Jainism

Presented by - Pratik Nayak

About Me

Seven Years Experience online & offline teaching

BE Civil, M. Planning (CEPT University)

Cleared GPSC, Worked at Govt. of Gujarat

Sources of Reading-
Pratik Nayak- Lecture PowerPoint
Running notes of the class

Comprehensive Coverage-
Prelims + Mains
Previous Years Questions

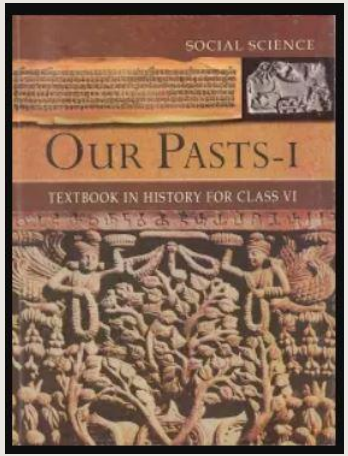
Rule of the Class-

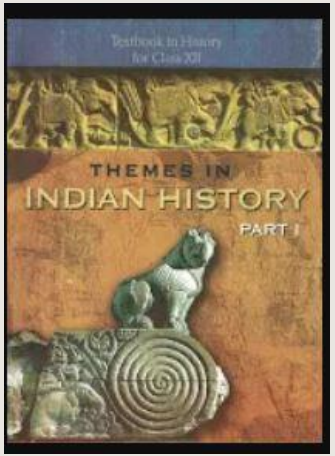
Thematic Understanding is Important
Analysis is Important
Facts needs to be read from the Reference Books
Make Running notes during the classes

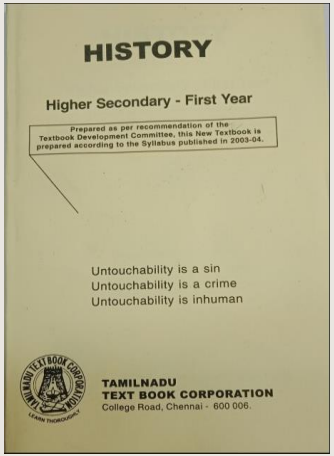
Doubts will be taken after the topic is completed
Please don't comment unnecessarily during the live class- else you will be blocked
Get yourself a pen-paper, scribble down important facts

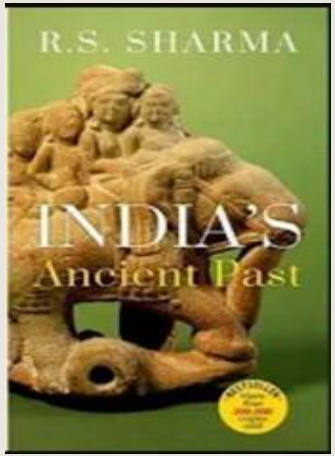
- *What to read ?*
- *NEW NCERT- Std 6 & Std 12 +*
- *TN Board or RS Sharma or McGraw hill*

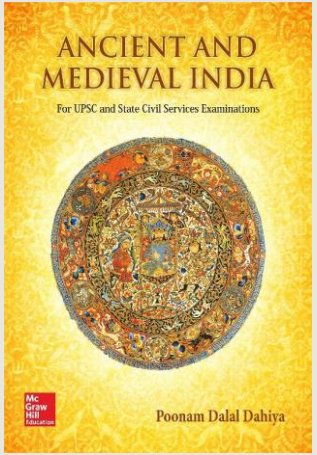
- *Sources of Reading-*
- *Pratik Nayak- Lecture PowerPoint*
- *Running notes of the class*











Understanding History

Pre Historic India- Stone Age
(Origin to 10000 BCE)

Indus Valley Civilisation – 2500 BCE- 1600 BCE)

Aryans & Vedic Age (1500 BCE-600 BCE)

Mahajanapda- Foreign Invasions
Buddhism & Jainism

600 BCE-350 BCE

Mauryan Age (325-185 BCE)

Post Mauryan India (200 BCE-300CE)

Gupta Age (320-550CE)

Post Gupta-(600-750 CE)
Harsha, Chalukya & Pallava

Early Medieval (750-1000 CE, 1000-1200 CE)

6th Century BCE

Political Developments

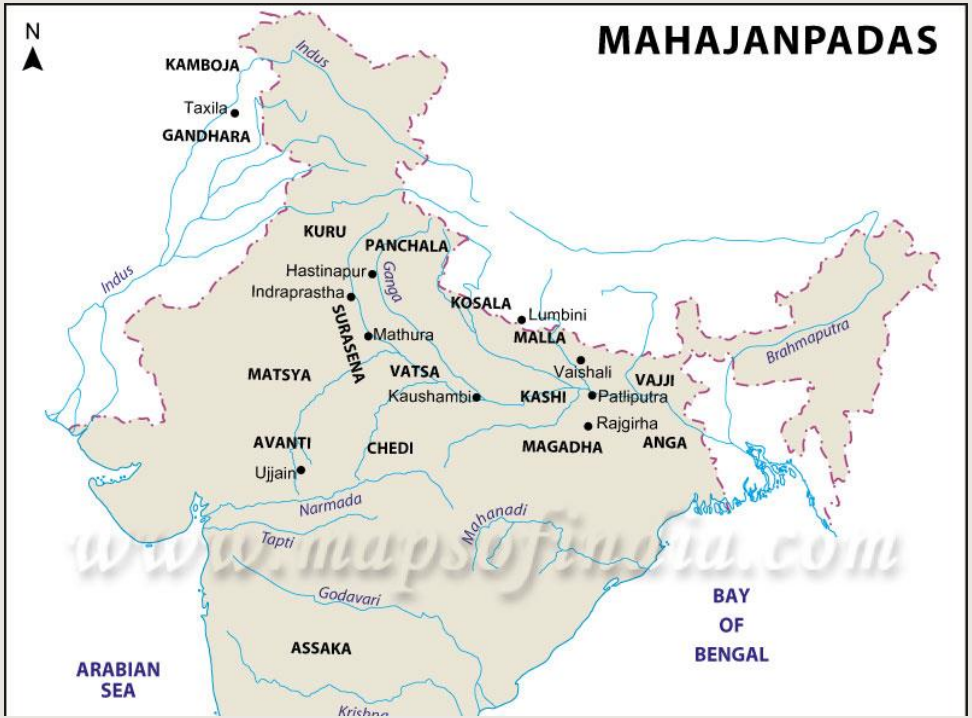
Rise of Mahajanpada

Socio-Religious developments

Rise of New Religions

Jainism

- Origin
- Story of Tirthankara and Vardhamana
- Teachings
- Spread
- Schism
- Literature
- Decline
- Impact



PRE-MAURYA PERIOD

JAINISM:

Origin of Jainism:

shrouded in mystery.

Rigveda→ references to Rishabha and Arishtanemi, two of the Jaina *tirthankaras.*

Vishnu Purana and Bhagavat Purana→ Mention of Rishabha

Q. **Who were the Tirthankaras**?

Tirthankara (ford-finder) is the ***title of Jain patriarchs*** *of the highest* order,

they show men the passage through the dark waters of life.

They are also known as *jina, 'conqueror'.*

Though there are said to be twenty-four *tirthankaras of the present cycle,*

most of them are known only by their names and symbols.

Jainism

Jaina Cosmic Cycles:

Why the need for Tirthankara evolved ?

The process of transmigration continues eternally,
and the universe passes through an infinite number of phases of progress and decline.
Each cosmic cycle is divided into two halves,
the ascending (*utsarpini), and the descending (avasarpini).*
Jainism believes → *the* phase of descent,
which is divided into six periods.

1st→ the 'very happy' (*sllsama-susama),*
People were of enormous stature and longevity and had no cares;
they were spontaneously virtuous, so had no need of morals or religion.

2nd→ the 'happy' (*susama)* → *diminution of* their stature, longevity and bliss.

