean routes**
  - (Samudra) may have indicated a **stretch of water.**
- Prayers were to 'give broad paths to travel' and ensure a safe journey.
- Chariots and carts were drawn by oxen, mules, or horses.
- The **Panis** (those who possess wealth) in some instances refer to merchants or people who did **not perform sacrifices** and **hid their wealth.**
- There are references to **boats** (nau) and **ocean** (Samudra) which may have **indicated stretches of water.**
  - **Rig Veda Book 1** refers to the **Ashvins rescuing Bhujia** in the ocean with the help of a ship with a hundred oars (Satcharitra).
  - **Book 10** refers to the eastern and western oceans.
  - But both Books 1 and 10 are **later books** and whether or not they were familiar with sea travel, let alone sea trade is **unsure**.

Source of Wealth:

- War booty was the major source of wealth such as pana, dhana, rayi, etc.
- Wealthy people and those worthy of attending the assemblies suggest **differences in wealth and rank.**
  - **Rajan** and assemblies must have had **greater say in the redistribution of war booty.**
  - **Rajan** and immediate kinsmen must have benefited more from the distribution of war booty.
- Prayers and sacrifices asked for:
  - Cattle, horses, fertile fields, plentiful food
  - Gold, wealth, jewels, chariots, fame
  - Houses and children.
- Differentiation based on occupations had begun, but **not very sharp.**
- Individual private property ownership **did not exist.**
- The **clan as a whole enjoyed rights over major resources** such as lands or cattle/horses.
- Unequal distribution of war spoils leads to **social inequalities.** This aided the rise of **princes and priests.**
- However, as the economy was mainly pastoral and not food-producing, the scope for **collecting regular tributes from the people was very limited.**
- There was no custom of gifting land, and even gifts of cereals **are rare.**

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Lecture – 09

Rig Vedic Era II

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Rig Vedic Era II

Settlements:

- **'Pur'** means either a dwelling unit or a cluster of such units, not a city or a fort.
- They did not live in cities, and possibly lived in some kind of fortified mud settlements.
- They were familiar with caves in the mountains.

Food and Drink:

- They used to consume milk and milk products, **Ghrita** (ghee, clarified butter), **grains**, **vegetables**, and **fruits**.
- The offering of animals such as sheep, goat, and oxen to the gods in sacrifice indicates that **they also ate meat.**
- Reference to cows as **Aghnya** (not to be killed)
- **Soma** was probably a juice of the soma plant. It was mixed with milk, sour milk, or yava (cereal).
- **Sura** was an **intoxicating drink** made from fermented grain.

Clothes and Entertainment:

- They used to wear clothes of **cotton, wool, animal skin** and donned a **variety of ornaments.**
- **Entertainment (Leisure Time):**
  - Singing and dancing
  - Musical instruments such as vina (lute), Vana (flute) and drums are referred.
  - They performed **Drama** too.
  - They also spent their leisure time in chariot racing and Gambling with dice.
- Individual private property ownership does not exist
- Clan as whole enjoyed ownership rights over resources whether land or cattle/horses.
  - differences in rank
  - some inequalities in wealth
  - but do not add up to distinct socio-economic classes in the sense of significant differences in access to and control over basic productive resources
  - though not an egalitarian society masters and slaves, men and women
- In Rig Vedic times, differentiation based on occupations had begun, but not very sharp.
- Unequal distribution of the spoils of war created social inequalities, and this aided the rise of princes and priests at the cost of the common tribal people.
- However, as the economy was mainly pastoral and not food producing, the scope for collecting regular tributes from the people was very limited.
- No customs of gifting land, and even gifts of cereals are rare.
- Domestic slaves existed but not wage-earners

Importance of gift exchanges

- May appear on the surface to be voluntary and spontaneous,

- But are actually strictly obligatory and governed by conventions
- Such exchanges known as prestations
- Gifts (bali) were received by the rajan from members of the clan.
- Priests received dana (ritual gifts) and dakshina (sacrificial fees)

Varna System:

- Some consciousness of physical appearance came into existence in the later vedic period.
- Varna literally means **'colour'**.
  - Indo-Aryan language speakers were **fair complexioned.**
  - Indigenous inhabitants were **dark in complexion.**
- Reason behind social divisions was the conquest of the indigenous inhabitants by the Indo-Aryans.
  - **Dasas and the Dasyus**: They were conquered and treated as slaves and Shudras.
- The Rig Veda, mentions the **Arya Varna and Dasa Varna.**
- Words like **Brahman** and **Kshatriya** are used frequently but not associated with **Varna** or **birth**.
- Words such as **Vaishya** and **Shudra** were **absent** in the Vedic vocabulary.
- Man could aspire for different vocations.



Dasas:

- May apply to Dasa and dasyu/enemy called as:
  - **A-vrata** (do not obey gods).
  - **A-kratu** (do not perform sacrifices)
  - **Mridhra-vacha** (may be for different speech).
  - **Krishna-tvach and Askini-tvach**
  - **A-nasa** (may be noseless or mouthless)

Later Development:

- After the gradual assimilations, the society also began to change it became more on the basis of **hereditary** rather than occupations.
- The tribal chiefs and the priests became wealthy and this also indicates the **rise of social inequalities** in the tribe.
- Gradually the tribal society was divided into three occupational groups,
  - Warriors,
  - Priests,
  - Common people, on the same pattern as in Iran.

- The **fourth division called the Shudras** appeared towards the end of the Rig Vedic period.
  - It was **mentioned for the first time in the Rig Veda in the 10th Book or Mandala.**
- The earliest reference is in Purusha **Sukta of Rig Veda's 10th book or mandala.**

Slavery:

- Slaves were **not used directly in agriculture** or other productive activities.
- They were called **das or Dasi,** this suggests that ethnic differences may have been the cause as well.
- They are **enslaved in war or by debt.**
- Domestic slaves existed but **not wage-earners.**
- Slavery was an **extreme form of social subordination.**
- Whether male or female, they had no rights, power, autonomy, or honour
- They were the property of the master.
- They were obligated to perform all kinds of services, no matter how menial.

Condition of Women:

- **Counter to the Colonial Stance:**
  - It was the **golden age** for women.
  - They **worshiped goddesses**.
  - Hymns were **composed by women** as well meaning there were women sages.
  - **Participated in rituals with husbands.**
  - **Participated in chariot races.**
  - Also, they **participated in the Sabhas** and other social gatherings.

Modern Historians Analysis:

- Recent scholars opined on Gender relations and control over women:
  - There was a **Goddess but not as powerful.**
  - Hymns were composed by **women** but miniscule.
  - There was **no presence of priest women.**
  - Participated in rituals with husbands only, hence **lacking their individual choice.**
  - **Participated in chariot races** but it was limited to some extent.
  - Though women participated in **Sabhas and social gatherings** but it was also limited to some extent and eventually in the **later vedic age they lost the right to participate** in Sabhas and social gatherings.
  - They were **neither giver or receiver** of dana or dakshina
  - They have **little or no control over material resources.**
  - Sexuality and reproductive resources were controlled under appropriate behaviour.
- The society was primarily a **patriarchal** (and patrilineal) society.
- Birth of a son is desired and **no desire is expressed for daughters.**

- **Institution of marriage established.** Although symbols of primitive practices survived, **monogamy, polyandry and polygyny were practiced**.
- The practice of levirate and widow remarriage was evident in Rig Vedic times.
- There were **no instances of child marriage,** marriageable age seems 16 to 17.
- **Post puberty marriages** were prevalent.
- References to **women choosing husbands** have also been found.
- There were **unmarried women** for example **Seer Ghosha.**

Prominent Women During Rig Vedic Age:

- **Brahmavadini** were women ascetics Ambhrini, Vak, Lopamudra, Vishvavara, Sikta, Sikta, Ghosha, and Maitreyi, Navavari.
  - **Lopamudra** w/o sage Agastya, also wrote a hymn in the Rigveda.
  - **Maitreyi** w/o Yajnavalkya wrote 10 hymns.
  - **Ghosha** wrote 2 hymns of the 10 Mandala of Rigveda.
    - ✓ First hymn praises the Ashvins.
    - ✓ Second hymn is a personal wish expressing her intimate feelings and desires for married life.
- Sadyovadhu the term refers to the Sage's wife. Dedicated to domesticity and the welfare of her family.

Early Vedic Age Religion:

- Reflects the beliefs and practices of a religious aristocracy **similar to Iranian Avesta.**
- **Dasas and Dasyus** were not honouring the Vedic gods, also they were not associated with performing sacrifices.
- Universe = sky (Dyu) + earth (Prithvi) + the middle realm (antariksha).
  - 33 types of gods associated with them (actually more).
- **Some gods are mentioned more often than others**, but there is no fixed order of importance nor a fixed pantheon. Whichever deity is invoked in a particular hymn is spoken of as a supreme god.
  - Max Müller technically called this religion **Monotheism or Kathenotheism.**
- Other mentions:
  - Gandharvas (celestial beings).
  - Apsaras (celestial nymphs, wives of the gandharvas).
  - Malevolent beings such as rakshasas (demons),yatudhanas (sorcerers), and Pishachas (spirits of the dead)

Rig Vedic Gods:

- During this period, personified natural forces attributed human or animal attributes. [**Naturalistic polytheism]**
- Hymns were generally composed in their honour by the poets of sundry families.
- They did not worship gods so for their spiritual uplift or for ending the miseries of existence.
- Instead, they principally asked for **Praja** (children), **Pashu** (cattle), **food, wealth, health,** and the like.

Indra:

- **Purandara** or **destroyer** of dwelling units.
- Played the role of a **warlord**.
- 250 hymns dedicated to God Indra.
- Considered to be the rain/thunder god.
- His weapon was a **thunderbolt**.
- He is bounteous (maghavan).
- Loves to drink **soma**.
- Father (Tvashtri)
- Indrani was his consort.
- Maruts was his companion.
- Victory over the serpent demon **Vritra** known as **Vritrahan**.

Agni (Fire God):

- There were **200 hymns** dedicated to God Agni.
- Use in burning forests, cooking and the like.
- Many aspects include:
  - Fire of the cremation pyre.
  - Fire that engulfs forests.
  - Fire that burns enemies.
  - Heat generated by tapas (austerity).
  - Heat of sexual desire.
- Most important sacrificial fire.
- He was regarded as the intermediary between gods and humans.
- In this role, he functions as a divine priest.

Varuna:

- He was personified with **water**.
- He upholds the **natural order (rita)**; whatever happened in the world was thought to be the reflection of his desires.
- **Varuna and Mitra** are frequently **invoked together in the Rig Veda.**
- Members of an **eight-member** group of gods known as the Adityas.
- Varuna is also associated with **Kshatra** (secular power), and kingship. While **Mitra** was associated with **sacred power**.
- He **restricts and punishes evil-doers.**
- Rig Veda mentions his eye and **golden mantle**, but does not give vivid descriptions of his physical appearance.
- He was associated with **maya**, an ability to construct forms.
- All-seeing god knows what everybody is thinking.

Adityas:

- Adityas was the offspring of Aditi **(goddess representing the infinity).**
- Generally, Adityas are twelve in number and consist of Vivasvan, Aryaman, Tvashta, Savitr, Bhaga, Dhata, Mitra, Varuna, Amsa, Pushan, Indra and Vishnu (in the form of Vamana)
- Rig Veda mentioned **6-8 Adityas in number**, all male. Later, 12 Adityas were mentioned in the Brahmanas. It was considered each month to refer to different Adityas.
- **Mahabharata** and **Puranas** mentioned Kashyapa as their father.

Soma:

- Soma was the **God of plants** and drink.
- He was regarded as a **wise god,** he inspired poets to compose hymns, a great god who rules over the earth and all humans.
- In later hymns, Soma is i**dentified with the moon.**

Other Gods and Goddesses:

- **Maruts** personify the storm.
- **Sun** god Surya, son of Dyaus.
- **Vayu** is the wind god.
- **Ashvins** are twin gods associated with war and fertility.
- **Vishnu is mentioned at few places:**
  - Benevolent god.
  - He was associated with Indra.
  - Three gigantic strides which encompassed the entire universe.
- **Rudra** very few hymns were mentioned in his name. Rudra was a deity associated with great destructive potential.
- **Sarasvati:** Many hymns are devoted to the river, she was an important goddess.
- Women divinities like **Aditi, and Usha** who represented the appearance of the dawn, but they were not prominent at the time of the Rig Veda.
- **Ushas**, the goddess of the dawn, is mentioned 300 times in the Rig Veda, and 20 hymns are addressed to her. She represents the victory of light over darkness, also invoked by those desiring wealth.
- **Aditi**, mother of the Adityas, means freedom, i.e., freedom from sickness, harm, and evil. mother and connection with earth and cow.
- **Sinivali** bestows children.
- **Prithvi** (Earth) is a minor goddess, most often invoked together with Dasyus.
- **Vach** (Speech)
- **Ida** (literally, the milk and butter offered in the sacrifice)

Overview of Rig Vedic Religion:

- Originally every tribe or clan was the votary of a special god.

- The society was Patriarchal in nature, hence male gods became more important during this time.
- The dominant mode of worshipping was the **recitation of prayers.**
- Magical power of the word was not considered as important.
- Performance of **sacrifices** by Yajamana.
  - Offerings of **vegetables, barley, etc.,** were made to gods by pouring into fire but in Rig Vedic times accompanied by any ritual or sacrificial formulae (minor).
  - Sometimes animal sacrifice as well
- **Goal:** Wealth, good health, sons, and long life for the yajamana etc.
- **Seven types of sacrificial priests** are mentioned in the Rig Veda such as Hotri, Adhvaryu, Agnidh, Maitravaruna, Potri, Nestri, and Brahman.
- Priests are given a **fee** (dakshina).
- There were **no temples or the worship of images of deities**.
- The Rig Vedic concept of **Rita** corresponds to the ancient Iranian concept of **Asha**. It refers to:
  - The order of the universe.
  - The order of the sacrifice.
  - The moral order that human beings should adhere to. Some hymns refer to Varuna and Mitra as the guardians of rita.
- **Funerary practices**: These refer to both cremation and burial.
- The ideas of a vital force (asu) or spirit (manas) that survive death occur in the text.
- There was a reference to a heavenly paradise as well as a terrible hell and discussed in greater detail in later Vedic texts.

Rig Veda:

- Rigveda is the **oldest among all the 4 Vedas.** It is the **oldest literature of Indo-Europeans.**
- It has **1028 hymns** or Suktas classified in 10 Mandalas (chapters).
- **Main Gods were:** Indra, Agni and Varuna.
- There are **several hymns dedicated to female goddesses**. For example, Usha (Goddess of Dawn), Prithvi (Goddess of earth) and Vak (the Goddess of speech) Hotri priests were associated with Rigveda.
- Most of the hymns concentrate on the themes of **life, death, creation, sacrifice** and for seeking godly pleasure or **soma**.
- **Mandalas:**
  - II to VII: Earliest written mandala.
  - I and X: It was written at the end.
- **Gayatri Mantra is part of the 3rd Mandala of Rigveda**. It was composed by **Vishwamitra and it is dedicated to God Savitri.**

Mandala	Priest Class
2nd	Gritsamada
3rd	Vishwamitra
4th	Vamadeva
5th	Atri
6th	Bhardwaja
7th	Vashishtha

Parts of Brahma's body	Components of universe
Mouth	Brahmanas, Indra, Agni
Arms	Rajanya (Warrior class)
Thighs	Vaishyas
Feet	Sudras, Earth
Mind	Moon
Eye	Sun
Breath	Wind
Naval	Air
Head	Sky
Ear	Four quarters

- **Mention of Dasraj war** on the bank of river Ravi in the 7th Mandala.
- **The 2nd, 3rd, 4th, 5th, 6th and 7th mandalas are the oldest.** They were composed by different families of priests and therefore these mandalas are famously known as family books.
- The **9th mandala** is dedicated to **Soma** and **Soma sacrifice.**
- The **10th Mandala** has '**Purusha Sukta'.**

Other Important Facts:

- Brahmana were two types **Aitreya** and **Kaushitaki**.
  - **Kaushitaki Brahmana** (also known as Sankhayana Brahmana)
  - **Aitareya Brahmana** was composed by Mahidasa Aitareya.
    - ✓ The first reference of the origin of kingship.
    - ✓ It mentions the division of India into 5 geographical regions.
- Upanishad - **Aitreya and Kaushitaki.**
- Aranyakas - **Aitreya and Kaushitaki.**
- Rig Veda manuscript is in Devnagri.

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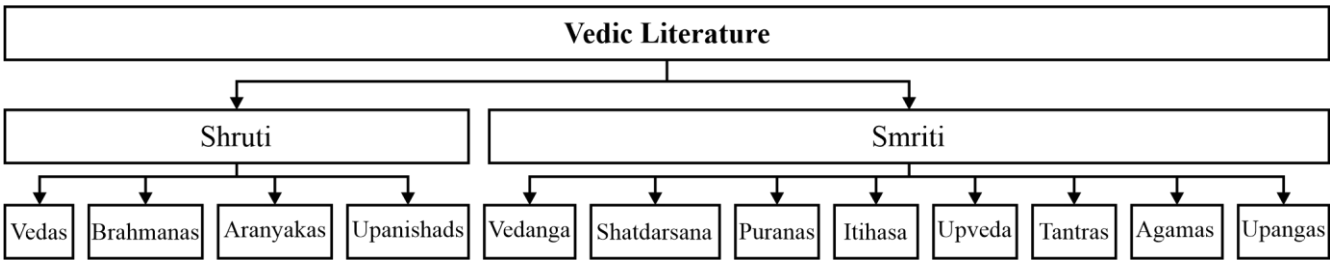
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Lecture – 10

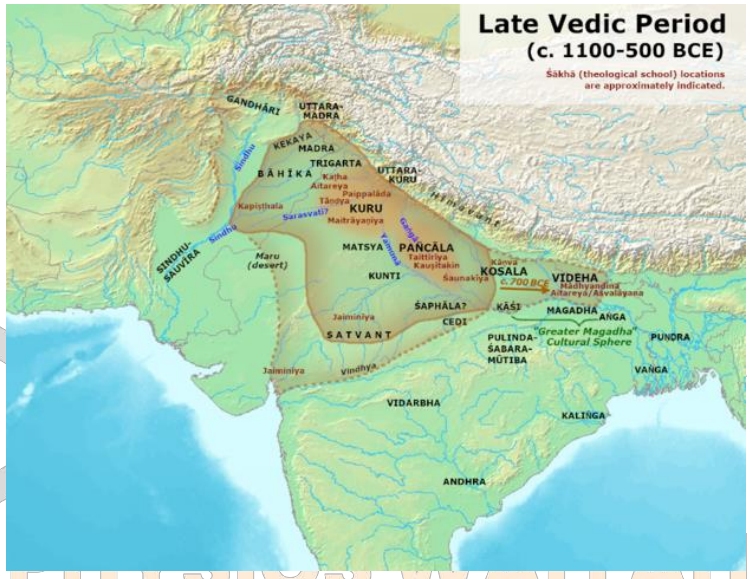
Later Vedic Era



Later Vedic Era



How Later Vedic People came into prominence?



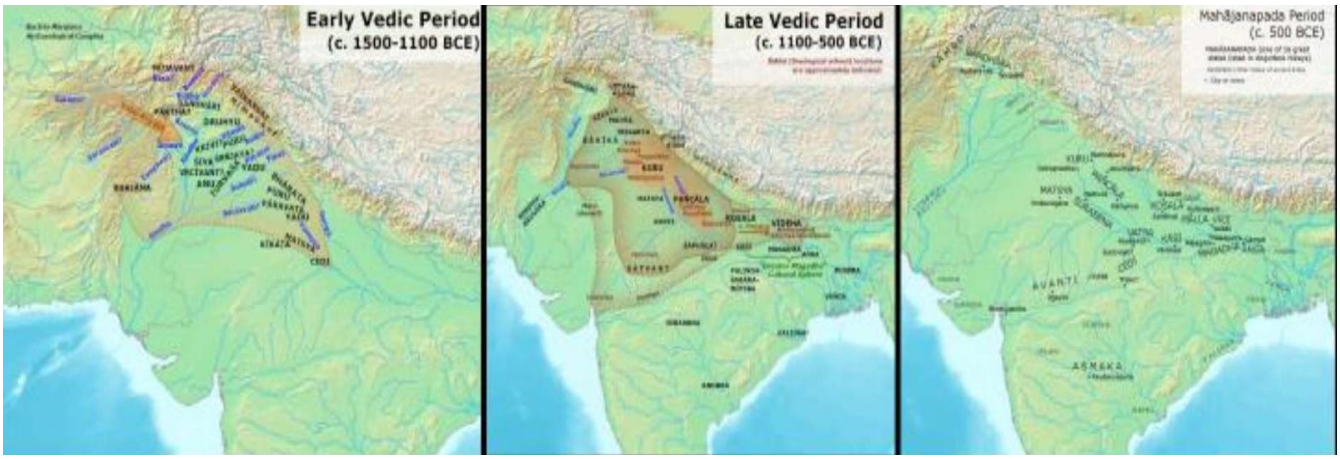
- Expanded from Punjab to the whole of Western UP covering Ganga-Yamuna doab (The land between two rivers is called doab.)
- Tribes such as Bharata and Purus joined together and formed a new tribe called Kuru.
- They started to migrate and eventually occupied Delhi and the Upper portion of Doab which is known as Kurukshetra i.e., land of Kurus.
- Two important tribes became **Kurus** and **Panchalas.**
- Middle portion of the doab became their capital and it was known as Hastinapur.
- Later due to flood, they moved to Kaushambi near Allahabad.

Do you know?

- The war of Mahabharata was probably fought around 950 B.C.) and the main contenders of the battle were **Kauravas and Pandavas** – They both belonged to the Kuru Tribe.

Towards the end of the later Vedic Period:

- In around 600 BC the tribes migrated from the doab further east to Koshala in eastern UP and to Videha in north Bihar.
- In western UP it was predominantly a part of the chalcolithic culture and people used ochre or red coloured pottery and copper implements.
- In eastern UP and north Bihar, people used Copper implements and black-and-red earthen pottery. In a few places people were found from the late Harappan cultures.



Agriculture:

- During this time, agriculture became the **chief means of subsistence.**
- Ploughing started with **a wooden ploughshare**.
- Sufficient **bullock** was not available because cattle slaughter was prevalent for sacrifices.
- Therefore, agriculture was primitive, with wide prevalence.

Who Ploughed the fields?

- In the early days, even kings and princes practiced manual labour Janaka, king of Videha.
- **Balram was Haldar** i.e., wielder of fields.
- Eventually ploughing was assigned to the lower orders and prohibited for the upper Varnas.

Crop Produced:

- They continued to produce **barley (yava), rice (vrihi) and wheat (godhuma)** became chief crops.
- Subsequently wheat became staple food of the people in Punjab and western UP.
- Now Vedic people became **acquainted with rice** in the doab region and called as **vrihi**.
- The remains recovered from **Hastinapur** relate to the eighth century BC.
- Rice is recommended in Vedic rituals but recommendations of **wheat are rare.**
- Later Vedic people also produced a variety of lentils.
- **Note:** Use of wooden plough share could **not facilitate more production of food**, hence, they could not contribute to the growth of towns.

Iron:

- Also known as **Krishna ayas, Shyama, Shyama ayas** mentioned in Atharva and Yajur Vedas.
- Pure iron was found at some sites in Rajasthan in the chalcolithic region.
- Iron was also found in **Karnataka** towards the end of that phase.
- **Iron implements** are often found buried with dead bodies.
- Iron weapons, such as **arrowheads and spearheads,** came to be commonly used in Western UP from about 800 BCE onwards.
- The **iron axe** may have been used to clear forests in **upper Gangetic basin.**

- Towards the end of the Vedic period, **knowledge of iron spread in east Uttar Pradesh.**
- In Agriculture, the iron may be used as **iron plough.**
- Mention of iron ploughshare found in **Buddhist Texts such as in Panini's Ashtadhyayi,** it was mentioned as **ayovikara kushi** i.e., iron ploughshare.

Use of Iron:

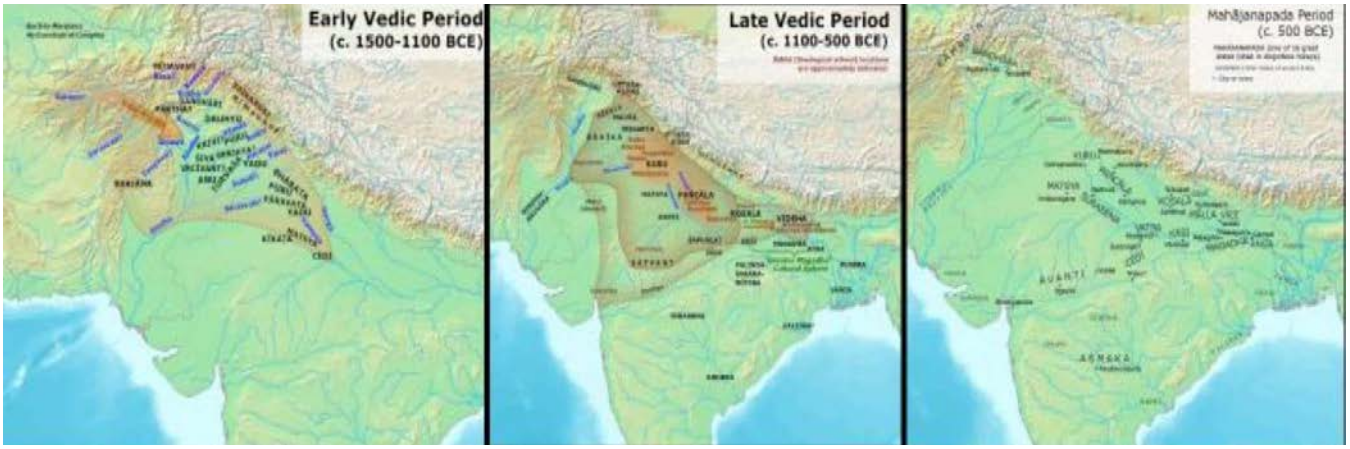
- The use of iron evolved and developed with longer time, for instance it got invented in the later Vedic phase but the **full use of iron became more prominent during the time of Mahajanapadas.**

Facts on Iron and its discovery:

- Lumps of stone or iron move in outer space, they encounter the atmosphere, they hit the ground and plummet to earth as meteorites.
- Such a piece was found in ancient Egypt in c. 3000 BC. It was identified as iron, and was called black copper from heaven in the Egyptian language.
- Many copper minerals contain iron ores. It took many years to separate iron ores from these minerals and form pure iron metal.
- In the Indian subcontinent, **iron is sometimes attributed to Lothal** and to some sites in **Afghanistan in Harappan times.**
- Neither of these however represent pure iron metal or working in iron. They are really **copper objects containing iron ores.**
- Eventually, these ores have been separated from copper and given a distinct and separate identity as a pure iron metal.

Rise of Kings:

- During this phase, the tribal authority tended to become **territorial**.
- Dominant tribes gave their names to territories.
- Term **Rashtra**, which indicates territory, first **arose during this phase.**



Settlements:

- Agriculture enabled settled life.
- **Place of Settlements:** More than 700 PGW sites have been found in:
  - **Western Uttar Pradesh and Delhi-** The Kuru Panchala Area.
  - **Punjab and Haryana-** Madra area.
  - **Rajasthan-** Matsya area.
  - **Hastinapur, Atranjikhera and Noh** lasted till 1 - 3 century, it was entirely new settlements without any predecessor.
- The term **nagara** means only the faint **beginning of towns towards the end.**
- **Hastinapur and Kaushambi** were primitive towns dating to the end of the Vedic period, and may be called **proto-urban.**
- **Type of Dwellings:** Mud-brick houses erected on wooden poles. hardly knew burnt bricks.
- **Production increased** after the invention of iron.
- Eventually imposition of **Bali** (1/6 of the agricultural products or livestock for a given person), which was voluntary in the early Vedic society, now it **became mandatory.**
- Peasants produced enough to maintain themselves, they were able to spare a marginal part of their produce for the support of chiefs, princes, and priests.
- **Note:** These Bali, Dana and Dakshina, etc. lead to the accumulation of wealth for the Rajan.
- The reference to the **seas and sea voyages** are evident in the later vedic texts.
- Some **forms of commerce** may have been stimulated by the rise of new arts and crafts.
- A great advance in the material life of the people became evident in this phase.

Warfare in Vedic Age:

- **Rig Veda Samhita 1** describes of Battle of 20 Kings and 60,000 soldiers
- **6th Century States** were divided into:
  - **Rajyas**
  - **Ganas or Sangha**
  - **Tribal Society**
- Kurus under **King Parikhit and his Purohit**: It represents the forest state. They initiated the collection and codification of Vedic literature.

Complex Political, Social and Economic Process:

- Conflict, accommodation and alliances became more evident during this phase.
- Rival groups to be sidelined.
- Coercive mechanisms to be established.
- Productive resources to be controlled.
- **Hereditary Kingship** became evident.
- **Primogeniture** came into existence.

Legitimacy of the King:

- He was regarded as the **Divine** (Only to exalt his status/not to worship). This leads to the theory of **Kingship**.
- **Indra** was regarded as the **King of Gods.**
- Representative of Prajapati through sacrifices (mentioned in Shatapatha Brahmana):
  - Rajasuya Yagya
  - Vajapeya Yagya
- It was believed that the king's influence was strengthened by rituals.
- **Rajasuya** sacrifice confers supreme power it includes soma pressing, a chariot drive, the king shooting arrows from his bow, and a brief cattle raid.
- **Ratnahavimshi:** Rajan used to go home of several people (ratnins/jewels) and offer oblations to gods.
- **Ashvamedha Yajna:** A Vedic horse sacrifice ritual. It was performed by rulers to prove their imperial sovereignty.
- **Vajapeya:** chariot race to win against all kinsmen.

Legitimacy:

- He framed him as a **Human** with supreme political power.
- He started to distance himself from **Kinsmen**.
- **Bali became mandatory** (agricultural produce or cattle, earlier it was voluntary in nature.
- Raja Vishamatta (eater of vish)
- Taxation system was not yet defined.
- Combination of King and Purohit
- This must have led to **Varna Hierarchy**
- Custodian of social order,

Political Organisation:

- In later Vedic times, the **Rig Vedic tribal assemblies lost importance,** and royal power increased at their cost.
- **Vidatha** which was a **popular assembly** than either Sabha or Samiti in the Rig Vedic period, and participated by both men and women. It was centres for **settling disputes, redistribution, and provided a place for performing sacrifice.**
- The **Sabha** was the **'Body of the Elders'** and constituted mainly of the Brahmanas and the elite.
- The **speaker** of Sabha was called **Sabhapati** and its members, **Sabhya**.
- The Sabha, a **selected body** was more like an **advisory council.**
- In Later vedic times, it was controlled by chiefs and rich nobles and woman was no longer part of it and were now dominated by **Warriors and Brahmanas.**
- The Samiti was a **folk assembly** in which the entire population could participate.
- The members of the Samiti were called **Vishah**. (Presided by Rajan).
- Election of the **king** took place.
- Only Traces of the **election of the king appear in later Vedic texts.**

- **Sabha and Samiti** continued and referred to as **daughters of Prajapati**
- **Collection of taxes and tributes** seems to have become common.
- The officer used to collect tax was called **sangrihitri**.
- **Purohit**, the commander, the chief queen (Mahishni).
- Lower level was **village assemblies.** They controlled by the chiefs of the dominant clans. Also tried local cases.
- King did **not have a standing army.**
- Tribal units were mustered in times of war.

Economy:

- The later Vedic people were acquainted with **four types of pottery:**
  - Black and Red Ware
  - Black-slipped ware
  - Red ware
  - Painted Grey Ware
- Found almost all **over western Uttar Pradesh.**
- They were **familiar with copper** from the very outset.
- Copper tools of the pre-1000 BC period found in **Western Uttar Pradesh and Bihar.**
- Existence of **coppersmiths** in non-Vedic societies and found in Painted Grey Ware sites.
- Tools were mostly used in War, hunting, ornaments, etc.
- **Weaving was confined to women** but practised on a wide scale.
- **Leatherwork and carpentry, Bow and arrow makers, Tanners, and Chariot makers** also existed during this period.
- **Jewellers** were made to cater to the needs of the **affluent sections.**

Painted Grey Ware Sites:

- **Location:** Upper Gangetic Basin. used earthen pots and dishes made of painted grey pottery.
- **Important Site:** Ahichchhatra or Ahikshetra.
- They also made **bowls and dishes.**
- **Rituals or for eating or for both,** probably by the emerging upper orders.
- **Glass hoards and bangles** found in the PGW layers may have been used as prestige objects by a few persons.

Purushamedha (or Naramedha):

- It was a ritual of **human sacrifice.**
- The **Vajasaneyi Samhita – Sataphana Brahmana - Katyayana Srauta Sutra** sequence of Shukla Yajur Veda texts.
- Whether actual human sacrifice was taking place has been debated since.
- Maybe it was a **symbolic ritual.**
- There is no scriptural or other records of Purushamedha ever being performed.

- **Long list of crafts and occupations in the list of victims:** Door keeper; Charioteer; Attendant; Drummer; Mat maker; Smith; Plough man; Astrologer; Herdsman; Make a bow string; Carpenter; Wood gather; Basketmaker; Vintener; Elephant keeper; Goldsmith.
- **Other vedic texts talks about:** Physician Washerman; Hunter; Fowler; Ferryman; Servant; Barber; Cook; Boatman; Messenger.

Transport:

- Wagons drawn by **oxen**.
- **Chariots** was used mainly during war and sports.
- Use of **Horses and Elephants** were prevalent.
- **Boats** were evident but not sure it was used for riverine or sea transport.
- **Barter system** was prevalent and there was no clear reference to coinage.

Later Vedic Society:

- Although **kinship ties** were still very important, but beginning of a class structure in which social groups had different degrees of access to productive resources.

Social Organization:

- Now term **arya** encompasses brahmana, Kshatriya, vaishya, and shudra.
- The society was divided into **four hereditary strata.**
- It used to define **social boundaries, roles, status, and ritual purity.**
- Different innate characteristics became evident, which made them naturally apt for a particular occupation and social rank.
- Duties and functions of the four varnas are elaborated on in the Dharmashastra literature of later times.

Origin of Different Social Strata:

- **10th mandala** has 'Purusha Sukta' hymn in which the **origin of universe** is explained.
- Various components of the universe emerged from different parts of the body of supreme Lord Brahma
- Also refers to four social groups - **Brahmana, Rajanya (instead of Kshatriya), Vaishya, and Shudra,**
- The word varna is not mentioned.
- **Four varnas were visualized** as interrelated parts of an organic whole which clearly indicates a **hierarchy of ranks**, with the Brahmana at the top and the Shudra at the bottom.
- The fact that the varnas are described as being created at the same time as the earth, sky, sun, and moon indicates that they were supposed to be considered a part of the natural, eternal, and unchangeable order of the world.

Parts Purusha's Body (Brahma)	Components of Universe
Mouth	Brahmanas, Indra, Agni
Arms	Rajanya (Warrior class)
Thighs	Vaishyas

Feet	Sudras, Earth
Mind	Moon
Eye	Sun
Breathe	Wind
Naval	Air
Head	Sky
Ear	Four quarters

Brahmanas:

- They had **exalted status.**
- They used to perform various **sacrifices**.
- They engaged in studying and teaching of the Vedas.
- **Shatapatha Brahmana -** four special attributes:
  - Purity of parentage
  - Good conduct
  - Glory
  - Teaching or protecting people.
- They were also associated with **4 privileges** from the people such as:
  - Honour
  - Gifts
  - Freedom from being harassed.
  - Freedom from being beaten.
- Initially they were **1/16 classes of priests** and conducted rituals and sacrifices for their clients and for themselves.
- They officiated at the **festivals associated** with agricultural operations.
- They prayed for the success of their patron in war, and, in return, the king pledged not to do anything to harm them.

Kshatriyas:

- The **Kshatriyas or Rajanya** were connected with **strength, fame, ruling and warfare.**
  - **Brahman vs Kshatriya:**
    - ✓ They had close but complex relation.
    - ✓ Importance of the purohita for the king.
    - ✓ But the conflict between Mitra and Varuna were evident. It was symbolic of a conflict between the two varnas.
    - ✓ Mitra was the principle of Brahma and importance given to sacred power. [Parashuram]
    - ✓ Varuna was the principle of **shatra and importance gave** to secular power.

- ✓ The relationship might be antagonistic, complementary, or dependent on each other.
- ✓ **Upanishadic philosophy** talks about the **Kshatriya challenge to Brahmanical supremacy.**

Vaishyas:

- ❖ They were associated with **material prosperity.**
- ❖ They were usually common people who were assigned for producing functions related to:
  - ➢ Agriculture
  - ➢ Cattle-breeding
  - ➢ Artisans.
- ❖ Towards the end of the Vedic period began to engage in trade.
- ❖ Appear to have been the only tribute payers.
- ❖ **Brahmanas and Kshatriyas** are represented as living on the tributes collected from the vaishyas.

Shudra:

- ❖ They belong to the **bottom of the varna ladder.**
- ❖ They served the higher varnas and performing menial tasks.
- ❖ They could **not perform Vedic sacrifices.**
- ❖ There was a societal norm that **Dikshita**, one who can do vedic sacrifice should not speak to Shudra
- ❖ **Sahtapatha Brahmana:**
  - ➢ Shudra is at the beck and call of others.
  - ➢ They made to **rise at will.**
  - ➢ Even beaten at will (yatha - kama - vadhya)
- ❖ **Recognition to outsiders:**
  - ➢ Some non-Indo-Aryan groups were **assimilated into the varna hierarchy,** usually as Sudras.
  - ➢ Shudras may have been a non-Indo-Aryan tribe living in the north-west.
  - ➢ It is to be remember that **not all tribal groups** were assimilated but some were simply acknowledged.
  - ➢ Mentions forest people such as **Kiratas and Nishadas** are found.
  - ➢ There was an emergence of the concept of **mlechchha**, came into existence. Mlechchhas included various tribal groups and foreign people considered to be **"outsiders by the Brahmanical tradition"**
- ❖ Sudra- deprived of the sacred thread ceremony and the recitation of the **Gayatri mantra.**
- ❖ They were **deprived of Vedic education.**
- ❖ Women were also denied both the **gayatri and upanayana.**
- ❖ Thus, the imposition of disabilities on the **shudras and women** began towards the end of the Vedic period.

Concept of Dvija:

- ❖ **All the three higher varnas were called as dvija** and they were entitled to upanayana or investiture with the sacred thread that means:
  - ➢ It was considered as **second birth.**

- It was the **beginning of education in the Vedas.**
- It makes them eligible to perform the agnyadheya or the first installation of the sacred sacrificial fire.
- It also marks beginning of ritual activities.

- The **rathakara** (chariot maker) were also entitled to call as dvija.
- The varna distinctions had not advanced very far.

Institution of Gotra:

- The **cow pen** or the place where cattle belonging to the **entire clan are kept**, later signified descent from a common ancestor.
- People began to practise **gotra exogamy** i.e., marrying outside of same gotra.
- Society started to be more inclined **toward patriarchy and increasing power of the father** could be seen, who could even disinherit his son.
- In princely families, the **right of primogeniture** was getting stronger.
- **Male ancestors** came to be worshipped.
- Women were generally given a lower position.

Concept of Ashramas:

- Ashramas or the **four stages of life** came into existence.
- Though it was **not well established in Vedic times,** but in the post-Vedic texts 4 ashramas such as:
  - Brahmachari or student
  - Grihastha or householder
  - Vanaprastha or hermit
  - Sannyasin or ascetic who completely renounced worldly life.
- **Only the first three are clearly defined in the later Vedic texts.**
- **Fourth stage was not well established**, though ascetic life was not unknown.

Slaves (Dasas and Dasis):

- They were mentioned among gift items in the dana-stutis.
- Children born of slave women could aspire to high status. (This may be an exception)
- Untouchables: there were no clear indications, groups like Chandalas clearly looked on with contempt.
- **Chhandogya Upanishad and Taittiriya and Shatapatha Brahmans** mentioned **Chandala** in a list of victims for purushamedha.
- They were dedicated to the deity Vayu (wind).

Women and Household:

- **Household:** Important institution, for its members and larger social and political unit. A series of household rituals legitimized the householder's control over the productive and reproductive resources of the household.
- The society idealized the **griha** unit headed by the **grihapati**.
- Only a married man, **accompanied by his legitimate wife,** could become the yajamana in a sacrifice.
- Marriage (vivaha) was important for **patrilineage**.

- Relations between husband and wife and father and son were **hierarchically organized.**
- Women identified with relations with men.
- **Grihapati control**
  - The productive resources of the household unit.
  - The reproductive potential of his wife
- The productive resources of the household were **transferred from father to son.**
- The concept of **patrilineal ancestors** (pitris) became prominent.
- During this time, **Polygyny** became more prevalent than polyandry.
- Kings could have multiple wives.
- The priest neutralizes the dangerous potential of the bride generally excluded from the study of the Vedas.
- Women were treated as the equivalent to **Shudra.**
- Even the **menstrual blood of women** was considered as **dangerous and polluting.**
- As per the Later vedic concept, "A good woman is one who pleases her husband, delivers male children, and never talks back to her husband."
- During this time, women own **neither themselves nor an inheritance.**
- Daughter was considered as a source of misery, only the son was considered the saviour of the family. The gestation rite called the **pumsavana** ensures the birth of male.
- The **Atharva Veda** even contains charms for changing a female foetus to male.
- Women appeared as gifts and commodities of exchange
- Women praised as:
  - **Wife is half her husband** and completes him as per satapatha brahmana.
  - **Brihadaranyaka Upanishad** tells about the ritual for obtaining a learned daughter.
- The presence as wives was required in the **shrauta sacrifices** (but no individual sacrifices)
- Their major work was confined to tending cattle, milking cows, and fetching water
- **Few important terminologies related to women profession:**
  - **Vayitri and siri** (female weaver)
  - **Peshashan** (female embroiderer)
  - **Bidalakari** (female splitter of bamboo)
  - **Rajayitri** (female dyer)
  - **Upalaprakshini** (woman corn grinder)
- **Few important women of later Vedic Age:**
  - **Apala** who takes care of her father's fields
  - **Vishpala** was a woman warrior who lost a leg in battle,
  - Other women warriors were **Mudgalini and Vadhrimati.**
  - **Gargi and Maitrevi** they engaged in philosophical debate.

Religion and God:

- In the upper doab region, there was a **cradle of the Aryan culture** under brahmanical influence was evident.
- The concept of the cult of sacrifice prevailed.
- **Rituals and formulae** gained more importance.
- **Indra and Agni,** lost their former importance.
- **Prajapati, the creator,** held the supreme position.
- Other minor gods also came to the forefront.
- **Rudra**, the god of animals also emerged during this phase.
- **Vishnu** was conceived of as the preserver and protector of the people who now led a settled life rather than a semi-nomadic one.
- Signs of **idolatry** became evident.
- Some social orders began to have their own deities.
- Pushan, who was supposed to tend to cattle, now regarded as the god of the shudras.
- **The elaborate shrauta (Vedic) sacrifices involved the use of three fires:**
  - Garhapatya (householders fire),
  - Ahavaniya (offeratorial fire)
  - Dakshinagni (southern fire).
- **Deities used to place in pits of different shapes:**
  - Garhapatya – round
  - Anavaniya - square
  - Dakshinagni - crescent shape
- **Position of the fires:**
  - **Garhapatya -** West
  - **Dakshinagmi -** South
  - **Anavaniya -** East.
- The **garhapatya** was lit first of all, and the other two fires were lit from its coals.
- **Terminologies:**
  - **Vedi**: the rectangular area with concave sides.
  - **Hotri:** Rig Veda recitation
  - **Adhvaryu:** Mentioned in the Yajur Veda deals with various ritual actions.
  - **Udgatri:** Mentioned in Sama Veda, and it is responsible for the singing.
- Brahmana was considered an **important social position** who can conduct rituals and sacrifices.
- **Yajaman** and his **wife** also had their assigned places.
- They worshipped **gods for the same material reasons.**
- **Sacrifices** became far more important, and they assumed both a **public and domestic character.**
- **Public sacrifices include the king** and the entire community took part.

- **Private sacrifices** by individuals also took place.
- Individuals offered oblations to **Agni**:
  - In the form of a ritual or a sacrifice.
  - Involved the killing of animals on a large scale, that leads to destruction of cattle wealth.
- Guest was considered as **goghna** means one who was fed on cattle.
- The sacrificer was regarded as **yajamana**, they are the performers of yajna.
- It was considered that success depended on the **magical power of words.**
- **Animals like cows, gold, horses,** usually given as sacrificial gifts, are also donated.

Transformation and resentment:

- Towards the end of the Vedic period a strong reaction arose against priestly domination, against cults and rituals, especially in the land of the Panchalas and Videha where, around 600 bc, the Upanishads were compiled.

Upanishads

- It is a philosophical text and it **criticized the rituals.**
- It put stress on the value of **right belief and knowledge.**
- **It emphasized on:**
  - Knowledge of the self or toman.
  - Relation of atman with Brahma.
- **Brahma** was considered as the supreme entity.
- Some **kshatriya** princes in Panchala and Videha created the atmosphere for the reform of the priest-dominated religion.
- **Teachings of Upanishads:**
  - Promoted the cause of **stability and integration.**
  - Emphasis changelessness, on the indestructibility, and soul served the immortality of the atman or cause of stability that was necessary to sustain the rising state power headed by the kshatriya raja.
  - Stress on the relation of **atman with Brahma f**ostered allegiance to a superior authority.

Era	Rig Vedic Period	Later Vedic Period
Time Period	1500-1000 BCE	1000-500 BCE
Area	❖ Eastern Afghanistan ❖ Punjab ❖ Western Uttar Pradesh	❖ Kuru-Panchala region ❖ Indo-Gangetic divide ❖ Upper Ganga Valley
Polity	❖ Chief: Rajan/Gopati ❖ Not herediditary ❖ Wars for Cows ❖ Age of janas	❖ Hereditary kingship ❖ Divine nature of kingship ❖ Wars for territories. ❖ Rashtra first time appeared

	❖ Sabha, Sarniti or the Vidatha limited the powers of the chiefs ❖ No taxation system	❖ Age of the janapads ❖ Assemblies became subordinated to king ❖ Taxation system developed + officer Sangrihitri.
Social	❖ Egalitarian ❖ Social Mobility ❖ Absence of strict social hierarchy. ❖ Not divided on caste lines ❖ Women enjoyed equal rights, access assemblies, i.e. Sabha, Smiti ❖ Women received education ❖ Child marriage, Sati system did not exist ❖ Prevalence of widow remarriage	❖ Rigid class distinctions ❖ Varna system ❖ Absence of social mobility ❖ Decline in the status, Of women + lost access to both Sabha, samiti ❖ Education was restricted to women ❖ Some instances of Sati and Child marriage. ❖ Widows were not allowed to remarry.
Economy	❖ Pastoral economy ❖ Barley only crop ❖ Cattle was chief wealth ❖ No concept of private property ❖ Metal called called ayas – copper or Bronze but no Iron,	❖ Agriculture became chief occupation ❖ Rice, wheat, millets, sugarcane + barley. ❖ Land important wealth ❖ Iron = Krishna Ayas used for expansion ❖ Also called Iron Phase Culture
Religion	❖ Neither temple nor idol worship ❖ Natural forces worshiped ❖ Indra, Agni, Varuna, Soma gods ❖ Rituals and sacrifices were not of much significance	❖ Idolatry and temple worship appeared ❖ Indra, Agni lost their importance ❖ Rudra, Prajapati and Vishnu became supreme ❖ Cult of sacrifice ❖ Priestly domination and ritual dogmas.

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ANCIENT HISTORY

Lecture – 11

Vedic Literature



Vedic Literature

Shruti

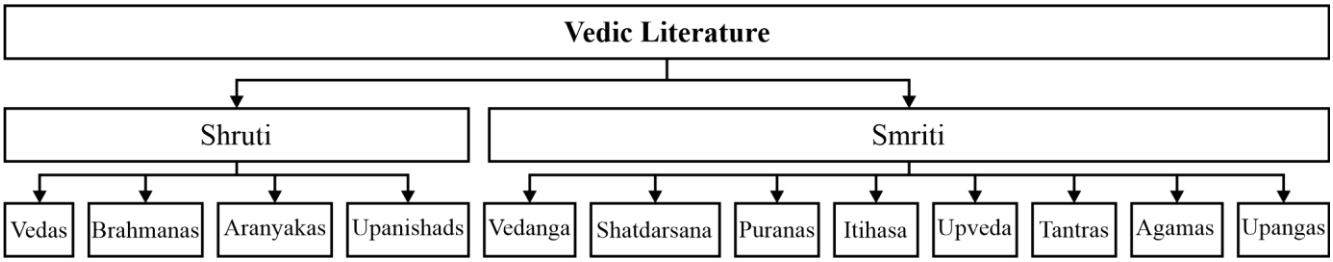
- The term **"Shruti Literature"** refers to texts that are meant to be heard.
- It includes the **Vedas, Brahamanas, Aranyakas, and Upanishads.**
- Shruti Literature is considered **canonical, representing the highest authority.**
- The texts are believed to be revelations and are regarded as **unquestionable truth.**
- Shruti Literature is considered eternal, transcending time and remaining relevant throughout history.

Smriti

- The name **"Smriti"** refers to a **body of knowledge** that is **meant to be remembered.**
- Smriti is supplementary in nature and subject to potential changes over time.
- It encompasses the entire post-Vedic Classical Sanskrit literature.
- The literature includes texts related to **Shad Darshana** (six orthodox philosophical systems), **Puranas** (ancient Hindu texts), **Itihasa** (epics like the Mahabharata and Ramayana), **Upveda** (branches of knowledge auxiliary to the Vedas), **Tantras** (texts on esoteric practices), Agamas (sacred scriptures of certain Hindu sects), and **Upangas** (subsidiary texts).

Vedic Literature:

- The word **'Veda'** comes from the Sanskrit root Vid which means **'to know'** or to conduct their entire life on earth and beyond.
- The Vedas are the collection of **hymns, charms, prayers** and **sacrificial formulae.**
- Vedic books are considered revealed by **Lord Brahma**. Thus, it is called **Apaurusheya**, which means **'not created by human beings'.**
- It was received by sages through hearing thus known as **Shruti** (to hear).
- Vedic knowledge is timeless and universal in nature. **Nitya**, i.e., the eternal.
- The sages are known as **'Mantradrashta'** or **'inspired saints'**
- It is considered that it received hymns directly from **Lord Brahma.**
- They were not aware of any script; hence it was based on **oral learning.**
- Vedic literature consists of **Vedas, Brahmanas, Aranyakas and Upanishads.**
- It is in a highly stylised poetic style full of symbols and myths.
- There are Four Vedas such as **Rigveda, Yajurveda, Samaveda and Atharvaveda.**
- Samhitas are the books of hymns composed by sages in Sanskrit language. It was an original creation and orally transferred through generations.
- Every Veda has its **Samhita**.
- Each of these Vedas has 4 sub-parts: **Samhitas, Brahmanas, Aranyakas and Upanishads.**
- All the Vedas or Samhitas give prominence to **yagna (sacrifice).**



Brahmanas, Aranyaka and Upanishads

Brahmanas:

- Brahmanas composing time was 1000 BC to 600BC.
- It contains **explanations of hymns** with elaborate prose texts.
- These explanations were created by sages so that Vedic knowledge could be comprehended and used by mankind. Brahmanas are also known as **Liturgies (ritual texts).**
- It advocates **Karma Marga (path of rituals)** for attainment of salvation.

Each Veda has several Brahmanas attached to it:

Rig Veda	Aitareya Brahmana	Kaushitaki Brahmana
Sama Veda	Tandya Mahabrahmana	Sadvimsha Brahmana
Yajur Veda	Taittiriya Brahmana	Satapatha Brahmana
Atharva Veda	Gopatha Brahmana	

THE DIVISION OF VEDIC LITERATURE

	RIG-VEDA	YAJUR-VEDA		SĀMA-VEDA	ATHARVA VEDA
		Kṛṣṇa	Śukla		
Śākhas *Schools*	Sakala & Vāskala	Taittiriya Kāṭhaka, Maitrāyaṇi	Madhyāṃdina, Kanva	Kauthuma-ranayaniya, Jaimini/ Tālavakara	Śaunaka, Paippalāda
Saṃhitā *Root Texts*	ṛk	Taittiriya Kāṭhaka, Maitrāyani	Vājasaneyi	Sāma	Atharva
Brāhmaṇa *Interpretive texts*	Aitareya, Kauśitaki, Śankhāyana	Taittiriya Kāṭha	Śatapatha	Pañcaviṃśa, Ṣaḍviṃśa Jaiminiya Sāma-vidhānam Chāṇḍogya	Gopatha
Araṇyaka *Anchorite texts*	Aitareya, Kauṣitaki, Śankhāyana	Taittiriya, Kāṭha	Bṛhadaraṇyaka	Tālavakra	
Upaniṣad *Philosophical texts*	Aitareya, Kauśitaki	Taittiriya, Kaṭha, Maitri	Bṛhadaraṇyaka Śvetāśvatara Īśa	Chāṇḍogya, Keṇa Tālavakra	Muṇḍaka, Māṇḍukya Praśna

Minor Upaniṣad	Ātma-bodha Nāda-bindu Mudgala	Nārāyaṇa Sarva-sāra Amṛta-bindu Tejo-bindu Skanda Śārīrikā Garbha Kali-santarana Yoga-tattva Amṛta-nāda Varāha Yoga-kuṇḍali	Muktika, Nirālamba Paingala Adhyātma Subala Tāra-sāra Bhikṣuka Haṃsa Maṇḍala-brahmaṇa Subala	Maitreya Vajra-sūci Dhyāna-bindu	Nārada-parivrājaka Śaṇḍilya
Gṛhya sūtra *Manuals of Domestic rituals and social rules.*	Aśvalayana, Kauṣitaki, Śankhāyana,	Baudhāyana, Āpastamba, Hiraṇyakeśin, Bhāradvāja, Satyasadha, Vaikhānasa	Parāśkara	Gobhila, Khadira, Jaimini	Kauśika
Dharma Sūtras Law books		Āpastamba Baudhāyana Vaikhānasa	Parāśara	Gautama	

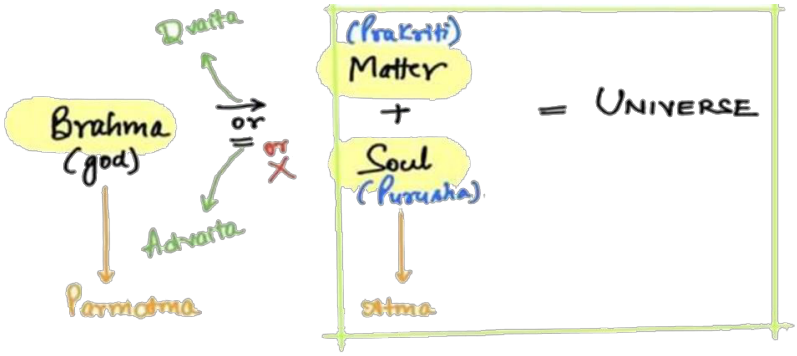
Aranyakas:

- Aranyakas composed during 1000 BC to 600BC are known as **forest books** as they were composed in forests.
- The literal meaning of the word aranyak is **'forest'**.
- These books deal with **philosophical doctrines, mysticism and moral values** of the Aryans.
- Aranyakas were meant for hermits and ascetics living in forests.
- Therefore, these books focus on **meditation**. They also mildly **oppose rituals and sacrifices.**

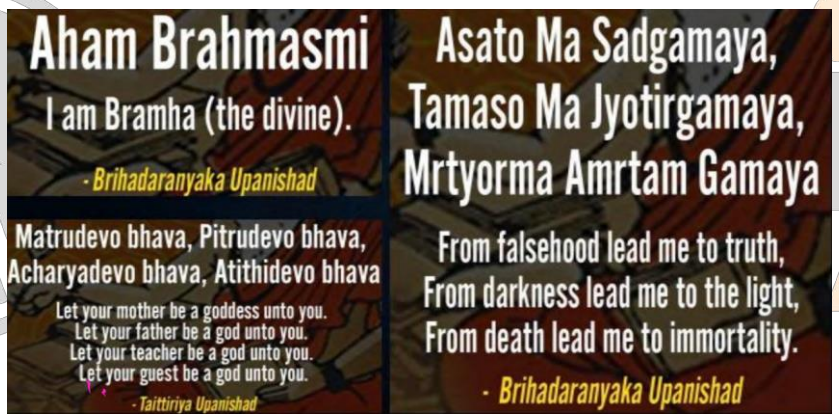
Upanishads:

- Upanishads is the last part of Vedas thus it is called **Vedanta** (end of the Vedas).
- They deal with **philosophical and metaphysical issues.**
- The crux of Vedic knowledge is found in the Upanishads.
- The literal meaning of the word Upanishad is **'to sit down near someone'**.
- The disciples used to sit down with their teacher who imparted them Vedic knowledge.
- Upanishads are **108** in number.
- The early Upanishads such as **'Brihadaranyaka Upanishad'** (oldest Upanishad) and **'Chandogya Upanishad'** were written in prose.
- Later Upanishads such as **'Kathopanishad'** and **'Svetasvatara Upanishad'** were in verse form.
- Upanishads contain the earliest reaction against **Brahmanical dominance.**
- They condemn rituals, ceremonies and priestly dominance.
- They believe in the efficacy of **Jnana Marga (path of knowledge)** to attain salvation.

- Upanishad discussions revolve around philosophical ideas like heaven, hell, soul, transmigration of soul and salvation.
- **Monotheistic elements** are predominant in Upanishadic philosophy because **'Brahma'** is considered as the ultimate reality of the universe.
- Upanishadic philosophy believes that the individual soul is **identical** with the supreme soul, i.e. Brahma and this realization leads to salvation.

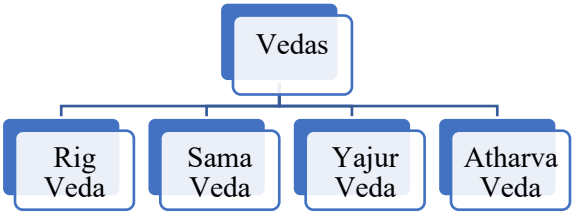


Creation of Universe mentioned in ancient text



Types of Vedas:

- There are four types of Vedas.
  - Rigveda
  - Samveda
  - Atharvaveda
  - Yajurveda





- **First three Vedas** Rig Veda, Yajur Veda Sama Veda are called **Vedatrayi or trijja (trio.)**
- All the other Vedas **except Rig Veda** were written in the **Later Vedic Age.**

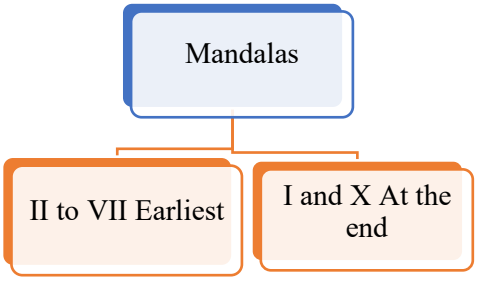
Rig Veda:

- Rigveda is the oldest among all the 4 Vedas. It is the **oldest literature of Indo-Europeans.**

- It has **1028 hymns** or Suktas classified in 10 mandalas (chapters).
- Main Gods were: **Indra, Agni and Varuna.**
- There are several hymns dedicated to female goddesses. For example, Usha (Goddess of Dawn), Prithvi (Goddess of earth) and Vak (the Goddess of speech) Hotri priests were associated with Rigveda.
- Most of the hymns concentrate on the **themes** of life, death, creation, sacrifice and for seeking godly pleasure or soma.

Mandalas:

- There were 10 Mandalas
  - II to VII: **Earliest written mandala.**
  - I and X: **It was written at the end.**



- **Gayatri Mantra** is part of the **3rd mandala of Rigveda**. It was composed by Vishwamitra and it is dedicated to God Savitri.
- Mention of **Dasraj war** on the bank of river **Ravi**.
- The 2nd, 3rd, 4th, 5th, 6th and 7th mandalas are the oldest. They were composed by different families of priests and therefore these mandalas are famously known as family books.
- **1st and 10th mandalas** are said to have been added later.
- Dasraj war on the bank of river **Ravi** was mentioned in the 7th Mandala of Rig Veda.
- The 9th mandala was dedicated to **Soma** and **Soma Sacrifice.**
- The 10th mandala has the **'Purusha Sukta'** hymn in which the origin of the universe is explained.
- According to the **'Purusha Sukta'** hymn, various components of the universe emerged from different parts of the body of supreme Lord Brahma and also explains the **4 Varna- Brahmana, Kshatriya, Vaishya and Shudra.**

Mandalas:

Mandala	Priest Class
2nd	Gritsamada
3rd	Vishwamitra
4th	Vamadeva
5th	Atri
6th	Bhardwaja
7th	Vashishtha

Other Important Facts:

- Brahmana were of two types: **Aitreya and Kaushitaki.**
  - **Kaushitaki Brahmana** (also known as Sankhayana Brahmana)
  - **Aitareya Brahmana** was composed by Mahidasa Aitareya.
    - ✓ The first reference of the **origin of kingship.**
    - ✓ It mentions the division of India into 5 geographical regions.

- Rig Veda manuscript is in **Devnagri**.

Parts Purusha's Body (Brahma)	Components of Universe
Mouth	Brahmanas, Indra, Agni
Arms	Rajanya (Warrior class)
Thighs	Vaishyas
Feet	Sudras, Earth
Mind	Moon
Eye	Sun
Breathe	Wind
Naval	Air
Head	Sky
Ear	Four quarters

Yajur Veda:

- It is the **collection of hymns used by priests** during rituals and ceremonies. originally recited by Adhvaryu priests.
- It was **divided into 2 parts:**
  - **Krishna (black)** Yajurveda (in prose form)
  - **Shukla (white)** Yajurveda (in verse form).
- It is the **oldest example of prose literature** of **Indo-Europeans.**
- **Taittiriya Brahmana and Satapatha Brahmana** are part of Yajurveda.
- **Satapatha Brahmana** contains:
  - Upanayana Samskara.
  - Ploughing or agricultural rituals.
  - Taittiriya Upanishad, Brihadaranyaka Upanishad, Katha Upanishad, Isa Upanishad Svetasvatara Upanishad and Maitrayaniya Upanishad are associated with Yajurveda.
  - **Brihadaranyaka Upanishad** is the earliest reference of transmigration of soul.

Sama Veda:

- **Hymns** of Samaveda Samhita are mostly **taken from Rigveda Samhita.**
- Only **75 hymns** of Samaveda are **original**.
- The hymns of Samaveda are **set to musical tunes** for the purpose of singing during rituals and ceremonies.
- Udgatri priests chant hymns of Samaveda. It is also called the **book of chanters.**
- It provides the earliest literary reference about the origin of Indian music.
- It is available **in 3 versions**, namely Jaiminiya in **Carnatic, Kauthuma** in Gujarat and **Ranayaniya** in Maharashtra.

- **Tandya Mahabrahmana or Panchavimsha Brahmana, Shadavimsa Brahmana and Jaiminiya Brahmana** belong to Samveda.
- **Kena Upanishad or Talavakara Upanishad and Chhandogya Upanishad** also belong to Sama Veda which shows the first evidence of Krishna. It also explains the difference between **Brahma and Atma.**

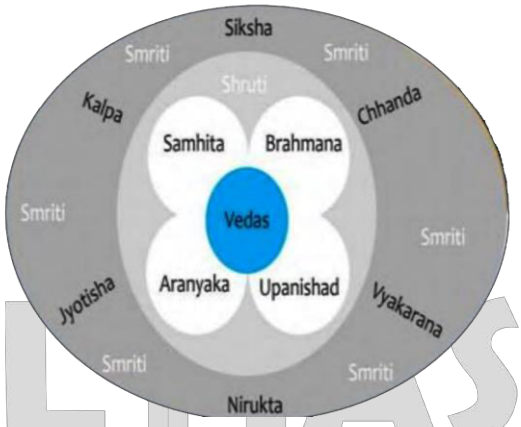
Atharva Veda:

- Atharva Veda Samhita is the **collection of spells, charms and magic.**
- It is also known as **Brahma Veda** and attributed to two rishis called Atharvan and Angiras, It was also called Atharvangirasa.
- The purpose of the hymns of Atharvaveda are to **keep away evils, gain material success and make new friends.**
- There are references to many **popular superstitions and cults.**
- Many **non-Vedic or non-Aryan** practices are found in Atharvaveda
- Many orthodox scholars do **not consider Atharvaveda** as a part of Vedic literature.
- The first reference of the word **Gotra** was found in **Atharvaveda.**
- The 'Sabha' and 'Samiti' are mentioned as **twin daughters of Prajapati in Atharvaveda.**
- **Gopatha Brahmana and Mundaka Upanishad** belong to Atharvaveda.
- **Mundaka Upanishad:**
  - The phrase **'Satyameva Jayate'** is from **Mundaka Upanishad.**
  - The **yajnas (rituals and sacrifices)** are like broken boats (useless) and they can't ferry a person across the ocean of life.
- The Atharvaveda is mostly concerned with **peace and prosperity of the human society** and covers all aspects of a man's daily life, treatment of several ailments - treatment for almost 99 diseases.
- The two major recensions (Sakhas) of the text are called the **Paippalada** and **Saunakiya**.
- Most of the text deals with **healing and black and white magic;** speculation on the changes in the universe; and even touches upon issues of the everyday problems in a householder's life.

Veda	Schools	Samhita	Brahmana	Aranyaka	Upanishad	Srauta Sutras
Rig Veda	Sakala, Vaskala	Rk	Aitareya, Kausitaki, Sankhayana	Aitareya, Kausitaki, Sankhayana	Aitareya, Kausitaki	Asvalayana, Sankhayana
Sama Veda	Kauthuma - Ranayaniya Jaiminya or Talavakara	Sama	Panchavimsa Sadvimsa Jaiminya		Chandogya Kena	Latyayana Drahyayana Jaiminiya

Yajur Veda	Krishna (Black) Taittiriya Kathaka Maitrayani Sukla (White)	Taittiriya Kathaka Maitrayani Vajasaneyi	Taittiriya Katha Satapatha	Taittiriya Katha	Taittiriya Katha Maitri Isa Brhadaranyaka	Baudhayana Vadhula Bharadwaja Apastamba Kathaka Manava Katyayana
Atharva Veda	Saunaka, Paippalada	Atharva	Gopatha		Mundaka, Mundukya	Vaitana

Literature of Vedic Tradition (600BC-600AD):



- Literature of Vedic Tradition (mainly smriti tradition) comprises 6 literary works.
  - Vedangas
  - Smritis Dharmashastras
  - Mahakavyas (Epics)
  - Puranas
  - Upvedas
  - Shad-Darshanas

Vedangas:

- Vedangas are considered as the **'limb of Veda'** that facilitate proper understanding of the Vedas.

The six Vedaṅgas or 'Limbs of the Vedas'			Upa-Vedas
1. Śikṣā		Phonetics	Āyur-Veda (Health)
2. Chandas		Prosody	Dhanur Veda (Archery)
3. Vyāvakaraṇa :–		Grammar	Śastra-śāstra (Martial Arts)
	Aṣṭhādhyāyī	By Pāṇini	Gāndharva-Veda (Music)
	Dhātu-pāṭha		Sthāpatya-Veda (Architecture)
	Gaṇa- pāṭha		Śilpa-śāstra (Fine Arts)
	Lingānuśāsana		
	Śikṣā		**Ṣaḍ-darśana**
4. Nirukta		Etymology (by Yāska)	Mīmāmsa Sūtras (Jaimini)
5. Jyotiśa		Astronomy/Astrology	Nyāya Sūtras (Gautama)
6. Kalpa	Śrauta sūtra	Ritual	Saṅkhya Sūtras (Kapila)
	Smārta sutra:–		Vaiśeṣika Sūtras (Kaṇāḍa)
	• Grihya-sūtras		Yoga Sūtras (Patañjali)
	• Dharma-sūtras		Vedānta Sūtras (Bādarāyaṇa)

- They are 6 in number:
  - **Nirukta** Vedanga deals with the etymology, i.e., origin of words. E.g., Yaska's Nirukta.
  - **Vyakarana** Vedanga deals with grammar. E.g., Panini's Ashtadhyayi.
  - **Shiksha** Vedanga deals with phonetics, i.e., pronunciation of words. E.g., Panini's Shiksha.
  - **Chhanda** Vedanga deals with the science of metres. E.g., Pingala's Chhandasashtras.
  - **Jyotish** Vedanga deals with astronomy. E.g., Lagadha's Vedanga Jyotish.
  - **Kalpa** Vedanga deals with the ritual portion, i.e., how and when a particular sacrifice should be conducted. E.g., **Sulva Sutras and Srauta Sutras**.
- **Shrautasutras:** Grand public sacrifices for princes and men of substance Grihyasutras: Prescribed domestic rituals (birth, naming, sacred thread investiture, marriage, funerals, etc.).
- **Sulvasutras**: Prescribed measurements for sacrificial altar construction Beginnings of geometry and mathematics study.
- Grammatical works, especially the Astadhyayi of Panini, are crucial for historical construction.
- Panini, dated around 450 BC, provides significant information about pre-Mauryan janapadas or territorial states.
- Patanjali's commentary on Panini (150 BC) offers insights into post-Mauryan times.
- Panini's grammar, written around 450 BC, is a famous example Panini's grammar provides insights into society, economy, and culture of his time.

Smritis Dharmashastras:

- The Smrti literature is a vast corpus of derivative work.
- All Smriti texts are thought to have their ultimate origins in or sources of inspiration in Shruti.
- There are **six** famous smritis:
  - **Manu Smriti:**
    - ✓ Manu Smriti (Pre Gupta period)- the **oldest Smriti text**// its commentators were **Vishwarupa, Meghatithi, Govindraj and Kullu Bhatt.**
    - ✓ The **Mānavadharmaśāstra**, also known as Manusmriti or the Laws of Manu, is a Sanskrit text belonging to the Dharmaśāstra literary tradition of Hinduism.
    - ✓ The **contents** of Manusmriti are as follows:
    - ✓ The genesis of the universe.
    - ✓ Procedures of performing ceremonies, the methods of fulfilling vows.
    - ✓ Holy baths, sexual life, performing marriages, Mahayagya (religious sacrifices), method of pacifying deceased ancestors etc.
    - ✓ Regular ablutions and routines, Sutak Vrata.
    - ✓ Edible and non-edible things, cleanliness, impurity.
    - ✓ The duty of the wife.
    - ✓ Vanaprastha, liberation, Detachment.
    - ✓ The duty of Royal people.

- ✓ The relegation of duty.
- ✓ The duty of women and men, the duty of departments.
- ✓ The annihilation of the wicked
- ✓ The duty in an emergency.
- ✓ Repentance.

➢ **Yajnavalkya Smriti (Pre-Gupta period):**

The commentator of Yajnavalkya Smriti were:

- ✓ Vishwarupa.
- ✓ Jimutavahana (Dayabhaga)
- ✓ Vinyaneshawar (Mitaksara)
- ✓ Aparatka (a king of Shilahar Dynasty).

➢ **Other Smritis:**

- ✓ **Narada Smriti (Gupta period)**
- ✓ **Parashara Smriti (Gupta Period)**
- ✓ **Brihaspati Smriti (Gupta period)**
- ✓ **Katyayana Smriti (Gupta period)**

Marriages (as mentioned in Dharmashastra):

- ❖ **Brahma Vivah:** Marriage of a girl with the boy of the same Varna with Vedic rites and rituals.
- ❖ **Daiva Vivah:** When father donated his daughter to a priest as a part of Dakshina.
- ❖ **Asra Vivah:** A token bride-price of a cow and a Bull was given.
- ❖ **Prajapati Vivah:** Marriage without dowry.
- ❖ **Gandharva Vivah:** It was a kind of love marriage or swayamvara type.
- ❖ **Asura Vivah:** Marriage by purchase
- ❖ **Paisacha Vivah:** Seduction of a girl while sleeping or mentally unstable due to drink.
- ❖ **Rakshasa Vivah:** Marriage by abduction.
- ❖ **Anuloma Marriage (inter varna marriage)**: The marriage of a man of higher Varna with a girl from lower Varna.
- ❖ **Pratiloma marriage (inter varna marriage)**: The marriage of a girl of higher Varna with a man of a lower Varna.

Compilation and Development of Indian Epics

- ❖ Compilation of epics and major Puranas completed around c. AD 400

Mahakavya (Epics):

- ❖ There are mainly **two Mahakavyas** which are **Mahabharata and Ramayana.**
- ❖ These **two great epics** are also called **Mahakavya**.
- ❖ It was compiled and added to through the ages and what we see today is an amalgamation of several transmissions made by sages as well as bards or story-tellers.

Ramayana:

- Ramayana composition started in the **5th century BC** underwent five stages with the fifth stage as late as the **12th century AD.**
- The text of Ramayana appears to have been composed later than Mahabharata.
- The most famous and revered recension of the Ramayana is by the sage **Valmiki** who is also called as **Adikavi** or the first amongst the poets.
- Ramayana is called **Adikavya**, or the first amongst the poetry.
- Although there is a great debate on the dating of Ramayana, most of the historians argue that it was first compiled around 1500 BC.
- In this epic, through the story of Rama who is projected as the ideal man, instructions on how to achieve the four-fold objectives (**Purushartha**) of mankind are given.
- It consists of **24,000 verses** divided into **seven books**, called **Khandas**.
- It was related to the war between **Lord Rama and demon King Ravana** over the kidnapping of Rama's wife, Sita.
- The Epic was instrumental in the fight that was fought in **Lanka (modern Sri Lanka)**, where Rama triumphed over Ravana and brought back his wife.
- This success has been considered to be the **victory of good over evil.**

Compilation and Development of Indian Epics

- Mahabharata, attributed to Vyasa, is older and covers the period from the 10th century BC to the 4th century AD
- Contains narrative, descriptive, and didactic material
- Main narrative relates to the Kaurava-Pandava conflict from the later Vedic period Descriptive portion likely from the post-Vedic period
- Didactic (moral lesson) portion generally relates to the post-Maurya and Gupta periods.

Dharma	Religion or righteousness.
Artha	Monetary achievements in the worldly sphere.
Kama	Fulfilling worldly desires
Moksha	Liberation from these desires

Mahabharata:

- It has several versions, but the most popular one is penned by **Ved Vyas.**
- It was written in Sanskrit and initially had **8,800 verses.**
- This version was called **'Jaya'** or 'the **story of victory'**.
- After that several stories were compiled and added to this collection.
- The number of verses increased to 24,000 and was renamed as **'Bharata'**.
- The current form has 1,00,000 verses and is divided into **10 Parvas (chapters).**
- It is also called as the **Mahabharat or Satasahasri Samhita.**

- The epic is based on the conflict between the **Kauravas and the Pandavas** over the right to claim the throne of Hastinapur.
- The sutradhar of the story is **Lord Krishna.**
- It also consists of an important didactical text of Hindus, i.e., the **Bhagavad Gita.**
- It is a concise guide to Hindu religions' philosophical dilemmas.
- It acts like a guide to mankind on how to live a righteous life.
- The dialogue between **Lord Krishna and the Arjuna** about the duties of a man, warrior and prince.
- It elaborates on the problem of violence versus non-violence; action versus non-violence; action and in the end about the Dharma.
- Lord Krishna even makes distinction between various kinds of Dharma and prefers that Arjuna and mankind should follow **Nishkama Karma,** i.e., to perform one's duty to the family and the world in a selfless manner.

Shad Darshan:



- Shad-Darshans are the six instruments of **true teaching or the six demonstrations of Truth.**
- Each of these schools of philosophies **differs in one way or the other** in terms of its concepts, phenomena, laws and beliefs.
- Each philosophy has developed, systematised and correlated the various parts of the Vedas in its own way.
- Each system has its **Sutrakara**, i.e., the one great Rishi who systematised the doctrines of the school. It is important to know that the founders of each school of philosophy are sages of the highest order that have devoted their lives for the study and propagation of specific philosophy.
- Each system is called a **Darshana**, thus the Sanskrit word 'Shad-Darshan' refers to **'the six systems of philosophy'.**

Sl. No.	Darshana	Founder	Basic Text
1.	Samkhya Darshana	Kapila	Samkhya sutra
2.	Yoga Darshana	Patanjali	Yoga Sutra
3.	Nyay Darshan	Akshapada Gautama	Nyaya Sutra
4.	Vaiveshika Darshana	Uluka Kanada	Vaisheshika Sutra
5.	Mimamsa/Purba Mimamsa	Jaimini	Purba Mimamsa Sutra
6.	Vedanta/ Uttara Mimamsa	Badarayana	Brahma Sutra/ Vedanta Sutra

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DAILY CLASS NOTES

Ancient History

Lecture – 12

Indian Philosophy



Indian Philosophy

Puranas:

- As the word 'Purana' suggests, these texts talk about **'that which renews the old'.**
- These are ancient Indian mythological texts, which consist of the narrative stories about the creation of the universe and illustrate its history till the supposed destruction of the universe.
- It contains the stories of the kings, heroes, sages, and demi-Gods, but it focuses on the divine Hindu trimurti or trinity/ three Gods: Brahma, Vishnu and Mahesh.
- There are **18 major Puranas (Mahapuranas)** and each gives prominence to a particular deity and expounds on the philosophical and religious concepts related to them.
- Some of the more prominent and well-known Puranas are **Bhagvata, Brahma, Vayu, Agni, Garuda, Padma, Vishnu and Matsya. Matsya Purana** is the oldest puranic text.
- These contain anecdotes about the **social, cultural and religious life of post-Vedic India** and provide the historians with critical information about the geography, history and the dynastic genealogies.
- Puranas describe **five subjects:**
  - **Sarga** (creation of the world)
  - **Pratisarga** (Re-creation after the dissolution of the world)
  - **Wamsha** (genealogies of gods and rishis)
  - **Manavantra** (The reign of the Manus-The first humans)
  - **Wamshanucharita** (genealogies of various royal dynasties).
- These Puranas are written in the **form of stories, which combine myths, legends and about the deities** and this easy form of story-writing made it very popular amongst the masses who did not always understand the complex Vedas. Hence, the Puranas were translated and distributed in various **vernacular languages.**
- The Puranas use **parables and fables** to spread their message:
  - **Parables:** Short stories that in prose or verse, illustrate a spiritual, moral or religious lesson. It usually features a human character.
  - **Fables:** Short stories that in prose or verse, illustrates a 'moral' through a pithy maxim or clever story. It features animals, inanimate objects, mythical creatures, plants who are given human-like qualities. Like panchatantra by Vishnu Sharma and Hitopadesh by Narayan Pandit.
- The puranas were so popular with the masses that they gave rise to another sub-genre called **Upa-puranas or minor puranas.**
- There are about **19 minor puranas** and are **based on five major subjects** as dictated by the Sanskrit lexicographer from the Gupta period, **Amarasimha**.

Upavedas:

- **All the 4 Vedas have 1 Upaveda** each associated with them. These Upavedas are like appendices to main books.
- They deal with specific issues in detail.
- They are a **collection of applied knowledge.**

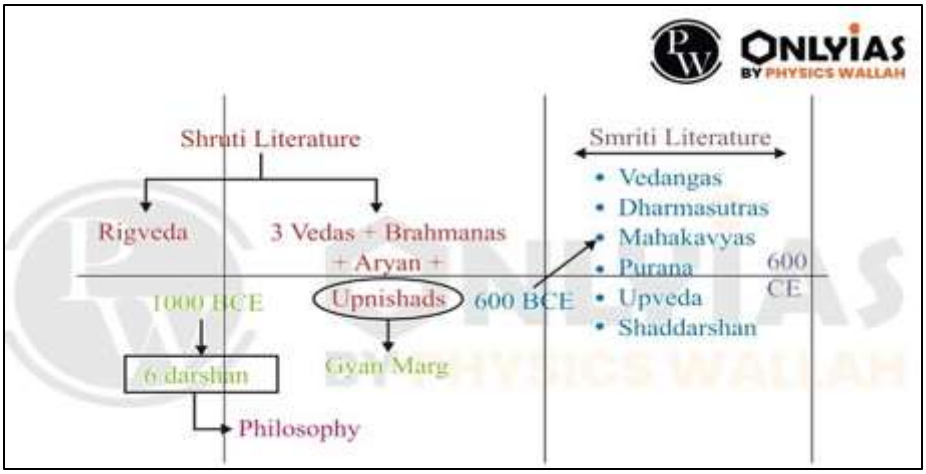
- These Upavedas are:
  - **Dhanurveda is Upaveda of Rigveda**. It deals with the science of archery.
  - **Shilpa Veda is Upaveda of Yajurveda.** It deals with the science of art and craft.
  - **Gandharvaveda is Upaveda of Samaveda**. It deals with music.
  - **Ayurveda is Upaveda of Atharvaveda.** It deals with the science of longevity. It is a book of the medicine branch of medical science.

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- Each philosophy has developed, systematised and correlated the various parts of the Vedas in its own way.
- Each system has its **Sutrakara**, i.e., the one great Rishi who systematised the doctrines of the school. It is important to know that the founders of each school of philosophy are sages of the highest order that have devoted their lives for the study and propagation of specific philosophy.
- Each system is called a **Darshana**, thus the Sanskrit word 'Shad-Darshan' refers to **'the six systems of philosophy'.**

S. No.	Darshana	Founder	Basic Text
1.	Samkhya Darshana	Kapila	Samkhya sutra
2.	Yoga Darshana	Patanjali	Yoga Sutra
3.	Nyay Darshan	Akshapada Gautama	Nyaya Sutra
4.	Vaiveshika Darshana	Uluka Kanada	Vaisheshika Sutra
5.	Mimamsa/Purba Mimamsa	Jaimini	Purba Mimamsa Sutra
6.	Vedanta/ Uttara Mimamsa	Badarayana	Brahma Sutra/ Vedanta Sutra



Moksha:

- It refers to **freedom from dukkha and samsara**, the cycle of death and rebirth.
- By knowledge of the true self the lack of a permanent essence, and
- the release from craving and clinging to passions and the mundane mind.
- According to Hindu philosophy can be **achieved by the following ways:**
  - **By acquiring knowledge**
    - ✓ Where individuals attain self-realization and achieve victory over happiness and misery.
    - ✓ Promoted by Buddhism to achieve Nirvana and Kaivalya in Jainism.
  - **By conducting rituals**
    - ✓ Performing rituals like yagya, hawan, and pleasing god by rituals. **Example- Mimansa Darshan**
  - **By Performing Yoga:**
    - ✓ By channelizing the energy of the body to attain enlightenment as stated by **Patanjali** in the form of yoga by performing **Ashtangika.**
    - ✓ **Ashtanga** refers to the eight limbs of yoga.
    - ✓ **Yama** (attitudes toward our environment), **Niyama** (attitudes toward ourselves),
    - ✓ **Asana** (physical postures), **Pranayama** (restraint or expansion of the breath),
    - ✓ **Pratyahara** (withdrawal of the senses), **Dharana** (concentration),
    - ✓ **Dhyana** (meditation) and **Samadhi** (complete integration).
  - **By following Code of Conduct:**
    - ✓ By following the righteousness stated in **Sanatan Dharma** to achieve salvation.
  - **Bhakti Practice:**
    - ✓ Devotion to God in the form of surrendering oneself to God. **For example - ISKON**

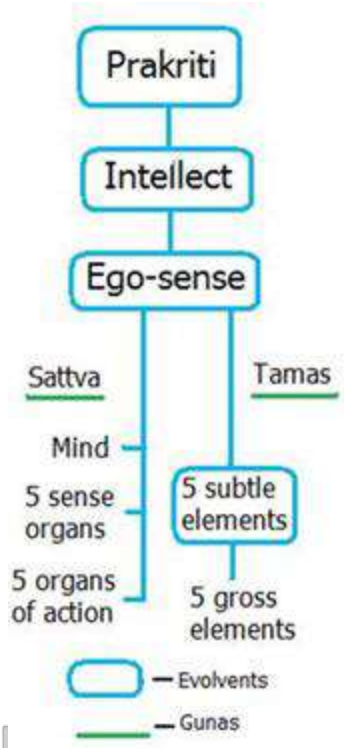
Categories of Hindu Philosophy:

There are two broad schools of Philosophy: **Orthodox** or **Unorthodox/Heterodox**

- **Orthodox (astika) systems also called Shad Darshan:** It is basically six types of demonstration of truth. It deals with the ways to get Moksha.
  - These Schools of philosophy accept the Vedas as supreme revealed scriptures.
  - These are mostly inclined toward **Upanishads** (Gyan-marga).
  - It includes **Samkhya, Yoga (Patanjali), Nyaya, Vaisheshika, Purva-Mimamsa, and Vedanta.**
- **Unorthodox (Nastika) or Heterodox Systems/ Sramaṇic Schools:** These don't draw upon the Vedas as the sole primary authoritative text, but may emphasise other traditions of thought.
  - Buddhism
  - Jainism
  - Materialist (Cārvāka)

Samkhya Darshana:

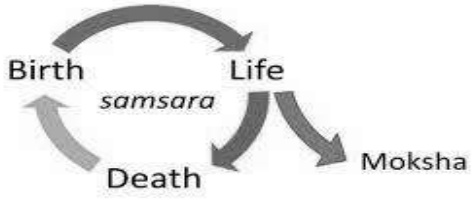
- Samkhya literally means **count**.
- It is the oldest of the orthodox philosophical systems in Vedism.
- **Atheistic philosophy** (initially till **4th Century AD).**
- Resembles Jainism in atheism and dualism of soul and matter.
- The founder of this philosophy was **Kapila.**
- (Shasti Tantra - important text)
- **Easwar Krishna** wrote **Sankhya Karika** on Sankhya philosophy.
- **Vachaspati Mishra** wrote **Tattva Kaumudi** on Sankhya philosophy.
- This philosophy breaks down the whole world into its constituents.
- Accepts the existence of **25 basic principles** known as **Tattvas:**
  - It gives rise to the creation.
  - In the universe there is (First) **Prakriti** (matter/nature), and 23 other things are formed out of this.
  - The **25th is Purusha** (person or soul). It was added in the 4th century AD and this made it spiritual and materialistic.
- Recognised theory of **Satkaryavada** and it believes action lies in its cause before its origin.



Adi Sankhya vs Uttara Samkhya:

- It espouses **dualism between consciousness and matter** by postulating two "irreducible, innate and independent realities:
  - Consciousness itself or **Purusha** (Sanskrit means self, Atma or soul).
  - Primordial materiality or **Prakriti** (creative agency or energy).
- The unconscious primordial materiality, Prakriti consists of varying levels of three dispositions or categories of qualities **(Gunas)— activity (rajas), inactivity (tamas), and harmony (sattva).**
- An imbalance in the intertwined relationship of these three dispositions causes the world to evolve from Prakriti.
- This evolution from Prakriti causes the creation of 23 constituents (both good and bad), including intellect (buddhi, mahat), ego (ahamkara), and mind (manas).

- Samkhya theorised the existence of many **living souls (Jeevatmas)** who possess consciousness, but denies the existence of **Ishvara (God).**
  - Samkhya holds that **Puruṣa,** the eternal pure consciousness, due to ignorance, identifies itself with products of Prakriti such as intellect (buddhi) and ego (ahamkara).

