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MISSION CSE

An Innovative Insight Into UPSC
Preparation



BY DEEPAK KUMAR SINGH SIR



Ancient History

History: Written evidences available

Prehistory: No written evidence; Archeological evidences available, stone age

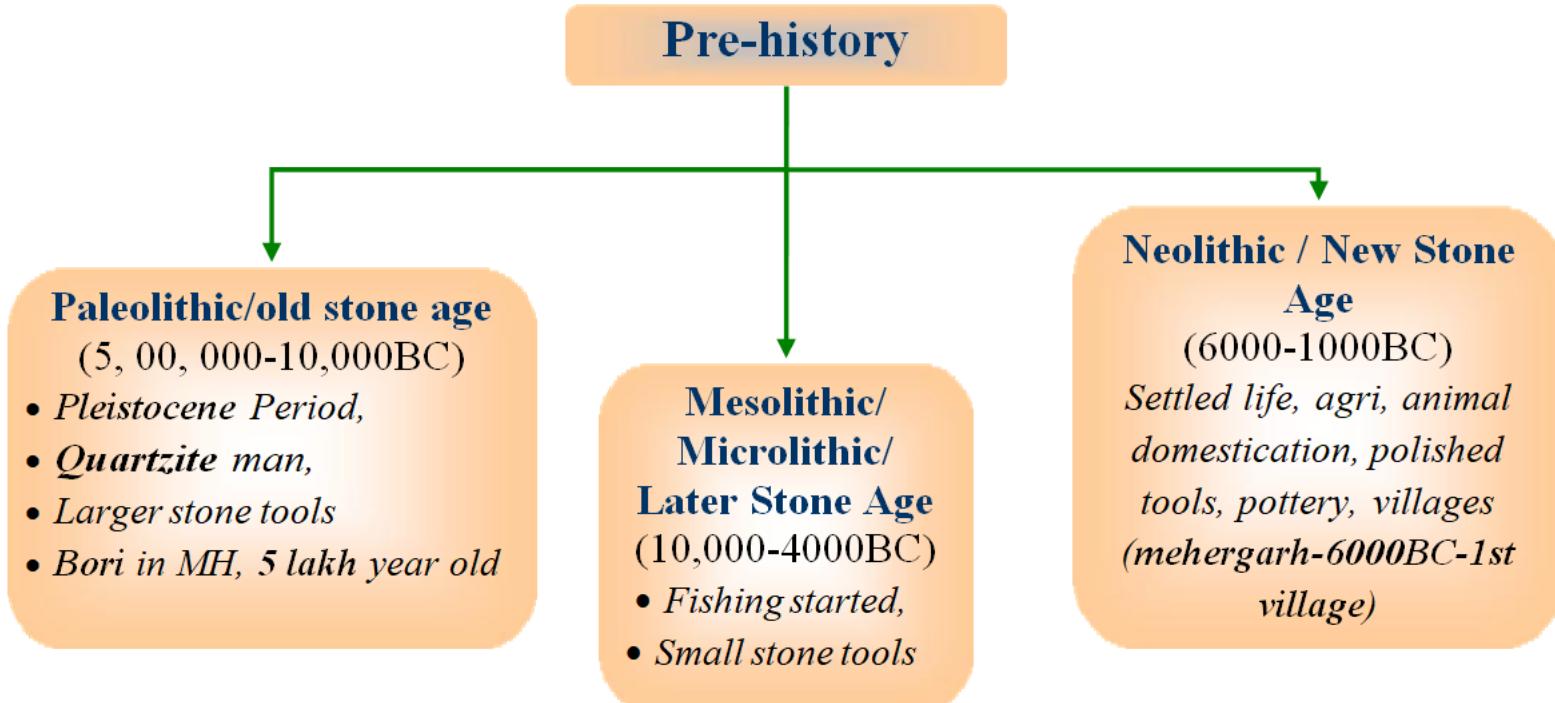
Proto-history: Written evidences available; but could not be deciphered

Sources:

- 1. Literature
- 2. Archaeological Evidence
- 3. Inscriptions
- 4. Coins
- 5. Accounts of the Foreigners

Ancient History - Pre Historic Period

PREHISTORY:



Paleolithic Age People:

- *Earliest Paleolithic man lived on hunting and food gathering.*
- *The nature of stone tools also varied according to the climate.*
- *Not knowing how to grow his food, he ate fruits, birds, raw animal flesh etc.*
- *The people were wanderers and moved from places to place. They took refuge under the rocks in caves and hollow tree trunks.*

Facts For Prelims

- *The Paleolithic culture of India developed in **Pleistocene** period.*
- **Robert Bruce Foot** was the first to discover a Paleolithic stone in India in 1863.
- *The Paleolithic research in India got a boost only with the coming of **Yale Cambridge expedition** in 1935 led by **Deterra** and **Patterson**.*
- *The tools were usually made of hard rock 'quartzite' and therefore Paleolithic man in India is also called "**Quartzite Man**"*

Mesolithic Age (10,000 - 4,000 BC)

- It was the **transitional** between Paleolithic and Neolithic ages. Its characteristic tools are **microliths** all made of stone.
- The Mesolithic people lived on hunting, fishing and food-gathering. Earliest domestication of animals has also been witnessed from **MP** and **Rajasthan**

Neolithic Age / New Stone Age (6,000-1,000 BC)

The word 'neolithic' was first coined by Sir John Lubbock in 1865.