3rd→ called 'happy-wretched' (*susama-duhsama),*
witnessed the appearance of sorrow and evil in mild forms.
Mankin decline in its fortunes,
looked to patriarchs (*kutakara) for guidance and* advice
Hence→ The origin of Tirthankara took place

Rishabhadeva
Institutionalised→ Civilisation
Took life of ascetiscm
Became the 1st Tirthankara→ Founded Jainism
Made his son Bharata→ Universal Emperor (Chakravartin)
Daughter Brahmi→ Invented numerous alphabets of India

Jainism

4th→ 'wretched-happy' (*duhsama-susama),*

further decline and saw the birth of the other twenty three *tirthankaras.*

5th→ the 'wretched' (*duhsama),*

some three years after Mahavira's death and is at present current.

This will continue for 21000 years→ after this→ what will happen ?

Jainism will gradually disappear, and the stature, virtue and longevity of men will gradually diminish.

6th→ the 'very wretched' (*duhsama-duhsama),* → Will last for 21000 years

People will live for only twenty years.

Civilisation will be forgotten, and men will live in caves.

Morality will be non-existent, → Theft, incest, adultery, and murder

Fierce storms → destroy many of the remaining pygmy inhabitants of the earth;

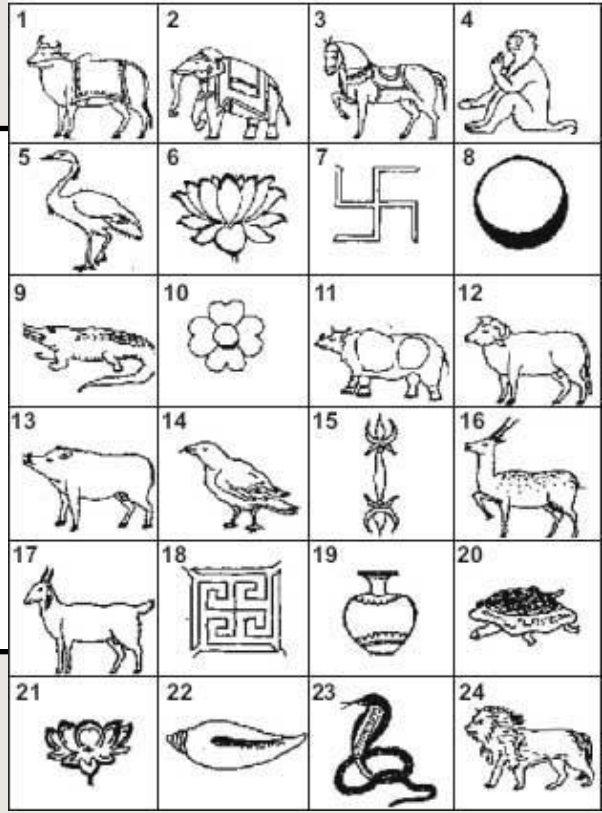
some will survive→ grow better, for the age of ascent will have commenced.

The six periods will be repeated in reverse order……..the cycle continues…….

Jainism

TWENTY-FOUR TIRTHANKARAS WITH SYMBOLS

1.Rishabha—bull
2.Ajita—elephant
3.Sambhava—horse
4.Abhinandana—ape
5.Sumati—heron
6.Padmaprabha—red lotus
7.Suparsva—swastika
8.Chandraprahba—moon
9.Suvidhi—dolphin
10.Sitala—shrivats
11.Sreyamsa—rhinoceros
12.Vasupujya—buffalo
13.Vimala—hog
14.Ananta—hawk or porcupine
15.Dharma—thunderbolt
16.Santi (king of Hastinapura)—antelope
17.Kunthu—goat
18.Ara—fish
19.Malli (daughter of the ruler of Mithila)—jar
20.Suvrata—tortoise
21.Nami—blue lotus
22.Arishtanemi or Nemi (cousin of Krishna)—conch
23.Parsva—hooded serpent, and
24.Mahavira—lion



Jainism

JAINISM:

Who were the Tirthankaras?

Belief in **twenty four *tirthankaras***, *all Kshatriyas, coming one after the* other.

First 22 Tirthankaras→ not much details.

1st → Rishabha

2nd → Ajita

3rd → Sambhava

23rd Tirthankara→ Parsvanatha,

lived 250 years before Vardhamana Mahavira.

He was the son of king Asvasena of Banaras.

left a well-formed organisation behind him→ Sangha/Order

The parents of Vardhamana Mahavira and the members of his family were the followers of Parsvanatha's order.

The next and the last *tirthankara was* ***Vardhamana Mahavira himself***.

Jainism

Mahavira's Life and Preachings:

Initial Name→ Vardhamana,

*B*orn as the second son in 540 BCE at Kundagram near Vaisali.

Father→ Siddhartha was the head of a Kshatriya clan called the Jnatrikas;

Mother→ Trisala was the sister of Chetaka, the most famous of the Lichchhavi princess and ruler of Vaisali.

Contemporary-→ Bimbisara of Magadha had married Chellana, (the daughter of Chetaka,)

Mahavira was related to the Haryanka dynasty of Magadha.

He was married to Yasoda, by whom he had a daughter, Anuja.

later became *mahavira (Great Hero) or jina (Conqueror),*

But how ??

Jainism

Mahavira's Life and Preachings:

Transformation of Vardhmana→ Mahavira ??

1. At the age of 30→ Vardhaman's parents passed away

Took permission from elder brother Nandivardhan

became an ascetic at the age of 30

2.From 30 to 32 years

Became member of an order founded by Parsvanatha, but left it after 2 years

3. 32 to 42 years → roamed for the next 10 years.

During this period→ spent the first six years of his wandering with Gosala Maskariputra (founder of the *Ajivika sect).*

Later on→ At age of 42

Sat under Sal Tree→ at Jrimbhikagrama

Intense penance→ Attained Kaivalya→ Perfect Knowledge

Jainism

Mahavira's Life and Preachings:

Transformation of Vardhmana→ Mahavira ??

4. From 42 to 72 years→ preached for 30 years

First Disciple→ Jamali (son in law)

First Sermon→ Rajgir @ Varakar River bank

Started preaching in ardha-magadhi

Institutionalised Jain Sangha

1st Female Worshipper→ Padmvati, (Daughter of Champa King Dighavahini)

Became the head of a sect, called *nirgranthas (Free from Fetters),*

later came to be known as 'Jinas'→ Conquered Happiness & Misery

Also called as Arhat

Died at the age of 72

468 BCE at Pavapuri near Rajagriha.

Jainism

Teachings of Mahavira ???

Five Cardinal Principles: Mahavrata→ Followed by a Monk / Anuvrata→ Followed by a lay worshipper

non-violence (*ahimsa),*

truth or no lies (*satya),*

non-stealing (asteya or achaurya),

non-attachment or nonpossession (*aparigraha)* and

observing continence (*brahmacharya).* → added by Mahavira

Ratnatraya (Three Gems):

- Full knowledge
- Action
- Liberation

Jainism

Teachings of Mahavira ???

Ratnatraya (Three Gems):

- Right Faith
- Right Conduct
- Right Knowledge

Five Cardinal Principles: Right Conduct→ ?

Mahavrata→ Followed by a Monk / Anuvrata→ Followed by a lay worshipper

non-violence (*ahimsa),*

truth or no lies (*satya),*

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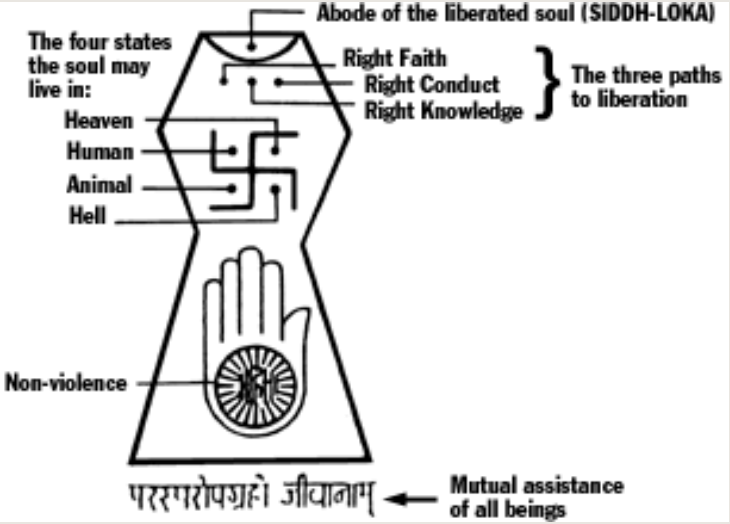
non-attachment or nonpossession (*aparigraha)* and

observing continence (*brahmacharya).* → added by Mahavira

Jainism

Main Teachings of Mahavira:

Mahavira believed in dualistic philosophy (*Syadvada)*
***matter* and soul** are the only two existing elements.