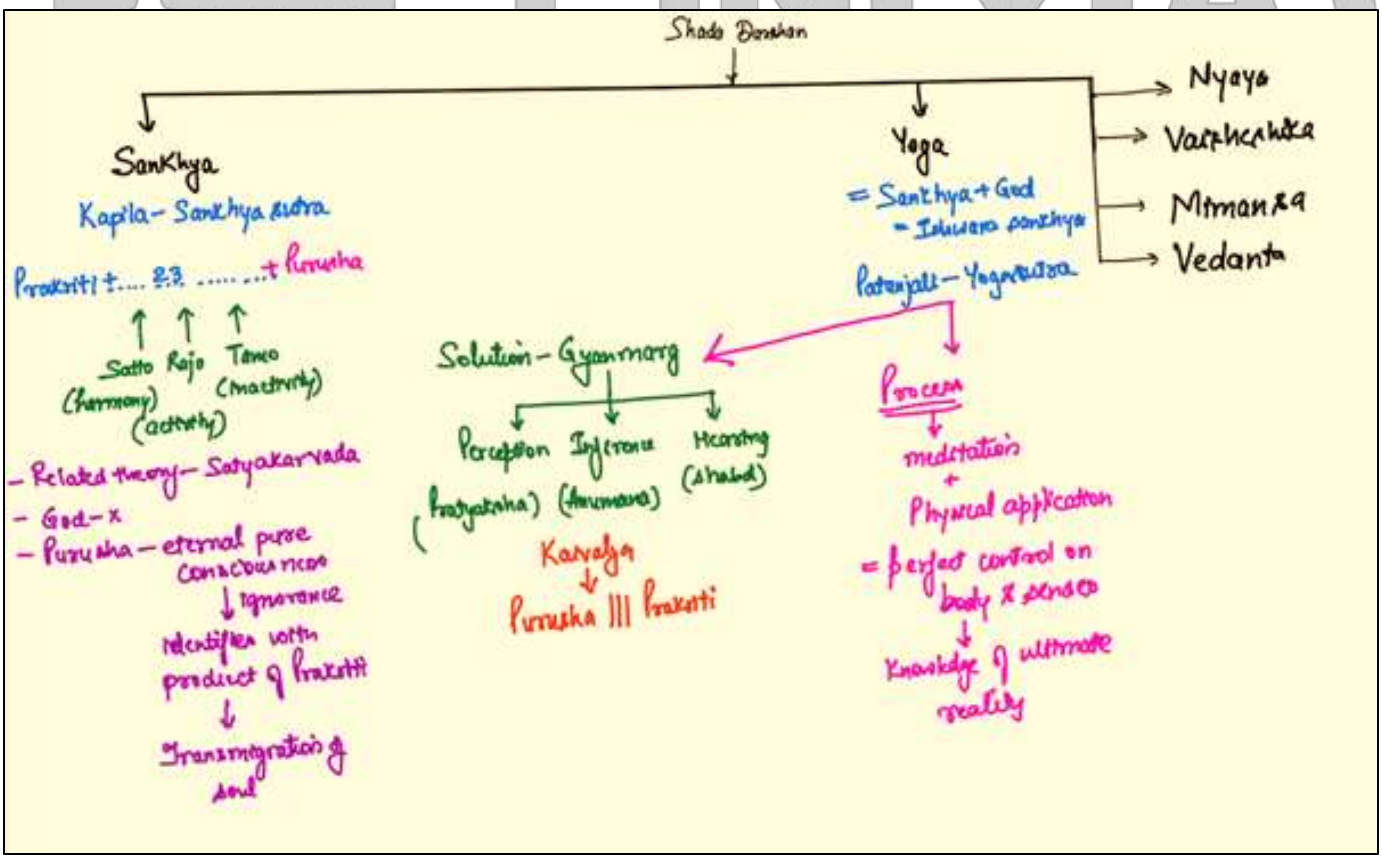


- This results in **endless transmigration of the soul** and suffering.
- A person can attain **salvation (Moksha)** through the acquisition of real knowledge and his misery can be ended forever. This knowledge can be acquired through **Perception (Pratyaksha), Inference (Anumana), and Hearing (Shabda).**
- It is close to the **scientific system of inquiry.**
- Once the realisation arises that **Puruṣa is distinct from Prakriti,** the Self is no longer subject to transmigration and absolute freedom (Kaivalya) arises.



Western Dualism and Samkhya:

- Western dualism deals with the distinction between the mind and the body, whereas in Samkhya it is between the soul and matter.
- The concept of the atma (soul) is different from the concept of the mind and mind itself thought to an evolute of matter, rather than the soul.
- Soul is absolute reality that is all-pervasive, eternal, indivisible, attributeless, pure consciousness. It is non-matter and is beyond intellect.
- Originally, Samkhya was not theistic, but in confluence with Yoga it developed a theistic variant.



Samkhya vs Yoga Darshana:

- Samkhya provides a basic theoretical exposition of human nature, enumerating and defining its elements, analysing their manner of cooperation in a state of bondage (bandha), and describing their state of disentanglement or separation in release (mokṣa),
- While Yoga deals specifically with the dynamics of the process for the disentanglement, and outlines practical techniques for the gaining of release, or **'isolation-integration' (Kaivalya)."**

Yoga Darshana:

- The Yoga philosophical system is closely allied with the **Samkhya School.** There was no discussion in the Samkhya philosophy.
- But Yoga philosophy talks about the existence of God and the chanting of Om.
- The Yoga school as expounded by **Patanjali** (**Yoga Sutras**- principal text)
- It accepts the Samkhya psychology and metaphysics but is more theistic than the Samkhya
- As evidenced by the addition of a divine entity to the **Samkhya's twenty-five elements** of reality.
- The parallels between **Yoga** and **Samkhya** were so close that **Max Muller** says that "**the two philosophies were in popular parlance distinguished from each other as Samkhya with and Samkhya without a Lord...."**
- Also known as **Ishwar Sankhya** - "**God is not the creator but an exalted soul of which exists in eternity."**
- Person can attain salvation through meditation and physical application. Perfect control over body and senses leads to the knowledge of ultimate reality:
  - **Asanas,** physical exercises with various postures.
  - **Pranayama,** breathing exercises.
  - **Om** is a sacred symbol.
- Yoga is a partial or complete arrest or cessation of mental state which gives rise to a new type of **wisdom (Prajna)** and causes destruction of **Avidya.**
- **Bhoj (1075 - 1110)** wrote the commentary **Bhoj Vriti on Yoga.**
- Not accepted by the Charvakas.
- The foundational text of the Yoga school is the Yoga Sutras of Patanjali, who is regarded as the founder of the formal Yoga philosophy.

Hindu Philosophy Distinguishes Seven Major Branches of Yoga:

Raja Yoga	It is also referred to as Classical Yoga), a system of yoga codified by **Patañjali** and classified as one of the six astika ("orthodox") schools of Hindu philosophy.
Jnana yoga	It is also called buddhi-yoga) centred on the faculty of discernment and 'virtually identical with the spiritual path of Vedānta'.

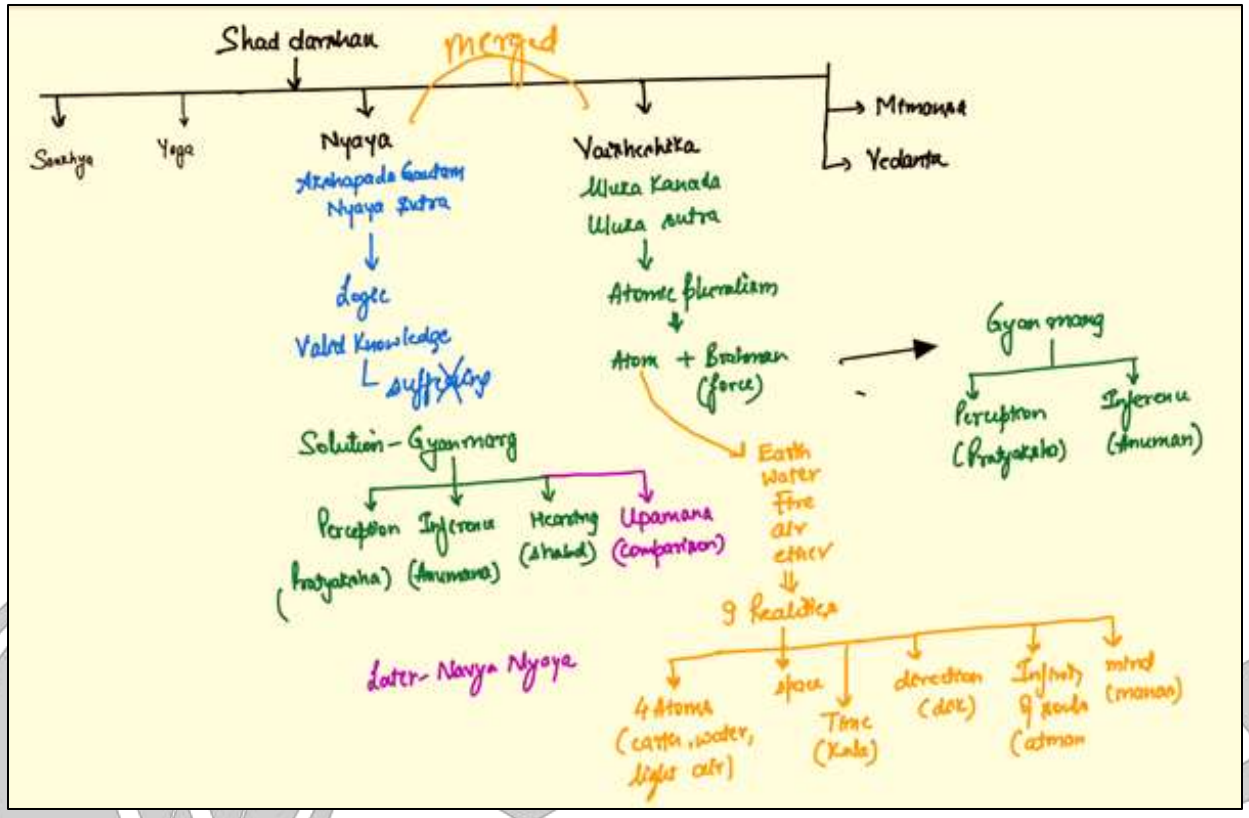
Karma-yoga	It is the yoga in which the world of everyday work becomes the tool by which self is transcended.
Bhakti-Yoga	As per this yoga the path of devoted service to God.
Tantra-yoga	It focused on the techniques and psycho-physical teachings contained within a body of texts called tantras.
Mantra-yoga	It is one of the most ancient forms of yoga in which the psycho-acoustical properties of the spoken word are used to concentrate the mind.
Hatha yoga	It is a system of physical purification designed to reintegrate and re-balance the mind and body in preparation for Raja-yoga (It was first described by Yogi Swatmarama).

- In general, Yoga is used to take advantage of the ability to fully utilize your mind, having it under total control.
- The Hindu world distinguished itself with the spiritual discipline of yoga, as it delved deeper into the multiple layers of the mind that no other group had investigated.
- The benefits of Yoga are overwhelming, as countless individuals utilize it to achieve physical fitness and mental balance

Nyaya Darshana:

- The Nyaya school is based on the **Nyaya Sutras.** They were written by **Aksapada Gautama,** probably in the **sixth century BCE.**
- The most important contribution made by this school is its methodology. This methodology is based on a system of logic that has subsequently been adopted by the majority of Indian schools.
- This is comparable to the relationship between Western science and philosophy, which was derived largely from **Aristotelian logic.**
- Nevertheless, Nyaya was seen by its followers as more than logical in its own right.
- They believed that obtaining valid knowledge was the only way to gain release from suffering, and they took great pains to identify valid sources of knowledge and distinguish these from mere false opinions.
- **According to Nyaya,** there are exactly **four sources of knowledge:**
  - **Pratyaksha** means perception
  - **Anuman** means inference
  - **Upamana** means comparison
  - **Shabda** means testimony
- Knowledge obtained through each of these is either valid or invalid.
- Nyaya developed several criteria of validity. In this sense, Nyaya is probably the closest Indian **equivalent to analytic philosophy.**
- The later Naiyanikas gave logical proof for the existence and uniqueness of Ishvara in response to Buddhism, which, at that time, was fundamentally non-theistic.

- An important later development in Nyaya was the system of **NavyaNyaya**.
- Associated scholars are: **Vatsyayana** (who wrote **Bhasya**), **Udhotkar, Jayant Bhatt, and Udayancharya.**



Vaisheshika Darshana:

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- The school was founded by the sage **Uluka Kanada** (or Kana-bhuk or Kashyap literally, atom-eater) around the **2nd century BC.**
- Principal text is **Vaisheshika Sutra.**
- The Vaisheshika school postulates an **atomic pluralism** in which all objects in the physical universe are reducible to certain types of atoms, and **Brahman** is regarded as the fundamental force that causes consciousness in these atoms.
- It gives importance to the discussion of the material elements or **dravya**.
- Earth, water, fire, air, and ether give rise to new objects.
- They propounded atom theory. Major ideas contained in it are:
- **There are nine classes of realities:**
  - **Four classes of atoms** (earth, water, light, and air),
  - Space (akasha)
  - Time (kala),
  - Direction (dik),

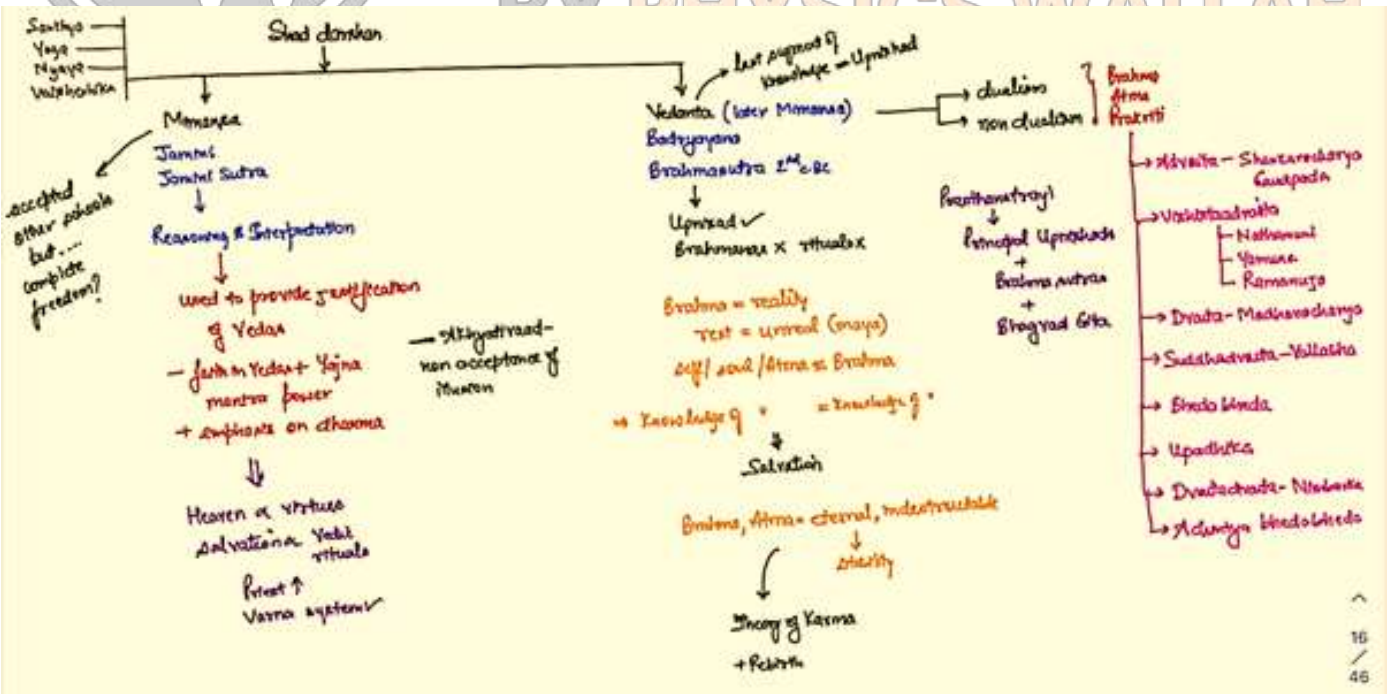
- Infinity of souls (Atman),
- Mind (manas).

- Individual souls are eternal and pervade material bodies for a time.
- There are **seven categories** (Padartha) of experience – substance, quality, activity, generality, particularity, inherence, and non-existence.
- Salvation is possible through releasing this dualism and atomic nature of the universe.
  - **Shankaracharya** called it **Ardha Vainashik**
  - **Pastpad** wrote the commentary **Padarth Dharm Granth** on this philosophy
- **Uddaya** and **Sridhar** also wrote a commentary on Vaisesika.

Vaisheshika vs Nyay Darshan:

- Although the Vaisheshika school developed independently from the Nyaya, the two eventually merged because of their closely related metaphysical theories.
- In its classical form, however, the Vaisheshika school differed from the Nyaya in one crucial respect: where Nyaya accepted four sources of valid knowledge, the Vaisheshika accepted only two:
  - **Perception (Pratyaksha)**
  - **Inference (Anumana)**
- This marked the **beginning of Physics in India.**
- But the scientific view was diluted with belief in God and spiritualism and this school puts its faith in both heaven and salvation.

Mimamsa (Purva Mimamsa):



- The founder of this philosophy was **Jamini**.
- The **Jamini Sutra** is considered as the **principal text.**
- Literally means the **art of reasoning and interpretation.**
- But the main objective of the Purva Mimamsa school was to establish the authority of the Vedas. The reasoning was used to provide **justification for Vedic rituals.**
- Associated with the **explanation of Vedas.**
- Consequently, this school's most valuable contribution to Hinduism was its formulation of the rules of **Vedic interpretation.**
- Its adherents propounded **unquestionable faith in the Vedas** and regular performance of the **yajnas, or fire-sacrifices.**
- They believed in the power of the mantras and yajnas to sustain all the activity of the universe.
- In keeping with this belief, they placed great emphasis on dharma, which consisted of the **performance of Vedic rituals.**
- The Mimamsa philosophers **accepted the logical and philosophical teachings** of the other schools, but felt they **did not sufficiently emphasise attention to right action.**
- They believed that the other schools of thought that aimed for release (moksha) were not allowed for complete freedom from desire and selfishness, because the very striving for liberation stemmed from a simple desire to be free.
- **According to Mimamsa** thought, only by acting in accordance with the prescriptions of the **Vedas may one attain salvation.**
- Associated with **Akhyativad** (non-acceptance of illusion).
- **Bhavdas** wrote **bhasya** on **Mimansa.**
- **Sabar swami** wrote bhasya on Mimansa.
- **Associated scholars: Kumarilbhatt, Mandan Mishra (wrote Vidhi Vivek and Bhawna Vivek)** but also a work on **Advaita, the Brahma-siddhi.**
- Mimansa believes in **heaven and salvation.** Heaven till accumulated virtues last. While salvation requires Vedic rituals, thus, Priests became important.
- It legitimised the **Varna system.** It also supported the rise of **Brahmanism in Gupta Era (Around 300 CE)**
- The Mimamsa school later shifted its views and began to teach the **doctrines of Brahman and freedom.** Its adherents then advocated the release or escape of the soul from its constraints through enlightened activity.
- Although Mimamsa does not receive much scholarly attention, its influence can be felt in the life of the practising Hindu, because all Hindu ritual, ceremony, and law is influenced by this school.

Vedanta (also called Uttar Mimansa):

- It was compiled by **Badarayana (Who wrote Brahmasutras)**.
- In Vedanta theory **Brahman** (ब्रह्म) and **Atman** (आत्मा) are eternal and indestructible. Here **Brahman is given the status of universal soul** and **Atman as an individual soul.** Brahaman is present in every individual soul

- **World is created by Brahaman** and all other things are **Maya (illusion).**
- This philosophy relies upon the **Upanishads, Brahmasutra, and Bhagvatgeeta. (**These three books together are called as **Prasthanatrayi)**
- It also believes in the concept of karma which states that the deeds done by an individual impact its present births and will impact its future birth also.
- It's way to salvation **emphasis on Brahamagyan and self-knowledge** acquired by **Upanishads.** Once a person attains the knowledge of brahman and enlightens himself it attains salvation.
- As time proceeded questions arose whether the universal soul (brahman) and the individual soul (Atman) are one or different on the basis that various branches of Vedanta emerged with different theories.
- **Sub-branches of Vedanta:**
  - **Advaitvad**
  - **Vishishtadvaita**
  - **Dvaita**
  - **Dvaita-Advaita**
  - **Shuddh Advaita**
- It means **'end** of the **Vedas'**.
- **Brahmasutra of Badarayana** was compiled in **the 2nd cent. BC** is the principal text.
- **Gauda Pada** wrote **Mandukya Karika**
- The Vedanta, or later Mimamsa school concentrates on the **philosophical teachings of the Upanishads** rather than the ritualistic injunctions of the Brahmanas.
- **Etymologically,** Vedanta means the last segment of knowledge in the Vedas. It is also known as the **'Jnan' (knowledge) 'Kanda' (section)**.
- The earlier segments of the Vedas are called **'Karma Kanda'.** Parts of Vedas that focus on spiritual practices such as worship, devotion, and meditation are called **'Upasana Kanda'.**
- **As per Vedanta, it says:**
  - Brahma is the reality.
  - Everything is unreal (Maya).
  - The self (soul) or Atma is identical with Brahma.
  - If a person acquires the knowledge of the self (Atma) he Realizes the knowledge of Brahma.
  - Thus, attains salvation.
  - Both Brahma and Atma are eternal and indestructible.
  - This view promotes the idea of stability and unchangingness.
  - What is true spiritually could also be true of the social and material situation in which a person is placed.
- The Theory of **Karma** came to be linked with Vedanta.
- Belief in rebirth or Punarjanam becomes an important element not only in the Vedanta system but also in several other systems of Hindu philosophy.

- It implies suffering is not because of only social or worldly causes but because of causes they neither know nor control.
- Vedanta is an umbrella term for many sub-traditions, ranging from dualism to non-dualism, all of which developed on the basis of a common textual connection called the **Prasthanatrayi.**
- The **Prasthana Trayi** is a collective term for the:
  - **Principal Upanishads**
  - **Brahma Sutras**
  - **Bhagavad Gita**
- All Vedanta schools, in their deliberations, concern themselves with the following three categories but differ in their views regarding the concept and the relations between them:
  - **Brahman –** the ultimate metaphysical reality,
  - **Atman / Jivatman –** the individual soul or self, and
  - **Prakriti** – the empirical world, the ever-changing physical universe, body, and matter.
- These were mystical aspects of Vedic religion that focused on meditation, self-discipline, and spiritual connectivity, more than traditional ritualism.
- **Vedanta (six) ways of knowledge:**
  - **Pratyaksa** (Perception),
  - **Anumana** (Inference),
  - **Upamana** (Comparison and analogy),
  - **Arthapatti** (Postulation, derivation),
  - **Anupalabdhi** (Non-perception, negative/cognitive proof),
  - **Sabda** (Reliable testimony)

Sub-branches of Vedanta:

- **Advaita:** There were many scholars who follow this sub-branch of which most prominent are **Gaudapada (500 CE)** and **Shankara (8th century AD).**
  - **Advaita** refers to the idea that the soul (true Self, Atman) is the same as the highest metaphysical Reality (Brahman).
- **Vishishtadvaita:** The prominent scholars are **Nathamuni, Yamuna, and Ramanuja (1017–1137 CE).**
  - It is non-dualism of the qualified whole, in which Brahman alone exists, but is characterised by multiplicity.
  - It can be described as qualified monism or qualified non-dualism or attributive monism.



- It is a school of Vedanta philosophy that believes in all diversity subsuming to an underlying unity.

- **Dvaita:** It was founded by **Madhvacharya (1199–1278 CE). God** (Vishnu, supreme soul) and the **individual souls (jīvātman)** exist as independent realities, and these are distinct.
- **Shuddhadvaita:** It was founded by **Vallabha (1479–1531 CE).**
- **Bhedabheda:** It was founded as early as the 7**th century CE or even the 4th century CE.** Some scholars are inclined to consider it as a "tradition" rather than a school of Vedanta.
- **Upadhika:** It was founded by **Bhaskara in the 9th Century CE.**
- **Swabhavik Bhedabheda or Dvaitadvaita:** It was founded by Nimbarka in the 13th century CE.
- **Achintya Bheda Abheda:** It was founded by Chaitanya Mahaprabhu (1486–1534 CE).

Unorthodox School (Nastik) or Heterodox Schools:

Materialistic view of life (Charvaka):

- Although 6 systems of philosophical teaching promoted the idealist view of life.

Orthodox (Astika) Systems Shad Darshan	**Unorthodox (Nastika) or Heterodox systems Sramanic schools**
❖ Samkhya ❖ Yoga ❖ Nyaya ❖ Vaisheshika ❖ Purva-Mimansa ❖ Vedanta	❖ Buddhism ❖ Jainism ❖ Materialist (Charvaka) ❖ Ajeevika
❖ Which accepts the Vedas supreme revealed scriptures.	❖ Don't draw upon the Vedas as the sole primary authoritative text but may emphasize other traditions of thoughts.

- **Samkhya and Vaisheshika** systems put forward the **materialist view of life.**
- Materialistic ideas also appear in the **doctrines of Ajivikas,** a heterodox sect in the time of the Buddha.
- Charvaka School is the main proponent of this **materialistic view of life.**
- It was founded by **Charvaka (Author of Brahaspatya Sutra).**
- Mentioned in **Vedas and Brihadaranyaka Upanishad.**
- It is **also called Lokayata,** a **quasi-philosophical Indian school** of materialists who rejected the notion of an afterworld, karma, liberation (moksha), the authority of the sacred scriptures, the Vedas, and the immortality of the self.
- Of the recognized means of **knowledge (Pramana),** the Charvaka recognized only direct **perception (Anubhava).**

Sources critical of the school depict its followers as **hedonists advocating a policy of total opportunism;** they are often described as addressing princes, whom they urged to act exclusively in their **own self-interest, thus providing the intellectual climate** in which a text such as **Kautilya's Arthashastra ("The Science of Material Gain")** could be written. His opponents highlight only one of his teachings according to which a person should enjoy himself as long as he lives and should borrow to eat well.

- **Out of the five Elements - did not recognise ether:**
  - It underlined the importance of intimate contact with the world.
  - It showed lack of belief in the other world.
  - It opposed the quest for salvation.
  - It denied the existence of any divine or supernatural agency.
  - It accepted the existence/reality of only those things which could be experienced by human senses and organs. This implies a clear lack of faith in the existence of Brahma and God.
  - As per this, Brahmanas manufactured rituals for gifts.
- **According to Charvaka,** the real condition lies in the materialist outlook.
- Charvaka denies the operation of divine and Supernatural Agencies and makes man the centre of all activities.
- **Development of this Philosophical School:**
  - This philosophy developed in the period of expanding economy and society **(500 BC to 300 AD).**
  - Struggle against nature in founding settlement, iron, and agriculture gave rise to scientific and materialist outlook.
  - By the **5th century AD** materialist philosophy was overshadowed by the exponents of idealist philosophy. This hindered scientific progress and rational thinking.
  - The Charvaka school helped in the development of urban areas and trade due to its materialistic outlook.

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DAILY CLASS NOTES

ANCIENT HISTORY

Lecture – 13

Buddhism



Buddhism

Indian Knowledge System:


The Indian EXPRESS

From plastic surgery to vedic astronomy, ancient India knowledge gets UGC push

Every student enrolled in a UG or PG programme "should be encouraged to take credit courses in IKS amounting in all to at least five per cent of the total mandated credits."

Written by Sourav Roy Barman

New Delhi | Updated: April 15, 2023 04:07 IST

- **In News:** Recently, the University Grants Commission (UGC) has proposed draft guidelines to **incorporate India Knowledge System (IKS) into higher education curricula.**
- The UGC's objective is **to enhance students' understanding of IKS and its relevance in contemporary times**, fostering a deeper appreciation of India's knowledge heritage.

About Indian Knowledge System

- It refers to the systematised disciplines of **knowledge developed in India from ancient times** and the traditions and practices **preserved by various communities.**
- The UGC aims to introduce courses on IKS to provide students with a **comprehensive view of India as a knowledge-based society** and explore the connections between ancient Indian knowledge and contemporary disciplines, contributing to sustainable human o communities.
- The proposed changes suggest that every undergraduate and postgraduate student should be encouraged to take credit courses in IKS.
  - a mathematics student- numbers, fractions, and geometry in the Vedas
  - history student related to history.
  - Students of modern medicine Indian Systems of Medicine, such as Ayurveda, Siddha, Yoga, Naturopathy, Unani, or Homeopathy.
- Other suggested courses include the **geographical isolation of India**, the uniqueness of Indian culture, epics like Ramayana and Mahabharata, Puranas, foundational texts of Indian philosophies (including Jainism and Buddhism), and texts of Indian religious traditions.
- **Astronomy- ancient celestial observations** in the Vedic corpus and the - scientific determination of time, place, and direction through the motion of celestial bodies are proposed.
- **Concept of "Chakravartin" (universal ruler)** in Hindu and Buddhist traditions within the Indian polity and economy segment.

Origin of Buddhism and Jainism:

- The **Varna**-divided society generated tensions in ancient India.
- The responses of the vaishyas and Shudras are unknown, but the **Kshatriyas,** who served as the ruling class, strongly objected to the brahmanas' ritualistic dominance and organised a kind of protest against the Varna system's emphasis on birth.

- The **Kshatriya** reaction against the domination of the Brahmans, who claimed various privileges, was one of the causes of the origin o f new religions.
- **Vardhamana Mahavira,** who really founded **Jainism, and Gautama Buddha,** who founded **Buddhism,** belonged to the **Kshatriya clan,** and both disputed the authority of the Brahmanas.



Literary Source of Buddhism:

- **Tripitaka/ Three baskets** of Buddhist scripture:
  - **Sutta Pitaka:** Sutra related to Buddha and companion
  - **Vinaypitaka:** Monastic rules.
  - **Abhidhampitaka:** Doctrine and philosophy of Buddhism
- **Jataka Folklore:** stories related to the birth of Buddha/in Chinese they are called Sadok.
- **Milindapanha:** Questions of Milinda i.e Greek king Meander and answers of Buddhist monk Nagasena.
- **Ceylonese Chronicles:** Mahavamsa by Mahanama, Dipavamsa, and Attakatha by Wattagamani.
- **Tibetan Chronicles:** Divyavadana-Kalachakra.



Role of Agriculture in the rise of the New Religion:

- The real cause of the rise of these new religions lay in the spread of a **new agricultural economy** in north-eastern India.
- In North-east India, including the regions of eastern UP and northern and southern Bihar, has about 100 cm of rainfall. Before these areas were colonised on a large scale, they were densely forested and could not be easily cleared without the aid of iron axes.
- In the **mid-Gangetic plains,** large-scale habitations began towards the end of the sixth century BC, when iron began to be used in this area on some scale.
- The agricultural economy based on the iron ploughshare required the use of bullocks, and could not flourish without animal husbandry.

- Varna System
- Agriculture & cattle wealth
- Commerce & Vaishyas
- Magadha not in Aryavarta
- Need of Non-violence
- Dharmasutra - lending money
- Social inequalities -> ascetic life

- However, the **Vedic practice of killing cattle** indiscriminately in sacrifices hampered the progress of the new agriculture.
- The cattle wealth was gradually decimated because they were being killed in the course of the numerous Vedic sacrifices. However, if the new agrarian economy was to stabilise, this killing had to be halted.

Why does Buddhism receive enormous support from Vaishyas?

Background:

- **Rise of Urbanisation:** The rise of a large number of cities in North and Eastern India during 500 BC like Kaushambi near Allahabad, Kushinagar (in Deoria district of UP), Varanasi, Vaishali (in the newly created district of the same name in north Bihar), Chirand (in Saran district), Taradih in Bodh-Gaya, Pataliputra, Rajgir (situated at a distance of about 100 miles south-east of Patna), and Champa in Bhagalpur district.
- **Use of Punched Marked Coins:** Many artisans and traders used coins for the first time. The earliest coins date to the **5th century BC** and were often punch-marked. In eastern UP and Bihar, they were initially seen in circulation. Coinage naturally promoted trade and business, which increased the vaishyas' significance in the Brahmanical society.

Reasons for Support:

- All this made **vaishyas** to lean towards a religion that would **improve their social position.**
- Also, neither Jainism or Buddhism attached any importance to the existing **Varna System.**
- They preached **Non-Violence** which would put an end to wars b/w different kingdoms and consequently promote trade and commerce.
- **Dharmasutra, a brahminical text,** denounced lending money on interest. Vaishyas who used to lend money, found the system an impediment in improving their social and economic status

Concept of New Form of Property and Materialism:

- **New form of property:** As the result of increasing trade and commerce, accumulation of wealth was becoming the name of the game. New forms of properties such as **coins, silver, gold,** etc. created social inequalities and caused misery and suffering to masses.
- All this prompted common people to return to a primitive and ascetic way of life- something which was offered by Jainism and Buddhism.
- The Buddhist and Jain monks **opposed all kinds of materialism.** They were not even allowed to touch gold and silver.
- They were to accept only that much from their patrons as was required to keep their body and soul together.

Special Features of Buddhism Which Became the Reasons for the Spread and Popularity of Buddhism:

- **Non-recognition of God:** Simple concepts characterized early Buddhism. It avoided engaging in the clap-trap of philosophical discussion. Being critical of the varna structure helped Buddhism gain the support of those from lesser varnas.
- **Liberal & democratic:** Unlike Brahmanism, it was far more liberal & democratic. It won the hearts of the lower class as it attacked the varna system.
- **Incorporation of women into the sangha:** Women were also added to the Sangha of Buddhist monks. So women's support for Buddhism was natural.
- **Simple language:** The Pali language which Buddha used was the spoken language of the masses.

- **Indo-Gangetic belt:** Magadh presented a ground for its spread Buddhism made a special appeal to the people in non-Vedic areas. Magadha was placed outside the pale of the holy Aryavarta, the land of Aryans, covering modern U.P.
- **Personality of the Buddha:** He was kind and ego-less. His calm composure, sweet words of a simple philosophy, and his life of renunciation drew the masses to him.
- **Royal patronage:** Kings like Prasenjit, Bimbisara, Ashoka, and Kanishka patronized Buddhism and helped its spread throughout India and outside as well. Ashoka deputed his children to Sri Lanka for the spread of Buddhism.
- **Inexpensive:** Buddhism was inexpensive, without the expensive rituals that characterized the Vedic religion.

Great World teachers in the 6th century BCE all over the World:

- **Basic Philosophy they preached:**
  - Questioned socio-religious norms.
  - Focused on ethical and moral values.
  - Said true happiness does not lie in material prosperity.
  - Condemned performance of rituals.
  - Promoted non-violence, charity, frugality, and good social conduct.
- **Some Leaders or Preachers:**
  - Confucius in China.
  - Zoroaster in Iran.
  - Parmenides in Greece.
  - Buddhism and Jainism in India.

Life of Buddha:

- **Sources about life of Buddha:** Sutta and Vinaya Pitakas, Buddhacarita, Mahavastu Nidanakatha.
- **Name:** Siddhartha
- **Other names:** Sakyamuni / Tathagata
- **Year and Day:** 563 BCE on Vaishakha Purnima day
- **Birth Place:** Lumbini (near Kapilavastu, Nepal)

Siddhartha or Gautam Buddha:

- **Birth:** 563 BC** (Debatable)
- **Father:** Suddhodana
  - He was an elected **chief of the republican Shakya clan**.
  - His capital was **Kapilavastu**.
  - Later annexed by the **Kosala** kingdom during the **Buddha's lifetime.**
- **Gautama** was the family name.
- **Mother:** MahaMaya (Mayadevi)
  - Koliyan (Kosala) princess.



- Legend has it that, on the night Siddhartha was conceived (this event is called **Avikranti,** denoted as white elephant), Queen Maya dreamt that a white elephant with six white tusks entered her right side.
- She gave birth and died seven days after his birth.
- Buddha was raised by his step-mother **Gautami**. Hence, Buddha is also known as **Siddhartha Gautama.**

Buddha's birth:

- Theravada countries called it **Vesak**.
- **Buddha Purnima** in **Nepal, Bangladesh,** and **India** as he is believed to have been born on a full **moon day.**
- Brahmanas saw 32 marks of a **Mahapurusha** on his body and predicted either **world conqueror or a world renouncer.**
- The infant was given the name Siddhartha, meaning "**he who achieves his aim".**
- Hermit seer Asita announced that the child would either become a great king (chakravartin) or a great sadhu. This occurred in a later stage.
- **Kondanna**: He was reputed to be the only one who unequivocally predicted that Siddhartha would become a Buddha.
- Buddha's birth is symbolised through **Bull and Lotus**.
- Siddhartha grew up in Kapilavastu. Though the exact site is unknown. It may have been either **Piprahwa, Uttar Pradesh,** or **Tilaurakot**, in **Nepal**.
- Both places belonged to the **Sakya** (Kshatriya) territory, and are located only **15 miles apart.**

Early Life and Marriage:

- Siddhartha was brought up by his mother's younger sister, **Mahapajapati**.
- By tradition, he is said to have been destined by birth to the life of a prince and had three palaces built for him.
- His father, wishing for his son to be a great king, is said to have shielded him from religious teachings and from knowledge of human suffering.
- At 16, his father reputedly arranged his marriage to **Yasodhara**, she gave birth to a son, named **Rahula**.
- Siddhartha is said to have **spent 29 years as a prince.**
- Although his father ensured that Siddhartha was provided with everything he could want or need , Buddha renounced all and left home in quest for **truth**.

Renunciation and Ascetic Life- Mahabhinishkramana:

- **At the age of 29,** Siddhartha left his palace to meet his subjects.
- Despite his father's efforts to hide from him the sick, aged and suffering, Siddhartha was said to have seen an old man.
- When his charioteer, Channa, explained to him that all people grew old, the prince went on further trips beyond the palace. On these he encountered:
  - **an old man**
  - **diseased man**

- **a decaying corpse**
- **an ascetic.**



- These depressed him, and he initially strove to overcome ageing, sickness, and death by living the life of an ascetic.
- Accompanied by **Channa** and riding his horse **Kanthaka**, Gautama quit his palace for the life of a mendicant and wandered for six years.
- Gautama initially went to **Rajagaha** and began his **ascetic life** by begging for alms in the street.
- **King Bimbisara** offered Siddhartha the throne after his troops recognised him and the king knew of his mission. Siddhartha declined the offer but agreed to **travel to Magadha** first once he attained **enlightenment**.
- He left Rajagaha and practised under **two hermit teachers** of yogic meditation.
  - After mastering the teachings of **Alara Kalama** (Sankhya philosopher), he was asked by **Kalama** to succeed him.
  - However, Gautama felt unsatisfied by the practice, and moved on to become a student of yoga with **Udaka Ramaputta.**
  - With him he achieved high levels of meditative consciousness and was again asked to succeed his teacher. But, once more, he was not satisfied, and again moved on.
- He was not convinced with their instructions that man could obtain liberation from sorrow by mental discipline and knowledge only.
- **Later on, accompanied by five wandering ascetics: Kondanna, Bhaddiya, Vappa, Mahanama** and **Assaji**. Along with them, he practised severe austerities until his body was almost emaciated. Realising that austerities could not lead to realisation, he abandoned them.
- His five ascetic companions, disgusted at his seeming failure, deserted him and left for Sarnath. He then moved towards the village of **Senani**, where he was offered a **bowl of milk-rice** by a **low-caste village girl, Sujata.**
- Accepting from a grass-cutter a gift of kusa grass for a mat, he took a seat under a **Peepal tree facing east.** Here he resolved not to rise again until enlightenment was attained.
  - 'Here on this seat my body may shrivel up,
  - my skin, my bones, my flesh may dissolve,
  - but my body will not move from this seat
  - until I have attained Enlightenment,
  - so difficult to obtain in the course of many kalpas'.

Mara Vijaya:

- As Gautama sat in deep meditation, Mara, the **Lord of illusions**, perceiving that his power was about to be broken, rushed to distract him from his purpose.

- Gautama **touched the earth**, calling it to bear witness the countless lifetimes of virtue that had led him to this place of enlightenment.
- When the earth shook, confirming the truth of Gautama's words, Mara unleashed his army of demons.
- In the epic battle that ensued, Gautama's wisdom broke through the illusions and the power of his compassion transformed the demons' **weapons into flowers.**
- Mara and all his forces fled in disarray.

Awakening:

- Gautama was famously seated under a **pipal tree** now known as the **Bodhi tree** (peepal) in **Uruvela** (Bodh Gaya, India) on the bank of **Niranjan River [**now **Falgu**] when he vowed never to arise until he had found the truth.
- After **49 days** of meditation, he is said to have attained Enlightenment, and became known as the Buddha or **"Awakened One".**
- Thus, at the age of 35, he ultimately attained **Nirvana/Enlightenment.**
- Gautama discovered what Buddhists know as being, the **Middle Way**—a path of moderation away from the extremes of self-indulgence and self-mortification, or the Noble Eightfold Path, as described in the **Dhammacakkappavattana** Sutta, which is regarded as the first discourse of the Buddha.
- The Peepal tree was known as the famous **Bodhi tree.**
- It is believed that Asoka's queen **Tissarakkha** was jealous of the tree, and three years after she became queen (i.e., in the nineteenth year of Ashoka's reign) she caused the **tree to be killed by means of mandu thorns**. The tree, however, grew again.
- The tree was again cut down by King **Pushyamitra Shunga in** the second century BCE, and by **King Shashanka** in 600 AD.
- Every time the tree was destroyed, a new tree was planted at the same place; and this tree at **Bodh Gaya is still revered by Buddhists.**

What is Nirvana?

- Nirvana is the extinguishing of the "**fires**" of desire, hatred, and ignorance, that keep the cycle of suffering and rebirth going. Nirvana is also regarded as the "end of the world", in that no personal identity or boundaries of the mind remain.

First sermon or the Dharmachakra Pravartana:

- He then travelled to the **Deer Park** [Sarnath] near **Varanasi** (Benares) in northern India.
- Here he set in motion what Buddhists call the Wheel of **Dharma/ Dhamma Chakka-Pavattana** by delivering his **first sermon to the five companions** with whom he had sought enlightenment.
- All five disciples become **arahants**.
- Together with him, they formed the **first sangha** (the company of Buddhist monks).

Sangha:

- Within the first two months, with the conversion of Yasa and fifty-four of his friends, the **number of such arahants is said to have grown to 60.**
- The conversion of three brothers named **Kassapa** followed, with their reputed 200, 300 and 500 disciples, respectively. This swelled the sangha to more than 1,000.
- The Buddha intended to visit Asita, and his former teachers, **Alara Kalama** and **Uddaka Ramaputta**, to explain his findings, but they had already died.
- The Buddha wandered about, teaching his doctrine for over four decades, and established an order of monks and nuns known as the **Sangha**.

Buddha's Disciples:

- Of the Buddha's disciples, five closest to him are:
  - Sariputta
  - Maudgalyayana
  - Mahakasyapa
  - Ananda
  - Anuruddha
- **Women Disciples:**
  - Yashodhara
  - Gautami
  - Sujata
  - Amrapali
  - Vishakha
  - Khema
  - Malika

Travels and Teachings of Buddha:

- The Buddha is claimed to have spent the remaining 45 years of his life teaching a wide variety of people in the Gangetic Plain, including nobles. servants, murderers like **Angulimala**, and **cannibals like Alavaka.**
- Although the Buddha's language remains unknown, it's likely that he taught in one or more of a variety of closely related **Middle Indo-Aryan dialects**, of which **Pali** may be a standardisation.
- The sangha travelled the subcontinent while presenting the dharma.
  - **Except for the four months of the Vassa rainy season,** when ascetics of all religions rarely travelled, this persisted throughout the year. At this time of year, the sangha would retreat to monasteries, public parks or forests, where people would come to them.
- The first **vassana** was spent at **Varanasi** when the **sangha** was formed.

Buddha and Amrapali:

- In Buddhist records, Amrapali is noted as having had the opportunity to serve food to the Buddha during his last visit to Vaishali, shortly before his death.
- Amrapali attended his sermon at a nearby grove and was so deeply moved by it that she invited him for a meal at her quarters.

- After this, the Buddha kept a promise to travel to **Rajagaha, capital of Magadha**, to visit King **Bimbisara**.
- During this visit, **Sariputta** and **Maudgalyayana** were converted by **Assaji**, one of the first five disciples, after which they were to become the **Buddha's two foremost followers.**
- The Buddha spent the next three seasons at **Veluvana Bamboo Grove monastery** in **Rajagaha**, the capital of **Magadha**.
- **Anathapindika of Shravasti** donated **Jetavana** to Buddha.
- **Buddha visited:** Sarnath, Mathura, Banaras, Rajgir, Vaishali, Nalanda and Pataliputra
- **Suddhodana** sent, over a period, ten delegations to ask him to return to Kapilavastu.
  - **9 delegations joined** the sangha to become **arahants**.
  - The **tenth delegation**, led by **Kaludayi,** a childhood friend of Gautama's (who also became an arahant), however, delivered the message.
  - Now two years after his awakening, the Buddha agreed to return, and made a two-month journey by foot to **Kapilavastu**, teaching the **dharma** as he went.
- At his return, the royal palace prepared a **midday meal**, but the sangha was making an alms round in **Kapilavastu**.
- The Buddha's cousins **Ananda** and **Anuruddha** became two of his five **chief disciples**.
- At the age of seven, his son Rahula also joined, and became one of his **ten** chief disciples.
- His half-brother **Nanda** also joined and became an **arahant**.

Do you know?

- In 2016, the Ministry of Tourism announced the **Buddhist Circuit** as the country's first transnational tourism circuit, covering sites in **Nepal and Sri Lanka** alongside those in India.
- The ministry's map of the Buddhist Circuit includes **Bodh Gaya, Vaishali, and Rajgir in Bihar, Kushinagar, Sarnath, and Shravasti in UP, and Lumbini in Nepal.**

Ordination of Women as Nuns:

- Father's death and cremation was to inspire the creation of an **order of nuns.**
- Buddhist texts record that the **Buddha was reluctant to ordain women.**
- His foster mother **Maha Pajapati**, approached him, asking to **join the sangha,** but he refused.
  - Maha Pajapati, however, was so intent on the path of awakening that she led a group of royal **Sakyan and Koliyan** ladies, which followed the sangha on a long journey to Rajagaha.
- In time, after **Ananda** championed their cause, the Buddha is said to have reconsidered and, five years after the formation of the sangha, agreed to the ordination of women as nuns.
- He reasoned that **males and females had an equal capacity for awakening.** But he gave women additional rules (**Vinaya**) to follow.

Kings who accepted his Doctrine:

- Bimbisara and Ajatshatru (Magadha)
- Prasenjit of Koshala
- Udayana of Kaushambi
- Buddha's father and foster mother Prajapati

Mahaparinirvana (Final blowing out- 483 BC):



- According to the Mahaparinibbana Sutta of the Pali canon, at the **age of 80**, the Buddha announced that he would soon **reach Parinirvana**, or the final deathless state, and abandon his earthly body.
- After this, the Buddha ate his last meal, which he had received as an offering from a **blacksmith** named **Cunda**.
- When Buddha became seriously ill, he gave his attendant Ananda instructions to persuade Cunda that his supper, which served as the final meal for a Buddha, had nothing to do with his departure and would instead be a source of the greatest virtue.
- According to Buddhist tradition, the **Buddha died at Kushinagar**, India which became a **pilgrimage centre.**
- Ananda protested the Buddha's decision to enter **Parinirvana** in the abandoned jungles of **Kushinagara of the Malla kingdom.**
- It is believed that his last words were, **'All composite things decay, strive diligently'.**

Siege of Kushinagar:

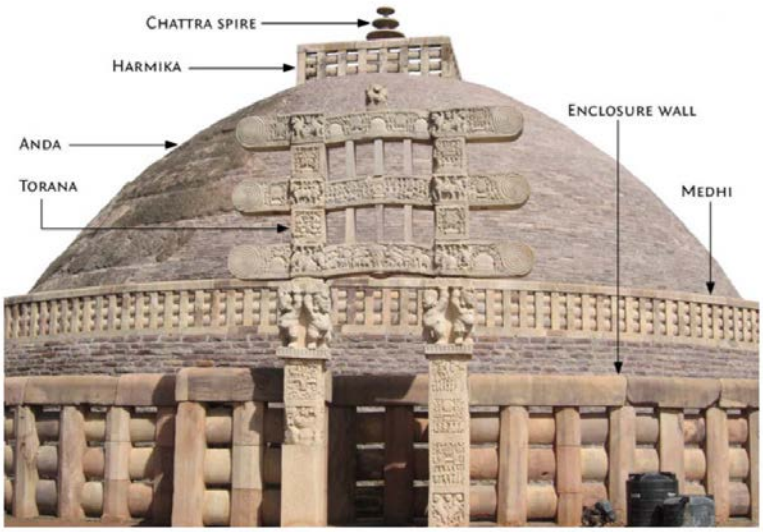
- Siege of Kushinagar the capital of the **Malakas** by **seven Mahajanapadas**' chiefs and their armies for the posthumous possession of relics of Buddha in 4th century BCE. Depiction of the battle Sanchi stupa railing, 1st century BCE.



Buddhist Stupa:

- After the death of Buddha, **nine stupas were erected**. **Eight** of them had the **relics of Buddha** at their medhi while the **ninth** had the **pot in which the relics were originally kept.**
- The **location** of the nine stupas built after the death of Buddha are
  - Rajagriha
  - Vaishali
  - Kapilavastu

- Allakappa
- Ramagrama (Nepal) remains the only intact and original stupa containing relics of Buddha.
- Vethapida,
- Pava
- Kushinagar
- Pippalivana



- **Ramabhar Stupa** was built over a **portion of the Buddha's ashes on the spot** where he was cremated by the ancient **Malla people.**
- Request of the Buddha who had asked that he be buried under the earth **"heaped up as rice is heaped in an alms bowl".**

Buddhism After the Death of Buddha:

- Two hundred years after the death of the Buddha, **Ashoka embraced Buddhism**. This was an epoch-making event.
- During the period of Ashoka, the art of stupas reached its climax.
- Almost 84,000 stupas were erected during his period.
- Although a **Vedic tradition, stupas** were popularised by the **Buddhists**.
- Through his missionaries **Ashoka spread Buddhism into Central Asia, West Asia, and Sri Lanka,** and thus **transformed it into a world religion.**
- Even today, **Sri Lanka, Burma (Myanmar), Tibet, and parts of China and Japan** profess Buddhism.

Representation of Buddha:

- **White Elephant**: Conception/Descent (avakranti)
- **Lotus and Bull**: Birth (Jati) at Lumbini
- **Horse**: Renunciation (Mahabhinishkramana)
- **Empty Seat**: Meditation (dhyana)
- **Peepal/Bodhi Tree:** Enlightenment (Mahabodhi) at Bodhgaya
- **Lion capital/Wheel:** Dhamma Chakra Pravartana - First sermon at sarnath
- **Footprints**: Nirvana
- **Stupa**: Death (Mahaparinirvana) at Kushinagar

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ANCIENT HISTORY

Lecture – 14

Buddhism II



Buddhism II

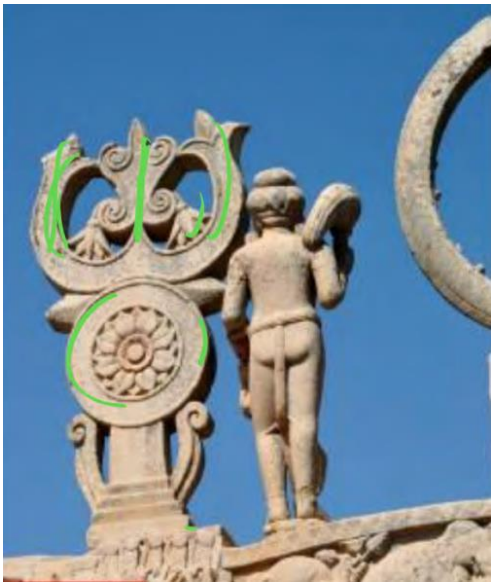
Philosophy of Buddhism:

- Buddhist philosophy is the elaboration and explanation of the delivered teachings of the Buddha as found in the **Tripitaka**.
  - **Upali -** Vinaya Pitaka - Monastic code
    Anand - Sutta Pitaka - Buddha's teaching
- **Abhidhamma Piṭaka** is a detailed scholastic analysis and summary of the Buddha's teachings in the Suttas.
- **Philosophical outline:** Its main concern is with explicating the dharmas constituting reality.
- A recurrent theme is the reification of concepts, and the subsequent return to the Buddhist middle way.

Various Underlying Meaning of Buddhist Philosophy:

The Buddha:

- He cultivated various yogic techniques and ascetic practices and taught throughout north India, where his teachings took hold.
- These teachings are preserved in the **Pali Nikayas** and in the **Agamas**
- Dating these texts is difficult, and there is disagreement on how much of this material goes back to a single religious founder.
- Focus of the Buddha's teachings are about
  - Attaining the **highest good of nirvana,**
  - The nature of personal **identity**,
  - The process of **acquiring knowledge** about the **world**.
- **Karma and Karmaphala:** These are fundamental concepts in Buddhism which **explain how our intentional actions keep us tied to rebirth in samsara,** whereas the Buddhist path, as exemplified in the Noble Eightfold Path, shows us the way out of samsara.
- **Rebirth:** It is a common belief in all Buddhist traditions. It says that birth and death in the six realms occur in successive cycles driven by ignorance (avidya), desire (trisna), and hatred (dvesa). The **cycle of rebirth is called samsara**. It is a **beginningless and ever-ongoing process.**



Three Jewels of Buddhism (Triratna):

- **Buddha (the enlightened)**
- **Dharma (doctrine)**
- **Sangha (commune)**

NOTE: The compound Buddhist symbols: Shrivatsa within a **triratna,** over a **Dharmachakra** wheel, on the Torana gate at Sanchi. 1st century BCE.

Four Noble Truth (Chatwari arya Satyani):

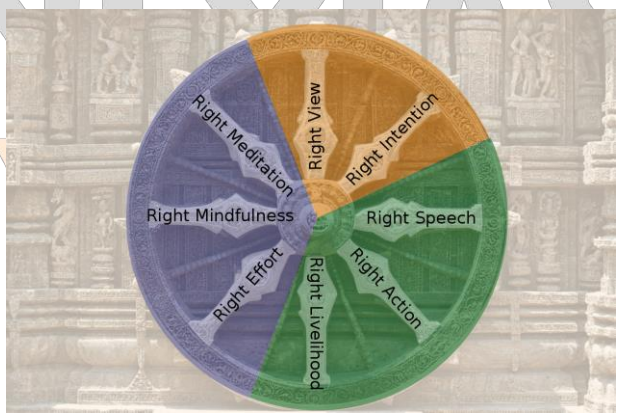
- **Truth of Suffering (Dukkha):** Buddha taught that everything is suffering (Sabbam Dukkham). It refers not only to the actual pain and sorrow experienced by an individual, but also to the potential to experience these things.
- **Truth of the cause of Suffering (Samudaya):** Suffering is part of living and there is a reason behind it. Desire (Trishna) is the main cause of suffering.
- **Truth of the End of Suffering (Nirodha):** This suffering can be ended by attaining Nirvana/Nibbana.
- **Truth of the Path Leading to the End of Suffering (Astangika-Marga):** There is a path that leads to the end of suffering.

Dukkha:

- Dukkha, often translated as suffering, is the inherent unsatisfactoriness of life.
- This unsatisfactoriness drives our yearning for a better way of life, yet keeps us imprisoned in worldly existence and rebirth.

Eightfold Path:

Although there are many ethical tenets in Buddhism that differ depending on whether one is a monk or a layman, and depending on individual schools, the Buddhist system of ethics can be summed up in the eightfold path: And this, monks, is the noble truth of the way of practice leading to the cessation of suffering – precisely this Noble Eightfold Path -



- **Right view (Samyak Drishti):** One can attain right vision by removing ignorance. Ignorance creates a wrong idea of the relationship between the world and the self. It is on account of the wrong understanding of man that he takes the non-permanent world as permanent. Thus, the right view of the world and its objects is the right vision.
- **Right intention (Samyak sankalpa):** It is the **strong will-power to destroy thoughts and desires that harm others.** It includes **sacrifice, sympathy and kindness** towards others.
- **Right speech (samyak vak):** Man should **control his speech by right resolve.** It means to **avoid false** or unpleasant words by criticising others.
- **Right action/conduct (samyak karma):** It is to avoid activities which harm life. It means to be away from theft, excessive eating, the use of artificial means of **beauty, jewellery, comfortable beds, gold etc.**
- **Right livelihood (samyak ajiva):** Right livelihood means to **earn one's bread and butter** by **right means.** It is never right to earn money by unfair means like **fraud, bribery, theft, etc.**
- **Right effort (samyak vyayama):** It is also necessary to **avoid bad feelings** and bad impressions. It includes self-control, stopping or negation of sensuality and bad thoughts, and awakening of good thoughts.

- **Right mindfulness (samyak smriti):** It means to keep one's body, heart and mind in their real form. **Bad thoughts** occupy the mind when their form is forgotten. When actions take place according to the bad thoughts, one has to experience pain
- **Right concentration (samyak samadhi):** If a person pursues the above seven Rights, he will be able to concentrate properly and rightly. One can attain nirvana by **right concentration** (meditation).

Precepts Right Action (Samyak Karma):

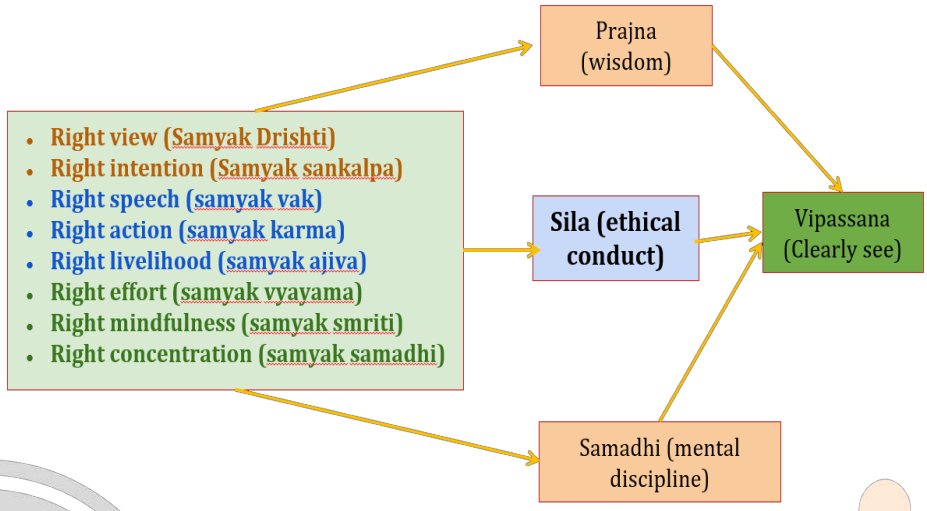
- While the precepts for monks and nuns differ somewhat depending on which tradition one has ordained in (**Tibetan, Thai Theravada**, etc.), the precepts for laymen and laywomen followers of the Buddha are the same.
- There are the **five** precepts that all **followers of the Buddha must observe** if they hope to be reborn as a human being.
- **Eight precepts are practised by anagarikas** and **lay-followers staying in temples**.
  - **5 Moral Vows (Pancha Sila):**
    - ✓ Buddha also established code of conduct both for the monastic order and the laymen to follow which are also known as the Five Precepts or Panchshila:
    - ✓ No killing and respect for life.
    - ✓ Abstention from theft.
    - ✓ Abstention from sexual misconduct.
    - ✓ Abstention from falsehood.
    - ✓ Abstention from intoxication.
- **Ten precepts are followed by bhikkhus** or other serious practitioners.
  - Refrain from killing living things.
  - Refrain from stealing.
  - Refrain from unchastity (sensuality, sexuality, lust).
  - Refrain from lying.
  - Refrain from taking intoxicants.
  - Refrain from taking food at inappropriate times (after noon).
  - Refrain from singing, dancing, playing music or attending entertainment programs (performances).
  - Refrain from wearing perfume, cosmetics and garland (decorative accessories).
  - Refrain from sitting on high chairs and sleeping on luxurious, soft beds.
  - Refrain from accepting money.

Removal of Sufferings:

- The removal of suffering then, requires a deep understanding of the **nature of reality** (prajna).
- While **philosophical analysis of arguments and concepts** is clearly necessary to develop this understanding, it is not enough to remove our unskillful mental habits and deeply ingrained prejudices, which require meditation, paired with understanding.

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- According to the Buddha, we need to **train the mind in meditation** to be able to truly see the nature of reality, which is said to have the marks of suffering, impermanence and not-self.
- Understanding and meditation are said to work together to **'clearly see'** (vipassana) the **nature of human experience and this is said to lead to liberation.**

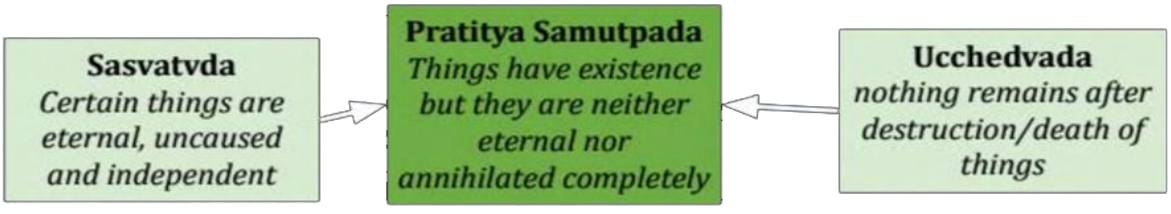


Nirvana:

- **Extinguishing the "fires" of desire, hatred, and ignorance, that keep the cycle of suffering and rebirth going.**
- **"end of the world",** in that no personal identity or boundaries of the mind remain.

Core Teaching:

- Certain basic teachings appear in many places throughout these early texts, so older studies by various scholars conclude that the Buddha must at least have taught some of these key teachings:
  - The four noble truths
  - The Noble Eightfold Path
  - Dependent arising
  - The Middle Way
  - Three marks of existence (impermanence, suffering, not-self)
  - Five aggregates
  - Karma and rebirth
  - Nirvana



Pratitya-samutpada:

- **Pratitya-samutpada** or the **theory of dependent origination** is a **causal law** that states that the nature of all phenomena is **conditional**.
  - It means that the production of an effect is out of a complement of **cause and conditions,** i.e. nothing is spontaneous.
- The **doctrine of dependent origination** is central to Buddhist philosophy and is connected to the second noble truth - suffering has a cause **(Dukkha Samudaya).**
  - Other notions, such as the doctrine of karma, the theory of momentariness, and the theory of non-soul are based on this doctrine.
- **Pratityasamutpada propagates that things have existence, but they are not eternal.** An object originates from the other one and destroys itself.
- This theory explains bondage and liberation.
- It states that events are not predetermined, nor are they random. It rejects notions of direct causation, which are necessarily undergirded by a substantialist metaphysics.
- Instead, it believes in the arising of events under certain conditions which are inextricable, such that the processes in question at no time, are considered to be entities.
- Dependent origination means that certain specific events, concepts, or realities are always dependent on other specific things.
- Everything in the world:
  - Has cause
  - Is dependent
  - Is Relative
  - Is Conditional
  - Is subject to birth and death
- Hence, **impermanent relative** i.e., neither absolutely real nor unreal (similar to maya).

Bhava Chakra/Janam Maran Chakra/Samsara Chakra:

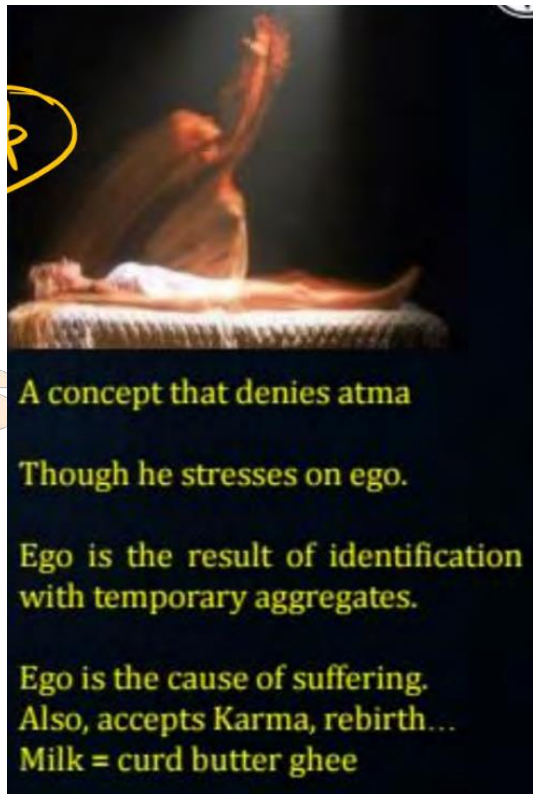
- It is the vicious cycle of 12 such causes and their effects that governs life.
- It does not end with death! But only when the **root cause (ignorance)** is destroyed.

Avijja (Avidya)	Ignorance, Nescience
Sankhara (Samaskara)	Volitional formations, Fabrications, constructions, choices
Vinnana (Vijnana)	Consciousness, discernment, sense consciousness
Namarupa	Name and form, mentality and corporeality, body and mind
Salayatana (Sadayatana)	Six sense bases, sense sources, sense media
Phassa (Sparsha)	Contact, sense impression, “touching”
Vedana	Feeling, sensation, hedonic tone

Avijja (Avidya)	Ignorance, Nescience
Sankhara (Samaskara)	Volitional formations, Fabrications, constructions, choices
Vinnana (Vijnana)	Consciousness, discernment, sense consciousness
Namarupa	Name and form, mentality and corporeality, body and mind
Salayatana (Sadayatana)	Six sense bases, sense sources, sense media
Tanha (trsna)	Craving, desire, greed, "thirst"
Upadana	Clinging, grasping, sustenance, attachment
Bhava	Existence, becoming, continuation
Jati	Birth, rebirth
Jaramarana	Aging or decay and death.

Anatmavada/Anatta/Anatman/Nairatmavada (Theory of Denial of the Eternal Soul):

- The doctrine of "non-self", that there is **no unchanging, permanent self, soul or essence in living beings.**
- Soul is only an aggregate of five fleeting skandhas i.e., **Rupa (form), Vedana (feeling), Sanjna (perception), Sanskara (tendencies), and Vijnana (consciousness).**
- **Soul** is not above this aggregate
  - **Permanent unchanging soul denied**
  - **Acknowledged changing self**
- The Buddha asserted the **non-inherently existent concept of the ego**, in opposition to the Upanishadic concept of an unchanging ultimate self.
- The Buddha held that **attachment to the appearance of a permanent self** in this world of change is the **cause of suffering** and the main obstacle to liberation.
- The apparent **ego** is merely the result of **identification with the temporary aggregates**, the components of the individual human being's body and consciousness at any given moment in time.



Other Theories:

- **Ksanikavada** (Doctrine of momentariness)
- **Sanatanvada** (theory of flux or ceaseless flow)
- **Anityavada** (doctrine of impermanence or niccha)

Sanghatvad (Theory of Aggregates):

- Soul is only an aggregate of five fleeting skandhas i.e., Rupa (form), Vedana (feeling), Sanjna (perception), Sanskara (tendencies), and Vijnana (consciousness).
- Matter is an **aggregate of momentary atoms**, i.e., everything is momentary and there is nothing permanent.
  - Body, sensation, perception, dispositions, consciousness all are impermanent and sorrowful.
  - There is neither being nor non-being, but only becoming.
  - Reality is a stream of becoming.
  - Everything is merely a link in a chain, a spoke in a wheel, a transitory phase in a series.
  - Everything is conditional, relative, dependent, subject to birth and death and thereby impermanent.
- Identity is nothing but the **continuity of becoming.**
- Rapidity of succession gives rise to the **illusion of unity or Identity.**
- Impermanent nature of the world → permanent state of nirvana.
- Momentariness is again a middle path between eternalism and nihilism.

The Middle Way or Madhyam Maarga or Madhya Pratipada:

- The Buddha defined his teaching as "the middle way".
- In the **Dhammacakkappavattana Sutta**, this is used to refer to the fact that his teachings steer a **middle course between the extremes of asceticism and bodily denial** (as practiced by the Jains and other sramanas) and sensual hedonism or indulgence.
- Many sramanas of the Buddha's time placed much emphasis on a denial of the body, using practices such as **fasting**, to liberate the mind from the body.
- The Buddha however, realized that the **mind was embodied and causally dependent on the body**, and therefore that a malnourished body did not allow the mind to be trained and developed.

Do you know?

- Majjhima Nikaya a Buddhist text states that the role of Dhamma is akin to a raft.

Nirvana (Vimokha, Vimutti, or Arhatta):

- Nirvana is the highest good in Buddhism.
- The ultimate goal in life was to attain nirvana.
- This could be attained in this life itself. One need not die to attain it.
- It is the **state of complete cessation of all earthly miseries** and sufferings.
- **Suffering will end by removing desire,** and not by practising rituals and ceremonies.
- Nirvana is the **extinction of the flame of the lamp.**
- Nibbana literally means **extinction or blowing out of desire, ignorance, attachment, greed, hatred.**
- Nirvana is the experience of the **'absolute truth:**
  - **Nothing is permanent.**
  - **Everything is dependent on the other.**

- **Yathabhutam with this realization sees things as they are.**

- Leads to breaking of **bhavachakra** (cycle of cause and effect).
- Person gets liberation from **samsara** (cycle of birth and rebirth).
- **Aftermath of Nirvana or Enlightenment:**
  - Person remains active. Thus, Nirvana is not inactivity.
  - It works without attachment, hatred etc. and does not cause bondage.

Saupadisesa Nibbana:

- Nirvana with remainder
- Only passions/desires are extinguished
- Saint continue to live
- Saint goes through all pleasant/unpleasant sensations until death
- Responds to sensations without cravings and with higher knowledge of true nature of things.

Anupadisesa Nibbana (Parinirvana):

- Nirvana without remainder.
- Death of the saint.

Role of Dhamma as per Majjhima Nikaya

- Early Buddhism = agnostic to God
- Later Buddhism believed in the = existence of gods and heavens.
- Gods/Rituals = cannot help humans in attaining nirvana
  - Karma - Yes
  - Atma - No
  - Rebirth - Yes
  - God - NA
  - Rituals - No
- Varna System - Recognises but no discrimination or Kshatriya higher status

Was it a Social Revolution or a Religious Revolution?

- Buddhism philosophy believes that **Nirvana is the personal pursuit on the path told by Buddha** and **cannot be attained by rituals.** It emphasized on karma or right action and gave a code of practical ethics emphasizing on social equality.
- Buddhism was for all, **irrespective of caste or gender.**
- It was **against the supremacy of Brahmins and caste system** (though he did not envisage the elimination of caste) and focussed more on liberal and democratic approach.
- Buddhism was **critical of the Vedic religion** along with its complex and meaningless practices, particularly animal sacrifice.
- Buddha asked his followers to **stay away from religious and philosophical discussion** as far as possible.

- Early Buddhism **avoided speculative thought on metaphysics, phenomenology, ethics, and epistemology,** but was based instead on empirical evidence gained by the sense organs (ayatana).
- Nevertheless, Buddhist scholars have addressed **ontological and metaphysical issues subsequently.**
- Particular points of Buddhist philosophy have often been the subject of disputes between different schools of Buddhism.
- These elaborations and **disputes gave rise to various schools** in early Buddhism of Abhidhamma, and to the Mahayana traditions and schools of the prajnaparamita, Madhyamaka, Yogacara etc.
- Buddha **discouraged** his followers from **indulging in intellectual disputation for its own sake,** which is fruitless, and distracting from true awakening
- According to the scriptures, during his lifetime the Buddha **remained silent when asked several metaphysical questions.** These regarded issues such as
  - Universe is eternal or non-eternal (or whether it is finite or infinite),
  - The unity or separation of the body and the self,
  - The complete inexistence of a person after Nirvana and death.

Emphasis on Awakening:

- Buddha refrained from commenting on **metaphysical issues** because he thought they serve only to divert attention from **practical pursuits of enlightenment** and run the risk of replacing the experience of liberation with an intellectual comprehension of the doctrine or religious faith.
- Experience is the path **most elaborated in early Buddhism.**
- The Buddha **avoided doctrinal formulations** concerning the final reality as much as possible in order to prevent his followers from resting content with minor achievements on the path in which the absence of the final experience could be substituted by conceptual understanding of the doctrine or by religious faith.

Emptiness (Shunyavada):

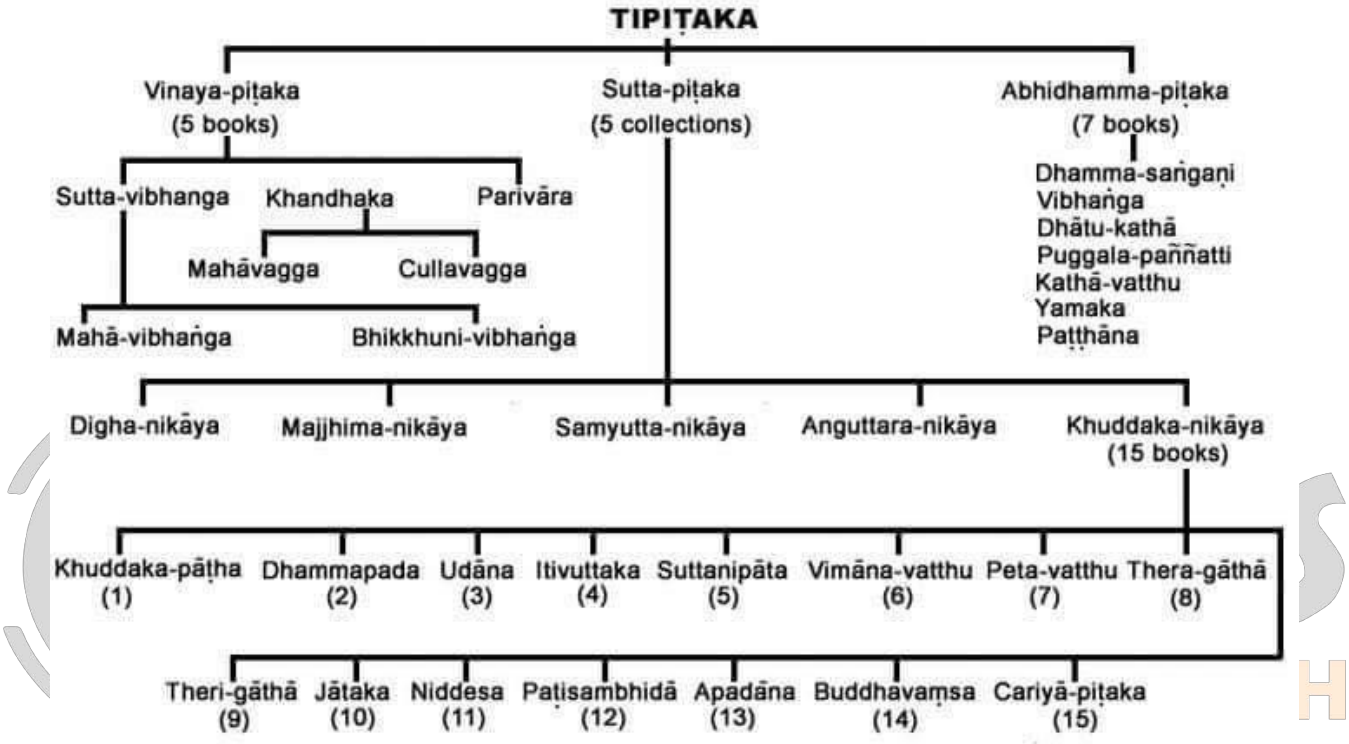
- Reality is devoid of **sensory mediation and conception**, or empty, and therefore language itself is a priori inadequate without direct experience. Thus, the Buddha's silence does not **indicate misology or disdain for philosophy** but it indicates that he viewed the answers to these questions as not understandable by the unenlightened.
- This provides a framework for analysis of reality that is **not based on metaphysical assumptions** regarding existence or non-existence, but instead on imagining direct cognition of phenomena as they are presented to the mind.
- This informs and supports the Buddhist approach to liberation from adventitious distortion and engaging in the **Noble Eightfold Path.**
- The Buddha of the earliest Buddhist texts describes **Dharma** (in the sense of "truth") as **"beyond reasoning" or "transcending logic"**, in the sense that reasoning is a subjectively introduced aspect of the way unenlightened humans perceive things, and the conceptual framework which underpins their cognitive process, rather than a feature of things as they really are.

- Going **"beyond reasoning"** means in this context penetrating the nature of reasoning from the inside, and removing the causes for experiencing any future stress as a result of it, rather than functioning outside of the system as a whole.

Buddhist Council

Council	Year	Venue	Chairman	Patron	Outcome
First	483 B.C.	Satparini Cave, Rajagriha	Mahakassapa	Ajatashatru (Haryanka)	❖ It was **held soon after the Mahaparinirvan of the Buddha.** ❖ The council was held with the purpose of preserving Buddha's teachings (Sutta) and rules for disciples. ❖ **During this council, the teachings of Buddha were divided into three Pitakas.** ➢ **Sutta Pitaka** was a collection of Buddha's sermons by Ananda. ➢ **Vinaya Pitaka** contained rules of the order and was recited by Upali. ❖ **Compilation of Suttapitaka** and **Vinaya Pitaka** by Upali.
Second	383 B.C.	Chulla Vanga, Vaishali	Sabbakami	Kalashoka (Shishunaga)	❖ Since monks of Vaishali wanted some changes in rites, there was a divide in Sthaviradins & Mahasangikas. ➢ **Sthavaviravadins** (Thera in Pali)- Original spirit of the Buddha's teachings. Its founder was Mahachanakya. ➢ **Mahasangikas** (Great Community) interpreted more liberally.
Third	250 B.C.	Ashokarama Bihar, Pataliputra	Mogaliputta Tissa	Ashoka	❖ **Compilation of Abhidama Pittaka.** ❖ The objective of the council was to purify the Buddhist movement from opportunistic factions. ❖ 60,000 heretical monks were expelled ❖ **Origin of Theravada school.** ❖ Tripatika is coded in the final form in **Pali language.** ❖ Sent Buddhist missionaries to other countries.

Fourth	98 A.D.	Kundala Varna (Kashmir)	Vasumitra (VC Ashwaghosa)	Kanishka (Kushan)	❖ Compilation of Mahavibhasha shastra. ❖ All deliberations were conducted in Sanskrit. ❖ Buddhism is divided into **Hinayana (the Lesser Vehicle) and Mahayana (the Greater Vehicle).** ❖ **Abhidhamma texts were translated from Prakrit to Sanskrit.**



Additional Information:

- ❖ Some believe that the Fourth Buddhist Council is the name of two separate Buddhist council meetings.
- ❖ **Theravada:** Fourth Buddhist Council in 1 c BCE in Tambapanni, i.e. Sri Lanka at Aloka Lena (now Alu Vihara) during the time of King Vattagamani- Abaya.
- ❖ The second one was held by the Mahayana School, in Kashmir around the 1st century CE. Ashwaghosha participated in this. Commentaries called Vibhasas/ Vibhas Shastra.

Sthaviravāda – Theravada – Hinayana	Mahāsāmghika Mahayana
1. Sarvastivada (c. 237 BCE)	1. Ekavyaharikas (during Asoka)
2. Haimavatas	2. Lokottaravada
3. Vatsiputriya	3. Gokulika/Kokkutikas (during Aśoka)
4. Sammitiya	4. Bahuśrutiya (late 3rd c BCE)

5. Dharmottariya	5. Praiñaptivada (late 3rd century BCE)
6. Bhadrayaniya	6. Caitika Shaitya sailas (mid-1st c BCE)
7. Sannagarika	7. Apara Saila
8. Kāśyapiya	8. Uttara Śaila
9. Mahīśāsaka	
10. Dharmaguptaka	
11. Sautrāntika	

Sutta Pitaka (Encyclopedia of Buddhism):

- It is divided into **five books (nikayas)** namely:
  - **Digha-nikaya:** It is a collection of long discourses
  - **Majjhima-nikaya:** It is a collection of medium-length discourses
  - **Samyutta-nikaya**: It is a collection of kindred/related topics
  - **Anguttara-nikaya:** It mentions 16 Mahajanapadas.
  - **Khuddaka-nikaya (smaller collection)**: It is divided into 15 books
    - ✓ Jataka (poems related to previous births of the Buddha),
    - ✓ Dhammapada (sayings of Buddha in verse form),
    - ✓ Buddhavamsa (hagiography of Buddha)
    - ✓ Thergatha & Therigatha (two collections of biographical verses of Buddhist monks and nuns).
      - Therigahta: it describes women's experiences of renunciation and is one of the few surviving ancient texts attributed to women.

Vinaya Pitaka (Basket of Discipline):

- It is a compilation of rules of monastic disciplines.
- It is observed by monks and nuns in the Sanghas.
- **Sutta Vibhanga contains:**
  - Patimokkha: the basic code of monastic discipline.
  - 227 rules for monks (given in Maha-vibhanga).
  - 311 rules for nuns (given in Bhikkuni-vibhanga).
  - Also includes list of transgressions against monastic discipline and atonements
- **Khandaka - two volumes. It includes:**
  1. Mahavagga (includes accounts of episodes in Buddha's life)
  2. Chullavagga (includes accounts of first and second Buddhist councils and founding of the order of nuns).
- Parivara (appendix).

Abhidhamma Piṭaka:

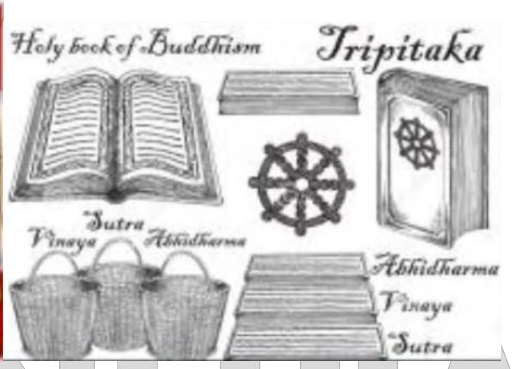
- It is compiled by **Mogaliputta Tissa.**
- It is a **detailed scholastic analysis and summary of the Buddha's teachings** in the Suttas.

- It is written in **Question Answer form.**
- Here, the suttas are **reworked into a schematized system** of general principles that might be called **'Buddhist Psychology'.**
- In the Abhidhamma, the generally dispersed teachings and principles of the suttas are organized into a coherent science of Buddhist doctrine.

Buddhist Text:

- Mostly written in **Pali and Prakrit**
- Buddhist literature can be divided into **Canonical and Non-canonical works.**
- The Canonical literature consists of "**Tripitaka'** or baskets (of knowledge) written in Pali.





Pali Texts	Sanskrit Texts
❖ Tripitaka 1. Sutta Pitaka - Buddha's sayings 2. Vinaya Pitaka - monastic code 3. Abhidhamma Pitaka - religious discourses of Buddha ❖ Milindapanho ❖ Dipavamsa and Mahavamsa (Sri Lanka)	❖ Buddhacarita ❖ Saundarananda ❖ Sutralankar ❖ Sariputra Prakaran ❖ Vajra Suchi (Ashwaghosh) ❖ Mahavibhasa Sastra (Vasumitra) ❖ Visuddhimagga, Athakathayen, Sumangalvasini ❖ Buddhaghosha ❖ Madhyamika karika & Prajnaparimita Karika ❖ Nagarjun

Jataka:

- Jatakas are the best example of Buddhist **non-canonical literature.**
- It is a compilation of the stories from the **previous births of Buddha.**
- It consists of s**tories of the Bodhisattva or the (future) would-be Buddha** are also discussed in these Jatakas.
- It is available in **Sanskrit and Pali.**
- It tells about **550 births** before he was born as Gautam.
- It consists of popular tales, ancient mythology as well as socio-political conditions in North India.

Avadana:

- Buddhist literature correlating past lives' virtuous deeds to subsequent lives' events.

Milinda-Panha (questions of Milinda):

- Monk **Nagasena or Nagarjuna** debates Indo-Greek ruler Menander.
- It is composed by **Nagasena/ Nagarjuna.**
- It is considered as **Buddhavacana** (word of Buddha).

Mahavamsa (550AD):

- It was written by Monk **Mahanama** epic poem similar to **Dipavamsa** (350AD), written in Pali language.
- It was also called the **Chronicles of Kings of Ceylon,** etc.

Dipavamsa and Mahavamsa:

- It was written in **Pali**.
- **Contents:**
  - It is a historical cum mythical account of the **Buddha's life and Buddhist councils.**
  - Ashoka and the arrival of Buddhism to Sri Lanka.

Mahavastu:

- It was written in mixed **Sanskrit-Prakrit.**
- Deals with **sacred biography**, i.e., hagiography of the Buddha.
  - Hagiography means idealizing biography of a venerated person. It contains Jakata and Avadana tales.
- It is written in mixed Sanskrit, Pali and Prakrit. (Mahasanghika related)

Nettipakaraṇa:

- The Nettipakaraṇa is a mythological Buddhist scripture, sometimes included in the **Khuddaka Nikaya of Theravada Buddhism's Pali Canon.**
- The main theme of this text is Buddhist Hermeneutics through a systematization of the Buddha's teachings.
- It is regarded as canonical by the Burmese Theravada tradition, but isn't included in other Theravada canons.
- Avadana is the name given to a type of Buddhist literature correlating past lives' virtuous deeds to subsequent lives' events.

Lalitavistara Sutra:

- "The play in full" - Mahayana text. - stories associated with the life of Buddha till his first sermon at Sarnath

Udana:

- Theravada- "Blind Men and the Elephant".

Bodhi Vamsa:

- It was a prose-poem from, the 12th century in Sri Lanka.
- It was translated from a Sinhalese version. It was written by Upatissa in Sanskritised Pali.

Nidanakatha:

- It was a first connected life story of Buddha.

Other Texts:

Ashvaghosha (Advisor of Kanishka):

- Composed in the first century AD.
- He was the **first playwright in Indian history.**
- **Famous Books:**
  - **Sariputra-prakarana** in Sanskrit.
  - **Buddhacharita:** He wrote an epic on the life of Mahatma Buddha in Sanskrit
  - Vajra Suci
  - **Saundarananda:** A kavya poem with the theme of the conversion of Nanda, Buddha's half-brother, so that he might reach salvation.

Nagarjuna:

- He was a great teacher of Buddhism.
- He wrote:
  - Satasaharika,
  - Prajnaparamita (Deals with perfection in various traits)
  - Madhyamika Sutras.

Buddhaghosa:

- Visuddhimagga (path of purification) was composed by Buddhaghosa in Sri Lanka.
- It is related to Theravada teachings.

Mahavibhasa Shastra:

- It was written in 150 AD.
- It consists of discussions about other **non-Buddhist philosophies** also.
- It is essentially a **Mahayana text.**

Abhidhammakosa:

- It was written by Vasubandhu.

Sutralankara:

- It was written by **Asanga**.
- It is the **earliest book of Yogacara School of Buddhism.**

Early Buddhist Schools:

- The main early Buddhist philosophical schools are the Abhidharma schools, particularly Sarvastivada and Theravada.

Sarvastivadin:

- Sarvastivada is a Sanskrit term that can be glossed as: "the theory of all exists".