- *Animal domestication*
- *Agricultural practice*
- *Grind and Polished stone tools and Pottery manufacture*

Pre Historic Findings

- ***Bhimbetka*** - *Homo Sapiens' Cave 500 painted Rock Shelters (MP)*
- ***Nevasa*** - *Evidence of cotton*
- ***Atranjikheda*** - *Textile printing*
- ***Hastinapur*** - *Wild Sugarcane*
- ***Inamgaon*** - *Statue of mother Goddess (MH)*
- ***Mehargarh*** - *Earliest evidence of agriculture, settled life (Baluchistan)*
- ***Koldihva*** - *Earliest evidence of rice*
- ***Bagor and Adamgarh*** - *Earliest evidences of Domestication of animal (Raj)*
- ***Chirand*** - *Serpant cult (Bihar)*
- ***Burzahom Gulfkral*** - *Pit-dwelling (J&K)*

INDUS-VALLEY CIVILIZATION



INDUS-VALLEY CIVILIZATION

The history of India begins with the birth of the Indus Valley Civilization (IVC), also known as Harappan Civilization/Bronze age civilization/Proto-historic civilization.

It flourished around 2,500 BC, in the western part of South Asia, in contemporary Pakistan and Western India

The Indus valley civilization, a Bronze Age civilization, like the other three civilizations of the ancient world which developed along the river banks

Egyptian civilization on Nile River,

Mesopotamian civilization(Sumerian civilization) on Tigris–Euphrates River

Chinese civilization on the Yellow-Yangtze River (Hwang Ho valley)

Indus Valley Civilization had developed on banks of Indus and several other nearby rivers such as Ghaggar– Hakra, the now dried up Saraswati and the Drasadvati.

Features:

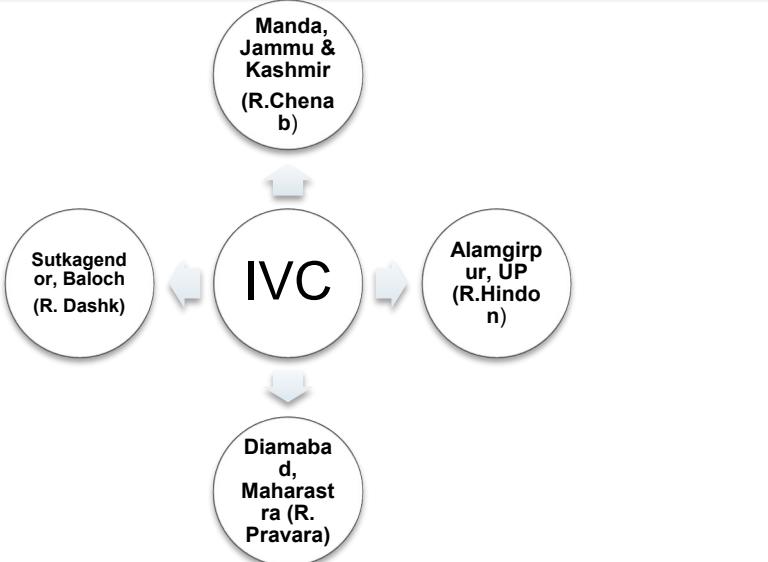
- *Urban civilization*
- *Foreign trade*
- *Craft specialization*
- *Planned cities*
- *Literate*

- *Ruled by traders*
- *Barter system*
- *3500BC-2500BC: developed*
- *2500BC-1800BC: matured*
- *1800BC-1500BC: decline*

- *Boustrophedon n pictographic script, around 400 alphabets*

INDUS-VALLEY CIVILIZATION

- In 1920s, the Archaeological Department of India carried out excavations in the Indus valley wherein the ruins of the two old cities, viz. Mohenjo-Daro and Harappa were unearthed.
- In 1924, John Marshall, Director-General of the ASI, announced the discovery of a new civilization in the Indus valley to the world.



TOWN PLANNING

- Harappa and Mohenjodaro each had its own citadel or acropolis, which was possibly occupied by members of the ruling class.
- Below the citadel in each city lay a lower town containing brick houses, which were inhabited by the common people.
- The remarkable thing about the arrangement of the houses in the cities is that they followed the grid system.
- Granaries constituted an important part of the Harappan cities.
- The use of burnt bricks in the Harappan cities is remarkable, because in the contemporary buildings of Egypt mainly dried bricks were used.

- The drainage system of Mohenjodaro was very impressive.
- In almost all cities every big or small house had its own courtyard and bathroom.
- In Kalibangan many houses had their wells.
- At sites such as Dholavira and Lothal (Gujarat), the entire settlement was fortified, and sections within the town were also separated by walls.
- Chanhudaro was the only city does not have citadel
- Dholavira city divided into 3 parts (Upper,Middle,Lower)

INDUS-VALLEY CIVILIZATION

➤ Agriculture

- The Harappan villages, mostly situated near the flood plains, produced sufficient food grains.
- Wheat, barley, rai, peas, sesame, lentil, chickpea and mustard were produced. Millets are also found from sites in Gujarat. While rice uses were relatively rare.
- The Indus people were the earliest people to produce cotton.
- Representations on seals and terracotta sculpture indicate that the bull was known, and archaeologists extrapolate shows oxen were also used for ploughing.
- Evidence of the horse comes from a superficial level of Mohenjodaro and from a doubtful terracotta figurine from Lothal. In any case the Harappan culture was not horse centred.