Matter→ perishable,
Soul→ eternal and evolutionary.
Belief in karma (the accumulated effect of the actions done in the past lives),
The soul is in a state of bondage
Passions→ Desires→ Bondages→ No liberation
Karma→ constitutes the final liberation of the soul (*jiva).*

Code of Conduct for Monks/Householders→
The aim of life → to attain salvation,
Avoid evil *karmas,*
prevent all kinds of fresh karmas and destroy the existing ones.
Hence→ observe five vows.
two more principles—
Right Faith → belief in the *jinas*
and Right Knowledge—*knowledge of* eventual liberation and of life in all existing things.
More severe than this is the code laid down for a monk.

Jainism

Main Teachings of Mahavira:

Mahavira believed in dualistic **philosophy (*Syadvada)***
matter and **soul** are the only two existing elements.

All **objects, animate or inanimate**,
They are endowed with various **degrees of consciousness.**
Has different levels of senses
Possess life and feel pain on the infliction of injuries.

Q. Belief in Veda?
rejected the authority of the *Vedas and*
objected to the Vedic rituals and the Vedic society heirarchy.
Supported→ very holy, ethical and elevating code of life and severe asceticism and extreme penance for the attainment of the *moksha or the highest spiritual* state.

Established Sangha asked the monks to join the institution.

Jainism

Rules for Monks:

- Not eat potatoes or other root vegetables → Why? → contain large colonies of plant-lives.
- Straining of drinking water→ little harm as possible to the soul within it.
- wears a face-cloth→ ensure that he does not cause serious injury to the wind-lives in the air he breathes.
- No running or stamp his feet→ less harming the soul in earth and stones, or destroy small insects.
- refrains from all quick and jerky movements for fear of injuring the soul in the air.

Thus a monk's whole life must be circumspect and thoroughly regulated.

Buddhism → not taken to such extreme lengths.

Jainsim

Jainism → more rigid discipline

spend full and newmoon days in fasting and penance at a Jaina monastery (*basadi).*

Fastdays→ called *posadha,*

Jaina Lent, called ***paryusana****, which lasts for eight days for the Svetambaras and for fifteen for the Digambaras.*

The year ends with a general penance in which all good Jainas, monks and laymen alike, are **expected to confess their sins**, pay their debts, and **ask forgiveness** of their neighbours for any offences, whether intentional or unintentional.

Jainism

Belief→ ?

Injury to one of the higher forms in the scale of being involves more serious consequences to the soul than injury to a lower form;
but even the maltreatment of earth and water may be dangerous for the soul's welfare.

For the layman it is **impossible not to harm or destroy lives of the one-sensed type**, Hence, Agriculturist refrained from Joining it.

The **Jaina monk vows that as far as possible he will not destroy** even the bodies of arth, water, fire, or wind.
In order to remain alive he must of course eat and drink, but he will not damage living plants in order to do so, preferring to leave this to the lay supporters who supply him with food.
Carry a Broom (called as Ogho/Rajoharan)

God ?
- According to Jaina philosophy there is no god or creator.
- Man's salvation from suffering does not depend upon the mercy of any god or creator.
- Man is the architect of his own destiny.
- By leading an austere life of purity, virtue, and noble thinking and action, one can escape the ills of life.
- Life of renunciation is the shortest way to salvation.

Jainism

Jaina Philosophy:

close affinity with *Samkhya system .*

Term → ***Syadvada.***

Syadvada → *(the theory of may be),*

seven modes of predication **(*saptabhangi*)** *are possible.*

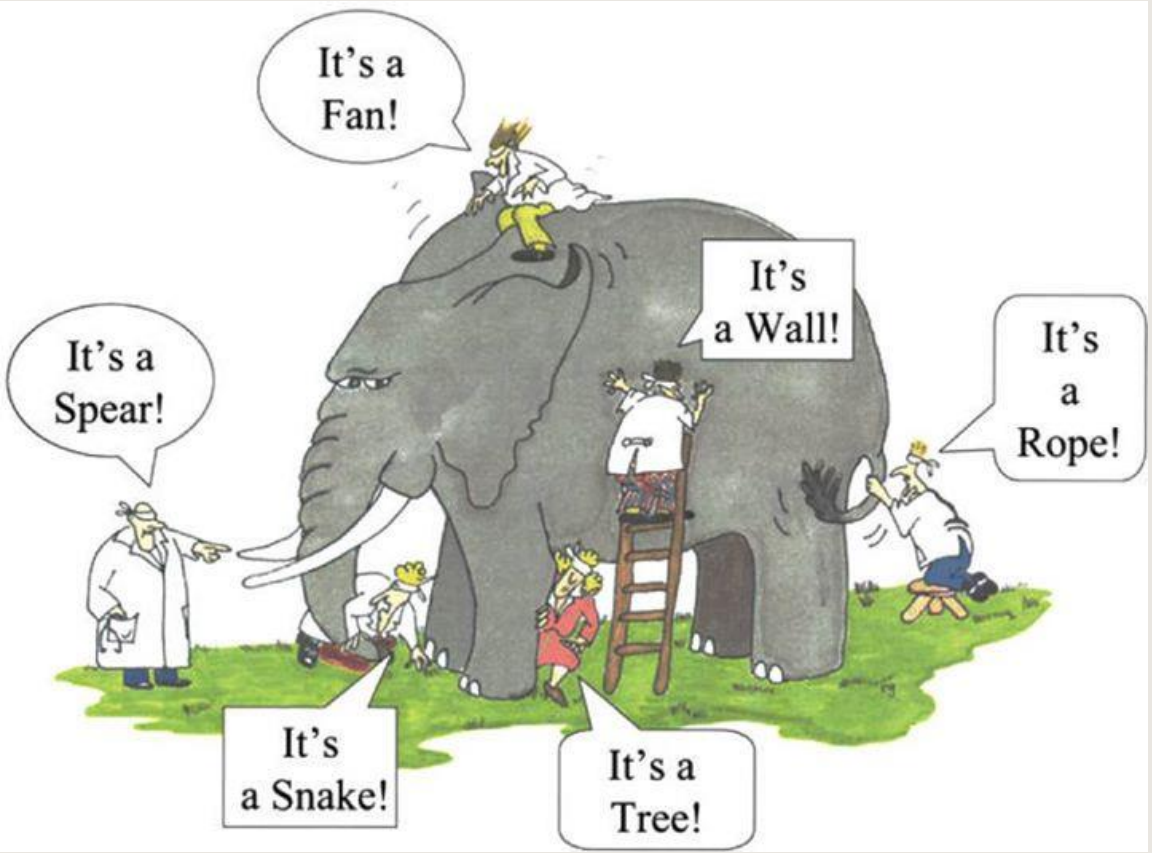
Nayavada → *(the doctrine of view point's),*

which shows the seven ways of approaching an object of knowledge or study.

Syadvada+Nayavad→ together called the ***Anekantavada (the doctrine* of many-sidedness)**

Truth is not absolute

Nothing is absolute true/false


It's a Fan!
It's a Wall!
It's a Spear!
It's a Rope!
It's a Snake!
It's a Tree!

Jainism

Jain Philosophy ?

theory of reality .

the world consists of **two eternal, uncreated, coexisting but independent categories,**

1. the conscious (*jiva)* → *Soul*

knows and feels. It acts and is acted upon. It suffers by its contact with matter and is born again and again only to suffer.

Its highest endeavour is to free itself from this bondage.