- It was one of the **early Buddhist schools** established around the reign of Asoka (3rd century BCE).
- It was particularly known as an **Abhidharma tradition**, with a unique set of seven Abhidharma works.
  - Abhidharma are ancient Buddhist texts which contain detailed scholastic presentations of doctrinal material appearing in the Buddhist sutras.
- **Philosophy:**
  - Created a pluralist metaphysical and phenomenological system, in which all experiences of people, things and events can be broken down into smaller and smaller perceptual or perceptual-ontological units called "dharmas".
  - It is "the theory of all that exists". The Sarvastivada argued that all dharmas exist in the past, present and future, the "three times".
- **Sub-schools:**
  - Vaibhāṣika
  - Dārṣṭāntikas and Sautrāntikas
  - Mūlasarvāstivādins



Seated Buddha from the Sarvastivadin monastery

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DAILY CLASS NOTES

ANCIENT HISTORY

Lecture – 15

Buddhism (Part 3)



Buddhism (Part 3)

Different Schools of Buddhism:

Theravada (Hinayana):

- It literally means **lesser vehicle.**
- It believes in the **original teaching of Buddha** or the **Doctrine of elders.**
  - This doctrine says that insight must come from the aspirant's experience, critical investigation, and reasoning instead of by blind faith.
- It uses the Buddha's original teaching **preserved in the Pali Canon** as its doctrinal core.
- **Philosophy:**
  - Treats Buddha as a **human being.**
  - Does **not** believe in idol worship.
  - Tries to attain individual **salvation through self-discipline and meditation.**
  - The ultimate aim of Hinayana is **nirvana**.
- Two subjects:
  1. Vaibhasika
  2. Sautantrika
- **It is spread in:** Sri Lanka, its main bastion, Myanmar, Thailand, and other parts of South-East Asia. Ashoka patronised Hinayana.

Different Sects under Sthaviravada or Theravada or Hinayana:

1. Sarvastivada (c. 237 BCE)
2. Haimavatas
3. Sammitiya
4. Dharmottariya
5. Bhadrayaniya
6. Sannagarika
7. Vastiputriya
8. Kasyapiya
9. Mahisasaka
10. Dharmaguptaka
11. Sautrantika

Mahayana:

- The term Mahayana is a Sanskrit word which literally means **"Great Vehicle".**
- It is a **Heterodox school** that originated later than Hinayana.
- It has **two chief philosophical schools.**

1. Madhyamika/ Shunyavad - Nagarjuna
2. Yogachara / Vijnanavada - Maitreynath and his disciple Asanga.

- Its scriptures are in **Sanskrit**, the language of Indian scholasticism.
- **Philosophy:**
  - Treats **Buddha as God.**
  - **Worships idols** of Buddhas.
  - B**odhisattvas embodying Buddha nature.**

Bodhisattvas

- In Mahayana and Vajrayana Buddhist thought, a bodhisattva is a being who is dedicated to achieving complete Buddhahood but delays attainment or Nirvana for the welfare of the people.
- Beings with a high degree of enlightenment.
- "Bodhi (enlightenment) being" in Sanskrit.
- Amithabha

  - Mahayana believes in **universal liberation from suffering for all beings** hence the 'Great Vehicle'.
  - Its ultimate aim **is 'spiritual upliftment'.**
  - It allows **salvation to be alternatively obtained** through the grace of the Amitabha Buddha by means of faith and devotion to mindfulness of the Buddha.
  - It believes in **mantras**.
- Mahayana often adopts a pragmatic concept of truth: doctrines are regarded as conditionally "true" in the sense of being spiritually beneficial.
- Spread as **northern Buddhist religion.**
- **Subjects:**
  1. Madhyamika/Shunyavada= Nagarjuna
  2. Yogachar/vijnanavada= Maitreynath (and his disciple Asanga)
- **It spread in:** Japan, China, other Asian countries.
- **Patronage:** Kanishka patronised, while Harshavardhana supported it.

Mahasamghika or Mahayana:

- Also known as: **Sunyavada** (the emptiness doctrine) and **Nihsvabhavavada** (the no svabhava doctrine).
- Founder Nagarjuna (150 CE to 250 CE)
- Madhyamika Karika
- **Philosophy:** All phenomena (dharmas) are empty (sunya) of "nature," a "substance" or "essence" (svabhāva) which gives them "solid and independent existence

Different Sects under Mahasamghika or Mahayana:

1. Ekavyaharikas (during Ashoka)
2. Lokottaravada

3. Gokulika/Kokkutikas (during Ashoka)
4. Bahusrutiya (late 3rd c. BCE)
5. Prajnaptivada (late 3rd c. BCE)
6. Caitika/Chaitya sailas (mid-1st c. BCE)
7. Apara Saila
8. Uttara Saila

Yogachara:

- It is also termed as
  - **Vijnanavada:** Doctrine of consciousness.
  - **Vijmaptivada:** Doctrine of ideas or percepts.
  - **Vijnaptimatrata-vada:** Doctrine of 'mere representation'.
- Founder was **Maitreyanath**.
- **Philosophy:**
  - Our mind often shows us the qualified reality, which is not considered as truth.
  - It explains the arising of suffering by explaining the workings of our mind.
  - The concepts of the five skandhas and the six consciousnesses, to explain how manas creates vijnapti, concepts to which we cling.
  - The study of cognition, perception, and consciousness through the interior lens of meditative and yogic practices.
- **Important Scholars:**
  - Vasubandhu
  - Asanga
  - Dharmakirti

Schools of Buddhism:

Tathagatagarbha:

- It is also known as the **"womb" (garbha) of Buddha** (Tathagata).
- As per the Mahayana Buddhist doctrine, Buddha Nature is within all beings.
- All beings may realize enlightenment.
- How inside each person's being there exists a great Buddhic "treasure that is eternal and unchanging". This is no less than the indwelling Buddha himself.

Vajrayana:

- Also known as the **"The Vehicle of the Thunderbolt", 'Diamond Vehicle',** Mantrayana, Tantrayana, Tantric or esoteric Buddhism
- It belongs to **Tantric Buddhism.**
- It was formed during the **final period of Buddhism in India.**
- The enactment of Buddhist ideas in individual life.

- **'Vajra'** means absolutely **real and indestructible** in a human being, as opposed to the fictions an individual entertains about himself and his nature
- This schools of Buddhism appeared in **eastern India** in the **eighth century.**
- Also, it got established in **Tibet in the 11th century** due to a mission sent from Vikramshila University - Vajrayana monastery.
- **Philosophy**
  - Esoteric extension of Buddhist thought and practice
  - Is a quicker, more effective path to enlightenment.
  - **Salvation** can be best attained by acquiring the magical power, which they called **Vajra.**
  - It emphasises the role of the **Bodhisattva**, but favour fierce deities known as the **Taras**.
- **It employs:**
  - **mantras** (esoteric verbal formulas).
  - **mandalas** (diagrams and paintings used in visualisation practices)
  - complex array of other **rituals**.
- **Role of the guru in the Vajrayana:**
  - It mastered the philosophical and ritual tradition.
  - Tibetan translation (lama', serve both as religious and political leaders. Dalai Lama is the most well-known of Tibet's lamas.
- **Language:**
  - **Sanskrit** language of tantric Indian Buddhism.
  - Highly symbolic language **'samdhya-bhasa' or "Twilight Language** too is used.

Dhyani Buddha:

- Dhyani-Buddha, in Mahayana Buddhism, and particularly in Vajrayana (Tantric) Buddhism, any of a group of five "self-born" celestial buddhas who have always existed from the beginning of time.
- The five are usually identified as
  - Vairochana – Ether
  - Akshobhya – Water
  - Ratnasambhava – Fire
  - Amitabha – Air
  - Amoghasiddhi – Earth

Buddha	Symbolism	Gestures	Mudra	Bodhisattva
Vairocana	Wheel	Teaching the Dharma	Dharmachakra	Samantabhadra
Amoghasiddhi	Visvavajra	Fearlessness	Abhaya	Visvapani
Amitabha	Lotus	Meditation	Samadhi	Avalokiteshvara
Ratnasambhava	Jewel	Giving	Varada	Ratnapani
Aksobhya	Vajra	Humility	Bhusparsha/Bhumisparsha	Vajrapani

Navayana or Neo Buddhism:

- Buddhist Movement for Dalits
- It was started by B.R. Ambedkar
- Ambedkar, with his followers, converted in 1956 in Deekshabhoomi, Nagpur.
- Several core beliefs such as the **Four Noble Truths and Anatta were not followed**, while **Karma and Rebirth were considered superstitions.**
- Navayana as formulated by B.R. Ambedkar re-interpretated in terms of class struggle and social equality.

Chinese Buddhism- Tiantai and the Lotus School:

- Tiantai Buddhism under the 4th patriarch, Zhiyi:
  - Asserted the Lotus Sutra as the supreme teaching.
  - System of meditation and practices around it.
- **Other Buddhism:** Japanese monk Kukai, founded the Shingon School of Buddhism

Buddhist Scholars:

- **Moggaliputta Tissa:** He launched the campaign of Ashoka's dhamma.
- **Asvagosha:** He wrote "Buddhacharita" and Sanskrit drama "Sariputra Prakran" (Sariputra - the disciple of Buddha)
- **Nagarjuna:** He founded Madhyamaka school of Mahayanbuddhism, gave theory of "Sunyavad-Emptiness" and important work include "Mulamadhyamakakarika".
- **Buddhagosh:** He was the most important commentator of Theravada, important work is "Visuddimagga".
- **Dharmakirti:** He was the teacher at Nalanda, also called as "Kant of India".
- **Asanga and Vasubandhu:**
  1. Asanga was the most significant figure in the Yogachara or Vijnanavada school that his guru, Maitreyanatha, created.
  2. Vasubandhu's most famous book, "Abhidharmakosa," is still regarded as a significant reference source on Buddhism.
- **Dinnaga:** The last mighty intellectual of the fifth century, also well known as the founder of the Buddhist logic.

Bodhisattvas:

- In Mahayana and Vajrayana Buddhist thought, a bodhisattva is a being who is **dedicated to achieving complete Buddhahood but delays attainment or Nirvana for the welfare of the people.**
- Conventionally, the term is applied to beings with a **high degree of enlightenment.**
- Bodhisattva literally means a **"bodhi (enlightenment) being"** in Sanskrit.
- Bodhisattva delays achieving his own salvation to help others on the same path.

Amitabha:

- Amitabha also known as **Amida or Amitayus**, is a **celestial buddha** according to the scriptures of Mahayana Buddhism.

- In **Vajrayana** Buddhism, Amitabha is known for his **longevity attribute,** magnetising red fire element, the aggregate of discernment, pure perception and the deep awareness of emptiness of phenomena.
- According to these scriptures, Amitabha possesses infinite merit resulting from good deeds over countless past lives as a bodhisattva named Dharmakara.
- **Amitabha means "Infinite Light",** and Amitayus means **"Infinite Life"** so Amitabha is also called **"The Buddha of Immeasurable Light and Life".**

Three Family Protectors:

- Out of the eight great Boddhisattvas, **Manjusri**, **Avalokitesvara and Vajrapani are part of the 'Three Family Protectors',** i.e., the three bodhisattvas who makes of the trinity that protects the Buddha and represents his key virtues as:
  - Manjusri represents the Buddha's wisdom.
  - Avalokitesvara represents his compassion.
  - Vajrapani represents his power.



Manjushri Pala Dynasty, India, 9th century CE.

Eight Great Bodhisattvas:

1. Manjushri (Bodhisattva of Wisdom):

- **Role:** wisdom and insight
- **Appearance and Depiction:**
  - Depicted with a sword in his right and a text in his left hand.
  - **Right hand -** flaming sword - symbolises the wisdom that cuts through ignorance.
  - **Left hand -** Prajnaparamita sutra, a scripture that signifies his mastery of prajna.
  - Often, he appears sitting on a lion or lion skin. The **lion symbolises the wild mind,** which Manjushri shows can be tamed through wisdom.



2. Avalokiteshvara/Padmapani/Lokesvara (Bodhisattva of compassion):

- **Role:** infinite compassion.
- **Appearance and Depiction:**
  - Usually depicted as **white** in colour and holding a **lotus**.
  - Avalokiteshvara is venerated as the i**deal of karuna**.
    - ✓ Karuna is the activity of compassion in the world and the willingness to bear the pain of others.
  - "The One Who Hears the Cries of the World"; "The Lord Who Looks Down"; "The Lord Who Looks in Every Direction."

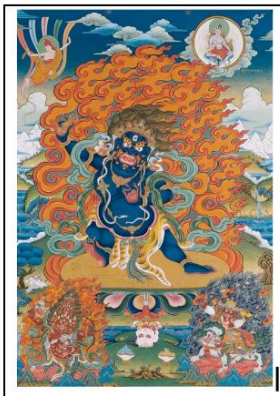


Avalokiteśvara holding a lotus flower. Nālandā, Bihar, India, 9th century CE.

3. Vajrapani:

- **Role:** represents power and forceful energy.
- **Appearance and Depiction:**

- Usually depicted as blue in colour
- Holding a Vajra (a lightning bolt) in his right hand.
- Covered in flame with a fierce pose and fiercer face.
- Depicted standing in a warrior pose and surrounded by fire,
- Represents the power of transformation.



Tibetan depiction of the wrathful Vajrapāṇi

4. Maitreya:

❖ **Role:**

- Who has not lived yet.
- Who is predicted to arrive in future as a saviour figure.
- Expected to bring true Buddhist teachings back into the world after their decline.
- Also known as **Future Buddha.**



❖ **Appearance and Depiction:**

- Since Maitreya is currently **waiting to enter the world**, he is usually depicted sitting and waiting
- Often painted orange or light yellow wearing a khata (a traditional scarf made of silk) and holding an orange bush, symbolising his ability to distance distracting and destructive emotions.

5. Kshitigarbha (Savior of Beings in Hell):

❖ **Role:** Famous for bowing to save the souls of all beings between Buddha's death and the age of Maitreya, including the souls of children who died young and those in hell.



❖ **Appearance and Depiction:**

- As opposed to most bodhisattvas who appear wearing the luxurious robes of royalty, he wears simple monk's robes.
- He carries a staff which he uses to open up the gates of hell in one hand, and in another he holds a jewel called a cintamani that has the power to light up darkness and grant wishes.

❖ Kshitigarbha-**"Womb of the Earth"**

❖ Known as **Ti-ts sang or Dicang in China** and **Jizo in Japan.**

❖ He is venerated as the **savior of beings in hell** and as a guide to deceased children.

❖ Kshitigarbha has vowed not to rest until he has emptied hell of all beings. He is also the protector of living children, expectant mothers, firemen, and travellers.

❖ The six rings indicate that the Bodhisattva **protects all beings in the Six Realms**.

❖ Often his feet are visible, representing his **ceaseless travels to all who need him.**

6. Akashagarbha:



- **Role:** It has the ability to purify transgressions and is known as the twin brother of Ksitigarbha.
- **Appearance and Depiction:**
  - It is depicted with either blue or green skin wearing ornate robes and with a halo around his head.
  - He generally appears in a peaceful meditation pose sitting cross-legged on a lotus flower or standing calmly on a fish in the middle of the ocean and **carries a sword to cut through negative emotions.**

7. Samantabhadra (Icon of Practice):

- **Role:**
  - Meaning **'Universal Worthy'.**
  - It refers to **fundamental and unchanging goodness.**
  - Alongside Shakyamuni Buddha (also known as Gautama Buddha) and the bodhisattva Manjusri, he forms part of the **Shakyamuni Trinity** and is famous for his ten great vows.
- **Appearance and Depiction:**
  - He is almost always **riding an elephant** with six tusks, or three elephants at once.
  - Symbolically, these six texts represent the Paramitas (Six Perfections).
  - Paramitas: charity, morality, patience, diligence, contemplation and wisdom.



- He is the protector of those who **teaches the Dharma and represents the meditation and practice of the Buddha.**
- Samantabhadra often is part of a **trinity with Shakyamuni Buddha** (the historical Buddha) and Manjushri.
- In some traditions, he is associated with **Vairocana Buddha.**
- In Vajrayana Buddhism is he the **Primordial Buddha** and is associated with the dharmakaya.
- In art, he is sometimes depicted as a **woman**, sometimes a **man**. He may ride a six-tusked elephant, carrying a lotus or parasol and a wish-fulfilling jewel or scroll.
- In Vajrayana iconography, is he naked and dark blue, and joined with his consort, Samantabhadri.



- He is the **patron of the Lotus Sutra** and, according to the **Avatamsaka Sutra**, made the ten great vows which are the basis of a bodhisattva.

8. Sarvanivarana-Vishkambhin:

- **Role:** purifies wrongdoing and obstructions, both internal and external, that people face on the path to enlightenment.

- **Appearance and Depiction:**
  - Usually depicted with **deep blue skin** (associated with royalty) and is seated on a lotus and holding a wheel of jewels.
  - In addition to blue, the Bodhisattva may also appear **white**, when his role is to relieve calamities, or **yellow**, when his role is to provide sufficient provisions.

Causes of Decline of Buddhism:

- By the early 12th Century, A.D Buddhism became practically extinct from India.
- **Prime reasons were:**
  - **Rituals and Ceremonies:** Originally Buddhism was inspired by the spirit of reform. However eventually it came into the grip of Rituals and Ceremonies. Thus, it became a victim to the evils of Brahminism against which it had fought in the beginning.
  - **Reforms in Brahmanism:** Brahmanism on the other hand underwent reforms in order to meet the Buddhist challenge. They stressed the need for preserving te cattle wealth and assured women and shudras of admission to heaven.
  - **Language:** Gradually Buddhist monks gave up Pali which was a common language and took to Sanskrit. Due to this they were cut off from the mainstream of people's life.
  - **Corruption:** From the 1st Century A.D. Buddhism underwent further deterioration. They started practicing idol worship on a large scale and stated receiving numerous offerings from devotees. For example: **Nalanda Monastery** received revenue from around 200 villages.
  - **Persecution:** The Brahmana ruler Pushyamitra Sunga is said to have persecuted the Buddhists.
    - ✓ The Huna King **Mihirakula,** who was worshipper of Shiva, killed hundreds of Buddhists.
    - ✓ The **Shaivite Shashanka of Gauda** cut off the Bodhi Tree at Bodh Gaya- the place where Buddha attained Nirvana.
    - ✓ In south India, both **shaivites and vaishnavites** bitterly opposed Jainism and Buddhism in early medieval times which further weakened Buddhism.
  - **Turkish Invaders:** Buddhist monasteries came under the attack of turkish invaders because of its richness.

Importance and Influence of Buddhism:

- Although Buddhism disappeared from India by the 12th century AD, but it had a lasting impact on Indian history.
- Even though the Buddhist monks had abandoned the world and frequently criticized the greedy brahmanas, they shared many traits with them.
- They both subsisted on societal gifts or alms and did not work in the production process.
- They highlighted the **benefits of upholding governmental authority, safeguarding private property, and fulfilling familial commitments**.
- Both **supported the social order** based on classes; for the monks, however, the varna was based on action and attributes but for the brahmanas it was based on birth.

- The Buddhists **developed a new language** by the first three Centuries of the Christian Era, known as Hybrid Sanskrit by blending Pali and Sanskrit.
- Even during the Middle Ages, Buddhist monks continued to write, and some of the most well-known **Apabhramsa works** in east India were produced by them.
- **Buddhist monasteries** evolved into outstanding educational institutions that can be referred to as residential universities. E.g., Nalanda (maha) and Vikramashila (vajra) in Bihar, and Valabhi (maha) in Gujarat
- Buddhism left its mark on the **art** of ancient India. The first human statues worshipped in India were probably those of the Buddha.
- Buddhist devotees portrayed the various events in the life of the Buddha in stone.
  - The panels at **Bodh-Gaya in Bihar and at Sanchi and Bharhut in Madhya Pradesh** are examples of artistic activity.
- The Greek and Indian sculptors worked together to create a new form of art on the north-west frontier of India known as **Gandhara art.**
- The images made in this region betray Indian as well as foreign influence. For the residence of the monks, rooms were hewn out of the rocks, and thus began the cave architecture in the **Barabar hills in Gaya and also in western India around Nasik.**
- Buddhist art flourished in the Krishna delta in the south and in Mathura in the north.

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DAILY CLASS NOTES

Ancient History

Lecture - 16

Jainism



Jainism

Jainism:

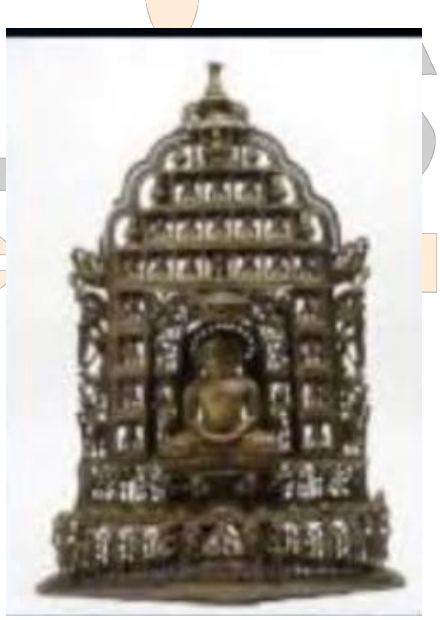
- The Jainas believed that their most important religious teacher Mahavira had twenty-three predecessors who were called tirthankara (May be mythology or antiquity).
- **24 Tirthankaras:** origin & development of Jainism
  - Difficult to determine historicity
  - Born with few traits
    - ✓ **Adamantine body,** hard & brilliant like a diamond
    - ✓ **Avadhigyana** (psychic power) to see future events
    - ✓ Mostly born in **middle Gangetic plain and attained Nirvana in Bihar.**
- Two Tirthankaras, **Rishab and Arishtanemi** names are found in Rigveda.

#	Name	Symbol	Birthplace	Colour
1	Rishabhanatha (Adinatha)	Bull	Ayodhya	Golden
2	Ajitanatha	Elephant	Ayodhya	Golden
3	Sambhavanatha	Horse	Shravasti	Golden
4	Abhinandananatha	Monkey	Samet Sikhar	Golden
5	Sumatinatha	Heron	Ayodhya	Golden
6	Padmaprabha	Padma	Samet Sikhar	Red
7	Suparshvanatha	Swastika	Samet Sikhar	Golden
8	Chandraprabha	Crescent Moon	Chandrapuri	White
9	Pushpadanta	Crocodile	Kakandi	White
10	Shitalanatha	Shrivatsa	Bhadrikpuri	Golden
11	Shreyanasanatha	Rhinoceros	Samet Sikhar	Golden
12	Vasupujya	Buffalo	Champapuri	Red
13	Vimalanatha	Boar	Kampilya	Golden
14	Anantanatha	Falcon	Ayodhya	Golden
15	Dharmanatha	Vajra	Ratnapuri	Golden
16	Shantinatha	Antelope or dee	Hastinapur	Golden
17	Kunthunatha	Goat	Hastinapur	Golden
18	Aranatha	Nandyavarta or	Hastinapur	Golden
19	Mallinatha	Kalasha	Mithila	Blue
20	Munisuvrata	Tortoise	Kusagranagar	Black
21	Naminatha	Blue lotus	Mithila	Golden
22	Neminatha	Shankha	Dvaraka	Black
23	Parshvanatha	Snake	Kashi	Blue
24	Mahavira	Lion	Kshatriyakund	Golden

First Tirthankara:

- Adinatha/Rishabhanatha/Rishabha/ikshvaku
- He was the founder of **Ikshvaku dynasty.**
- He was the **traditional founder of Jainism.**
- He **born in Ayodhya**, which makes it a sacred place for the Jains.
- One year after renunciation, the day on which he took his first **ahar** (meal) is celebrated as Akshaya Tritiya.
- He attained **moksha on Mount Ashtapada** (in Kailash ranges), which makes Kailash sacred for the Jains.
- He is depicted in **lotus posture** (padmasana) or **kayotsarga posture** (a standing or sitting meditative posture).
- His Symbol is **bull**.
- **Vishnu Purana and Bhagavad Purana** describe Rishabhnath as incarnation of Vishnu.

20th Tirthankara - Munisuvrata



- Munisuvrata was the twentieth tirthankara of the present half time cycle (avasarpini) in Jain cosmology.
- As per the Jain texts like padmapurana place him as a contemporary of Rama.
- Munisuvrata finds mentions in Jain texts like Uttarapurana and Tiloyapannati. According to Jain beliefs, Munisuvrata descended from the heaven called Anata kalpa on the twelfth day of the bright half of the month of Asvina - aśvina śukla dvādasi- to queen Padmavati and king Sumitra.
- Munisuvrata in his earlier incarnation was said to be the King of Champa city in Mahavideha area named Surshreshta.
- He led a very pious life and later on took up ascetism. He underwent rigorous penances and reached a highly exalted state due to which he reincarnated in the Pranat dimension of Gods and later his soul descended into the womb of Queen Padmavati who was the wife of King Sumitra Raja of Rajgriha.
- The Queen witnessed fourteen dreams which are the signs of the advent of the birth of a Tirthankar

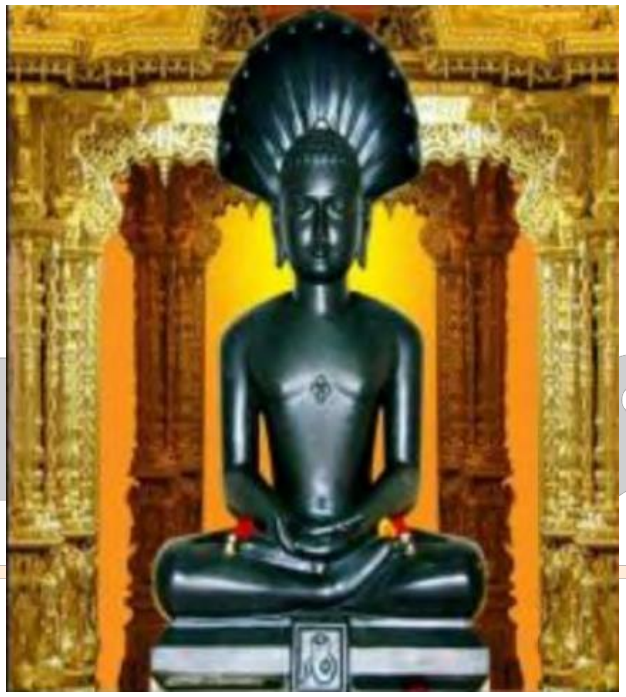
The Indian EXPRESS
JOURNALISM OF COURAGE

Amid protests by Jains, police post set up to boost security at Gujarat's Shajtrunjay hill

The move comes in the wake of protests by Jains across Gujarat over alleged vandalism at a shrine near the holy hill.

23rd Tirthankara:

Father: Ashwasena (King of Kashi)



- **Mother:** Vama (Daughter of the ruler of Kushasthali, Narvarman)
- **Wife:** Prabhavati.
- **Asceticism at 30 years of age.**
- **Omniscience:** After 83 days, on Sammet hills. (Jharkhand)
- **Other names:** Purushadniyam
- **Followers:** Nirgranth
- **Woman follower:** Pushp
- His symbol is **Snake.**
- The earliest important teachings of Jainism are attributed to him.
- However, it was his spiritual successor Vardhamana Mahavira who was the real founder of Jainism

The Indian EXPRESS
JOURNALISM OF COURAGE

'Sammed Shikharji': The Jain pilgrimage site in Jharkhand that is caught in the eye of the storm

The word 'Shikharji' in itself means a 'venerable peak'. Interestingly, the word 'Parasnath' comes from 'Parshvanatha', the 23rd Jain tirthankara who attained moksha here

January 2, 2023

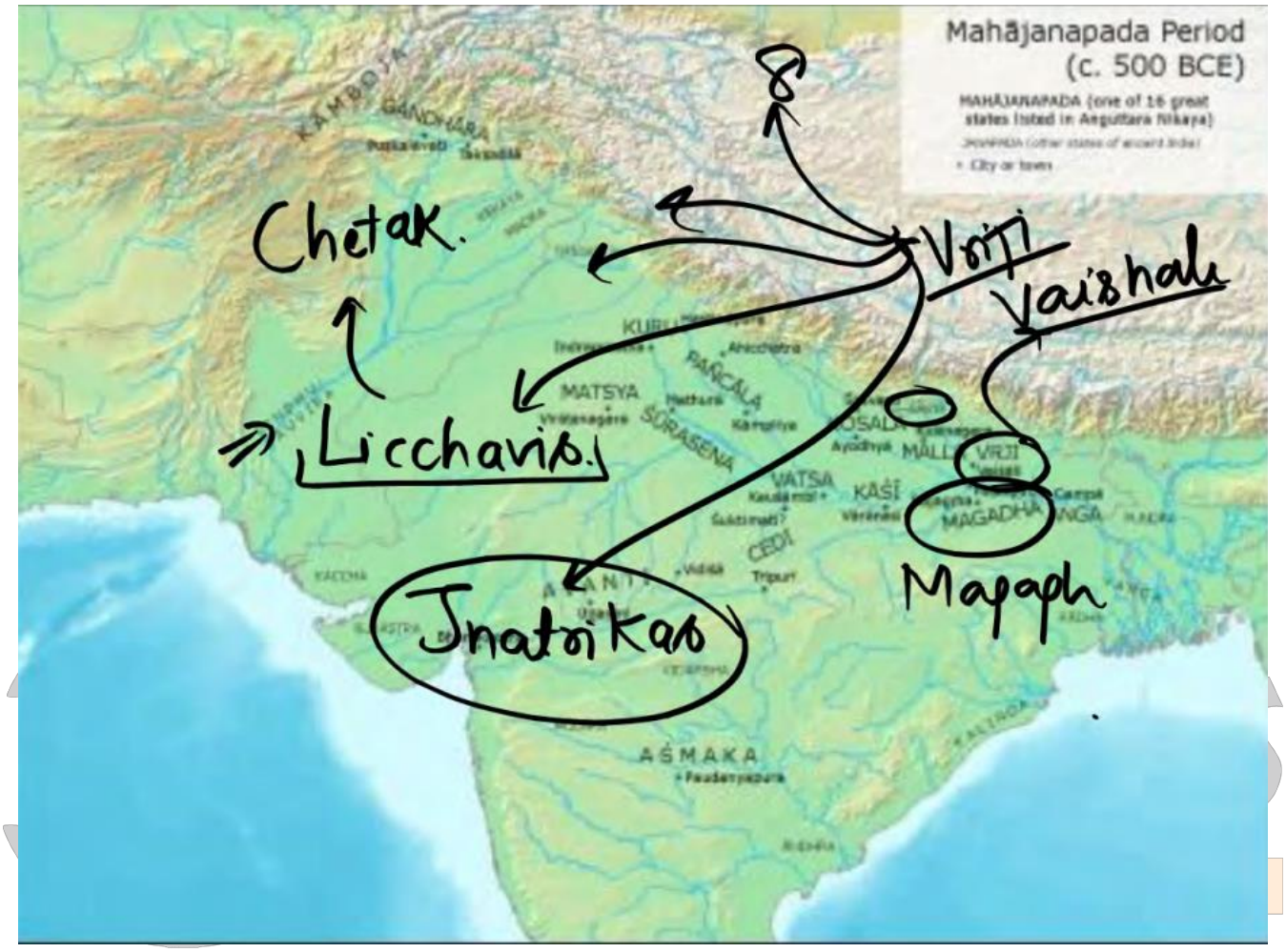
- Located in Jharkhand, it is a holy site for the Jain community, which has been protesting lately to overturn a state government decision declaring it as a tourist spot.
- According to news reports, the tension was fueling for a few weeks now, with the Hemant Soren-led Jharkhand government notifying that the pilgrimage site is a tourist destination. Members of the Jain community have been protesting in many parts of the country; **'Parshvanatha, the 23rd Jain tirthankara attained moksha here.**
- According to beliefs of the Jain community, Shikharji is ranked with Ashtapad, Girnar, Dilwara Temples of Mount Abu and Shatrunjaya as the 'Svetambara Pancha Tirth' or the five principal pilgrimage shrines

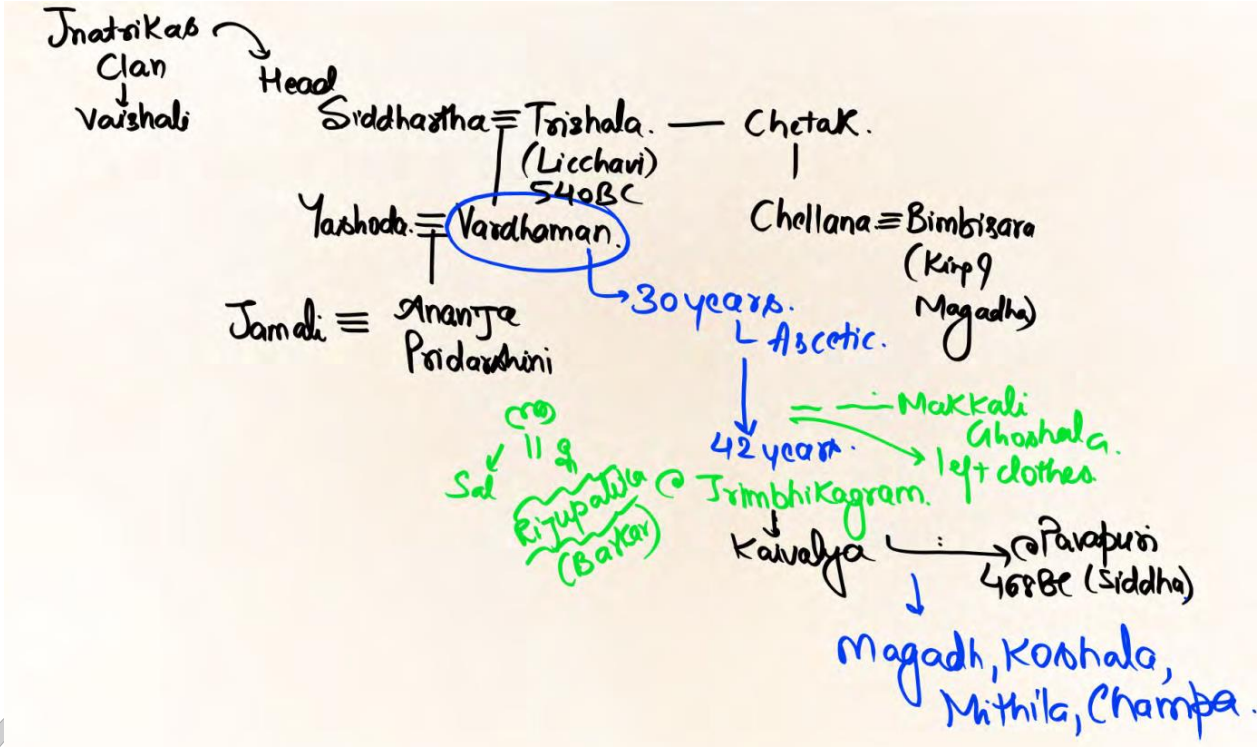
24th Tirthankara:



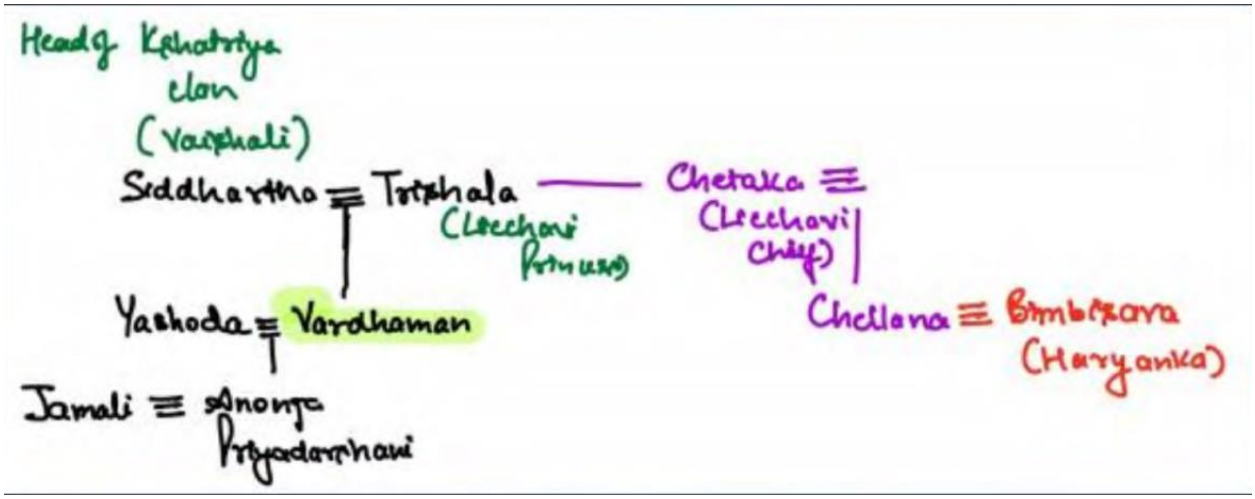
- He is regarded as the **real founder of Jainism.**
- His symbol is **lion**.
- **Childhood name:** Vardhman
- **Birth:** 540 B.C. [599 BC** Debatable]
- **Birth place:** Kundagrama (Vaishali)
- He coterminous with Basarh in Vaishali district of north Bihar.
- **Father:** Siddhartha/ Shreyamsa/ Yasamsa
- He was the **chief of the Jnatrikas, a kshatriya clan.**
- **Mother:** Trishla/ Priyakarini / Videhadatta, she was the sister of lichhavi chief Chetak, whose daughter was wedded to Bimbisara.
- **Wife:** Yashoda
- **Daughter:** Priyadarshana (Anojya)
- **Son-in-law:** Jamali, he became the first disciple.
- **Asceticism:** 30 years of age just after his father's death
- **Omniscience:** 42 years of age; 10th day of Vaishakh month, at Jrimbhikagram, on the bank of river **Rijupalika**.
- Mahavira's family was connected with the **royal family of Magadha**, and such high connections made it easy for him to approach princes and nobles in the course of his mission.

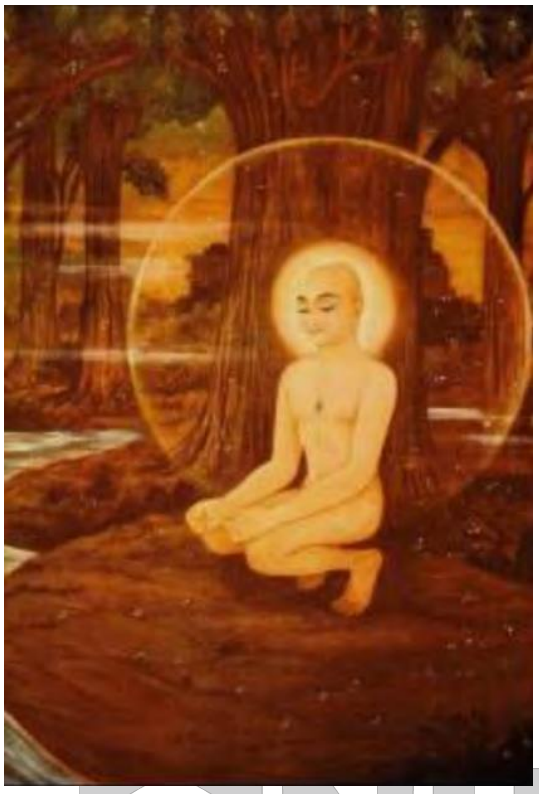
Mahajanapada Period (500 BCE):



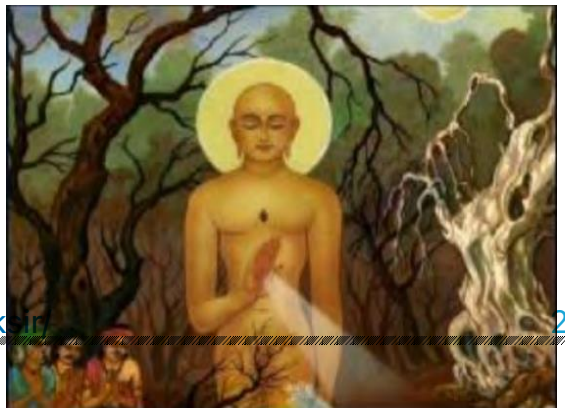


- He **wandered for twelve years from place to place,** not staying for over a day in a village and more than five days in a town.
- Initially, accompanied by **Makkhali Gosala**, he was the 3rd chief, who later found the **Ajivika sect.**
- During the course of his long journey of twelve years it is said he **never changed his clothes** and abandoned them altogether at the age of 42.





- At 42, under **Sal tree at Jambhikagrama** (close to Patna) on the bank of river **Rijupalika** (Barakar River) he attained omniscience (**kaivalya**)
  - In the field of householder Samaga.
  - He was later known as Mahavira.
  - He was known by various names: **Jina, Muni, samana, bhagwana, Nirgrantha (free from letters).**
- Through kaivalya, he **conquered misery and happiness.**
- After this conquest:
  - He is known as **"Mahavira" or the great hero**
  - **Kevalin** (perfect learned/got Kevala gyan)
  - **Nrigrantha** (free from all bonds)
  - **Arhant** (blessed one/destroyer of inner enemy)
  - **Jina or Jitendriya,** that is, the conqueror, and his followers are known as Jainas.
- He propagated his religion for thirty years, and his mission took him to Koshala, Magadha, Mithila, Champa, and elsewhere.
- He visited the courts of Bimbisara and Ajatashatru



- He passed away at the age of **72 in 468 BC** at a place called **Pavapuri** near modern **Rajgir.**
  - He became **siddha.**
  - The date of his passing marks the **beginning of the Vira-nirvana era.**

Various Facts Regarding 24th Tirthankara (Mahavira):

- **First sermon:** Rajgriha on the bank of river Varakar
- **First Follower:** Jamali
- **Other Followers:** Chetak, Dadhivahan (Champa Ruler), Chandana, Bimbisara, Ajatsatru, Udayan, Chanda Pradyota, etc.
- Chandana was the **first female follower**.
- Mahavira was a **contemporary of Gautama Buddha**.
- The exact dates of their births and deaths are uncertain.
- Similarities in teachings.
- He rejected the **authority of the Vedas.**
- He propounded **non-theistic doctrines.**
- He emphasis on **renunciation** and human effort for attaining salvation.
- There are also several differences as well.

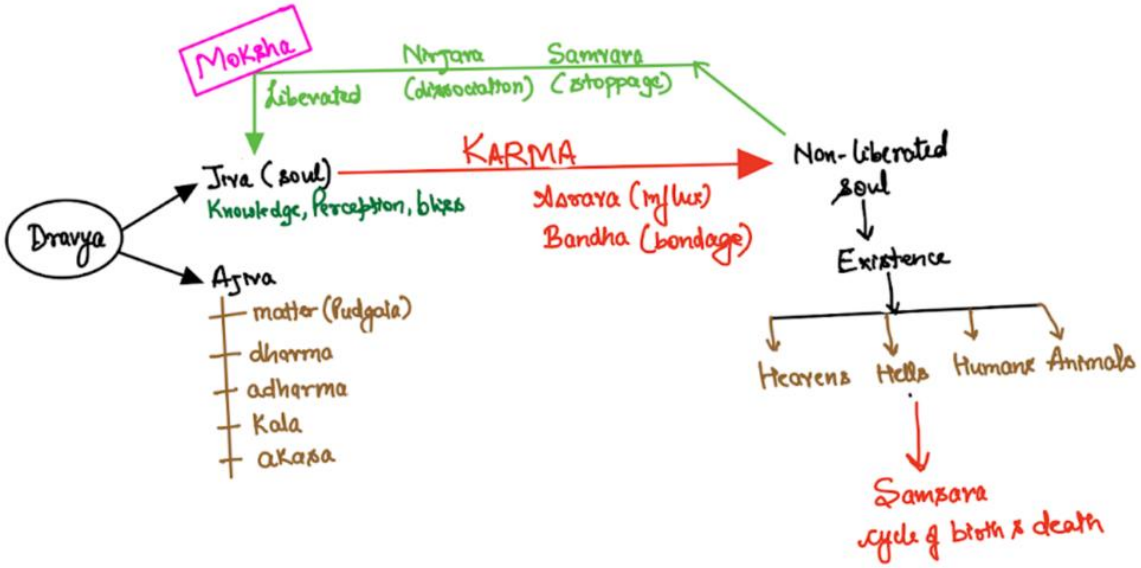
Jain philosophy:

- It deals with:
  - **Metaphysics:** It deals with the first principles of things, including abstract concepts such as being, **knowing, identity**, **time**, and **space**.
  - **Reality:** A reality or an entity is defined to have an existence, which is known as **Sat** or **truth**.
  - **Cosmology:** It relates with the **origin,evolution, and eventual fate of the universe**.
  - **Ontology:** It is the philosophical study of the **nature of being, becoming, existence, or reality,** as well as the basic categories of being and their relations.
  - **Epistemology:** It studies the **nature of knowledge, justification, and the rationality of belief.**
  - **Divinity:** It recognizes divinity in **Man and Godhood** for them is the attainment of purity and perfection inherent in every soul.
- Jainism is a **transtheistic religion** of ancient India.
- **Note:** Transtheism refers to a system of thought or religious philosophy which is neither theistic or atheistic, but is beyond them.

Distinguishing Features of Jain Philosophy:

- Its belief in the independent existence of **soul and matter.**
- Absence of a supreme divine **creator, owner, preserver or destroyer.**

- Potency or **power of karma.**

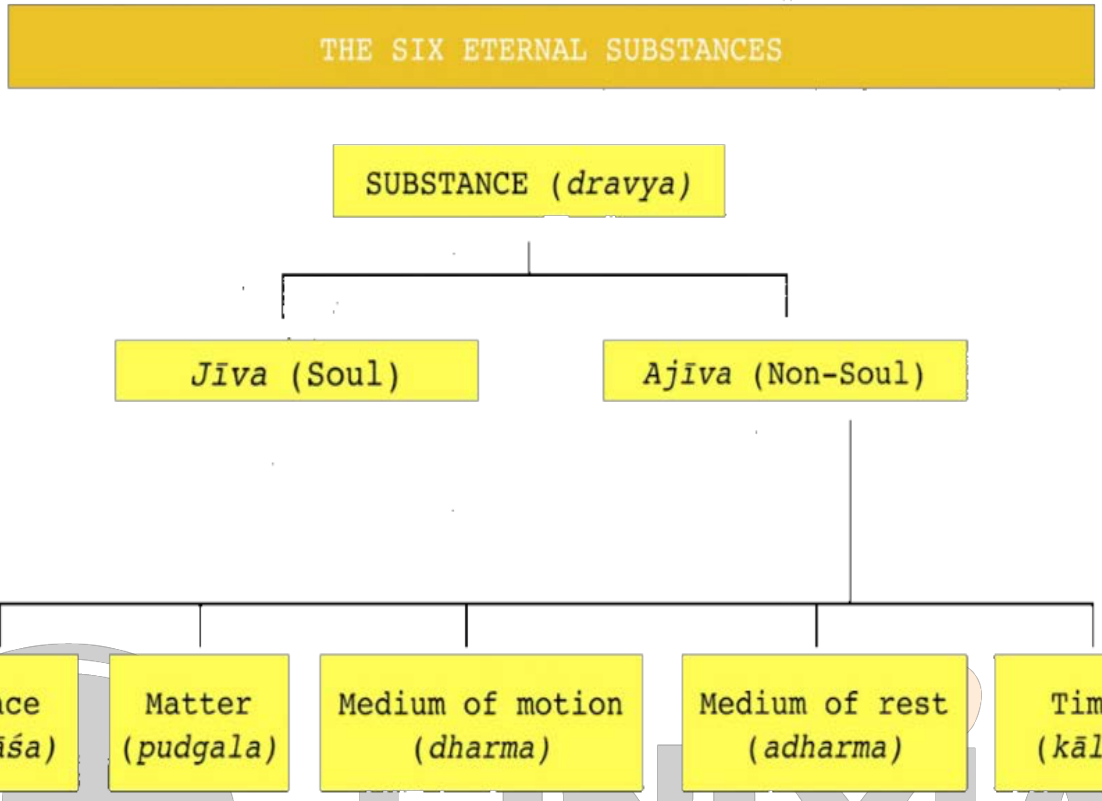


- The eternal and uncreated universe.
- There is a strong emphasis on **non-violence.**
- It focuses on **relativity** and **multiple facets of truth**.
- It believes in morality and ethics based on liberation of the soul.
- **Jain philosophy attempts to explain the following:**
  - the rationale of being and existence
  - the nature of the Universe and its constituents
  - the nature of bondage and
  - the means to achieve liberation.

Six Eternal Substance:

- Jainism believes that the universe is made from the combination of the **six universal** substances. All of the six substances are **indestructible, imperishable, immortal, eternal and continuously go through countless changes.**

Soul of Consciousness	Jiva	Living Being
Matter	Pudgala	Non Living Being
Medium of Motion	Dharma	Non Living Being
Medium of Rest	Adharma	Non Living Being
Space	Akasa	Non Living Being
Time	Kal or Samay	Non Living Being



Jiva (Living Substances):

- Jains believe that souls (Jiva) exist as a reality, having a separate existence from the body that houses it.
- **Jiva is characterised by:**
  - Cetana (consciousness)
  - Sukha (bliss)
  - Energy (Virya)
  - Upayoga (knowledge and perception).
- Though the soul experiences both birth and death, it is neither really destroyed nor created.
- Decay and origin refer respectively to the disappearance of one state of soul and appearance of another state, these being merely the modes of the soul.

Liberated or Free (Mukta) Soul	Worldly (Samsari) Soul
❖ Liberated or **Free soul** is defined as a pure **consciousness, and completely exhausted all of its karma.** ❖ It is also known as **Siddha.** All Siddhas are defined as **Gods in Jainism.** ❖ All Tirthankaras and other Arihants become Siddhas at the end of their **human life (death).** ❖ **Liberated soul has the following qualities:** ➢ Infinite or perfect Knowledge ➢ Infinite or perfect Vision ➢ Infinite or perfect Power ➢ Infinite or perfect Bliss ➢ Does not possess a body ➢ Lives in Moksha, which is located on the top of Lokakas. ➢ Never returns again into the cycle of birth, life, and death ➢ Innumerable in numbers	❖ Worldly soul is defined as a soul that is covered by **karma particles.** ❖ **Hence its qualities are changed from the liberated soul as follows:** ➢ Limited Knowledge ➢ Limited Vision ➢ Limited Power ➢ Limited Bliss ➢ Possesses a body (plants, hellish, animal, human, or angel) ➢ Wanders into the cycle of life and death ➢ Suffers from birth, death, pain, and pleasure ➢ Doer of all kinds of karmas (actions) ➢ Enjoyer of the fruits of the karmas ➢ Innumerable number of worldly souls ➢ Capable of becoming free from worldly life

Soul as per Jain Philosophy:

❖ The soul is in bondage since beginningless time; however, it is possible to achieve liberation through rational perception, rational knowledge and rational conduct.

❖ Jain ontology is both realist and dualist metaphysics.

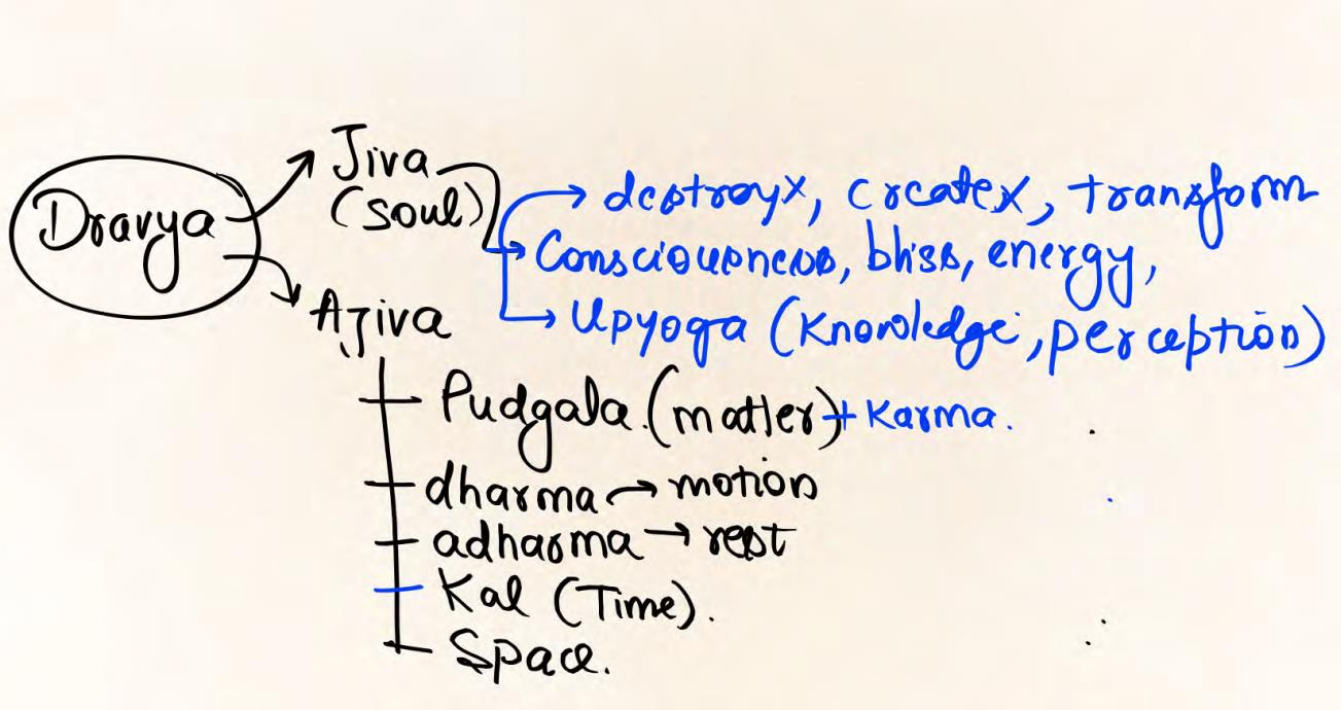
➢ **It is realist:** knowledge of ultimate reality does not exclude the reality of the existing world; the enlightened worldview includes the knowledge of particulars and the world continues to be real even after the liberation.

➢ **It is dualist:** the two primary categories of substance, soul and matter, are mutually exclusive.

❖ Jain metaphysics is based on seven truths or fundamental principles also known as tattva, which are an attempt to explain the nature and solution to the human predicament.

Ajiva (Non-Living Substances):

- **Pudgala (Matter):**
  - Matter, which is classified as **solid, liquid, gaseous, energy,** fine Karmic materials and extra-fine matter or ultimate particles.
  - Paramanu or ultimate particles are the basic building **block of matter.**
  - One of the qualities of the **Paramanu and Pudgala** is that of permanence and indestructibility.
  - It **combines and changes its modes** but its basic qualities remain the same.
  - According to Jainism, it **cannot be** created nor destroyed.



- **Dharmatattva (Medium of Motion) and Adharmatattva (Medium of Rest):**
  - Also known as **Dharmastikaya and Adharmastikaya,** they are unique to Jain thought depicting the principles of motion and rest.
  - They are said to pervade the entire universe. Dharma-tattva and Adharmatattva are by themselves not motion or rest but mediate motion and rest in other bodies.
  - Without **Dharmastikaya** motion is not possible and without **Adharmastikaya** rest is not possible in the universe.
- **Akasa (Space):**
  - Space is a substance that accommodates souls, matter, the **principle of motion, the principle of rest, and time.** It is all-pervading, infinite and made of infinite space points.

❖ **Kala (Time):**

- Time is a real entity according to Jainism and activities; changes or modifications can be achieved only through time.
- In Jainism, the time is like a wheel with **twelve spokes** divided into descending and ascending halves with **six stages,** each of immense duration estimated at billions of **Sagaropama** (ocean years).
- According to Jains, **sorrow increases at each progressive descending stage and happiness** and **bliss** increase in each progressive **ascending stage**.
- According to Jainism, time is beginning **less and eternal.**
- The Kalacakra, the cosmic wheel of time, rotates ceaselessly.

Concept of Wheel of Time:

❖ The wheel of time is divided into two half-rotations:

- **Utsarpini or ascending time cycle:** It is a period of progressive prosperity and happiness.
- **Avasarpini or the descending time cycle:** It is occurring continuously after each other. It is also a period of increasing sorrow and immorality.

❖ **Avasarpini:**

- Each of this half time cycle consists of an innumerable period of time which is measured in **Sagaropama** and **Palyopama** years.
- It further subdivided into **six Eras or epochs** of unequal periods.
- Currently, the time cycle is in **avasarpiṇī** or descending phase with the following epochs.
- The Aras defined in Jain texts are:
  - ✓ Susama-susama
  - ✓ Susama
  - ✓ Susama-duhsama
  - ✓ Duhsama-susama
  - ✓ Duhsama
  - ✓ Duhsama-duhsama

❖ **Utsarpini:**

- **In utsarpiṇi** the order of the aras is reversed. Starting from Duḥṣama- duḥṣamā, it ends with Suṣama-suṣamā and thus this never-ending cycle continues.
- Each of these Aras progress into the next phase seamlessly without apocalyptic consequences.
- The increase or decrease in the happiness, life spans and length of people and general moral conduct of the society changes in a phased and graded manner as the time passes.

Existence:

- Do not distinguish between:
  - Reality
  - Existence,
  - Substance (tattva/dravya), etc.
- **Reality = existence and existence = reality.**
- That which exists is real.
- Hence, it asserts that **'all is one because all exists'.**
- Both conscious and non-conscious categories are attributes of reality,
- Existence is neither **'conscious alone'** nor **'matter alone'.**

Four Main form of Existence:

- **Gods (deva):** Though the Jains recognized the existence of gods, they placed them below the jinas, as jinas preach the religious order for the wellbeing of all.
- **Humans (manushya)**
- **Hell beings (Naraki)**
- **Animals and plants (Tiryancha)**
  - These are again subdivided on the basis of number of senses:
  - Single-sense organisms (Ekendriya)
  - The lowest of **Ekendriya is Nigodas:**
  - Tiny organisms.
  - Only one sense/touch.
  - Supposed to be all over the place.
  - Slightly above the **nigodas** are the element-bodies or **sthavara**
    - ✓ Single-sense organisms
    - ✓ They inhabit various elements and are known as earth bodies, water bodies, fire bodies, and air bodies.

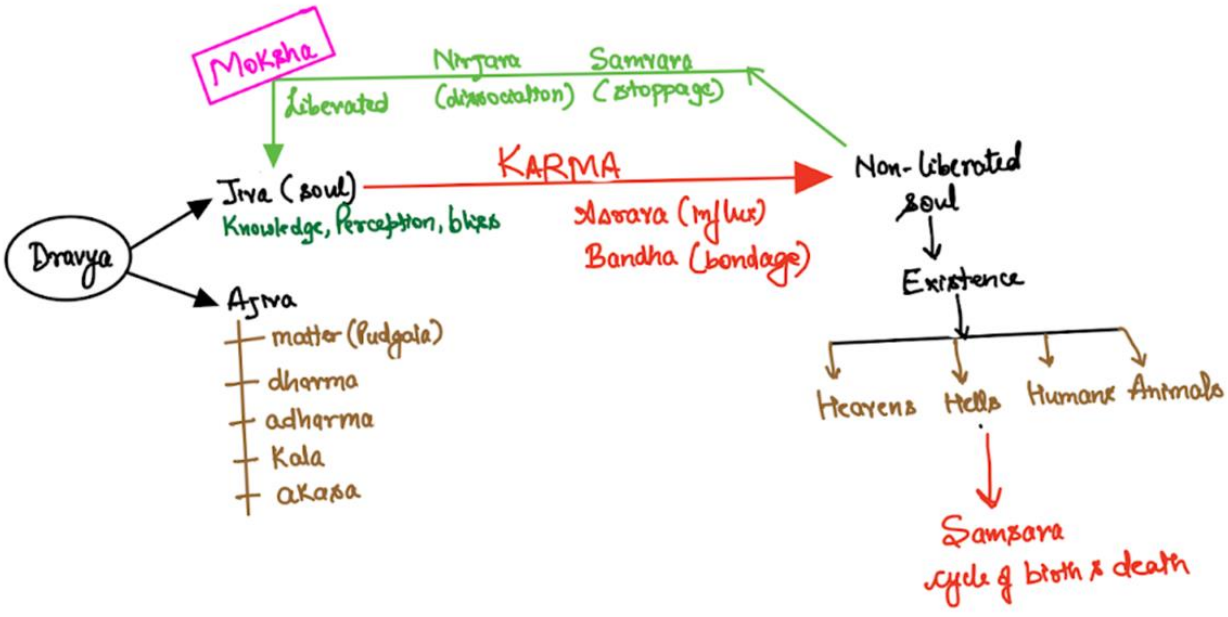
Concept of Karma:

- In Jainism, karma is the basic principle within an overarching **psycho-cosmology.**
- It not only encompasses the causality of **transmigration**, but is also conceived of as an extremely subtle matter, which infiltrates the soul and obscures its natural, transparent and pure qualities.
- Karma is thought of as a **kind of pollution, which taints the soul** with various colours (levy).
- Based on its karma, a **soul undergoes transmigration and reincarnation** in various states of existence like heavens or hells, or as humans or animals.

- Jains cite **inequalities, sufferings, and pain as evidence** for the existence of karma.
- Jain texts have classified the various types of karma according to their effects on the potency or power of the soul.
- The Jain theory seeks to explain the karmic process by specifying the various causes of **karmic influx (Asrava) and bondage (bandha),** placing equal emphasis on deeds themselves, and the intentions behind those deeds.
- The Jain karmic theory attaches great responsibility to **individual actions, and eliminates reliance on supposed existence of divine grace or retribution.**
- The Jain doctrine also holds that it is **possible for us to both modify our karma**, and to obtain release from it, through the austerities and purity of conduct.

Metaphysics:

- There are infinite independent souls categorised as **liberated and non-liberated.**
- **Infinite knowledge, perception and bliss** are the intrinsic qualities of a soul.
- These qualities are fully enjoyed unhindered by liberated souls, but obscured by karma in the case of non-liberated souls resulting in karmic bondage.
- This bondage further results in a continuous cohabitation of the soul with the body.
- Thus, an embodied non-liberated soul is found in four **realms of existence**:
  - **Heavens, hells, humans and animal world**
  - **Samsara** or in a never-ending cycle of births and deaths.



Tattvas (Seven Fundamental of Jain Philosophy):

- Jain philosophy postulates that seven "tattva" (truths or fundamental principles) constitute reality. These are:
  - **Jiva:** The soul substance which is said to have a separate existence from the body that houses it.
    - ✓ Jiva is characterised by cetana (consciousness) and upayoga (knowledge and perception).
    - ✓ Though the soul experiences both birth and death, it is neither really destroyed nor created.
    - ✓ Decay and origin refer respectively to the disappearance of one state of soul and appearance of another state, these being merely the modes of the soul substance.
  - **Ajiva:** the non-soul
  - **Asrava (influx):** inflow of auspicious and evil karmic matter into the soul.
  - **Bandha (bondage):** mutual intermingling of the soul and karmas.
  - **Samvara (stoppage):** obstruction of the inflow of karmic matter into the soul.
  - **Nirjara (gradual dissociation):** separation or falling off of part of karmic matter from the soul.
  - **Mokṣha (liberation):** complete annihilation of all karmic matter (bound with any particular soul)

Cosmology:

- It denies the existence of a **supreme being responsible for creation and operation of the universe.**
- According to Jainism, this loka or Universe is an uncreated entity, existing since infinity, immutable in nature, beginning less and endless.
- Jain texts describe the shape of the Universe as similar to a man standing with legs apart and arm resting on his waist.
- **Mahapuraṇa of Acharya Jinasena is famous for his quote:** "Some foolish men declare that the creator made the world."
- The doctrine that the world was created is ill advised and should be rejected.
- If God created the world, where was he before the creation?
- If you say he was transcendent then and needed no support, where is he now?
- How could God have made this world without any raw material?
- If you say that he made this first, and then the world, you are faced with an endless regression.

Loka Structure of Universe:

- According to the Jain texts, the universe is divided into 3 parts:
  - **Urdhva Loka:** the realms of the gods or heavens
  - **Madhya Loka:** the realms of the humans, animals and plants
  - **AdhoLoka:** the realms of the hellish beings or the infernal regions
- The Universe according to Jainism is narrow at top and broad at middle and once again becomes narrow at the bottom.

Doctrine of Jainism:

Triratna (Three gems of Jainism):

- The aim of existence is to attain through the triratna of :
  - **Samyak Shradha, Vishwas or right faith:** It talks about the belief in Tirthankaras
  - **Samyak Jyan or Right Knowledge:** It deals with the knowledge of the Jian creed
  - **Samyak Karma, Acharan or Right Action**: It guided to practice of the 5 vows.

Five types of Knowledge:

- **Matigyan:** Perception through activity of sense organs
- **Shrutajnana:** Knowledge revealed by scriptures
- **Avadhi jnana:** Clairvoyant perception. (Clairvoyant is a person who claims to have a supernatural ability to perceive events in the future or beyond normal sensory contact.)
- **Mahaparayana jnana:** Telepathic knowledge
- **Keval jnana:** Temporal knowledge or omniscience
- As per Jain philosophy, knowledge is of two kinds-
  - Pramana (knowledge of a thing as it is, i.e., complete knowledge)
  - Naya (knowledge of a thing in relation to something, I.e., partial knowledge).
- Only kevalins, i.e., those who have attained kevala gyana have complete knowledge.
- **Kevala Gyana** are:
  - Translated as supreme knowledge/omniscience.
  - Believed to be an intrinsic quality of all souls,
  - Obscured by karmic particles that surround the soul.
  - Every soul has the potential to attain omniscience by shedding off these karmic particles.

Pancha Mahabharata:

- Pancha Mahavratas i.e., five vows of Jainism
  - **Ahimsa:** Do not commit violence.
  - **Satya/sunrita:** Do not tell a lie.

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- **Astey/acharya:** Do not steal.
- **Aparigraha:** Do not hoard or acquire property.
- **Observe continence** (brahmacharya)

❖ It is said that only the fifth doctrine was added by Mahavira: the other four were taken over by him from previous teachers.

Practice of Ahimsa as Per Jain Philosophy:

❖ Follow a strict vegetarian diet.
- Even sweet and fermented substances such as figs, honey, and alcohol are prohibited, since they are a thriving place for **nigodas.**

❖ But as per Svetambaras, meat could be eaten during famine or illness.

❖ The renunciants were supposed to practise ahimsa at an even higher level and avoid harming
- **Earth bodies:** Do not dig the earth.
- **Water bodies:** Do not bathe, swim, or walk in the rain.
- **Fire bodies:** Must not light or extinguish fire.
- **Air bodies:** they must not fan themselves.

❖ Jainism **prohibited the practice of war** and even agriculture for its followers because both involve the killing of living beings.
- It distinguishes between acceptable and unacceptable injury
- It completely rules out occupations that must involve killing such as hunting and animal husbandry.
- It mentions a list of only six occupations
  - ✓ **Asi (governing) as it instigates war.**
  - ✓ **Mashi (writing)**
  - ✓ **Krishi (agriculture, as it might kill the insects while tilling soil)**
  - ✓ **Vidya (the arts)**
  - ✓ **Vanijya (trade)**
  - ✓ **Shilpa (various crafts)**

❖ Eventually the Jains principally confined themselves to trade and mercantile activities.

Other Doctrines:

❖ **Syadvada or the theory of May be/Perhaps:** Also called Anekantavada or the theory of plurality or multi sidedness

❖ **Nyayavada:** Individual understand an object of knowledge through a particular point of view

❖ **Saptabhangi Nyaya:** There are seven points of view to understand and object of knowledge

Contradictory Views of other Philosophy With Respect to Jain Philosophy:

- **Upanishadic thought:** impermanence of matter and body, but the existence of an unchanging, eternal metaphysical reality of Brahman and Atman (soul, self).
- **Buddhist thought:** postulated impermanence, but denied the existence of any unchanging, eternal soul or self and instead posited the concept of anatta (no-self).
- **Note:** Two positions were contradictory and mutually exclusive from each other's point of view.
- **Jain Thought:**
  - Jains managed a synthesis of the two uncompromising positions with anekantavada.
  - From the perspective of a higher, inclusive level made possible by the ontology and epistemology of anekantavada and syadvada, Jains do not see such claims as contradictory or mutually exclusive; instead, they are seen as ekantika or only partially true.
  - The Jain breadth of vision embraces the perspectives of both **Vedanta** which, according to Jainism, **"recognizes substances but not process", and Buddhism, which "recognizes process but not substance".**
  - Jainism, on the other hand, pays **equal attention to both substance (dravya) and process (paryaya).**
  - They **rejected the authority of Vedas.**
  - Objected to **Vedic rituals and Brahman supremacy.**
  - First serious attempt to challenge the evils of the **Varna system.**
  - **Did not reject the Varna system** as Buddha.
  - Criticise the **brahmanas, their greed and arrogance.**
  - One becomes a brahmana by conduct and not by birth.
  - So only a **Jain Monk can be a Brahmana.**
  - As per texts, **Kshatriyas** are above all.
  - Members of lower varnas could attain liberation through good deeds.
  - As per Mahavira, a person was born in a particular varna as per the sins committed in the previous birth.

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Anuvrata:

Rules (The Third Part : Deshavirati Dharma) :

The Lord has preached two-fold religion (1) Sadhu Dharma i.e (Sarvavirati) and (2) Shravak Dharma (Deshavirati).

A house-holder who possesses faith and respect and practises Jain religion is a Shravak. He always thinks of the betterment for not only this life but also the next life.

A Shravak undertakes to observe the twelve vows with 'Samyikatva' as the main virtue.

Samayikatva consists in having firm faith in the right God, right Teacher (Guru) and right Religion(Dharma) and in the fundamental principles of real (Tattvas) preached by lord.

Twelve Vows of A Shravak :

(a) Five Minor-Scale Vows (Anuvrats) : Same are five great Vows (Maha Vratas) for Monks. A householder can observe them partly only hence they are Anu-Vratas, which Sadhus observe them fully hence for them they are Mahavratas. Only magnitude differs.

(1) Sthul Pranatipat Virman Vrat: (Sthul means minor in scale and Maha means great in Scale.

(The Vow for abstaining from killing men, animals and innocent moving creatures.)

(2) Sthul Mrishwad Viraman Vrata :(Abstaining from telling lies).

(3) Adattadan Virman Vrat : (Abstaining from accepting important or costly things

(4) Maithum Virman Vrat :	(Abstaining from sexual intercourse with all other women except one's wife).
(5) Parigrah Pariman Vrat :	(Limiting hoarding of things and money upto a certain amount.)

(b) Three Guna Vratas (Gunvarat benifits the soul) :

(1) Disha Parimana	(Going upto a limited distance in all directions).
(2) Bhogopabhog Virman Vrat	(Limiting the use of Bhog (Things used once, food etc.) and Upabhog (things used often like cloths, Wife ornaments etc.).
(3) Anartha Dana Virman Vrat	(Abstraining from doing sinful things which are not required either for living or serving ones interest.

(c) Four Shiksha Vrats : (Shiksha vrats are vowes for a Training for monkhood) :

(1) Samayik Vrata	(Remaining quite, engrossed in good thoughts for 48 minutes).
(2) Deshavagasi Vrata	(Passing most of the day time in contempation by performing 10 Samayikas).
(3) Paushadha Vrata	(Living like a monk for 24 hours or for at least 12 hours.
(4) Atithi Samvibhag Vrata	(Giving charity to a distinguished guest especially a monk or a nun or a meritorious house-holder after practicing a fast or a semi-fast (Ekasana) the next day).

These are Twelve Vows of a Shravak viz.

Five Anu Vrats, Three Guna Vratas and Four Shiksha Vratas (Please refer Book No. 6 for further information).

A House-holder who wants to undertake the above Twelve Vows should consult the Guru (Preceptor), understand them properly and accept them. If it is not possible to observe all he should at least select two to four vows out of them for observance.

THE HINDU

...ned reasoning in the Santhara ban

When the Supreme Court sits on appeal over the judgment, it must rethink its age-old doctrine of essential practice, that has substantially weakened religious freedom in India

August 24, 2015 12:56 am | Updated March 29, 2016 05:01 pm IST

SUHRITH PARTHASARATHY

The Rajasthan High Court, in a judgment on the August 10, 2015, declared the Jain practice of Santhara, which involves a voluntary fast-unto-death, an offence punishable under the Indian Penal Code (IPC). This decision in *Nikhil Soni v. Union of India*, is likely to have far-reaching consequences, not only amongst the Jain community in Rajasthan but also across the country. Unfortunately, it conflates several important issues of constitutional law, and symbolises the confusion over the fundamental guarantee of religious freedom in our constitutional jurisprudence.

Sallekhana (Death by Fasting):



- Also known as samlehna, santhara, samadhi-marana or sanyasana-marana, it is a religious practice of voluntarily fasting to death by gradually reducing the intake of food and liquids.
- It is not considered as a suicide by Jain scholars because it is not an act of passion, nor does it deploy poisons or weapons.
- It can be performed by both Jain ascetics and householders.
- In 2015, the Rajasthan High Court banned the practice, considering it suicide.
- Later that year, the Supreme Court of India stayed the decision of the Rajasthan High Court and lifted the ban on Sallekhana.
- **Pratikraman:** It is a process during which Jains repent for their sins during their daily life, and remind themselves not to repeat them.
  - The five types of Pratikaman include Dewasi, Rai Pakhi, Chaumasi and Samvatsari.

14 Gunasthana:

- Stages of s**piritual development and growth** through which a soul gradually passes before it attains moksha (liberation).
- It is a state of soul from a **complete dependence on karma** to the state of complete dissociation from it.

Head	Gunasthāna	Meaning
Belief (Rationality in perception)	1. Mithyatva	The stage of wrong believer (Gross ignorance)
	2. Sasādana	Downfall from right faith
	3. Misradrsti	Mixed right and wrong belief
	4. Avirata samyagdrsti	Vowless right belief
Minor Vows (Commencement of Right conduct)	5. Deśavirata	The stage of partial self-control
Right conduct: Mahavratas (Major Vows)	6. Pramattasamyata	Slightly imperfect vows
	7. Apramatta samyata	Perfect vows
	8. Apūrvakaraṇa	New thought-activity
	9. Anivāttibādara-sāmparāya	Advanced thought-activity (Passions are still occurring)
	10.Sukshma samparaya	Slightest delusion
	11.Upaśānta-kasāya	Subsided delusion
	12.Ksīna kasāya	Destroyed delusion
	13.Sayoga kevali	Omniscience with vibration
	14.Ayoga kevali	The stage of omniscience without any activity

Right conduct: Mahavratas (Major Vows)	13.Sayoga kevali	Omniscience with vibration - achieved liberation in in embodied state - a Kevali who has acquired the ability to teach the doctrine is is called an **Arihant or Tirthankara** - Arihants have body - they are prayed before Siddhas because they preach the religios order
	14.Ayoga kevali	The stage of omniscience without any activity - reached immediately before his death - liberated from all activities - all Karma particles left - becomes fully liberated soul called SIDDHA - goes to SIDDHA LOKA - Siddhas ar bodyless soul

Samavasarana of Tirthankara:

- **Ganadhara** - refers to the chief disciple of a Tirthankara. In samavasarana (divine preaching hall of the Tirthankara), the Tīrthankara sat on a throne without touching it (about two inches above it). Around him sit the Ganadharas.
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- **Srut-Kevlis** - Monks who had knowledge of a minimum of ten Purvas out of 14

THE HINDU

The flawed reasoning in the Santhara ban

When the Supreme Court sits on appeal over the judgment, it must rethink its age-old doctrine of essential practice, that has substantially weakened religious freedom in India

August 24, 2015 12:56 am | Updated March 29, 2016 05:01 pm IST

SUHRITH PARTHASARATHY

The Rajasthan High Court, in a judgment on the August 10, 2015, declared the Jain practice of Santhara, which involves a voluntary fast-unto-death, an offence punishable under the Indian Penal Code (IPC). This decision in *Nikhil Soni v. Union of India*, is likely to have far-reaching consequences, not only amongst the Jain community in Rajasthan but also across the country. Unfortunately, it conflates several important issues of constitutional law, and symbolises the confusion over the fundamental guarantee of religious freedom in our constitutional jurisprudence.



THE HINDU

Supreme Court lifts stay on Santhara ritual of Jains

September 01, 2015 02:55 am | Updated December 04, 2021 11:32 pm IST - NEW DELHI:

For 'Ahimsa'
Santhara a component of non-violence: SC

RELIGIOUS PRACTICE: Santhara is a Jain ritual of fasting unto death.

NOT CONSULTED: The Supreme Court said that Jain scholars were not consulted by the High Court before it criminalised the practice.

The petitions complained that the High Court, based on incorrect observations on Jainism, criminalised the philosophy and "essential" practice of Sallekhana/Santhara, a fundamental component of the Jain principle of ahimsa (non-violence). The court issued notice to the Centre and Rajasthan on the question raised in the petitions whether "essential and integral parts of a religion can be restricted by the State".

Pratikraman:

- It is a process during which Jains repent for their sins during their daily life, and remind themselves not to repeat them. The five types of Pratikaman include
  - Dewasi,
  - Rai
  - Pakhi,
  - Chaumasi and
  - Samvatsari.

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DAILY CLASS NOTES

ANCIENT HISTORY

Lecture – 17

Jainism (Part 2)



Jainism (Part 2)

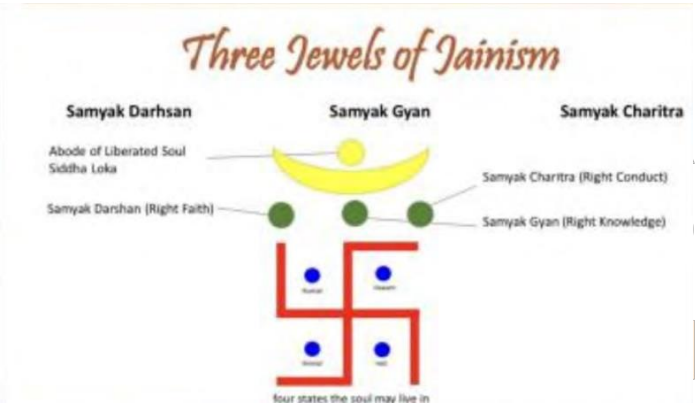
Jain Flag:



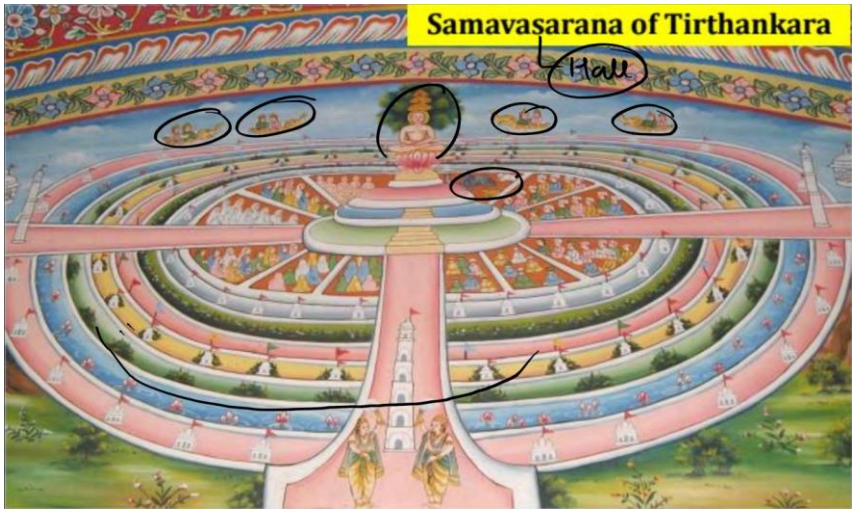
- 5 colours represent **Panch Parmeshthi.**
- **All 24 Tirthankaras** are associated with one of the colours.
- The **five -fold hierarchy** of religious authorities under Jainism.

Red	Represents Arihant (one who has attained Kevala gayana)
Yellow	Represents Siddha
White	Represents Acharya
Green	Represents Upadhyay
Dark Blue	Represents Sadhu

Swastika:



- Swastika in the middle of the flag represents the embodiment of the soul in either of four forms: **in deities, in human beings, in animal/ birds/ insects/ plants and in hell beings.**
- The **escalation or degradation of the soul** among these four forms depends on the karma.
- The purpose of the soul is to liberate from these four forms/stages and become arihant or siddha eventually.
- The three dots above the swastika represent **ratnatraya (or three jewels) of Jainism** , i.e., **right faith, right knowledge and right conduct.**
- The curve above the three dots denotes siddhashila i.e., an eternal place situated at the top of the universe where arihants and siddhas reside.

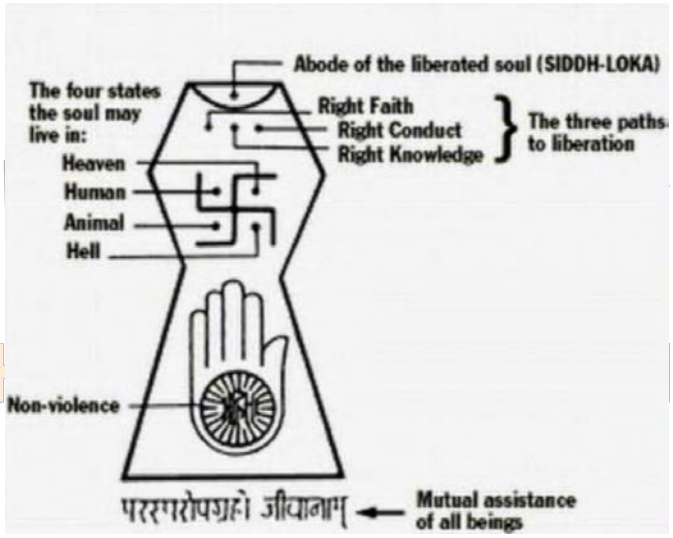


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Jain Literature:

- The Jain literature, which was compiled by Ganadharas and **Strut-kevlis**, is known as **Agam literature.**
- **Strut Kevlis:** Jains who had knowledge of a minimum of ten Purvas out of 14.
- These texts are the Holy **Scriptures of the Jain religion.**
- The Agam Sutras show great reverence for all forms of life and strict **codes of vegetarianism, asceticism, nonviolence, and opposition to war.**
- The existing Agam Sutras are accepted as the authentic preaching of **Lord Mahavir by the Shwetambar sects.**

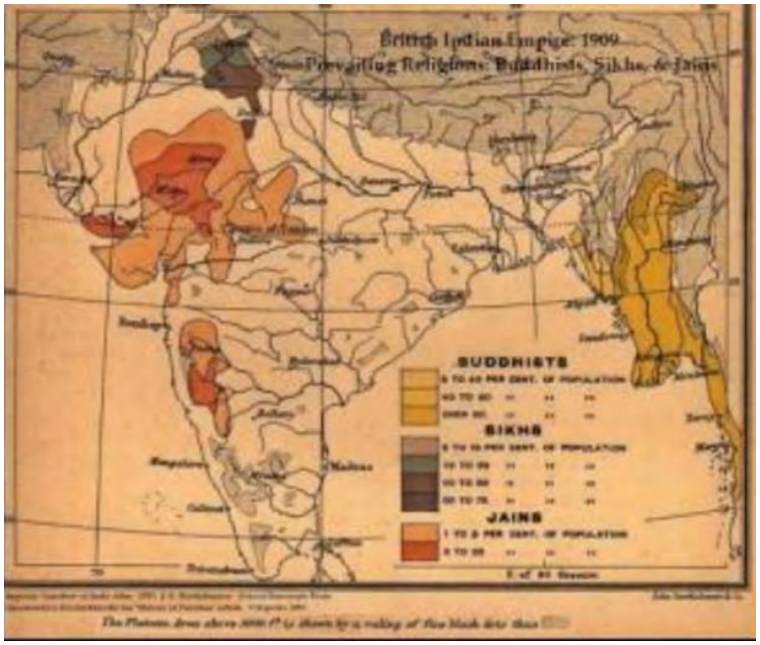


- But the Digambara sect does **not** accept them as authentic.
- **Digambars** follow two main text and four Anuyoga written by great Acharyas (scholars) from 100 to 1000 AD as the basis for their religious philosophy and practice.

Sects of Jainism: Digambar and Shwetambar:

Spread of Jainism:

- Mahavira organised an order of his followers that admitted both **men and women.**
- He preached his teachings in **Prakrit**, the language of the common people.
- As Jainism **did not very clearly differentiate itself from the brahmanical religion,** it failed to attract the masses.
- Jainism gradually spread into south and west India where the brahmanical religion was weak.



- The spread of Jainism in Karnataka is attributed to **Chandragupta Maurya (322-298 BC),** the emperor became a Jaina, gave up his throne, and spent the last years of his life in Karnataka as a Jaina ascetic. He also Performed **Sallekhana.** His Teacher – **Bhadrabahu**
- The second cause of the spread of Jainism in south India is said to have been the **great famine that took place in Magadha 200 years after Mahavira's death.** The famine lasted for twelve years, and in order to protect themselves, many Jainas **migrated to the south under the leadership of Bhadrabahu, the rest of them stayed back in Magadha under the leadership of Sthalubahu**.
- The emigrant Jainas spread Jainism in south India.
- At the end of the famine, they returned to Magadha, where they developed differences with the local Jainas.
- Those who returned from the south claimed that even during the famine they strictly observed the religious rules. They alleged too that the Jaina ascetics living in Magadha had violated those rules and had become lax.
- In order to sort out these differences and to compile the principal teachings of Jainism, **a council was convened in Pataliputra, modern Patna,** but the **Jainas who had returned from the south boycotted** it and refused to accept its decisions.
- From now onwards, the south began to be called **'digambaras**' and the Magadhans **'shvetambara'**.
- In subsequent centuries, especially **after the fifth century**, many Jain monastic establishments, called **basadis**, sprang up in **Karnataka** and were granted land by the king for their support.

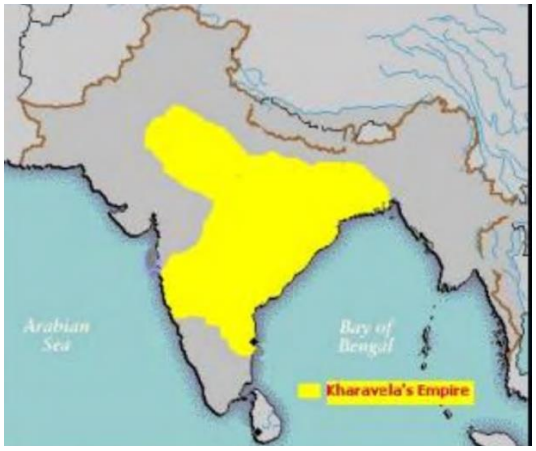
Jain Councils:

	Year	Venue	Chairman	Patron	Result
1st	300BC	Pataliputra	Sthulbhadra	Chandragupta Maurya	Compiltaion of 12 Angas
2nd	512 AD	Vallabhi	Devardhi Kshamrana	Maitrakas* (Dhruvsena I)**	Final Compiltaion of 12 Angas and 12 Upangas

Jainism Spread to:

- **Kalinga** in Orissa in the **fourth century BC.**
- In the **second and first centuries BC**, it also seems to have reached the southern districts of **Tamil Nadu.**
- In later centuries Jainism penetrated **Malwa, Gujarat, and Rajasthan**, and even now these areas have a substantial number of Jainai who are principally engaged in trade and commerce.

- **Parshva, Mahavira's predecessor,** had asked his followers to cover the upper and lower portions of their bodies
- **Mahavira** asked them to discard their clothing altogether.



Digambara School:

- Monks **do not wear clothes** as they believe in complete nudity.
- They carry:
  - **Rajorharana** - small broom to brush away insects
  - **Kamandalu - for toilet hygiene**
- **Female monks wear unstitched plain** white sarees and are called **aryikas.**
- They believe that a woman can not be tirthankaras and that **Malli was a man.**
- They **follow all the five constraints** (ahimsa, satya, asteya, aparigraha and brahmacharya) as per the teachings of mahavira
- Monasticism rules are **more rigid** under digambara school.
- Earliest record of digambara beliefs is contained in the prakrit **Suttapahuda of Kundakunda**

Svetambara School:

- Svetambaras **follow the preachings of Parshvanatha**, i.e. they believe in only four restraints (except brahmacharya) to be followed to attain Kevalya.
- Svetambaras believe that the **23rd and 24th tirthankara did marry**, unlike as thought by digambara sect
- The monks of Svetambara school can have simple white clothing, a begging bowl, a brush to remove insects from their path, books and writing materials with them.
- They believe tirthankaras can be men or women, and say that Malli began her life as a princess.