INDUS-VALLEY CIVILIZATION

Economy

- The importance of trade in the life of the Indus people is witnessed by the presence of numerous seals, uniform script and regulated weights and measures in a wide area.
- The Harappans carried on considerable trade in stone, metal, shell, etc.
- Metal money was not used and trade was carried by barter system.
- They practised navigation on the coast of the Arabian Sea.

Crafts

- The Harappans were very well acquainted with the manufacturing and use of Bronze.
- Copper was obtained from the Khetri copper mines of Rajasthan and Tin was possibly brought from Afghanistan.
- Textile impressions have also been found on several objects.
- Huge brick structure suggest that brick-laying was an important craft.
- The Harappans practiced boat-making, bead making and seal-making.
- Terracotta manufacture was also an important craft.
- The goldsmiths made jewelry of silver, gold and precious stones.
- The potter's wheel was in full use, and the Harappans produced their own characteristic pottery, which was glossy and shining.

➤ **Religion**

- In Harappa numerous terracotta figurines of women have been found. In one figurine a *plant is shown growing out of the embryo of a woman.*
- The Harappans, therefore, looked upon the *earth as a fertility goddess* and worshipped her in the same manner as the Egyptians worshipped *the Nile goddess Isis*.
- The male deity is represented on a seal with *three horned heads*, represented in the *sitting posture of a yogi.*
- This god is surrounded by *an elephant, a tiger, a rhinoceros, and has a buffalo below his throne.* At his *feet appear two deer.* The depicted god is identified as *Pushupati Mahadeva.*
- Numerous symbols of the *phallus and female sex organs made of stone* have been found.
- The people of the Indus region also worshipped *trees and Animals.*
- The most important of them is the one horned unicorn which may be identified with the *rhinoceros and the next important was the humped bull.*
- *Amulets* have also been found in large numbers.

IMPORTANT SEALS:

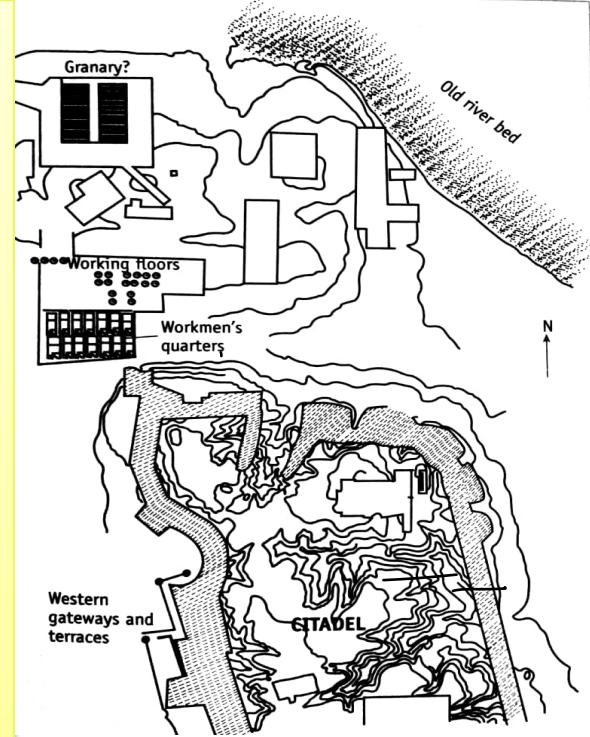
THE PASHUPATI SEAL: This seal depicts a yogi, probably Lord Shiva. A pair of horns crown his head. He is surrounded by a rhino, a buffalo, an elephant and a tiger. Under his throne are two deer. This seal shows that Shiva was worshipped and he was considered as the Lord of animals (Pashupati).

THE UNICORN SEAL: The unicorn is a mythological animal. This seal shows that at a very early stage of civilization, humans had produced many creations of imagination in the shape of bird and animal motifs that survived in later art.

THE BULL SEAL: This seal depicts a humped bull of great vigour. The figure shows the artistic skill and a good knowledge of animal anatomy.