This is **salvation which could be attained by higher knowledge and meditation upon the great truth**

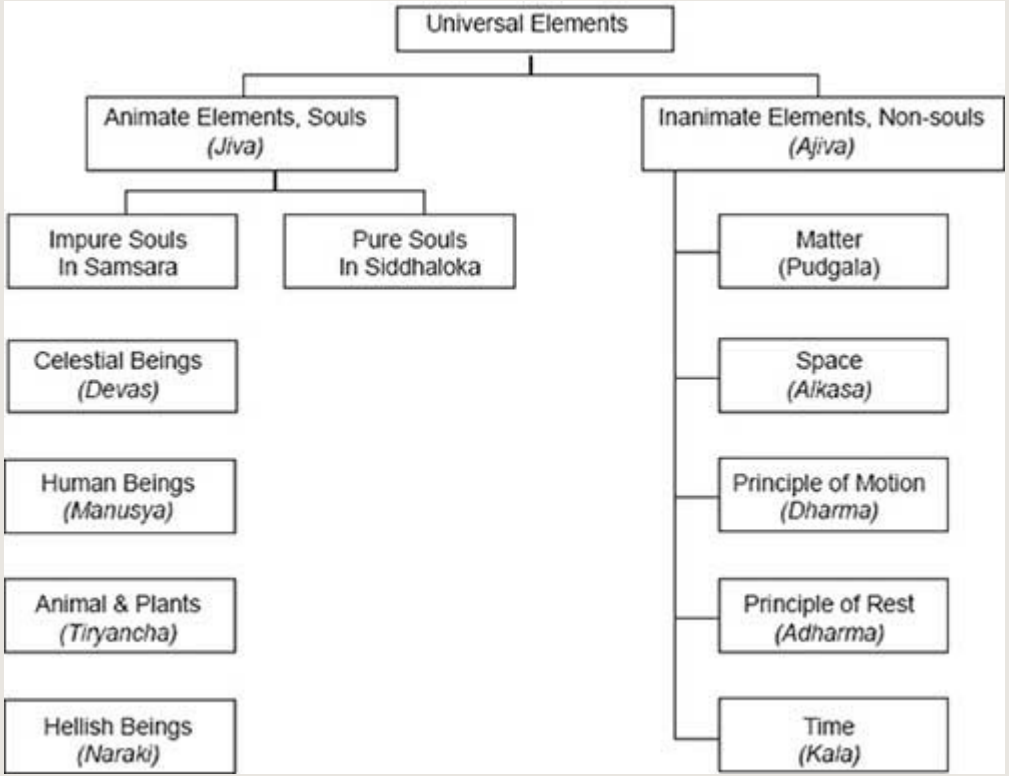
2. the unconscious (ajiva).

The **unconscious i**s not what we call matter.

It **includes matter, which is given the name *pudgala***, *but it also includes such* ***things as space and time,*** **virtue and vice**, and the like.

PRE-MAURYA PERIOD

Jain Understanding of Reality



Jainism

According to Jaina philosophy **all living things are classified into five categories**,

Based on → the **number of senses they possess.**

- **1st group**→ possessing five senses, includes men, gods, the higher animals and beings in hell.
- Of these, men, gods, and infernal beings together with certain animals (notably monkeys, cattle, horses, elephants, parrots, pigeons and snakes) possess intelligence.
- **2nd class**→ have four senses only —touch, taste, smell, and sight;
- this class includes most larger insects, such as flies, wasps, and butterflies.
- **3rd Class** of three-sensed beings,
- devoid of sight and hearing, contains small insects, such as ants, fleas, and bugs, as well as moths(blind)
- **4th Class**→ Two-sensed creatures, with only the sense of taste and touch, include worms, leeches, shellfish, etc.
- **5th Class**→ one-sensed beings→ only the sense of touch, like earthly objects etc.

Jainism

Jain Sangha

Mahavira→ founded the Jaina Sangha.

asceticism and simple doctrines attracted many followers.

fourteen *Purvas, the text books of the old Jaina scriptures taught by Mahavira*

eleven close disciples or apostles → *ganadharas (heads of schools).*

Post Mahavira's Death → Disciples continued with the Sangha

1st Arya Sudharman→ became the *thera (pontiff), continued for 20 years*

2nd→ Jambu who held the office for 44 years.

3rd→ Post Jambu→ Three generations of pontiffs passed after him and

4th→ by the time of Nanda→ two *theras,*

Sambhutavijaya → Passed away during 325 BCE

Bhadrabahu → Chandra Gupta Maurya became his follower

Both of them refined the Purva literature

Jainism

Jain Sangha

6th →Role of Bhadrabahu

Wrote Jaina Kalpasutra .

The Jaina *Kalpasutra consists of three different sections—*

1st Section→ the *Jainacharita→ the biographies of the twenty three jinas or tirthankaras who preceded Mahavira.*

2nd Section→ *the Theravali, a list of schools (ganas) and their heads (ganadharas).*

3rd section → contains the *Samachari or the rules for the ascetics or Jaina monks.*

Chandragupta Maurya became the follower of Bhadrabahu,

Serious famine in the Ganges valley→ Famine

Jain monks led by Bhadrabahu & Chandragupta Maurya migrated to South India
Hence, a council was called by the other Jain Saints led by Sthulbahu.
Resulting into change of rules of sangha and literature
Division took place in Jainism

Jainism

Jaina Councils and Schisms in Jainism:

Differences between Jain Sects

serious famine in the Ganges valley leading to a great exodus of many Jaina monks
to the Deccan and south India (Sravana Belgola) along with
Bhadrabahu and Chandragupta Maurya.
They returned to the Gangetic valley after 12 years.

The leader of the group which stayed back at Magadha was Sthulabahu.
Sthulbahu conveyed a Jain Council .
The changes that took place in the code of conduct of the followers of Sthulabahu led to the division
Digambaras (Skyclad or Naked) and Svetambaras (White-clad).

Jainism

Jaina Councils

S.No.	Venue	Year	Chairman	Result
1.	Pataliputra	Early 3rd cen. Bc	Sthulabahu	Compilation of 12 Angas by Svetambras, but 14 Purvas continued to be the sacred texts of Digambaras under Bhadrabahu (6thThera)
2.	Vallabhi	5th Cen. Ad	Devardhi Kshamasramana	Compilation of 12 Upangas, 10 Prakirnas, 6 Chedasutras & 4

Digambar → Samaiyas
Svetambar → Terapantis
Both these new groups renounced idol worship and worshipped only the scriptures.

Jainism

Digambara

‘sky clad
Absolute penance→ not wearing clothes

leadership of Bhadrabahu
Women can’t attain liberations, has to take birth as a male→ Mallinath

Once enlightenment→ free from all desires including hunger, thirst, sleep etc.