Sects of Jainism:

Shvetambaras (Sthulibhadra):

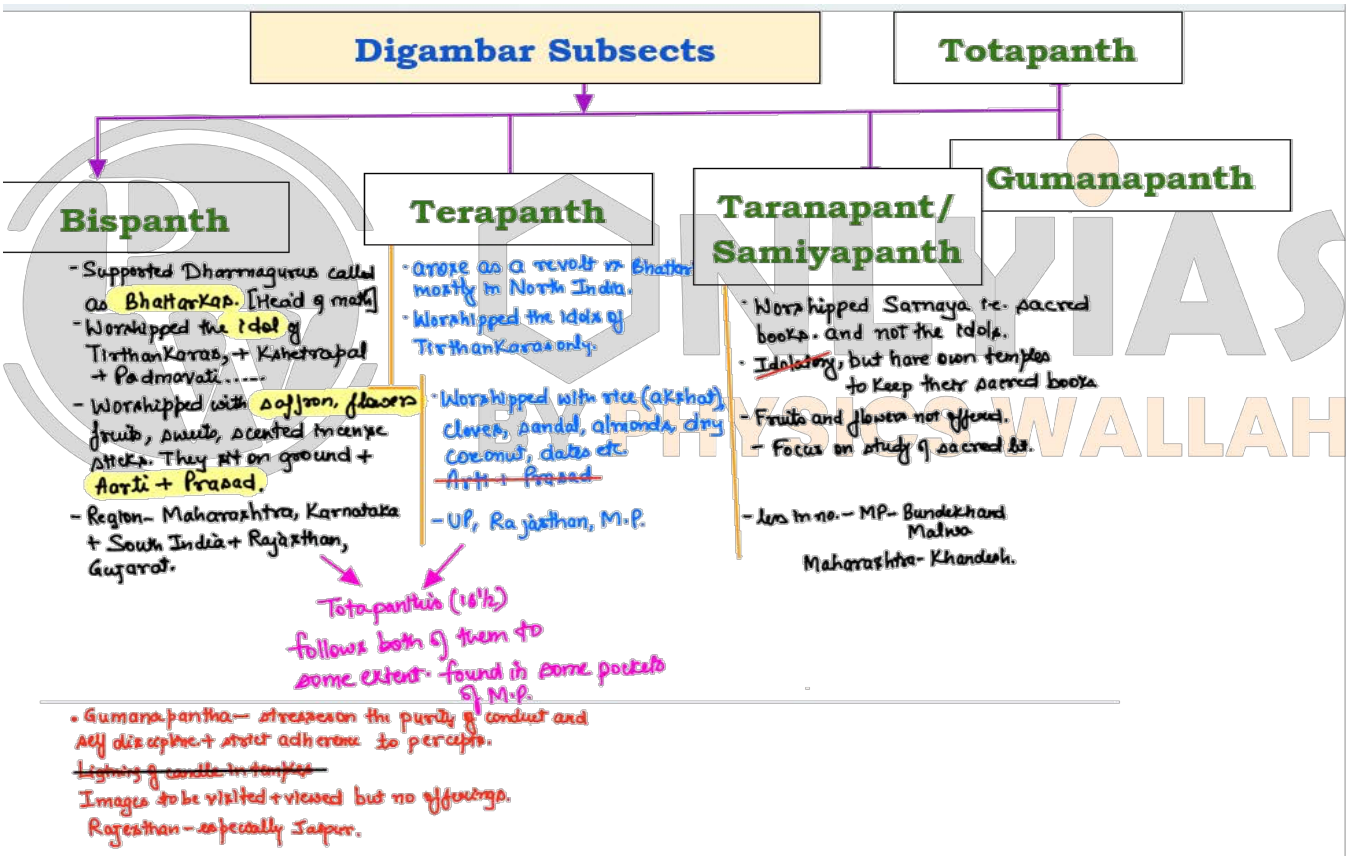
- Followers are called **Yati, sadhu, acharya.**
- Accepted clothes.
- Women could attain salvation.
- Accepts angas and upangas.
- Considered 19th tirthankara as a woman.
- Considered Mahavira as married.
- Ideal monk could take a meal after salvation.

Digambaras (Bhadrabahu):

- Followers are called **Khsullak, Aillak, nirgranthas**
- They discarded clothes.
- They believed that Women can't attain salvation

- They accepted 14 purvas but not angas, upangas
- Considered 19th tirthankara as man
- Considered Mahavira as Brahmachari
- Ideal monk not supposed to take meal
- The **Svetambara tradition of Jainism** indicates five eternal substances in existence: **Soul (Jiva), Matter (Pudgala), Space (Akasha), Motion (Dharma) and Rest (Adharma),** unlike **Digambaras added 6th eternal substance as Time (Kala).**
- **Siddhachakra** is a popular yantra or a mystical diagram used for worship in Jainism.
- **Navapada** in the Svetambara tradition
- **Navadevta** in the Digambara tradition.

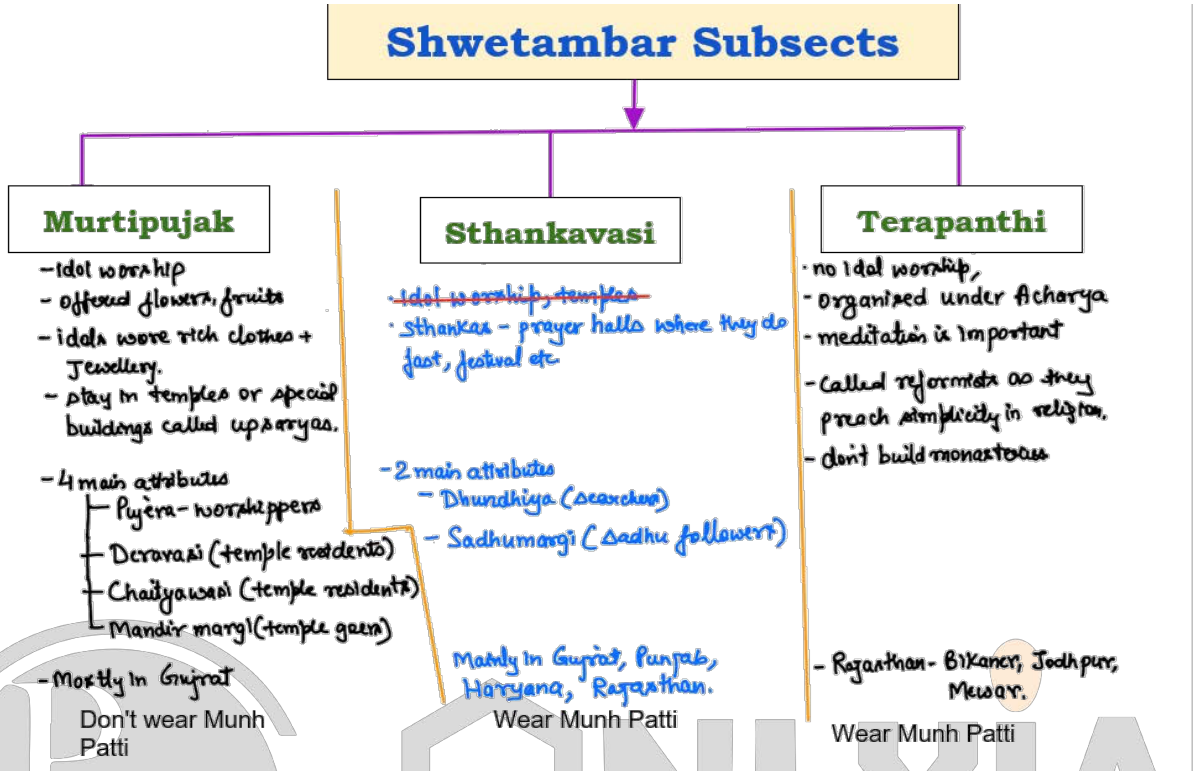




Terapanthi vs Bispanthi(Digambaras):

- **Digambar terapanthi** worship the **idols** with ashta dravya just like the bispanthis,but replace flowers and fruits with dry substitutes.
- The bispanthis worship **tirthankaras** as well as **yaksha and yakshini** like bhairva and kshetrapala.
- Their religious practices include **aarti and offerings of flowers, fruits and prasad.**
- Bhatarakas are their dharma-gurus and they are concentrated in Rajasthan and Gujarat.

- On the other hand, digambar tera panthi sect **opposed bhattarakas and worshipped only tirthankaras.**



Yapaniya:

- The now defunct **Yapaniya sect** followed the **Digambara** practice of **nudity** and eating from the hands while standing up along with svetambara **beliefs and texts.**
- They notably also permitted their ascetics to be **"half-clothed"** (Ardhambara) in public areas only.
- The Yapaniya sect was **absorbed into the Digambara community** during the mediaeval period.

Jain Literature:

- Jain monks **wrote in many other languages depending on the era**, **region and the patrons** who supported them.
- They wrote in **Tamil** during the **Sangam Age** in South India.
- They also wrote in **Sanskrit, Shauraseni, Gujarati, and Marathi.**
- They can be broadly divided into two **major categories;**
  - **Canonical** or religious texts called Jain Agamas or Agam
  - **Non-canonical** literary works.

Agam or Canonical Literature (Agam Sutras):

- Sacred books of the Jain religion.
- Teachings of Tirthankaras.
- Lord Mahavir's preaching was methodically compiled by his followers **Ganadharas** into these texts.
- Written in Ardha Magadhi, a form of Prakrit language.

Non - Agam Literature:

- Commentary and explanation of the **Agam Literature.**
- Written in many languages such as P**rakrit, Sanskrit, Apabhramsa, Old Marathi, Rajasthani, Gujarati, Hindi, Kannada, Tamil, German and English.**

Agam Literature is divided into two groups:

Ang-agama:

- These texts contain the direct preaching of **Lord Mahavir.**
- They were compiled by **Ganadhara**s.
- Lord Mahavir's immediate disciples were known as **Ganadhara.**
- All Ganadharas possessed perfect knowledge (keval-gyan).
- They **orally compiled** the direct preaching of Lord Mahavir into twelve main texts (sutras) i.e., Angas. These texts are known as **Ang-agams.**
- The **twelfth Ang-agam** is called Drastivad. **The Drastivad** consists of fourteen Purva texts, also known as **Purvas or Purva-agams.**
- Among Ang-agams, Purvas were the oldest sacred texts.

Ang-bahya-agams:

- (Outside of Ang-agams).
- These texts are expansions of Ang-agams. They were compiled by **Shrutakevalin.**
- Monks who had knowledge of a minimum of ten Purvas were known as **Shrutakevalin.**
- Shrutakevalin wrote many texts (sutras) expanding the subject matter defined in the Ang-agams.
- Includes**:**
  - **12 Upanga,**
  - **10 Prakirnakasutras,**
  - **4 Mulasutras,**
  - **6 Chedasutras,**
  - **2 Culikasutras**

Twelve Angas:

- **Ayaraṃga** (Sanskrit: Acaranga, meaning: **'On monastic conduct'**).
- **Suyagaḍa** (Sutrakṛtāṅga, '**On heretical systems and views'**).
- **Thāṇaṃga** (Sthānāṅga, **'On different points of the teaching').**
- **Samavayaṃga** (Samavayāṅga, '**On "rising numerical groups**).
- **Viaha-pannatti / Bhagavati** (Vyakhya-prajaapti or Bhagavati, '**Exposition of explanations'** or '**the holy one**').
- **Naya-dhamma-kahao** (Jnata-dharmakathānga, '**Parables and religious stories**')
- **Uvasaga-dasao** (Upasaka-dasaḥ,'Ten chapters on the Jain lay followers').

- **Aṇuttarovavaiya-dasao** (Antakṛd-daśāḥ, '**Ten chapters on those who put an end to rebirth in this very life').**
- **Anuttaraupapātikadasah** (Anuttaropapatika-dasāḥ, '**Ten chapters on those who were reborn in the uppermost heavens')**
- **Paṇha-vagaraṇa** (Prasna-vyakaraṇa, '**Questions and explanations')**
- **Vivāga-suya** (Vipakaśruta,**'Bad or good results of deeds performed')**

Twelve Upangas:

- 12 Upanga - auxiliary limbs
- 10 Prakirnakasutras - misc. subjects
- 4 Mulasutras - 'Fundamental texts' which are foundational works studied by new monastics
- 6 Chedasutras - relating to the conduct and behaviour of monks and nuns
- 2 Culikasutras
- **Nandi-sutra** - discusses the five types of knowledge
- **Anuyoga Dwara-sutra** - a technical treatise on analytical methods, discusses Anekantavada.

Jain Agamas:

- The present Angas are said to be re-compiled in a council of Monks of Svetambara sect held in Vallabhi (Gujarat) during mid-5th century AD.
- The Digamabara sect believes that original teachings (14 old texts known as Purvas) were lost long ago and they reject the authority of Agamas compiled in Vallabhi.
- Agamas comprise 46 texts.
- 12 Angas, 12 Upanga, 10 Prakirnakasutras, 4 Mulasutras, 6 Chedasutras, 2 Culikasutras written in Ardha-Magadhi Prakrit language.
- It teaches reverence for all forms of life, strict codes of vegetarianism, asceticism, compassion and non-violence.

14 Purvas

- **Utpaad Purva:** It deals with Living (Jiv), non-living (Ajiv), and its modes (Paryaya).
- **Agrayaniya Purva:** It talks about 9 realities (Navtattva), 6 substances (Shad-dravya) and others.
- **Viryapravada Purva:** It talks about energy of soul.
- **Asti Nasti Pravada Purva:** multiplicity of views (Anekântvåd), Saptabhangi,..
- **Jnana Pravada Pürva:** It talks about knowledge and ignorance.
- **Satya Pravada Purva:** It talks about the importance of truth, restraint, silence (Maun) and speech.
- **Atma pavada Purva:** It analyse soul from different view points.
- **Karma Pravada Pürva:** It talks about the theory of karma, its bondage, influx, its nature, fruition, and shedding.
- **Pratyakhyana Purva:** It talks about giving up (Pachchhakhän), restraint, vows, and detachment.
- **Vidya Pravada Purva:** It deals with expertise (vidya), exceptional abilities, and practice.

- **Kalyana Pravada Purva:** It deals with spiritual alertness (Apramäd) and laziness (Pramad).
- **Prana Pravada Purva:** It talks about 10 types of life substances or vitalities (Prän).
- **Kriya Visala Purva:** It talks about the 64 arts of women and 84 arts of men.
- **Lokbindusa Purva:** It deals with 3 parts of universe including heavens and hells

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DAILY CLASS NOTES

Ancient History

Lecture – 18

Mahajanapadas



Digambaras Give Canonical Status to two works in Prakrit:

- **Karmaprabhrita** is also called **Shatkhandagama.**
- It is allegedly based on the lost Drishtivada text, deals with the doctrine of karma and was redacted by **Pushpadanta and Bhutabalin** in the mid-2nd century.
  - Jiva Sthana
  - Kshudraka Bandha
  - Bandhasvamitva
  - Vedana
  - Vargana
  - Mahabandha
- The **Kashayaprabhrita,** compiled by Gunadhara from the same source about the same time, deals with the passions (kashaya) that defile and bind the soul.
- Later commentaries by **Virasena** (in the 8th century) and his disciple **Jinasena** (in the 9th century) on the Kashayaprabhrita are also highly respected by Digambaras.

Bhadrabahu (3rd century BC):

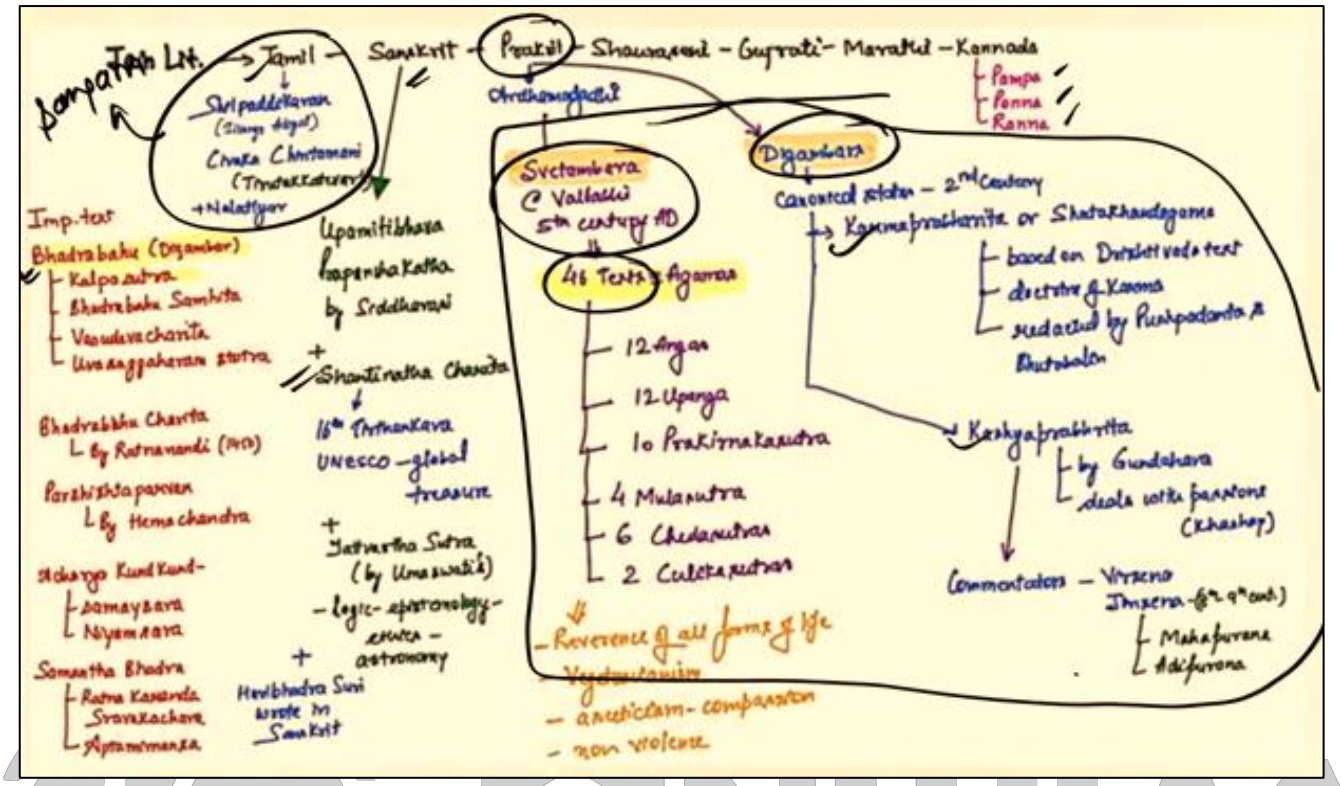
- One of the greatest Jain monks and was the **teacher of Chandragupta Maurya**.
- He wrote the sacred **Uvasaggaharam Stotra, Kalpa Sutra** (Biographies of Jain Tirthankars).
- He was the pioneer of the Digambara sect.

Acharya Kundkund:

- **Samayasara** and **Niyamasara** discuss Jain philosophy.
- **Samantha Bhadra's Ratna Karanda Sravakachara** (Life of a Jain householder) and Aptamimansa was written around 2nd century AD.
- Umaswati's **Tattvartha-sutra** (2nd-5th century AD) is an important Jain work in Sanskrit on logic, epistemology, ethics, and astronomy.
- **Jinasena** (8th-9th centuries) was a revered Digamabara monk.
- He wrote Mahapurana and Adipurana. He was the disciple of another famous Jain Monk Virasena.
- **Haribhadra Suri (**6th century AD) a Svetambara Jain author who wrote in Sanskrit.

Ilango Adigal's Silappadikaram:

- It is considered one of the greatest epics of Tamil literature written in 2nd century AD, is a moralistic discourse.
- It revolves around Kannagi, who having lost her husband to a miscarriage of justice at the court of the Pandyan Dynasty, wreaks her revenge on his kingdom.
- Tirutakkatevar's **Civaka Cintamani** is also one of the epics of Tamil literature.
- **Nalatiyar**, an ancient Tamil text composed by Jain monks.
- Between 9th-12th centuries, **Jain monks wrote extensively in Kannada**. The three gems of Kannada literature **Pampa, Ponna and Ranna** are the famous writers related to Jainism.
- With the revival of Hinduism and spreading of **Lingayats in Karnataka**, popularity of Jainism declined and thus, a reduction in literary works was seen after 12th-13th century.



Jain Literature:

- The sacred literature of Svetambaras is written in Prakrit called Ardha Magadhi Prakrit
- 12 Angas
- 14 Purvas/Parvas
- Oldest text of Mahavira preaching
- 12 Upangas
- 10 Parikarnas
- Chheda sutras
- Mula sutras
- Sutra granthas

Other important texts are:

- Kalpasutra (sanskrit)
- Bhadrabahu
- Bhadrabahu Charit - Ratnanandi of about 1450 CE.
- Parishihstaparvan
- Hemachandra
- Incorrect strategy of Chanakya of attacking Dhana Nanda's capital

Spread of Jainism:

- **Rashtrakuta king Indra IV.**
- **Chamudarai**minister of (ganga ruler).
- Chalukyas king:Jaysingh Siddharaja and kumar pala.

- **Poet**: Hemchandra (Parishistha parvan).
- Chandela king Dhanga.
- Minister Vimal Shah of solanki king Bhimadeva.

Types of Architecture:

- **Layana/Gumphas(Caves)**
  - Ellora Caves cave number 30 to 35 Maharashtra
  - Mangitungi cave in Maharashtra
  - Gajpantha cave in Maharashtra
  - **UdayGiri Khandagiri** caves in Maharashtra
  - Hathi-gunpha cave in Odisha
  - **Sittanavasal cave** in Tamil nadu

Pudukkottai district of Tamil Nadu sittanavasal houses the:

- Arivar Kovil (temples of Arihats).
- **'Ezhadipattam'** (a cavern with 17 polished rock beds).
- Megalithic burial sites.
- Navachunai tarn (small mountain lake) with a submerged shrine.

Sittanavasal, a Jain heritage site in Tamil Nadu, battles the elements

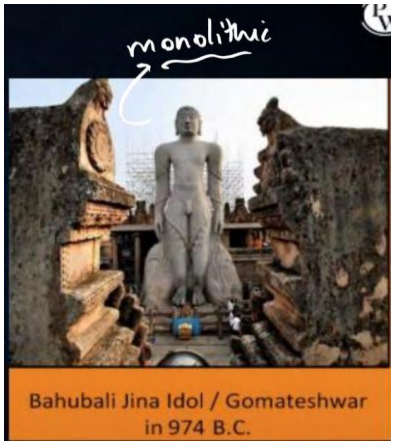
With much of the art in Sittanavasal either damaged or vandalised, Archaeological Survey of India has undertaken conservation measures and also introduced digital checks to track public access

September 24, 2022 11:22 pm | Updated September 25, 2022 02:29 am IST - TIRUCHI

NAHLA NAINAR

Statues:

- **Gomateshwar/ Bahubali statue- Shravanabelagola, Karnatak**
- **Statue of Ahimsa (Rishabhnath) - Mangi- Tungi hills , Maharashtra**



Jinalayas/Temples:

- **Dilwara temple** - Mount Abu (Rajasthan)
- **Girnar and Palitana Temple** - Gujarat
- **Muktagiri Temple** - Maharashtra
- Pavapuri Temple and Rajagriha temple (Bihar)

Caves:

- Hathigumpha
- Bagh Gumpa
- Udayagiri and Khandagiri (Kharavela)

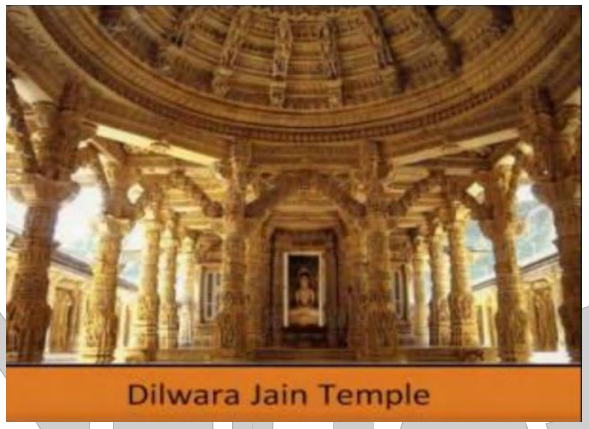
Contribution of Jainism:

- First serious attempt to mitigate the evils of the varna order.
- **Discarded Sanskriti language** and adopted Prakrit.
- Substantial contribution to art and architecture in mediaeval times.

- Jainism made the first serious attempt to mitigate the evils of the varna order and the ritualistic vedic religions .
- The early **Jainas discarded the Sanskrit language** principally patronised by the brahmanas.
- They adopted instead Prakrit , the language of the common people to preach their doctrines.
- Their **religious literature was written in Ardhamagadhi,** and the texts were eventually compiled in the sixth century AD in Gujarat at a place called **Valabhi,** a great centre of education.
- The adoption of the Prakrit by the Jainas helped the growth of this language and its literature.
- Many regional languages developed out of Prakrit, **particularly Shauraseni from which the Marathi language developed.**



Khajuraho Jain Temples



Dilwara Jain Temple

- The Jainas composed the earliest **important work in Apabhramsha** and compiled its first grammar. Jainas literature comprises epics , Puranas , novels and dramas.
- A large percentage of the Jainas writing is still in the form of manuscripts that have yet to be published and which are to be found in the Jainas shrines of Gujarat and Rajasthan.
- **In early mediaeval times , the Jainas also made substantial use of Sanskrit** and wrote many texts in it.
- They contribute to the growth of **Kannada,** in which they wrote extensively
- Jaina art in ancient times is not as rich as its Buddhist counterpart, but Jainism contributed substantially to art and architecture in mediaeval times.

Therigatha

- Therigatha (Verses of the Elder Nuns), is a Buddhist text, a collection of short poems of early enlightened women who were elder nuns (having experienced 10 Vassa or monsoon periods). The poems date from a three hundred year period, with some dated as early as the late 6th century BCE.
- In the **Pali Canon, the Therigatha is classified as part of the Khuddaka Nikaya**, the collection of short books in the Sutta Pitaka. It consists of 73 poems organized into 16 chapters. It is the companion text to the Theragatha, verses attributed to senior monks. It is the earliest known collection of women's literature composed in India.

Twelve Angas:

- Ayaraṃga (Sanskrit: Acaranga, meaning: **'On monastic conduct'**)
- Suyagaḍa (Sutrakṛtāṅga, '**On heretical systems and views**')
- Thāṇaṃga (Sthānāṅga, **'On different points of the teaching')**

The views of six sramana in the Pali Canon (based on the Buddhist text Samannaphala Sutta 1)	
Sramane	
Purana Kassapa	Amoralism : denies any reward or punishment for either good or bad deeds.
Makkhali Gosala (Ajivika)	Niyativada (Fatalism): we are powerless; suffering is predestined.
Ajita Kesakambali (Lokayata)	Materialism : live happily; with death, all is annihilated.
Pakudha Kaccayana	Sassatavada (Eternalism) : Matter, pleasure, pain and the soul are eternal and do not interact.
Nigantha Nataputta (Jainism)	Restraint : be endowed with, cleansed by and suffused with the avoidance of all evil.
Sanjaya Belathiputta (Ajnana)	Agnosticism : "I don't think so. I don't think in that way or otherwise. I don't think not or not not." Suspension of judgement.

- Samavayaṃga (Samavayāṅga, '**On "rising numerical groups**)
- Viaha-pannatti / Bhagavati (Vyakhya-prajaapti or Bhagavati, '**Exposition of explanations'** or '**the holy one**')
- Naya-dhamma-kahao (Jnata-dharmakathānga, '**Parables and religious stories**')
- Uvasaga-dasao (Upasaka-dasaḥ,'Ten chapters on the Jain lay follower')
- Aṇuttarovavaiya-dasao (Antakṛd-daśāḥ, '**Ten chapters on those who put an end to rebirth in this very life')**
- Anuttaraupapātikadasah (Anuttaropapatika-dasāḥ, '**Ten chapters on those who were reborn in the uppermost heavens')**
- Paṇha-vagaraṇa (Prasna-vyakaraṇa, '**Questions and explanations')**
- Vivāga-suya (Vipakaśruta,**'Bad or good results of deeds performed')**

MAHAJANAPADAS

The Beginning of New Phase:

Northern Black Polished Ware (NBPW):

- Archaeologically **6th c. BCE** marks the beginning of the NBPW phase.
- The NBPW was made up of **very fine fabric** and it was a very glossy, shining type of pottery.





- It served as a tableware for richer people.
- **NBPW** marked the beginning of the Second phase of urbanisation in India after IVC.
- Towns that began to develop during this phase were Kaushambi, Shravasti, Ayodhya, Kapilvastu, Varanasi, Vaishali, Rajgir, Pataliputra, Champa.
- Houses during this time were made up of **mud brick and wood.**

Significance of Iron:

- Use of **Iron Ploughshare** and immense fertility of soil in the area between Allahabad (Present Prayagraj) and Rajmahal, led to doubling up of production.
- The surplus gained, contributed to the growth of towns and cities.
- **The use of Iron** played a crucial role in opening the forested, hard soil areas of mid-Gangetic basin to clearance, cultivation and settlement.
- The production of **low carbon steel** began from about 600 BC.
- The smiths knew how to harden tools. Some iron tools obtained from this period show that they were made of iron ore from **Singhbhum and Mayurbhanj.**
- Thus, it appears that people became acquainted with the richest iron mines in India which ensured non-stop supply of tools and weapons.

Shali:

- **Rice gained huge prominence:** Rice became a staple cereal in eastern U.P and Bihar during this period. The use of the term **Shali** for transplantation is found in Pali, Sanskrit and Prakrit texts of that time.
- **It appears that large-scale paddy transplantation began in the age of Buddha.**
- This method **revolutionised rice production.** Apart from rice, peasants also produced- **Barley, cotton, sugarcane, pulses, millets.**

Rural Economy in the Buddha Era:

- **Urbanisation** needs a strong rural base for agricultural supply.
- Villages provided **taxes and fed the non-agriculturalists** living in the town.
- In return traders living in towns made **tools, crafts and clothes** for the rural folks.
- There were numerous villages have been mentioned in the **Pali texts**
- The **nucleated rural settlement** in which all people settled at one place with their agriculture lands mostly outside the settlement were first established in the mid-Gangetic plains during the age of Gautam Buddha.
- The towns seem to have been **situated amidst the cluster of villages.**

Pali Texts mention about three types of Villages:

- **The first category** included the **Typical Village** inhabited by various castes and communities. These villages seem to have been the largest in number. Each of them was headed by a Village headman called **Bhojaka**.
- **The second category** included **Suburban Villages** that were in the nature of craft villages. For Ex- A Carpenters' **village or Chariot makers**' village situated in the vicinity of Varanasi. Such villages served as markets for other villages and linked the towns with the countryside.
- **The third category** consisted of **Border villages** situated at the outer limits of the countryside which merged with the surrounding forests. People living in these villages were fowlers (bird hunters) and hunters.

Rural Economy in Buddha Era:

- **Land:** The village lands were divided into cultivable plots which were allocated to each family. Every family cultivated plots in conjugation with its members and **agricultural labourers.** Fields were fenced and irrigation channels dug collectively by the peasants.
- **Tax:** The peasants had to pay 1/6th of their produce as tax. Taxes were collected directly by and **no intermediaries existed.**
- During this phase the rich **Royal peasants** were called **Gahapatis.**
- Thus, for the first time an advanced food-producing economy spread over the alluvial soil of the **mid-Gangetic plains** and led to the beginning of an urban economy in this area.

Rise of Towns

Importance of Towns:

- It became the **seat of government.**
- It was inhabited by **artisans and merchants.**
- At some places there was **concentration of artisans.** E.g., Saddalaputta at Vaishali had 500 potters' shops.
- Both artisans and merchants were organised into **guilds and were headed by a headman.** They used to live in **fixed localities in the town.** E.g., Vessas' or Merchants' Street in Varanasi.

Merchants and Craftsmen:

- They specialised in **craft** developed on the account of the **guild system.**
- The products of crafts were carried over a **long distance by merchants.**
- **Products included: Fine Textile Goods, Ivory objects, pots, etc.**
- All the important cities during that time were located on the banks of rivers or on trade routes.
- Thus, **inter-city trade was significantly developed** during that time.

Punched Marked Coins:

- It was the **first documented coinage.**
- It was issued between the 7th-6th century BC and 1st century AD.
- Mostly made of **silver,** though copper coins also appeared.
- Use of **coined money** is more associated with the urban centres.
- **Satmana:** Silver coins (highest value)
- **Karshapana:** Silver coins (standard)
- Equals 16 masha or32 **Kakani.**
- Divided into half or **Ardha.**
- Quarter or **Pada.**


Nanda Dynasty

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- Masha and Kakani were made of **copper**.
- The Pali texts show that the use of money during the time of Buddha had **become widespread** and even the wages and prices were paid in it.
- Symbols for identification of **issuing authority:**
  - Might have been trading groups backed by **Rajas or professional groups.**
  - **Not** sure if issued by royalty.
- Backing of coins was not referred to until **Arthashastra came.**



"Bent bar" - Achaemenid administration, Gandhara, c.350 BC

Writing:

- After the end of Harappan culture, writing probably started a couple of centuries before **Asoka.** This period led to **significant development in writing.**
- Writing led to the compilation of not only **laws and rituals** but also facilitated book-keeping, which was **essential for trade**, **tax collection** and keeping a large professional army.
- The period produced texts dealing with **sophisticated measurements (Sulvasutras),** which may have helped in demarcation of fields and houses.

Administrative System:

- Only **Kosala and Magadha** emerged powerful- both of them ruled by **hereditary monarchs.**
- The King during this time was basically a **warlord** who led his kingdom from victory to victory. **E.g., Ajatshatru, Bimbisara, etc.**
- The King ruled with the **aid of officials.**
  - Higher officials were known as **Mahamatras.** They performed a variety of functions such as Minister, Commander, Judge, etc.
  - **Gramini** transformed into a Village headman also called as **Grambhojaka, Gramini, Gramika**, etc. their function was to collect taxes and maintain law and order.

Taxation:

- The advent of writing may have helped in the assessment and collection of taxes.
- The discovery of **many hordes of punch-marked coins** suggests that payment was made in **both cash and kind. E.g., in north-eastern India, payment was made in paddy.**
- In addition to these taxes, the peasants were subjected to **forced labour for royal work.** The Jatakas state that sometimes peasants left the country of the king in order to escape the oppressive burden of taxes.
- **Bali,** a voluntary payment made by the tribesmen to their chiefs in Vedic times, became a compulsory payment to be made by the peasants in the age of the Buddha.
- Officers called **Balisadhakas** were appointed to collect Bali.
- One-sixth of the produce was collected as tax by the king from the peasant.
- Taxes were assessed and collected by the royal agents with the help of village headmen.

- **Artisans and traders too had to pay taxes.**
- Artisans were made to work for a day in a month for the king.
- Traders had to pay customs on the sale of their commodities.
- The **tolls** were collected by officers known as **Shaulkika or Shulkadhyaksha.**

Army:

- The real increase in state power is indicated by the formation of a large professional army.
- During this time the **horse-chariots were losing their importance** not only in north-east India but also in the north-west, where they had been introduced by the Vedic people.
- The possession of numerous **elephants** gave an edge to the Magadhan princes.
- The large, long-service army had to be **fed by the state exchequer.**
- Rulers like the Nandas possessed enormous wealth which must have enabled them to maintain the army, but we have no idea of the special measures they adopted to raise taxes, though the fiscal system was well-established.

Social Order and Legislation:

- **The Indian legal and judicial system originated in this period.**
- **The Dharmasutras** which mentions the duties of each of the four varnas, and the civil and criminal law came to be based on the varna division.
- The higher the varna, the purer it was, and the higher the level of moral conduct expected of the upper varna by civil and criminal law.
- **All forms of disabilities were imposed on the Shudras:**
  - They were deprived of religious and legal rights.
  - They were relegated to the lowest position in society.
  - The upanayana or sacred thread could not be conferred on them.
  - Crimes committed by them against the Brahmanas and others were severely punished, but those committed against the Shudras were lightly treated.
- In many instances, **punishments for criminal offences were governed** by the idea of **revenge,** that is, a tooth for a tooth and an eye for an eye.
- Although the Brahmanical law-books took into account the social status of the different varnas in framing their laws, they did not ignore the customs of the **non-Vedic tribal groups which were gradually absorbed into the Brahmanical social order.**
- Some of these indigenous tribes were given fictitious social origins and allowed to be governed by their own customs

Democratic Structure of Rig Veda collapsed:

- With the **emergence of the large states of Kosala and Magadha,** it was not possible to hold large assemblies attended by people belonging to the different social classes and different parts of the empire.

- The difficulty of communications **made regular meetings impossible.**
- They were replaced by a small body called **Parishad** consisting exclusively of brahmanas.
- Territorial kings discarded the **Sabha and Samiti**. Popular tribal assemblies had virtually disappeared in post-Vedic times.
- They **dwindled and disappeared as tribes** disintegrated into varnas and lost their identity.
- Their place was taken by varna and caste groups, and therefore **caste laws and customs** were given due weight by the writers of the law-books.

The Republican Experiment:

- The Republican system of government is mostly found in the **Indus Basin** and foothills of Himalayas in Eastern U.P and Bihar.
- In the Republics, real power lay in the hands of **tribal oligarchies.**
- In Lichchhavis of Vaishali **7707 Rajas sat in the Assembly.**
- Thus, certain states in the age of the Buddha were not ruled by hereditary kings but by persons who were responsible to the assemblies.
- Brahmanas used to hold great influence in a monarchy, but no place in the early republics nor did they recognize these states in their law-books.
- The republican tradition became **feeble from the Maurya period.**
- The chief office was not hereditary, called as Ganapati or Ganaraja.
- Power belongs to the Aristocratic council led by Kshatriya families [oligarchy]
- The authority structure had tribal elements.
- **Major attribute:**
  - Corporate aspect of the government
  - Small geographic area and representative government.
  - The discussion by assembly in a hall called Santhagara.
  - Gana puraka was **responsible for quorum**
  - The debates and voting by pleas of wood called **Salakas**
  - Salaka gahapaka ensured **honesty in voting.**
- There were **two strata**
  - **Kshatriya rajakula** (ruling family)
  - **Dasa KarmaKara** (slaves & laboured)
- Ready to tolerate unorthodox views and Individualistic opinion
  - **Mahavira (Vaji confederacy)**
  - **Buddhism (Shakya clan of Kapilvastu)**

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Major Clans:

- Shakya of Kapilvastu
- Mallas of Kushinagara
- Malla of Pawa
- Licchavi of Vaishali
- Videh of Mithila
- Moriya
- Koliya of Ramagram
- Buli of Allakappa
- Kalam of Kesputra
- Bhagga of Sushma Giri

Major Clan and their Janapadas:

- One Clan in all these janapadas: **Shakya of Kapilvastu, Mallas of Kushinagara and Malla of Pawa**
- **Confederacy**: Vajji (8 clans)
- **Janapadas**: Vajji, Kushinagar (Mallas)

Important Terminologies Related to Mahajanapadas:

- Pura or Nagara means Fortified town/city.
- Nigam means Market town.
- Rajdhani means Capital City.
- Nagaraka means small town.

Sixteen Mahajanapadas:

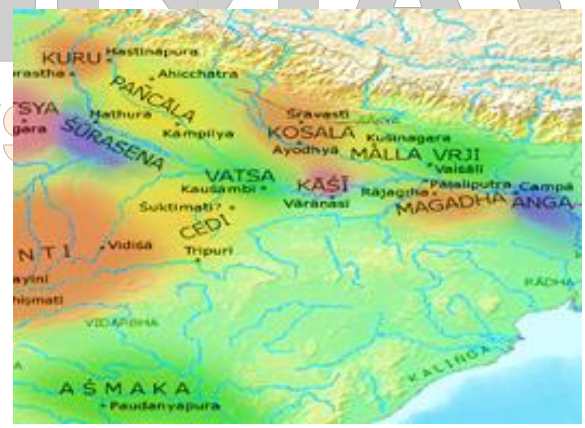
- The rise of large states with towns as their base of operations strengthened the territorial idea. People owed strong allegiance to janapada or the territory to which they belonged rather than to their jana or tribe.
- **Six Mahanagaras:**
  - Sravasti
  - Saketa
  - Rajagriha
  - Champa
  - Kasi
  - Kausambi
- The Pali texts show that the **janapadas grew into mahajanapadas**, that is large states or countries. According to Buddhist text **"Anguttara Nikaya"** 16 independent Mahajanapada.

❖ **Few contemporary kings were:** Bimbisara of Magadha, Prasenjit of Kosala and Chand Mahapradyot of Avanti.



1. Kasi:

- Capital was **Varanasi**.
- It was bounded by 2 rivers **Varun & Asi.**
- Kasi was located on the **confluence** of **Ganga and Gomti rivers.**
- The Janapad was known for:
  - ✓ cotton textiles
  - ✓ Horse Market
  - ✓ Orange robes of Buddhist Monks called Kashaya
- **Dasharath Jataka** - Dashrath and Ram were from Kashi
- **Parsvanath (23rd Tirthankara)** was prince of Kashi



- Initially appears to be the most powerful but eventually it succumbed to the power of Koshala and got annexed.

2. Koshala

- It was located between **Gomati (West) and Sadanira (East) of Eastern Uttar Pradesh.**
- Today's districts **Faizabad (Ayodhya now), Gonda, Bahraich** etc. come under this Janapada.
- Divided by **River Saryu in 2 parts**
- **Capital: North - Shravasti (Sahet-Mahet)**
- Jetavana was donated to Buddha by seethi **Anathapindika**

- Capital: **South - Kushavati**
- King Prasenjit (Pasenadi) embraced the area and had its capital at Shravasti. Defeated several chiefs and also engaged in matrimonial alliances.
- **Important cities:**
  - ✓ **Ayodhya (Ramayana)** included the tribal republican territory of the Shakyas of Kapilavastu.
  - ✓ The **capital of Kapilavastu is identified with Piprahwa** in Basti district.

Prasenajit (Pasenadi):

- He was **contemporary of the Buddha.**
- He wished to marry into the Shakya clan to which the Buddha belonged.
- But the Shakyas were too proud of their lineage and were unwilling to give one of their women.
- Tricked him marrying a slave girl (d/o of a Shakya chief + slave woman).
- A son Vidudabha was born who once paid a visit to his maternal grandfather's home and got to know the truth.
- Prasenajit immediately disowned his wife and son, but accepted them back upon Buddha's intervention (who reasoned that it was the father's lineage that mattered).
- Once Vidudabha succeeded, he massacred the Shakyas in revenge.
- Thus, the Majhima Nikaya mentions the Buddha as a Koshalan-indicating that the Shakyas were subjugated by Koshala. Episode is also depicted on many stone sculptures at stupa sites.

Koshala and Magadh:

- Prasenjit's sister was married to Magadha king Bimbisara.
- Bimbisara married thrice and Koshalan bride was the 1st wife and brought him as dowry to a Kashi village yielding handsome revenues.
- But after Bimbisara was killed by his son Ajatashatru, a bitter struggle ensued between the two states and finally Koshala became part of Magadha.
- The kings of Koshala gave patronage to both **Brahmanism and Buddhism.**
- **Dirghacharayana** is mentioned as a minister to the king of Kosala.

3. Anga:

- Capital was **Champa (also known as Malini)** and it was situated on the **confluence of rivers Champa (identified with river Chandan) and Ganga.**
- It covered the modern districts of **Munger and Bhagalpur in Bihar.**
- It was later annexed to **Magadha by Bimbisar in mid-6th century BCE..**
- **Important commercial centre-** Merchants sailed from here to Suvarnabhumi (South East Asia)
- Many excavations here have yielded NBPW in large numbers.
- The Vedic sources describe Ang and Magadha as impure lands.

4. Magadh:

- The initial capital of Magadha was **Girivraja or Rajgriha** (surrounded by 5 hills) later Pataliputra.
- Both were fortified, and show signs of habitation around the 5th BCE.
- Magadha embraced the former districts of Patna, Gaya, and parts of Shahabad,
- Brahmanical texts look down upon them as people of mixed origin and inferior type.
- Buddhist texts attach great importance as Buddha attained enlightenment here.
- Magadhan kings Bimbisara and Ajatashatru were Buddha's friends and disciples
- **Magadha emerged supreme:** fertile land, rich iron ore deposits, and relatively liberal society.
- The Mauryan empire emerged here in 4 century BCE.

5. Vajji or Vriji (Gana Sangha):

- Capital was **Vaishali** (coterminous with the village of Basarh in Vaishali district).
- Location: **North of Ganga in Bihar in Tirhut division.**
- It was separated from Kosala from the river Gandak.
- The seat of 8 smaller clans / kingdoms called "Athakula" out of which Lichhavis, Janatriks, Videhas were very important.
  - ✓ **Videhas:** Headquarter was at Mithila identified with **Janakpuri in Nepal.**
  - ✓ **Licchavis:** The most powerful of the Vajis, had their capital at Vaishali (the ancient Vaishali city is identified with village Basarh in present day Vaishali district) which was also the capital of the entire confederacy.
  - ✓ **Jnatrikas:** Mahavira belonged to this clan.
- The Vajjis were led by Chetaka. His sister was Trishala (mother of Mahavira), daughter was Chellana (second wife of Bimbisara, and mother of Ajatashatru).
- According to tradition, the Magadhan king Ajatashatru sowed discord among the chiefs with the help of his minister Vassakara and then attacked and conquered the Licchavis.

6. Malla (Gana Sangha):

- It was a neighbourhood of **Koshala.**
- It was a republican **clan of the Mallas.**
- The territory touched the northern border of Vajji state.
- One of the capitals of the Mallas was at Kusinara where Gautama Buddha passed away [Mahaparinirvana]
- Another capital was **Pava Buddha** who took his last meal here and became ill.
- It covered the modern districts of **Deoria, Basti, Gorakhpur in Eastern Uttar Pradesh.**

7. Chedi or Cheti:

- It was located in the **Bundelkhand division of Madhya Pradesh regions** to the south of river **Yamuna** and along river **Betwa or Vetravati.**

- Capital was **Suktimati or Sotthivati** located somewhere near Banda in Uttar Pradesh.
- The ancient cities of **Tripuri near Jabalpur and Airakina (Eran) near Sagar were perha ps part of the Chedi kingdom.**
- Chedi ruler Shishupala was the famous **enemy of Krishna**.

8. Vatsa:

- Vatsa's **Capital was Kaushambi.**
- It covered the modern districts of **Allahabad and Mirzapur** in Uttar Pradesh.
- The Vatsas were a Kuru clan who had shifted from **Hastinapur and settled at Kaushambi.**
- It was famous for its **fine cotton textiles.**
- According to **Ramayana**, Sringaverapura (in Allahabad dist) was the place where Rama crossed the Ganga during his journey into exile.
- According to the **Puranas**, Nichakshu, the descendant of the Pandavas, shifted the capital to Kaushambi after the Hastinapur floods.

9. Udayana:

- **Udayana** was the **king of Vatsa** in the 6th c. BCE
- Literary sources refer to his rivalry with **Avanti king Pradyota**. But he strengthened his position by entering into matrimonial alliances with Avanti, Anga, and Magadha.
- The king was subsequently immortalised as a romantic hero in three Sanskrit dramas namely,
  - ✓ Svapna-Vasavadatta of Bhasa (Vasavadatta was the daughter of Avanti king Pradyota)
  - ✓ Priyadarshika of Harsha
  - ✓ Ratnavali of Harsha.
- After Udayan's death, **Vatsa was annexed by the Avanti kingdom.**
- The **Ghositarama Buddhist monastery** was situated at Kaushambi.

Svapnavasavadattam:

- ❖ Svapnavasavadattam is a Sanskrit play written by the ancient Indian poet Bhasa
- ❖ It was the continuation of another drama, Pratijnayaugandharayana.
- ❖ A romantic narrative about the Vatsa king Udayana and Vasavadatta, the daughter of Pradyota, the ruler of Avanti, which were current in the poet's time and which seem to have captivated popular imagination.
- ❖ This drama is the sorrow of Udayana for his queen Vasavadatta, believed by him to have perished in a fire, which was actually a rumour spread by Yaugandharayana, a minister of Udayana to compel his king to marry Padmavati, the daughter of the king of Magadha.
- ❖ The complete text of the Svapnavasavadattam was long lost until it was discovered by Indian scholar T. Ganapati Sastri in Kerala in 1912.

9. Sursena:

- Capital was **Mathura/Madura.**
- It was situated on the bank of river:**Yamuna** and was located on the **junction of Uttarapatha and Dakshinapatha.**
- King Awantipura was the **Disciple of Buddha.**
- Krishna belonged to the **Vrishni clan of the ruling Yadavas of Mathura.**
- It may have a sangha form of government.

10. Kuru:

- Its capital was **Indraprastha / Hastinapur / Isukara.**
- It covered the **modern Haryana & Delhi-Meerut-Ghaziabad region.**
- Its eastern border was **River Yamuna.**
- Kuru rulers were considered to be the **descendants of Yudhishthira.**
- It was initially a monarchy but subsequently became a **sangha.**
- During Buddha's time, both **Kuru and Panchala** were minor states and did not enjoy the political importance which they did earlier

11. Panchala:

- It had two capitals, **Ahichhtra (Northern Panchal) and Kampilya (Southern Panchala)** on either side of river **Bhagirathi.**
- It covered modern day **Rohilkhand division & Upper Gangetic Plains of today's Uttar Pradesh & Uttarakhand (around Bareilly, Badaun, Bulandshahr, etc).**
- The famous city of **Kanyakubja (Kannauj)** was situated in this region.
- Several ancient texts mention a **Panchala king named Chulani Brahmadatta.**
- Arthashastra calls them as a sangha, suggesting that the **Panchalas too became a sangha in later times.**

12. Matsya (Machchha):

- Its capital was **Viratnagar/modern Bairat, named after its founder Virat.**
- It was famous as the hiding **place of the Pandavas.**
- It was located in the **Alwar, Bharatpur, Jaipur districts of Rajasthan.**
- Later, it was absorbed in the **Magadha empire.**

13. Assaka:

- Capital was **Pratishthan /Potali, Potana or Podana.**
- It now lies in the **Nandura Tehsil, Buldhana district in Maharashtra.**
- Located on the banks of the **Godavari River.**
- Mahajanapada was situated to the south of the **Vindhya Range, and was in Dakshinapatha.**

14. Avanti:

- It had two capitals, **Ujjain (North/banks of Shipra river) and Mahishmati (South/modern Maheshwar)**
- It was divided by the **Narmada River.**
- It was located in present day **Malwa region.**
- Both these towns became fairly important from the fifth century BC onwards, though eventually **Ujjain surpassed Mahishmati.**
- It was founded by **Haihayas, a clan of the Yadus.**
- It developed large-scale working in iron and **erected strong fortifications.**
- The proximity to iron mines of eastern Madhya Pradesh and manufacture of good iron weapons was the key factor in the rise of Avanti.
- They were the biggest rival of **Magadha**.
- Magadha took a hundred years to finally subjugate Avanti.
- **Avanti King Pradyota (Chanda Pradyota Mahasena)** was a contemporary of the Buddha.
- He was a powerful king, and even Ajatashatru was afraid of him.
- The successors of Pradyot were weak and later Avanti was taken over by Magadha.

15. Gandhara:

- The capital of Gandhara was **Taxila.**
- **Pushkalavati** (identified with present day Charsadda in Pakistan) was the capital before 6th century BCE, followed by capital Taxila (identified with modern Taxila in Punjab, Pakistan).
- Covered the regions between Kabul and Rawalpindi in North Western Provinces, Peshawar, the Potohar plateau and on the Kabul River
- Gandhara was located in the north western region (Peshawar and Rawalpindi districts of Pakistan and the Kashmir valley).
- **Taxila** was an important centre of **learning and trade.**
- **Gandhara king Pukkusati** was a friend of Bimbisara.
- The Behistun inscription of Persian King Darius- indicates that Gandhara was conquered by the Persians in late 6" century BCE.
- Owing to Persian and later Greek influence, the brahmanas began to treat this region as impure, since performance of Vedic rituals became irregular.

16. Kamboj:

- Its capital was at **Rajapura** (modern Rajouri).
- Located around Hindukush mountains of Kashmir.
- King Pushkarsarin had a cordial relation with Magadh.
- **Behistun inscription of Darius** mentions that it was conquered by **Persians in 6th century BCE.**

- They had an **excellent breed of horses** and remarkable horsemen.
- It was a monarchy in the 6th century BCE, but the Arthashastra describes them as a sangha.
- called uncultured in the Brahmanical texts
- Mostly arose in the **upper and mid-Gangetic plains**.
- It was mostly situated north of the Vindhyas.
- It extended from the north-west frontier to Bihar.
- Magadha, Koshala, Vatsa, and Avanti seem to have been powerful.
- The political history of India from the sixth century BCE onwards was one of struggles among these states for supremacy.
- Eventually the kingdom of Magadha emerged as the most powerful and founded an empire.

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DAILY CLASS NOTES

Ancient History

Lecture - 19

Mahajanapadas (Part-2)



Mahajanapadas (Part-2)

The Rise and Growth of the Magadh:

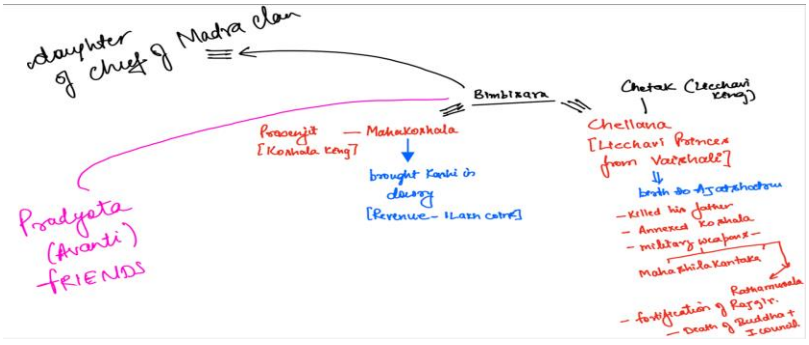
- **Haryanka dynasty**
  - Bimbisara
  - Ajatshatru
  - Udayin
- **Sisunagas**
  - Sisunaga
  - Kalasoka or Kakavarin
- **Nandas**
  - Mahapada Nanda
  - Dhanananda
- **Mauryas**
  - Chandragupta Maurya
  - Bindusara
  - Ashoka

Haryanka Dynasty Timeline:

- 544-492 BCE: Bimbisara
- 492-460 BCE: Ajatashatru
- 460-440 BCE: Udayin Anuruddha Munda
- 437-413 BCE: Nagadasaka

Bimbisara 544 - 492 BCE:

- Magadha came into prominence under the leadership of Bimbisara of the Haryanka dynasty and a contemporary of the Buddha & Mahavir.
- **Title: Seniya** may be because of the standing army.
- He began the policy of conquest and aggression which ended with the Kalinga war of Ashoka.
- Bimbisara acquired **Anga** and placed it under the viceroyalty of his son **Kunika (Ajatashatru)** at Champa//defeated ruler Brahmadutta.
- Anga was important for inland and maritime trade.
- He also strengthened his position by marriage alliances.
  - He had three wives**. Bimbisara's first wife was Kosala devi,** the daughter of the king of Kosala and the sister of Prasenjit, the son and successor of the Koshalan king.



  - The Koshalan bride brought Bimbisara as dowry to a Kashi village yielding a revenue of 100,000 which suggests that revenues were collected in terms of coins.

- The marriage bought off the hostility of Koshala and gave Bimbisara a free hand in dealing with the other states.
- His **second wife, Chellana, was a Lichchhavi princess** from Vaishali who gave birth to Ajatashatru
- His **third wife was Khema, the daughter of the chief of the Madra clan of Punjab.**
- Marriage relations with the different princely families lent enormous diplomatic prestige and paved the way for the expansion of Magadha westward and northward.

- The most serious rival was **Avanti with its capital at Ujjain.** Its king, Chanda Pradyota Mahasena, fought Bimbisara, but eventually the two thought it wise to make up.
- Initial rivalry with **Avanti** (Pradyota but later became friends). Bimbisara had sent his royal physician Jivaka to Ujjain when Pradyota had jaundice.
- **Bimbisara** is also said to have received an embassy and a letter from the ruler of **Gandhara with whom Pradyota had fought unsuccessfully.**
- Therefore, through his conquests and diplomacy, Bimbisara made Magadha the dominant state in the sixth century BC.
- According to the Buddhist chronicles Bimbisara ruled for fifty-two years, roughly from 544 to 492 BC.
- He is also **known for his cultural achievements** and was a great friend and protector of the Buddha. He **sent Jivaka to attend him** and also gifted Veluvana park to sangha.
- According to Hiuen Tsang it was Bimbisara , who **built the city of Rajgir (Rajagriha),** famous in Buddhist writings.

Ajatashatru (Kunika) 492 - 460 BCE:

- Bimbisara was succeeded by his son **Ajatashatru (492-460 BCE)**
- Ajatashatru imprisoned his father and starved him to death. seized the throne for himself **(Pitrahanta).**
- His reign saw the high watermark of the **Bimbisara dynasty.**
- He fought two wars and made preparations for the third.
- Throughout his reign he pursued an **aggressive policy of expansion.** This provoked a combination of **Kashi and Koshala** against him.
- **Kosala** had a prolonged **conflict with Ajatashatru.**
- Eventually Ajatashatru got the best of the war.
- **The Koshalan** king was compelled to purchase peace by giving his daughter Vajira in marriage to Ajatashatru.
- This left Ajatashatru in sole possession of **Kashi.**
- Ajatashatru faced a stronger rival in the ruler of Avanti. Avanti had defeated the Vatsas of Kaushambi and now threatened an invasion of Magadha.
- To meet this threat Ajatashatru began the fortification of Rajgir.

Conflict with Vaishali:

- Ajatshatru was no respecter of relation. Although his mother was a **Lichchhavi** prince, he did not hesitate on the question of declaring war against Vaishali.
- The reason for the war was that Lichchhavis were the allies of Koshala. Ajatshatru invaded Lichchhavis by defeating them at a battle.
- Licchavi princess Halla and Vihalla refused to hand over a special elephant and necklace of pearls
- It took him 16 years to destroy Vaishali
- Sowed the seeds of discord vis his minister Vassakara.

- **War Weapons:**
  - It was done with the help of **Mahashila Kantak** or war engine which was used to throw stones like catapults.
  - He also possessed a Rathamusala or chariot to which a mace was attached, and it facilitated mass killing. (As shown in the movie Bahubali).
- The addition of **Kashi and Vaishali**, enlarged the Magadh.
- Initially he was a follower of Jainism, but later met Buddha and embraced Buddhism
  - Scene depicted at relief panel on Bharhut near **Satna MP.**
  - After the death of Buddha got **relics from Kushinagara.**
  - Built several relics stupas around Rajgir
  - He convened the First Buddhist Council at Rajgir.
  - As per Mahavamsa constructed many chaityas and viharas for Buddhist Monks.

Udayin (Udayabhadra) [460-444 BCE]:

- The **Mahavamsa** states that Udayin (Udayabhadra) eventually succeeded his father, Ajatasattu, **moving the capital to Pataliputra**, which, under the later Mauryan dynasty, would become the largest city in the world.
- Patliputra lay in the **centre of Magadha Kingdom**, which now extended from the Himalayas in North to the hills of Chhotanagpur in South.
- He is believed to have **ruled for sixteen years** from 460 BCE to 444 BCE.



- He built a fort on the **confluence of river Ganga and son at Patna.**

Shishunaga [413- 395 BCE]:

- As the Haryanka rulers ascended by patricide, the people of Magadha got angry and deposed the last ruler in **413** BC and elected Shishunaga (viceroy of Benaras) as ruler.
- **Shishunaga was an earlier Viceroy at Sanavas.**
- He founded his dynasty in 413 BCE with its capital in **Rajgir and later Pataliputra** (both in what is now Bihar).
- Buddhist sources indicate that he had a **secondary capital at Vaishali,** formerly the capital of **Vajji, until it was conquered by Magadha.**
- The Shishunaga dynasty ruled one of the largest empires in the Indian subcontinent.
- He defeated Avanti and made it a part of Magadha.

Kakavarna/Kalashoka (395- 367 BCE):

- According to the Puranas, Shishunaga was succeeded by his **son Kakavarna** and according to the Sinhala chronicles by his son **Kalashoka.**
- During the Shishunaga reign, he was the **governor of Varanasi**.
- He convened the second **Buddhist council at Vaishali in 383 BC.**

- He made the final **transfer of the capital to Pataliputra.**
- According to the Harshacharita, he was killed by a dagger thrust into his throat in the vicinity of his capital.
- According to Buddhist tradition, **he had nine or ten sons.**

Mahapadma Nanda (345- 329 BCE):

- He began the first **non-kshatriya dynasty.**
- He is thought to be of low origin. It is said in the Puranas the son of Mahanandin, and a Shudra mother, so called as "Adharmika" those who do not follow Dharma. He is thought to be from **"Anantakula"** which means Unknown lineage.
- He was regarded as **"the destroyer of all the Kshatriyas'** ' [Puranas]. He defeated many other kingdoms, including the Panchalas, Kasis, Haihayas, Kalingas, Asmakas, Kurus, Maithili, Surasenas and the Vitihotras;
- He expanded his territory south of the Vindhya Range into the **Deccan Plateau.**
- He was called as Ekarat, the only ruler who had defeated all other rulers.
- Mahapadma Nanda Called as Ugrasena in **Pali texts** because of his large army.
- **Sarva kshatrantaka** or the uprooter of Kshatriya.
- Added Kalinga to Magadh and got an image of **Jina as the Victory trophy.**
- Hathigumpha inscription of Kharavela indicates that Kalinga was under Nandas. He acquired Koshala.
- He appointed officials for **methodical collection of taxes.**
- He also built **canals for irrigation.**
- At its greatest extent, the empire ruled by the Nanda Dynasty extended from Bengal in the east, to the Punjab region in the west and as far south as the Vindhya Range.

Dhana Nanda (Last important king) (329- 321 BCE):

- He was known as Aggrames or Xandrames in Greek classical writings.
- He **had a huge army** and the Greek ruler Alexander invaded during his reign.
- He invented **Nando Pakramani (some measure).**
- He was a**n arrogant and oppressive ruler.**
- He imposed **heavy taxes.**
- He also had greed and exploited his subjects.
- **Chandragupta Maurya and Kautilya** defeated Dhana Nanda.
- The Nanda kings built on the foundations laid by their **Haryanka and Shishunaga** predecessors to create the first great empire of north India.
- To achieve this objective, they built a vast army, consisting of 200,000 infantry, 20,000 cavalry, 2,000 war chariots and 3,000 war elephants (at the lowest estimates).
- According to the **Greek historian Plutarch**, the size of the Nanda army was even larger, numbering 200,000 infantry, 80,000 cavalries, 8,000 war chariots, and 6,000 war elephants.
- However, the Nanda Empire did not have the opportunity to see their army face **Alexander,** who invaded North-western India at the time of **Dhana Nanda,** since Alexander was forced to confine his campaign to the plains of Punjab and Sindh, for his forces **mutinied at the river Beas** and refused to go any further upon encountering "the 4000 well trained and well-equipped war elephants of the **Gangaridai (Nanda)"** according to **Diodorus.**
- At its greatest extent, the empire ruled by the Nanda Dynasty extended from Bengal in the east, to the Punjab region in the west and as far south as the Vindhya Range.

- The later Nandas proved to be weak and unpopular. Their rule in Magadha was supplanted by that of the Maurya dynasty under which the Magadha empire reached the apex of glory.
- The Nanda Empire was later conquered by **Chandragupta Maurya,** founder of the Mauryan Empire.

Causes of Magadh Success:

- **Strong Rulers:** The formation of the largest state in India during this period was the work of several enterprising and ambitious rulers such as **Bimbisara, Ajatashatru, and Mahapadma Nanda.**
- **Strategic Location: Magadha enjoyed an advantageous geographical position in the age of iron,** because the richest iron deposits were situated close to Rajgir.
- This enabled the Magadhan princes to equip themselves with effective weapons which were not easily available to their rivals.
- The two capitals of Magadha, the first at Rajgir and the second at Pataliputra, were situated at very strategic points.
- **Rajgir was surrounded by a group of five hills**, and so it was difficult to invade.
- In the fifth century BC, the Magadhan princes shifted their capital from Rajgir to Pataliputra. It occupied a pivotal position facilitating communication on all sides.
- **Location of Patna:** Also, the position of Patna itself was rendered invulnerable because it was virtually surrounded by rivers. Pataliputra was therefore a true water fort (jaladurga)
- **Swift movement of Army:** The army could move north, west, south, and east by following the courses of the rivers
- **Magadha lay at the centre of the mid-Gangetic plains**, the Ganges providing a means of both transport and agricultural facilities.
- **Availability of Timber:** There was also an abundance of timber as can be seen in the palisades of the sixth century BCE found south of Patna. Thus, boats could be easily manufactured and they played an important part in promoting the advance of Magadha towards the east and the west.
- **Fertile Land:** Similarly, environmental factors conducive to agriculture helped Magadha. The alluvium, once cleared of jungles, proved immensely fertile.
- **Rainfall:** Given the heavy rainfall, the area could be made productive even without irrigation. This area was far more productive than the areas to the west of Allahabad. This naturally enabled the peasants to produce a considerable surplus, which could be mopped up by the rulers in the form of taxes.
- **Elephants:** 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 wars against its neighbours. The Eastern parts of the country could supply a large number of Elephants to be used in the army.
- **Rise of trade and use of Metal Money:** The princes of Magadha also benefited from the rise of towns and use of metal money. They contributed to trade and commerce in north-east India. This enabled the princes to levy tolls on the sale of commodities and accumulate wealth to pay and maintain their army.
- **Unorthodox character of society:** Finally, the unorthodox character of Magadhan society helped it to grow faster than others.
- It was inhabited by the Kiratas and Magadhas, who were held in low esteem by the orthodox Brahmans.
- It fuelled a greater enthusiasm in Magadhas for expansion than the kingdoms that had been brought under the Vedic influence earlier.

Foreign Invasion I- Achaemenid Empire (500-300 BCE):

Situation in North-Western India:

- In north east India, smaller principalities and republics gradually merged with the **Magadh Empire.**
- North-west India, however, presented a different picture in the **sixth century BC.**
- Several small principalities, such as those of the **Kambojas, Gandharas, and Madras** fought one another.
- This area did not have any powerful kingdom like that of **Magadha to weld the warring communities into one organised kingdom.**
- As the area was **fertile and rich in natural resources,** it attracted the **attention** of its neighbours.
- Also, it could be easily penetrated through the passes in the **Hindu Kush.**

Achaemenid Empire (500 BCE - 300 BCE):

- The Achaemenid **rulers of Iran,** who expanded their empire at the same time as the **Magadhan princes,** took advantage of the political disunity on the **north-west frontier.**



Cyrus the Grea	**559–530 BC**
Cambyses II	530–522 BC
Darius I	**522–486 BC**
Xerxes I	**486–465 BC**
Artaxerxes I	465–424 BC
Xerxes II	424–424 BC
Sogdianus	424–423 BC
Darius II	423–405 BC
Artaxerxes II	**405–358 BC**
Artaxerxes III	358–338 BC
Arses	338–336 BC
Darius III	**336–330 BC**

Cyrus or Kurush (559 – 530 BCE):

- Founder of the **Achaemenid empire.**
- He was the **first Achaemenid ruler to lead an expedition to India.**
- He crossed Hindu Kush before, destroyed the city of **Kapisha (Afghanistan)** and collected tributes from the **tribes of Kamboja, Gandhara and Trans Indus area.**

Darius I (520-486 BCE):

- A **naval expedition under Skylax** was dispatched by **Darius I** to explore **Indus in 517 BC.**
- He penetrated north-west India in **516 BC** and annexed the Punjab, west of the Indus, and Sindh.
- This area was converted into the **twentieth province** or **satrapy of Iran,** which had a total number of **twenty-eight satrapies.**
- It was the most fertile and populous part of the empire.
- The tribute this area paid accounted for **one-third of the total revenue Iran received** from its **Asian provinces.**
- The Indian subjects were also enrolled in the Iranian army.

Xerxes or Khashayarsha (486 - 465 BCE):

- He was the son of **Darius I.**
- Xerxes, **Darius's successor,** employed Indians in the long war against the Greeks.
- It appears that India continued to be a part of the **Iranian empire** till its invasion by Alexander.

Artaxerxes or Artakhasa (405 - 358 BCE):

- During his reign, subjects of **Gadara and Hidu** were still called **Persian subjects.**

Darius III (336 - 330 BCE):

- He deployed **Indian troops in his army.**
- He was defeated by Alexander in the **battle of Arabella/Gaugamela (330 BCE).**

Impact of Iranian Contact on India:

- The Indo-Iranian contact lasted for about 200 years.
- It gave an impetus to **Indo-Iranian trade and commerce**. But the cultural contacts were more significant.
- **Iranian coins** were found in the **north-west frontier** region which points to the **exchange of goods with Iran.**
- **Persian Sigloi type coins** were copied in India, but punch marked coins were not their result.
- Iranian scribes brought into India a form of writing that came to be known as the **Kharosthi script.**
- **Kharosthi Script:**
  - The **Kharosthi script** was derived from **Aramaic,** the official script of the **Persian empire.**
  - It was written from **right to left** like the **Arabic.**
  - Some **Ashokan inscriptions** in north-west India were written in the **third century BC in this script.**

Iranian Influence on Maurya Sculpture:

- The **monuments of Ashoka's time,** especially the **bell-shaped capitals,** draw inspiration from the Iranian models.
- Iranian influence may also be traced in the preamble to Ashoka's edicts as well as in certain terms used in them. For Ex, for the Iranian term **'dipi',** the Ashokan scribe used the term **'lipi'.**

Herodotus (484 – c. 425 BC) Father of History:

- He was regarded as the **Father of History**, a title conferred on him by the ancient Roman **orator Cicero.**
- The ancient Greek historian and geographer from the Greek city of Halicarnassus, part of the Persian Empire (now Bodrum, Turkey).
- He is known for having **written the book 'Histories'** – a detailed account of the Greco-Persian Wars.
- He was the **first writer to perform systematic investigation** of historical events.
- The Histories primarily cover the **lives of prominent kings and famous battles** such as Marathon, Thermopylae, Artemisium, Salamis, Plataea, and Mycale.
- His work also provides a **cultural**, **ethnographical, geographical, and historiographical background** that forms an essential part of the narrative and provides readers with a wellspring of additional information.
- Herodotus has been criticised for his **inclusion of "legends and fanciful accounts" in his work.** The fellow historian Thucydides accused him of making up stories for entertainment. However, Herodotus explained that he reported what he "saw and [what was] told to him".
- **As per Herodotus:**
  - 20th and most prosperous satrapy of Persian Empire:
    - ✓ Paid 360 talents of gold- 28 provinces together.
    - ✓ ⅓ of total revenue of Iran from Asia.
    - ✓ Indian mercenaries for the Persian army fought against Greece in the 5th century.
    - ✓ Xerxes' army included the **Gandhara people.**

Persian Invasion (summary)

Cyrus (588-530 BC)

- Greatest conqueror
- First foreigner who led expedition to India
- All Indian tribes to the west of Indus paid tribute to him.

Darius (522-486 BC)

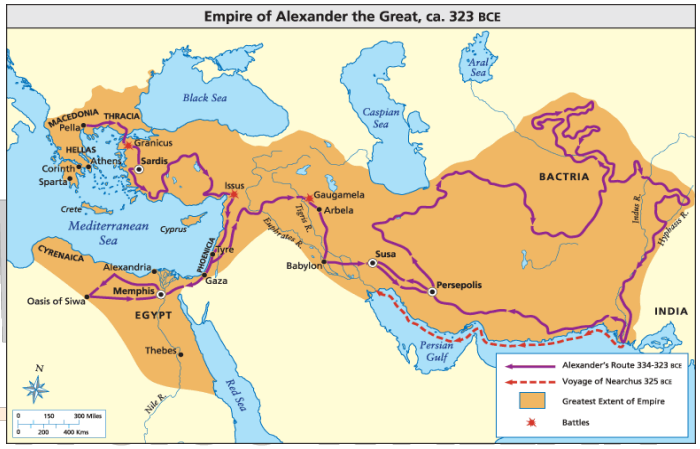
- Grandson of Cyrus conquered Indus valley in 518 BC
- Behistun inscription Sind & Herodotus (Greek scholar and Father of History)

Darius III

- Enlisted Indian soldiers to fight Alexander
- Control of Persian declined after advent of Alexander

Alexander Invasion (327-325 BC):

- He was the king of the ancient Greek kingdom of **Macedonia,** also known as the **Argead dynasty.**
- He was born in **Pella** in 356 BC.
- He was **tutored by Aristotle** until age 16.
- He succeeded his **father Philip II** at age of 20.
- He spent most of his ruling years on an **unprecedented military campaign** through Asia and northeast Africa, and he created one of the largest empires of the ancient world by the age of thirty, stretching from Greece to northwestern India.
- He was **undefeated in battle** and is widely considered one of history's most successful military commanders.



- In the 4th Century BCE, Greeks and Iranians fought for the supremacy of the world.
- **He defeated the Persian army led by Darius III** at Arabella/Gaugamela (330 BCE).
- Under the leadership of Alexander, Greeks were able to destroy the Iranian empire.
- Alexander conquered not just **Asia minor and Iraq** but also **Iran** and **from Iran, he marched towards India.**
- Through the **Khyber Pass in 326 BC**, it took him five months to reach the **Indus and eventually enter India.**
- Alexander **found North-west India easy to conquer** as the area was divided into many independent monarchies and tribal republics.
- Among the rulers of these territories, two were well known:
  - **Ambhi**, the prince of Taxila
  - **Porus** whose kingdom lay between the Jhelum and the Chenab.
- Together they might have effectively **resisted Alexander's advance**, but they could not put up a joint front; and the Khyber Pass remained unguarded.
  - **Ambhi**, the **ruler of Taxila,** readily submitted to Alexander, augmenting Alexander's army and replenishing his treasure.

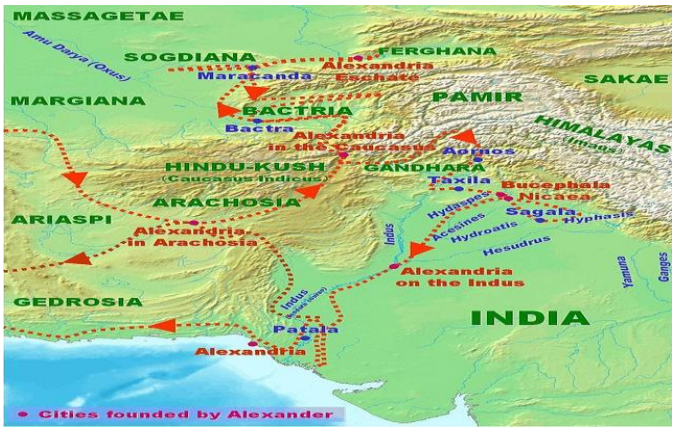
- When he reached the **Jhelum (Hydaspes River)**, Alexander encountered the first and the strongest resistance from Porus, this great resistance was also known as the **'Battle of Hydaspes' fought in 326 BCE.**



- Although Alexander defeated Porus, he was impressed by his bravery and courage. He therefore restored his kingdom to him and made him his ally.
- He then advanced as far as the **Beas River (Hyphasis River).** He wanted to move still further eastward, but his army refused to accompany him because of diseases and homesickness.
- He was **not attracted towards India for wealth but geography** i.e., solving the problem of ocean.
- Forced to retreat, he **erected 12 huge altars on Beas bank**. He was in India for 19 months. While returning encountered some gana sanghas like **Mallol.**
- He **died at Babylon in 323 BC.**

Impact of Alexander's Invasion:

- The most important outcome of this invasion was the establishment of **direct contact between India and Greece** in various fields.
- Greek settlement was another important factor of his invasion.
- He referred to **autonomous cities** (may be gana- sanghas).
- Alexander's campaign opened up four **distinct routes by land and sea** (3 by land), paving the way for Greek merchants and craftsmen, and increasing the existing facilities for trade.
- He had **sent Nearchus via sea route to Iran.**
- Alexander's historians also provide us with important information about the **social and economic conditions of the time**, helping in reconstructing India's historical past.
  - They tell us about the **sati system,** the sale of girls in market places by poor parents, and the **fine breed of oxen** in north-west India.
  - Alexander ordered **2 lakh oxen** to be sent to Macedonia.
  - It tells us that the **art of carpentry** was the most flourishing craft in India, and carpenters used to build chariots, boats and ships.

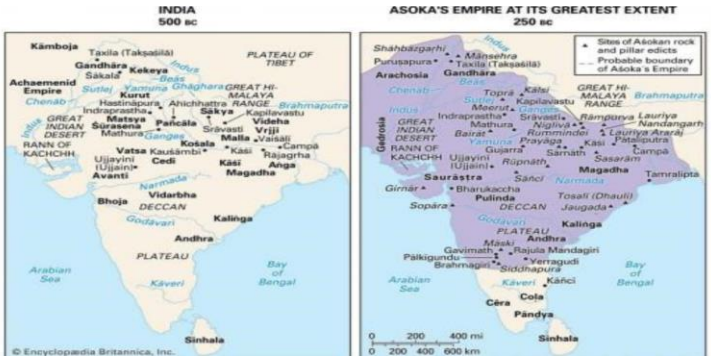


- Most importantly, Alexander's invasion paved the way for the **expansion of the Mauryan empire in North-West India.**

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Mauryan Empire (324 - 185 BCE):

- **1st** subcontinental empire.
- Kerala,TN and some parts of NE remained.
- Innovative and stable government.



Sources of Mauryan history:

- Kautilya's Arthashastra
- Megasthenes's Indica.
- VishakhaDatta Mudrarakshasa
- Puranas
- Buddhist literature
- Jatakas
  - Part of Kuddanikaya of Sutta Pitaka/549 stories
  - Dipavamsa (Ashoka) | Mahavamsa (CM)
  - Divyadana (Ashoka) which is a Tibetan Buddhist text
  - Ashokavadana
  - Mahabhasya (CM)
  - Milindpanho (CM)

Ashokan Edicts and Inscriptions:

- **James Princep deciphered the Ashokan script in 1837.**
- There are:
  - 14 Major/3 Minor rock edicts
  - 7 Major/3 Minor pillar edicts
  - 3 cave edicts
- **Other Inscriptions:**
  - Junagarh Rock inscription of Rudradaman (beginning of construction of Sudarshana lake)
  - Sohgaura copper plate inscription| Gorakhpur
  - Mahasthan inscription | Bogara, Bangladesh
- **Material Remains:**
  - Wooden palace of Chandragupta
  - Northern Black polished ware
  - Punch marked coins

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Kautilya:

- Kautilya, also known as Vishnugupta and Chanakya",
- scholar at Takshashila
- advisor to Chandragupta Maurya.
- He is credited to have written Arthashastra
  - can be translated as "political science," "economic science," or "statecraft."
  - an ancient Sanskrit treatise on statecraft, political science, economic policy, and military strategy.
  - Science of material well being
    - ✓ Artha is considered superior to dharma and kama

Saptanga Theory

- It covers various topics such as government, law, court systems, ethics, economics, trade, diplomacy, war, peace, prisons, spies, forts, coin, taxation.
- It highlights the duties of a king- moral duty of the king
- Paternal despotism
  - happiness/welfare of subject = King's welfare/happiness
- It incorporates Hindu philosophy
- It provides insights into agriculture, mining, animal husbandry, medicine, forests, and wildlife, manufacturing, trade
- Practical and unsentimental
  - Assassination, when to kill family,
  - secret agents.

Arthashastra:

- Arthashastra was composed, expanded, and redacted between the 2nd c. BCE - 3rd c. CE
- Lost after 12 c CE
- In 1905 rediscovered by R. Shamasastry as a copy on palm leaves
  - Worked at Mysore Govt. Oriental Library
  - Handed over by a priest of Tanjore B published in 1909, with the first English translation released in 1915 by him.
- It gained global interest in the 21st century,
  - Compared with **The Prince of Machiavelli.**

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DAILY CLASS NOTES

Ancient History

Lecture - 20

Mauryan Empire



Mauryan Empire

Other Important Literary Sources:

- Hemchandra wrote **Parishishta Parvan** (that describes the connection between Chandragupta and Jainism)
- **Vishakhadatta wrote Mudrarakshasa** around the 5th Century. The subject matter of Mudrarakhshasa was a battle between Chanakya and Chandragupta Maurya against Dhanananda.
- **Dandin's Dashakumarcharita** was one of the famous literary sources of this period.
- **Banabhatta wrote Kadambari.**
- **Vamasatta paksini** was based on the legend of Chanakya and Chandragupta Maurya.
- **Mamulnar** (Tamil poet of Sangam period) referred to southward expansion of Mauryas and alliance with Koshar (North Karnataka)

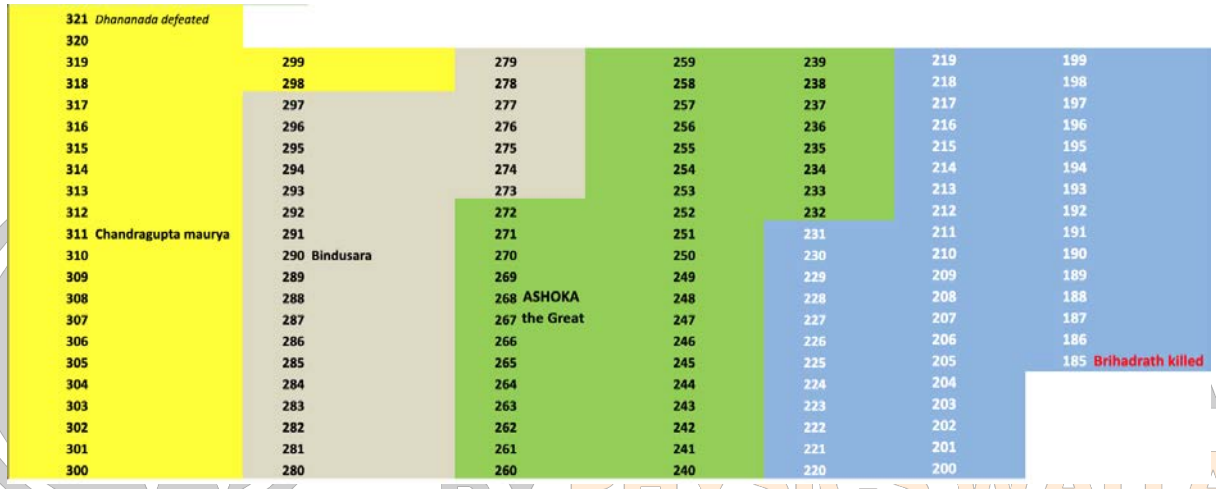
Did you know?

- The Mauryan Empire was the first subcontinental empire. The empire was stretched to all parts of the subcontinent except Kerala, TN and some parts of NE India. It was an innovative and stable government.



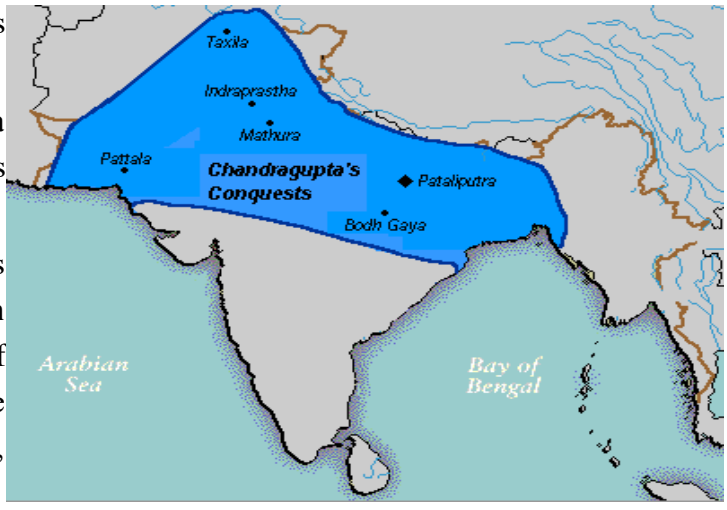
Mauryan Dynasty Timeline:

- 324/21–298 BCE — Chandragupta Maurya
- 298–272 BCE — Bindusara
- 268–232 BCE — Ashoka
- 232–224 BCE — Dasharatha
- 224–215 BCE — Samprati
- 215–202 BCE — Shalishuka
- 202–195 BCE — Devavarman
- 195–187 BCE — Satadhanvan
- 187–180 BCE — Brihadratha

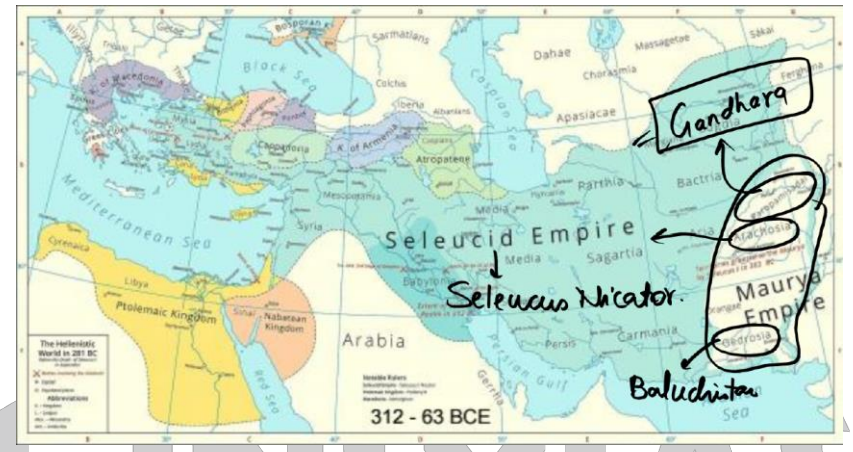


Chandragupta Maurya (324/21–298 BCE):

- The Maurya dynasty was **founded by Chandragupta Maurya**, who belonged to an ordinary family. His origin is considered as Ambiguous:
  - He was born of **Mura- a shudra woman** in the court of the Nandas- as per brahmanical texts.
  - The earliest Buddhist tradition speaks of the existence of a **Kshatriya clan** called Mauryan living in the region of Gorakhpur adjoining the Nepalese Terai. (Digha Nikaya, Mahavamsa, Divyadana).