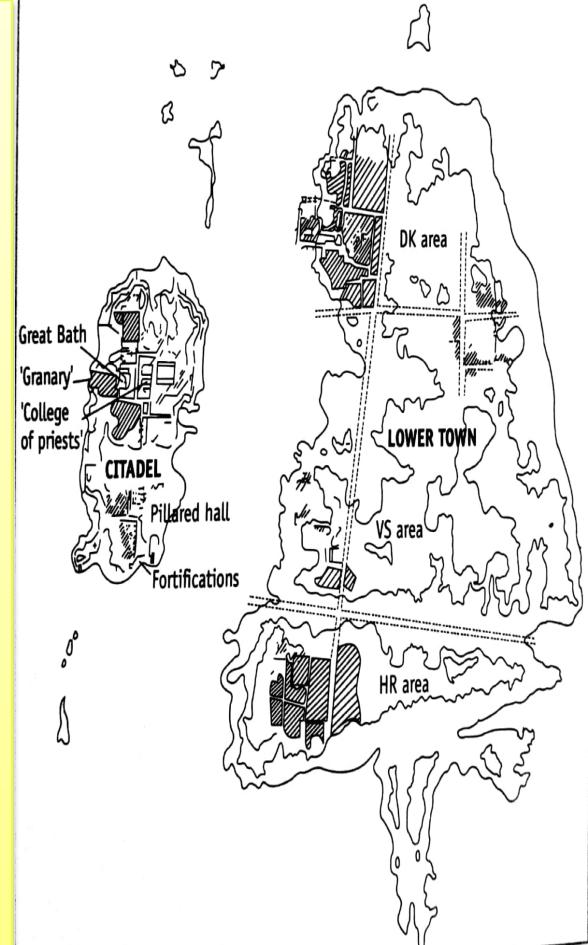
HARAPPA

- Harappa is the first discovered site of this civilization excavated in 1921 by a team led by Daya Ram Sahni.
- It was a major urban Centre during its mature phase surrounded by extensive walls.
- It is located in Punjab Province, Pakistan, on an old bank / bed of the River Ravi.
- Its location along old course of Ravi provided access to trade networks, aquatic food and water for drinking and cultivation. Due to this, Harappa remained occupied for a long time.
- Further, Harappa was also a meeting point of trade routes coming from east.
- The major findings include, two rows of six granaries with brick platforms
- Workmen quarters
- 2 sandstone statues depicting human anatomy
- Dogattacking dear
- little bullock carts (ekkas)
- It's the only site which had the evidence of coffin burial.



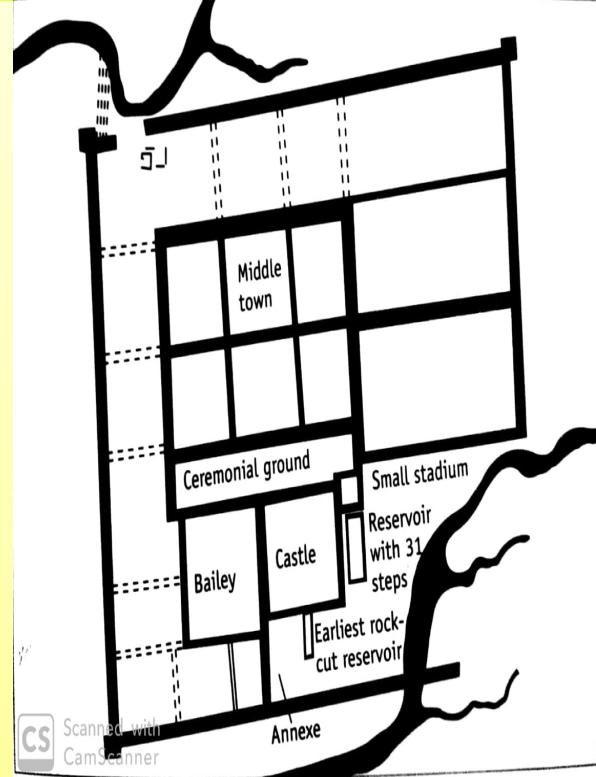
MOHEN-JO DARO

- Mohenjo-Daro (mound of dead) was excavated by a team led by R.D. Banerjee in 1922.
- It is located in the Larkana District of Sindh Pakistan on bank of Indus River.
- The major findings in Mohen-jo Daro include-
- A college
- A multi-pillared assembly hall
- The Great bath (the most important public place of the city)
- A large granary (the largest building of Mohenjo-Daro)
- A piece of woven cotton along with spindle whorls and needles
- A pot-stone fragment of Mesopotamian origin
- Evidence of direct trade contact with Mesopotamia
- A bronze dancing girl
- Discovery of human skeletons put together,
- A seal representing Mother Goddess with a plant growing from her womb,
- A bearded man
- A seal with a picture suggesting Pashupati Mahadev.



DHOLOVIRA

- Dholavira is located in Rann of Katch of Gujarat. It is excavated in 1990s by a team led by R S Bisht.
- It had several large reservoirs, an elaborate system of drains to collect water from the city walls and house tops to fill these water tanks.
- Harappa, Mohenjo-Daro and Dholavira are called the nucleus cities of the civilization.
- Unlike the Harappa and Mohenjo-Daro where there are two settlements, in Dholavira 3 citadels or principal divisions have been found which have been duly protected by fortifications.
- There is an open ground out of the fortifications.
- In Dholavira there has been found the inner enclosure of the citadel too which has not been found in any other cities of the Harappan culture.
- One of the most important findings of Dholavira has been a signboard with Indus Script.



Decline of Indus Valley

<i>Theorists</i>	<i>Reasons of decline</i>
<i>Gorden Childe, Stuart Piggot</i>	<i>External Aggression</i>
<i>H.T. Lambrick</i>	<i>Unstable river system</i>
<i>K.U.R. Kenedy</i>	<i>Natural calamity</i>
<i>Orell Stein and A.N. Ghosh</i>	<i>Climate change</i>
<i>R. Mprtimier Wheeler</i>	<i>Aryan invasion</i>
<i>Robert Raikes</i>	<i>Earthquake</i>
<i>Sood and Aggarwal</i>	<i>Dryness of river</i>
<i>Walter Fairervis</i>	<i>Ecological imbalance</i>

VEDIC PERIOD

Types of Vedic Literature

There are broadly two types of Vedic literature:

Shruti Literature – The word ‘Shruti’ from the term ‘Shruti Literature’ means ‘to hear’ and describes the sacred texts which comprise of Vedas, Brahmanas, Aranyakas, & Upanishads.