Believes, Mahavira had never married, left world while parents were alive

Purva literature

Idols→ down cast eyes, without clothing

two possessions:
Rajoharana & Kamandala

Svetambara

‘White clad, nudity not required to get liberation

Leadership of sthulbahu,
Women can attain liberation→ Malli

Basic requirement like food, sleep needed

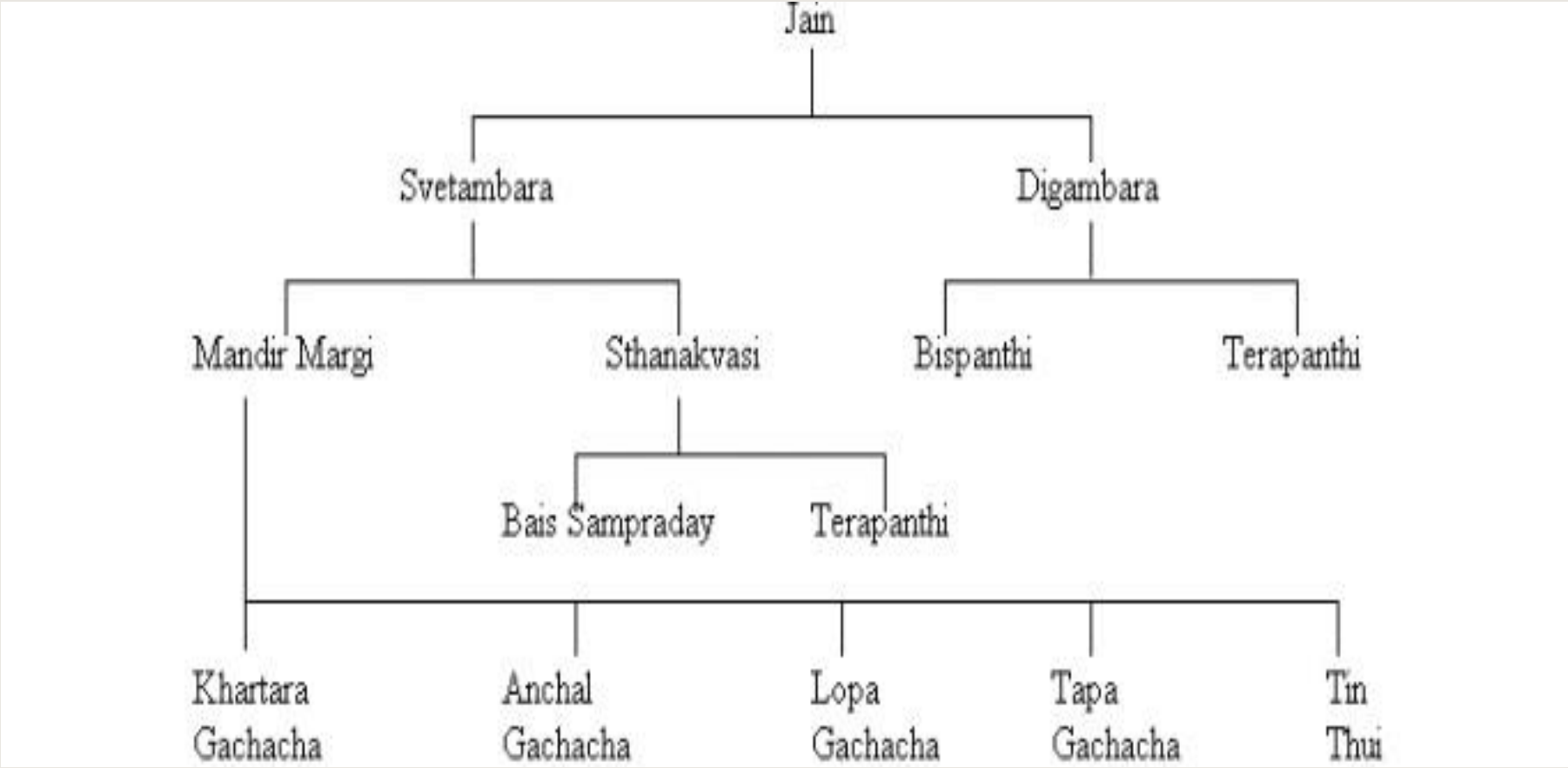
Mahavaria had married and also had a daughter, left world after death of parents

Charita→ Anga, Upanga, etc.

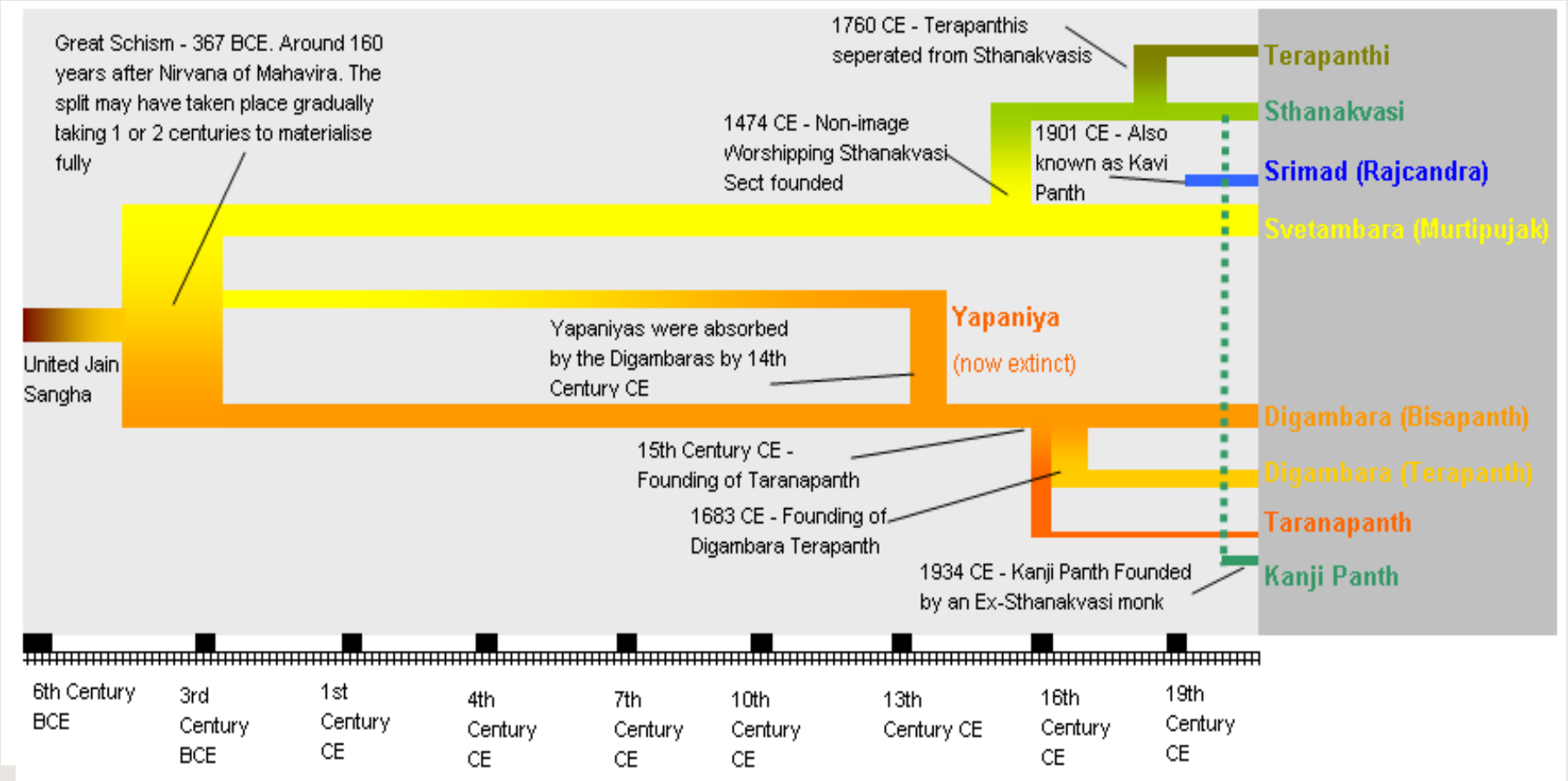
Idols→ jewel eyes, lion cloth, jewel eyes

14 Possessions→ lion cloth, etc.

Jainism


Jain
Svetambara
Digambara
Mandir Margi
Sthanakvasi
Bispanthi
Terapanthi
Bais Sampraday
Terapanthi
Khartara Gachacha
Anchal Gachacha
Lopa Gachacha
Tapa Gachacha
Tin Thui

Jainism


Great Schism - 367 BCE. Around 160 years after Nirvana of Mahavira. The split may have taken place gradually taking 1 or 2 centuries to materialise fully
1760 CE - Terapanthis seperated from Sthanakvasis
1474 CE - Non-image Worshipping Sthanakvasi Sect founded
1901 CE - Also known as Kavi Panth
Terapanthi
Sthanakvasi
Srimad (Rajcandra)
Svetambara (Murtipujak)
United Jain Sangha
Yapaniyas were absorbed by the Digambaras by 14th Century CE
Yapaniya
(now extinct)
Digambara (Bisapanth)
15th Century CE - Founding of Taranapanth
Digambara (Terapanth)
1683 CE - Founding of Digambara Terapanth
Taranapanth
1934 CE - Kanji Panth Founded by an Ex-Sthanakvasi monk
Kanji Panth
6th Century BCE
3rd Century BCE
1st Century CE
4th Century CE
7th Century CE
10th Century CE
13th Century CE
16th Century CE
19th Century CE

Jainism

Spread and Growth of Jainism:

The use of common dialect→ Ardha Magadh→ Prakrit

the simple and homely moral precepts, the free ministration of spiritual truths to the masses,

the activities of the Jaina monks and

royal patronage were the forces which helped in the spread of Jainism.