- By extending into the kingdom of Magadha in the Indo-Gangetic Plain in the eastern side of the Indian subcontinent, the empire had its **capital city at Pataliputra (modern Patna)** with provincial capitals at Taxila and Ujjain.
- The empire was the **largest to have ever existed in the Indian subcontinent,** spanning over 5 million square kilometres at its zenith under Ashoka.
- He **took advantage of the Nandas** in the last days of their rule. **With the help of Chanakya, who is known as Kautilya**, he overthrew the Nandas and established the rule of the Maurya dynasty.
- His machinations of **Chanakya against Chandragupta's enemies** are described in detail in the **Mudrarakshasa, a play written by Vishakhadatta** later in 5th c. CE and **Parshsishtparvan of Hemachandra.**



- Chandragupta thus built up a vast empire which included not only Bihar and substantial parts of Orissa and Bengal but also western and north-western India, and the Deccan.
- Chandragupta **liberated north-western India** from the clutches of **Seleucus Nikator**, who ruled over the area west of the Indus.
- Eventually peace was concluded between the two, and in return for 500 elephants, Seleucus gave him not only his daughter (Berenice*) but also **Arachosia (Kandahar) and Gedrosia (Balochistan), and Paropamisadae (Gandhara).**

Seleucus Nikator:

- He was Alexander's General.
- He got control of Eastern Asiatic provinces after Alexander's death.
- Seleucus Nikator sent **Megasthenes** as an ambassador, who later **wrote Indica.**



Greek Scholars:

- Greek scholars called **Chandragupta Maurya** as **Sandrocottus.** They wrote about the meeting of **Chandragupta Maurya and Alexander.**
- He also mentioned the battle between **Chandragupta Maurya and Seleucus Nikator in 301** BC.
  - Chandragupta Maurya defeated Seleucus Nikator and was forced to yield **Arachosta (Qandahar); Gedrosia (South Balochistan) and Parapomisadai (including Kabul, Herat and Gandhara).**
  - In return Chandragupta Maurya gave him **500 elephants.**

Indica:

- It was **written by Megasthenes,** who was a Greek ambassador of Seleucus Nikator.
- This book did not survive but some parts was derived and preserved in Greek and Latin works of:
  - **Diodorus:** He was a **historian** who describes Alexander's Indian campaign and provides a general description of India.
  - **Strabo:** He was a **geographer** whose books deal with geography of India and Persia.
  - **Pliny:** He was a **Roman scholar** who cites Megasthenes 's observations.
  - **Arrian:** He was a statesman and soldier who provides us with an account of Alexander's campaign and also of Admiral Nearchus's voyage back to Babylon.
- **It gives a detailed description of India:**
  - India is a **quadrilateral-shaped country**, bound by the ocean on the southern and the eastern side.
  - It contains lengthy descriptions of soil, climate, rivers, plants, animals (including elephants, horses, and monkeys).
  - It produces, has an administrative set up, it has a society, has legends, and folklore, etc.
  - The Greeks referred to the **Indians' worship of Lord Krishna** and addressed him as **Dionysus and Herakles/Hercules.**
  - He mentioned that famine has never visited India and neither the food scarcity. As per his observation even in war time the cultivated fields will not be destroyed.
  - He was impressed by the contentment and prosperity of the people of India.
  - He portrayed Indians as honest (since theft was rare) and having great character and moral values.
  - Inspired by the classification of Egyptian society by Herodotus, he mentioned the classification of Indian society in 7 castes such as Brahmanas and Shramanas; farmers, herdsmen, and hunters; artisans and traders; soldiers; overseers; and the king's counsellors.

- **Major faults of Megasthenes' work:**
  - The uncritical acceptance of Indian folklore and imaginary creatures.
  - It idealises Indian culture by the standards of Greek philosophy.
  - It provides **classification of Indian society in 7 castes** such as Philosophers (Bahmans), farmers, hunters & pastoralists, artisans, traders, soldiers, overseers, King's counsellors. It was **inspired by classification of Egyptian society by Herodotus**
  - He wrongly mentioned that Indians didn't know smelting, writing, drink wine at the time of sacrifice only.
  - He mentioned that there was no slavery and no occurrence of famine.
- **NOTE:** Strabo also **wrongly states that Indians were ignorant of writing and smelting,** and never drank wine except at sacrifices.

Spread of Jainism during Chandragupta Maurya's time:

- The spread of **Jainism in Karnataka** is attributed to Chandragupta Maurya (322-298 BC).,
- The emperor became a Jaina, and gave up his throne, and spent the last years of his life in Karnataka as a Jaina ascetic.
- He also performed Sallekhana, also known as Santhara, which means **death by fasting.**
- His teacher was **Bhadrabahu.**

Bindusara (298 - 272 BCE):

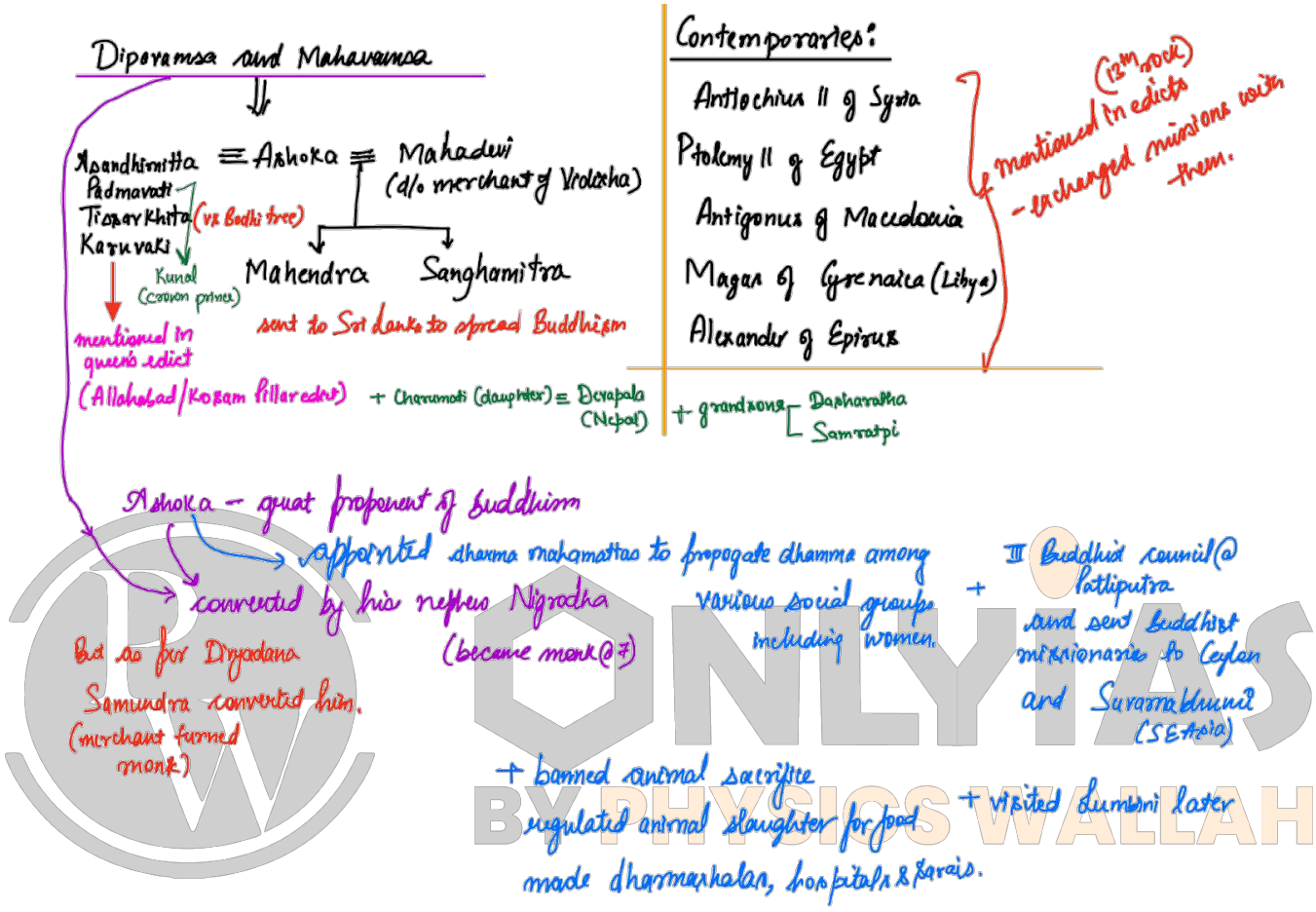
- Chandragupta Maurya was **succeeded by Bindusara**, whose reign is important for its continuing links with the Greek princes.
- Bindusara's **life is not documented** as well as the lives of these two emperors - Chandragupta Maurya and Ashoka.
- Much of the information about Bindusara comes from legendary accounts written several hundred years after his death. Bindusara consolidated the empire created by his father.
- Buddhist sources (mostly silent on Bindusara) that provide information about Bindusara include **Divyavadana, Dipavamsa, Mahavamsa, Vamsatthappakasini, Samantapasadika, and the 16th century writings of Taranatha.**
- The Jain sources include the 12th century **Parishishtaparvan by Hemachandra** and the 19th century **Rajavali-Katha by Devachandra.**
- The Hindu Puranas also mention Bindusara in their genealogies of Mauryan rulers.
- Mahabhasya refers to him as **Amitraghata (killer of enemies).**
- **Taranatha**, the Tibetan monk mentions that one of Bindusara's great lords, Chanakya, destroyed the nobles and kings of 16 towns and made him master of all the territory between the eastern and western seas, the empire reached as far as Karnataka.

- His son Ashoka, who quelled a rebellion against wicked ministers at Taxila.
- Though the **religion of Bindusara is not known precisely**, yet it's a settled fact among historians that Bindusara **patronised the Ajivikas.**
- Some Greek sources also mention him by the name **"Amitrochates"** or its variations.
- **Strabo-Deimachus was the ambassador** of Seleucid emperor **Antiochus I at Bindusara's court.**
- Pliny mentions that **King Ptolemy II Philadelphus of Egypt sent Dionysius** as an ambassador to India.

Ashoka (268 – 232 BCE):

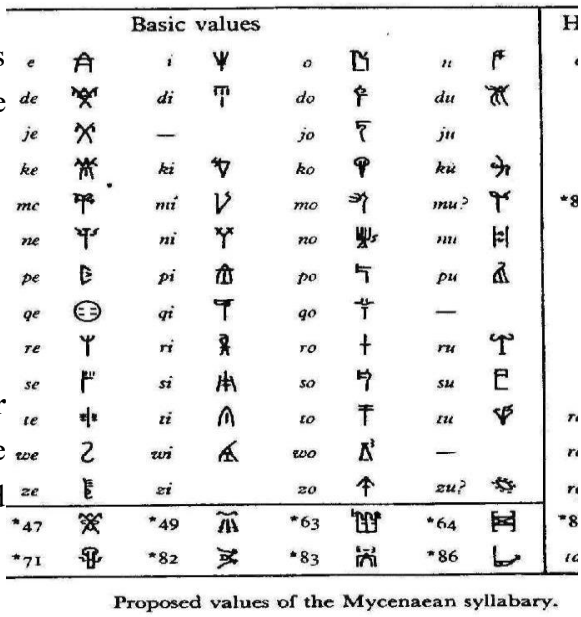
- After the death of Bindusara's in 273 BCE, there was a **4-year succession conflict.**
- Ashoka was appointed the **viceroy of Taxila and Ujjain**, both the places were commercially important.
- **According to Divyavadana:**
  - Bindusara wanted Susima to succeed.
  - Ashoka was the choice of Bindusara's ministers, especially Radhagupta.
- Later Ashoka acquired the Magadha throne after killing his 99 brothers. Formally took the throne in 268 BCE.
- Ashoka was regarded as one of the **greatest kings of all times.**
- He made contact with his people through his inscriptions.
- The **Buddhist text Ashokavadana** claims that Ashoka's mother was the daughter of a Brahmana of Champa named **Subhadrangi**.
- The name Ashoka, which means **"without sorrow" in Sanskrit,** is thought to have sprung from the fact that his birth brought his mother and father back together who were otherwise separated due to a palace intrigue.
- Ashoka, was an emperor of the **Maurya Dynasty,** who ruled almost all of the Indian subcontinent from c. 268 to 232 BCE.
- One of India's greatest emperors, Ashoka expanded Chandragupta's empire, and reigned over a realm that stretched from present-day Afghanistan in the west to Bangladesh in the east.
- It covered the entire Indian subcontinent except for parts of present-day Tamil Nadu, Karnataka and Kerala.
- He made contact with the people through inscriptions.
- **Various names of Ashoka:**
  - **Buddhaskya & Ashoka [Maski edict]**
  - **Dharmashoka [Sarnath inscription]**
  - **Devanamapiya and Piyadasi [Dipavamsa and Mahavamsa]**

- Ashoka converted to Buddhism about 260 BCE. He is remembered for the **Ashoka pillars and edicts,** for sending Buddhist monks to Sri Lanka and Central Asia, and for establishing monuments marking several significant sites in the life of Gautama Buddha.



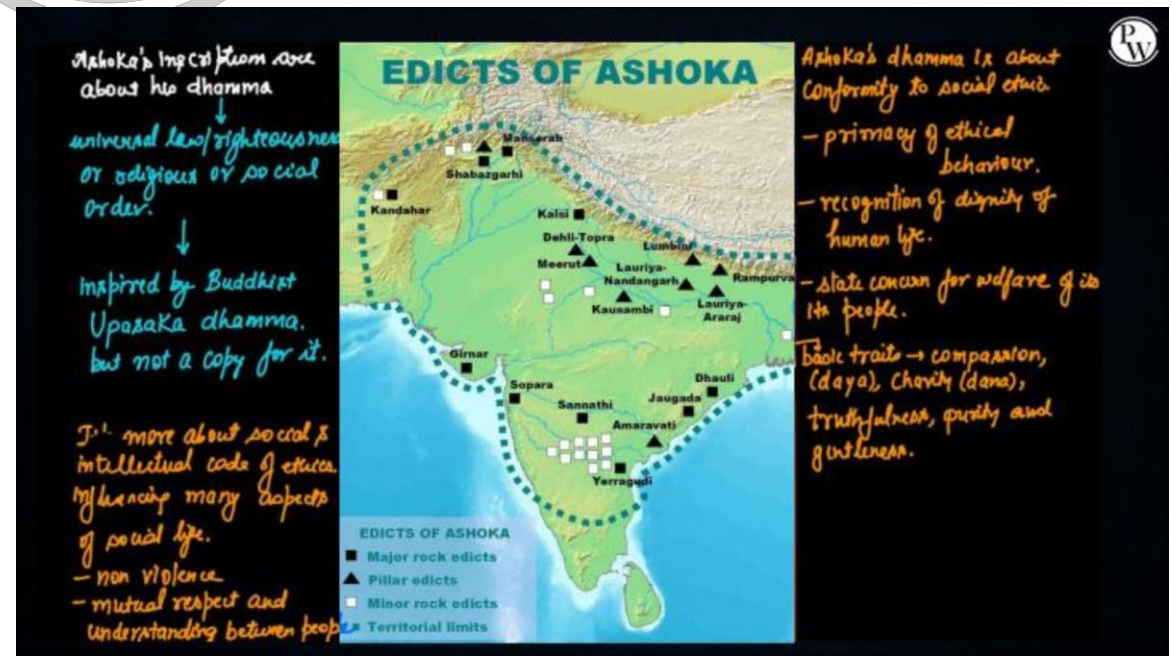
Ashokan Inscriptions:

- The history of Ashoka is reconstructed on the basis of his inscriptions, thirty-nine, in number, that are classified into
  - Major Rock Edicts,
  - Minor Rock Edicts,
  - Major Pillar Edicts, and
  - Minor Pillar Edicts.
- In about 260 BCE, Ashoka waged a **destructive war against the state of Kalinga** (modern Odisha). He conquered Kalinga, which none of his ancestors had done.



Proposed values of the Mycenaean syllabary.

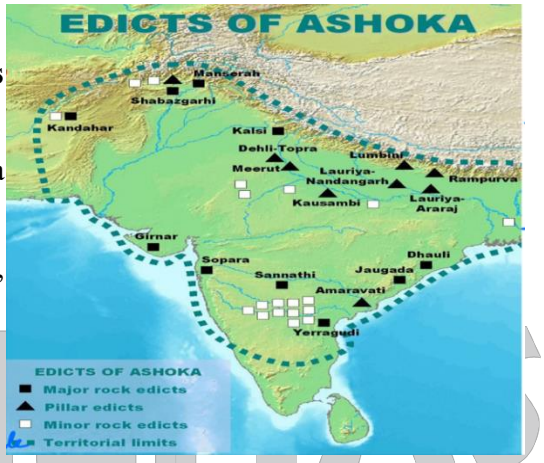
- The name Ashoka occurs in copies of **Minor Rock Edict I found at three places in Karnataka (Maski, Nittur & Udegolam) and at one in Madhya Pradesh (Gujjara).** Thus, altogether, the name Ashoka occurs **four times.**
- The inscriptions which do not carry his name but mention only **Devanampiya Piyadasi, (dear to the gods),** and leave out the name Ashoka. The title **Devanampiya or 'dear to gods'** adopted by **Ashoka was not unique but also adopted by his ancestors.**
- Ashokan inscriptions have been found in **India, Nepal, Pakistan, and Afghanistan.**
- Altogether, they appear at forty-seven places, and the total number of **versions is 182 including two edicts which are considered spurious.**
- They were composed in **Prakrit language and written in Brahmi script** in the greater part of the subcontinent.
- However, in the north-western part of the subcontinent they also appeared in **Aramaic language and Kharosthi script,** and in Afghanistan they were written in both Aramaic and Greek scripts and languages. (This added philosophical discourse from that language as well and a connection with Zorastrian concepts was found).
- The Ashokan inscriptions appear on important highways. The stone pillars were made in **Chunar near Varanasi** from where they were transported to **north and south India**.
- These inscriptions throw light on **Ashoka's career,** his external and domestic policies, and the extent of his empire.
- Inscription did not contain key ideas of **Buddhism** but **Buddhist core ideologies inspired Ashoka's dhamma.**



James Prinsep (1799 - 1840):

- He was an English scholar, orientalist and antiquary.
- He was the founding editor of the Journal of the **Asiatic Society of Bengal** and is best remembered for deciphering the Kharosthi and Brahmi scripts of ancient India.
- Around 1836, Prisep was able to decipher the inscriptions on rock edicts found around India. The edicts in Brahmi script mentioned a king Devanampriya Piyadasi, initially assumed to be a Sri Lankan King.

Edicts of Ashoka:



- Ashoka's inscription is about his **Dhamma.**
- It talks about **universal law/righteousness or religious or social order.**
- It was inspired by Buddhist Upasaka dhamma, but not a copy for it.
- It is more about social and intellectual code of ethics, influencing many aspects of social life.
- Ashoka's dhamma is about **conformity to social ethics.**
- It is primarily **ethical behaviour.**
- Recognition of **dignity of human life.**
- State concern for **welfare of its people.**
- **Basic Traits:** Compassion (daya), Charity (dana), Truthfulness, purity and gentleness.

Fourteen Major Rock Edicts:

First Edict	Declared prohibition of **animal sacrifice.**
Second Edict	Medical treatment of humans and animals, planting beneficial medicinal herbs and roots, fruits, and the digging of wells.
Third Edict	Mentions Pradeshikas, Rajukas, and Yuktas and their need for going on tours of inspection every five years as part of their other duties, preaching dhamma, and also adopting liberal attitude towards Brahmanas and Shramanas.
Fourth Edict	Bheri Ghosha (war drum) replaced by Dhamma Ghosha and King Ashoka attached greatest value to this duty.
Fifth Edict	Appointment of Dhamma Mahamattas, a special cadre of officials entrusted to spread dhamma within the kingdom.
Sixth Edict	Mantri parishad and officers like Pulisani and Pativedakas (reporters).

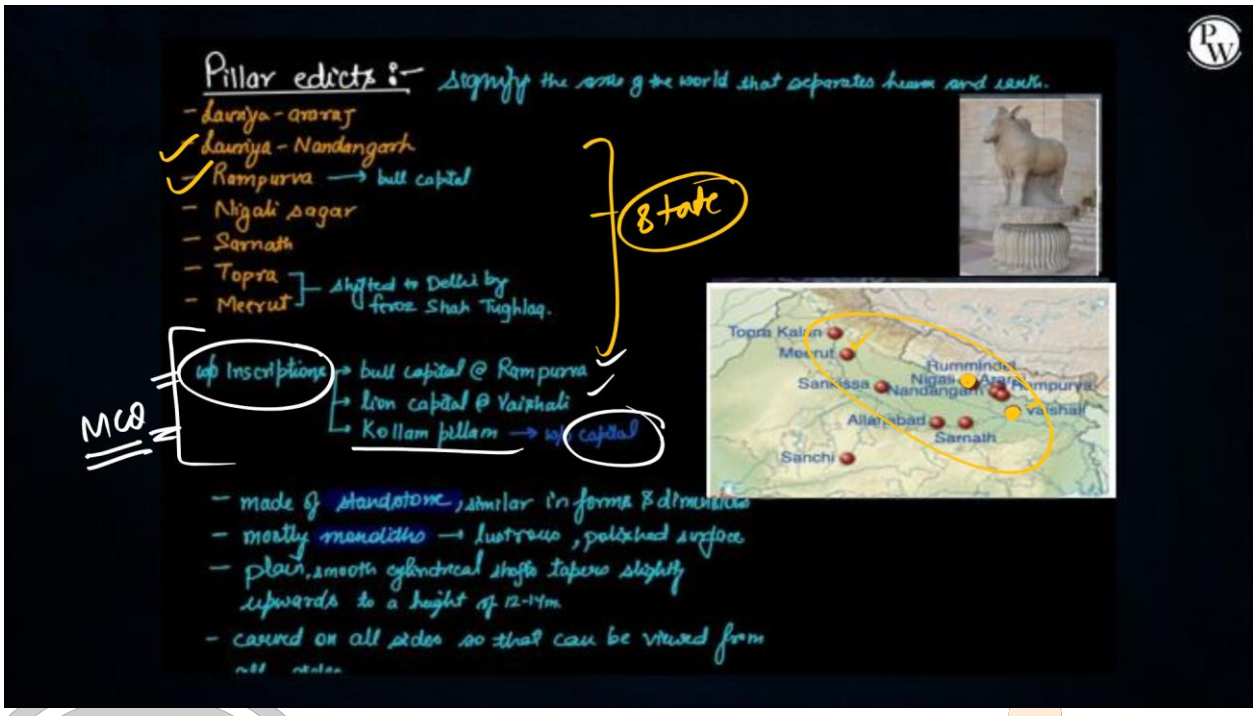
Seventh Edict	Religious tolerance amongst all sects and welfare measures for public not only in his own kingdom but also in the neighbouring kingdoms of Cholas, Pandyas, and that of Antiochus in the north-west.
Eighth Edict	Royal pleasure tours (Vihara-yatras) replaced by dhamma tours (dhammayatras). Ashoka himself went to Sambodhi at Bodhgaya.
Ninth Edict	Criticism of the uselessness of various ceremonies, instead lays stress on dhamma and moral conduct.
Tenth Edict	King desires no more fame or glory.
Eleventh Edict	Announces that the gift of dhamma being the best gift of all gifts and the Policy of Dhamma is the best policy to follow. Dhamma included giving respect to elders, and good behaviour towards slaves.
Twelfth Edict	Mention of Ithijika Mahamatta (mahamattas in charge of women's welfare) and appeals for not only tolerance amongst sects, but also for people to honour and understand the dhamma of others.
Thirteenth Edict	The Kalinga war (261 BCE, occurred in the ninth year after Ashoka's consecration) changed his attitude and Ashoka, who was the worshipper of Shiva, turned towards Buddhism.
Fourteenth Edict	Purpose of rock edicts.

14 Major rock edicts (Summary):

- Prohibition of animal sacrifices and festive gatherings
- Measures of social welfare
- Respect to Brahmanas
- Courtesy to relatives, elders, consideration for animals Appointment of Dhamma Mahamatras and their duties Need for efficient organisation for administration Need for tolerance among all religious sects
- System of Dhamma yatras
- Attack on meaningless ceremonies and rituals
- Conquest through dhammas instead of wars
- Explanation of Dhamma policy
- Appeal for tolerance among all religious sects.
- Kalinga war,mention 5 contemporary Hellenic kings
- Inspiration to spend religious life.

Ashoka's State Policy:

- The ideology of **Buddhism** guided Ashoka's state policy at home and abroad.
- He therefore **abandoned the policy of physical occupation** in favour of one of cultural conquest. In other words, bherighosha (sound of war drums) was replaced with **Dhammaghosha.**
- Ashoka now appealed ideologically to the tribal people and the frontier kingdoms. The subjects of the independent states in Kalinga were asked to obey the king as their father and to repose confidence in him.
- The officials appointed by Ashoka were instructed to propagate this idea among all sections of his subjects.
- The tribal peoples were similarly asked to **follow the principles of dhamma (dharma).**
- He **no longer treated foreign dominions as legitimate areas** for military conquest. He took steps for the welfare of men and animals in foreign lands, which was a new thing considering the conditions in those times.
- He sent ambassadors of peace to the **Greek kingdoms in West Asia and Greece.**
- He sent missionaries for the propagation of **Buddhism to Sri Lanka and Central Asia,** and there is inscriptional evidence to support Ashoka's initiatives to propagate Buddhism in Sri Lanka.
- Ashoka sent his **son Mahindra and his daughter Sanghamitra to Sri Lanka** to preach Buddhism.
- He **did not pursue the policy of peace** for the sake of peace under all circumstances, but adopted the practical policy of consolidating his empire.
- He **retained Kalinga after its conquest** and incorporated it into his empire. Although he repeatedly asked the tribal people to follow the policy of dharma, he threatened adverse consequences if they violated the established rules of social order and righteousness (dharma).
- He appointed a class of officers known as the **Rajukas,** who were vested with the authority not only to reward people but also to punish them when necessary.


Pillar edicts :- Signify the axis of the world that separates heaven and earth.
- Lauriya - araraj
- Lauriya - Nandangarh
- Rampurva → bull capital
- Nigali sagar
- Sarnath
- Topra
- Meerut
shifted to Delhi by Firoz Shah Tughlaq.
8 total
MCQ
sep Inscriptions → bull capital @ Rampurva
→ lion capital @ Vaishali
→ Kollam pillam → w/ capital
Topra Kalan
Meerut
Sankissa
Nigali Sagar
Rummindei
Rampurva
Vaishali
Allahabad
Sarnath
Sanchi
- made of sandstone, similar in forms & dimensions
- mostly monolithic → lustrous, polished surface
- plain, smooth cylindrical shafts tapers slightly upwards to a height of 12-14m
- carved on all sides so that can be viewed from


Cylindrical bell
Crowned animal
Abacus (square/circular)
bell capital (inverted lotus)
No base

Motifs associated with Religious Traditions:

- Lotus: **purity**
- Lion: solar symbol and Buddha referred to as **Sakya Simha.**
- Bull: **fertility.**
- Elephant: **Buddha conception.**
- Spoked wheel: **Dharmachakra**
- Horse
- Social Code
- Dhamma consists of the least amount of **sin, performing virtuous deeds, having compassion, purity and truthfulness.**
- Soul and Sin
- Rajukas
- Delhi Topra pillar edict, and it features **prohibitions regarding animal killings.**
- Welfare of people
- Dhamma Mahamatta

Other important edicts:-

1- Allahabad-Kosam/Queen's edict → mentor of sangha warned about causing division in ranks.
Kausambi schism edict
+ Samudragupta's inscription is on same edict.
+ most probably Jahangir removed it to Allahabad fort.

2- Girnar rock inscription of Rudradaman in Kathiawar → construction of Sudarshana Lake by Pushyagupta of Saurashtra during CM's reign. (governor)

3 Kandhar inscription:- Greek + Aramaic (bilingual)

4. Rummindei inscription (Nepal) - commemorate the birth place of Buddha. Ashoka visited Lumbini + tax relief to the people here.

5. Kalinga edict - "All men are my children. (Jaugada, and Dhauli)

6. Nigali sagar ins. (Nepal) → 1st enlargement of Stupa + Ashok's visit

7. Minor rock edicts I+II ⇒ local administration (Brahmagiri)

8. Minor rock edict I - gradual inclination of Ashoka to Buddhism.

9. Minor rock edict 3 → Ashoka greets sangha expresses faith in Triratna + recommends 6 Buddhist texts for monks, nuns and general followers.

10. Shahbazgarhi & Mansehra ins. → Kharoshthi script.

11. Sasaram copper plate ins. + Mahasthan ins. ⇒ of CM relief provided during famine in Magadha.

Ashoka's "Dhamma Policy":

- Ashoka held the **third Buddhist council (sangiti)** around 250 BCE **at Asokarama in Pataliputra**.
- Ashoka set a very high ideal for himself, and this was the ideal of **paternal kingship**. As agents of the king, the officials were also asked to take care of the people.
- Ashoka appointed **Dhamma Mahamatras** to propagate dharma among various social groups, including women, and appointed Rajukas for the administration of justice in his empire.
- Ashoka **disapproved of rituals**, especially those observed by women.
- He also **forbade killing** certain birds and animals, prohibited the slaughter of animals in the royal kitchen, and forbade the slaughter of animals in sacrifices.
- Ashoka's inscriptions are called **Dhammalipi,** which cover not only religion and morality but also embrace social and administrative matters.
- They **can be compared to the Dharmashastras** or law-books written in Sanskrit under brahmanical influence.
- Though the **Dhammalipi were written in Prakrit** under Buddhist influence, they try to regulate the social order like the Dharmashastras.
- The Ashokan edicts can be also compared to the shasanas or royal edicts issued in Sanskrit by the brahmanized kings.
- The **broad objective** of Ashoka's Dhamma Policy was **to preserve the social order**.
- He ordained that people should obey their parents, pay respect to the Brahmanas and Buddhist monks, and show mercy to slaves and servants.
- Above all, the **dhammalipi** asked the people to show firm **devotion (dridha bhatt) or loyalty to the king**. These instructions are found in both the Buddhist and Brahmanical faiths.
- Ashoka **taught people to live and let live.** He emphasised compassion towards animals and proper behaviour towards relatives.
- His teachings were meant to strengthen the institution of family and the existing social classes.
- He held that if the people behaved well, they would go to heaven, but **never said that they would attain nirvana,** which was the goal of Buddhist teachings. Ashoka's teachings were thus intended to maintain the existing social order on the basis of tolerance. He does not seem to have preached any sectarian faith.

Historical Significance of Ashoka:

- Ashoka brought about the **political unification of the country.** He bound it further by one dharma, one language, and virtually **one script called Brahmi** which was used in most of his inscriptions.
- In unifying the country, he respected **non-Indian scripts such as Kharosthi, Aramaic, and Greek.**

- He had **tolerance and respect** with regards to the religion and scripts.
- His inscriptions appear not only in different types of the Indian languages like Prakrit, but also in Greek and particularly in Aramaic which was a semitic language of ancient Syria.
- His multi-script and multi-lingual inscriptions enabled him to contact literate people. Ashoka followed a tolerant religious policy, not attempting to foist his Buddhist faith on his subjects. He gave gifts to Non-Buddhist sects like gifting the Barabar Caves to Ajivikas.
- Ashoka is important in history for his **policy of peace, non-aggression, and cultural conquest.** He consistently adhered to his policy, for though he possessed sufficient resources and maintained a huge army, **he did not wage any war after the conquest of Kalinga.** He also had relations with the outer world.

Mauryan Administration:

- Mostly a centralised **bureaucratic system** which **derived the power from the King.**
- But there was a presence of **Paternal despotism** instead of divine rule.
- The Mauryas organised a very elaborate system of administration. This is known from the **account of Megasthenes and the Arthashastra of Kautilya.**
- **Megasthenes** was a Greek ambassador sent by Seleucus to the **court of Chandragupta Maurya**. He lived in the Maurya capital of Pataliputra and wrote an account not only of the administration of the city of Pataliputra but also of the Maurya empire as a whole.
- These fragments have been collected and published in the form of a book entitled **Indica,** which throws valuable light on the administration, society, and economy of Mauryan times.
- Megasthenes account can be supplemented by the **Arthashastra of Kautilya**. Arthashastra was finally compiled a few centuries **after Maurya rule;** some of its books contain material that provides authentic information about the Maurya administration and economy.

Saptanga Theory:

- Kautilya enumerated **seven Prakritis or essential organs of the state**. They are as follows:
  - Swami (The Ruler)
  - Amatya (The Minister)
  - Janapada (The Population)
  - Durga (The Fortified Capital)
  - Kosha (The Treasury)
  - Danda (The Army)
  - Mitra (Ally and Friend)

1. **King (Swamin):**
   - It was regarded as the **soul of all the seven elements.**
   - The king was the **Dharmapravakta** and was assisted by a council.
   - He was the **promulgator of social orders** as he issued:
     - ✓ **Rajasasana:** Royal Rescripts.
     - ✓ **Porana Pakiti:** Maintaining ancient rules and customs.
   - King took the final call on all aspects including regarding revenue, law and order, war, or any other matter related to administration.
   - He was expected to be **flexible and always accessible** by his officials.
   - He helped the **vulnerable section of society** such as women, children and old.
   - He considered all his subjects were like his children and he desired their happiness in this and the other world.
   - He **ensured the welfare of the people**, especially by planting trees, constructing wells, medical care facilities, etc.
   - His own **security was to be checked**. There were female personal bodyguards of the king, who were skilled in archery.
   - **System of Spies:**
     - ✓ **Sanstha** or stationary spies who were **posted permanently** at a particular region.
     - ✓ **Sanchara** or **wandering spies** who wandered from place to place collecting secret information.
     - ✓ **Pativedakas and Pulisani**, who functioned as special reporters of the king and kept him informed of public opinion.

Chandragupta Maurya:

- ❖ He was an autocrat who concentrated all power in his hands. He stated that in the happiness of his subjects lay his happiness and, in their troubles, lay his troubles.
- ❖ He also **maintained the body of spies.**
- ❖ Kautilya advises the king to promulgate dharma when the social order based on the **varnas and ashramas** (states in life) collapses.
- ❖ He calls the king as **Dharma Pravartaka** or promulgator of the social order. That the royal orders were superior to other orders was asserted by Ashoka in his inscriptions.
- ❖ Ashokan inscriptions show that **royal writ ran throughout the country** except the extreme east and south.

Ashoka:

- **Ashoka** promulgated dharma and appointed officials to inculcate and enforce its essentials throughout India.
  - An assertion of royal absolutism was a natural culmination of the policy of military conquest adopted by the princes of **Malla, Anga, Vaishali, Kashi, Koshala, Avanti, Kalinga, etc.**, one by one were annexed to the Magadhan empire.
  - Military control over these areas eventually turned into a coercive control over the lives of the people.
  - Magadha had the requisite power of the sword to enforce its overall authority. In order to control various spheres of life the state had to maintain a vast bureaucracy.

2. Amatyas:

- It was a form of **Central Administration.**
- Amatyas were **high officials, counsellors, and executive heads** of departments/ministers.
- **The Mantri Parishad:** The king was assisted by Mantri Parishad, whose members included:
  - ✓ The Yuvaraja (the crown prince)
  - ✓ The Purohita (the chief priest)
  - ✓ The Senapati (the commander-in-chief)
  - ✓ A few other ministers.
- The **Maha-Mantrins, or high ministers**, also attended the Mantriparishad meeting.
- Important functionaries were called **tirthas.** Most functionaries were **paid in cash**, the highest among whom, the **minister (mantrin), high priest (purohita), commander-in-chief (senapati) and crown price (yuvaraja)**, were paid generously.
- There were bodies of **Nikayas (trained officials)** who looked after the ordinary affairs of the realm.
- Other important officials were: **Mahamattas, and Adhyakshas.**
- The **Adhyakshas (or superintendents)** were high-ranking officials next to the Tirthas, concerned mostly with economic functions and some military duties.
- The **Mahamattas** were high ranking officials.
- The magistrates who looked after towns and cities were called **Nagaradhyaksha**, and those looking after the military were called **Baladhyakshas.**
- **Samnidhatri (treasurer)** who was in charge of the royal stores.
- **Akshapatala** (records-cum-audit office), and **dauvarika** (chief of the palace attendants).
- The administrative mechanism was backed by an elaborate system of espionage. Various types of spies collected intelligence about foreign enemies and kept an eye on numerous officers.

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- Various tests were conducted for the acceptability of appointments:
  - ✓ **Dharmopadhasuddha:** to be purified by religious tests.
  - ✓ **Arthopadhasuddha:** to be purified by a money test.
  - ✓ **Kamopadhasuddha:** to be purified by a love test.
  - ✓ **Bhayopadhasuddha:** to be purified by a fear test

Important Officials:

Term:	Description:
Nagaraka	The officer in charge of the city administration
Akshantala	Accountant General
Sita Adhyaksha	Supervised agriculture
Panyadhyaksha	Superintendent of commerce
Samsthaadhyalisha	Superintendent of Market
Pauta Adhyaksha	Superintendent of weights and measures
Nava Adhyaksha	Superintendent of ships
Sullo Adhyaksha	Collector of tolls
Nagaradhyaksha	Superintendent of mines
Loh Adhyaksha	Superintendent of Iron
Bal Adhyaksha	Military
Sannidhata	Chief treasury officer and looked into royal stores
Samaharta	The collector general of revenue + most of Superintendents were under him + maintained accounts of collection of taxes

Vyayahari	Chief Justice of Dharmasthala Nyayalaya (Civil Court)
Pradeshta	Chief Justice of Kantak Shodhan Nyayalaya (Criminal Court)
Dharma Maha Mantra	A new post created by Ashoka, empowered with [Mamma Mahanlana] functions of propagating Dharma and taking care of the folk and their material well-being
Rashtrapati/kumara	The viceroys in charge of a province
Pradesika	They were the modern district magistrate
Rajukas	They were the latter day Patwaris and responsible for surveying Kajukas and assessing the land
Yukta	A subordinate revenue officer of the district level
Sthanika	The collecting officer directly under the control of the Pradeshika
Gopa	Responsible for accounts

3. Janapada:

- It was a **form of Provincial Administration.**
- It includes not only territory but also population.

Province	**Capital**
Uttarapatha i.e., Northern Province	Taxila
Avanti Rashtra i.e., Western Province	Ujjain
Prachi i.e., Eastern and central province	Patliputra
Kalinga i.e., Eastern Province	Toshali
Dakshinapatha i.e., Southern Province	Suvarnagiri

- The empire was **divided into a number of provinces**, and each of these was placed under a prince who was a scion of the royal dynasty.
- The provinces were **divided into still smaller units**, and arrangements were made for both rural and urban administration.
- A large number of towns relate to **Maurya times. Pataliputra, Kaushambi, Ujjain, and Taxila** were the most important cities.
- Pataliputra was the chief centre of royal power, but **Tosali, Suvarnagiri, Ujjain, and Taxila** were seats of provincial power.
- Kautilya prescribes the following **requisites** of a prosperous Janapada in terms of territory:
  - **Accommodate and support people;**
  - **Defend the state against enemies;**
  - **Find occupation of people;**
  - **Those have manageable Neighbours;**
  - **Those can provide pastures;**
  - **Those have arable land, mines, forest;**
  - **Those can provide good internal communication,** i.e., rivers, roads, and outlets to sea.
- According to the **Junagadh Rock edict of Rudradaman,** Saurashtra was governed by Pushygupta, the Vaishya, at the time of Chandragupta Maurya and by the Yavan king Uhasp, at the time of Ashoka.

Administrative Unit	Head
Chakra (i.e., province)	Rashtrapala/Kumara (prince) [Law & Order + revenue] (Assisted by Mahamatyas & Council of Ministers)
Ahar/Vishaya (i.e., District)	❖ Pradeshika (Administrative) ❖ Rajuka (land revenue)//assisted by Yuktas
Sangrahana (a group of 10 villages)	Gopa
Gram (i.e., village)	Gramika

Other Administrative Units:

- **Sthaniya** - 800 villages
- **Dronamukha -** 400 villages
- **Kharvatika -** 200 villages
- **Samgrahama -** 10 villages

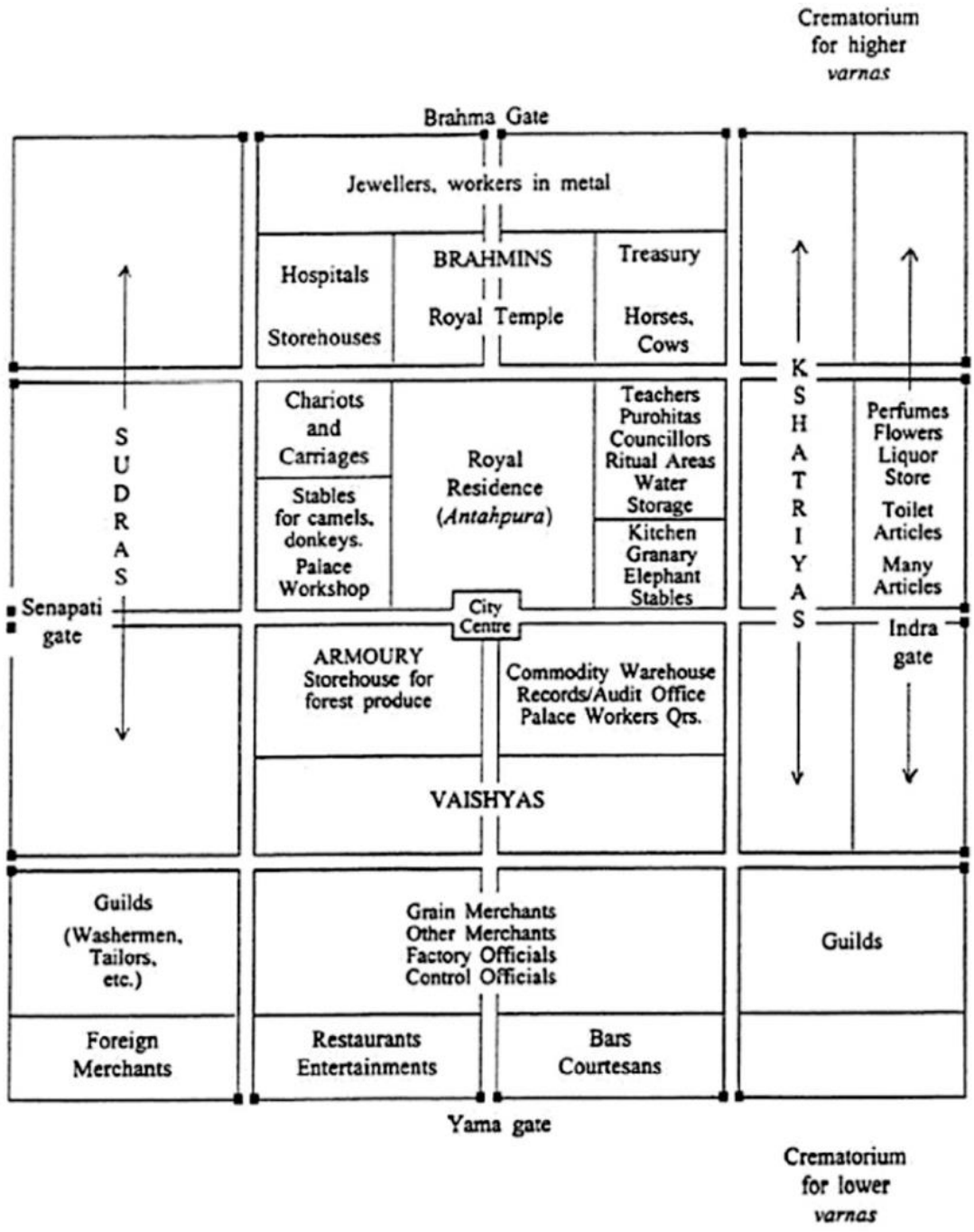
- Each of them was governed by a **governor called kumara or prince,** and thus every governor hailed from the royal family.
- Princely governor of **Tosali** administered Kalinga and also parts of Andhra, and that of Suvarnagiri ruled the Deccan area. Similarly, the princely governor of Ujjain ruled the Avanti area while that of Taxila the frontier area.
- The princely governors may have functioned as autonomous rulers, and although some governors oppressed their subjects, Ashoka's authority was never seriously questioned.

Municipal Administration:

- Kautilya devotes a full chapter to the rules of the **Nagarak** i.e., city superintendent. His chief duty was maintenance of law and order.
- 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, stats
  - **4th -** Trade and Commerce - market regulations (weights & Measures, to be sold before perished)
  - **5th -** sale of manufactured goods
  - **6th -** Collection of taxes (1/10th of the article price)
- **Megasthenes** also refers to the **administration of Pataliputra,** the capital of the Mauryas. **The city was administered by six committees, each of which consisted of five members.**
- These committees were entrusted with sanitation, care of foreigners, registration of birth and death, regulation of weights and measures, and similar other functions.
- Various types of weights belonging to **Maurya times** have been found in several places in Bihar.
- According to Kautilya, t**he central government maintained about two dozen departments of state,** which controlled social and economic activities at least in the areas that were in proximity to the capital.

4. **Durga (Fortified Capital):**
   - As per a Greek writer **Justin**, the most striking feature of **Chandragupta Maurya's admin** was the maintenance of a huge army.
   - **Chandragupta** maintained 600,000-foot soldiers, 30,000 cavalrymen, and 9000 elephants. The Mauryas also maintained a navy.
   - The Mauryas' military strength was almost **three times that of the Nandas**, and this was apparently because of a much larger empire and thus far greater resources.
   - According to Megasthenes the **administration of armed forces was carried on by 6 committees consisting of 5 members each.**
   - Each of them looked at one of the 6 divisions of Armed forces: Army, Navy, cavalry, Elephants, Chariots, and Transport.
   - In the Mauryan period, there were two types of **Gudhapurushas (detectives):**
     - ✓ **Santhan**
     - ✓ **Sanchari (Wandering).**

- Megasthenes wrote that **Pataliputra** was bounded by a deep ditch and a wooden wall crowned with 570 towers, and had 64 gates. The ditch, timber palisades, and also wooden houses have been found in excavations.
- **Antamahamattas** were responsible for the security of frontier forts.
- Chanakya described the construction of the **fort** as well as he strongly approves the recruitment of a standing army from all four varnas.
- Several **Adhyakshas/superintendents** of various army wings and units served under Senapati and Nayaks, two prominent military leaders.
- The **War Office** had 30 members, who were experts in different branches of military, art and science, etc. They were divided into **six Boards of five members each:**
  - **Board of Admiralty:** In charge of the navy.
  - **Board of Infantry:** Headed by Padadhyaksha
  - **Board of Cavalry:** Headed by Asvadhyaksha
  - **Board of War Chariots:** Headed by Rathadhyaksha
  - **Board of War Elephants:** Headed by Hastyadhyaksha
  - **Board of Transport and Supervision of Equipment.**
- There was a **periodic levy of troops** such as Maula (hereditary warriors), Bhartiakas (mercenaries), and forest tribe soldiers, and allies (furnished by friends).



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DAILY CLASS NOTES

ANCIENT HISTORY

Lecture – 21

Mauryan Empire II



Mauryan Empire II

5. Kosha (Treasury):

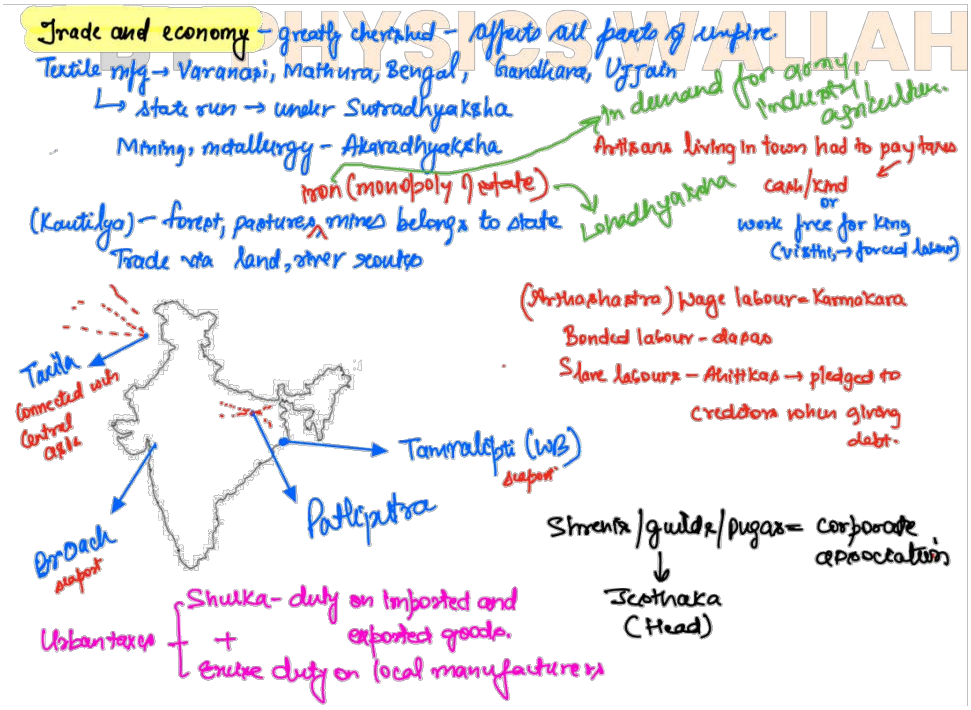
- The state controlled almost all the **economic activities in the realm.**
- The state b**rought new land under cultivation** with the aid of **cultivators and shudra labourers.**
- The **virgin land that was opened to cultivation** yielded handsome income to the state in the form of revenue collected from the newly settled peasants.
- The taxes collected from the peasants varied from **one-fourth to one-sixth of the produce.**
- Those who were provided with irrigation facilities by the state had to pay for it. In addition, in times of emergency, peasants were compelled to raise more crops.
- **Main crops** were: rice barley, wheat, millet, sugarcane, pulses, oilseeds, etc.
- The Mauryan administration established a **new agricultural settlement** to bring virgin land under cultivation known as **Shunyanivesha.** It was owned by the king and looked after by **Sitadhyaksha (Superintendent of agriculture).**
- Mauryas maintained a huge standing army and employed a large number of state officials.
- Soldiers and officials were paid in cash, the state taxes were not considered sufficient to meet all the needs of the state.
- **Taxes** were levied in both **cash and kind.**
- The concept of private property of Kshetra emerged during this time, where the **kshetrika (land-owner)** was distinguished from the **upasava (tenant).**
- Peasants paid **one-sixth of produce as bhaga** and **extra tax - bali**, as a tribute. The bali was the main item of revenue and was levied at the rate of one-sixth of the produce.
- Certain other taxes that peasants had to pay were: **Pindakara** (assessed on groups of villages), **Hiranya** (paid only in cash), **Kara** (levied on fruits and flower gardens), etc.
- Land tax was collected by a class of officials called **Agranomoi.**
- The Maurya period **constitutes a landmark in the system of taxation** in ancient India.
- Kautilya names many taxes which were collected from peasants, artisans, and traders.
- This required a strong and efficient machinery for assessment, collection, and storage.
- The **Samaharta** was the highest officer in charge of assessment and collection, and the **Sannidhata** was the chief custodian of the state treasury and storehouse.
- The **existence of rural storehouses** shows that taxes were also collected in kind. These granaries were probably also meant to help local people in times of famine, drought, etc.

Shunyanivesha:

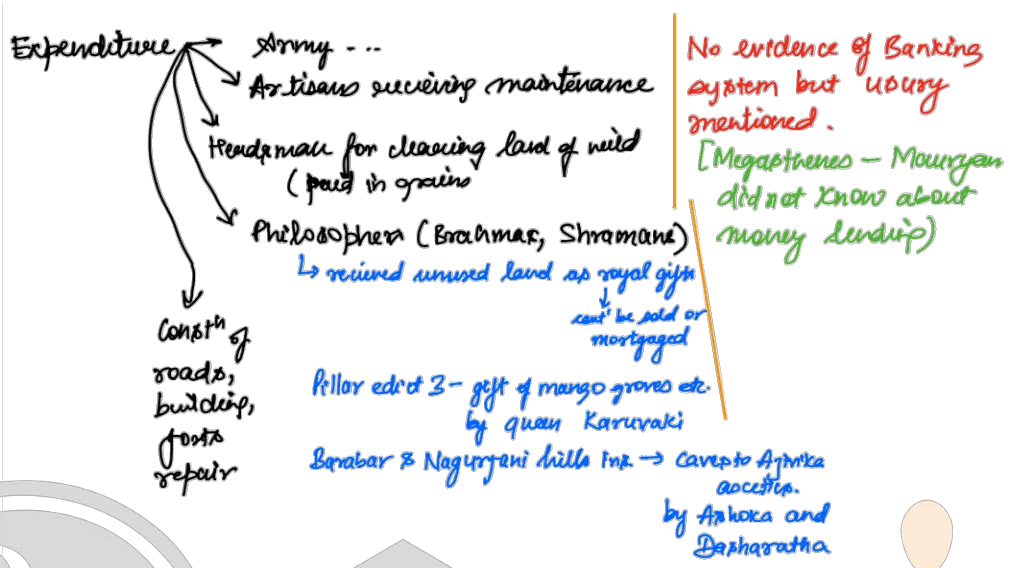
- A striking social development of the Maurya period was the **employment of slaves in agricultural operations.**
- During the Maurya period slaves were engaged in agricultural work on a large scale.

- The state-maintained farms on which numerous slaves and hired labourers were employed.
- About 150,000 war captives brought by Ashoka from Kalinga to Pataliputra may have been engaged in agriculture.
- Royal control was exercised over a very large area, at least in the core of the empire.
- This was because of the strategic position of Pataliputra, from where royal agents could sail up and down the Ganges, Son, Punpun, and Gandak rivers.

- As the value of irrigation became important, peasants were required to pay a higher tax on irrigated land, also known as **udaka-bhaga** (water rate, and generally levied at one-fifth to one-third of the produce).
- Share-cropping was practised on both state-owned and private lands.
- Share-croppers like the **Svaviryopajivins** and the **Ardhasitikas** worked on state-owned land and kept half of the harvest (kept one-fourth or one-fifth of the produce).
- There was no reference of eviction from land in case of non-payment of taxes.
- If the treasury ran out, the authorities may impose extra levies or **emergency taxes like Pranaya.**
- The state appointed **twenty-seven superintendents** (Adhyakshas), principally to regulate its economic activities.
- They controlled and regulated **agriculture, trade and commerce, weights and measures, crafts such as weaving and spinning, mining, and the like.**
- The state also provided irrigation facilities and regulated water supply for the benefit of agriculturists.
- In the Maurya empire the officials measured the land as in Egypt and inspected the channels through which water was distributed into smaller channels.
- **Important Officials:**
  - **Panyadhaksha:** Incharge of Trade, price fixation, sale of goods produced by the state.
  - **Sansthadhyaksha:** Incharge of markets.
  - **Rupadarshaka:** Inspector of coins.
  - **Pautavadhyaksha:** They were in charge of standardised weights and measures.



- **Tolls were also levied on commodities** brought to town for sale, and they were **collected at the gate.**
- Moreover, the state enjoyed a **monopoly** in mining, sale of liquor, manufacture of arms, etc. This naturally brought vast resources to the royal exchequer.
- Chandragupta, thus, established a **well-organised administrative system** and gave it a sound financial base.



State Participation & State Control:

- The **punch-marked silver coins**, which carry the symbols of the **peacock and crescented hill,** formed the imperial currency of the Mauryas.
- **Copper coins** were also punch-marked. Besides punch-marked silver and copper coins, cast copper coins and die-struck coins were also issued.



6. Danda/Bala (Justice/Force):

- The king possessed supreme authority and he personally adjudicated the cases that came before him.
- Though judging cases consumed a lot of time, he would never keep his petitioners waiting.
- Judges were called **Dharmasthas.**
- **Pradeshtris** were the officers responsible for the suppression of criminals.
- From village to province, a variety of civil and criminal tribunals operated locally.
- There were Police headquarters at all the principal centres. **Bandhanagara** means proper jail while **Charka** refers to police lock up.
- Punishments to persons held guilty by the court were very severe, that includes decapitation, amputation of limbs, fines, and forfeitures.
- The severity, nature, circumstances, and varna of the perpetrator and plaintiff all had an impact on the type of punishment meted out. Special attention was given to cases related to foreigners.

- The Pillar Edict 4 of Ashoka mentions that the dvija/higher varnas were given lighter punishment than the lower ones.
- **Sources of Law:**
  - Dharma (sacred law) it is a royal proclamation.
  - Vyavahara (Usage)
  - Charitam (Custom and precedents)
  - Rajasasana
- Important terminologies related to Judicial system of the Mauryan Administration:
  - **Vyayahari:** Chief Justice of **Dharmasthiya Nyayalaya (Civil Court).**
  - **Pradeshta:** Chief Justice of **Kantakashodhan Nyayalaya, (Criminal Court).**

7. Mitra (IR):

- The Mauryan empire had diplomatic relations with various Greek and South Asian countries.
- **Vijigishu** was considered as the would-be conqueror.
- Kautilya discusses the inter-state policy and takes into account all possible circumstances.
- **Shad-gunya** or the six policies that the king should follow in these circumstances:
  - **Policy of Sandhi:** Peace treaty to be followed if one is weaker than the enemy.
  - **Policy of Vigraha:** Policy of hostility to be followed if one is stronger than the enemy.
  - **Policy of Asana:** Policy of keeping quiet to be followed if one's power is equal to that of the enemy.
  - **Policy of Yana:** Marching on a military expedition if one is much stronger than the enemy.
  - **Policy of Samshraya:** Seeking shelter with another king or in a fort if one is very weak.
  - **Double policy of Dvaidhibhava:** Policy of peace (Sandhi) with one king and hostility (Vigraha) with another if one can fight the enemy with the help of an ally.
- **Department of Foreign Affairs:** Certain Diplomatic posts were as follows:
  - **Nisriharthaduta:** Full-fledged/powerful Ambassador
  - **Parimitarthaduta:** They could not go beyond his instruction in negotiation.
  - **Sasanharaduta:** They were special messengers.

Machiavellianism:

- The notable work of Niccolò Machiavelli (1469 – 1527) - 'The Prince' and 'Discourses on Livy'.
- Machiavellianism is a **personality trait** that denotes cunningness, the ability to be manipulative, and a drive to use whatever means necessary to gain power.
- **Machiavellianism** is one of the traits that forms the **Dark Triad**, along with **narcissism and psychopathy.**
- Based on current datum, it tends to decrease in age and is more prevalent in men than in women.
- **Max Weber stated:**
  - Truly radical "Machiavellianism", in the popular sense of that word, is classically expressed in Indian literature in the **Arthashastra of Kautilya**: compared to it, Machiavelli's 'The Prince' is harmless.
  - More recent scholarship has disagreed:

- ✓ "The ultimate source of the prosperity of the kingdom is its **security and prosperity of its people"**,
- ✓ Advocates land reform,
- ✓ The need for empowering the weak and poor,
- ✓ The subsistence to helpless women,
- ✓ Values not just powerless human life, but even animal life.

Mauryan Society:

- ❖ The varna system persisted, and Brahmanas and Kshatriyas ruled the social hierarchy despite the challenges posed by Buddhism and Jainism.
- ❖ Owing to greater trade and commerce, there was **improvement in the social status of Vaishyas or the trading communities.**
- ❖ Shudras were **involved in the agricultural and artisanal activities.**
- ❖ This period saw an **increase in the number of untouchables**, i.e., Chandalas and Shvapakas (dog breeders), also called **Antavasayin,** literally meaning living at the end.
- ❖ However, there is **no mention of either Varna or Sati** in the Ashokan edicts.
- ❖ Despite Megasthenes' praise for Indian civilization for having no slaves, ironically, **slavery did exist in India at the time.**
- ❖ Arthashastra stated that **"no Arya or freeman could be reduced to slavery".**
- ❖ Reference to Dasas (the slaves) in Ashokan inscriptions also bear testimony to the existence of the institution of slavery in Mauryan India.
- ❖ When addressing the dhamma, Ashokan edicts call for respect for **dasas and bhatakas/bhritakas (servants).**
- ❖ Kautilya lists various rules and **penalties** if rules are violated for the treatment of male and female slaves. For instance, there were consequences if a pregnant slave was sold or mortgaged without maternity leave being provided.
- ❖ There were **instances of release from slavery** when a dasi bore her master a son, and the child was also considered the father's legitimate child.
- ❖ However, **Ashoka's policy did not have any lasting impact** on his viceroys and vassals, who declared themselves independent in their respective areas after the king retired in 232 BCE.
- ❖ Similarly, the policy did not succeed in converting his neighbours, who swooped on the north-western frontier of his empire within thirty years of Ashoka's giving up power in 232 BCE.

Slavery:

- ❖ Slaves are of four kinds -born in the house, inherited, bought or obtained in some other way [captured, received as present etc.]
- ❖ The King shall enforce the laws regarding slaves and bonded labour An Arya minor [i.e., a Hindu child of any of the four varnas] shall never be sold or mortgaged into slavery. It is, [however not a crime for mleccha non-Hindu or foreigner] to seir or mortgage his child If, in times of distress, an Arya family had bound itself as a whole [including minor children), a minor child or any one who can help the family shall be the first ones to be redeemed when the family has collected enough money to do so.

- A female bonded labourer shall not be beaten, treated violently, made to give a bath to a naked man or deprived of her virginity. For the offences against bonded men or women described above, the master shall forfeit the amount owed by them.
- If the woman against whom such an offence is committed is a nurse, a cook, a maid or an agricultural tenant, she shall be freed. A woman labourer to whom child of the master is born shall be entitled to leave the household.
- Raping a pledged nurse is a punishable offence. If a master himself rapes or lets someone else rape a virgin girl under his control, he shall not only forfeit the amount owed but shall also pay the dowry for her marriage and a fine of double the dowry.
- A pregnant female slave shall not be sold or mortgaged without making adequate provision for her welfare during her pregnancy. Procuring the abortion of a pregnant slave is a punishable offence. All those involved in crimes against minors and women -buyers, sellers and witnesses-shall be punished.
- Children born to slave and her master: When a slave gives birth to a child of her master both the mother and the child shall be recognised as free If the mother continues to stay with the master and look after the house, her brothers and sisters shall also be considered free.

Mauryan Art and Architecture:



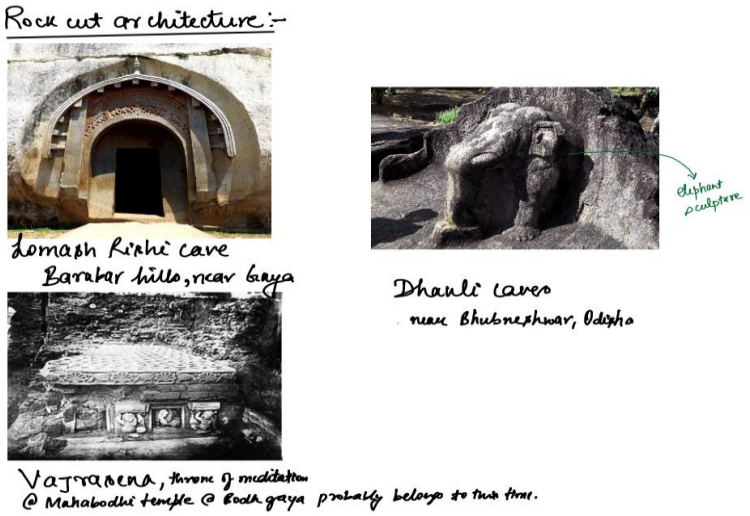
- Inscription at Amravati suggests the possibility that the Stupa-monastery complex located here dates to Ashoka's time.
- There is an Ashokan pillar at Sarnath, -Sanchi: An important Stupa site that definitely dates to Ashoka's time
- Important beginnings were made in rock-cut and stupa architecture during the Mauryan Period.
- In the Mauryan period, **stone culture** dramatically emerged as the principal medium of Indian arts.
- The Mauryan rulers, especially **Ashoka**, gave great support to a variety of art forms including **stone sculptures, ring and disc stones, terracotta figurines, and stupa architecture.**

Stupa:

- Stupa architecture was **popularised by Ashoka.**
- In addition to redistributing the Buddha's relics to all significant towns, Ashoka also mandated the **construction of stupas** over them. He got approximately 84,000 stupas built.
- Inscription at Amravati suggests the possibility that the **Stupa-monastery complex** located here dates to Ashoka’s time.
- There is an **Ashokan Pillar at Sarnath.**
- **Sanchi:** An important Stupa site that definitely dates to Ashoka’s time.

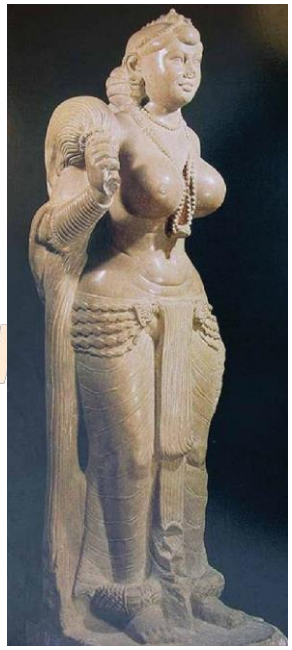
Cave Architecture:

- The Maurya artisans also started the **practice of hewing out caves** from rocks for monks to live in; the earliest examples are the **Barabar caves** at a distance of 30 km from Gaya. Later, this form of cave architecture spread to western and southern India.
- The majestic **Dhauli caves** (near Bhubaneswar, Odisha), which contain the rock sculpture of the front portion of an elephant is one of the examples of exquisite **rock-cut architecture.**



Stone and Terracotta Sculpture:

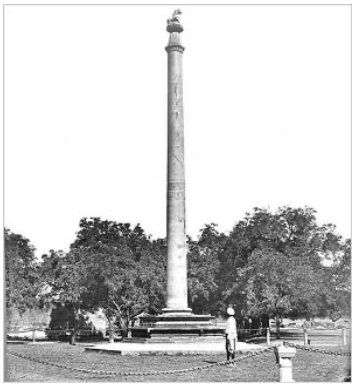
- The polished stone sculpture of a female known as the **Didarganj Yakshini** is famous.
- **Yakshinis** are generally regarded as **fertility deities**, and the female counterpart of **Yakshas**, who were the deities connected with water, trees, forest, wilderness, and fertility.
- A polished **Chunar sandstone sculpture is of the torso of a nude male figure** found at Lohanipur in Patna.
- In Maurya times, **terracottas were produced on a large scale.** They generally represented animals and women.
  - The women included mother goddesses and animals included elephants. The stone statue of **Yakshini** in the form of a beautiful woman found in Didarganj (Patna) is noted for its polish.
- The stone portrait of Ashoka found at Kanaganahalli (near Sannati, Karnataka) is also spectacular. An Ashoka sculpture with a Brahmi script inscription reading **"Ranyo Ashoka"** (King Ashoka) was discovered near Kanaganahalli in Karnataka.



Carved Ring Stone and Disc Stone:

- It probably had religious and ritualistic significance.
- These carved **ring stones and disc stones** have been found at various sites in northern India, such as **Delhi, Patna, Taxila, Mathura, Vaishali, and Kaushambi.**
- They have different carvings arranged in two or more concentric circles and have different designs and geometric patterns.

Pillars:



- The Mauryas made a remarkable contribution of art and architecture, and introduced stone masonry on a wide scale.
- Fragments of stone pillars and stumps, indicating the existence of an **84-pillared hall**, have been discovered at Kumrahar on the outskirts of modern Patna.
- **Multi Pillar Hall at Kumarahar near Patna:**
  - **Kumrahar 80 Pillared Hall:** 72 pillars arranged in a neat chessboard pattern plus 8 more pillars and a number of brick structures in the area, were also discovered.
  - It was earlier the **palace of Chandragupta Maurya.**
  - Megasthenes described the grandeur of this palace.



- They certainly attest to the high technical skill achieved by Maurya artisans in **polishing the stone pillars**, which are as shining as the Northern Black Polished Ware.
- It was a very difficult task to transport the huge blocks of stone from the quarries and to polish and embellish them when they were erected. The whole process suggests a great feat of engineering.
- Each pillar is made of a single piece of **buff-coloured** sandstone. Only their capitals, which are beautiful pieces of sculpture in the form of lions or bulls, are joined to the pillars on the top.

Spread of Material Culture and the State System:

- The Mauryans created for the first time as well as organised **state machinery** which operated at the heart of the empire.
- Their conquest also opened the doors for trade and missionary activity. The contacts established by administrators, traders and **Jaina and Buddhist monks** led to the spread of the material culture of the Gangetic basin to areas situated on the periphery of the empire.
- The new material culture in the Gangetic basin was based on an intensive use of iron, the prevalence of writing, punch-marked coins, the abundance of beautiful pottery called **Northern Black Polished Ware**, the introduction of burnt bricks and ring wells, and above all, on the existence of towns in north-eastern India.
- During this period, **Timber** was also used in construction.
- Thus, the Maurya period witnessed a rapid development of material culture in the Gangetic plains.
- Given the access to the rich iron ores of south Bihar, people used more and more of this metal. This period evidences socketed axes, hoes, spades, sickles, and ploughshares.
- Besides these iron implements, the spoked wheel also began to be used. E.g., Our National Emblem i.e., Ashokan pillar at Sarnath.

- Although arms and weapons were the monopoly of the Maurya state,the use of the other iron tools was not restricted to any class. Their use and manufacture must have spread from the Gangetic basin to distant parts of the empire.
- At the end of the Maurya period, **burnt bricks** were used for the first time in north-eastern India.
- Maurya constructions made **bricks, and also timber** which was available in abundance because of the dense vegetation in ancient times.
- The use of burnt bricks spread in the outlying provinces of the empire. Because of the moist climate and heavy rainfall, it was not possible to have large, lasting structures made of mud and mud-brick, as was the case in the dry zones.
- Similarly, **ring wells**, which were first constructed under the Mauryas in the Gangetic plains, spread beyond the heart of the empire. As ring wells supplied water to people for domestic use, it was no longer imperative to found settlements on the banks of rivers.
- The art of making steel may have spread through Maurya contacts across some other parts of India. Steel objects relating to about 200 BC or an earlier date have been found in the mid-Gangetic plains.
- The **spread of steel** may have led to jungle clearance and the use of better methods of cultivation in Kalinga, and could have created the conditions for the rise of the Cheti kingdom in that region.
- According to Ashokan inscriptions, all the three i.e., **Cheras (Keralaputras), the Cholas, and the Pandyas** people came together with the Satyaputras, and the people of Tamraparni or Sri Lanka lived on the borders of Maurya empire, and were, therefore, familiar with the Mauryan state.

Why Mauryan Empire Collapsed?

- The Maurya empire was finally destroyed by Pushyamitra Shunga in 185 BC. Although a brahmana, he was a general of the last Maurya ruler called Brihadratha. He killed Brihadratha in public and forcibly usurped the throne of Pataliputra. The Shungas ruled in
- Pataliputra and central India. They performed several Vedic sacrifices to mark the revival of the brahmanical way of life, and are said to have persecuted the Buddhists. They were succeeded by the Kanvas who were also brahmanas.
- The Madhan empire, which had been reared by successive wars culminating in the conquest of Kalinga, began to disintegrate after the exit of Ashoka in 232 BC. Apart from the death of Ashoka, other reasons are as follows:
  - Brahmanical Reaction
  - Financial crisis
  - Oppressive Rule
  - North West frontier
  - Spread of knowledge

Brahmanical Reaction:

- The Brahmanical reaction began as a result of Ashoka's policy. All his preachings and principles were in sharp contradiction of Brahmanism.

- He issued his **edicts in Prakrit** and not in Sanskrit; He prohibited the killing of birds and animals and **denied superfluous rituals performed by women.**
- The anti-sacrifice attitude of Buddhism adopted by Ashoka adversely affected the income of Brahamans.
- Further, Ashoka appointed rajukas to govern the countryside and introduce **vyavahara samata and dandsamata.** This meant the same civil and criminal law for all varnas. **But the Dharmashashtra** compiled by the brahmanas prescribed varnas discrimination.
- Naturally this policy infuriated the Brahamanas. This reaction helped some new kingdoms to rise into power. For example: The Shungas and the Kanvas, who ruled in MP and further east on the remnants of the Maurya empire, were Brahmanas.
- Similarly, the Satavahanas, who founded kingdoms in the western Deccan and Andhra, claimed to be Brahmanas.
- These new kingdoms capitalized the Brahmanism anger against the Maurya empire led by Ashoka.
- **Brihadratha was the last important king** of the Mauryan Empire who was assassinated by the Pushyamitra Sunga.

Financial Crisis:

- The **enormous expenditure on the army and payment to the bureaucracy** created a financial crisis for the Maurya.
- Despite the range of taxes imposed on the people, it was difficult to maintain this huge superstructure of bureaucracy and defence mechanism.
- In addition, Ashoka made **large donations to the Buddhist monks** which took a heavy toll on the royal treasury.

Oppressive Rule:

- The oppressive rule in the province was an important cause of the break-up of the empire.
- In the reign of Bindusara, the **citizens of Taxila bitterly** complained against the misrule of wicked bureaucrats (dushta matyas).
- Their grievance was **redressed by the appointment of Ashoka**, but when Ashoka became emperor, a similar complaint was made by the same city.
- Ashoka was **much concerned about oppression in the province** and, therefore, asked the mahamatras not to tyrannise the townsmen without due cause. For this purpose, he introduced the rotation of officers in Tosali (in Kalinga), Jiian and Taxila.
- All this, however, **failed to stop oppression in the outlying provinces**, and after this retirement Taxila took the earliest opportunity to throw the imperial commitment.

Neglect of the Security Concerns Emanating from North-West Frontier:

- Since Ashoka was primarily **preoccupied with missionary activities at home and abroad,** he was unable to pay attention to safeguarding the passes through the north-western frontier.
- This had become necessary in view of the movement of tribes in Central Asia in the third century.

- A nomadic people principally reliant on the **use of the horse,** they pose a serious danger to the settled empires in China and India.
- The Chinese ruler **Shih Huang Ti** (247-10 BC) constructed the **Great Wall of China** in about 220 BC to safeguard his empire against the attacks of the Scythian, but Ashoka took no such measures.
- Naturally, when the Scythians made a push towards India, they forced the Parthians, the Shakas, and the Greeks to move towards this subcontinent.
- The Greeks had set up a kingdom in north Afghanistan which was known as Bactria, and they were the first to invade India in 206 BC.
- This was followed by a series of invasions that continued till the beginning of the Christian era.

Spread of Knowledge in the Indian Subcontinent:

- It is an obvious fact that Magadha owed its expansion to certain **basic material advantages.**
- Once the knowledge of the use of these elements of culture spread to central India, the Deccan, and Kalinga as a result of expansion of the Magadha empire, the Gangetic basin, which formed the heart of the empire, lost its special advantage.
- On the basis of the **material culture acquired from Magadha,** new kingdoms could be founded and developed.
- This explains the **rise of the Sungas and Kanvas in central India,** of the **Chetis in Kalinga, and of the Satavahanas in the Deccan.**

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DAILY CLASS NOTES

ANCIENT HISTORY

Lecture – 22

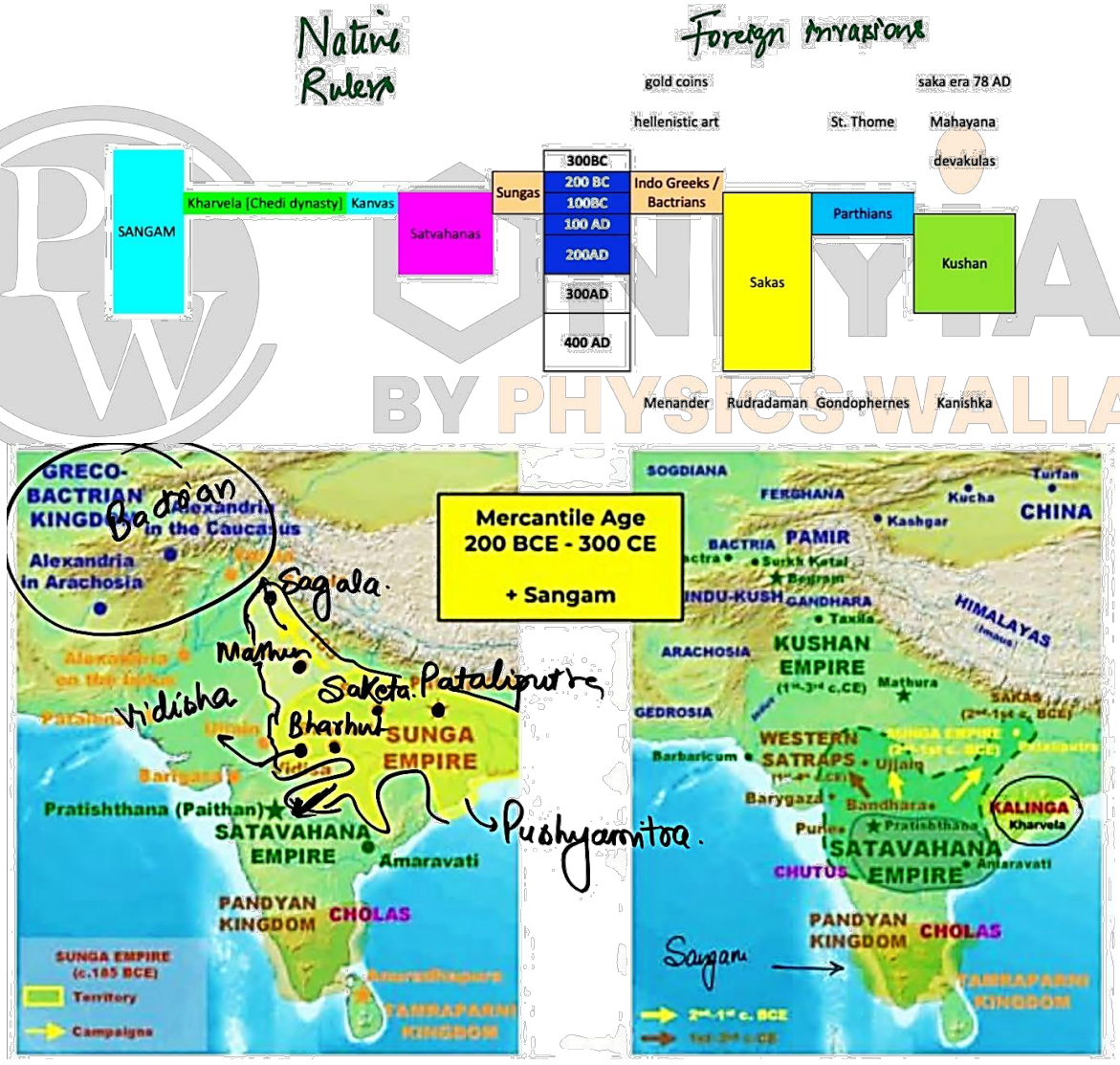
Mercantile Age



Mercantile Age

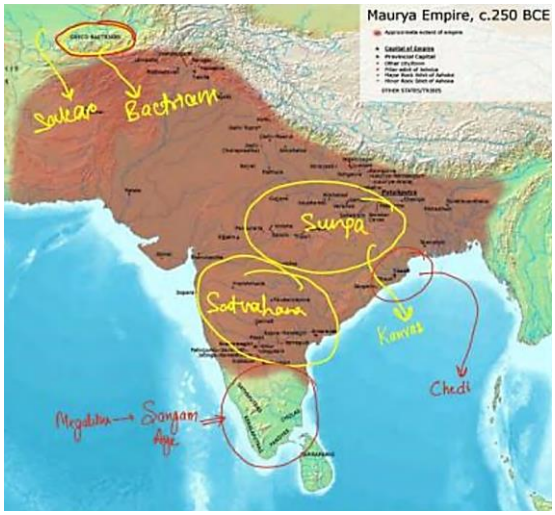
Mercantile Age (200 BC to 300 AD):

- In this phase, there was an absence of large empires.
- The focus shifted from **Magadha to North Western India.**
- There were invasions and the emergence of regional kingdoms.
- Emergence of a new type of government - joint rule, subordinate rule.
- Expansion of cities took place that led to the development of **Urban Culture.**
- Development of **Craft, Trade, and Currency Usage** was evident.
- During this period new culture, doctrines, image worship and institutionalization of religious activities took place.
- New styles were developed in the field of sculpture and architecture.



Sunga Dynasty (185 – 73 BCE):

Rulers of Sunga Dynasty:



- Pushyamitra Shunga:(185 – 149 BCE)
- Agnimitra:(149-141 BCE)
- Vaso Jyeshtha:(141-131 BCE)
- Vasumitra:(131-124 BCE)
- Bhadraka (aka Andraka or Odruka):(124-122 BCE)
- Pulindaka:(122-119 BCE)
- Ghosha (aka Ghoshavasu):(119-108 BCE)
- Vajramitra:(108-94 BCE)
- Bhagabhadra (aka Bhagavata):(94-83 BCE)
- Devabhuti:(83-73 BCE)

Sunga Dynasty:

- The **Sunga Dynasty** was established by **Pushyamitra Sunga,** Brahmin commander-in-chief, of the last Mauryan ruler named Brihadratha. Pusyamitra Sunga killed Brihadratha while he was inspecting his troops.
- Ruled only a part of the Mauryan empire. [Patliputra + Ayodhya + Vidisha + Pongal)
- The capital of the Sunga Dynasty was at **Vidisha.**
- **Buddhist stupa at Bharhut** was built during his period despite being an orthodox Hindu.
- Brahmans were referred to in the **Brahmanical and Buddhist texts.**
- **Sources:**
  - Harshacharita by Banabhatta
  - Brihadaranyaka Upanishad
  - Panini's Ashtadhyayi
  - Kalidas's Malavikagnimitram
  - Divyavadana
  - Taranatha's account

Pushyamitra Shunga:



- Pushyamitra Shunga was also credited to **repulse the two attacks of Greeks** and also the conquest over Vidarbha.
- The first of these attacks from Greeks, which were repulsed by Pushyamitra Shunga, was under **Demetrius** (mentioned in Patanjali's work as well), another was under **Menander.**
- Pushyamitra is also known to have repelled the Kalinga's king Kharavela conquest.
- The **Ayodhya Inscription of Dhandeva** mentions that he performed **two Ashwamedha Yagyas (horse sacrifices).**
- Some of the evidence says that Pushyamitra Shunga destroyed many stupas of Ashoka. He is also said to have persecuted Buddhist Monks in a large number and contributed to a resurgence of Brahmanism that forced Buddhism outwards to **Kashmir, Gandhara and Bactria.**
- Buddhist scripture such as the **Ashokavadana account of the Divyavadana** and ancient Tibetan historian **Taranatha** have written about the persecution of Buddhists.
- Pushyamitra is said to have **burned down Buddhist monasteries, destroyed stupas, massacred Buddhist monks and put rewards on their heads**, but some consider these stories as probable exaggerations.
- He was challenged by the **Greeks** and also had an encounter with Vasumitra (son of Agnimitra).

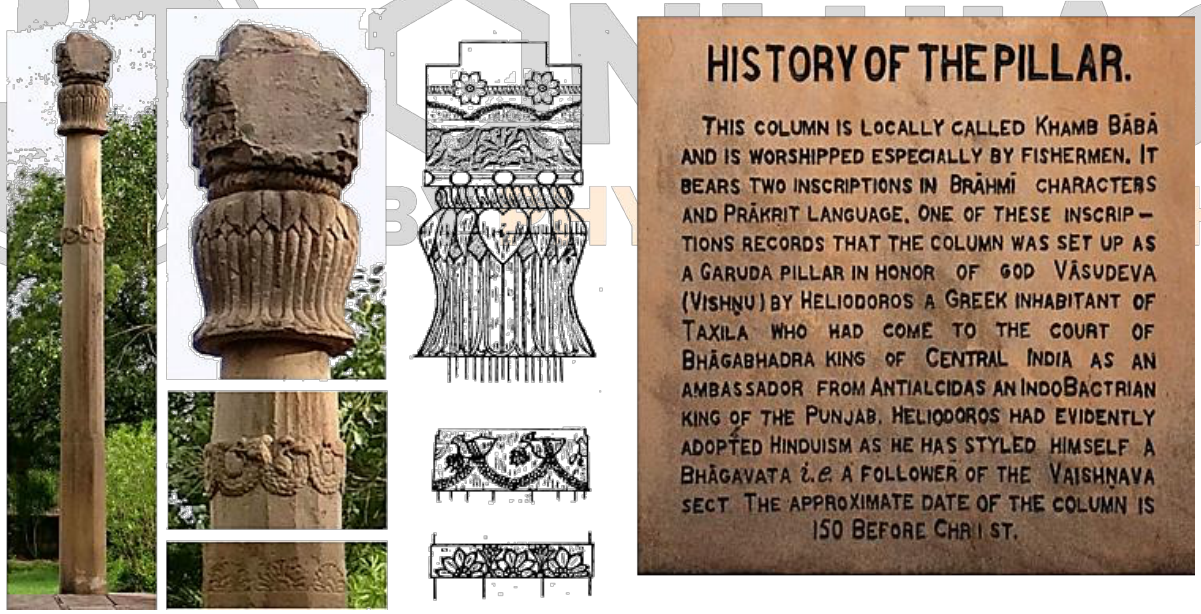
Agnimitra:

- He was the **next and last powerful ruler of the Shunga Dynasty**.
- After him, the Shunga dynasty started to decline.
- He was portrayed as a hero in **Kalidas's Malavikagnimitra.**

- Also, the Malavikagnimitra claims that the empire of Pushyamitra extended to the Narmada River in the south. They may also have **controlled the city of Ujjain.**
- During this time, Kabul and much of Punjab passed into the hands of the Indo-Greeks and the Deccan Plateau to the **Satavahana dynasty.**
- The Shungas nearly **doubled the diameter of the initial stupa at Sanchi** encasing it in stone, and built a balustrade and a railing around it.
- His court poet was **Patanjali:**
  - He wrote **Yoga Sutra and Mahabhashya.**
  - He was also the priest of 2 **Ashwamedha Yagya** performed by Pushyamitra Shunga.

Last Phase of Shunga Dynasty:

- **Indo-Greeks and the Shungas** seem to have reconciled and exchanged diplomatic missions around 110 BCE, as indicated by the Heliodorus pillar, which records the dispatch of a Greek ambassador named Heliodorus, from the court of the Indo-Greek king - **Antialcidas at Taxila** to the court of the Shunga emperor - **Bhagabhadra at the site of Vidisha** in Central India.
- He built the **Besnagar pillar inscription** for Heliodorus at Vidisha.



- **Last ruler was Devabhuti**, he was killed by his Brahman minister **Vasudeva Kanva** as per Harshacharita.
- His Brahman Minister as per **Harshacharita**.In Central India. They were replaced by **Satavahanas.**

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DAILY CLASS NOTES

Ancient History

Lecture - 23

Mercantile Age (Part - 2)



Mercantile Age (Part 2)

Other Important Literary Sources:

- **Last ruler was Devabhuti**, he was killed by his Brahman minister **Vasudeva Kanva** as per Harshacharita.
- His Brahman Minister as per **Harshacharita**.In Central India. They were replaced by **Satavahanas.**

Art and Architectural Contribution of the Shungas:

- **Mathura School of Art** flourished during the **Sunga period.**
- **Yoga School of Indian Philosophy** was developed by **Patanjali** during this period.
- **The Bhagavad Gita (150-100 BC)** was also composed during the **Shunga period.**
- The period saw the flowering of the visual arts, including small terracotta images, larger stone sculptures, and architectural monuments such as the:
  - **Chaitya Hall at Bhaja,**
  - **Stupa at Bharhut, and**
  - **The renowned Great Stupa at Sanchi.**
  - Under **Shunga patronage**, the core of the Great Stupa, thought to date from the era of the Mauryan emperor Ashoka (273–232 B.C.), was **enlarged** to its present diameter of 120 feet, covered with a stone casing, topped with a balcony and umbrella, and encircled with a stone railing.

Kanva Dynasty (73-28 BC):

Famous Ruler of Kanva Dynasty:

- Vasudeva (75 – 66 BCE)
- Bhumimitra (66 – 52 BCE)
- Narayana (52 – 40 BCE)
- Susarman (40 – 30 BCE)

Kanva Dynasty:

- The Capital of the Kanva Dynasty was **Pataliputa**.
- The first ruler of the Kanva dynasty was **Vasudeva.**
- He was succeeded by his son **Bhumimitra**.
- Coins bearing the legend Bhumimitra have been discovered from the **Panchala realm.**
- Bhumimitra ruled for **fourteen years** and was later succeeded by his son Narayana.
- **Narayana** ruled for twelve years.
- He was succeeded by his son **Susharman who was the last king of Kanva dynasty.**
- Killed by **Pulamayi I** of Satavahanas.