Smriti Literature – Whereas, the word ‘Smiriti’ literally means to be remembered and which is supplementary and may change over time. Smriti Literature is the entire body of the post-Vedic Classical Sanskrit literature and consists of Vedanga, Shad darsana, Puranas, Itihasa, Upveda, Tantras, Agamas, Upangas.

VEDIC PERIOD

Brahmanas

They are the prose texts that explain the hymns in the Vedas and are also the classification of Sanskrit texts that are embedded within each Veda, incorporating myths and legends to explain and instruct Brahmins on the performance of Vedic rituals.

Aranyakas

These are called Forest Books

Sacrificial rituals are interpreted by Aranyakas in a symbolic and philosophical way.

VEDIC PERIOD

Upanishads

There are 108 Upanishads

Out of 108 Upanishads, 13 are considered the major ones.

The concepts of 'Atman' and 'Brahman' are majorly explained by Upanishads

It contains philosophical ideas about the following concepts too:

- ✓ **Sacrifice**
- ✓ **Body**
- ✓ **Universe**

VEDIC PERIOD

Mukhya Upnishad

Aitareya
Bṛhadāraṇyaka
Taṭṭirīya
Chāndogya
Kena
Īśa
Śvetāśvatara
Kaṭha
Muṇḍaka
Māṇḍūkya
Praśna

Veda

Rig-Veda
Shukla Yajurveda
Krishna Yajurveda
Sam Veda
Sam Veda
Shukla Yajurveda
Krishna Yajurveda
Krishna Yajurveda
Atharva Veda
Atharva Veda
Atharva Veda

VEDIC PERIOD

The Mandukyopanishad “Satyamev jayate ” is the largest of all Upanishads.

The Chhandogya Upanishad – Clearly refers to the first three ashrams and discusses the types of marriage (mainly two).

Anuloma marriage – The marriage of a man in his own varna or below his varna. It is the most accepted and common form of marriage in the society.

Pratiloma marriage – The marriage of a girl/woman in a varna lower than her own, deemed rare and not sanctioned by the Vedas

VEDIC PERIOD

Vedangas

1. Shiksha (Phonetics)
2. Kalpa (Ritualistic science)
3. Jyotisha (Astronomy)
4. Vyakaran (Grammar)
5. Nirukta (Etymology)
6. Chhanda (Metrics)

The Kalpasutra is further divided into:

Shrautasutra: concerned with Vedic sacrifices that require three or more fires.

Grihyasutra: concerned with comparatively simpler domestic sacrifices, which require only one fire. It includes rituals pertaining to crucial life stages (Samskaras) such as Upanayana (initiation), Vivaha (marriage), and Antyeshti (funerary practices).

Dharmasutra: concerned with the rituals' Dharma.

VEDIC PERIOD

SOURCES

<u>Name of the Veda</u>	<u>Key Features of the Veda</u>
Rig Veda	It is the earliest form of Veda
Samaveda	Earliest reference for singing
Yajurveda	It is also called the book of prayers
Atharvaveda	The book of magic and charms

VEDIC PERIOD

Features of Rigveda

- ✓ It is the oldest form of Veda and oldest known Vedic Sanskrit text(1800 – 1100 BCE)
- ✓ It has 10600 verses
- ✓ Out of 10 books or mandalas, book number 1 and 10 are the youngest ones as they were written later than books 2 to 9
- ✓ Rigvedic books 2-9 deal with cosmology and deities
- ✓ Rigvedic books 1 and 10 deal with philosophical questions and also talk about various virtues including a charity in the society
- ✓ Rigvedic books 2-7 are the oldest and shortest also called family books
- ✓ Rigvedic books 1 & 10 are the youngest and longest
- ✓ 1028 hymns deal with deities including Agni, Indra and are attributed and dedicated to a sage rishi
- ✓ The ninth Rigvedic book/mandala is solely dedicated to Soma

VEDIC PERIOD

Features of Samaveda

- ✓ There are 1549 verses (except 75 verses, all have been taken from Rigveda)
- ✓ There are two Upanishads embedded in Samaveda – Chandogya Upanishad and Kena Upanishad
- ✓ The Samaveda is considered as the root of the Indian classical music and dance
- ✓ It is considered as the storehouse of the melodious chants
- ✓ Though it has lesser verses than Rigveda, however, its texts are larger
- ✓ There are three recensions of the text of the Samaveda – Kauthuma, Raṇayaniya and Jaimaniya

Features of Yajurveda

- ✓ It has two types – Krishna (Black/Dark) & Shukla (White/Bright)
- ✓ Krishna Yajurveda has an un-arranged, unclear, motley collection of verses
- ✓ Shukla Yajurveda has arranged and clear verses
- ✓ The oldest layer of Yajurveda has 1875 verses mostly taken up from Rig-Veda
- ✓ The middle layer of the Veda has Satapatha Brahmana which is a commentary of Shukla Yajurveda
- ✓ The youngest layer of Yajurveda consists of various Upanishads – Brihadaranyaka Upanishad, the Isha Upanishad, the Taittiriya Upanishad, the Katha Upanishad, the Shvetashvatara Upanishad and the Maitri Upanishad