Role of Sangha→ spread all over country

Jaina monks were to be seen on the banks of the Indus when Alexander invaded India.

Role of Bhadrabahu→ Spread in south India→ Sravana Belgola

900 CE Insription→ the summit of the Chandragiri (Mysore) is marked by the footprints of Bhadrabahu and Chandragupta Munipati.

Role of Merchant Community

Jainism

Royal patronage→ ???.

Udayin, the **successor of Ajatasatru**, was a devoted Jaina.

The **Nandas accepted Jainism** In the first century BC Ujjain became a great centre of Jainism as is evidenced from the legends of

1. **Chandragupta Maurya →** cave is dedicated to him and the hill on which it exists is known as Chandragiri after him.

2. During the second century BC **King Kharavela** of Kalinga professed Jainism, Hathigupha Inscription

1st Century BCE→ Ujjain→ the Jaina **Saints Kalakacharya and Gardabhilla** and his son Vikram of Ujjain.

3. In the Kushana period, it flourished well at Mathura and was dominant in eastern India in the time of Harsha.

4. 5th Century CE Royal dynasties of the south, such as **the Gangas, the Kadambas, the Chalukyas and the Rashtrakutas** patronised Jainism.

Jainism

6. **Rashtrakuta**→ Ruled from Manyakhet

Built **Ellora Caves**

king Amoghavarsha→ *Jaina* work *Ratnamalika*

Jinasena and Gunabhadra composed their *Mahapurana*

King→ Indra IV, died in the traditional Jaina fashion→ Sallekhna .

7. 11-12th Century→ Gujarat

Chalukya king Siddharaja Jaysingh(1094–1143), King **Kumarpala**.

famous Jaina scholar Hemachandra works are philosophical treatises, grammars of Sanskrit and Prakrit, lexica of both the languages, a treatise on poetics, and narrative poetry.

Trisastisalaka Purushacharita *(Deeds of the Sixty-three Eminent* Men), an enormous work telling the stories of the twenty four *tirthankaras and of other eminent figures in Jaina mythology,* including the patriarchs and various legendary world emperors. The last section of this forms an independent whole,

Siddhahemshabdanusasam

8. During Medieval India→ It had limited impact, some of them were made ministers in the royal courts

Jain Literature

Jain

- **Anga**
- **Upanga**
- **Prakrin**
- **Chedsutra**
- **Mulasutra**

Jainism

Jaina Literature:

Features→

utilised the prevailing spoken languages

Lanugages→ different times at different places

Advantage→ religious propaganda and

the preservation of sacred knowledge.

literary shape to some vernaculars languages.

Mahavira himself preached in the mixed dialect called Ardha-Magadhi

Impact→ people speaking Magadhi or Suraseni → understand him thoroughly.

teachings recorded→ twelve books called *Srutangas are written in the Ardha-Magadhi language.*

Post Mahavira the literature continued to develop in different ways

Canonical and Non-Canonical

Jainism

Jaina Canonical Texts:

Main focus on Svetambara

written in the ***Arsha or ArdhaMagadhi*** form of Prakrit,
Classification→

- twelve *Angas,*
- *twelve Upangas,*
- *ten Prakirnas,*
- *six Chhedasutras,*
- *four Mulasutras and*
- *two* miscellaneous texts.

- texts aren't the authentic productions of the founder of Jainism,
- the twelve Limbs were codified some two hundred years after Mahavira's death,
- the whole **canon complied in 5th Century CE→ 2nd Council @ Vallabhi**

Jainism

I. Angas

*1. T*he **Ayaramga-sutta (*Acharangasutra)* → *the rules of*** conduct which a Jaina monk was to follow.
2. The **Suyagadamga (*Sutrakritanga),* → *a refutation*** of the heretic doctrines.
3. The **Thanamga (*Sthananga) and 4.Samavayamga* →** doctrines in an ascending numerical series.
5. The **Bhagavati →** exposition of the Jaina doctrine, description of the joys of heaven and the tortures of hell.
legends about Mahavira and his predecessors and contemporaries→ **Gosala Makkhaliputta and 16 Mahajanapada**
6. The **Nayadhammakahao (*Jnatadhar-makathah)* →**teachings via use of parables, legends and stories.

7. The **Uvasagadasao (*Upasakadasah)* → *the story of ten rich*** merchants who were converted to laina faith.

8., **The Amtagadadasao (*Antakriddash) and 9.Anuttarovavaiyadasao* (*Anuttaraupapati-kadasah)*** *contain stories of Jaina ascetics* 10. The **Panhavagaranaim (*Prasnavyakar-anani)→ ten perceptions*** , ten prohibitions, etc.

11. The **Vivagasuyam (*Vipakasrutam)* → *the*** consequences, after death, of good and bad deeds of a man done in this life.

12. The **Ditthivaya (*Drishtivada)* → *illusionary***

Jainism

II. Upangas:

Total 12 in number

Supplementary to Anga

mostly dogmatic and mythological in character.

The second *Rayapasenaijja* → contains a dialogue between the Jaina monk Kesi and a king, Paesi (probably Prasenajit of Kosala).

The fifth→ Astronomy

The sixth→ Geography

The seventh → *Cosmology*

The eighth → Nirayavalisuttam contains an interesting account of Ajatasatru (not confirmed)

III. Prakirans:

Total 6 in number

(Prakima—scattered), they deal with various doctrinal matters and are written in verse.

Jainism

IV. Chhedasutras:

disciplinary rules for monks and nuns
Eg→ *Kalpasutra,written by Bhadrabahu.*

V. Mulasutras:

the *Uttaranjjhayana* (*Uttaradhyayanasutra)* → contains parables, maxims, ballads and dialogues.

VI. Miscellaneous Texts:

Nandisutta (Nandisutra) and Anuyogadara (Anuyogadvara)
encyclopaedic texts, containing accounts of the different branches of knowledge pursued by the Jaina monks.

Now non-canonical texts of Jainism

Jainsim

Non-Canonical Works:

I. Commentaries:

Called as Nijjutis (Niryuktis)→ traced as far back as the time of Bhadrabahu.

later developed into elaborate *Bhashyas and Churnis written in Prakrit, and Tikas* and *Vrittis written in Sanskrit.*

Haribhadra→ 9th Century CE→ Composed 144.

Santisuri,

Devendragani and

Abhayadeva lived in the 11th century CE

poetic literature of what are called *haritras and Prabandhas*

Jainism

III. Historical Works:

Haritras → narrate the stories of tirthankaras

Prabandhas → account of historical Jaina monks and laymen

1. *Trisastisalaka Purushacharita (lives* of 63 best men) of Hemachandra, which ranks as a *Mahakavya among* the Jainas.

2. *Theravali of Merutunga.*

3. The **Prabhavakacharitra of Prabhachandra and Pradyumnasuri** (1250 CE) gives the story of 22 Jaina teachers including Hemachandra himself.

4. Prabandhachintamani of Merutunga

Prabandhrakosa of Rajesekhara

Jainism

II. Stories:

1. The **Kalakacharya-kathanaka is looked upon as very old and gives** a legendary account of the conquest of Ujjayini by the Sakas.

2. The **Kathakosa is a rich mine of stories some of which have travelled** beyond the boundaries of India. It contains the Jaina version of the Nala-Damayanti episode of the *Mahabharata.*

Jinasena is also the author of *Harivamsapurana*
Mahapurana, written partly by Jinasena
partly by his disciple Gunabhadra

Nemiduta by Vikrama in which the last line of every stanza is taken from Kalidasa's *Meghadutam*
Amitagati, the author of *Subhashitaratna-samdoha and Dharmapariksha→ criticised the caste system*

Jainism

Q. Decline of Jainism?

Absence of preacher after Mahavira

No active conversion took place

Challenge from Vedic religion & Buddhism

Over reliance on Doctrine of *Non Violence*

Agriculturalists didn't joined Jainism

Jainism

Q. Contribution/Impact of Jainism?

Simple Religion

Challenged the orthodox religion

Open for all people

Used the language of masses→ Prakrit

Jaina literature→ *Apabrahmsa*

Jaina scholars produced a wealth of literature in a variety of languages – Prakrit, Sanskrit and Tamil

Jainism

Jaina Architecture:

1. Bahubali→ Gomatesvara, at Sravana Belgola and Karkal in Mysore.

56.5 feet high, carved out of a mass of granite, erected in 982 CE by Chamundaraya, the minister of a Ganga ruler, Rachamalla.