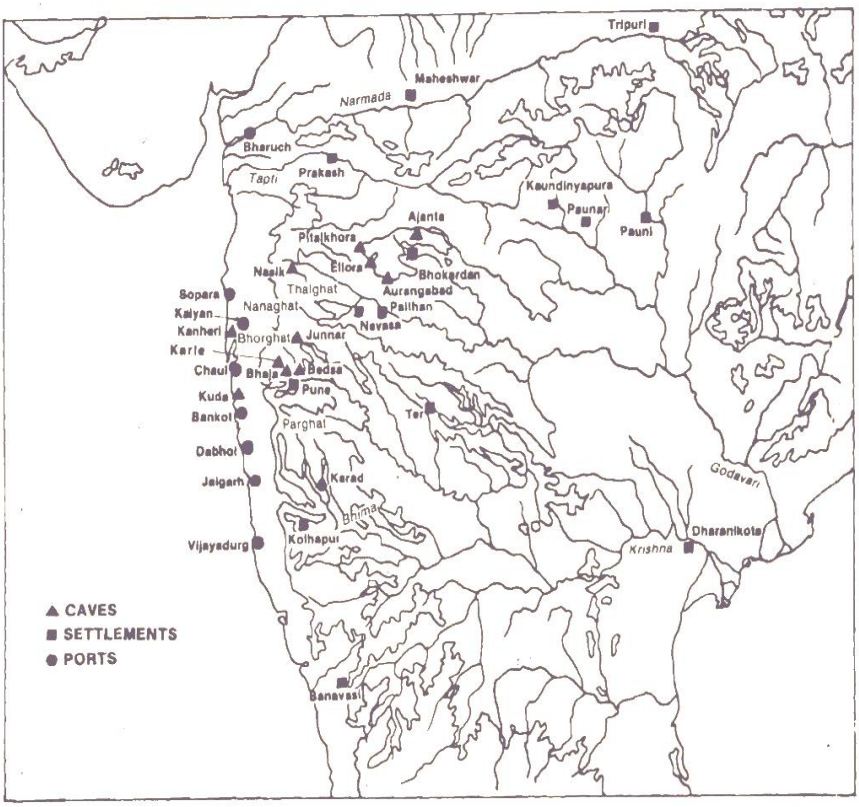
Other North Indian Dynasties:

- The provincial governors started asserting their independence and many such principalities came into being in Ayodhya, Kaushambi, Mathura and Ahichhatra.
  - **Arjunayanas:** It was a tribal republic, situated in the southwest of Mathura, which roughly extended between Agra and Jaipur.
  - **Kunindas:** Situated between Beas and Yamuna.
  - **Audambaras:** Situated between Ravi and Beas.

Satavahana Dynasty (100 BC- 200 AD):

- The area around **Deccan and Central India** was ruled by the **Satavahanas.**
- They were the immediate successor of the Mauryas and ruled for **460 years.**
- With the fall of the Maurya Empire, most of the vassal states declared independence, and the great empire built by and his predecessors lay in **Ashoka** fragments. There was much feud and conflict among these small states.
- The rise of the **Satavahana Empire** in south-central India provided **much-needed peace and stability to the land.**
- **Satavahana or Shaliwahana's dynasty** has played an important role in the history of South India, when the fortunes of Indian culture flourished. **The Satavahana dynasty has contributed a great deal to enrich the Indian culture.**
- They are also called **Andhras in Puranas.**
- Coins had **bilingual legends.**
- The name of the Kings was written in **Prakrit** and it was also the official language of the dynasty.

MAP – 1: SATAVAHANA SETTLEMENTS



- There was also a prevalence of some **South Indian languages.**
- They used **Satakarani** as their surname.
- **Edicts of Ashoka** mentions that **Satavahanas** as feudatories of Ashoka.

- Capital: Pratishthan/Paithan | Amravati (Dharanikota)
- Mainly their coins were made of **lead**, they also used copper, bronze and pot.
- **Famous ruler of Satavahana Dynasty:**
  - Simuka:
  - Kanha:
  - Sri Satakarni:
  - Sivaswathi:
  - **Gautamiputra Satakarni: (2nd century CE)**
  - **Vasishthiputra Pulumavi: (2nd century CE)**
  - Shivaskanda Satakarni: (2nd century CE)
  - Yajna Sri Satakarni: (2nd century CE)
  - Vijaya: (2nd century CE)
- There is **no agreed chronology** on their origin.
- The Satavahana kingdom mainly comprised the present-day **Telangana, Andhra Pradesh and Maharashtra.**

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DAILY CLASS NOTES

ANCIENT HISTORY

Lecture – 24

Mercantile Age (Part - 3)



Mercantile Age (Part 3)

Simuka:

- Simuka is mentioned in Puranas as the "first" ruler of Satavahana regime.
- However, his name has been mentioned as Sishuka, Sindhuka, Chhismaka, Shipraka, etc.
- He declared his independence from Mauryan rule in about 230 BC.

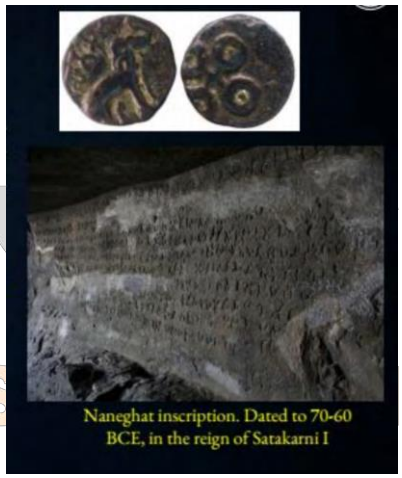

Cave No.19 of Satavahana king Kanha at the Nasik Caves, 1st century BCE.

Kanha:

- Simuka's brother who succeeded him. Extended the kingdom up to Nashik in the west.
- His successor was **Satakarni I.**

Shri Satakarni I:

- He was **Simukas son** and **3rd King of the Satavahana Dynasty.**
- He conquered western **Malwa, Anupa (Narmada valley) and Vidarbha**, taking advantage of the turmoil caused by Greek invasions of northern India.
- He also performed **Vedic sacrifices.**
- Details of Satakarni I are mentioned at Nanaghat inscription by Naganika (wife).


Naneghat inscription. Dated to 70-60 BCE, in the reign of Satakarni I

Satakarni II:

- He ruled for 56 years, during which he captured eastern **Malwa from the Shungas.**
- He was succeeded by **Lambodara**.

Hala (17th):

- He was the 17th ruler of **Satavahana Dynasty.**
- He composed **Gatha Saptashati** (700 erotic verses in Maharashtri or Paishachi prakrit
- **Gunadhya,** the author of **'Vrihat Katha'** (in Prakrit), was the contemporary of Hala.

Gautamiputra Satakarni (103-127 AD):

- He was the 23rd ruler and most famous ruler of the **Satavahana dynasty.**
- He defeated the **Saka Satraps Nahapana.** He restuck 8000 coins.
- He was also known as **Ekabrahmana**, which means a peerless Brahmana.
- He donated land to the Buddhist monks, the **Mahasamghikas,** at Karle and at Nashik.
- His achievements are written in the **Nasik cave inscription**, built by his mother **Gautami Balashri.**
- In the Nashik Inscription he is described as:
  - The destroyer of the Shakas, Pahlavas, and the Yavanas;
  - The uprooter of the Kshaharatas

- The restorer of the glory of the Satavahanas.

- He assumed the titles **Raja-Raja (King of Kings) and Maharaja (Great King)**, and was described as the **Lord of Vindhya.**
- Donated lands to Mahasanghikas-Karle & Nashik.

Vashihstaputra Pulamayi:

- He was the son of Gautamiputra Satakarni.
- He repaired and enlarged the old stupa at Amaravati.
- He was the 24th ruler, was married to the daughter of **Saka Kshatrapas Rudradaman, but defeated by him twice.**
- Pulumavi features in a large number of Satavahana inscriptions and his coins have been found distributed over a wide area.
- His coins featuring **ships with double mast** have been found on the Coromandel Coast, indicating involvement in maritime trade and naval power.

Yajna Sri Satakarni:

- Inscriptions at Nasik, Guntur and Kanheri.
- He ruled over the whole Deccan and recovered much of the territory lost to the Western Kshatrapas, and issued silver coinage, imitating them.
- Recovered **North Konkan and Malwa** from Sakas.

Pulamayi IV:

- He was the last Satavahana king and ruled until 225 BCE.
- Several Buddhist monuments were constructed at Nagarjunakonda and Amaravati.
- Satavahanas were finally succeeded by the Ikshvakus in 3rd Century AD.





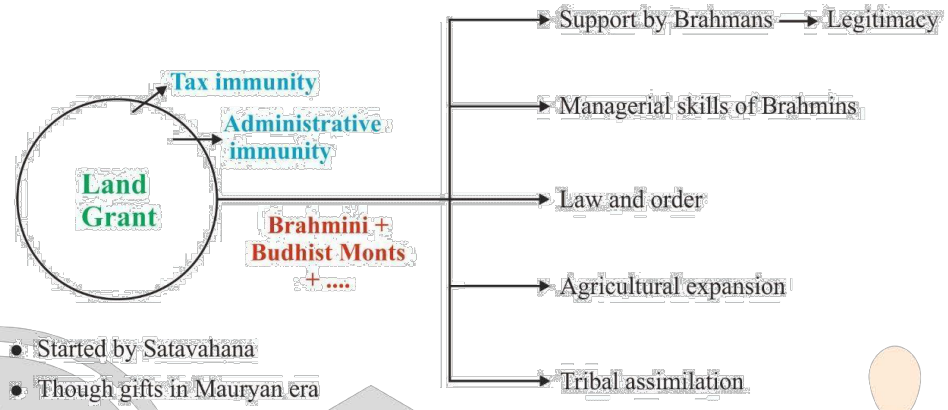
Land Grants:

- Satavahanas started the practice of **donating land with fiscal and administrative immunities** to Brahmans and Buddhist monks, which eventually weakened their authority. The earliest inscriptional evidence of land grant in India belongs to the 1st century BC.

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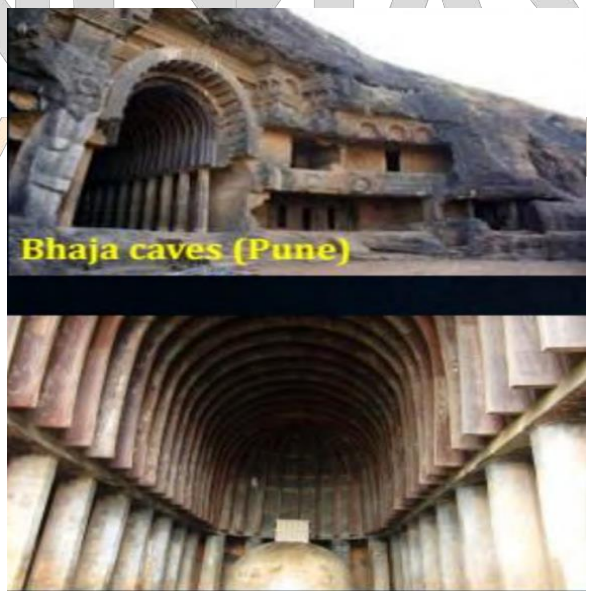
Position of 'Bhikkhus' (monks) and Brahmanas:

- The 'bhikkhus' (monks) and Brahmanas were **held in high esteem** and they too observed and preached high standards of conduct. They were beyond the ordinary laws of the Government.
- The Satavahanas also started the practice of **granting tax free villages to the Brahmans and Buddhist monks.**
- The Brahmans and Buddhist monks in turn used to make the society peaceful and stable with their teachings. The Satavahana kingdom had **three grades of feudatories.**



Caves and Stupas for Buddhists:

- Under the Satavahanas, many **Chaityas (worship halls) and Viharas (monasteries)** were cut out from rocks mainly in North-West Deccan or Maharashtra. Famous examples were **Nasik, Kanheri and Karle.**
- **Stupas** (large round structures 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.**



Satavahana Administration:

- At different times, their rule extended to parts of modern Gujarat, Madhya Pradesh, and Karnataka. The dynasty had different capital cities at different times, including **Pratishthana (Paithan) and Amaravati (Dharanikota).**
- The kingdom fragmented into smaller states by the early 3rd century CE.
- The Satavahanas were **early issuers of Indian state coinage struck with images of their rulers.**
- They formed a cultural bridge and played a vital role in trade and the transfer of ideas and culture to and from the Indo-Gangetic Plain to the southern tip of India.
- They supported **Brahmanism as well as Buddhism**, and **patronised Prakriti literature.**

- They had to compete with the Sungas and then the Kanvas of Magadha to establish their rule. Later, they played a crucial role to protect a huge part of India against foreign invaders like the **Sakas, Yavanas and Pahlavas.** In particular their struggles with the Western Kshatrapas went on for a long time.
- The great rulers of the Satavahana Dynasty **Gautamiputra Satakarni and Sri Yajna Satakarni were able to defeat the foreign invaders like the Western Kshatrapas and stop their expansion.**
- In the 3rd century CE, the empire was split into smaller states and later on it disintegrated.
- Satavahanas were tolerant rulers. **The Satavahana rulers were followers of Vaishnav religion,** but **Buddhist art and architecture had flourished** a great deal and resulted in Buddhist monuments from Ellora (a UNESCO World Heritage Site) to Amaravati.
- They were the first solid and strong dynasty of south India, who ruled for more than four centuries and provided peace and glory towards the history of Deccan, while there was uncertainty and instability in south India.
- The Satavahana coins, inscriptions and literature are the rich source of our knowledge about their administrative system.
- The Satavahanas followed the **administration guidelines of the Shastras.** Their government was less top-heavy than that of the Mauryans, and featured several levels of feudatories:
  - **Rajan,** the hereditary rulers
  - **Rajas**, petty princes who struck coins in their own names
  - **Maharathis**, hereditary lords who could grant villages in their own names and maintained matrimonial relations with the ruling family
  - **Mahasenapati,** civil administrator under Pulumavi II; governor of a janapada under Pulumavi IV
  - **Mahatalavara,** they were the "great watchman"
  - The royal princes **(kumaras)** were appointed as viceroys of the provinces.

Representation of King:

- The Satavahana rulers strived to achieve the ideals set forth in **Dharmashastra.** The king was represented as an **upholder of Dharma.**
- The Satahavana King is represented as possessing the **qualities of mythical heroes** like **Ram, Bhima, Keshava, Arjuna,** etc. All this was meant to attribute divinity to the King.
- Several officials helped the king.
  - Senapati and Amatya
  - Koshadhyaksha Rajdoot
  - Special officials called Uparakshita charged with the duty of building caves etc for the monks.
- The king was the head of the Government as well as the protector of his people.
- The people were **involved in decision making** and their opinions were respectable at every level.
- Public grievances were well heard and there was an effective mechanism of redressal of their complaints.
- Their administrative system was **feudal**. They had divided their empire among a number of feudal chiefs who managed the land revenue system and looked after the administration.
- The Satahavanas retained some of the administrative units found in Ashokan times. For example:

- The districts were called **Ahara.**
- The Officials were called **Amatyas and Mahamatyas.**
- Other Officials were known as Senapati, Koshadhyaksha, and Rajdoot.
- There were special officials called **'Uparakshita'** charged with the duty of building caves, etc. for the monks.

Provincial Governance:

- The kingdom was divided into provinces and **'Janapadas'** for administrative efficiency.
- The highest official in a province was **'Amatya'** or minister. His office was not hereditary. Men of proven ability were appointed to this official. Each unit had several villages.
- The Satahavanas appointed their **Senapati** as provincial governors. Strong military control in the Deccan was necessary as the tribal people were not thoroughly and reconciled.

Village Administration:

- Rural areas during Satavahanas were put under the control of **Gaulmikas.**
- **Gaulmika** was the head of a military regiment consisting of **9 chariots, 9 elephants, 25 horses and 45-foot soldiers.**
- The military character of Satavahana rule is also evident from the use of terms such as **Kataka and Skandhavaras** in their inscriptions. These were military camps and settlements which served as administrative centres so long as the king was there.
- There were separate organisations to look after the administration of the towns and the villages.
- The towns were administered by a body called the **'Nagar Sabhas'** while in villages there were **'Gram Sabhas'**.

Army:

- The **Military character of Satavahana** rule is also evident from use of terms such as **Kataka and Skandhavaras** in their inscriptions.
- These were camps and settlements which served as administrative centres so long as the king was there.
- Their army consisted of foot soldiers, cavalry and elephants.
- Foot soldiers or infantry was the backbone of the army and they formed the vanguard and were flanked on either side by horses and elephants.
- The soldiers used swords, spears, axes and arm ours as weapons of war. They kept a regiment posted in each village for maintaining peace and order.
- They were maintained at the expense of the rural inhabitants. Thus, the village was an important unit in the Satavahana administration.

Religion in Sathavahana:

- The worship of **Siva and Krishna** was popular. They were originally practising Hindu religion. However, in spite of this, they gave **patronage to Buddhism.**
- The **Nanaghat inscription** refers to other gods like Dharma, Indra, and guardians of the four quarters Yama, Varuna, Kubera, and Vasava. It also mentions sacrifices by Satkarni I.

- Social harmony and cohesion were great character of the period.
- All Satavahanas **cave temples** are located on ancient caravan root which starts from Sopara (Suprak) and through Junnar, Ellora, Bhogwardhan. The trading emporiums as well as art centres have flourished around these cave temples.
- The Edicts of Ashoka mention the Satavahanas as feudatories of Emperor Ashoka.

Art and Architecture during Satavahana Period:

- The Satavahana period witnessed high water marks in the field of art, architecture and painting due to their superiority in the economic fields, especially in trade and commerce which was responsible for their artistic achievements.
- The Satavahanas are among the earliest Indian rulers to **issue their own coins with portraits of their rulers,** starting with king Gautamiputra Satakarni.



Ajanta cave No. 9 and 10

- The Satavahana during their regime had carved out **more than 450 caves in entire South India.**
- **Amravati** school evolved in the period as a distinct identity of south Indian art.
- Buddhist art and architecture flourished in the Satavahana period due to their active support for the all-round development of art and architecture.
- The **Chaityas at Bhaje and Karle** are the unique creations of this period.
- In the **Ajanta caves**, Cave Nos. 8, 9, 10, 12 and 13 were mostly carried during the Satavahana period.
- The oldest paintings in the Ajanta caves, especially in caves No. 9 and 10 belong to the Satavahana period.
- Due to huge advancements in art and architectural aspects during the Satavahana period, they can be described as **forerunners of the Classical Gupta Age.**

Amravati School of Art:

- The third main centre of early Buddhist art in India was the Amravati School of Art in South India.
- **Amravati** was the **capital of Andhra Ruler** in South India. Amravati of the late Andhra Empire (25 B.C.-320 A.D.), was ruled by the Satavahana Dynasty.
- **Buddhist art** was created by the artists of South India in both architecture and sculpture.
- The Buddhist monuments at Amravati marked another important landmark of Indian Buddhist art like the stupas of Sanchi and Bharhut.
- The Amaravati School of Art flourished in the Guntur district.
- The grand stupa of Amravati built on the basin of river Krishna belongs to this style.
- This stupa has rows of different figures and not only its railings but also its dome is covered with marble.
- Throughout, the Buddhist art of the Satavahanas, denies any human representation of the Buddha, even in highly descriptive scenes.

Features of Amaravati Stupa:



- Nothing remains now of Amaravati stupa, only its relics can be seen.
- It consisted of a dome or Anda or egg of about 50 m in diameter rising to a height of 30 m.
- A **terrace or Medhi,** high from the ground was added forming a separate **ambulatory or Pradakshina Path** about 2m wide.
- The upper part of the dome was plastered and ornamented with a garland-like pattern while the lower part of the dome was covered by huge slabs of marble measuring 2-3 m wide and covered with **Triratna and Poornakumbham ornamentations.**



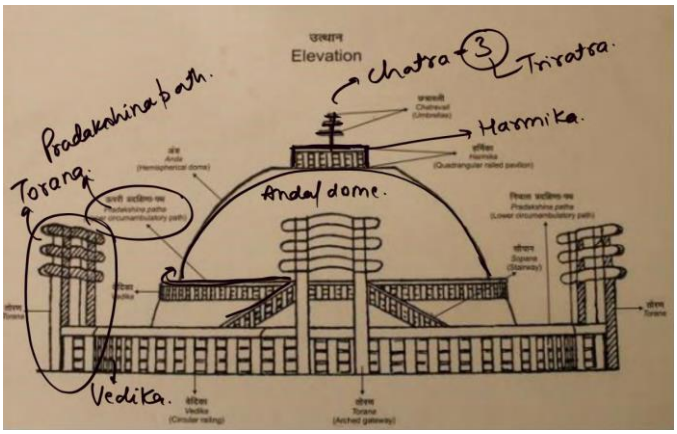
- At the top of the dome was a **Harmika** covered with a stone umbrella.
- One notable feature of this stupa is the improvement in the architectural appearance by providing a **rectangular platform (Ayaka)** to the base of the dome at four cardinal points.
- While the front side of the platform was used to provide a base for a group of **five Aryakar worshipping pillars** each nearly 6 m in height which represented five celestial Buddhas as well as five important episodes in Buddha's life.
- The stupas were decorated in marble slabs and sculpted with scenes from the life of the Buddha, portrayed in a characteristic slim and elegant style.

Sanchi Stupa:

- The Satavahanas contributed greatly to the **embellishment of the Buddhist stupa of Sanchi.**
- It was heavily repaired under King Satakarni II. The gateways and the balustrade were built after 70 BCE, and appear to have been commissioned by the Satavahanas.
- An inscription on the Southern Gateway records that it was the work of **Satakarni II's royal architect Ananda.**
- An inscription records the gift of one of the top architraves of the Southern Gateway by the artisans of the Satavahana Emperor Satakarni.

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DAILY CLASS NOTES

ANCIENT HISTORY

Lecture – 25

Mercantile Era (Part-4)

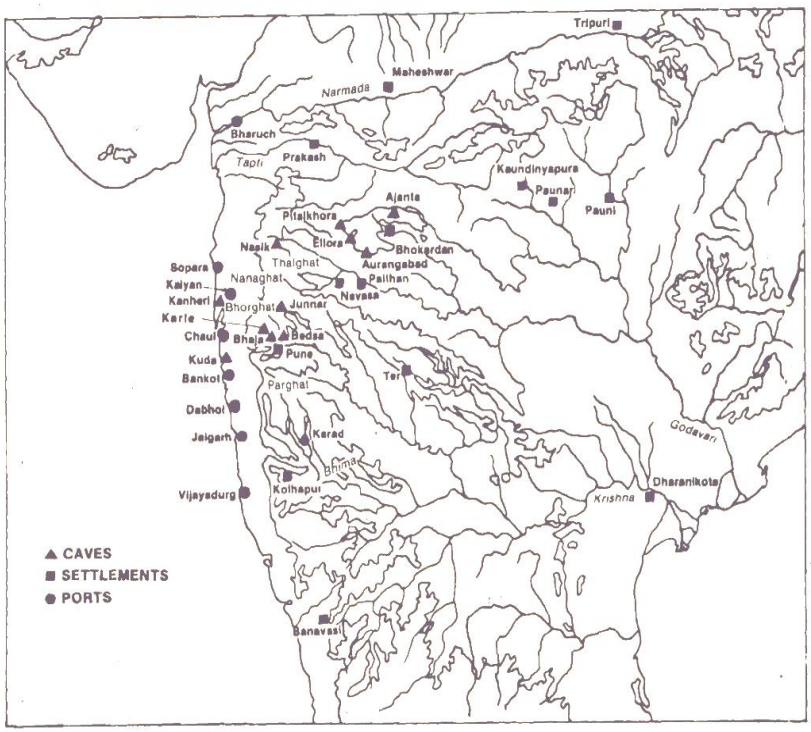


Mercantile Era (Part-4)

Satavahana Dynasty (100 BC- 200 AD):

- The area around **Deccan and Central India** was ruled by the **Satavahanas.**
- They were the immediate successor of the Mauryas and ruled for **460 years.**
- With the fall of the Maurya Empire, most of the vassal states declared independence, and the great empire built by and his predecessors lay in **Ashoka** fragments. There was much feud and conflict among these small states.
- The rise of the **Satavahana Empire** in south-central India provided **much-needed peace and stability to the land.**
- **Satavahana or Shaliwahana's dynasty** has played an important role in the history of South India, when the fortunes of Indian culture flourished. **The Satavahana dynasty has contributed a great deal to enrich the Indian culture.**
- They are also called **Andhras in Puranas.**
- Coins had **bilingual legends.**
- The name of the Kings was written in **Prakrit** and it was also the official language of the dynasty.
- There was also a prevalence of some **South Indian languages.**

MAP – 1: SATAVAHANA SETTLEMENTS



- They used **Satakarani** as their surname.
- **Edicts of Ashoka** mentions that **Satavahanas** as feudatories of Ashoka.
- **Capital:** Pratishthan/Paithan | Amravati (Dharanikota)
- Mainly their coins were made of **lead**, they also used copper, bronze and pot.
- **Famous ruler of Satavahana Dynasty:**
  - Simuka: (100-70 BCE)
  - Kanha: (70-60 BCE)
  - Sri Satakarni: (1st BCE)
  - Sivaswathi: (1st century CE)
  - **Gautamiputra Satakarni: (2nd century CE)**
  - **Vasishthiputra Pulumavi: (2nd century CE)**

- Shivaskanda Satakarni: (2nd century CE)
- Yajna Sri Satakarni: (2nd century CE)
- Vijaya: (2nd century CE)

- There is **no agreed chronology** on their origin.
- The Satavahana kingdom mainly comprised the present-day **Telangana, Andhra Pradesh and Maharashtra.**

Coinage in the Satavahana Period:



- The Satavahana period is known for its **rich coinage history.** Thousands of **lead, copper and potin** (base metal silver-like alloy). Satavahana coins have been discovered in the Deccan region; **a few gold and silver coins** are also available.
- These coins are **not in uniform design or size**, and thus suggest that multiple minting locations existed within the Satavahana territory, leading to regional differences in coinage.
- **Prakrit dialect** has been used in these coins without exception.



- Several coins **carry titles or matronyms that were common to multiple rulers (e.g. Satavahana, Satakarni, and Pulumavi)**, so the number of rulers attested by coinage cannot be determined with certainty. The names of 16 to 20 rulers appear on the various coins. Some of these rulers appear to be local elites rather than the Satavahana monarchs.
- The Satavahana coins **give unique indications as to their chronology**, language, and even facial features (curly hair, long ears and strong lips).
- They issued mainly **lead and copper coins**; their portrait-style silver coins were usually struck over coins of the Western Kshatrapa kings.
- The Satavahana coins also **display various traditional symbols**, such as elephants, lions, horses and chaityas (stupas), as well as the **"Ujjain symbol", a cross with four circles at the end.**

A coin of Nahapana restruck by the Satavahanas king Gautamiputra Satakarni. Nahapana's profile and coin legend are still clearly visible.



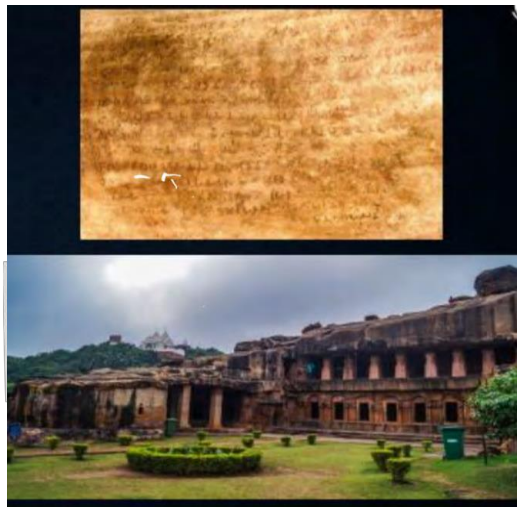
Disintegration of the Satavahana Period:

- The dynasty **reached its zenith under the rule of Gautamiputra Satakarni and his successor Vasisthiputra Pulamavi.**
- The kingdom **fragmented into smaller states by the early 3rd century CE**. Satavahana empire fragmented into five smaller kingdoms:
  - Northern part, ruled by a collateral branch of the Satavahanas (which ended in the early 4th century.
  - Western part around Nashik, is ruled by the Abhiras.

- Eastern part (Krishna-Guntur region), ruled by the Andhra Ikshvakus.
- South-western parts (northern Karnataka), ruled by the Chutus of Banavasi.
- South-eastern part, ruled by the Pallavas.
- Deccan was ruled by Vakatakas.
- Mysore was ruled by the Kadambas.

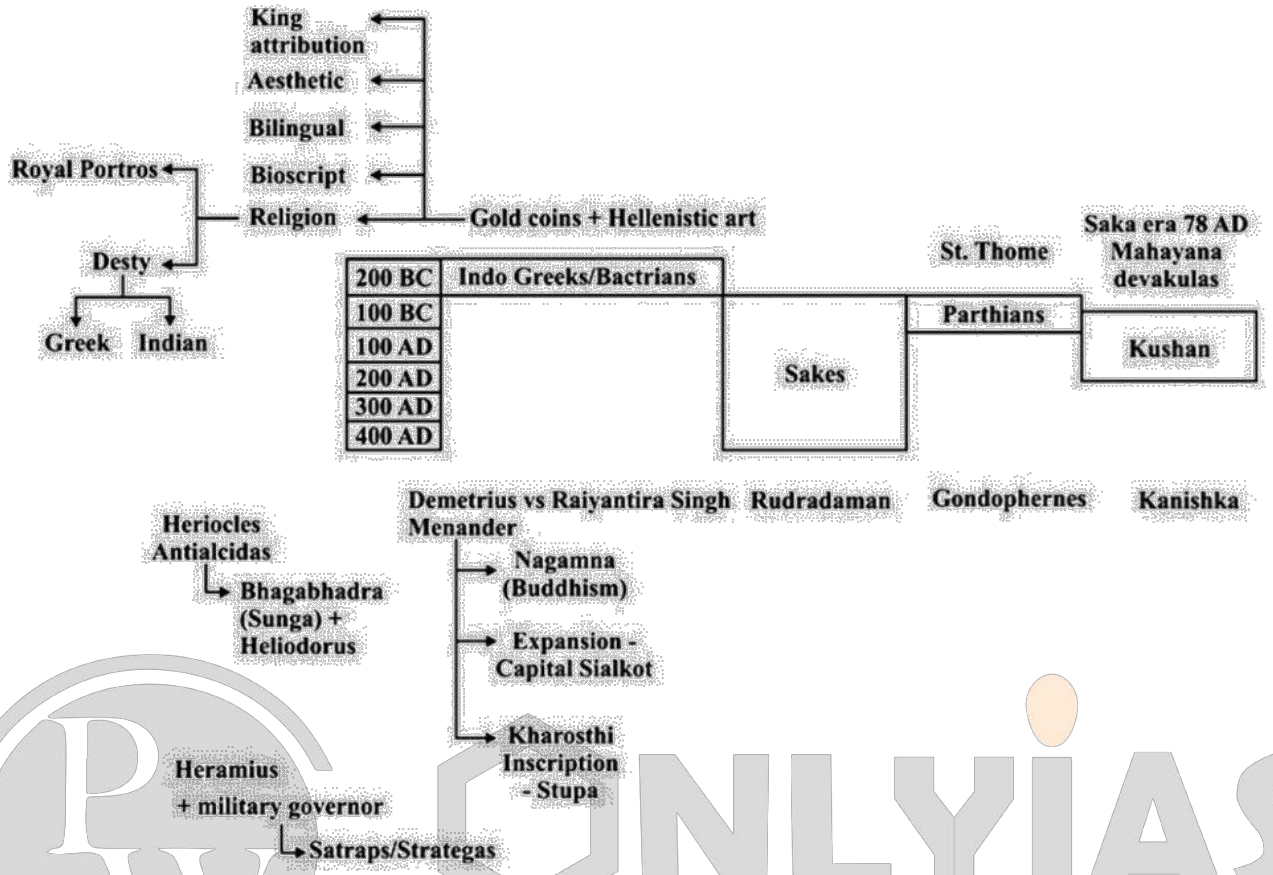
Chedi/Cheti Dynasty of Kalinga:

- Rose to prominence in the middle of the 1st century BC under **Kharavela** whose achievements are given in the Hathigumpha inscription; Split of Kalinga into a number of principalities and its decline after its death.
- 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.
- A follower of Jainism, **Kharavela was a liberal patron of Jain monks** for whose residence he constructed caves on the **Udayagiri hill, near Bhubaneswar in Orissa.**
- Jainism was the state religion.
- **Kharavela** achievements are given in the **Hathigumpha inscription.**
- He was called as a bhikkhu raja.
- He constructed a great palace, the palace of victor.
- **Split of Kalinga into a number of principalities and its decline after his death.**



The Indo-Greeks (Bactrian) 2nd Century BC:

- A series of invasions in India began in about 200 BC.
- The first to cross the Hindu Kush were the **Greeks**, who ruled **Bactria, or Bahlika**, situated south of the Oxus River in the area covered by **north Afghanistan.**
- One important cause of the invasions was the **weakness of the Seleucid empire** that had been established in Bactria and the adjoining areas of Iran called **Parthia.**
- On account of growing pressure from the **Scythian tribes**, the later Greek rulers were unable to sustain power in this area. With the construction of the **Great Wall of China** (built in 220 BC by Huang Ti), the **Scythians** were pushed back from the Chinese border.
- They, therefore, turned their attention towards the neighboring **Greeks and Parthians**. Pushed by the Scythian tribes, the **Bactrian Greeks were forced to invade India.**
- The successors of Ashoka were too **weak** to stem the tide of foreign invasions that began during this period.
- At the beginning of the second century BC, the Indo-Greeks occupied a large part of north-western India, a much larger area than that conquered by Alexander.
- It is said that Indo-Greeks pushed forward as far as **Ayodhya and Pataliputra.**
- However, the Greeks **failed to establish united rule in India.**



- The Indo-Greek Kingdom or Greco-Indian Kingdom was ruled by more than **30 Hellenistic kings** in the various parts of the northwest and northern Indian subcontinent during a period from the **2nd century BCE to the beginning of the 1st century CE.**
- The Greco-Bactrian king **Demetrius invaded India** early in the second century BC, and formed the kingdom.
- There were numerous cities, such as **Taxila, Pakistan's Punjab, Pushkalavati, Sagala and a number of dynasties in their times.**
- The Indo-Greeks remained in India for two centuries (upto first century AD) and later paved the way for the Shakas (Scythians), Pahlavas (Parthians) and Kushanas (Yuezhi).
- They ruled for two centuries, combined the Greek and Indian languages and symbols which can be seen on their coins, and blended ancient Greek, Hindu and Buddhist religious practices, as seen in the archaeological remains of their cities.
- The Indo-Greeks ultimately disappeared as a political entity around **10 AD** following the invasions of the **Indo-Scythians.**

Bactrian Dynasty:

- Euthydemus — Eudratides
- Demetrius I — Helicoles
- Menander — Antialcidas → Bhagabhadra – Sunga dynasty → Hailstones

- Amyntas and Hermaeus

Demetrius:

- He conquered a part of Mauryans in NW India and extended their rule to the soul of Hindukush
- He was the **first ruler** who invaded India during Brihadratha (190 BC).
- Defeated by Pushyamitra Sunga (may be).

Menander (165-158 BCE):

- Menander was the most important ruler and also known as **Milinda.**
- Converted into Buddhism by **Nagasena/Nagarjuna**, before this his religion was called **Pantheon (Jupitar)**.
- The Buddhist work **Milinda panho**/question asked by Milinda to Nagasena was written in pali.
- He stabilized Indo-Greek power and extended frontiers in India (Bactrial + NW India + southern Afghanistan + Gandhara)
- Capital – Sakala (Sialkot, Punjab).
- Probably invaded Ganga–Yamuna doab but failed to retain it.

Menander (165-145 BCE) **Rudradaman**

Heramius – last ruler

↓

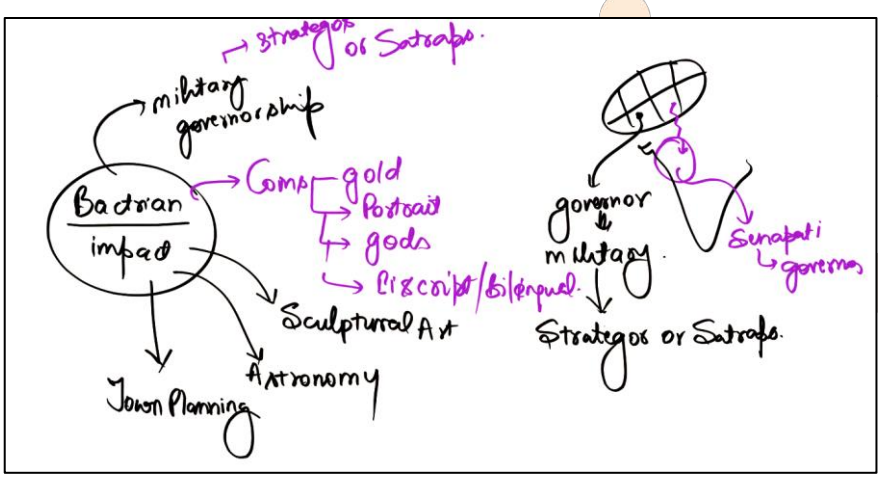
Defeated by Parthians

Though Indo Greek rule contd. In NW India for some more time

Queen – Agathokleia (≡ Menanderl**)

Joint coins found ← Strato

Later lost to Parthians & Shakas



- Kharoshti inscription at Bajour (NWFP, Pakistan) calls him **Minedra,** refers to the enshrining of the relics of Buddha in a stupa.

Indo-Greek Coinage:

- The coinage of the Indo-Greeks is **considered some of the most artistically brilliant of antiquity.**
- They were the first ones to issue gold coins for monetary purposes.
- The first ruler to issue coins which can be definitely attributed to the kings.
- It has aesthetic excellence and precise economic value, also, it bears information on religious sects and cults (especially Shaiva and Bhagavat).
- It was mostly **bilingual and bi-script legends.**
- There are coin finds of several dozen Indo-Greek rulers in India; exactly how many is complicated to determine, because the Greeks did not number their kings, and the eastern Greeks did not date their coins.

- While all Indo-Greek kings after Apollodotus I, mainly issued **bilingual (Greek and Kharosthi) coins** (same were followed by Sakas, Parthians and Kshatraps) for circulation in their own territories, several of them also struck rare Greek coins which have been found in Bactria.
- The later kings probably struck these coins as some kind of payment to the **Scythian or Yuezhi** tribes who now ruled there, though if as tribute or payment for mercenaries remains unknown.
- The coinage was also adjusted to region and requirement, such as:
  - **North of Hindukush:**
    - ✓ The coins were made of gold, silver, copper and nickel.
    - ✓ It followed the attic weight standard.
    - ✓ It had a royal portrait on one side and images of Greek deities like Appello, zeus on the other.



  - **South of Hindukush**
    - ✓ The coins were made of silver, and copper and often in square shape.
    - ✓ Bilingual inscriptions on Greeks Kharosthi (rarely in Brahmi).
    - ✓ It followed the Indian weight standards.
    - ✓ It had a royal portrait on one side and Indian religious symbols on another side.

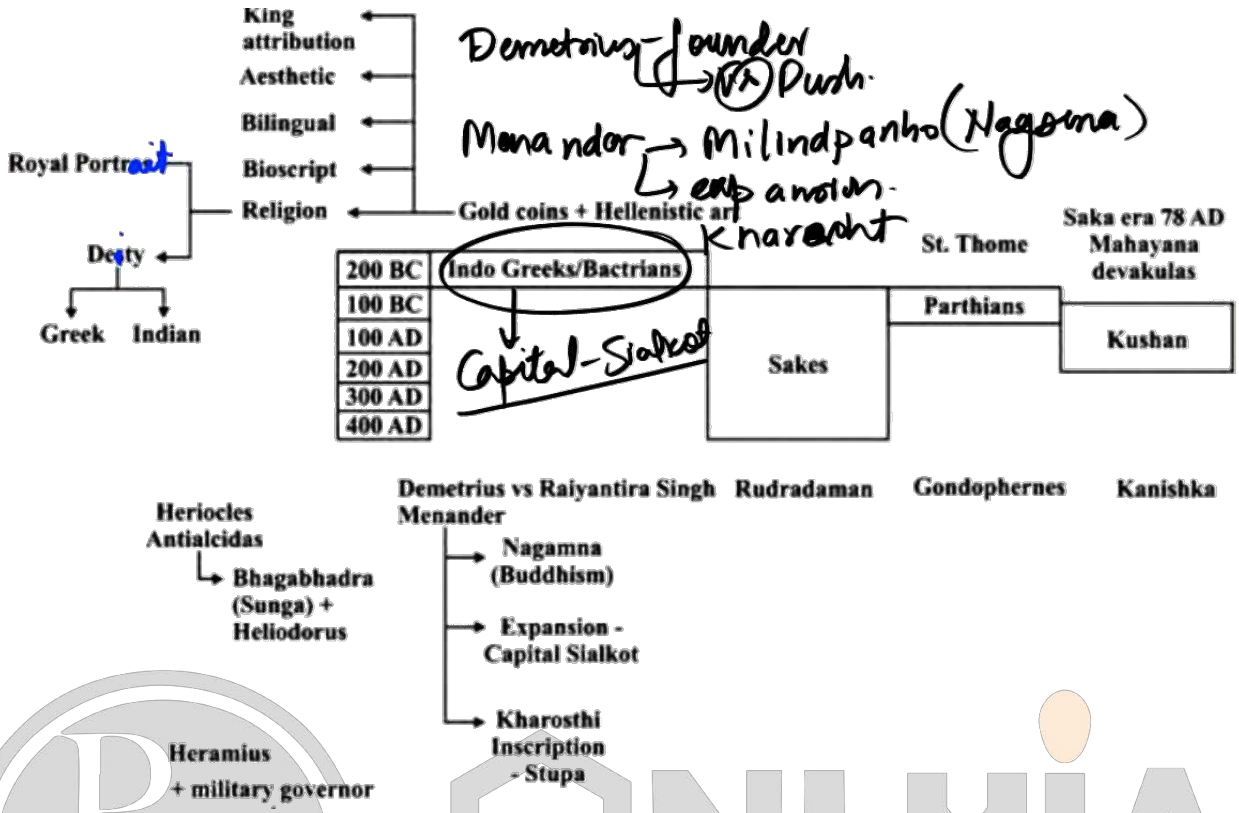


Introduced Hellenistic Art and literature:

Gandhara Art:

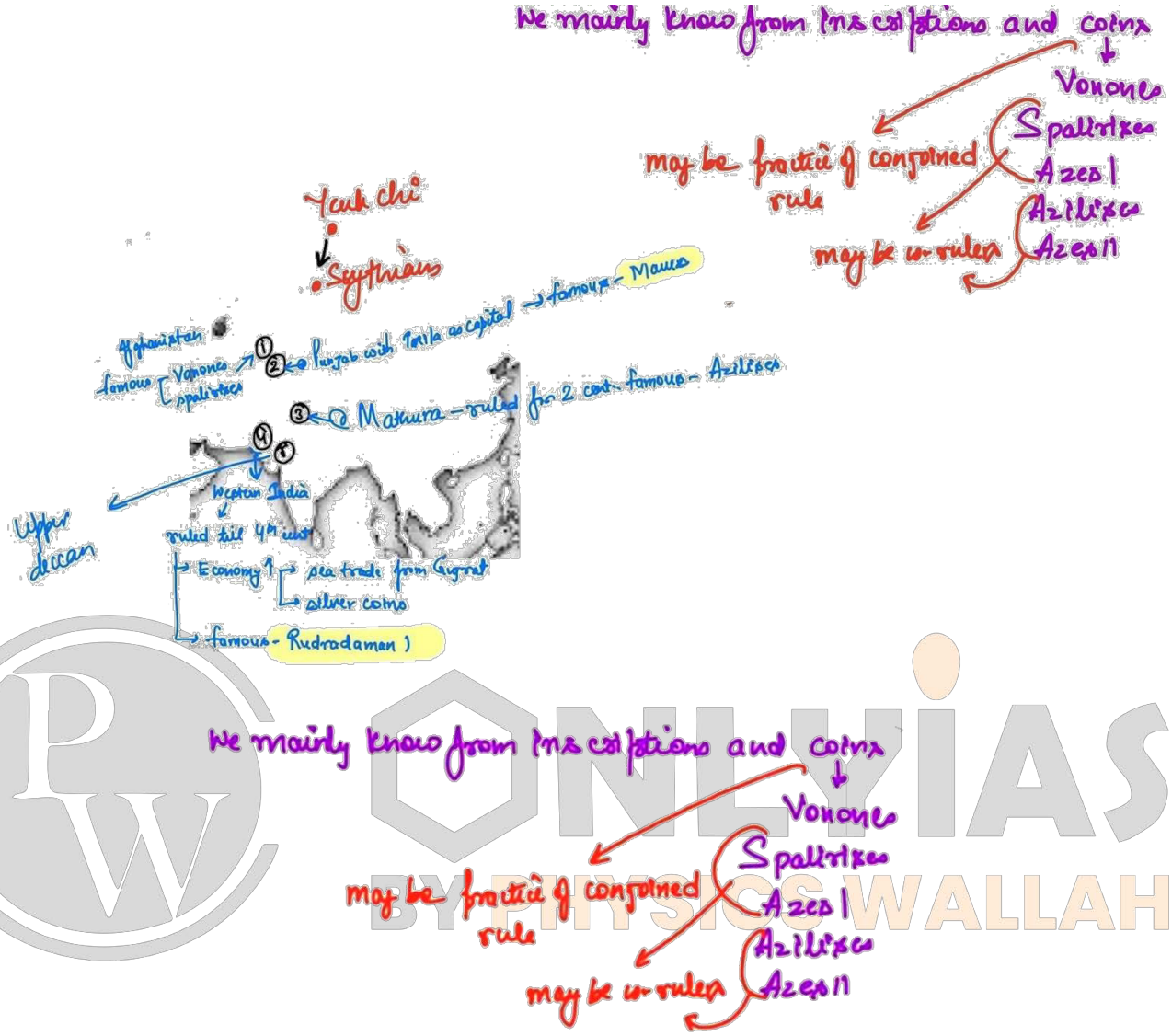


- **Features include:** It was an assimilation of Greek + Indian + Central Asian art form.
- E.g., - Besnagar inscriptions of Heliodorus
- Monumental Buildings lead to Urban Planning.
- Excavation of Ai-Khanoum city, Antioch, Sirkap at Taxila (at the confluence of oxus & Koksha of Modern Balkh).
- New terms like **"horshastra"** used for Astrology in Sanskrit are derived from the Greek word 'horoscope'.



Sakas (1st – 4th) Century AD:

- The Sakas were originally nomadic tribes **(also called Scythians)** of Central Asia.
- Patanjali in his Mahabhasya refers to the Shakas as **'Anirvasita (pure) Shudras'.**
- In 165-160 B.C. they were driven out of their land by another powerful nomadic tribe, the **Yueh-chi.** They in turn swooped down on the Bactrian and Parthian empires and conquered a large portion of them between 140 to 120 B.C.
- They replaced Indo-Greeks in India and once there were 5 branches of Sakas in India.
- At the beginning of the first century BCE, two or possibly **three groups of Sakas migrated to India from Central Asia:**
  - Sakas from the north (perhaps coming from Khotan) took the **'Pamir routes'** through the **Karakoram Mountains to Swat and Gandhara.**
  - Sakas crossed the Hindu Kush under pressure from the Yuezhi to mountain valleys of **northeastern Afghanistan.**
  - Sakas coming from the southwest (Sakastan) took control of modern Sindh in **southern Pakistan.**



We mainly know from inscriptions and coins
Vonones
Spalirises
Azes I
Azilises
Azes II
may be fractional conjoined rule
may be co-rulers

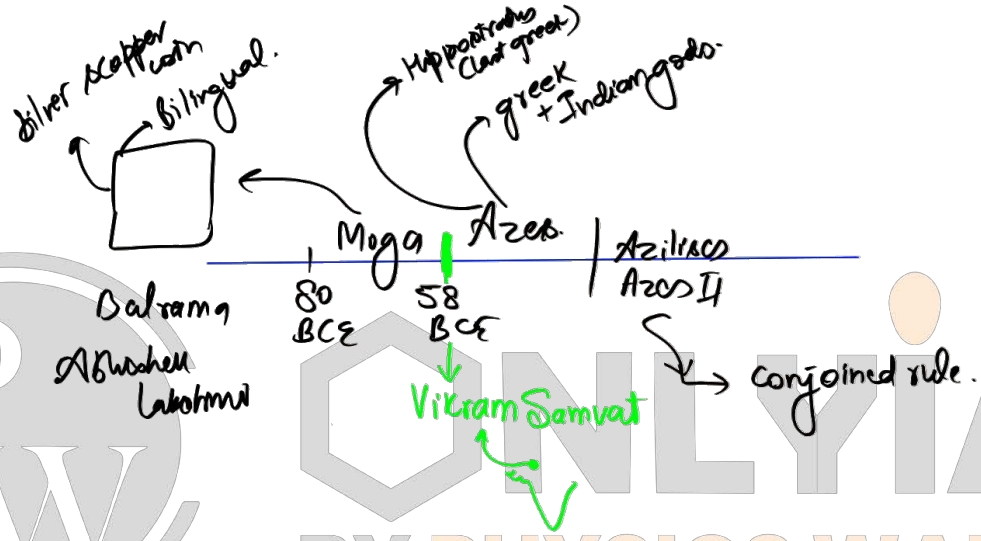
Maues/Moga:

- He was one of the **earliest Indo-Scythian rulers** during the **early first century BCE**. His name is preserved in bilingual Greek (Maues) and Kharosthi (Moa) coins and a Kharosthi inscription from Taxila (Moga).
- **Maues' origins are obscure:** He may have been connected with the Sakas of Sakastan, or he could have belonged to another branch of Sakas that migrated from the north through the mountains to Gandhara and Taxila.
- In giving himself the title of "**King of Kings**" in bilingual Greek and Kharosthi coin legends, Maues imitated Parthian royal titles.
- **Coins in silver and copper-Indian deities like Abhishek Lakshmi.**



Azes:

- Azes followed Maues as the most **powerful Indo-Scythian ruler in 58 BCE**, a date corresponding to the beginning of the so-called **"Vikrama" era**, which is still used in India.
- Like his predecessor, Azes adopted the title of **"King of Kings"** and iconography of Greek and Indian gods and goddesses from the coins of contemporary Indo-Greeks.
- In about 58 BC the **king of Ujjain (Vikramaditya)** is supposed to have fought effectively against the Sakas. An era called Vikrama Samvat is reckoned from 58 BC.
- **Azes and his successors Azilises and Azes II** administered Taxila and other areas of northwestern Pakistan and India through regional rulers with Iranian, Greek, and Indian titles.



- We mainly know them from inscriptions and coins may be practice of conjoined rule.
- Vonoes
- Saplirises and Azes I
- Azilises and Azes II
- Kshatrapas Governor
- Mahakshay Traps-subordinate ruler
- Sakas and Scytho Parthians ruled through them and they helped in expansion.
- Meridarch-OIC of a designated area

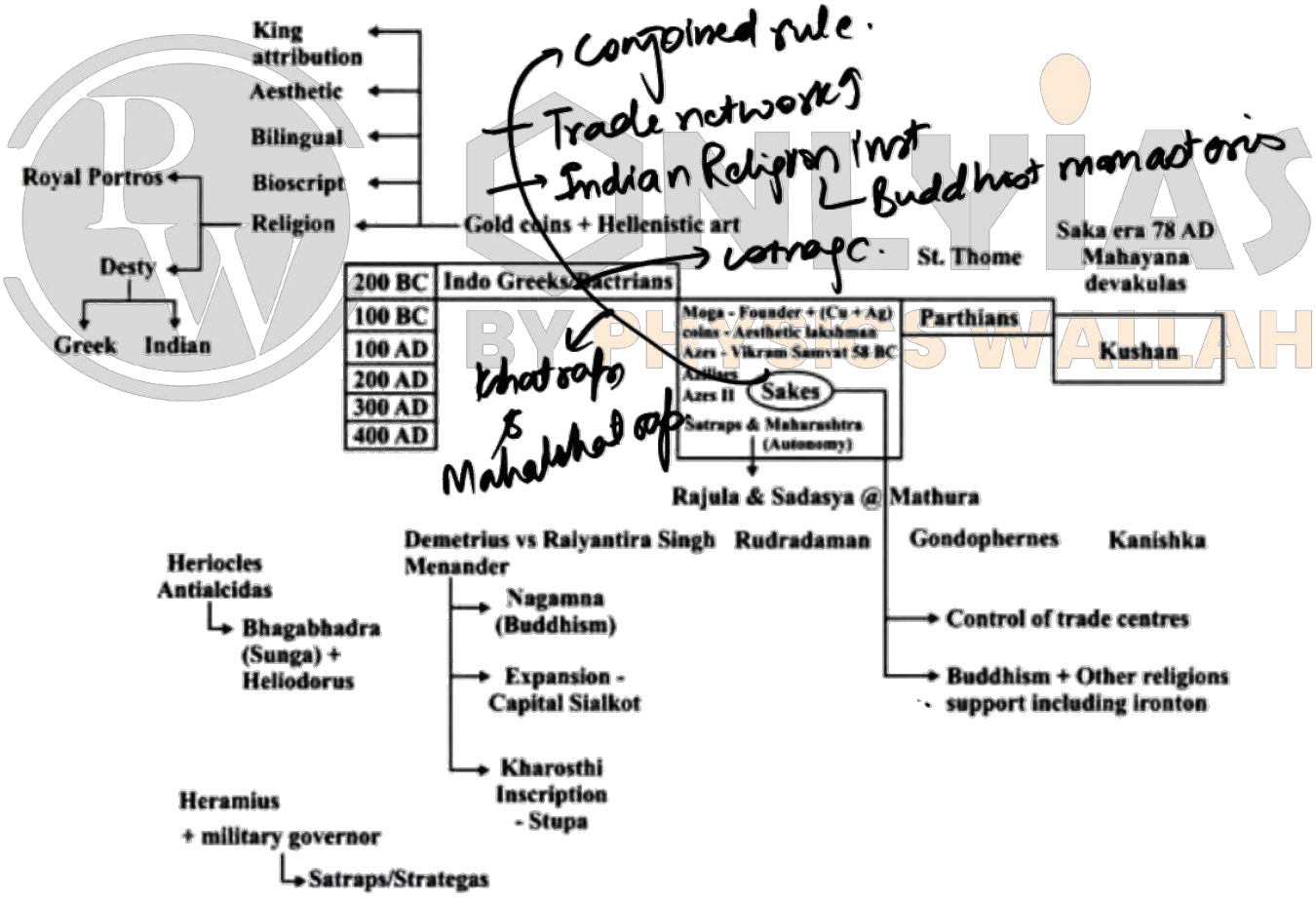
Rajuvula:

- **Kshatrapas** of azilies(Scytho Parthians ruler)
- Eastward Expansion
- Later took title of Mahakhstraps
- Functioned as independent ruler of Mathura.
- Succeeded by his son Sodasha at Mathura.

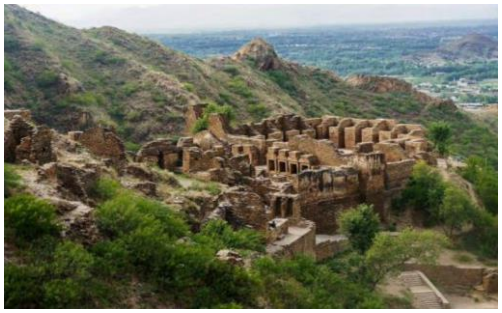


Significance of Saka Rule:

- Sakas was in control of major commercial centers along the **"Northern Route" (Uttarapatha) and "Southern Route" (Dakshinapatha)** encouraged the development of trade networks and supported **Indian religious institutions.**
- Inscriptions that record the establishment of Buddhist relics and donations to monasteries in **Gandhara, Taxila, Mathura, and western India** show that **Sakas, Parthians, and other Iranians were active supporters of the Buddhist community.**
- Saka's support of Buddhism **did not preclude their patronage of other religious traditions** or imply that their old beliefs were abandoned.
- Iranian elements in **architecture, iconography, languages** and many other spheres of Indian life around the beginning of the Common Era are easy to recognize.
- Concurrent with their impact in India, **migrations of the Sakas during the last two centuries BCE and the Kushans in the first century CE** from Central Asia to northwestern India eventually led to the transmission of Buddhism in the other direction to **Central Asia and East Asia.**



Parthians (1st BC - 1st AD):

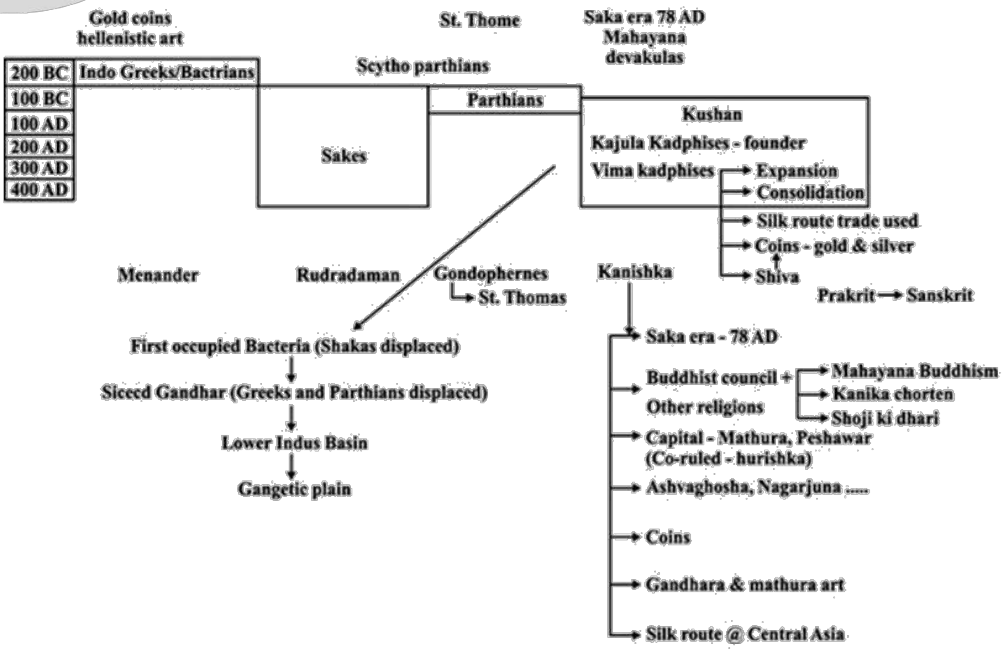


- Initially for some time, they both **ruled concurrently**.
- Scytho-Parthians/Shaka-Pahlavas (are mentioned in Sanskrit Texts).
- They **originally lived in Iran.**
- Later Parthians **replaced the Sakas in North-Western India** (Small Portion).

Ancient Buddhist monastery Takht-i-Bahi(Khyber-Pakhtunkhwa,Pakistan) (A UNESCO world heritage site) constructed by the rule of the **Indo-Parthians.**

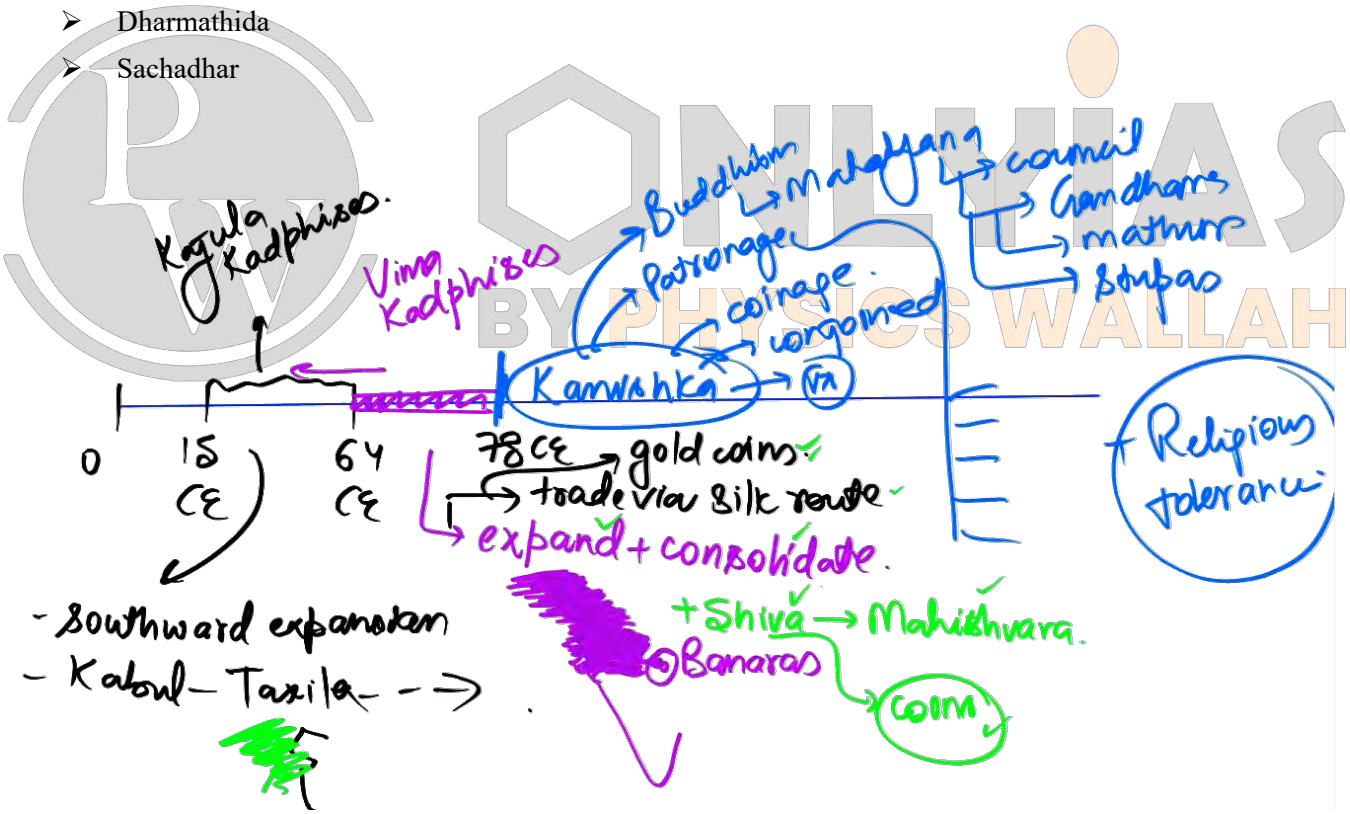
Gondaphemes/Gondophernes/Guduvhera:

- Mentioned in an inscription (45 CE) found at **Takht-e-Bahi Peshani.**
- He was a **famous and important Parthian king.**
- During his reign St. Thomas is said to come to India for the propagation of Christianity but he was killed in Chennai, later in his memory Santhome church was built.
- His coins mention about:
  - His nephew
  - His governors
    - ✓ **Sapdana**
    - ✓ **Satavastara**
    - ✓ **Military governors** – Asperarman and Sasa
- Parthians **got assimilated** to Indian Society.



Kushana Period (1st – 3rd Cent. AD):

- They were **among the most powerful political powers** of ancient history.
- They **replaced Parthians** & **controlled the Silk Route and India.**
- They were considered to be a prosperous period of trade and commerce.
- They practice deifying the ruler – **Devakulas.**
- The name Kushan derives from the Chinese term **Cusihang,** used in historical writings to describe one branch of the Yuezhi-a loose confederation of Indo-European people who had been living in northwestern China until they were driven west by another group, the Xiongnu, in 176-160 B.C.
- The Kushans ruled from **first to second century AD**, extending its reach to each corner of the valley.
- They united 5 clans and **formed the foundation** of a united empire.
- Minted **coins in copper**, probably imitated the Roman aurei type coins for trading purposes.
- Also found **south of Hindukush,** this shows their southern movement.
- Also, suggests an association with Buddhism.
- **They adopted epithets like:**
  - Dharmathida
  - Sachadhar



Famous Ruler of Kushana Dynasty:

- Kujula Kadphises
- Vima Taktu
- Vima Kadphises

- Kanishka I
- Vaishak
- Huvishka I (140-183)
- Vasudeva I (191-225)
- Kanishka II
- Vashiska
- Kanishka III
- Vasudeva II
- Mahi
- Shaka
- Kipunada

Kujula Kadphises (15 CE – 64 CE):

- Kujula Kadphises was the **founder of the Kushana Dynasty.**
- The history of Kushans began with attacking the **southern region of the Hindu Kush,** conquering Kabul and defeating Gandhara including the kingdom of Taxila.
- Later, the leader Kadphises died in 78 AD. But by then Kushans had **supplemented the prince of Indo-Greek, Saka and Indo-Parthian** communities along the frontiers of India.

Vima Kadphyises (64-78 BCE):

- He was the **successor of Kadphises** who conquered a large part of North India.
- The **coins of Kadphises** show that his authority extended up to Banaras and also till the Indus basin.
- The bravery of this king extended from **Narmada to Saka Satraps in Malwa and Western India** acknowledged his sovereignty.

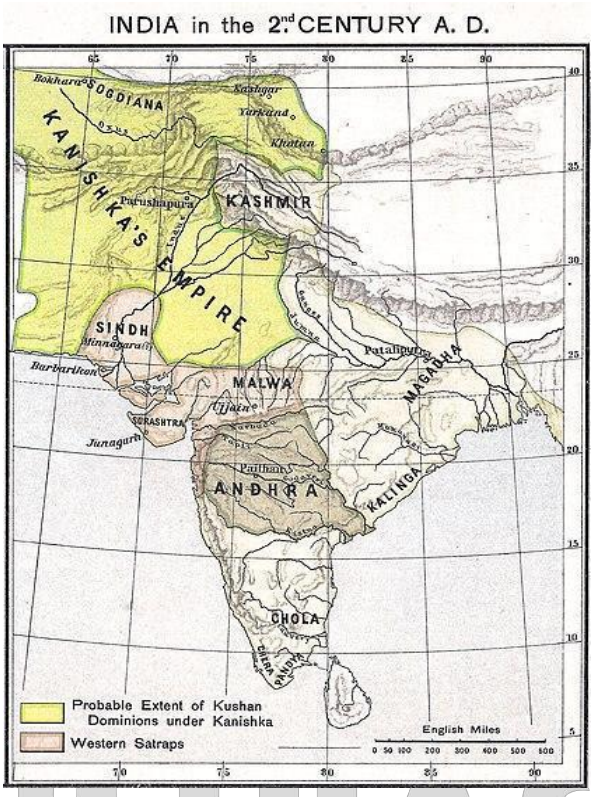


- He **consolidated and expanded the empire.**
- He **promoted trade through the silk route.**
- He issued **gold coins:**
  - He was a firm devotee of **Shiva**. He was proclaimed as Mahishvara on the coin.
  - All the coins (both gold and copper) have the sign of Shiva with his trident & bull.

Kanishka (78 - 101 CE):

- He **integrated Central Asia and North Indian culture and trade.**
- He was the **next ruler after Kadphises/Vima Kadphyises** and his son. Kanishka was a prominent ruler of the Kushan Dynasty who achieved remarkable milestones in the state of Jammu & Kashmir.
- His descendants called him **"Devaputra"** which means son of gods.
- The empire of Kanishka constituted Bactria (modern Afghanistan), Part of Central Asia (Tajikistan), northwestern India (modern Pakistan) and northern India till Pataliputra.

- During his time, the **Kushan Empire was at its peak.**
- The capital during his period was **Purushapura** where he built many Buddhist buildings.
- In the Initial days, he **managed Kashmir and consolidated** the Indus and the Gangetic basin.
- His army defeated the Chinese by crossing the Pamirs. He co-ruled with his kin **Vashishka** from Purushpura (Peshawar) and Mathura with a mature political approach to administer the large region under him.
- Kanishka's rise to power also marks the **beginning of the Saka era calendar**, which was adopted as the **Indian national calendar in 1957** (Maybe because Kanishka was mistaken for Saka).
- Continuation of this era into Western Kshatraps according to the overlordship of Kushana.
- Kanishka established **regional governments and military establishments** to protect his empire.
- Capital- Mathura, Peshawar.



  - **Bactria served as Centre:**
    - ✓ Use of Bactrian language in Kanishka's coins and inscriptions.
    - ✓ **Rabtak Inscription** (Baghran Province, Afghanistan) – Information on Kanishka.
    - ✓ Kanishka wears a peak helmet in some coins.

Fourth Buddhist Council:

- **Place:** Kashmir
- **Presidency:** Vasumitra.
- **Kanishka and the 4th Buddhist Council:**
  - As per the legends a Buddhist Monk passed advised him to conduct his council.
  - Kanishka's major contribution was to Buddhism. He was the active patron of Mahayana Buddhism during the latter part of his reign.
  - Kanishka is known to have organized the fourth major Buddhist Council in Kashmir where Buddhist scriptures in Prakrit were translated into Sanskrit.
  - Here, under his supervision, the historical division between two versions of Buddhism, namely **Mahayana and Hinayana,** took place through the great Buddhist council that was organized.

- Built a giant stupa to house Buddha's relics. **Fa Hien (Chinese Pilgrim)** visited in the 5th century BC and it was intact.
- An ancient stupa (locally called the **Kanika Chorten**) survives in the high Himalayas of the Zanskar valley in Kashmir which is revered deeply by Buddhists even today.

- **Shahji Ki Dheri – Peshawar:** Remains of a much more magnificent stupa (with a height of over 600 ft) built by him was discovered in early 20th century in Peshawar, Pakistan.

Religious Tolerance of Kushanas:

- Motifs found on the coins were of:
  - **Indian God:** Shiva and Buddha
  - **Greek God:** Helios (Sun God), Selene (Moon Goddess)
  - **West Asian God:** Persian gods (Atach – fire God, Mithra - Sun God)
- The Kushana dynasty demonstrated great **religious syncretism and tolerance** for different beliefs, evident from his coins that depict Iranian, Hindu and Greek divinities.
- The coins during his rule prove that he honored a medley of Gods - Zoroastrian, Greek, Mithraic and Indian. The **prominent Indian deity was God Shiva.**
- An ancient stupa (locally called the **Kanika Chorten**) survives in the high Himalayas of the Zanskar valley in Kashmir and is revered deeply by Buddhists even today.
- Remains of a much more magnificent stupa (with a height of over 600 ft) built by him was discovered in the early 20th century in Peshawar as Kanishka devotedly spread Mahayana Buddhism in Central Asia, ultimately becoming a practitioner himself.
- Kanishka was benevolent and kind to his people for which they regarded him greatly and he was **often compared with Ashoka**. He was also known as the **second Ashoka.**

Patronised various Scholars:

Ashvagosha:

- He was a Buddhist Scholar and wrote **Buddhacharita** (sacred biography of Buddha).
- He also composed **Saundarananda** (a Sanskrit Kavya).

Charaka:

- He was known as the **father of Ayurveda.**
- He wrote **Charaksamhita** (book on medicine).

Sushrut:

- He was the **physician and the world's first surgeon.**
- He was regarded as the **"Father of Surgery"/"Father of Plastic Surgery"** for inventing and developing surgical procedures.
- His work in the **Sushruta Samhita** is considered one of the oldest texts in the world on plastic surgery and is highly regarded as one of the **Great Trilogy of Ayurvedic Medicine**, the **Brihat-Trayi;** Charaka Samhita + Sushrut Samhita + Astanga Hridaya by Vagabhatta (in chronological order).

Vasumitra:

- He was a renowned **philosopher**.
- He authored **Mahavibhasa**, an encyclopaedic work on **Buddhist philosophy.**

Mathara:

- He was a **Minister** and famous for awesome intelligence.

Agesilaus:

- He was a Greek **Engineer**.
- Probably Stupa of Peshawar was built under him.

Nagarjuna:

- He was termed as **Indian Einstein.**
- He proposed the theory of relativity in the form of sutra (**Prama Parimata Sutra**)
- He was a **great supporter of Mahayana Buddhism.**
- He propounded **Madhyamika** (also called Sunyavada school – also on sunyata/emptiness).

Patronised School of Sculpture:

- Two famous schools of sculpture were **Gandhara and Mathura schools.**
- Kushana Dynasty under Kushana controlled the famous silk route in Central Asia i.e., China → Central Asia → Afghanistan → Iran → Western Asia (Part of the Roman empire)
- **Kanishka Vs China in Central Asia:**
  - Defeated by general **Pan-Chao.**
  - Paid tribute to Chinese emperor **Ho-Ti.**

Kushana Period in a Nutshell:

Place	Jammu and Kashmir
Period	200 BC- 225 AD
Language	Pali, Prakrit, Bactrian, Sanskrit, and Greek.
Religion	Buddhism, Hinduism, Zoroastrianism, Greco-Buddhism Ancient Greek religion
Kings	Kujula Kadphises, Vima Taktu or Sadashkana, Vima Kadphises, Kanishka I, Huvishka, Vasudeva I

Vasudeva I:

- He was the last great king of the **Kushana Dynasty.**
- Later, the Kushana Dynasty was replaced in India by the Nagas.

Kushana Coins:

- The first two Kushan kings, **Kujula and Vima, issued gold coins**. They also minted **silver and copper coins.**
- The Kushana coins are excellent examples of artistic excellence and sophistication. The coins were die-struck and produced in large numbers to facilitate growing trade and commerce.
- They resembled great similarity to the earlier Indo-Greek coins as these coins also depicted the portrait of the issuing monarch in great detail. The Kushanas also closely followed the **Indo-Greek weight standard** in minting their coins.

- Some of the coins of **Vima Kadphises** were minted following the **Roman aureus** (a Roman coin of the late republic and empire, worth 25 silver denarii.).
- The early gold coins of the Kushanas weigh around 8 gm. The main characteristic of the Kushana coins is the depiction of various deities on the reverse of the coins.
- Various Greek, Iranian, Bactrian and Indian deities were also featured in the Kushana coins.
- **Kanishka** reformed the currency system and **issued a new variety of coins**. The martial character of the king is well depicted in the coins. He can be seen carrying a spear in his left hand in many of the coins.
- The prominence of the **Indian god Shiva** in the coins of Kanishka and later Kushanas is regarded by numismatists as proof of their conversion to Saivism in later days.
- The later Kushana rulers such as **Vasudeva, Huvishka, etc**. continued to issue highly sophisticated gold coins.
- Reasons for the great flourishing of numismatic art during the Kushana period mainly lie in its economic prosperity on account of its **robust trade with the Roman empire** through the silk route.



Vasudeva II – Last Kushana Emperor:

- The immediate successors of Kanishka were **Vasishka, Huvishka, Kanishka II** (adopted the title of 'Kaiser'), and Vasudeva I.
- The name of these rulers was **found at Hunza** over a massive rock in **Kharosthi inscription.**
- Empire started to decline from the early 3rd century CE.
- Small Dynasties emerged after the fall of the Kushana dynasty:
  - West of Indus – Sassanian power (Iran)
  - North India – Various ganas and monarchies.
  - Shaka Kshatraps – Western and central India.
  - Arjunayamas - Bharatpur and Alwar Area.
  - Malavas – Punjab and Rajasthan.
  - Yaudheya (gana) – Eastern Punjab and adjoining areas of UPs and Rajasthan.
  - Naga – Padmavti region (modern Gwalior district of MP).

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DAILY CLASS NOTES

Ancient History

Lecture - 26

Mercantile Era (Part-5)



Mercantile Era (Part-5)

The Saka Kingdom of Ujjain (Western Satraps):

- One branch of Indo-Scythians called the **"Western Kshatrapas"** ruled parts of western India from the first century BCE to the end of the fourth century CE.
- The founder of this kingdom was **Chastana** who came to the throne in about 78 A.D.
  - He made Ujjain his capital and ruled for about thirty-two years.
  - There were about twenty successors of Chastana who ruled from Ujjain for many centuries (from 1st Century to 4th Century A.D.).
- The **most famous successor** of Chastana was **Rudradaman I** who is supposed to have ruled from 120 to 150 A.D.

Saka Kshatrapas of Western India:

- The Scytho-Partians ruled through Kshatrapas and Mahakshatrapas.
- In early Century CE, the two important line of Kshatrapa rulers were:
  - **Khaharatas:**
    - ✓ Bhumaka
    - ✓ Nahapana
  - **Kardamakas:**
    - ✓ Chastana
    - ✓ Rudradmana
- They controlled parts of western India even after Kushanas.

Khaharatas (Important Rulers):

- **Bhumaka – 78 CE:**
  - Accepted suzerainty of Kanishka
  - His coins, with script in Brahmi and Kharosthi, have been found at Malwa, Ajmer area, and coastal Gujarat.
- **Nahapana (119-125 CE):**
  - He progressed in his career from Kshatrapa to Mahakshatriya and finally to Rajan (King).
  - His capital was at Minnagara (modern Doha located between Ujjain and Broach).
  - His kingdom included Malwa, Gujarat, Saurashtra, N. Maharashtra, some parts of Rajasthan and the lower Indus Valley.
  - An inscription was found at Pune by one of his Amatyas named Aryaman.
  - Coins have been found at Ajmer, Rajasthan and Nashik, Maharashtra.
  - A donative inscription found at the Nashik and Karle caves of Maharashtra.

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- **Nahapana Vs Satvahanas over the reign of Deccan:**
  - Nashik and Pune were conquered by Nahapana or his predecessor from Satavahana.
  - 125 CE – Nahapana was killed by Gautamiputra Satakarni
  - He not only restructured Nahapana's coins but also mentioned his victory over Nahapana in his inscriptions in the Nashik and Pune districts.
  - Also mentioned in his Mother's **Gautami Balashri's inscription.**
  - One inscription mentions that a field for providing food was granted to Buddhist monks by Ushavadata (Nahapana's son in law).

Kardamakas:

- The Kardamakas are another line of the Shaka kshatrapas who ruled western India after the end of Kshaharatas dynasty.



- **Chastana (around 120 CE):**
  - He was the founder of the Kardamaka Dynasty.
  - Originally ruled in Sindh as Kushana's subordinate
  - Maybe they were the kshatrapas of South Western province during Nahapans time.
  - Kardamakas had the practice of senior (Mahakshatrapa) and junior Kshatrapas rulers.
  - During the lifetime of Chastana (the mahakshatrapa), his son Jayadaman and later his grandson Rudradaman I was kshatrapas.
  - He was succeeded by Rudradaman
- **Rudradaman I:**
  - The most famous successor of Chastana was Rudradaman I who is supposed to have ruled from 120 to 150 A.D.
  - He **repaired the Sudarshana Lake** of the Mauryan period.
  - He issued the first ever long inscription in chaste Sanskrit.



The Saka Kingdom of Ujjain (Western Satraps):

- He was a great conqueror whose military exploits are vividly described in the **Junagadh Rock Inscription.**
- He defeated the proud Yaudheyas and wrested from them a great portion of their empire including Eastern Punjab. His most important military achievement was against the **Andhras.**

- He defeated **Gautamiputra Satkarni, the lord of the Dakshinapatha,** twice, but did not destroy him because of the relationship.
- He conquered back all those territories from the Andhras which were once lost during the lifetime of his grandfather, **Chastana when Gautamiputra Satakarni** conquered them.
- The Andhra king whom he defeated was **Vashihstaputra Pulamayi.** Later on, the differences were, however, patched up when Rudradaman married his daughter to the Andhra king.
- Rudradaman thus ruled over a vast region which included such territories as Gujarat, Saurashtra, Kutch, the lower Indus Valley, **North Konkan, and Maru (in Rajputana)** and many other pacts including Eastern Punjab.
- **Vishvasena:**
  - He was the last ruler who belonged to the **Chastana lineage.**

Kushana Art:

- Art flourished during the **Kushana period** because it was one of the most prosperous empires in ancient India.
- The empire of the Kushanas experienced much prosperity due to the trading activities of the merchants. They carried out their trade mainly in silk with the Roman Empire.
- Art during the Kushana period was not uniform in style throughout the vast possessions of the Kushans. Several local centers and distinctive schools have been identified, and the Kushan Empire can be divided into **four principal artistic regions:**
  - **Bactria** (Tocharistan in the basin of the Oxus (Amu Darya) and its tributaries).
  - **Arachosia and Nagarahara** (Ninhar, now Kabulistan, and the Jalalabad Province of Afghanistan).
  - **Gandhara** in Pakistan.
  - **Mathura** in India.



- The Gandhara and Mathura styles have unique characteristics.
- Depicts princess,royal portraits.images of lord Buddha.scenes from his life etc.
- Influenced by Persian,Greeco-Roman and Indian styles.
- Buddhist art flourished.
- Women figures carved were sensuously beautiful with stylished proportions,depicted on pillars and gateways,yakshi-like in association with trees as symbols of fertility.

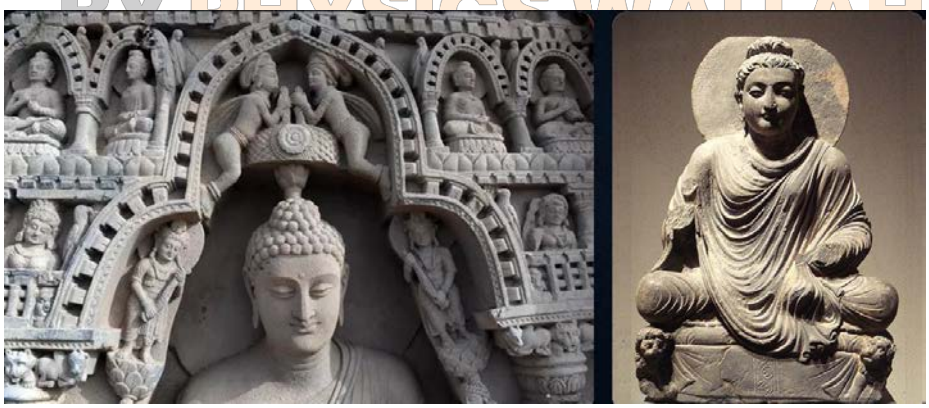
Sculpture of Queen Maya:



- One of the famous sculptures made during the Kushana period is the sculpture of Queen Maya.
- The sculpture depicts Queen Maya with female attendants and guards, one of whom holds a sword, sleeping on a bed covered with a textile, having a floral scroll motif.
- Maya dreams of a six-tusked elephant that descends from heaven to enter her womb through her right side. The broken disc would have had an elephant.
- This miraculous conception marks the Buddha's final birth into the world.

Gandhara School of Art:

- Greco-Buddhist School of Art
- **Foreign influence: G**reco-Roman
- **Theme:** Buddhist
- **Area:** North Western India
- **Style:** Greek
- **Main Patron:** Kushana
- **Features:**
  - Assimilation of Acamenian, Parthian and Bactrian into local traditions
  - Sculptures were made initially on stone and later on Stucco, both gray in color.
  - Mainly Buddhist images
  - Chief characteristics
  - Buddha in spiritual state
  - Fewer ornaments
  - Great detailing and rich carving
  - Realistic images
  - Expressive images
  - Lean body



- **Other Features:**
  - Spiritual Buddha
  - Sad Buddha
  - Bearded Buddha
  - Yogi posture Buddha
  - In a garment of Greco-Roman fashion + wavy hair + large forehead + long ears
  - Halo was not decorated.
- **Mudras:**
  - Abhay
  - Bhumisparsha
  - Dhyan
  - Dharmachakra

Mathura School of Art:

- Mathura was one of the **most ancient places in the Indian subcontinent.**
- This art form was **known by the architects and sculptors** of that place which earned fame for artistic works on stones from earlier times.
- During the **post-Mauryan era**, they constructed smaller statues, pillars and railings to form parts of the stupas which were being built at different places.
- The artists of Mathura became experts in carving stone figures of Yakshas, trees, human bodies and imaginary animals.
- The rise of the **Mahayana Sect of Buddhism** aided the evolution of the Mathura School of Art as they could show their talent without requiring inspiration from foreign schools of art.
- The Mathura school of art developed on Indian traditions:
  - They developed their own distinct style of work.
  - They found enough material from Buddhist Jataka stories, from the life-events of Gautama Buddha, from his divine birth, renunciation, enlightenment, sermons at many places, and his Mahaparinirvana.
  - Mathura School of art is purely indigenous style.
- Images of **Vaishnava and Shaiva** faiths are also found at Mathura but Buddhist images are found in large numbers.
- The images of Vishnu and Shiva are represented by their weapons. Images of the Buddha, Yakshas, Yakshinis, Shaivite and Vaishnavite deities and portrait statues are profusely sculpted.
- The **Sarvatobhadra image** of 4 jinas standing back-to-back belongs to the Mathura school.

- The theme of Mathura school may vary from Buddhist to Brahmanical to sometimes secular. Several Brahmanical Deities were first crystallized by this school.
- In these sculptures, Buddha was depicted as Human and the main theme was **Buddha and Bodhisattvas.**
- Both sitting and standing postures of Buddha's statues were carved out in the Mathura school.
- The Buddha's image at Mathura is modeled on the lines of earlier Yaksha images whereas in Gandhara, it has Hellenistic features.
- The Jina Image and the indigenous style of Buddha's image were remarkable features of Mathura art.
- The art of Mathura features frequent sexual imagery. Female images with bare breasts, nude below the waist etc.

Sculptural features in Mathura school:

- More stress is given to **inner beauty and facial emotions** rather than bodily gestures.
- There is boldness in carving the large images.
- The first Mathura image makers never intended to sculpt an anatomically correct human Buddha.
- Their images were a composite of 32 major and 80 minor lakshana or marks. Later, the human Buddha images evolved associated with human beauty and heroic ideals.
- The early images of the Buddha and the Bodhisattva are happy figures with little spirituality about them.
- The block-like compactness and smooth close-fitting robe, almost entirely devoid of folds, are replicated in the earliest standing Buddha image that belongs to the Mathura school.
- The volume of the images is projected out of the picture plane, the faces are round and smiling, heaviness in the sculptural volume is reduced to relaxed.
- The garments of the body are clearly visible and they cover the left shoulder.
- However, in the second century AD, images got sensual with increased roundness and became ashier.
- The extreme fleshiness was reduced by the third century AD and the surface features also got refined.
- The trend continued in the fourth century AD but later, the massiveness and fleshiness were reduced further and the flesh became tightened.
- The halo around the head of Buddha was profusely decorated.