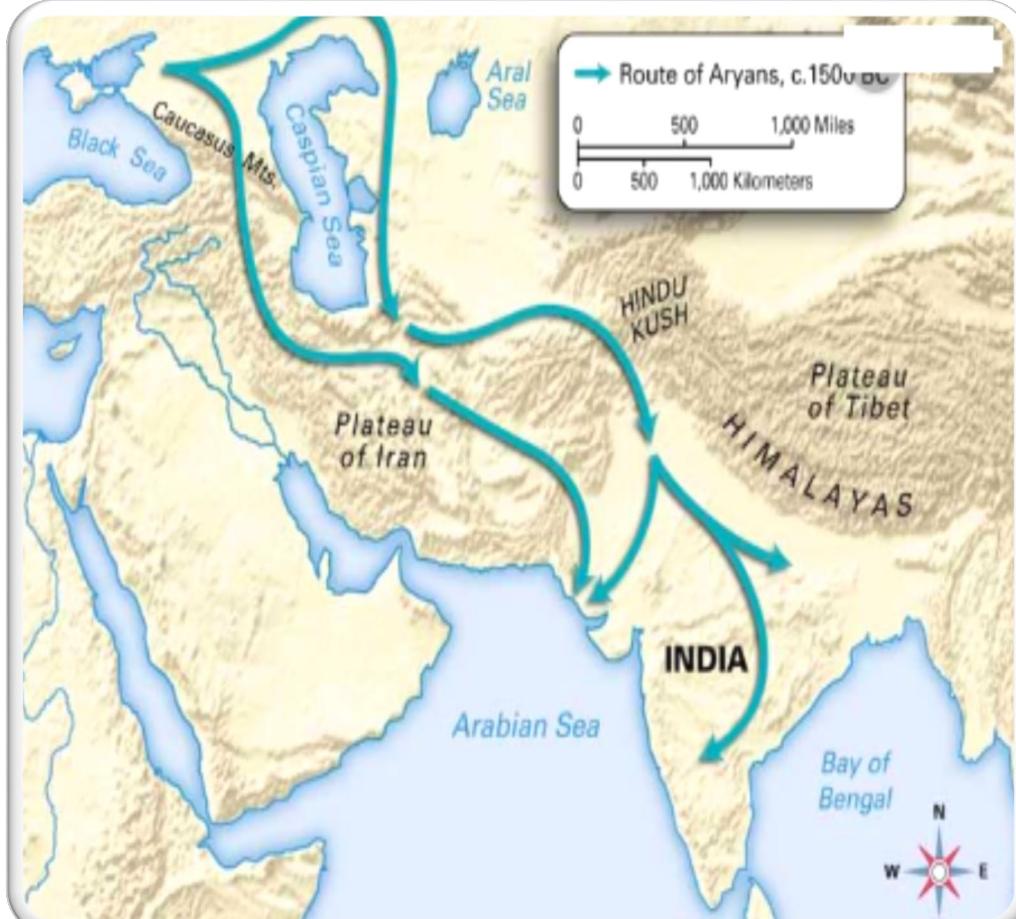
VEDIC PERIOD

Features of Atharvaveda

- ✓ The daily procedures of life are very well enumerated in this Veda
- ✓ It has 730 hymns/suktas, 6000 mantras, and 20 books
- ✓ Paippalada and the Saunakiya are two surviving recensions of Atharvaveda
- ✓ Called a Veda of magical formulas, it includes three primary Upanishads – Mundaka Upanishad, the Mandukya Upanishad, and the Prashna Upanishad
- ✓ The 20 books are arranged by the length of hymns they contain
- ✓ Unlike Samaveda where hymns are borrowed from Rigveda, hymns of Atharvaveda are unique except a few
- ✓ This Veda contains hymns many of which were charms and magic spells which are meant to be pronounced by the person who seeks some benefit, or more often by a sorcerer who would say it on his or her behalf

ARYANS

Theory	Supported by
European Theory	Sir William Jones (1786) Giles – Hungary Shroeder – France P. Nehring – Steppes (S. Russia) Morgan – Western Siberia
Central Asian Theory	Max Muller – Central Asia, E-Meyer Herzfeld
Arctic Region Theory	Dr. Bal Gangadhar Tilak
Tibet Theory	Swami Dayanand Saraswati
Indian Theory	Dr. Sampurnanand and A.C. Das – Supta Sindhu Region Ganganath Jha – Brahmarishi Desa (situated in the confluence of the Ganges and the Yamuna)