2. Jain temples at Khajuraho

Jainism

Jaina Architecture:

3. Udaigiri and Khandgiri→ Odissa
4. Udaigir (Bhilsa)→ MP
5. Ellora Caves → Maharashtra
6. Jain Temples in Rajasthan→ Dilwara, Bhilwara
7. Gujarat→ Palitana

Important places like Pavapuri, Samvat shikhar

Others Sects→ Ajivika

Śramaṇa	*view (diṭṭhi)*[1]
Pūraṇa Kassapa	**Amoralism:** denies any reward or punishment for either good or bad deeds.
Makkhali Gośāla (**Ājīvika**)	**Niyativāda** (Fatalism): we are powerless; suffering is pre-destined.
Ajita Kesakambalī (***Lokāyata***)	**Materialism:** live happily; with death, all is annihilated.
Pakudha Kaccāyana	**Sassatavada** (Eternalism): Matter, pleasure, pain and the soul are eternal and do not interact.
Nigaṇṭha Nātaputta (**Jainism**)	**Restraint:** be endowed with, cleansed by and suffused with the avoidance of all evil.[2]
Sañjaya Belaṭṭhiputta (**Ajñana**)	**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.

Ancient History- Pratik Nayak ©

Ajivika

Ajivika

Buddhist sources→ more than 62 sects and philosophies flourished in this period
Ajivikas or ‘Followers of the way of life,

founded by Makkhali Gosala.
Even Vardhmana had discussions with Makkali Gosala for few years
But due to ideological differences, they parted the ways

Ajivikas (pre-determinism or ‘*niyati’*).
rigid fatalists and determinists

the affairs of the entire universe were ordered by a cosmic force called
niyati (meaning ‘rule’ or ‘destiny’ in Sanskrit)
It determined all events, including an individual’s fate, to the last detail and that barred personal efforts to change or accelerate improvement toward one’s spiritual destiny

Ajivika

Ajivika

karma is a fallacy.

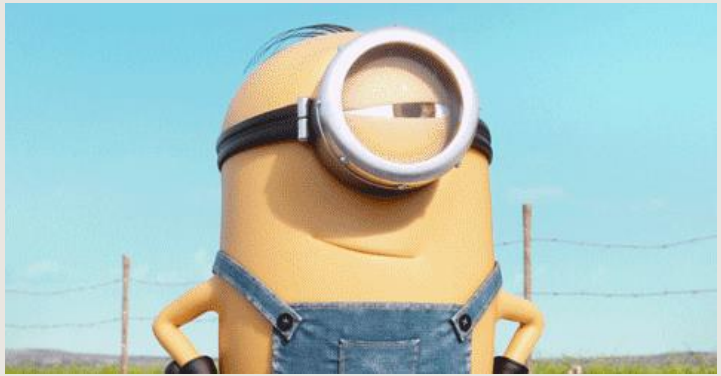
Nirvana was only reached after living through an immense number of lives→ rebirth cycles

practiced austerities

later Ajivikas worshipped Gosala

Bindusara followed the path of Ajivikas

Ashoka built Lomas Rishi caves for them.



THANKS!

Mauryan India

Presented by - Pratik Nayak

About Me

Seven Years Experience online & offline teaching

BE Civil, M. Planning (CEPT University)

Cleared GPSC, Worked at Govt. of Gujarat

Pratik Nayak

Sources of Reading-
Pratik Nayak- Lecture PowerPoint
Running notes of the class

Comprehensive Coverage-
Prelims + Mains
Previous Years Questions

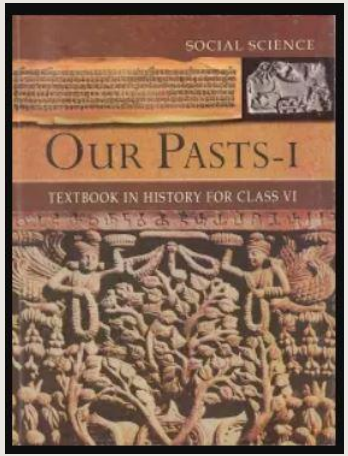
Rule of the Class-

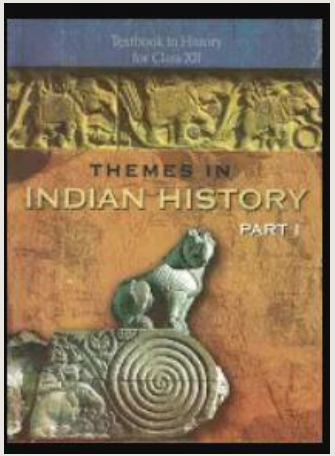
Thematic Understanding is Important
Analysis is Important
Facts needs to be read from the Reference Books
Make Running notes during the classes

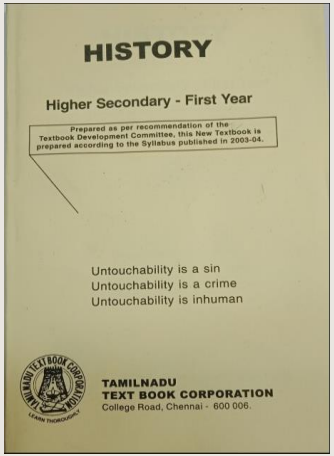
Doubts will be taken after the topic is completed
Please don't comment unnecessarily during the live class- else you will be blocked
Get yourself a pen-paper, scribble down important facts

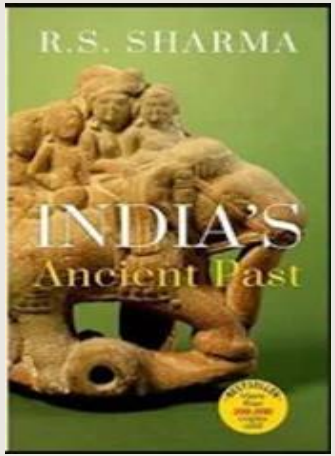
- *What to read ?*
- *NEW NCERT- Std 6 & Std 12 +*
- *TN Board or RS Sharma or McGraw hill*

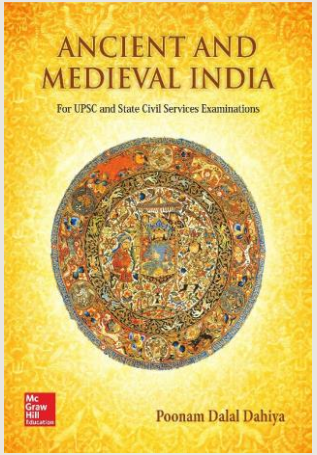
- *Sources of Reading-*
- *Pratik Nayak- Lecture PowerPoint*
- *Running notes of the class*











Understanding History

Pre Historic India- Stone Age
(Origin to 10000 BCE)

Indus Valley Civilisation – 2500
BCE- 1600 BCE)

Aryans & Vedic Age (1500
BCE-600 BCE)

Mahajanapda- Foreign Invasions
Buddhism & Jainism

600 BCE-350 BCE

Mauryan Age (325-185 BCE)

Post Mauryan India (200 BCE-300CE)