Features of Buddha in Mathura Sculpture:

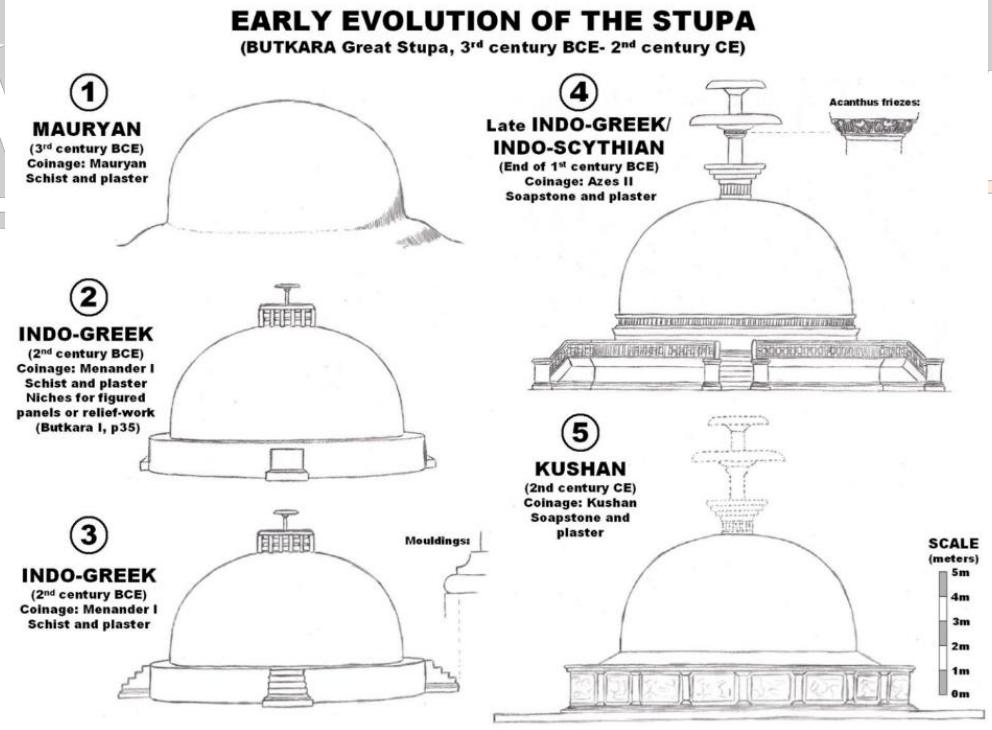
- Delighted Buddha
- Lacks spiritual look
- No beard or mustache
- Sharen head and face
- Graceful posture of Buddha
- Seated in Padmasana
- Decorated halo
- Surrounded by two monks Padmapani and Vajrapani
- Standing Buddha of Sravasti and Kausambi

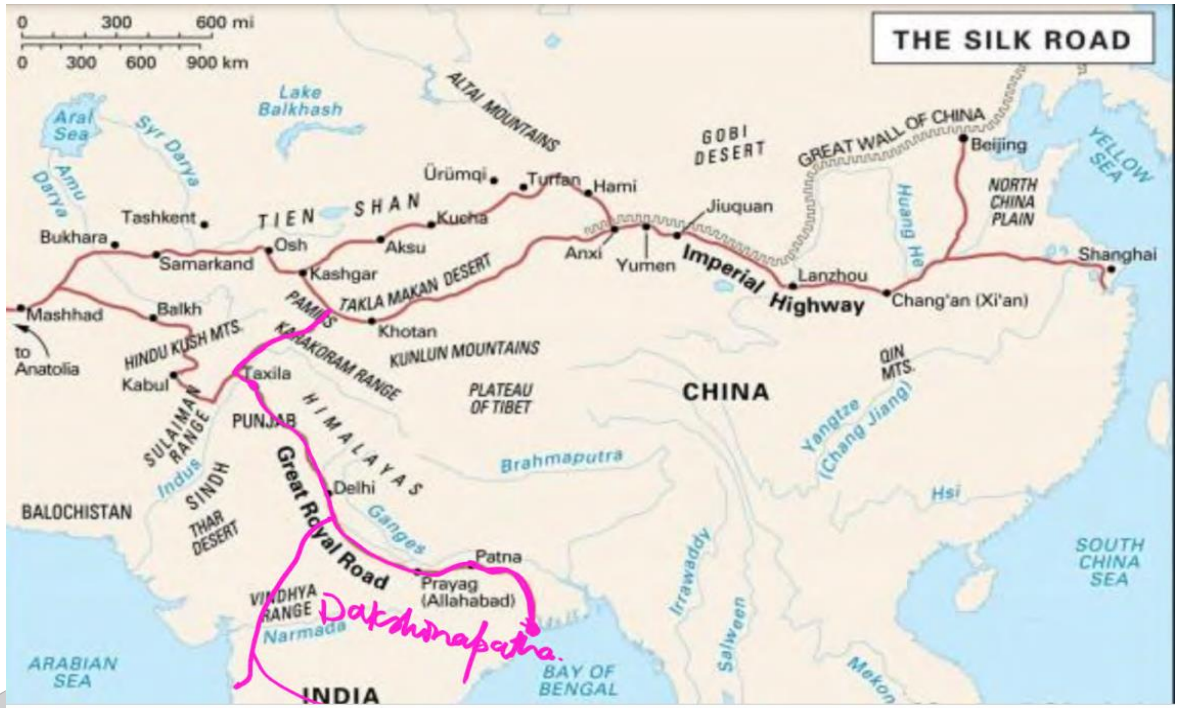
School of Sculptures:

- Amrawati school(151 BC -400 AD)
- Gandhara School (150 BC 5th century AD) Saka-Kushanas
- Mathura School(150 AD-300 AD)Saka-Kushanas

Gandhara	Mathura	Amravati
1. High influence of hellenistic and greek art features.	1. Indigenous in nature	1. Indigenous in nature
2. Gray-sandstone is used. (We also find images made of stucco with lime plaster)	2. Spotted red sandstone	2. White marble

3. Mainly Buddhist images are found	3. Buddhism, Jainism and Hindu Images are found.	3. Mainly Buddhism
4. Patronized by Kushana	4. Patronized by Kushana	4. Patronized by Shatavahanas
5. Found in North-West India.	5. North India: Mainly the region of Mathura.	5. Deccan region near Krishna- Godavari delta.
6. Spiritual Buddha images. Very stylish with wavy hair.	6. Delighted Buddha and not a spiritual look.	6. Mainly depicts stories of Jatakas.
7. He has a beard and mustache.	7. No beard and mustache	
8. Lean body.	8. Strong muscular feature	
9. Both seated and standing images are found.	9. Most of them are seated.	
10. Eyes are half closed and ears are large.	10. Eyes are open and small.	





Discovery of Monsoon:

- **The discovery of the monsoons by Hippalus**, a Greek navigator, in 46-47 AD, led to more and more sea voyages for trading purposes. It proved to be a blessing for South Indian merchants because it accelerated the trade operation of South India.
- The discovery of the monsoons and the use of a **direct sea route** between Indian coasts and the western world as well as South-East Asia was the main reason for the growth of trade.
- **The Periplus of the Erythrean Sea**, a book that was written in the first century CE by an anonymous author, offers the most comprehensive description of Indo-Roman trade.
- **Major items of export to the Romans** were the Indian products - spices such as yavanapriya or pepper, perfumes, jewels, ivory and fine textiles particularly muslin, besides pearls, indigo, sandalwood, iron and steel cutlery, many precious and semi-precious stones like diamond, carnelian, turquoise, agate, sapphire, etc. were also exported.

Trade and Commerce:

- Unprecedented growth of craft was evident during this period:
  - **Digha Nikaya** (Pre Mauryan) mentioned 2 dozen occupations.
  - **Mahavastu** mentions 36 kinds of workers.
  - **Milinda Panha** mentions 75 occupations of which 60 related to craft.
- Very high level of specialization & crafts → working of gold, silver, lead, tin, copper, brass, iron, precious stones, jewels.

Did you know?

- Sophisticated **iron artifacts** were found at Karimnagar Nalgonda district.
- Also, Indian iron & steel and Cutlery were exported to Abyssinian ports & West Asia.

Manufacturing:

- **Textiles:** Cotton and silk weaving products were produced and of great demands in the Roman empire.
- **Important Textile Manufacturing Centres were:**
  - Mathura was famous for **shataka,** a special type of cloth.
  - Vanga (Eastern Bengal) was known for Cotton & Silk textiles.
  - Dyeing vats were found at Uraiyar & Arikamendu (Southern India).
- Apart from textiles, luxury items, handicrafts and terracotta products rapidly progressed during this period.
- **Ujjain** was an important bead making center.
- Shell industry flourished during this period.
- **Coin Minting:** They started to mint various types of gold, silver, copper, bronze, potin, lead and fake roman coins.
- **Terracotta:** Beautiful pieces of terracotta art found at Kushana & Satavahana sites (Yelleshwaram in Nalgonda).

Artisan and Merchants:

- With the specialization in art and craft, the artisan became prosperous during this period, various inscriptions refer to the donation by them to the monasteries.
- It had a community of merchants following the same profession known as **Shreni or guilds** under the head **Sreshti.**
- Caravan trading community, mostly engaged with interregional trade, known as **Sartha**, headed by **Sarthavaha** also emerged during this phase.
- All the craft communities were organized under guilds-head known as **Jethaka or Pamukkha**.
- Guilds **elected their heads** and framed their own rules.
  - **Determine the price and quality** of the product.
  - They also **performed the function of banks**, accepting public deposits at a fixed rate of interest.
  - **Yajnavalkya Smriti** also hints towards their judicial role.
  - They maintained a good rapport with the king, sometimes accompanying him.
  - They were sometimes appointed as **Mahamatta.**

- **Bhandagarika, an official** who used to maintain the records of transactions and convention of guilds finds mention in **Nigrodha jataka.**
- Some guilds also had a **shrenibala**, which was a kind of business organization run by these guilds that employed fighters.
- **Some guilds issued coins and seals:**
  - ✓ Various seals found with caption Nigam, nigamasya
  - ✓ Rajghat (Legend gavayaka – Milkmen)
  - ✓ Bhita (Legend shulphayikanam – arrowheads makers)
  - ✓ Ahichhatra (Legend Kumhakara –potters)

Trade and Agriculture:

- Establishment of intimate contacts with Central Asia.
- Trade flourished during this period.
- Import of gold from Altai mountains of Central Asia.
- Kushanas had strong control over silk route which led to revenue from tolls.
- **Gold coins** were introduced by Indo Greeks in India. Kushans were the first to do so on a large scale.
- During this period Kushanas promoted agriculture and **increased the area under irrigation.**

Administrative Organizations:

- Indo Greeks introduced the practice of military governorship called **strategos.**
- Kushanas introduced the **Satrap System of Government**, where the empire was divided into numerous 'satrapi' and each satrapi under the rule of one 'satrap'.
  - This system led to the development of feudatory organizations.
  - Shakas & Kushanas strengthened the idea of the divine origin of kingship. They took the title of **Devaputra (Sons of God).**

Impacts of Central Asian Contact:

Society:

- The Assimilation in Indian Society took place and it added new elements to Indian culture and enriched it immensely.
- The Central Asians adopted new societal norms and popular religions.
- Shakas and Kushanas did not have their own script, written language or organized religion so they adopted from India.
- The Central Asians were the conquerors; they were absorbed as Kshatriya. However, Manusmriti describes the Shakas and Parthians as **Vrata Kshatriya (Second Class Kshatriya)** due to deviation from sacrificial rituals.

Religion:

- Besides the worship of the Classical pantheon of the Greek deities found on the coins (Zeus, Herakles, Athena, Apollo), the Indo-Greeks were involved with local faiths, particularly with **Buddhism,** but also with **Hinduism and Zoroastrianism.**
- Some Greek rulers converted to **Vaishnavism,** some practiced **Shaivism** and others adopted **Buddhism.**
- The Greek ambassador **Heliodoros** set up a pillar in honor of Vasudeva near Vidisha (M.P) in 2nd century BC.
- Kushana rulers **worshiped both Shiva and Buddha** and images of both appeared on their coins.
- Several Kushana rulers also worshiped Vishnu E.g., Vasudeva.
- Origin of Mahayana Buddhism had a Central Asian influence & Kanishka's role.
- **Menander I:**
  - Menander I, **converted to Buddhism,** and is described as a great benefactor of the religion, on par with Ashoka or the future Kushan emperor Kanishka.
  - He is famous for his dialogues with the Buddhist monk **Nagasena,** transmitted in the **Milinda Panha**, which explain that he became a Buddhist arhat.
  - Various Indian texts present Menander as an example of a benevolent ruler.

Better Cavalry:

- The Shakas and Kushans introduced better cavalry and the **use of the riding horse** on a large scale. The Shakas and the Kushans were excellent horsemen.
- They popularized the use of reins and saddles, which appear in the Buddhist sculpture of the second and third centuries AD.
- Some of these foreign horsemen were heavily armored and fought with spears and lances.
- The Shakas and Kushans introduced the turban, tunic, trousers, and heavy long coat.
- Even now Afghans and Punjabis wear turbans, and the sherwani is a successor of the long coat.
- They also brought in caps, helmets, and boots which were used by warriors.
- Given these advantages, they made a clean sweep of their opponents in Iran, Afghanistan, Pakistan, and India.
- Later, when this military technology spread in India, the dependent princes turned them to good use against their former conquerors.



Arts:

- In general, the art of the Indo-Greeks is poorly documented, and few works of art (apart from their coins and a few stone palettes) are directly attributed to them. **Gandhara School of Art** is one of them.



- It is also thought that Greeks contributed to the sculptural work of the Pillars of Ashoka and more generally to flourish the Mauryan art.
- **Structures and Pottery:** The Shaka-Kushana phase registered a distinct advance in building activities.
- Excavations reveal use of **burnt bricks for flooring** and that of **tiles for both flooring & roofing and construction of Brick walls.**
- **Pottery:** Red ware pottery was prevalent in both plain and polished form, with medium to fine fabric.
- The distinctive pots were the sprinklers and spouted channels, which were the specializations of this period.
- **Stupas:**
  - It is a large hemispherical dome with a central chamber where **relics of Buddha/Monks** are kept in a small casket.
  - It was surrounded by the **Pradakshina path** which is a clockwise circumambulation, enclosed by wooden railings, later made in stones.
  - **The Main Stupas:**
    - ✓ The Bharhut Stupa, which was made in the 2nd century BCE. It had a wooden railing, which later was made of stone.
    - ✓ The Sanchi Stupa, where three big stupas were constructed and the biggest one was built by Ashoka. It was enlarged to twice the size of Amravati and Nagarjunkonda Stupa in Andhra Pradesh.
- **Sculpture:**
  - There were three main sculptural schools such as **Gandhara, Mathura and Amravati.**

Literature and Learning:

- Some of the great creative writers such as Ashvaghosha enjoyed the patronage of the Kushans.
- Ashvaghosha wrote the Buddhcharita, which is a biography of the Buddha.
- He also composed Saundarananda, a fine example of Sanskrit kavya.



- The development of Mahayana Buddhism led to the composition of numerous **avadanas (life history and teachings).**
- Most of these texts were composed in what is now known as **Buddhist Hybrid Sanskrit language** with the sole objective of communicating the teachings of Mahayana Buddhism to the people.
- Examples of important books of this genre were **Mahavastu and Divyavadana.**

Secular Literature:

- The best example of secular literature is the **Kamasutra of Vatsyayana.**
- Attributed to the third century AD, it is the earliest work on erotics dealing with sex and lovemaking.
- It gives us a picture of the life of a city-bred person or nagaraka who lived in a period of thriving urbanism.



Theater:

- It is suggested that Indian theater owed much to **Greek influence.**
- The Greeks contributed to the Indian theater by introducing the use of **Curtain** which came to be known as **Yavanika.**
- Both outdoor and indoor theaters appear in the caves of Ramgarh hill, 160 miles south of Banaras, and there is also a rest house for actresses. The plan of the theater is supposed to be of Greek origin.

Science and Technology:

- **Astronomy and Astrology:**
  - In post-Mauryan times Indian astronomy and astrology profited from contact with the Greeks.
  - Many Greek terms concerning the **movement of planets** appear in Sanskrit texts.
  - Indian astrology was influenced by Greek ideas, and from the Greek term horoscope was derived the **term horashastra** that denotes astrology in Sanskrit.
- **Coins and Glass Making:**
  - Greek Coins were properly **stamped** and important over punch marked coins.
  - Glass Making made immense progress under the influence of foreign practices.

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DAILY CLASS NOTES

Ancient History

Lecture – 27

Sangam Age

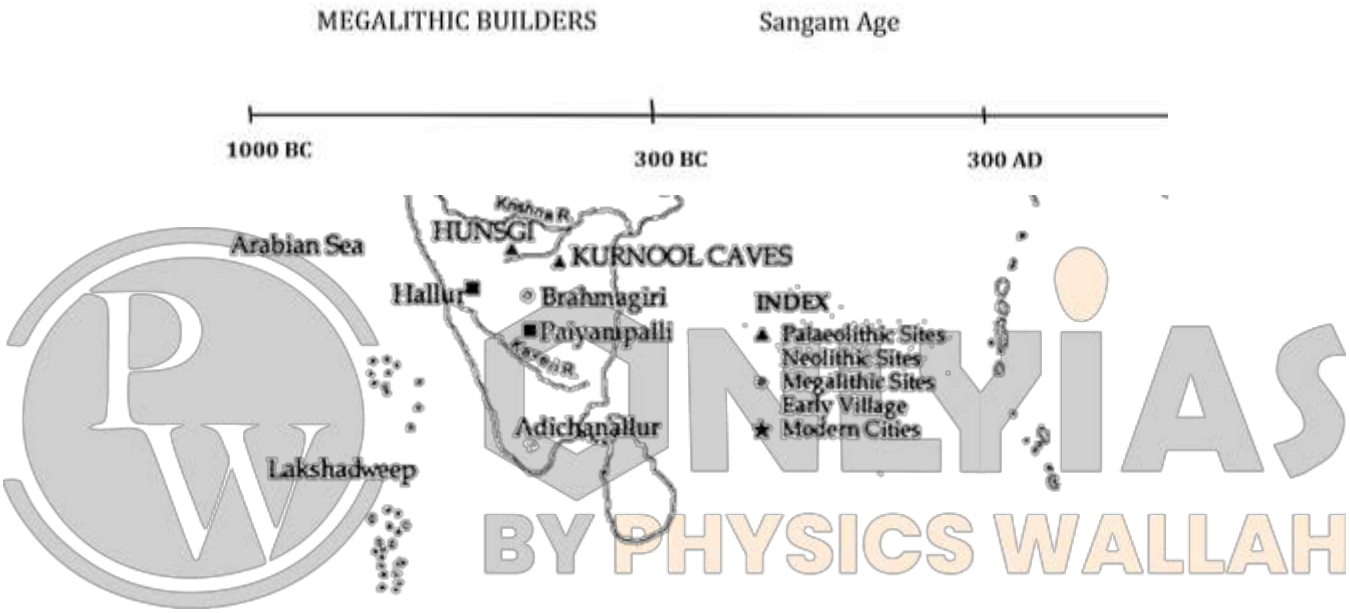


Sangam Age

Megalith:



- A megalith is a **large stone** that has been used to construct a prehistoric structure or monument, either alone or together with other stones. There are over 35,000 in Europe alone, located widely from **Sweden to the Mediterranean Sea.**
- Most extant megaliths were erected between the **Neolithic period** (although earlier Mesolithic examples are known) through the **Chalcolithic period and into the Bronze Age.**



Single Stones: The largest megalith of the ancient world, found in Baalbek, Lebanon, was quarried during the Roman Empire.

- **Menhir** is the name used in Western Europe for a **single upright stone** erected in prehistoric times
- **Monolith:** Any **single standing stone** erected in prehistoric times.
- **Capstone Style:** Single megaliths **placed horizontally**, often over burial chambers, without the use of support stones.

Multiple Stones:

- **Alignments:** Multiple megaliths placed in relation to each other with intention. Often placed in **rows or spirals.** Some alignments, such as the Carnac Stones in Brittany, France consist of thousands of stones.



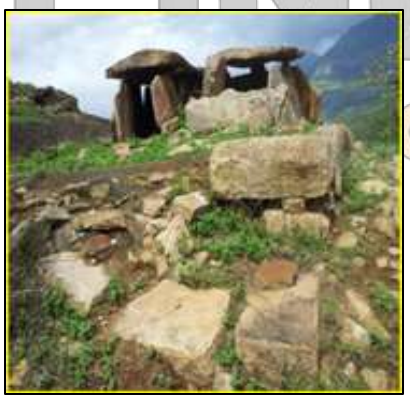
- Megalithic walls/Cyclopean walls



- Cromlechs - Stone circles



- **Dolmen:** Megalithic form created by placing a large capstone on two or more support stones creating a chamber below, sometimes closed in on one or more sides. Often used as a **tomb or burial chamber.**



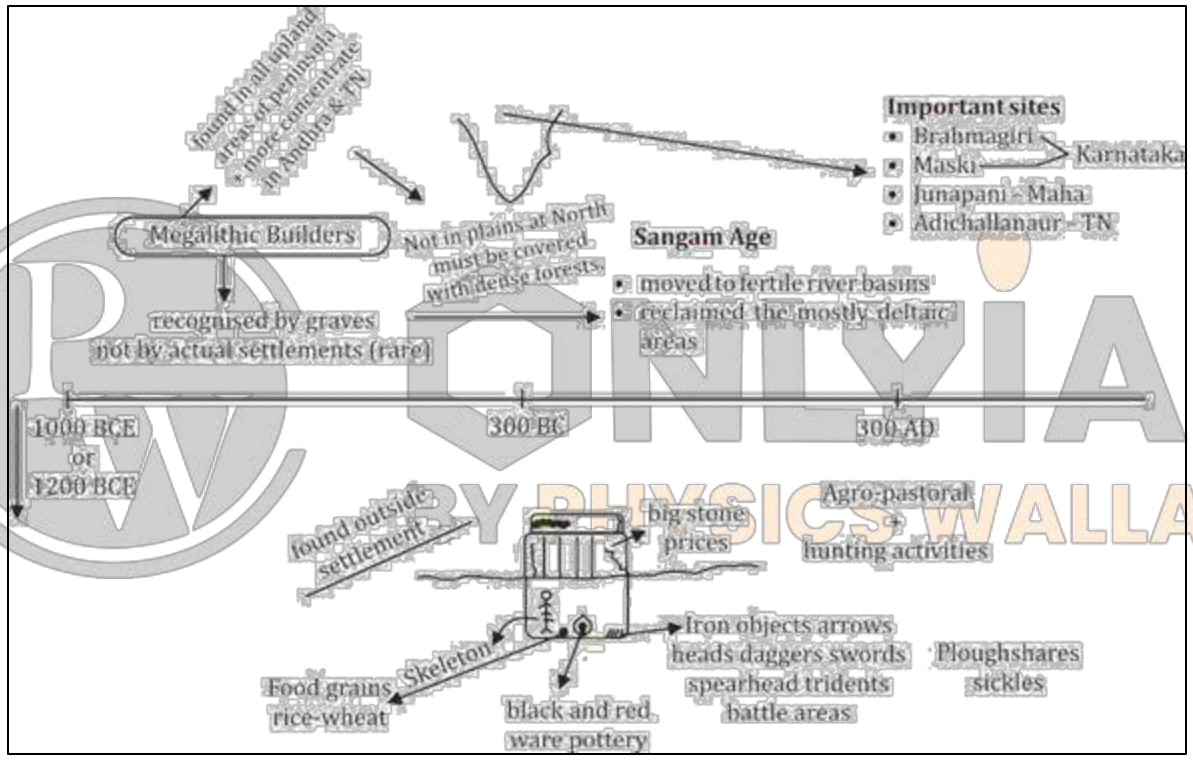
- **Cist:** A Cist is a s**mall stone-built** coffin-like box or ossuary used to hold the bodies of the dead. Burials are megalithic forms very similar to dolmens in structure. These types of burials were completely underground.
- Portals, doors, and gates.



Megalithic Background of South India:



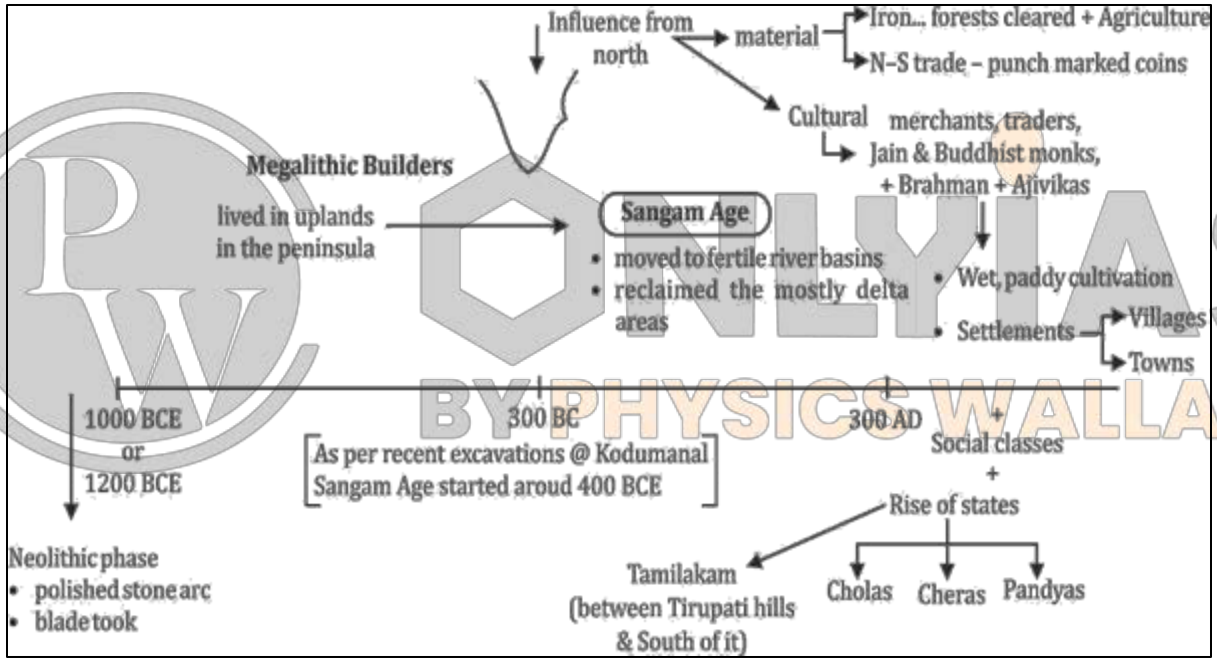
- After the prehistoric period, several elements marked the beginning of the historical period. These were:
  - Settlements of large-scale rural communities which carry on **plough agriculture** with the aid of the iron plowshare
  - Formation of the **state system,** rise of social classes, introduction of writing, introduction of metal coinage, and the beginnings of written literature.
- All these phenomena did not come into being at the tip of the peninsula until about the second century BC.
- Up to the second century BC, the upland portions of the peninsula were inhabited by people who are called **Megalith Builders.**



Who were Megalith Builders?

- They are known not from their actual settlements as that was rare, but from their **funerary structures.** The graves are called megaliths because they were **encircled by large pieces of stone.**
- The graves contain not only the skeletons of the people who were buried but also **pottery and iron objects.**
- The megalithic people used various types of pottery, including red ware. However **black-and-red ware** seems to have been popular with them.
- It was so widespread and important that initially black-and-red ware was called **Megalithic Ware** by archaeologists.
- The practice of burying goods in the graves with the dead bodies was based on the belief that the dead would need all these in the next world.

- However, in comparison to the number of agricultural tools that were buried, those meant for fighting and hunting are larger in number. This indicates that the **megalithic people** did not practice an advanced type of agriculture.
- The megaliths are found in **all the upland areas of the peninsula**, but their concentration seems to be in eastern Andhra and in Tamil Nadu.
- The beginnings of the megalithic culture can be traced to c. 1000 BC.
- Though in many instances, the megalithic phase lasted from about the fifth to the first century BC, and in a few places, this phase persisted even as late as the 1 AD.
- The megalithic people in the southern districts of **Tamil Nadu** had certain noteworthy characteristics. They buried the skeletons of the dead in urns made of red pottery in pits.
- In many instances, these urns were not surrounded by stone circles, and there were not many grave goods. The practice of **urn burial** was different from that of **pit burial surrounded by stone circles** that prevailed in the Krishna—Godavari valley.
- Although the megalithic people produced paddy and ragi, apparently the area of cultivable land used by them was very limited, and they generally did not settle on the plains or lowlands due to their thick forest cover.



Sangam Period:

- The Sangam period (300 BCE – 200 CE) is generally considered as the **'classical age' of the Tamils.**
- It is regarded analogous to the age of the classics in Greece and Rome and to that of the Renaissance of the later period in Europe.
- Some even consider the Sangam age as the **'Golden age' of the Tamils**, which marked a unique epoch in the history of the Tamilakam.
- The archaeological sources found from different explored or excavated sites throw light on the various aspects of the political, social, economic, religious and cultural life of the Sangam age people.



- However, the precious literary finds of this period discovered from various places in South India provide us with significant information in this regard. In other words, the Sangam literature is the major source for the study of the **Sangam age.**

Kingdom	Emblem	Capital	First Ruler	Famous
Chera	Bow	Vanjji/Karayur; Main Ports: Muziris and Tondi.	Udiyangeral	Senguttuvan
Chola	Tiger	Uraiyur - Inland capital & famous center for cotton trade; Puhar (Kaveripattinam) - coastal capital - main port.	Elara	Karikala
Pandya	Fish	Madurai Inland capital & venue of 1st and IIIrd Tamil Sangam; Korkai/Colchoi - coastal capital & famous for pearls (Port).	Mudukudumi	Nedunjeliyan

Cholas:

- The Chola kingdom was also known as **Cholamandalam**.
- It was situated on the **North east of Pandya kingdom** between **Penner and Vellar rivers.**
- Corresponds to Tanjore and Tiruchirapalli.
- They had an efficient **navy**.
- The chief center of political power and capital was **Uraiyur**, which was famous for cotton trade; it was the main source of wealth.



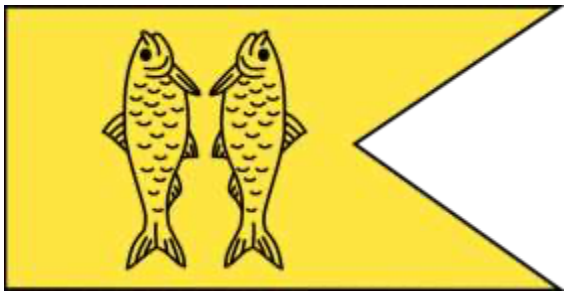
- In the middle of 2nd century BCE, a Chola king named **Elara conquered Sri Lanka** and ruled over it for nearly 50 years.
- **Puhar (Kaveripattinam)** was the main port and also an alternate capital.
- **Karikala:** Karikala was the greatest king. He defeated the Pandyas and the Cheras in the Battle of Venni.
  - He founded Puhar.
  - He was credited with having defeated a confederacy of Pandyas, Cheras and their allies at the battle of Venni.
  - He also won at Vahipparandalai and according to Sangam texts several chieftains lost their Umbrella.
  - **Pattinappalai** gives an account of his reign.
  - 160 Km of embankment of Kaveri using 12,000 Sri Lankan slaves brought as captives.
  - He made settlement of forest land, advanced irrigation systems with tanks and canals.
  - He also performed Vedic sacrifices.



- **Tondaiman Ilandiraiyan:**
  - He ruled from Kanchi.
  - He was an independent/subordinate ruler of Karikala.
  - He was a poet and in one of the poems he emphasized on the personal character of the king.
  - Post Karikala the empire started to declined; he had a bitter fight between two successors:
    1. Nalankilli
    2. Nedunkilli
  - Their neighboring powers expanded their empire at their cost.
  - From the 4th to 9th Century AD, Cholas played only a marginal role in South Indian history.

Pandyas:

In the book Indica, **Megasthenes** mentioned that the Pandya kingdom was ruled by a woman. They were famous for pearls. Pandyas were also mentioned in **Ramayana and Mahabharata.**



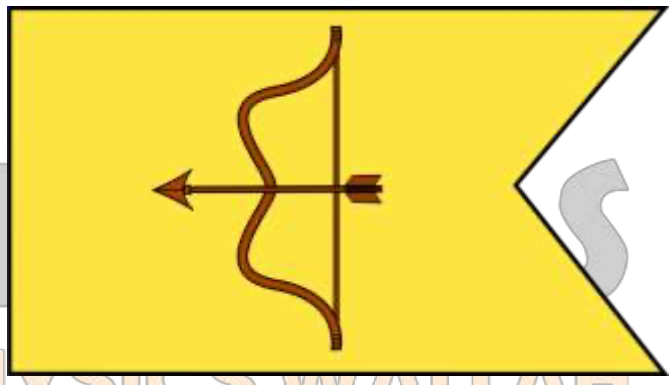
- Other mentions of Pandyas are found in Ashoka Major Rock Edicts 2 and 13.
- **Hathigumpha inscription** mentions Kharvela destroyed a group of southern states: tamira-desa-sanghata.
- The Pandyan territory included modern **Tirunelveli, Ranmand and Madurai** (capital, situated at the banks of Vaigai river).
  - Their earlier capital was **Old Madurai and Kapadapuram.**
- Pandyas used to trade with Romans, which was very profitable.
- They sent embassies to the Roman emperor **Augustus and Trajan.**
- They Performed **Vedic sacrifices** and the Brahmanas were influential.
- **Mundukudumi Palashai** was the earliest known Pandyan ruler.
- **Nedunjeliyan I:**

- He was the greatest Pandyan King.
- He was accused by Kovalan of theft and as a result Madurai was cursed by Kannagi of the Silappadikaram.
- He died of remorse.
- As per Sangam text, he was wealthy and prosperous.

❖ **Nedunjeliyan II:**

- One of the most important Pandya Kings.
- He had multiple military victories and acquired territories of Cheras, Cholas and others in the Battle of Talaiylanganam (He took Chera King as prisoner of war).
- **Two Tamil Brahmi inscriptions at Mangalam** of 2nd Century BCE mentioned that a subordinate and relatives of Nedunjeliyan presented gifts to Jaina Monks.
- The **Alagarmalai inscription** of 1st Century BCE mentioned 'Kutumara Natan', who may have been a Pandyan Prince or a subordinate.

Cheras:



❖ In the early centuries of the Christian era, the Chera state was as important as the states of the Cholas and Pandyas, and owed its position to trade with the Romans. It is said that they also built a temple of Augustus there.

❖ Pandyas had a flourishing trade with the Romans.

❖ There was a **coin factory.** They also developed the art of **jewel making.**

❖ The history of the Cheras is a continuing battle with the Cholas and Pandyas. Although the Cheras killed the father of the Chola king Karikala, the Chera king also lost his life. Later, the two kingdoms temporarily became friends and concluded a **matrimonial alliance.**

❖ The Chera king next allied himself with the Pandya rulers against the Cholas, but the Cholas defeated the allies, and it is said that as the Chera king was wounded in the back, he felt shamed and committed suicide.

❖ The Chera country occupied a portion of both Kerala and Tamil Nadu and their capital was **Vaniji.**

❖ **Main Ports:** Muziris and Tondi

❖ Romans set up two regiments at Muziris and also built a temple of Augustus.

❖ **Udiyangeneral:**

- The first or the earliest known ruler of the Cheras.

❖ **Nedunjeral Adan:**

- He may have defeated Seven crowned Kings and took the title of **Adhiraja.**
- He defeated some enemies at Malabar Coast and captured Several **Yavana traders,** however, released after taking ransom.
- He fought a battle against a Chola King, where he along with the Chola King lost life.

- **Kuttuvan**, his younger brother conquered Kongu and extended the power to eastern and western oceans.
- One of Nedunjeral Adan's son also called Adhiraja, claimed to wore a garland of seven crowns and defeated Anji (Chieftain of Tagadur).

❖ **Senguttuvan or Red Chera (Son of Nedunjeral):**

- He invaded north and crossed the river Ganga.
- He fought against an Aryan chieftain so as to get a stone for the statue of **Kannagi** and bathed in Ganga.
- He founded the **Pattani cult** which worshiped the goddess of **Chastity Kannagi.**
- As Per the Chera poets he was the greatest king, also known as **red or good Chera.**
- He led multiple successful expeditions and also defeated Mokur chieftain.
- **Silappadikaram** describes his military conquest against Vayalur in the land of Nannan and capture of Kodukur fort in Kongu.
- He participated in the Chola succession conflict and killed 9 claimants.

❖ **Kuddako Ilanjeral Irumporai:**

- As per the Sangam text, he was one of the last kings of the Chera dynasty.
- He may have **won against Cholas and Pandyas.**
- After the 2nd Century CE, the Chera power declined and was not much known till the 8th century CE.
- Sangam text also talks about some other popular chieftains **Ay, Andiran, and Pari** for their heroism and generosity.

❖ In the continuing wars they fought with one another and also with **Sri Lanka.**

❖ They were **weakened by the wars.**

❖ They greatly **profited from their natural resources** and foreign trade demand in the Western world:

- Grew spices, especially pepper (yavanapriya)
- Elephants supplied ivory,
- Pearls
- Mines produced precious stones
- Produced muslin and silk.

❖ For the first two and a half centuries, the southern kingdoms conducted a lucrative trade with the Romans.

❖ With the decline of this trade, these **kingdoms began to decay.**

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DAILY CLASS NOTES

Ancient History

Lecture - 28

Sangam Age-II



Sangam Age-II

Sangam Period:

- The principal interest of the political history of three kingdoms i.e **Chera, Chora and Pandya** lies in the continuing wars they fought with one another and also with **Sri Lanka.**
- Although these states were weakened by the wars, they greatly profited from their natural resources and foreign trade.
- With the decline of this trade, these kingdoms began to decay.

Meaning of Sangam:

- The term 'Sangam' literally means **'confluence'**. However, in the context of early South Indian history, this term can be rendered into English as an **assembly, a college or an academy of learned people**, held under the patronage of the Pandyan kings, who were great lovers of literature and the fine arts.
- The Sangam was a **voluntary organization of poets.** It was similar to a Round Table Conference, which allowed sitting room only to an authentic poet.
- This academy or assembly of learned people including the Sangam poets produced literary works of high quality.
- There is controversy among scholars regarding the chronology of the Sangam age.
- The main reason behind this is the lack of unanimity concerning the age of the Sangam works, which are of great historical value for the study of the Sangam age.
- On the basis of the composition of Sangam literature, the Sangam age has been traced to the period **A.D. 100-250.**
- The corroboration of the literary sources with archaeological data enables us to place the Sangam age in the chronological span of roughly about 600 years from **c. 300 B.C to A.D 300.**

Sangam Literature:

- Sangam literature is also considered as the **"early classical Tamil literature".**
- Sangam was an assembly of Tamil poets Patronized by **Pandyan Kings.**
- The Poems were based on bardic songs and were orally transmitted for a very long time (later was written down).
- Poets were usually from both Cities and Villages. They include Kings, ministers, merchants, astrologers, and Common man like teachers, soldiers, Carpenters, goldsmiths, black blacksmiths, etc.
- The literature was **mainly Secular.**
- There are about 30,000 lines of poetry, which are arranged in eight anthologies called **Ettuthogai and the Pattuppattu.**

- The anthologies include a total of 2381 poems ascribed to 473 poets, out of whom 30 poets were women.
- **Important Female Poets:**
  - Anllur Annamalaiyar
  - Kakkaipadiraiyar
  - Kaverpendu
  - Nalveliyaar
  - Okkur Masaathiyaar
  - Paarimakalir
- **Sangam literature is divided into two categories:** 'Aham or Agam' and 'Puram'.
  - **Aham poetry** is concerned with **"inner field"** i.e., emotions and sentiments in the context of romantic love, sexual connection, and sensuality.
  - **Puram poetry** is concerned with **"outer field"** i.e., exploits and heroic achievements in the setting of battle and public life.

Tradition of the Three Sangams:

- The theory of the three Sangams establishes that these were successive and not contemporary.
- The traditional accounts mention that there were three Sangams (I, II and III) held, which flourished for 9990 years at frequent intervals. These were attended by 8598 scholars.
- **Sage Agastya** was the founding father of the Sangam.
- The historical accounts also mention their successive order and the deluges occurring during the intervals between them. These Sangams or academies were patronized by 197 Pandyan kings.
- According to Tamil legends, there existed three Sangams (Academy of Tamil poets) in ancient Tamil Nadu popularly called **Muchchangam**. All the three were held in the capital of the Pandyas. As the capital was shifted from time to time.
  1. The **first Sangam** was held at Old Madurai and it was chaired by Sage Agastya. The work of this Sangam did not survive.
  2. The **second Sangam** was held at Kapadapuram and it was chaired by **Tolkappiyar** - Agastya's disciple. Only the work Tolkappiyam of this second Sangam survives.
  3. The **third Sangam** was held at Madurai, it was chaired by **Nakkirar** and few of these Tamil literary works have survived. These works are a useful source to reconstruct the history of the Sangam period. The date of the third Sangam can be established with more probability than the other Sangams. This dating is based on the evidence available in the accounts of the Greek writers of the time.

- The Sangams can be compared to the **French Academy in Europe** in modern times, which aimed at maintaining the purity of the language and literary standards.
- In the beginning, admission to the Sangam was by co-option, but later it was by means of miraculous contrivance by the Lord Siva, who was the permanent president of this august body.
- As mentioned earlier, the Sangam works contain mines of information for the study of early history of **Tamilakam.** They reflect a matter of great historical importance.
- Tolkappiyam, a treatise on **Tamil grammar and poetics,** composed probably during the second Sangam, is the oldest extant literary work in Tamil.
- The earliest Tamil poetry now available, generally known as Sangam poetry, is said to have been produced during the period of the third Sangam.
- The so called **'Five Epics' ('the five great poems') includes**:
  - **Jivaka Chintamani:** Tiruttakkatvar, a **Jain ascetic** who lives in Madurai, wrote the book in 10th century. The epic is a supernatural fantasy story of a prince who is the perfect master of all arts, perfect warrior and perfect lover with numerous wives.
  - **Silappadikaram:** It was written by **Ilango Adigal**. In the epic, Ilango is mentioned as the brother of the reigning Chera king Senguttuvan. The epic is about the love affair of Kovalan, Kanaggi and Madhavi. Later, a Kanaggi Cult developed in South India.
  - **Manimekalai:** It was written by Sittalai Sattanar and it continues the story of Silappadikaram in the next generation in which Manimekhalai is the daughter of Madhavi and Kovalan.
  - **Valayapathi:** It is one of the five greatest Tamil epics, however it is largely undiscovered. It tells the tale of a father who has two wives.
  - **Kundalakesi:** It seems to be a tragic love story involving Kundalakesi, a Hindu or Jain girl from a merchant caste, and Kalan, a Buddhist criminal serving a death sentence.
- So, of the three 'great poems' that we now have, **Silappadikaram and Manimekalai** are called the **'twin epics'** because they form a continuous story narrating the story of a single-family Kovalan (the rich merchant prince of Puhar), Kannagi (Kovalan's chaste wife), Madhavi (the dancer) with whom Kovalan lived in wedlock and Manimekalai, the child of this wedlock.
- Modern scholars use the term **'Sangam Literature'** for only those works in verse (prose is of much later origin), which are comprised in the
  - **Ettuthogai (Eight collections)** - 3 to 31 lines,
  - **Pattupattu (Ten songs):**
    - ✓ Shortest poem - 103 lines
    - ✓ Longest poem 782 lines
  - **Pathinenkilkanakku (The Eighteen Minor Works),** which are judged to have been produced in that order during the period A.D 150-250.

Pathinenkilkanakku ('Eighteen Minor Works'):

- It includes ethical and didactic literature.
- **Thirukkural** (attributed to Thiruvalluvar).
  - It is regarded as the Bible of Tamil land.
  - It is mostly in stanzaic form.
  - It teaches on virtue (aram), wealth (porul) and love (inbam).
- **Naladiyar** - High ethical conduct.
- **Palamoli** by Munrurai Araiyar.
- **Achara Kovai** - role of orthodox/religious Hindu.

- The Sangam collections at present consist of 2279 poems of varying lengths from 3 lines to about 800 lines.
- Length of the poem was one of the very important bases for the classification into three broad divisions.
- The poems in the **'Eight collections'** run from three to thirty-one lines, whereas in the **'Ten Songs',** the shortest poem runs to 103 lines and the longest has 782 lines.
- The **'Eighteen Minor Works'** include ethical and didactic literature. The **didactic literature,** which includes the world famous **Thirukkural** (attributed to Thiruvalluvar) is mostly in stanzaic form, the stanza having from two to five lines.
- Some of these works are attributed to a single author, while others like the Naladiyar, contain the contributions of many poets.

Ettuthogai or Eight Anthologies	**Pattuppattu or Ten songs (their Authors)**	**Pathinenkilkanakku or Eighteen Minor Works**
1. Narrinai	1. Thirumuru Karuppatti (Nakkirar)	**1. Nālaṭiyār**
2. Kuruntokai	2. Porunararruppadai (Mutattamakkanniyar)	2. Nāṉmaṇikkaṭikai
3. Ainkurunuru	3. Cirupanarruppadai (Nattattanar)	3. Iṉṉā Nāṟpatu
4. Patirruppattu	4. Perumpanarruppadai (Uruttirankannaiyar)	4. Iṉiyavai Nāṟpatu
5. Paripatal	5. Mullaippattu (Napputanar)	5. Kār Nāṟpatu
6. Kalittokai	**6. Madurai Kanchi (Mankuti Marudanar)**	6. Kaḷavaḻi Nāṟpatu
7. Akananuru	7. Netunalvatai (Nakkirar)	7. Aintiṇai Aimpatu
8. Purananuru	8. Kurinjipattu (Kapilar)	8. Tiṉaimoḻi Aimpatu
	9. Pattinappalai (Perunkaucikanar)	9. Ainthinai Eḻupatu
	10. Malaipadukadam	10. Tiṉaimalai Nūṟṟu Aimpatu

		11. Thirukkuṛaḷ 12. Tirikaṭukam **13. Ācārakkōvai** **14. Paḻamoḻi Nāṉūṟu** 15. Ciṟupañcamūlam 16. Mutumoḻikkānci 17. Elāti 18. Kain Nilai

- Nonetheless, these poetical works describe the social, religious, economic and political conditions of Tamilakam with the focus on the cities like **Madurai, Puhar (Poompuhar/ Kaveripattinam), Vanji (Karur) and Kanchi.**
- These works reflect fairly advanced material culture. They also show that by the Sangam age, Tamil as a language had attained maturity and had become a powerful and elegant medium of literary expression.
- The language is **inevitably archaic,** though perhaps not more difficult to understand for modern Tamil.
- The Sangam poems are of two varieties, though scholars have divided them into various categories on the basis of their subject matter.
  - The two varieties are the **short ode and the long poem.**
  - From a historical perspective, the **short odes are of greater value than the long lyrics.**
  - However, generally the historical value of these sources is irrespective of their length.

Polity:

- The Sangam poems present a sketch reflecting the **evolution of the state system in South India** for the first time.
- These works indicate the process of historical evolution in which we find the tribes decreasing in number but existing as well-established units by the side of the king. So, the evidences suggest that state as unorganized political structure had come into existence although it was not yet stable



- **Kingship:**
  - The Sangam works mention the names of so many kings that ascertaining both their genealogy and chronology are highly problematic.

- Monarchy was the prevalent form of government. The "king" was called **ventana.** He was the head of the society and government. As the head of the society, he took the lead in every event of social importance like the festival of Indra, inaugurations of dance performances, etc.
- The "king" assumed important titles at the time of coronation. He was equated with gods so as to provide divine sanctity.
- The ancient Tamils considered **the drum, the scepter and the white umbrella** as the three great insignia of his office.
- According to the Sangam classics, kingship descended by heredity from father to son.
- The king was responsible for maintaining law and order in the state.
- He also looked after the welfare of his subjects, worked hard for their good and frequently toured the country to put things in order.
- The king also had recourse to advisers in the course of his administration. The literature frequently mentions them as **surram** which literally means the men who always surrounded the king, giving him advice whenever needed.

Administration:

- The policies of the king were controlled by a system of checks and balances in the councils.
- Silappadikaram refers to the two types of officials: **Aimperunkulu and Enperayam.**
  - **The Aimperunkulu** or the council of five members was the council of the ministers.
  - **The Perayam** or the great assembly (perayam) consisted of 8 members (government officers). This worked as an administrative machinery of the state.
- These two assemblies, that of the Five (Aimperunkulu) and that of the Eight (Enperayam) functioned as administrative bodies, though their function was generally advisory in character. However, their advice was rarely rejected by the king.
- Their important function was judicial though the Aimperunkulu seems to have been solely in charge of it as described by Madurai Kanji.
- **Kingdom (Mandalam):**
  - Divided into Nadu (Provinces) - hereditary chiefs
  - Villages (sin-ur per-ur)-managed by manaram
  - Towns (urs)
- **Revenue Administration:**
  - Main revenue sources were agricultural or land revenue and trade.
  - Land measurement and classification.
  - Revenue share (karai) not known yet.
  - Toll and transit duties.

- Security over roads.
- Smuggling was prevented at Puhar (dedicated officers).
- Spoils of war further added to the royal income.

- It is important to note that in spite of all the glory attached to the ancient king, the ethos of Indian administration has been in the direction of limited or popular monarchy.
- This can be observed in South India from very early times even more than in the north and each followed its own model of administration.
- Every local unit, however small and in whatever corner it was situated, was administered by a **local assembly.**
  - The **Avai** was the council of elders to assist chief and
  - The **Manram/Podiyil** was the term used for daily business through a group of elders.
- Such assembly is commonly referred to as **arankuravaiyam,** which was known for its just decision. These can be taken to be the forerunner of our modern panchayat.

Some Extra Facts:

- **Kalatika:** Superintendent of **pearls** in Pandya administration.
- **Kanatikan:** Chief of **scribes** in Pandya administration.

Warriors:

- They were given much importance as Commander of the army, their title was **Enadi.**
- Rudimentary army was maintained and they had:
  - Chariots drawn by oxen
  - Elephants (important)
  - Cavalry (horses imported via sea)
  - Infantry
- War heroes receive a special position in the society.
- Memorial stones-**Nadukul/Virukul**
  - For those who died fighting
  - Worshiped as God.



Agriculture:

- The prosperity of people in the Sangam age was rooted in the **fertility of agriculture and expansion of trade**.
- The Madurai Kanji refers to agriculture and trade as the main forces of economic development.

- Agriculture was the **main source of revenue for the state**. The importance attached to cultivation is also seen in the interest people showed in cattle rearing.
- The Sangam poems frequently **refer to milk and milk-products such as curd,** butter, ghee and butter milk.
- The importance of cattle is also attested by the **cattle raids** on enemy countries which has been mentioned in the literary works.
- One of the primary duties of the king was to protect the cattle of his kingdom.
- The cattle wealth in turn enhanced the wealth of the farmer.
- **Silappadikaram also relates the happiness and prosperity of the people**, who were related to agriculture.
- The paddy and sugarcane were the two important crops cultivated in a large quantity.
- Besides these chief crops, other varieties of crops and fruits included cotton, pepper, ragi, ginger, cardamom, cinnamon, gram, beans, roots like Valli (a kind of sweet potato), jack-fruit, mango, plantain, coconut, arecanut, saffron, pepper, turmeric, etc.
- The kings of the Sangam age took great measures for the development of agriculture:
  - **Tank Irrigation** helped in feeding agriculture as mentioned in many poems.
  - For example, **Madurai Kanji mentions "rivers filling** the tanks as they run towards the eastern ocean".
  - From the sources it is very evident that the prosperity of the king very much depended on the prosperity of the land.

ONLYIAS BY PHYSICS WALLAH

Industry:

- The Sangam age also witnessed industrial activities on a large scale.
- The poems refer to **various kinds of craftsmen including** the goldsmiths, the blacksmiths, the coppersmiths, the potters, the sculptors, the painters and the weavers.
- **Manimekalai** mentions the collaboration of architects from Maharashtra, blacksmiths from Malwa, carpenters from Greece and Rome and jewelers from Magadha with their counterparts of the Tamil region.
- The occupation or profession was generally hereditary or handed down from father to the son.
- According to **Silappadikaram,** men of different occupations lived in different streets. This led to progress in various trades and industries and also resulted in making these men skilled in their art.



- The art of building reached a high level during this period. In this context the works of carpenters are noteworthy. This can be observed in the use of boats with the face of the horse, elephant and lion mentioned by Silappadikaram.
- Moreover, the thriving trading activities with the Mediterranean world and other distant lands could have been facilitated only with well-built and highly seaworthy ships. Other building activities included the construction of moats, bridges, drainage, lighthouse, etc.
- The painter's art was commonly practiced and appreciated by people. Paripadal refers to the existence of a **museum of paintings** in Madura (Madurai) and the sale of pictures is mentioned by Silappadikaram. The walls of houses, roofs, dresses, bed-spreads, curtains and many other articles of day-to-day use were painted and were in great demand.



- **The art of weaving** commanded popularity not only among the Tamils but also among the foreigners. Garments with woven floral designs are frequently mentioned in Sangam literature.
- Dresses were woven not only from cotton, silk and wool but also from rat's hair and **coloring yarn** was known.
- The **Indian silk**, for its fineness, was in great demand by the Roman merchants. However, the weaving industry was a domestic industry in which all the members of the family, especially women, took part.



- The leather-workers, potters and other craftsmen also contributed to the industrial development.
- But one of the most noteworthy facts in this regard is the introduction of Greek sculpture and other foreign workmanship into South India during this period.
- Literary works like Nedunalvadai, Mullaipattu and Padippattu refer to the beautiful lamps made by the foreigners, **Roman pots and wine jars** etc. The Graeco-Roman influence in the contemporary period can also be seen in the sculptures of Amaravati (Andhra Pradesh) and Ceylon.

Trade:

- The Tamils of the Sangam age had trading contacts with the Mediterranean world (Greece and Rome), Egypt, China, Southeast Asia and Sri Lanka.
- The literary works like **Silappadikaram, Manimekalai and Pattinappalai** frequently refer to the contact with the Greek and Roman traders. The archaeological excavations and explorations at various sites have also yielded the artifacts confirming the trading relations between the Tamil regions and other countries. The discovery of coin hoards at many places also attests this fact. This period marked the height of the Indo-Roman trade.
- The Sangam texts mention prominently only the **ports of Musiri, Puhar (Kaveripattinam) and Korkai**, the three great ports of the three great rulers of the times.
- According to Periplus, there were three types of vessels in use in South India. These included small coasting vessels, large coasting vessels and ocean-going ships. There is also the mention of large vessels called Colandia sailing from the Tamil Coast to the Ganges.

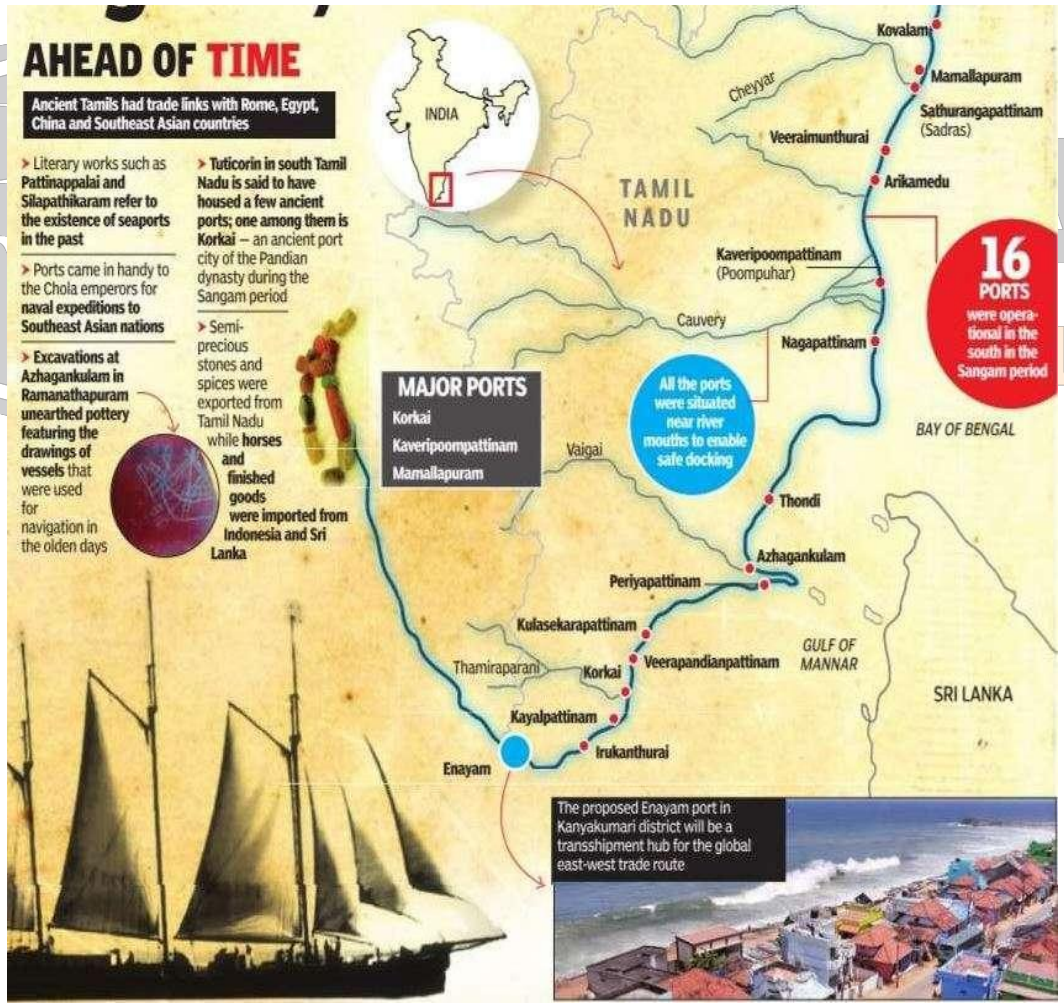


Image Courtesy: Times of India

Export and Import:	
Exported items	**Imported items**
❖ The commodities exported to Rome fetched high returns. Living animals like tigers, leopards, monkeys and peacocks were exported to Rome. The chief animal products of export included ivory and pearl. ❖ Plant products like aromatics and spices (pepper, ginger, cardamom, cloves, nutmegs, etc.), coconut, plantain, jaggery, teak wood, sandalwood, cotton cloth of special variety called **argaru** (from Uraiyur). ❖ Mineral products like diamonds, beryl, steel, semi-precious stones, etc.	❖ The main articles of import from Rome consisted of: the coins, coral, wine, lead, tin and jewelry. ❖ Overall imports included horses gold and wine.

- ❖ However, it was not only the external trade, which added to the prosperity of the Tamils. **Internal trade also flourished** in the region with local networks of trade connecting different urban centers.
- ❖ Silappadikaram refers to the bazaar (marked) streets of Puhar while Madurai Kanji describes the market at Madurai, the Pandyan capital.
- ❖ Besides the coastal ports or towns, the Tamil region also witnessed the growth of urban centers in the inland regions. The prominent among these were Madurai, Karur, Perur, Kodumanal, Uraiyur, Kanchipuram and others.
- ❖ While Korkai on the East Coast was famous for pearl fishing, Kodumanal in the interior part was known for its beryl. However, the trade was not confined to cities alone.
- ❖ The remotest villages were also linked with the trading network. The carts were an important mode of transport for inland trade. These were in use for either carrying goods or people including the traders.
- ❖ The trade was mostly conducted through barter.
- ❖ The geographical diversity of the Tamil region necessitated the exchange of goods/products between the different regions. However, the use of coins for trading purposes cannot be ruled out even in the context of internal trade.
- ❖ Trade was a very important source of royal revenue. Transit duties were collected from merchants who moved from one place to another. Spoils of war further added to the royal income.
- ❖ But the income from agriculture provided the real foundation of war and political set-up. However, the share of agricultural produce claimed and collected by the king is not specified.

The Hindu Article:

Those were the days: The Periplus Maris Erythraei is a credible account of ancient India

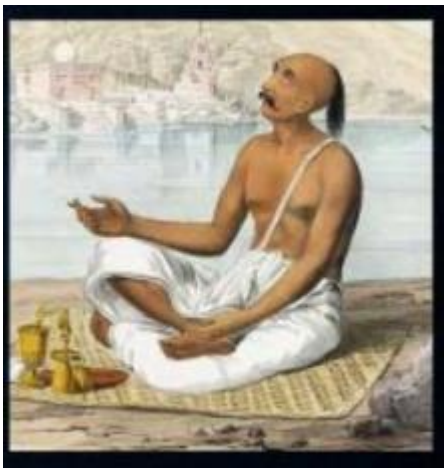
The 'Periplus' describes an ancient India that was a wealthy hub of high-end trade

September 11, 2021 04:00 pm | Updated 04:00 pm IST

- Indian ports were two in the northwest, Karachi and Bharuch and two in the south, Muziris and Nelcynda (Kerala).
- The northwest imported fabrics, minerals and coral, and exported silk and cotton. Karachi was only a port while Bharuch was also an industrial center.
- It required, as did the southern ports, copper, tin, lead and raw glass, from which it fashioned higher-value products.
- Bharuch was rich, importing eye-shadow and perfume.
- It may amuse readers to know that Arabian wine was delivered to Bharuch, the port between Surat and Ahmedabad.

Society:

- The earliest phase of Sangam society as described by Tolkappiyam was based on the **five-fold classification of the land** — the hill, the pastoral, the agricultural, the desert and the coastal.
- Different kinds of people inhabited these various classified lands and developed certain fixed customs and ways of life as a result of their interaction with their respective environments. The ecological variations also determined their occupations such as hunting, cultivation, pastoralism, plunder, fishing, diving, sailing, etc.
- **Social Composition:**
  - Studies have shown that the earliest social element consisted of Negroid and Australoid groups with mixture of another racial stock which migrated from the earliest Mediterranean region. In its early phase these societies had small populations and social classes were unknown.
  - As a result, there existed great unity among the people of each region, who moved freely among themselves and their ruler.
  - The only classification Tamil society knew at this time was that of the arivar, ulavar, etc. based on their occupation such as the soldiers, hunters, shepherds, plowmen, fishermen, etc.
  - The existence of numerous tribes and chieftains was seen in the later half of the Sangam age.



- The four Vedic varnas were distinctly of a later period. But it is interesting to note that though the varna system was brought in by the immigrating Brahmanas (1st.A.D), it did not include Kshatriyas as in the north. Only the **brahmins were the dvijas (twice born)** who qualified for the sacred thread.
- There are references to the slaves known as adimai (one who lived at the feet of another). The prisoners of war were reduced to slavery. There was the existence of slave markets.

Women:

- The **women, like men, enjoyed certain freedom and went around the town freely**, played on the seashore and river beds and joined in temple festivals as depicted in Sangam poems such as Kalithogai.
- However, the status of women was one of subordination to men, which was an aspect of the general philosophy of the contemporary period.
- This is well reflected in **Kurunthogai** which mentions that the wife was not expected to love the husband after evaluating his qualities but because of the fact of his being her husband. In other words, it was not possible for a wife to estimate her husband.
- Though there are references to women being educated and some of them becoming poetesses, this cannot be applied to the general mass.
- They had no property rights but were treated with consideration. Women remained a **widow or performed sati,** which was considered almost divine.
- Marriage was a sacrament and not a contract.
- Tolkappiyam mentions **eight forms of marriage** of which the most common was the Brahma marriage.
- Prostitution was a recognized institution. But they figure so prominently in the poems and enjoy such a social standing that there could be no doubt that the harlots of the Sangam age were not the degraded prostitutes of the modern times.
- Though texts like Kurunthogai refer to the harlots' challenging wives and their relations, seducing men, the harlots gave their companions more of a cultural enjoyment than anything else.



Food and Drinks:

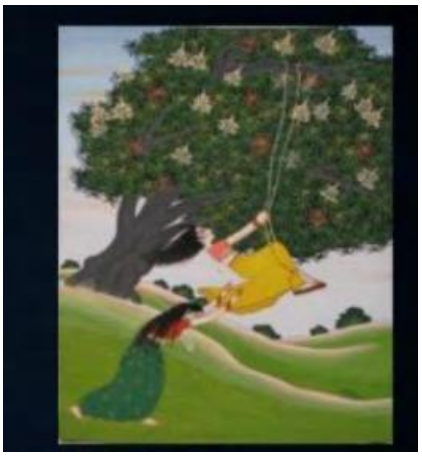
- **Non-vegetarianism** was the main food habit though brahmin ascetics preferred vegetarian food.
- The food was very plain and consisted of rice, milk, butter, ghee and honey. Meat and liquor were freely used. Curd was in popular use.
- **Kurunthogai** mentions various kinds of **sweets** made with curd, jaggery, puffed rice, milk and ghee. Spicing of curry and rice is also referred to in the Sangam texts.
- On the whole the upper class consumed high quality rice, the choicest meat, imported wine, etc.
- The brahmins preferred vegetarian food and avoided alcoholic drinks. In urban areas, the public distribution of food was made by the charitable institutions.
- **Feasts** were organized for collective entertainment. The custom of feeding guests was a common custom and eating without a guest to partake of the food was considered unsatisfying.
- Poets and scholars were always considered as honored guests and red rice fried in ghee was given to them as a mark of love and respect.

Dwellings:

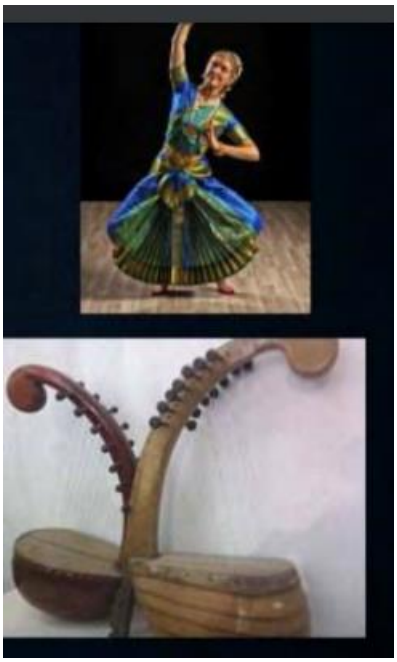


- People lived in **two kinds of houses** – those built of mud and the others built of bricks
- According to the Sangam texts the second category of houses were built of **suduman, which literally means burnt mud.**
- The poor lived in thatched houses covered with grass or leaves of the coconut or palmyra.
- Windows were generally small and made like the deer's eye.
- The literary works describe the **well-built storeyed houses** of the rich people, which had gopurams for the entrance and iron gates with red paint to prevent them from rusting.
- Silappadikaram mentions that these houses were lighted with beautiful **artistic lamps** often from Greece and Rome. They were burned with oil extracted from fish.

Art and Culture:



- The forms of art included dances, musical programmes, religious festivals, bull-fights, cock-fights, marble-game, hunting, dice, wrestling, boxing, acrobatics, etc.
- Women amused themselves with the religious dances, playing the dice and **varippanthu or cloth ball.** Playing in swings made of palmyra fibers was common among girls.



- Narrinai refers to the games played with decorated dolls. Kuruntogai mentions children playing with **toy-carts** and with the sand houses made by them on the seashore.
- Dance and music were other popular sources of entertainment. The Sangam poems mention various kinds of dances. Silappadikaram mentions eleven kinds of dances, which are divided into seven groups.
- It also gives minute details about music. There are further references to the different kinds of musical instruments such as the drums, flute and yal sold in shops at Puhar and Madurai.
- The performing arts also included the art of drama. The dramas were mostly religious in character but sometimes these were enacted to commemorate great events or persons.
- **Bardism** and the system of wandering minstrels going from place to place with their musical instruments singing the glory of either a person or a great event commanded great popularity in the Sangam age. Initially, the **bard (porunar)** began as an individual to whip up the martial spirit of the soldiers engaged in war and to sing of their victory when the battle was won.



- They had high respect in society and were even honored by the kings. Besides the porunar, **panar were those who performed for the common people.**

Religion (Beliefs and Rituals):

- The literary evidence presents a picture of elaborate religious development in the Sangam age.
- The faiths like **Brahmanism, Jainism and Buddhism coexisted** in the Tamil region during this period. Buddhism and Jainism entered the region in the first centuries of the Christian era.
- The sects of Brahmanism such as **Saivism and Vaishnavism** were also well-known religions during the period.
- The advent of Vedic people and the interaction of their faith with that of the Tamils is well reflected by the Sangam works.
- Silappadikaram mentions the **"triple sacred fire",** the **"twice born nature",** the **"six duties"** and other ideas associated with the Brahmanas.

- Tolkappiyam also refers to the six Brahmanic duties. Brahmanical rites and ceremonies were very much in practice. For example, the Pandyan king is described as **"having various sacrificial halls"** in many Sangam poems.
- The **four important deities** as mentioned by Tolkappiyam were: **Murugan, Tirumala, Vendan (Indra) and Varunan.**
- Indra was worshiped as the rain god and a festival in his honor was celebrated every year.
- In **Pattinappalai** worship of Muruga is mentioned. **Muruga is the son of Siva**. Besides these deities, Lakshmi (the goddess of prosperity), Mayon (later Vishnu) as guardian of the forest region, Baladeva, Kaman (the god of love), the moon-god, sea-god and other divinities were also worshiped.
- The people of Sangam age also believed in ghosts and spirits. There is the mention of the "bhuta" in Silappadikaram.
- Many believed in demons residing on trees, battle-fields and burning ghats "drinking blood and combing their hair with hands soaked in blood." The same text also refers to minor deities like **guardian deities of Madura and Puhar.**
- They also believed in the village gods, totemic symbols and bloody sacrifices to appease ferocious deities.
- The dead heroes, satis and other martyrs were also defied.
- The advent of Buddhism and Jainism in the first centuries of the Christian era influenced the philosophical thoughts of the Tamils in the Sangam age. Many scholars have expressed their views that the two great epics of the period, Silappadikaran was Jain and Manimekalai was Buddhist.
- **Saivism and Vaishnavism** were also important faiths. The term Saivism is mentioned only in **Manimekalai.**
  - Though Siva as a deity is not mentioned in other texts, he is referred to by his attributes like – "the ancient first Lord", "the Lord with the blue beautiful throat" and "the god under the banyan tree".
  - So, in early times both Saivism and Vaishnavism seem to have existed in the Tamil region only in principle and not by name.
  - Though Tolkappiyam refers to the god Muruga (son of Siva) and Mayon (earlier name of Vishnu), there is no clear reference to Saivism and Vaishnavism.
- The Sangam age people also believed in dreams and the **influence of planets on human life.** Certain ominous signs were popularly observed. For example, the cawing of the crow was considered as an omen of the coming guest, who was eagerly awaited.
- **Kurunthogai** mentions that the crow was considered a good harbinger and was fed with rice and ghee. Sneezing was held inauspicious.

- The sophisticated aspect of the Sangam religion was the worship of gods and goddesses in temples. Temples dedicated to **Siva, Muruga, Baladeva, Vishnu, Kaman and moon-god** are clearly mentioned in various Sangam texts. Manimekalai refers to a very big brick called **Cakravahakottam.** However, in many cases, as till today, the deities were often set up under trees.
- The method of worship generally consisted of dancing and offering flowers, rice and meat to the gods.
- Silappadikaram mentions the **stone images of gods**. This is also attested by the archaeological discovery in the form of the lingam dating to the centuries B.C.
- The Tamils of Sangam age believed in ritual uncleanliness on occasions of birth and death.
- Dead were disposed either by cremation, burial or by being left in open to vultures or jackals. Burning grounds are mentioned in Manimekalai where different kinds of spirits dwelled.

Karthigai Deepam Festival:

- It was held at Thiruparankundram in Madurai, Tamil Nadu.
- Priests tied **'kappu', a holy thread** mentioned in Agananuru or Sangam text.
- Avaiyyar, a renowned woman of Sangam age also mentions Karthigai Deepam in her poems.

Sangam- Age stud, beads unearthed in Tamilnadu

- Archaeologists from the State Archaeology Department have conducted an excavation in Porpanaikottai, TamilNadu, revealing significant findings from the SangamAge. Among the discoveries were
  - gold stud with floral design, (nose ornament*)
  - a bone point with carvings used for weaving
  - a carnelian bead suggesting domestic trade



- The site is believed to have housed a Sangam-age fort,
  - studies using Light Detection and Ranging (LIDAR) supported this hypothesis.
- The excavation has so far yielded over 150 artifacts, including potsherds engraved with graffiti,Tamil-Brahmi inscribed potsherds, glass bangles, shell bangles, a coin and a terracotta lamp, among others.
- The excavation is concentrated on a 1.26-hectare habitation mound within the fort's premises.



- Iron Age burials, black-and-red ware and early historic bricks

ASI's Keeladi Report pushes Sangam Age further back to 800 BCE

- Recent archaeological findings from the Keeladi excavation site along the Vaigai river, near Madurai, have redefined Tamil history, particularly the Sangam age.
- The excavation conducted by the Archaeological Survey of India (ASI) has pushed the Sangam age back to 800 BCE, challenging the previously believed period of 300 BCE to 300 CE.
- The new report divides this era into three periods:
  - pre-early historic (800 BCE to 500 BCE),
  - mature early history (500 BCE to the end of 1st century BCE), and
  - post early history (1st century BCE to 300 CE).
- The rich urban life of ancient Tamils has been confirmed through the discovery of over 5,800 artifacts at Keeladi.
- The excavation sheds light on the role of agriculture and sea trading in the area's evolution.
- The findings continue to provide valuable insights into the historical background of Tamil Nadu.



Keeladi : Unearthing the "Vaigai Valley" civilization of Sangam era Tamil Nadu



- Keeladi excavation site has yielded significant archaeological findings dating back to the Sangam age.
- The excavation has been conducted in multiple phases, revealing evidence of an urban civilization with trade links dating as far back as the 6th century BCE.
- The recent dating of artifacts from Keeladi has pushed back the age of the Sangam era to 800 BCE, making it 300 years earlier than previously believed.

- The excavations have provided insights into the urban life and settlements during the Early Historic Period and have helped strengthen the credibility of Sangam Literature.
- The site's artifacts, including structures, pottery, and engravings, indicate advanced craftsmanship, industrial activities, and a high level of literacy among its inhabitants. The presence of cultural similarities between Keeladi and the Indus Valley Civilisation has sparked interest in further exploration and research.
- Various experts and institutions have collaborated with the Tamil Nadu State Department of Archaeology to analyze the artifacts, and plans are underway to conduct DNA analysis to shed more light on the migrational history of Tamil Nadu in the pre-Sangam period.
- The Keeladi excavation has led to a healthy debate on Indian civilisation and has significantly enriched the field of archaeology, providing valuable evidence of ancient civilizations in the Vaigai Valley region.
- The Keeladi tale began to unravel in March 2015.
- 4th round (2018), 5,820 antiquities were found. These included
  - brick structures,
  - terracotta ring wells,
  - fallen roofing with tiles,
  - golden ornaments,
  - broken parts of copper objects,
  - iron implements, terracotta chess pieces,
  - ear ornaments,
  - spindle whorls,
  - figurines,
  - black and redware,
  - rouletted ware and semi precious stones.
  - a few pieces of Arretine ware, (Roman ware)
  - besides beads made of glass, terracotta and



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DAILY CLASS NOTES

Ancient History

Lecture - 29

Gupta Empire (Part 1)



Gupta Empire (Part 1)

Background of Gupta Empire:

- Political vacuum following the **disintegration of Kushana** continued till the 4th century AD.
- The Kushans still ruled over western Punjab, but they had ceased to exercise any authority further east.
- The Sakas ruled over Gujarat and a part of Malwa, but their power was also on the decline.
- The rest of northern India was divided into a number of small kingdoms and autonomous states.
- This **political disintegration** created a favorable condition for the emergence of the Guptas.
- The rulers of the Gupta dynasty were able to establish a vast empire that included almost the entire north India.

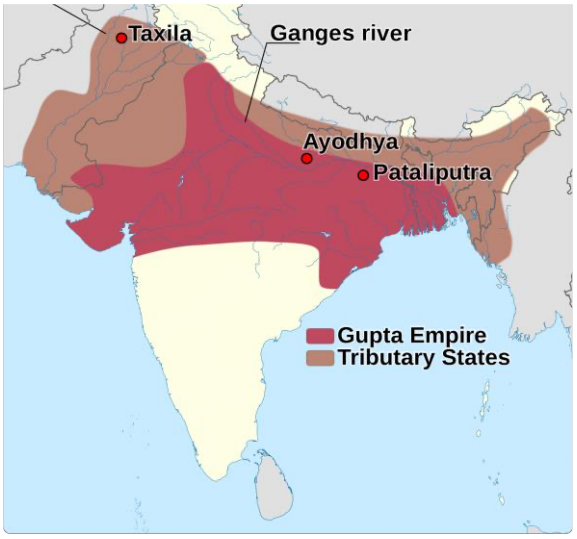
Origin of Gupta Empire:

- The origin of the Guptas is somewhat obscure.
- Many authorities on Gupta history believe that they came from Magadha or northern Bengal, which was the original nucleus of their empire.
- On the basis of the provenance of early Gupta coin hoards and the distribution of important Gupta inscriptions, historians have now come to accept the lower Doab region as the original home of the Guptas.
- Historians call the **Gupta Age as the Golden age** because:
  - Political unification under a centralized government
  - Exceptional Sanskrit literary work.
  - Sophisticated architecture and sculpture.
  - Innovation in Science and Technology.

How Did They Succeed to Establish Such a Vast Empire?

- The Guptas had certain **material advantages** that helped them to carve such a vast empire.
  - Silk trade with **Byzantine Empire** (Eastern Roman Empire)
  - There was a huge opportunity in the form of a **political vacuum** after the disintegration of Kushanas.
  - They operated from eastern U.P. and Bihar which were very **fertile.**
  - They could also exploit the **iron ores** of central India and Bihar to their advantage.
  - Their period was also marked by great **progress in art, architecture and literature** which further helped them to sustain the empire.
- They ruled up to circa A.D.550. After their collapse there emerged **various regional kingdoms** in North India.

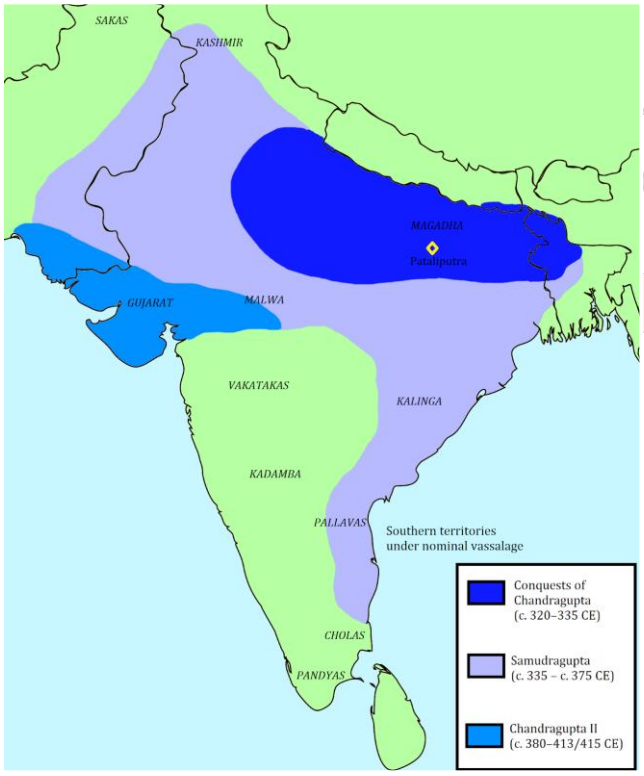
- South India too witnessed the rise of two important kingdoms under the **Chalukyas and the Pallavas** respectively during AD 550–750.



Political History of the Gupta Empire:

- The Gupta era dates from the accession of **Chandragupta I in c. 319/320.**
- The Gupta dynasty was established by **Shri Gupta,** who probably belonged to the Vaishya caste. He hailed from either Magadha (Bihar) or Prayaga (eastern U.P.).
- His **son Ghatotkacha,** who carried the title of 'Maharaja', appears to be some small king about whom nothing much is known.
- The State Seal was **Garuda.**

Important Rulers of Gupta Empire:



Rulers : Period of Rule

- Shri Gupta: late 3rd century
- Ghatotkacha: late 3rd century - 319
- **Chandragupta I: 319 – 335/350**
- Kachagupta: 335
- **Samudragupta: 335 – 380**
- Ramagupta
- **Chandragupta II: 380 – 413/415**
- **Kumaragupta I: 415 – 455**
- **Skandagupta: 455 - 467**
- Purugupta: 467 – 473
- Kumaragupta II: 473 - 476
- Budhagupta: 476 – 495
- Narasimhagupta: 495
- Bhanugupta: 510 AD
- Vainyagupta: 507 AD
- Kumaragupta III: 530 AD
- Vishnugupta: 540 – 550

Chandragupta I (AD 319–334):

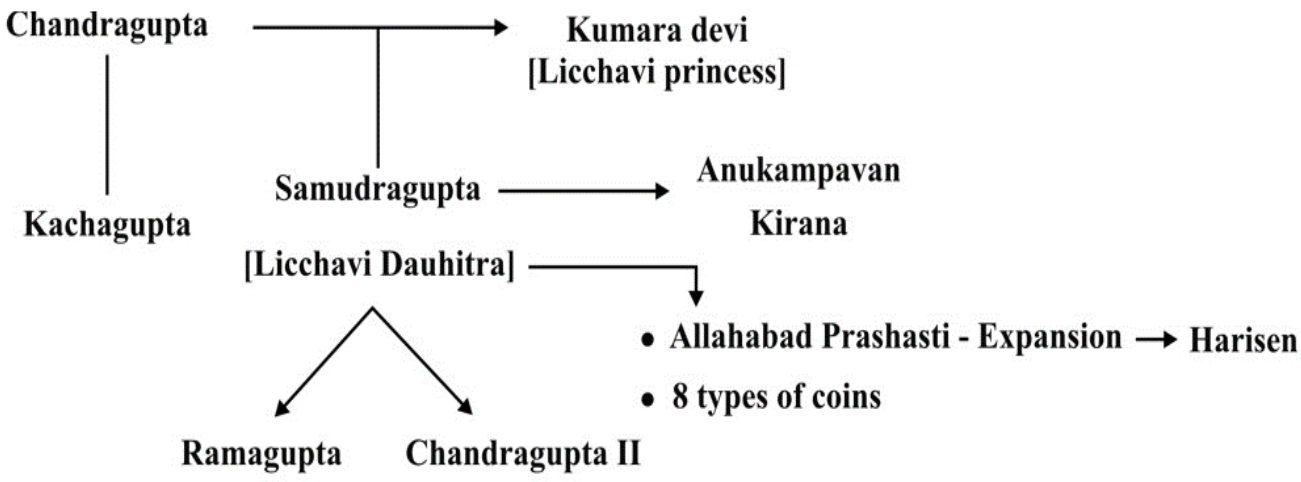
- The year of his accession in A.D. 319 marks the beginning of the **Gupta era.**
- Although the era was not introduced by Chandragupta, it was henceforth used in all their records, and also those of their feudatories.



- He took the title of **Maharajadhiraja (king of kings).**
- He married a **Lichchhavi princess Kumaradevi.**
- The Guptas were very proud of this alliance: they publicized it by issuing a class of **gold coins** known as the Chandragupta I – Kumaradevi type and by describing Samudragupta, the son and successor of Chandragupta I, as **'Licchavi-dauhitra'** (son of the daughter of the Licchavis) in their inscriptions.
- This matrimonial alliance with Kshatriya (as they were Vaishya) gave legitimacy, prestige and strength to the Gupta king.



- Chandragupta, was ruling over Magadha (Bihar) Saket (modern Ayodhya) and Prayaga (modern Allahabad) with his capital at Pataliputra (Modern Patna).
- At the time of the death of Chandragupta I in c. 350, the Guptas, in alliance with the Licchavis, had become the greatest power in northern India.
- His matrimonial alliance with Lichchhavis, however, brought with it certain problems, since the nature and traditions of the two states were fundamentally different.



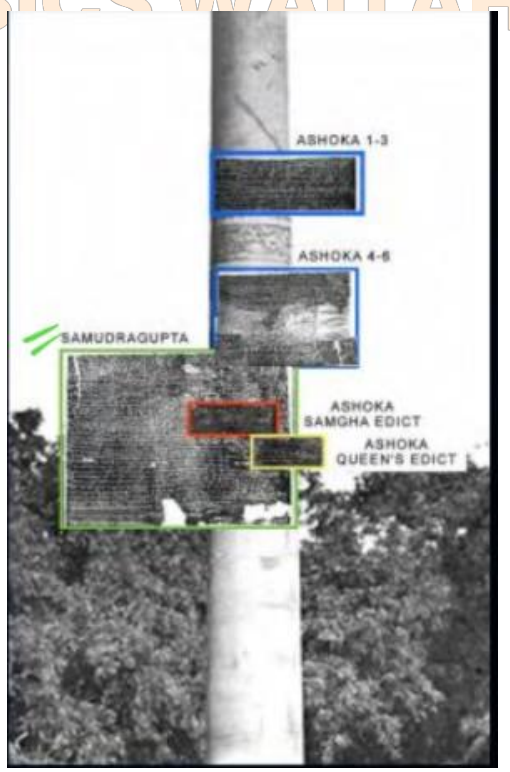
Issues with the Matrimonial Alliance with Lichchavis & Rule of Kacha:

- The stark difference between both states started appearing as problems associated with the matrimonial alliance.
- The **Guptas were monarchical and patrons of Brahmanism**, whereas the **Licchavis** had strong **Buddhist** leanings.
- The **Allahabad Pillar Inscription** tells us that Chandragupta nominated Samudragupta as his successor. This choice was obviously resented by some members of the family, since Kacha, who is known to us from his Chakradhvaja and Garudadhvaja variety of coins, revolted against his brother Samudragupta.
- Kacha's reign was short-lived and was easy to overcome.
- Samudragupta ascended the throne in c. 350.