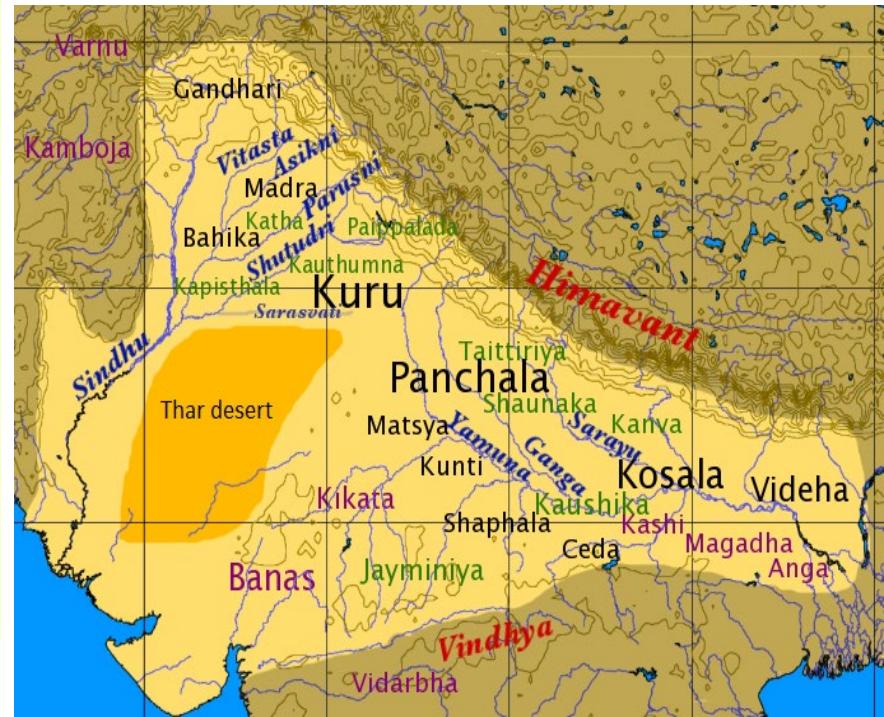


The earliest Aryans lived in the land of the (Sapta Sindhu) (Sindhu is the river par excellence of the Aryans) and probably because of their use of horse chariots and superior military technology, they could establish their political dominance in the region.

The region was drained by the seven rivers, viz., the Indus (Sindhu), and its five tributaries, namely, the Jhelum (Vatista), Beas (Vipasa), Chenab (Askini), Ravi (Purushni), Sutlej (Sutudri), and the Saraswati (modern Ghaggar Hakra), which covered mostly the areas of eastern Afghanistan, Punjab, and fringes of western U.P.

The rare mention of the river Yamuna (twice) and Ganga (only once) is pointer to the fact that Rig Vedic Aryans had not inhabited that region as yet.

GEOGRAPHICAL REGION OF ARYANS



ANALYSIS BETWEEN RIG-VEDIC AGE AND POST-VEDIC AGE

Political Organization:- Rigvedic

Tribal Polity

- *The chief was the protector of the tribe or Jana*
- *However, he did not possess unlimited powers for he had to reckon with the tribal assemblies*
- ***Sabha, Samiti, Vidhata and Gana*** were the tribal assemblies. Of these, **Vidhata** was the oldest. These assemblies exercised deliberative, military and religious functions.
- *The two most important assemblies were the Sabha and Samiti. Samiti was general in nature and less exclusive than Sabha.*
- ***Women attended Sabha and Vidhata in Rig Vedic times.***

A few non-monarchical states (ganas) are described whose head was Ganapati or Jyestha.

ANALYSIS BETWEEN RIG-VEDIC AGE AND POST-VEDIC AGE

Political Organization:- Post Vedic

- In later Vedic times, the vidatha completely disappeared. The Sabha and Samiti continued to hold the ground, but their character changed.
- Women were no longer permitted to sit in the Sabha, and it was now dominated by nobles and Brahmanas.
- The formation of wider kingdoms made the king more powerful.
- Tribal authority tended to become territorial. The term **Rashtra**, which indicates territory, first appears in this period.
- The King performed the **Rajasuya** sacrifice, which was supposed to confer supreme power to him. He performed the **Asvamedha**, which meant unquestioned control over an area in which the royal house ran uninterrupted. He also performed the **Vajapeya** or the chariot race, in which the royal chariot was made to win the race against his kinsmen.

During this period collection of taxes and tributes, the king officer was called Sangrihitri.

Even in later Vedic times the king did not possess a standing army.

ANALYSIS BETWEEN RIG-VEDIC AGE AND POST-VEDIC AGE

<i>Purohita</i>	<i>Chief Priest, also sometimes referred to as Rashtragopa</i>
<i>Senani</i>	<i>Supreme Commander of army</i>
<i>Vrajapati</i>	<i>Officer-in-Charge of pasture land</i>
<i>Jivagribha</i>	<i>Police Officer</i>
<i>Spasas/Dutas</i>	<i>Spies who also sometimes worked as messengers</i>
<i>Gramani</i>	<i>Head of the village</i>
<i>Kulapati</i>	<i>Head of the family</i>
<i>Madhyamasi</i>	<i>Mediator on disputes</i>
<i>Bhagadugha</i>	<i>Revenue collector</i>
<i>Sangrahitri</i>	<i>Treasurer</i>
<i>Mahishi</i>	<i>Chief Queen</i>
<i>Suta</i>	<i>Charioteer and court minstrel</i>

ANALYSIS BETWEEN RIG-VEDIC AGE AND POST-VEDIC AGE

Socio Economic Life in Rig Vedic Period

Tribal Organization:

- Kinship was the basis of social structure.
- People gave their primary loyalty to the tribe, which was called *jana*.
- Another important term which stands for the tribe in the Rig Veda is *vis*.
- The term for family (*kula*) is mentioned rarely in the Rig Veda.
- It seems that family in early Vedic Phase was indicated by term *griha*.