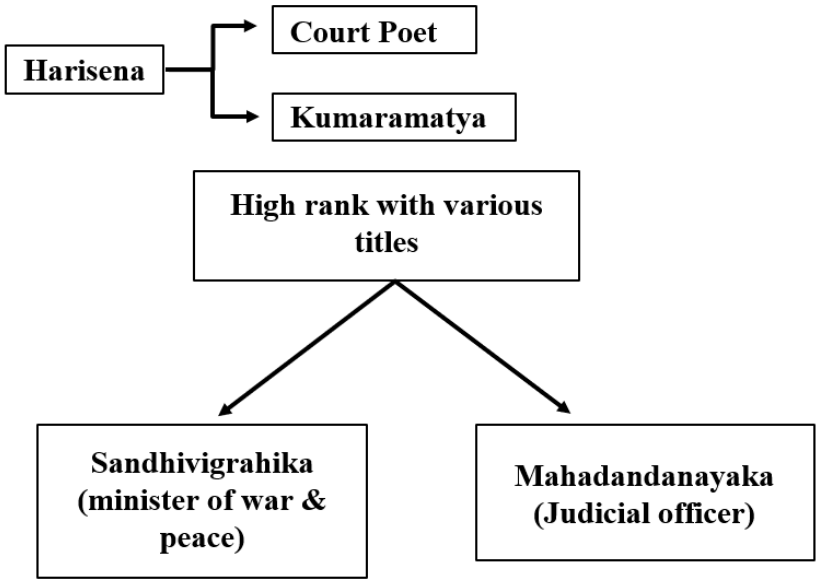
Samudragupta (335 - 375 AD):



- Samudragupta is depicted on his coins both as a muscular warrior flaunting the "marks of hundreds of wounds received in battle". He is also depicted as a poet and a musician.
- His reign marked the beginning of what is popularly referred to as the **golden age of Indian history.**
- Samudragupta followed the **policy of conquest** and enormously enlarged his kingdom. Samudragupta is referred to as **Indian Napoleon** by traditional historians.
- His achievements are recorded in a **long inscription (prashasti)**, written in pure Sanskrit by his court poet **Harisena.**
- The inscription is engraved on a Pillar at Allahabad **(Prayag Prashasti)** of Ashoka/later Jahangir inscribed on the same. It enumerates the people and the regions conquered by Samudragupta. He adopted a different policy for different areas conquered by him.
- In the Ganga-Yamuna doab, he followed a **policy of annexation.** He defeated nine naga rulers and incorporated their kingdoms into the Gupta empire through **Political unification.**



- He then proceeded to conquer the forest kingdoms of central India, mentioned as **atavirajyas.** The rulers of these tribal areas were defeated and forced into servitude. This area had a strategic value as it contained a route to south India.
- It enabled Samudragupta to proceed South along the eastern coast conquering twelve kings on the way and reaching as far as Kanchi near Chennai.
- In the south, Samudragupta, instead of annexing their kingdoms, **liberated and reinstated** these kings on their thrones. This policy of **political conciliation** for south India was adopted because he knew that it was difficult to keep them under control and subservience once he returned to his capital in the north.
- So, it was enough for him that **these states recognised his suzerainty** and paid him tributes and presents.
- According to the **Allahabad Inscription**, neighboring five frontier kingdoms and nine republican states of Punjab and western India were overawed by the conquests of Samudragupta. They agreed to pay tribute and taxes to Samudragupta and obey his orders without any fight.
- The inscription adds that Samudragupta also received tributes from many kings of south-east Asia.
- It is generally believed that though he had spread his influence over a vast area, Samudragupta exercised direct administrative control mainly over the Indo-Gangetic basin.
- He celebrated his conquests by performing a **horse sacrifice (Ashvamedha)** and by issuing Ashvamedha type of coins (the coins portraying the scene of sacrifice).
- **King Meghavarna of Sri Lanka** sent presents to the emperor and sought his permission to build a monastery at Gaya. This was described by **Hieun Tsang**. Also, took the title **Anukampavan.**



Samudragupta's Contribution to the Gupta Coinage System:

- Much is known about Samudragupta **through coins issued by him and inscriptions.** These were of eight different types and all made of **pure gold.**
- His conquests brought him gold and also coin-making expertise from his acquaintance with the Kushana.
- Samudragupta is considered as the **father of the Gupta monetary system.**
- He started minting different types of coins, known as the:
  - Standard Type
  - Archer Type
  - Battle Axe Type
  - Ashvamedha Type
  - Tiger Slayer Type
  - King and Queen Type
  - Lyre Player Type
- They exhibit a fine quality of technical and sculptural finesse.
- At least three types of coins: Archer Type, Battle-Axe and Tiger type represent Samudragupta in martial armor.
- The coins bearing the epithets like **parakramah (valor), kritanta-parashu (deadly battle-axe), vyaghra parakramah (valourous tiger),** prove his being a skilful warrior.
- Samudragupta's Asvamedha type of coins commemorate the Ashvamedha sacrifices he performed and signify his many victories and supremacy.
- Samudragupta was not only a conqueror but also a **poet, a musician and a patron of learning.** His love for music is attested by his coins that represent him as playing on a vina (lute). He adopted the title **"Kaviraja".**

Lyrist Type



Samudragupta circa 335-380 CE



Ashvamedha type

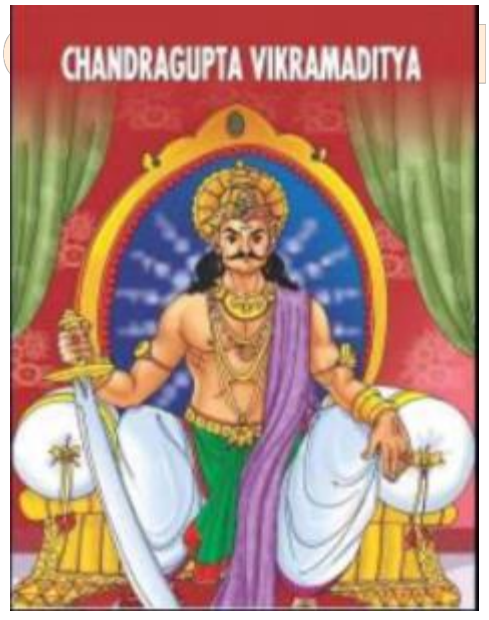


Samudragupta's different type of coins



Chandragupta II (375 - 414 AD):

- Samudragupta was succeeded by his son Chandragupta II also known as **"Chandragupta Vikramaditya".**
- The succession of Chandragupta-II was troublesome. A play entitled the **Devi Chandraguptam, written by Vishakhadatta** some two centuries later and supposedly dealing with events on the death of Samudragupta, suggests that Ramagupta succeeded Samudragupta.



- **Devi Chandraguptam:** In the play, king Ramagupta decides to surrender his queen Dhruvadevi to a Shaka enemy when besieged. Ramagupta's younger brother Chandragupta enters the enemy camp disguised as the queen and kills the enemy ruler.
- The discovery of **copper coins of Ramagupta** in Vidisha-Airikina of the lion, garuda, garuda dhwaja, and border legend types, suggests the possibility that Ramagupta was a governor of Malwa who assumed independence at the death of Samudragupta, but was **eventually defeated by Chandragupta II.**
- After succession, Chandragupta II not only extended his father's empire but also consolidated his position through **matrimonial alliances** with other royal dynasties of the period.

- He **married Kuvernaga, the Naga princess,** and had a daughter Prabhavati from her. Prabhavati was married to **Rudrasena II** of the **Vakataka dynasty** ruling in Deccan.



- After the death of her husband, Prabhavati ruled the territory as regent to her minor son with the help of her father.
- The control of Vakataka territory proved very beneficial to Chandragupta II, as he was now able to target his other enemies better.
- His greatest military achievement was his **victory over the Shaka kings** who were ruling in western India for the last three hundred years. This conquest made the Gupta empire reach up to the western coast.



- The **Udayagiri Cave Inscription of Virasena,** Chandragupta II's minister of war and peace, records that Chandragupta came with him to that region to **'conquer the whole world'**, referring to the Saka wars.
- An **Iron Pillar Inscription at Mehrauli** in Delhi indicates that his empire included even north-western India and Bengal.



- Gupta power reached its apogee under Chandragupta II. In the east the frontiers were preserved and, in the west, they were stretched beyond the Jamuna.
- The republican states to the west of Mathura were finally integrated with the kingdom; western India was added, and the Deccan was brought under its orbit of direct influence.



- He took the title of **Vikramaditya** i.e., the one who is as powerful as the sun.
- The Chinese Buddhist pilgrim **Fa Hien (AD 404–411)** visited India during his reign. He has left an account of the life of people in India in the fifth century AD.

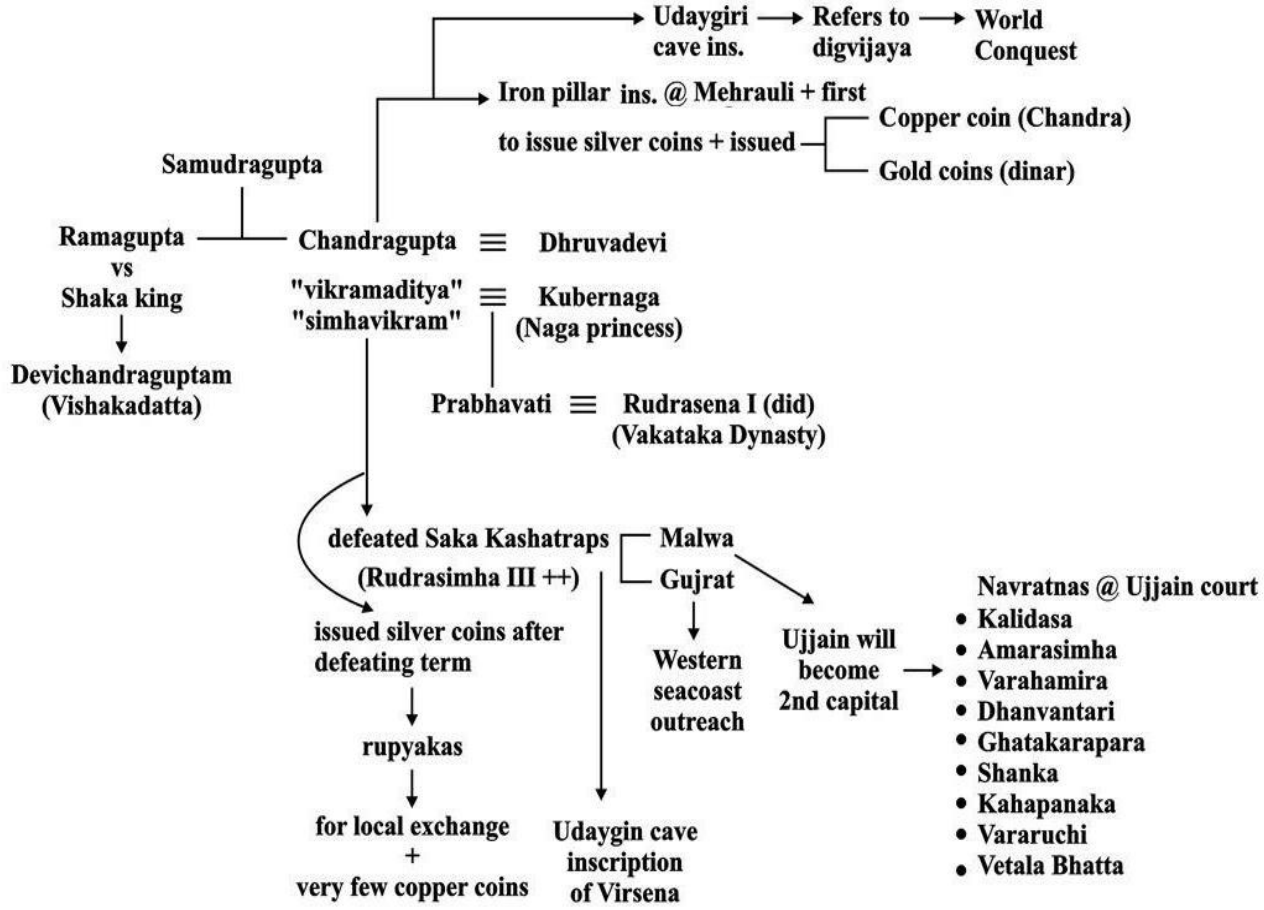


- He developed fully the concept of kingship, in consonance with the religious ideal of the time, as attested by the discovery of his **Chakravikrama type of coins.**
- The reverse of the coin contains a chakra (wheel), inside which is a standing male handing three balls to a haloed royal figure.
- Chandragupta II was the first Gupta king to issue **silver coins.** Chandragupta also issued **lead coins** based on Kshatrapa prototypes and **rare copper coins** probably inspired by the coins of the Nagas tribe.



- He developed fully the concept of Kingship,In consonance with the religious ideal of the time.
- From Chandragupta II kings of the Gupta dynasty are known as **Parama Bhagavatas or Bhagavata Vaishnavas.**
- He was succeeded by Kumaragupta I (415 –454 AD) Chandragupta II is also remembered for his patronage of art and literature.
- He is credited with maintaining **nine luminaries (navaratna)** in his court. The great Sanskrit poet and playwright **Kalidasa** was the most notable of them all.
- Succeeded by **Kumaragupta I** (415-454 AD).





Nine Jewels:	Details:
Amarasimha	❖ Amarsimha was a Sanskrit lexicographer and a poet and his Amarkosha is a vocabulary of Sanskrit roots, homonyms, and synonyms. ❖ It is also called **Trikanda** as it has 3 parts. It has 10 thousand words in it.
Dhanvantri	❖ Dhanvantri was a **great Physician**/considered the **father of Ayurveda.**
Harisena	❖ Harisena is known to have composed the **Prayag Prasasti** or Allahabad Pillar Inscription. ❖ The title of this inscription of Kavya, but it has both prose and verse. ❖ The whole poem is in one sentence including the first 8 stanzas of poetry and a long sentence and a concluding stanza. ❖ Harisena in his old age was in the court of Chandragupta and describes him as Noble, and asks him "You Protect all this earth".

Kahapanaka	❖ An **astrologer** or Jyotish Shastra
Sanku	❖ He was in the field of **Architecture** or Shilpa shastra
Vararuchi	❖ Grammarian and Sanskrit scholar. Some historians have identified him with Katyayana. ❖ Vararuchi is said to be the **author of Prakrit Prakasha,** which is the first Grammar of the Prakrit Language.
Vetalbhatta	❖ Vetalbhatta was a **magician** or mantra shastra.

Varahamihira - Mathematician and Astrologer:

- Varahamihira lived in Ujjain and he wrote three important books. These books are as follows:
  - **Panchasiddhantika:** The Panchasiddhantika is a summary of **five early astronomical systems** including the **Surya Siddhanta.** Another system described by him, the Paitamaha Siddhanta, appears to have many similarities with the ancient Vedanga Jyotisha of Lagadha.

Treatise on Mathematical Astronomy:

- Vedanga Jyothisha and Hellenistic Astronomy:
  - Surya Siddhanta
  - Romaka Siddhanta
  - Paulisa Siddhanta
  - Vasistha Siddhanta
  - Paitamaha Siddhanta

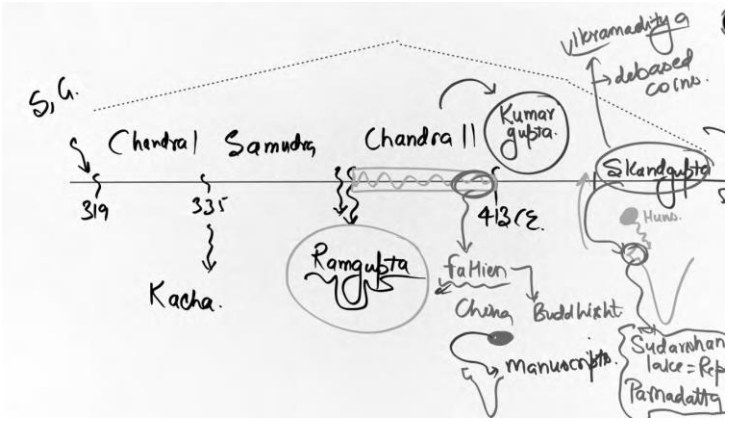
- **Brihat Samhita:** Brihat Samhita is a compilation of an assortment of topics that provides interesting details of the beliefs of those times.
  - **Astrology** - eclipses - planetary movements
  - **Rainfall** - clouds - architects - crop growth
  - **Perfume Manufacturing** - Matrimony - Domestic relatives.
- **Brihat Jataka (Mainly Vedic Astrology):** Brihat Jataka is a book on astrology which appears to be considerably influenced by Greek astrology. This mostly deals with Vedic Astrology.

Later Guptas:

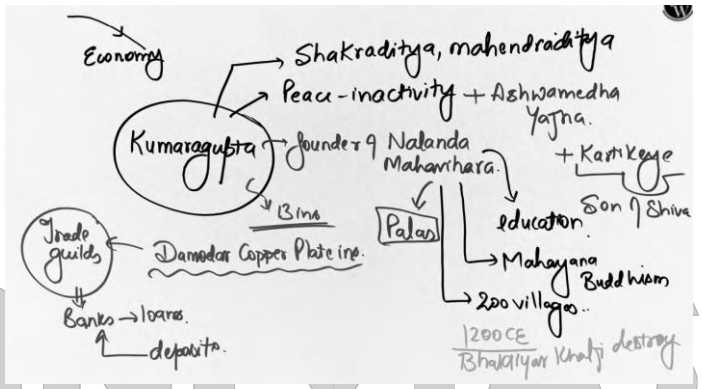
Kumaragupta I (c. 415 - c. 454):

- The reign of Kumaragupta I (c. 415 - c. 454), the son and successor of Chandragupta II, was of peace and relative inactivity.
- Kumaragupta adopted the titles: **Shakraditya and Mahendraditya**

- Thirteen inscriptions of his reign that have come to light show that, like his father, he succeeded in keeping the kingdom intact.
- The discovery of his coins from as far as Ahmedabad, Valabhi, Junagadh, and Morvi suggests that he kept the newly acquired western provinces in a firm grip. There was possibly no fresh conquest to his credit.



  - **Bilsad Inscription:** Oldest record of his reign (415 CE)
  - **Other Inscriptions:** Karandanda, Mandsaur, and Damodar Copper plate inscriptions.
  - **NOTE:** Damodar Copper plate inscriptions mention that **trade guilds served as banks for advancing loans and receiving deposits** in Kumaragupta's reign.

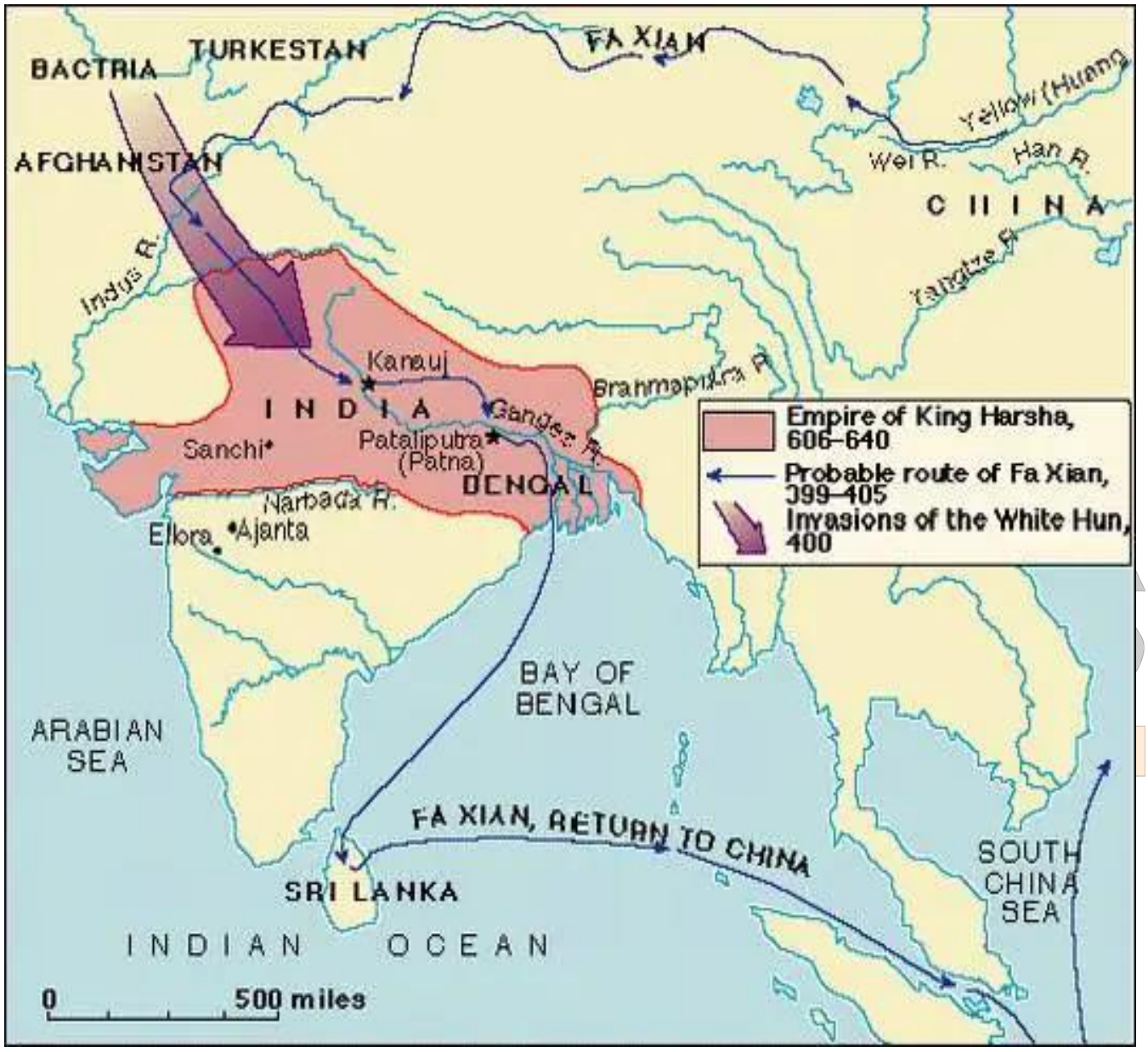


- He performed Ashvamedha Yagya.
- He founded **Nalanda University.**
- He used to worship Kartikeya.
- During the last year of his reign around the middle **5th Century the invasion of Hunas** took place.
- **Huns:**
  - Ye-tha is also known as white **Huns (Hephthalites).**
  - They became powerful in Okus valley and occupied Bactria, crossed Hindu Kush and attacked the region but were repulsed by the prince and Skandagupta.
  - However, successive waves made them weak and it was regarded as one of the important factors behind disintegration.

Skandagupta (c. 454 - c. 467):

- According to the **Bhitari Pillar Inscription** of Skandagupta (c. 454 - c. 467), the son and successor of Kumaragupta I, faced hostile forces belonging to a tribe called **Pushyamitra.**
- He adopted the title **Vikramaditya.**

- His feudatories seem to have asserted themselves, and his **debased coins indicate a deep economic crisis** in the empire.



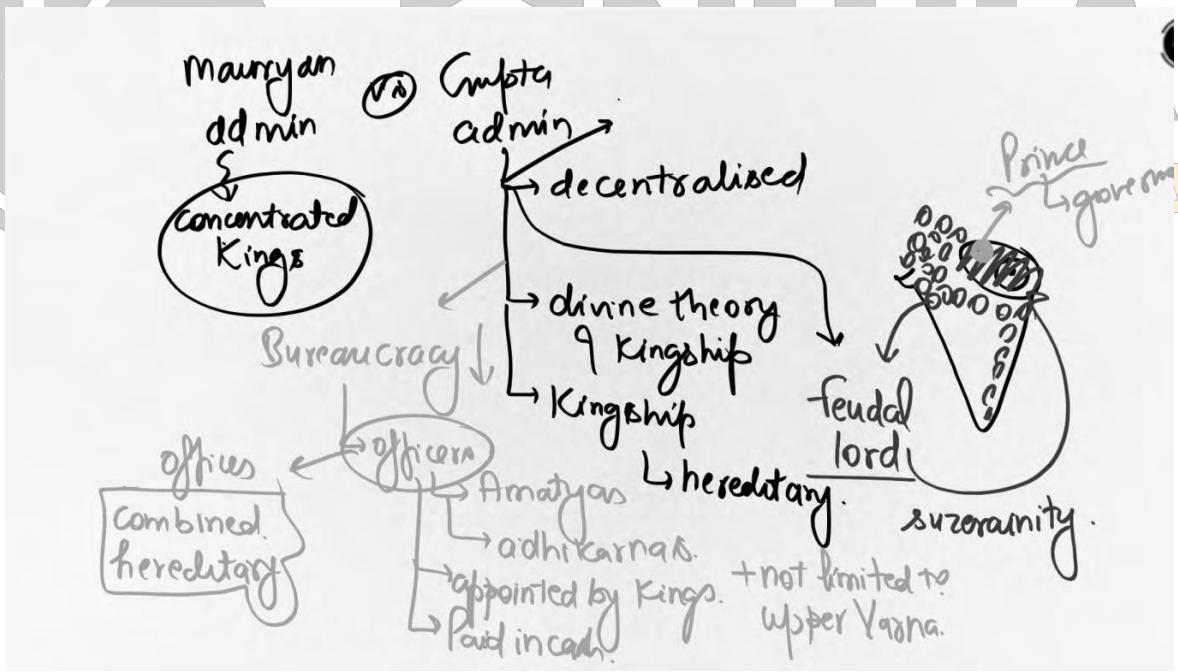
- Far more serious, however, was **the threat of a Huna invasion and Skandagupta had to concentrate on defending the kingdom** against external invasions throughout his reign. He had replied to them successfully.

Junagarh:

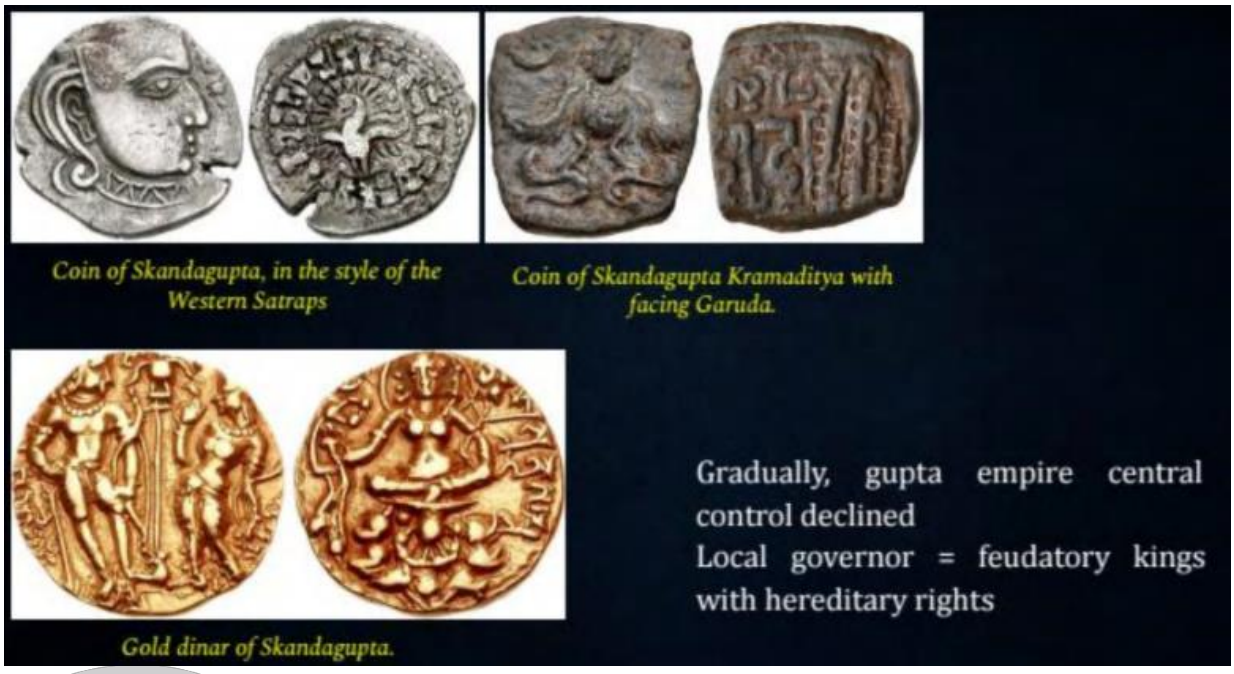
- The **Junagarh Girnar Inscription** mentions that his governor Parnadatta got the **Sudarshan Lake repaired.**



- Gradually, the central control of the Gupta empire started to weaken and local governors became feudatory kings with hereditary rights.



- Later Gupta kings included **Purugupta, Kumaragupta II, Budhagupta, Narasimhagupta, Kumaragupta III, and Vishnugupta,** and eventually the Gupta empire declined due to a variety of factors.



Fa Hien (AD 404-411):

- Fa-Hien was a Chinese monk born in AD 337 in modern-day Shanxi. Orphaned at a young age, he spent much of his life in Buddhist monasteries. At 62 years old, he embarked on an expedition to India and Sri Lanka, leaving from Chang'an (present-day Xi'an).
- During a visit to Chang'an, he was distressed by the **deteriorated state of the Books of Discipline**, which contain the monastic code for Buddhist monks and nuns. He set out for India with four companions to search for Buddhist texts.
- Traveling through Central Asia, Faxian reached Purushapura (Peshawar) and learned about King Kanishka's prediction to build a grand stupa there. He noted the diverse vegetation in Northern India, with bamboo, pomegranate, and sugarcane being familiar to him.
- **Arriving in India during Chandragupta II's reign,** Faxian spent nearly three years in Pataliputra, learning Sanskrit and transcribing the Vinaya rules./
- He visited several cities associated with Buddha's life, including Sravasti, Sarnath, Bodh Gaya, Vaishali, Rajgir, and others.
- **Mathura** he described as prosperous and peaceful, with many teetotalers and vegetarians.
- Also tokumbini, the birthplace of **Gautama Buddha.**
- Following the Ganga's course eastwards, he reached Tamralipti, West Bengal before journeying to Ceylon (Sri Lanka).
- In his writings, he mentioned **demons and dragons as the original inhabitants of Ceylon**. He spent two years in Sri Lanka before embarking on a risky sea route back to China, where he eventually passed away at the age of 88.

- In the last decade of his life, he **translated Buddhist Sutras and compiled his travelog titled "Fo-Kwo-Ki"** (A Record of Buddhistic Kingdoms or Faxian's Account), providing valuable insights into life and Buddhism in the 5th century.
- Fa-Hien's journey and observations offer significant historical and cultural information about the regions he visited.
- Fa-Hien's **records did not provide detailed information on India's political conditions** during his visit.Did not even mention the name of Chandragupta II
- He did mention that the administration under the Guptas was liberal, and the people enjoyed economic prosperity.
- The burden of taxes on the population was not heavy, and fines were more commonly imposed on offenders than corporal punishment or the death penalty.
- **Land revenue** was the **primary source of income for the state**, and people had the freedom to move from one land to another.
- Monasteries, temples, and religious endowments were exempt from government taxes.
- The kings and wealthy individuals had constructed rest-houses that offered convenience to travelers, and hospitals were built to provide free medicines to the poor.
- Overall, **Fa-Hien's account indicates that the administration of the Guptas was benevolent**, leading to peace and security within the empire
- According to Fa-Hien's accounts, r**eligious tolerance was observed during his time in India**, with both Buddhism and Hinduism flourishing side by side.
- Buddhism was particularly popular in regions like Punjab, Bengal, and the area around Mathura.
- On the other hand, the Hindu religion had a stronger following in the "middle kingdom," which included Uttar Pradesh, Bihar, and a part of Bengal. This region formed the heart of Chandra Gupta II's dominions.
- In the 5th century, the social condition in India during Fa-Hien's visit was characterized by prosperity, happiness, and a liberal outlook.
- The people held simple and high moral values, with a significant number being vegetarians who abstained from meat and onions.
- Alcohol and intoxicants were also avoided.
- Acts of charity and healthcare were promoted through the construction of houses dedicated to dispensing aid and medicine to those in need.
- **Temples, monasteries, and Sanghas received substantial donations** from the wealthy individuals, who competed in acts of benevolence and righteousness.
- The overall public morality was commendably high, and people seemed content with their lives during this period.

- During his visit to Patliputra, Fa-Hien observed separate Sanghas belonging to both the Hinayana and Mahayana sects. These Sanghas provided education to students who came from various parts of India.
- Fa-Hien was greatly impressed by the chariot procession that took place on the eighth day of the second month each year. The procession carried images of the Buddha and Bodhisattvas.
- He also encountered the **Palace of Emperor Ashoka,** which left a profound impression on him. He marveled that it seemed as if the palace was not built by men but by gods.
- Fa-Hien's travels took him to Malwa, where he praised the pleasant climate of the region.
- He noted that both internal and external trade in India was thriving and progressive. Indian merchants engaged in sea voyages as well.
- On the western sea-coast, ports such as Cambay, Sopara, and Baroach were mentioned in his accounts. On the eastern coast, the famous port was Tamralipti, from where Fa-Hien took an Indian ship to travel to Sri Lanka.

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DAILY CLASS NOTES

ANCIENT HISTORY

Lecture – 30

Gupta Empire (Part II)



Gupta Empire (Part II)

Administrative System of the Gupta Empire:

- In the Mauryan period, the political authority was **concentrated in the hands of the king.**
- The Satavahana administration was more inclined **toward the military.**
- But the **Gupta administration was decentralized** in nature. It means that feudatories i.e., local Kings and smaller chiefs ruled a large part of their empire.
- **The pompous titles** such as maharajadhiraja, parama bhattaraka, parameshvara, paramdaivta, etc. were adopted by the imperial Guptas.
- The lesser rulers adorned their names with titles like raja and maharaja.
- Under the Guptas, the scope and functions of royal authority underwent a significant change.
- The Guptas left a number of conquered states in a position of subordinate independence.
- The kingdom was held by feudatories such as the **Parivrajaka princes**, who issued their own land grants with the **exception of Uttar Pradesh, Bihar, and parts of Bengal**.
- The kingship was normally hereditary. The king was the focus of the administration. Princes, ministers, and advisors assisted him. The princes were also made the viceroys of the provinces.
- They compared themselves to God. For instance, the **Allahabad Prasasti** mentions Samudragupta as equal to the gods Dhanada (Kuber), Varuna (Water), Indra, and Antaka (Yama).
- The **Gupta bureaucracy was less elaborate** as compared to that of the Mauryas.
- The high-level central officers under the Guptas were called the **kumaramatyas** (Office called **Adhikarana**, appointed by the King and paid in Cash).
- **Important functionaries** like Mantri, Senapati were all recruited from that cadre. As they were considered as Vaishyas, recruitment was **not limited to Upper varna only**.
- Administrative posts were **not only hereditary but often several offices were combined in the hands of the same persons as in the case of Harisena**, the composer of the Allahabad pillar inscription of Samudragupta.
  - Harisena has been described as a **maha dandanayaka** (chief judicial officer) as well as **a maha sandhi vigraha** (minister for war and peace).
- The ruler himself often appointed high-ranking officers but the hereditary nature of the post must have weakened the royal control over the administration.
- For the first time, the inscriptions give us an idea of systematic local administration in the Gupta period, which assumed many new dimensions.
- Thus, the Gupta administration provided the model for the basic administrative structure, both in theory and in practice, throughout the early medieval period.

Main duties of the king were the following:

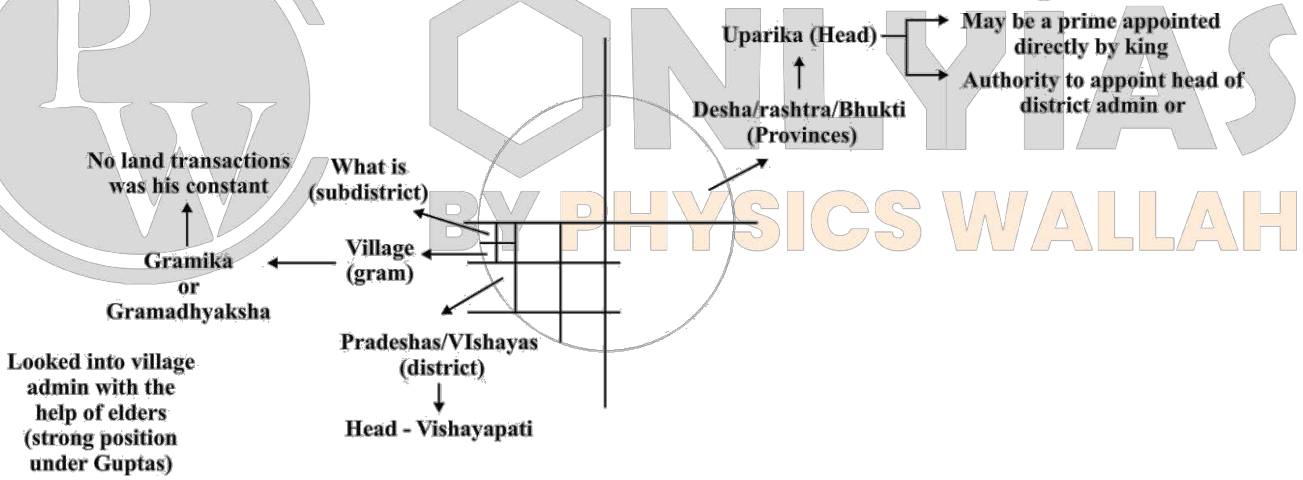
- Despite the supreme power vested in him, he was expected to follow a righteous path.
- He was supposed to decide the policy of the state during war and peace.

- He should always protect his countrymen from any invasion.
- He led the army in case of war
- He should support the brahmanas, Sramanas and others who needed his protection.
- He was supposed to venerate the learned and religious people and give them every possible help.
- As the Supreme judge he was to look after the administration of justice according to religious precepts and customs.
- He appointed his central and provincial ministers.
- As a reigning king he appointed the successor to the throne

Provincial and Local Administration:

Village Administration:

- Provinces were known as **desha, rashtra, or bhukti** and their head was called **uparika**.
- The provinces were divided into a number of districts called **pradesha or vishaya**. The administrative head of the **vishaya** was known as **vishayapati.** "Vithi" was a part of "Vishaya"
- The vishayas were further divided into villages. The village headman called **gramadhyaksha** looked after the affairs of the village with the help of village elders.
- The artisans and merchants took an active part in the town administration during the Gupta period.

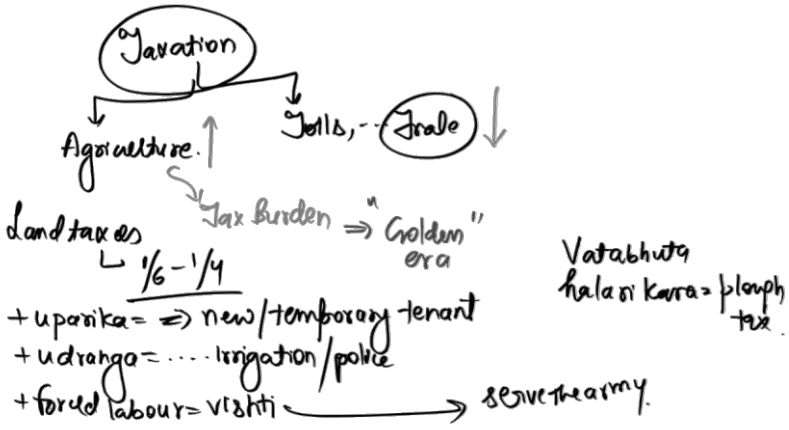


Urban Administration:

- The Urban Administration was **organized with professional bodies** additional.
- Damodarpur Copper Plate Inscription (Kumaragupta Reign) mentions Kotivarsha district where Patrika was assisted by a corporate council along with the important members of the town.
- **Adhisthana Adhikarana (board of 5 members):**
  1. Uparika
  2. Nagar – shreshthi (Chief Merchant)
  3. Sariharaha (Chief Caravan Trader)
  4. Prathama Kulika (Chief Artisan)
  5. Prathama - Kayastha Chief in charge of revenue collection

Taxation:

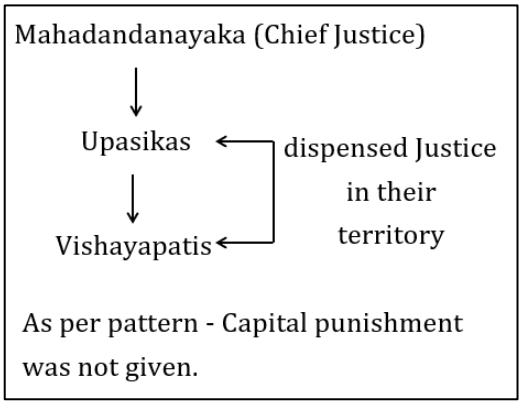
- During the Gupta period land taxes increased considerably and Taxes on trade and commerce decreased.
- The land tax called **'bali'** varied from l/4th to 1/6th of the total produce.
- Two new agricultural taxes that appear in Gupta inscriptions are **uparikara** (tax imposed on temporary tenants) and **udranga** (not sure but may be water tax or poll tax).



- However, their exact nature is not clear. In addition, the peasants had to meet the demands of the feudatories.
- They also had to supply animals, food grains, and furniture to the royal army when it passed from the villages. The villagers were also subjected to forced labor (vishti).
- **For serving royal army/officials:**
  - **Vata-bhuta tax:** May be the maintenance of rites performed for energy.
  - **Halivakara:** May be plough tax.
- Royal officials on tour to be supported by villages with food grains and requirements.
- Unlike the Mauryas, Guptas did not regulate economic activities on a large scale also because of the feudal system maybe it was not possible.
- **Vakataka Inscriptions mentions:**
  - Klipta was a sales tax.
  - Upaklipta additional minor tax.

The Judicial System:

- It was far more developed under the Gupta rulers than in earlier times. Several Smriti or law-books were compiled during this period.
- For the first time **civil and criminal laws were clearly demarcated.**
- Disputes connected with various types of property were considered in civil law. Elaborate laws were laid down about inheritance.
- **Theft and adultery** fell under criminal law. However, many laws continued to be based on varna differentiation.



- It was the duty of the king (supreme judicial power) to uphold the law and try cases with the help of brahmana priests.
- The guilds of artisans, merchants, and others were governed by their own laws.

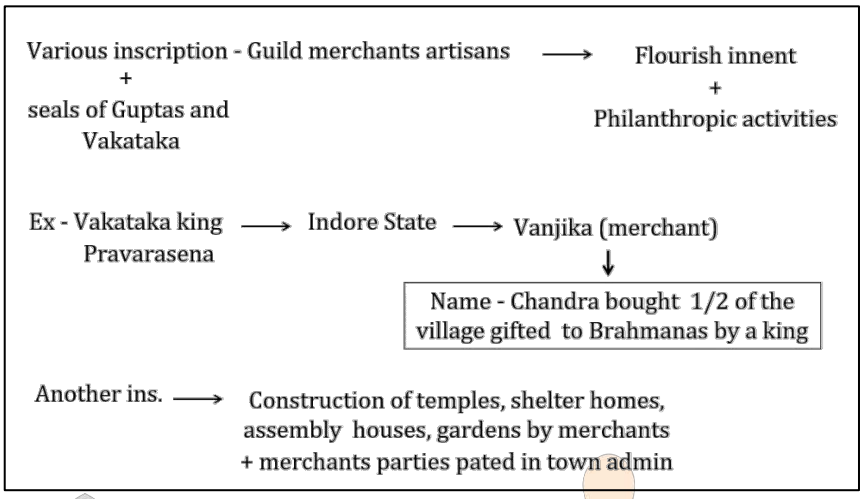
Army:

- The Guptas do not seem to have possessed a large professional army. But it is accepted that they had **Standing Army** (supplemented by feudatories when required).
- The **Allahabad Prashasti/Inscription** of Samudragupta does not tell us anything about his military apparatus. Nor does Fa-Hien indicate the numerical strength of the Gupta Army.
- Probably troops supplied by the feudatories constituted the major portion of Gupta military strength.
- Also, the Guptas did not enjoy a monopoly of elephants and horses. All this led to the increasing dependence on feudatories, who wielded considerable authority.
- **Senapati:** The term not found in Gupta inscriptions but mentioned in Vakataka epigraphs.
- **Mahabaladhikrita (Commander-in-Chief):**
  - Horse Chariot importance
  - Cavalry importance
- **Bhatashvapati** - Commander of infantry's cavalry
- **In case of Vakatakas:**
  - Chatras were the irregular troops.
  - Batas were regular troops who also maintained law and order and extracted revenue.

Economy During Gupta Period:

- The Gupta period was a period of good agricultural expansion.
- The vast areas of land were brought under cultivation and improvements were made in the existing methods of production to attain higher yield.
- One of the reasons for it was the **practice of granting lands to brahmanas** and secular officers in different areas. It helped in bringing virgin land under the plough.
- The spread of knowledge regarding the use of **iron plowshare,** manure, irrigation and preservation of cattle wealth in backward areas also contributed to rural prosperity.
- It however brought no relief to peasants who continued to suffer tremendous tax burden.
- The Gupta and post- Gupta period witnessed a comparative decline in the country's trade and commerce.
- By the end of Gupta period donees were not only gifted with rights over land but also with some important administrative and judicial rights. Not only the practice of gifting land was becoming common but also remuneration was received in the form of land by officials of different categories.
- Thus, instances of a class of people who owned land but did not cultivate it increased.
- People who had superior rights over land increased.
- Brahmanas by virtue of being the highest varna and as part of the majority of landed beneficiaries, became powerful.

- The other village landholders who also occupied an important place in rural society were the Gramikas, Kutumbins and Mahattaras.
- The Gupta and post Gupta period witnessed a comparative decline in the country's trade and commerce.
  - Around the sixth century, the Romans learnt the art of rearing silkworms. This adversely affected India's foreign trade in this precious commodity.
  - The disruption of north-western route by the Hunas was another factor for this decline.
  - India tried to make up the loss by carrying on trade with south-east Asian countries but it did not help revive the economy substantially.
  - The loss in trade lessened the inflow of gold and silver into the country. It is confirmed by a general scarcity of gold coins after the Guptas.



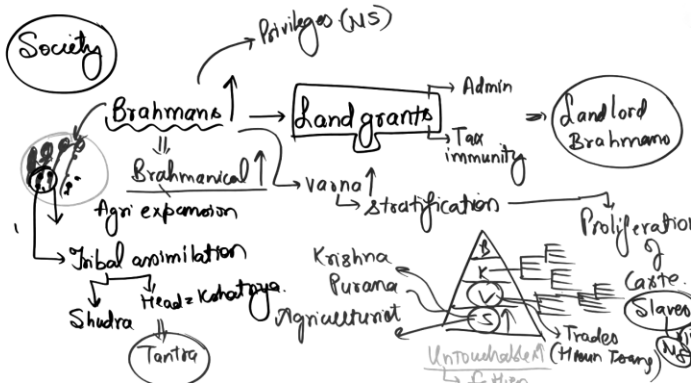
  - The Guptas did issue a large number of gold coins called **dinaras.** But we notice that the gold coins of each successive Gupta ruler, after Chandragupta II, contain less of gold and more of alloy.
  - After the Guptas very few coins of Kings of different dynasties have been found.
- Thus, in the absence of coinage we can presume that a self- sufficient economic system with limited trade prevailed after the downfall of the Guptas.

Decline in Urban Settlements:

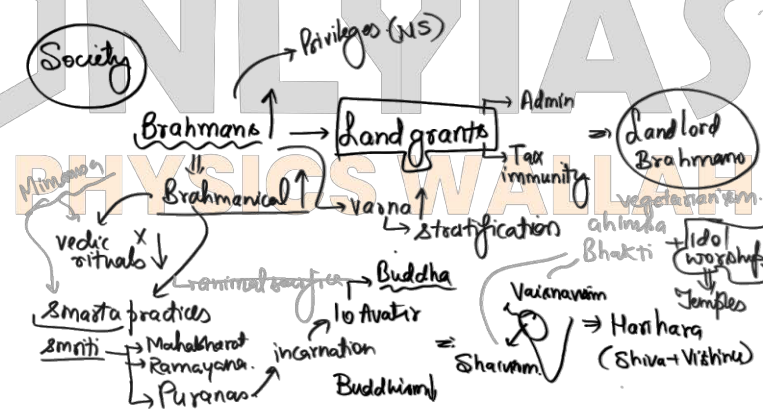
- The slump in trade and the general **decline in commodity production** "led to the decay of many towns in the Gupta Period.
- In north India many urban settlements of the Kushana period like **Kaushambi, Hastinapur, Purana Qila, Ahichchhatra and Taxila** show signs of decay.
- Ayodhya and Mathura, which were flourishing towns in the early Christian centuries, lost their importance in the Gupta period.
- Many towns in **Madhya Pradesh, Rajasthan and Gujarat (Noh, Ujjain, Nagar, etc.)** seem to have declined.
- This is also true of most of the Satavahana urban centers like **Paithan, Nasik, Amaravati, Dharanikota and Brahmagiri**, which were on a decline.
- In the far south **Arikamedu,** which was the most important town, ceased to be economically active after the third century.
- When the **Chinese Buddhist pilgrim Hiuan Tsang** came to India, the Pataliputra city had already dwindled to a village.

Society During Gupta Period:

- The structure of the society was undergoing a change in the Gupta period. The supremacy of the **brahmanas was increasing.**
- Following which, the **Brahmanical reaction against Buddhism and Jainism** became stronger. As a result, **varna (i.e., caste)** based social stratification and the supremacy of the brahmans received much greater emphasis.
- Brahmanas were getting **large-scale land grants** not only from the rulers but from other people also.



- The land was given along with administrative rights and tax exemptions. Thus, a new class of brahmana landlords was created. Supported by the king, they tended to exploit the peasants.
- There was also a **proliferation of caste** in this period. With the extension of Brahmanical culture in distant and different areas, a large number of tribals were assimilated in the Brahmanical social structure of the varna system fold, as were some foreigners such as the Hunas.
- Like the **varnas, the jati system was hereditary** and the number of jatis gradually proliferated.
- While the foreigners and tribal heads were included as kshatriyas, the ordinary tribals were given the status of Shudras.
- The **position of Shudras however improved** somewhat during this period. They were allowed to listen to the epics and the Puranas. They could also perform some domestic rituals that were earlier prohibited for them.



- In the seventh century **Hsuan Tsang** called **shudras as agriculturists** and the **vaishyas as traders.**
- A **distinction** was also made between **shudras and untouchables**, the latter being treated as lower in status than the shudras. There are repeated references to the shudra peasantry in the contemporary sources as opposed to their status as agricultural laborers in earlier times.
- The smritis of the Gupta period make a clear distinction between the shudras and the slaves.
- The **untouchables are referred to as chandalas.** They lived outside the village and dealt in unclean jobs such as scavenging or butchery.
- The Chinese traveler Fa-Hien tells us that whenever they entered the towns or market places, they would strike a piece of wood to announce their arrival, so that the others might not touch them and get polluted.

- References to **slaves** are also found in the contemporary smritis like **Dharmashastras** (Law Books).
- **Narada** mentions **fifteen types of slaves.** They were mainly domestic servants employed in cleaning and sweeping. The prisoners of war, debt bondsmen, born of a slave woman were all considered slaves.
- The **status of women continued to decline** in the Gupta period.
- The main reason for the subordination of women was their complete dependence on men for their livelihood. However, women of the two lower varnas were free to earn their livelihood, which gave them considerable freedom, but this was denied to women of the upper varnas.
- The vaishya and shudra women took to agricultural operations and domestic services and were therefore outside the control of their husbands.
- In contrast, members of the higher orders came to acquire more land which made them **more polygamous and more property-minded.**
- In a patriarchal setup, **women were described as almost a consumer commodity**, exclusively owned by their husbands.
- But there were exceptions to this norm in real life. For example, **Prabhavatigupta**, the daughter of Chandragupta II, managed the affairs of state for some 20 years.

Dharmashstra → tendency towards lowering the age of marriage for girls
Dharmashstra → Advocated celebrates austere life of widows.

- The only women to enjoy a measure of freedom were those who deliberately chose to opt out of the prevailing system of regulations by becoming a **Buddhist nun or a courtesan.**
- The women were not entitled to inherit property. However, she had full right on her **stridhan** i.e., the presents received by the bride at the time of her marriage.
- The free representation of females in art suggests that there was no purdah system in the society.
- However, there is evidence of the presence of the **Sati System.**
- The first evidence of sati (immolation of widow) is found in an **inscription (AD 510) at Eran** in Madhya Pradesh.
- Widow remarriage was not allowed to members of the higher orders, but the shudras could practice both niyoga and widow remarriage.
- **Niyoga** means a younger brother or kinsman could marry the wife of the elder brother after the latter's death.
- Some post-Gupta law-books held that a woman could remarry if her husband was dead, destroyed, impotent, had become a renouncer, or had been excommunicated.
- **Harshacharitra of Banabhatta** mentions that the Queen performs sati for her husband Prabhakar Vardhana.
- Courtesans were referred to as **Ganikas**:
  - Admired for beauty
  - Could never attain respect in society

Religion (300 - 600 CE):

- The consolidation of Brahmanical ideology was observed during this phase.
  - Temple-based sects became popular.
  - Sanskrit became the language of royal institutions.
  - Smarta religious practices (based on smriti) became popular.
  - Royal Prashastis included religious symbols like linga, trident, bull, gajalakshmi, chakra, shankha. Same symbols were there on the coins and seals.
- Patronage to **Bhagavatism** (a sub-branch of Vaishnavism) was evident.
- Vishnu and his 10 incarnations (e.g., such as Krishna and Vasudeva; may include Buddha) finds mention in **Purana** in detail, and also in two great epics **Mahabharata and Ramayana.**
- This philosophy emphasized on **bhakti and ahimsa**. Also, promoted vegetarianism.
  - Lesser emphasis on Vedic rituals/sacrifice.
  - Liberal and assimilation of the lower class and assimilation of Tribes gives rise to **Tantrism.**
- Mahayana Buddhism became overshadowed.
- Idol worship became very common and housed in temples constructed now
- Some Gupta kings called themselves as **Bhagavatas** the worshiper of Lord Krishna and **Garuda was the emblem of Guptas.**
- Though the Gupta rulers gave patronage to Bhagavatism, they were tolerant of other religions too.
- The Chinese pilgrims **Fa Hien and Hiuan Tsang,** clearly give the impression that Buddhism was also flourishing.
- Bhagavatism centered on the worship of Vishnu and his incarnations. It put emphasis on bhakti (loving devotion) and ahimsa (not killing of animals) rather than Vedic rituals and sacrifices.
- The new religion was quite liberal, and assimilated the lower classes in its fold. According to Bhagavadgita, the chief text of Bhagavatism, whenever there was a social crisis Vishnu would appear in a human form and save the people. Thus, ten incarnations of Vishnu were perceived.
- **Puranas** were written to popularize the virtues of each one of these incarnations. The idols of gods were housed in the temples constructed in Gupta Period.
- In South India, from the seventh century onwards the Tamil saints called **Alvars and Nayannaras** popularized the concept of **Bhakti.**
- Alvar saints popularized the worship of Vishnu and the Nayannar saints worshiped Shiva.

Composite Deity Harihara (Vishnu + Shiva):



- Vakatakas claimed to be a worshiper of Shiva and their emblem was Boar.
- Guptas claimed to be the devotee of Vishnu.
- Religious syncretism was observed during this period for e.g., Buddha is considered as the Vishnu Avatar in Hinduism.
- There was a **competition between various cults:**

- Devi trampling (Tantra) on other Hindu god (Vedic God)
- Buddhist duties trampling on Hindu gods.
- Demi gods/goddesses like Yaksha, Yakshini, Nagar, Gandharva, and Apsara emerged.
- Multiple local wilt and practices including stone and terracotta images were worshiped.
- The worship continued but subordination led to subsidiary figures (dwarapalakas).

Tantrism:

- Tantrism in India also spread during this period.
  - From the fifth century the brahmanas had started receiving land in the tribal areas of Nepal, Assam, Bengal, Orissa, central India and Deccan.
  - As a consequence, the tribal elements came to be assimilated in the Brahmanical society. The brahmanas adopted their rituals, gods and goddesses.
  - It is this assimilation of Brahmanical religion and tribal practices which resulted in the development of Tantrism.



- Tantrism **did not believe in any caste or gender bias** and admitted both women and shudras in its ranks.
- It put emphasis on 'female' as a source of power and energy.
- The Tantrik concepts affected Shaivism and Vaishnavism as well as Buddhism and Jainism.
- It resulted in the introduction of the worship of female deities in these religions.

Why has Vaishnavism become more popular?

- Shri or Shri Lakshmi, the goddess of wealth, already popular among the vaishyas and shudras, and was now recognized as the wife of Vishnu.
- This union helped in spreading the ideas of Vaishnavism among lower origin. The Vishnu cult fulfilled the needs of all sections of society.
- The kings could pose as incarnations of the god. A Puranic text written probably in the time of Chandragupta II describes a king as endowed with the energy of Vishnu. This led to the exaltation of kingship.
- The rich could earn religious merit by setting up images and building temples for them.
- The poor could hope to improve their condition in the next birth while in this birth they could derive solace from the appearance of the god in the form of an avatara.
- The adoption of various deities, beliefs and superstitions by Vaishnavism indicates that it assimilated different popular cults.
- It therefore acted as an effective instrument for reconciling the masses to their lot and maintaining the social division based on varna.

Buddhism:

- Buddhism had already split into two major sects, **Hinayana and Mahayana**, each with a number of subsects.
- Ceylon, Burma, Cambodia and China had by now developed into centers of Hinayana. But the Mahayanist branch had also come to stay. Nagarjuna, Aryadeva, Asanga, Vasubandhu and Dignaga, all exponents of the Mahayana sect, flourished in the Gupta period.

- Emphasis of Mahayana was on **bhakti and image worship** and its enlarged pantheon included male and female deities.
- Mahayanism came closer to the Brahmanical religion. Under its influence Buddhism seems to have lost much of its original heretical fervor. Fa-Hien met Mahayana monks in Afghanistan, Punjab, Mathura and Pataliputra.

Gupta kings → devout Hindu but religious tolerance → Though no royal patronage Buddhism But some Stupas/Viharas were made

Fa hien (can) → Hiuen Tsang (Harsha)
Hiun Tsang (Harsha) → Indicated that Buddhism flourshed

- From the fifth-sixth centuries onwards Mahayanism increasingly came under the influence of the **Tantric religion.**
- It led in later centuries to the birth of **Vajrayana (Thunderbolt Vehicle)** with its emphasis on various magical rites.
- With the decline of trade, much of the support that earlier came from the mercantile class ceased in the subsequent period.
- The later Buddhist monasteries depended for their maintenance on the **grants of land and villages** by kings, and Nalanda University enjoyed the revenue of 200 villages.
- **Nalanda Mahavihara** was founded by **Kumaragupta I** of the Gupta dynasty in 5th century CE.

Literature During Gupta Period:

- The literature in Gupta period was written **in Sanskrit.**
- Bhasa was an important poet in the early phase of Gupta period and wrote 13 plays. He was the author of Daridracharudatta (this was later refashioned as **Mrichhakatika** or little clay cart by Sudaraka), **Madhyama Vyaga, Duta-Ghatotkacha, Dutavaykam, Bala Charitra, Charudatta**

Kalidasa:

- The greatest of all the poets was **Kalidasa** who lived in the court of Chandragupta II in the fifth century AD. His works are very famous and have been translated in many European languages.
- **Some of the works that Kalidas authored are:** Meghadutam, Abhijnanashakuntalam, Raghuvamsha, Kumarasambhava and Ritusamhara, and Malavikagnimitram.
- The notable feature of his works is that the characters of higher caste speak in Sanskrit while those of lower caste and women speak in Prakrit.
- Invokes Shiva in the beginning of his works and calls him **Triloknath.**
- There is an element of humor in his work.
- In his writings it is evident that higher caste speak in Sanskrit indicates elitism, while the lower caste and women speak in local language such as in Prakrit.
- Some of his significant writings are:
  - **Abhijnana Shakuntalam:** Charles wilkins translated in English.
  - **Kumarasambhavam:** It is about Kartikeya, also, here one can find the reference to Sati as well.

- **Ritusamhara:** Poem describing cycle of seasons.
- **Malavikagnimitram:** Affair of Agnimitra and Malvika and Celebration of spring festival (Vasant Utsav).
- **Meghdutam:** It covers the story where Yaksha is exiled by Kubera and Yaksha speaks to Cloud to convey a message to his wife.
- **Raghuvamsha:** Vishnu shown as origin and end of universe.

The other famous dramatists to have flourished during this period:

- **Sudraka,** who wrote Mrichchakatikam which is based on a love affair between a poor Brahman and daughter of a courtesan (little clay cart).
- **Vishakhadatta** wrote two books viz, Mudrarakshasa and Devichandraguptam.
- **Bharavi** wrote Kiratarjuniya, composed in the 6th century or earlier, it is a Sanskrit Kavya which was based on a debate between Arjun vs Shiva, where Shiva in the guise of Kirats (mountain develop hunter).
- **Banabhatta** (7th century) a court poet of Harsha, wrote Harshacarita
  - It is a praise of his patron.
  - Written in an ornate style - a model for later writers.
  - Another text written by him is Kadambari.
- **Dandin** wrote Kavyadarshana and Dasakumaracharita.
- **Bhatti** wrote Ravanavadha and explained the Grammar rules and also wrote on Rama's life.
- Vishnusharman wrote Panchatantra:
  - It is a Nidarshana or moral science.
  - It may be composed in the Vakataka Empire
  - It was written in a satirical tone.
  - Animals play an important role in these stories.
- **Mentha** wrote Hayagriva Vadha.
- **5 Mahakavyas of Sanskrit literature:**
  - Raghuvamsham
  - Kumarasambhavam
  - Kiratarjuniyam - (Bharavi)
  - Shishupala Vadha (Magha)
  - Naishadha Charita (Sri Harihar) (Nal and Damyanti)

Prakrit and Pali Literature of this period:

- The **Svetambara Jain** canon and its exegetic literature in **Ardha-Magadhi Prakrit,** the few religious texts of the Digambara Jains in **Sauraseni Prakrit** and the commentaries of Buddhist texts written in Pali constitute the most important specimens of Prakrit and Pali literature of this period.

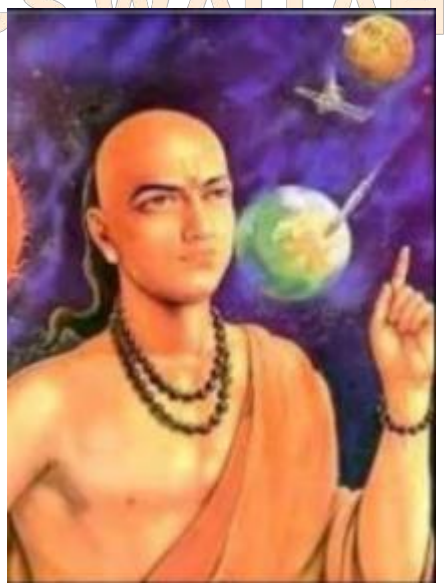
ONLYIAS BY PHYSICS WALLAH



- The attempts of the Jain monks to redefine their canon, following the second Jain Council 512 AD, resulted in the production of a vast literature, which is **didactic in style,** arid in content, and deficient in literary value.
- In south India, the period from AD 550–750 witnessed the **growth of Bhakti literature in Tamil.**
- Songs were composed by the **Vaishnava saints (Alvars) and Saiva saints (Nayannaras)** in praise of their respective gods.
- One of the most famous of the Alvar saints was a woman called **Andal.**
- The Vaisnava devotional songs are later arranged in a text called **Nalayira Prabandham** while those of the Saivites are preserved in the text known as **Devarama.**

Science and Technology during Gupta Age:

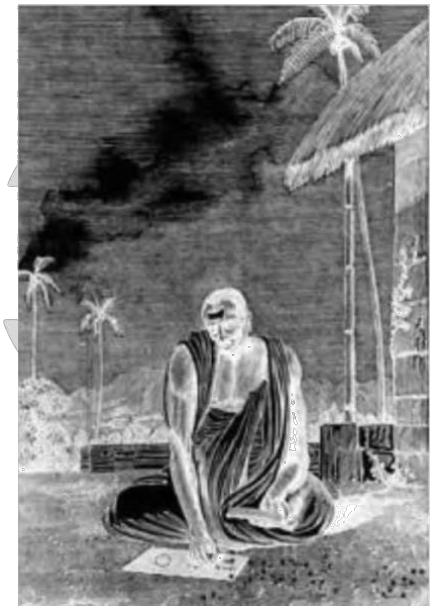
- Great progress was made during the Gupta period. An idea of the progress of science and technology in the Gupta period can be obtained from the important texts written on these subjects during this period.
- The most notable among them is an astronomical text called **Aryabhatiyam, written by Aryabhatta** in the fifth century.
  - Aryabhatta was an astronomer and a mathematician.
  - He for the first time suggested that the earth rotates on its axis, and revolves around the sun and causes an eclipse.
  - He was the first to invent **"zero"** and the use of the decimal system. $+\pi = 3.1416$, equation for calculating the orbit of a plant, an estimate of length of year = 365.258 days.
  - Aryabhatta is regarded as the **Father of Algebra.**
  - **Aryabhatiya:** Deals with math and astronomy
  - **Aryabhatta Siddhanta:** Didn't survive.
    - ✓ Referred by Bhaskar I
    - ✓ He wrote a commentary on Aryabhatiya
    - ✓ He called followers of Aryabhatta as Asmaka
    - ✓ He calls Aryabhatta as Asmakatantra
  - **Surya Siddhanta:** Contains sine tables and it laid the foundation of trigonometry



- Another scholar **Varahamihira** (end of the sixth century) was a great astronomer who has written a number of books on astronomy
  - His work **Panchasiddhantika** deals with five astronomical systems. It is the earliest datable text to use zero as a symbol and as a number.
  - The Laghu-Jataka, Brihat Jataka, and Brihat Samhita are some of his other important works.

Shulva Sutras (appendix to Srautasutra):

- Manual for preparation of sacrificial sites.
- It is regarded as the foundation of geometry.
- There are 4 major Sulva Sutras by:
  - Baudhayana (600 BCE) → Pythagoras earliest expression can be found here
  - Manava
  - Apastamba
  - Katyayana
- Chanda Sutra of Pingala - mention zero symbol as used in metrics

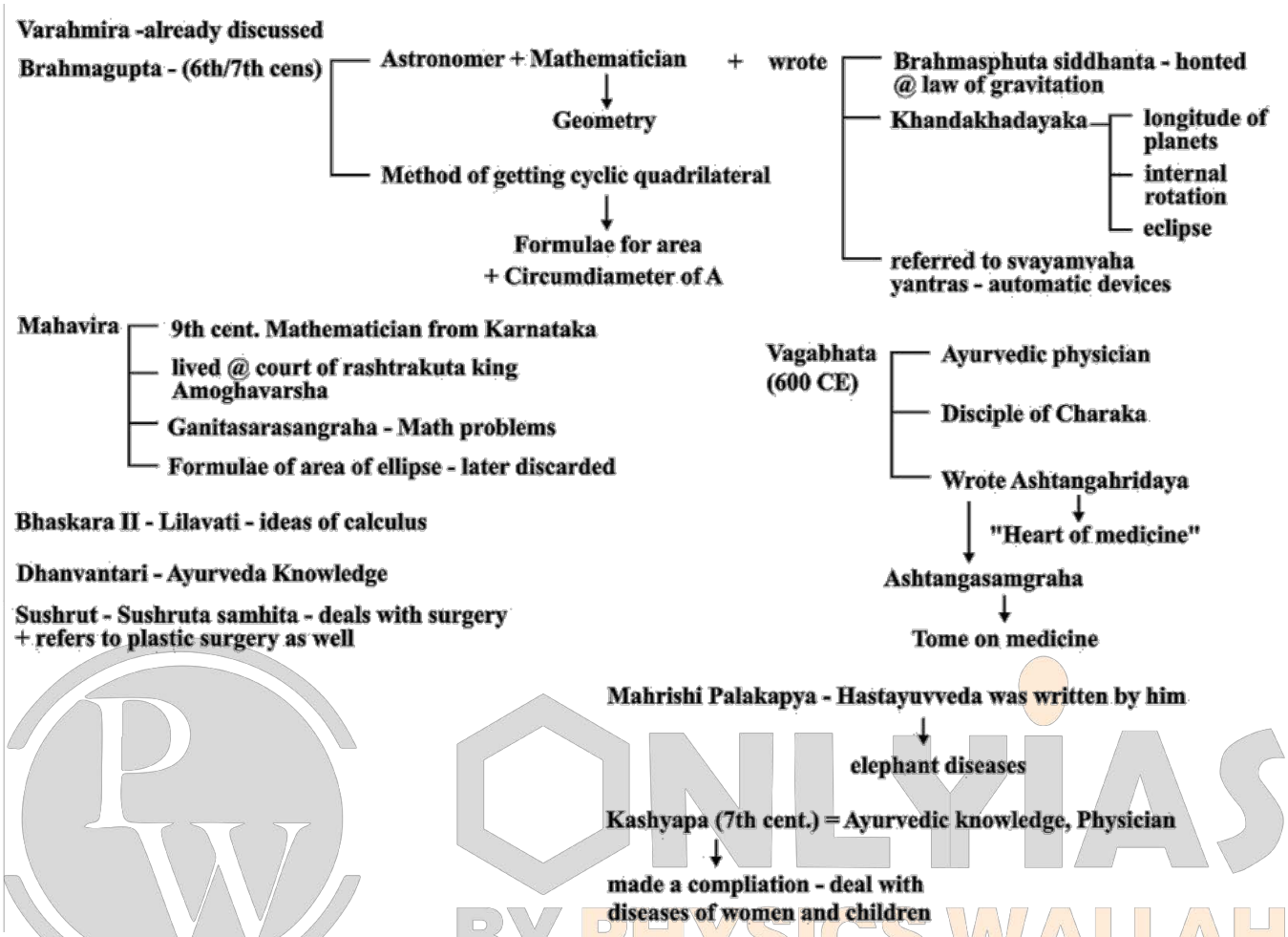


Brahmagupta - (6th/7th cens)

- **Astronomer + Mathematician + M**
  - **Geometry**
- **Method of getting cyclic quadrilateral**
  - **Formulae for area + Circumdiameter of A**
- **wrote**
  - **Brahmasphuta siddhanta - Hinted @ law of gravitation**
  - **Khandakhadayaka**
    - **longitude of planets**
    - **diurnal rotation**
    - **eclipse**
  - **referred to svayamvaha yantras - automatic devices**

Yavanajataka by Sphujidhavaja:

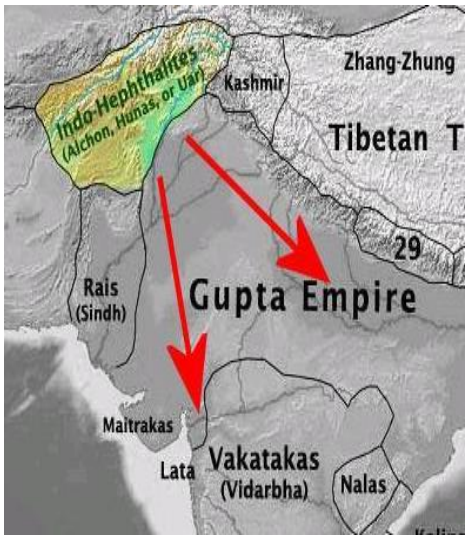
- It contains the oldest datable evidence of decimal place value system (3rd century)
- It is a work on astrology.



Other Branches of Science:

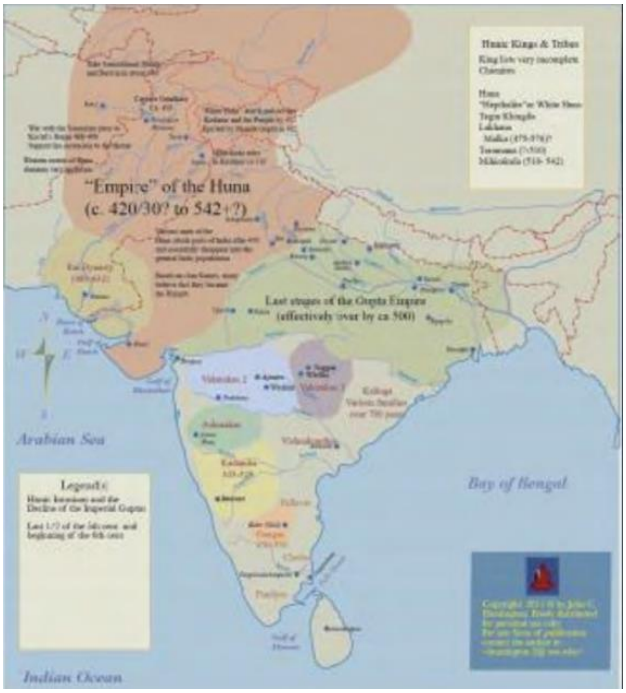
- **Metallurgy** also saw technological advancement in Gupta times.
- The bronze images of Buddha produced on a considerable scale in the period are an example of advanced technology.
- The twenty-three feet high **iron pillar at Mehrauli in Delhi** too speaks volumes of the iron technology prevailing in the Gupta period.
- Standing in the open, this pillar has not gathered rust even after fifteen centuries.
- The wonderful paintings of Ajanta, still intact, indicate besides other things, the art of making colors during this period.
- **Hastayurveda or the veterinary science**, authored by **Palakalpya** attests to the advances made in medical science during the Gupta period.
- **The Navanitakam, a medical work,** which is a manual of recipes, formula, and prescriptions, was compiled during this period.

Later Guptas and Huna Invasions:



- Although the **Bhitari Inscription** leaves no doubt as to the severity of the struggle, the Hunas were repulsed.
- After Skandagupta's death, the Guptas were unable to resist the **repeated waves of Huna invasions** and central authority declined rapidly.
- The succession of the kings that followed is uncertain. A number of administrative seals have been discovered with the names of the same kings, but in a varied order of succession, which points to a confused close of the dynasty.
- A major blow came at the end of the fifth century, when the Hunas successfully broke through into northern India.
- **The Chief - Toramana:**
  - He conquered a large part of Western India till Eran near Bhopal
  - Banabhatta refers to Huns invasion
  - As per Huns inscriptions and coins:
  - By 485 - Punjab, Rajasthan, Kashmir + Malwa + Others
  - 515 - Mihirakula - succeeded his father Toramana
    1. He was a tyrant mentioned in **Kalhana's Rajatarangini.** Also, an iconoclast Hiuen Tsang calls hori as force executor of Buddhists
    2. Defeated by Yashodharman of Malwa + Narasimhagupta Baladitya of the Gupta dynasty + Maukharis

Decline of Gupta Empire:



- The Huna invasion was not the only reason for its decline.
- The Guptas however could not protect their empire for long and the successive waves of Huna invasion made the Gupta's very weak. This was one of the main factors which accelerated the disintegration of the Gupta empire.
- Besides the Huna invasion there was also a **gradual decline in economic prosperity**. It is indicated by the gold coins of later Gupta rulers, which have **less gold content and more alloy.**
- The practice of giving land for religious and secular purposes in lieu of services rendered to the State is normally termed as feudalism.



- Under this practice, the donee was given the right not only to collect the taxes but also to administer the donated land.
- This created small-small pockets of power trying ceaselessly to expand their sphere of influence at the cost of the ruling authority.
- With the disintegration of the Gupta kingdom, the notion of a pan-Indian Empire came to an end until the advent of the Turks.
- It was the result of the nature in which the empire was organized.
- Many **lesser kings existed** with considerable authority within the empire.
- Major part of the territory conquered by the Guptas was ruled by such feudatories
- Only Bengal, Bihar, and Uttar Pradesh, which formed the nucleus of the empire, were directly under imperial rule.
- The leading feudatories of the Gupta emperors were the Maitrakas of Valabhi, the Vardhanas of Thaneswar, the Maukharis of Kanauj, and the Later Guptas of Magadha.
- As soon as the opportunity presented itself, they asserted their independence, reducing the empire to a mere shadow.

Art & Architecture during Gupta Period:

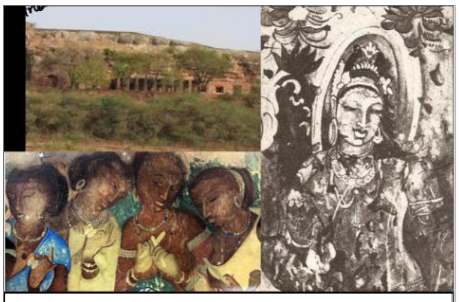
- Ancient Gupta art was mainly inspired by religion. Buddhism gave a great impetus to art in the Gupta period also.
  - **Sculpture:** A life size image of Buddha made in copper is found from Sultanganj in Bihar. Beautiful images of Buddha were also created at Mathura and Sarnath.
  - **Paintings:** The finest examples of Buddhist art during Gupta period are the paintings of Ajanta caves.
- Depicting the life of Buddha and the Jataka stories, these paintings with lustrous colors have not faded even after fourteen centuries. **The Ajanta Caves** are now included in the list of the World Heritage Sites by UNESCO.

Art & Architecture during Gupta Period :

- Paintings
- Sculptures
- Temple Arch
- Care shrines
- Coins



Sultanganj Copper Buddha



Paintings at Bagh caves near Gwalior

- The **Gupta coins** are also pieces of art.
  - They are well designed and meticulously crafted.
  - They carry aesthetically impressive depictions of the activities of the rulers.

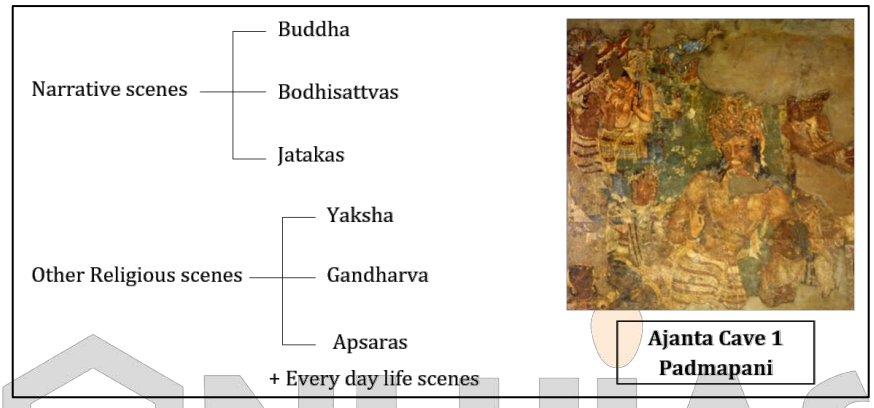
➢ The lyrist type of gold coins issued by Samudragupta show him playing a lute. His interest in music can be detected from this representation. He also issued ashvamedha type of coins.

Cave Painting:



Cave-1
Painting of Ajanta

- Dating from the 2nd century BCE to 7th century CE, Ajanta caves contain some of the earliest and finest examples of Indian wall-painting.
- The subject matter is largely scenes from the **life of Buddha.**
- **Cave 1** contains a columned shrine in typical Gupta style with flat cushion-topped column capitals.
- **Cave 19** was built in the 5th century CE and has a Gupta-style chaitya (shrine) facade with columned porch and large, almost semi-circular aperture above.
- The whole facade is covered in rich carvings and relief panels showing scenes from Buddhist lore.



Ajanta Cave 1
Padmapani

Gupta Cave Shrines:

- The earliest examples of religious architecture were **cave-temples** which typically had exteriors decorated with relief sculpture and a single carved doorway.
- Inside the shrine, ritual sculptures were placed such as a **Shiva linga (phallus)** and the walls were richly decorated with more carvings showing scenes from mythology.
- Notable examples are found at **Udayagiri in Madhya Pradesh** where one cave bears a date mark of 401 CE. Here in one shrine is one of the finest examples of Gupta art, the celebrated relief showing Vishnu in his incarnation as the boar-headed Varaha.



Cave 19 Entrance



Cave 19

- The panel measures 7 x 4 meters and the central figure, carved almost in the round, is emerging from the cosmic waters, having defeated a snake-like monster and **rescued the goddess Bhudevi (Earth).**
- The scene, a famous Hindu myth, may also be an allegorical reference to the peace and protection offered by the Gupta kings.



Gupta Temple Art:Features

- These temples were made in the architectural style known as **Nagara.** Two of these temples, one made of bricks at Bhitargaon (Kanpur) and the other of stone at Deogarh (Jhansi) have been found in Uttar Pradesh.



Bhitargaon





- The Guptas were the first architects of purpose-built Hindu (also Buddhist) temples which evolved from the earlier tradition of rock-cut shrines.
- Adorned with **towers and elaborate carvings**, these temples were often dedicated to all the Hindu gods. Unfortunately, relatively few of the large number of Gupta temples built have survived.
- Gupta architecture is very diverse in style, design and features. This very diversity illustrates that Hindu temple architecture was in its formative stage and was yet to arrive at the standardized situation of later centuries. Nevertheless, the influence of Gupta-era buildings on later Indian temple architecture is indisputable and continued right through to the Medieval period.
- Temple at Bhitargaon in Uttar pradesh is one of the most complete surviving Gupta Temples.
- Rare early example of a Hindu temple constructed entirely of brick,dating to the late 5th century CE.
- Damage in its upper portion.
- Four sided and curved shikhara tower of the temple maintains its gavaksha niches and shallow pilasters which diminish in size as the tower rises to a pinnacle.
- The Guptas were the first dynasty to build **permanent free-standing Hindu temples** and so they began a long tradition of Indian temple architecture.
- It is perhaps important to note here that Hindu temples were not designed for congregations but rather as the dwelling place (devalaya) of a deity.
- This **decorated palace (prasada)** allowed priests to give offerings to the gods and individuals could also offer prayers, flowers, and food (puja), usually to a sacred relic or statue representing a particular god which was housed in a relatively small and windowless architectural space **(the garbhagriha).**



Dashavatara Temple, Deogarh

- Believers would also walk around the temple in a ritual act of worship.
- The Gupta style was influenced by **Kusana, Mathura, and Gandhara** and borrowed the common features of T-shaped doorways, decorated door jambs, sculpted panels with high-relief figures, and laurel-wreath and acanthus motifs.
- Constructed using **sandstone, granite, and brick,** Gupta-era temples added to this architectural heritage with horseshoe **gavakshas** arches and distinctive curved shikhara towers which are frequently topped with a ribbed disk ornamentation known as an amalaka.
- These elaborate buildings are further decorated with a mass of ornate moldings and sculptures set in niches.

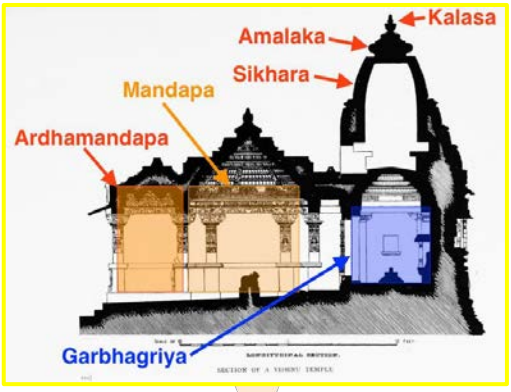


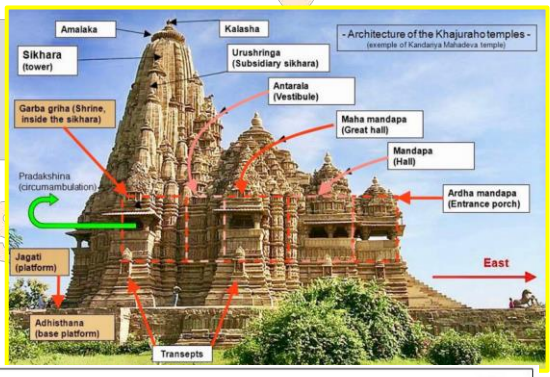
Parvati temple at Nachna Kuthara

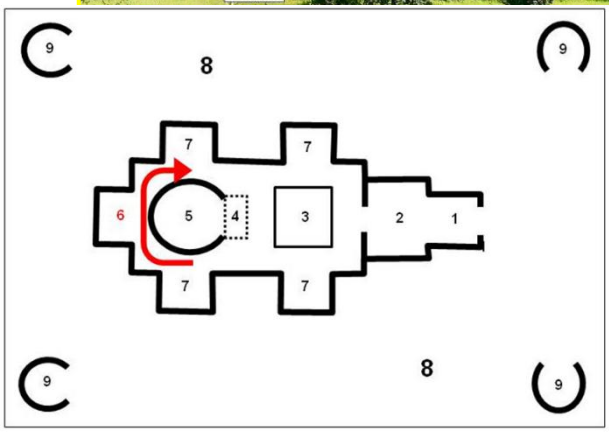
- In Gupta architecture, the square was considered the most perfect form and temples were designed to be appreciated from all sides so that each carries decorative architectural features.
- From the 6th century CE, Gupta temples were built on a **platform (jagati)** and a good example is the **Dashavatara temple at Deogarh in Madhya Pradesh.** At Deogarh the platform had reliefs running around it depicting scenes from the Ramayana epic poem.
- In the center of the jagati stood the principal shrine, which was without windows and accessed by a flight of steps on all four sides. Four lesser shrines stand at each corner of the complex.
- Typical of the period in general, Gupta temples were dedicated to a large number of Hindu gods rather than a single deity.
- Accordingly, architectural sculpture represents a wide range of gods in scenes from Hindu mythology.
- The doorway to the square sanctuary tower of the Dashavatara temple is a fine example and carries sculptures of Vishnu, Brahma, Indra, Ganga, and Yamuna, as well as attendants and mithuna couples.
- The temple also carries one of the most famous sculptural panels from ancient India, the **Vishnu Anantasayana panel.**
- The scene contains many gods but is dominated by a **sleeping Vishnu** who rests on the multi-headed serpent Ananta and floats on the waters of oblivion whilst from his navel sprouts a **lotus leaf** on which sits Brahma, the god of creation.
- Most temples also adopt a square plan with the **single cubicle garbhagriha in the center.** This is normally entered by a short columned porch set over a single, highly decorated doorway with a projecting lintel.
- Columns can support a pot-and-foliage capital, and roofs were generally flat, as in surviving examples at **Tigawa and Sanchi in Madhya Pradesh.**
- Other typical Gupta decorative features include **triangle motifs inside doorways** and **lion's heads at the ends of stone beams.**



Vishnu Anantasayana







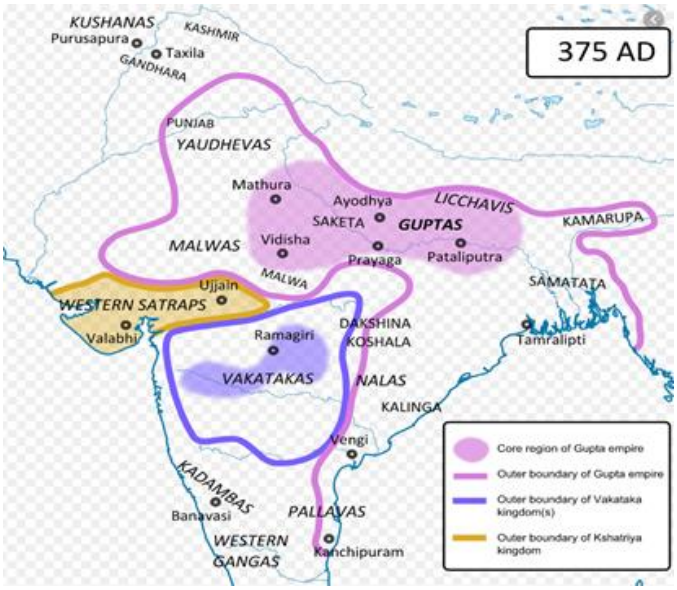
1. Ardha mandapa
2. Mandapa
3. Maha mandapa
4. Antarala
5. Garba griha
6. Pradakshina
7. Transepts
8. Jagati
9. Subsidiary shrines

Plan of Kandariya Mahadeva Temple

Vakatakas

- Local power that ruled over northern Maharashtra and Vidarbha.

- Originated from the Deccan in the mid-3rd century CE.
- Their history can be reconstructed on the basis of a large number of land grant charters issued to the Brahmanas.
- The Vakatakas were Brahmans themselves and used to perform numerous Vedic Sacrifices.
- Extended from the southern edges of Malwa and Gujarat in the north to the Tungabhadra River in the south as well as from the Arabian Sea in the west to the edges of Chhattisgarh in the east.
- Most important successors of the Satavahanas
- Vindhyashakti (c. 250-c. 270 CE), - founder- Very little is known



- Territorial expansion began in the reign of his son Pravarasena I.
- It is generally believed that the Vakataka dynasty was divided into four branches after Pravarasena I.
  - Two known and two unknown.
  - Pravara Pura-Nandivardhana branch
  - Vatsa Gulma branch

- **Vindhyashakti (250–270)**
- **Pravarasena I (270–330)**

Pravara Pura – Nandivardhana branch	
Rudrasena I	(330–355)
Prithivishena I	(355–380)
Rudrasena II	(380–385)
Prabhavatigupta (regent)	(385–405)
Divakarasena	(385–400)
Damodarasena	(400–440)
Narendrasena	(440–460)
Prithivishena II	(460–480)

Vatsa Gulma branch	
Sarvasena	(330–355)
Vindhyasena	(355–400)
Pravarasena II	(400–415)
Unknown	(415–450)
Devasena	(450–475)
Harishena	(475–500)

- The Vakatakas are noted for having been patrons of the arts, architecture and literature. They led public works and their monuments are a visible legacy.
  - The rock-cut Buddhist viharas and chaityas of Ajanta Caves were built under the patronage of Vakataka emperor, Harishena.

- Rudrasena II of the royal Vakataka family was married to Prabhavatigupta, the daughter of Chandragupta II of the imperial Gupta family
- Culturally the Vakataka kingdom is important because it became a channel to spread Brahmanical culture to south India.
- Although the Vakatakas replaced the Satavahanas, it does not seem that they continued their coin-minting tradition. As of today, no Vakataka coins have ever been identified.
- The Vakataka power was followed by that of the Chalukyas of Badami in Deccan
  - They ruled up to circa A.D.550.
  - After their collapse there emerged various regional kingdoms in north India.
  - South India too witnessed the rise of two important kingdoms under the Chalukyas and Pallavas respectively during AD 550-750.



Remains of the Pravareshvara Shiva temple built by Pravarasena II at Mansar, Nagpur

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