Status of Women:

- The institution of marriage was established, although symbols of primitive practices survived.
 - We also notice the practice of levirate and widow remarriage in the Rig Veda.
 - The status of women was equal to men and they received Upanayana and education, studied Vedas and some of them even rose to the rank of seers composing Vedic hymns.
- Monogamy was established, though polygamy and polyandry were also known.

ANALYSIS BETWEEN RIG-VEDIC AGE AND POST-VEDIC AGE

Varna System:

- Varna was the term used for colour and it seems that the Aryans were fair and the indigenous inhabitants were dark in complexion.
- The dasas and dasyus, who were conquered by the Aryans, were treated as slaves and sudras.
- Gradually, the tribal society was divided into 3 groups-warriors, priests and the people.
- The fourth division called the Shudras appeared towards the end of the Rig Veda period.
- In the age of Rig Veda, divisions based on occupations had started. But this division was not very sharp.

ANALYSIS BETWEEN RIG-VEDIC AGE AND POST-VEDIC AGE

Metals Known to Rig Vedic People

Gold - Hiranya

Iron- Shyama

Copper- Ayas

ANALYSIS BETWEEN RIG-VEDIC AGE AND POST-VEDIC AGE

Socio Economic Life in Post Vedic Period

Gotra System:

- *The institution of gotra appeared in later Vedic times.*
- *Literally, it means the cow-pen or place where cattle belonging to the whole clan are kept.*
- *The gotra has been regarded as a mechanism for widening the socio-political ties, as new relationships were forged between hitherto unrelated people.*
- *People began to practice **gotra exogamy**. No marriage could take place between persons belonging to the same gotra or having the same ancestor.*

ANALYSIS BETWEEN RIG-VEDIC AGE AND POST-VEDIC AGE

Ashrama System:

- Ashramas or four stages of life were not well established in early Vedic times.
- In the post-Vedic texts, we hear of four ashramas:
 - o Brahmachari or student,
 - o Grihastha or householder,
 - o Vanaprastha or partial retirement and
 - o Sanyasa or complete retirement from the world.
- But only three are mentioned in the later Vedic texts. The last or the fourth stage had not been well-established in Later Vedic times.
- 4 th Ashrama only mentioned in Jabala Upanishad.

ANALYSIS BETWEEN RIG-VEDIC AGE AND POST-VEDIC AGE

Early Vedic Religion

- Did not believe in idol worship
- Worshipped the forces of nature as the manifestation of one Supreme God
- Vedic Gods have been classified into 3 categories -Terrestrial, Atmospheric and Celestial
- Indra, Agni, Varuna were important Gods
- Prithvi, Saraswati, Usha, Aditi were female deities. They were not given the same position as male Gods.
- People did not worship for spiritual reasons but for the welfare of Praja & Pashu
- Recitation of prayers, chanting of Vedic hymns and sacrifices or yajnas were an important part of the worship.

ANALYSIS BETWEEN RIG-VEDIC AGE AND POST-VEDIC AGE

Rig Vedic Gods Indra:

- He was the most important divinity.
- He played the role of a warlord, leading the Aryan soldiers to victory against the demons.
- 250 hymns are devoted to him in the Rig Veda.
- He was associated with thunder and storm and is addressed by various names: Ratheshtha, Jitendra Somapa, Purandara, Varitrahan and Maghayam

ANALYSIS BETWEEN RIG-VEDIC AGE AND POST-VEDIC AGE

Agni:

- He was the second important divinity.
- He was intermediary between Gods and men.
- 200 hymns of the Rig Veda are devoted to him

ANALYSIS BETWEEN RIG-VEDIC AGE AND POST-VEDIC AGE

Varuna:

- He was the upholder of Rita or cosmic order or natural order.
- He personified water.

Soma:

- He was considered to be the God of plants. An intoxicant drink was also called soma.

Yama:

- He was the guardian of the world of dead

ANALYSIS BETWEEN RIG-VEDIC AGE AND POST-VEDIC AGE

Religion in Later Vedic Period:

- The two outstanding Rig Vedic Gods, Indra and Agni, lost their former importance.
- On the other hand Prajapati, the creator, came to occupy the supreme position in later Vedic pantheon.
- Rudra, the God of animals, became important in later Vedic times and Vishnu came to be conceived as the preserver and protector of the people.
- In addition, some symbolic objects began to be worshipped, and we notice signs of idolatry.
- Important female deities during the Later Vedic Age were: Usha (goddess of Dawn), Aditi (Mother of Gods), Prithvi (Earth Goddess), Aryani (Forest Goddess) and Saraswati (River deity).

ANALYSIS BETWEEN RIG-VEDIC AGE AND POST-VEDIC AGE

Religion in Later Vedic Period:

- The mode of worship changed considerably.
- Prayers continued to be recited, but they ceased to be the dominant mode of placating the gods.
- Sacrifices became far more important, and they assumed both public and domestic character.
- The guests were known as the Goghna or one who was fed on cattle. The priests who officiated at sacrifices were regarded generously and given dakshinas or gifts.



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