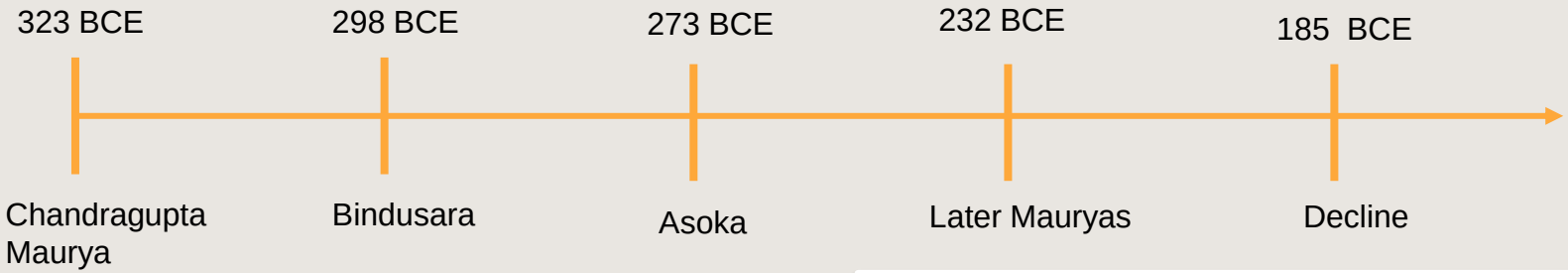
Gupta Age (320-550CE)

Post Gupta-(600-750 CE)
Harsha, Chalukya & Pallava

Early Medieval (750-1000 CE, 1000-1200
CE)

- **Origin**
- **Sources**
- **Political History**
- **Role of Megasthenes & Kautilya**
- **Asokan Edicts**
- **Dhamma**
- **Mauryan Administration**
- **Economy**
- **Society**
- **Decline of the Mauryas**
- **Art & Culture**

THE MAURYAN EMPIRE



- Dasaratha (East) & Kunala (West) – Division of empire
- Samprati – Reunion & subsequent loss of the west
- Salisuka
- Devavarman
- Satadhanvan
- Brihadratha – Greek invasion & overthrow by Pusyamitra

Sources of History

Literary Sources

Archaeological Sources

Magadhan supremacy reached its zenith during the Maurya rule
availability of a large number of sources
Local and Foreign sources
Asokan edicts etc.

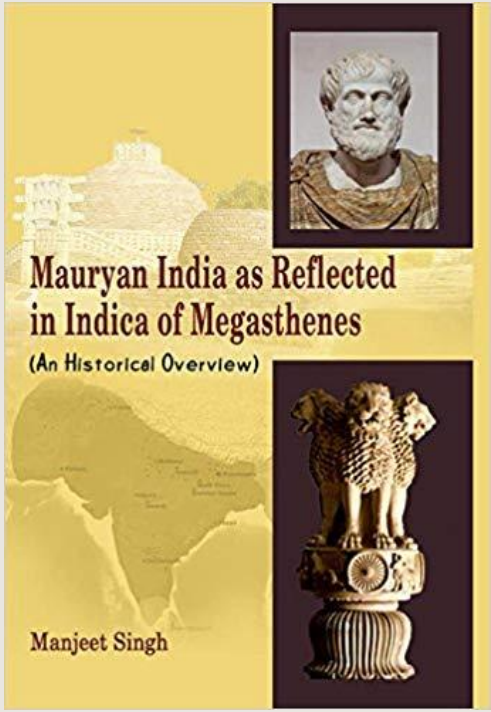
THE MAURYAN EMPIRE

Literary Sources

1. Greek Historians

Megasthenes, ambassador of Selecus Nicator
Wrote Indica, stayed at patalibothra (pataliputra)
Original book lost, but preserved in writings of different authors
Accounts of Diodorous, Strabo, Ariaana
Mentions about the slavery, caste-system, administration of the Mauryas

Other Foreign Sources
2. Account of Voyage by Nearchus→ Naval commander of Alexander
3. Account of Deimachus → Ambasador of Syrian king Amitrochates
4. Egyptian envoy→ Dionysus



THE MAURYAN EMPIRE

2. Kautilya's Arthasastra

book in Sanskrit

also called 'Indian Machiavelli'.

first discovered by R. Shama Sastri in 1904

contains 15 books
Dependence of the historian on the Kautilyan *Arthasastra as the primary source has somewhat lessened in* recent times

earliest sections of the text *(Adhyakshapracara) have been assigned to the third century BC*

text seems to have taken its present shape in around third century CE and cannot be attributed to a single author and a single period

Q. Nature of Arthasatra?

THE MAURYAN EMPIRE

THE ARTHASASTRA→ As a source of History ?

Historical Background

From a number of quotations and references in later works,
we four distinct schools and thirteen individual teachers of Arthasastra before Kautilya.

Who was this Kautilya ??
Wrote a definitive treatise on political economy,
Time→ when large parts of the world were steeped in intellectual darkness?
All sources of Indian tradition—Brahmanical, Buddhist and Jaina —agree that Kautilya (also referred to as Vishnugupta in a stanza traditionally included at the end of the work)
destroyed the Nanda dynasty and installed Chandragupta Maurya on the throne of Magadha.

The name 'Kautilya' denotes that he is of the *kutila gotra;*
'Chanakya' shows him to be the son of Chanaka and
'Vishnugupta' was his personal name.

THE MAURYAN EMPIRE

Arthasastra→ Contents

the text itself was not available in modern times till 1905,
But by 1905→ Dr R Shamasastry got
a full text on palm leaf in the *grantha script, along* with a fragment of an old commentary by Bhattasvamin,
Further Research by Dr. RP Kangle

fifteen *adhikaranas or books.*
Each book has Multiple chapters, *prakaranas and verses in all.*
A prakarana is a section devoted to a specific topic; the number of chapters is not the same as the number of sections because sometimes a chapter deals with more than one topic and sometimes a topic is spread over more than one chapter.
The *Arthasastra is mainly in prose of the sutra form, with only 380 shlokas.*

Book 1
the context of other sciences, it then goes on to deal with the King—his training, the appointment of ministers and other officers of the state, the daily routine to be followed by the ruler and his safety and security.
Book 2 → duties of the various executive officers of the state and gives a full picture of state activities in agriculture, mining, leisure
Book 3 → which is concerned with law and the administration of justice, reproduces a complete code of law.
Book 4 → deals with the suppression of crime and includes sections on detection of crime, control over merchants and artisans, torture and capital punishment.

THE MAURYAN EMPIRE

Book 5 → miscellaneous collection of topics including the salary scales of officials.

Book 6→ is very short, containing only two chapters, but both are important →the theory of the constituent elements of a state and the second the theory of foreign policy.

Book 7→ six methods of foreign policy may be used in various situations.

Book 8 → concerned with *vyasanas, usually translated as calamities,*

Book 9→ deals with preparations for war and includes topics such as: different kinds of troops that could be mobilized, proper conditions for starting an expedition and dangers to be guarded against before starting.

Book 10→ is concerned with fighting and describes the main battle camp, types of battle arrays and different modes of fighting.

THE MAURYAN EMPIRE

.

Book 11→ one chapter and *describes how a conqueror should tackle oligarchies* governed by a group of chiefs instead of a single king.

Book 12 → shows how a weak king, when threatened by a stronger king, should frustrate the latter's designs and ultimately overcome him.

Book 13→ is concerned with the conquest of the enemy's fort by subterfuge or by fighting.
It also describes how the conquered territories should be ruled

Book 14→ deals with secret and occult practices.

Book 15→ describes the methodology and the logical techniques used in the work.

The first five books deal with internal administration and the last eight on a state's relations with its neighbours.

THE MAURYAN EMPIRE

Nature and Significance

Preceptions are of universal applicability.
relationship between the ruler and the ruled,
on the role of the state in maintaining the wealth of the nation and the welfare of the people,
on relations between neighbouring states,
on alliances and on the conduct of foreign policy based on the relative strengths of the participants are as applicable today as they were in his day.

Significance in Modern Day ?
The treatise is about an ideal state—not that such a state actually ever existed or is even likely to exist now or in the future.

To instruct all kings and is meant to be useful at all times wherever *dharma is held to be preeminent.*
*i*nstructional→ its basis is the practice of government.
not find in it a theoretical discussion about why there should be a state at all or,
if there is to be one, what kind of state is the best.
For Kautilya, the existence of the state and the king are axioms.

Literary Sources

3. Buddhist & Jain Literature

Parsistiparvan→ Jain work→ conversion of Chandragupta Maurya to Jainism
Kalpasutra→ Book by Bhadrabahu, also talks @ Mauryan History

Buddhist literature→
Mahavastu, Lalitavistara, Divyavadana
Written in Sanskrit literature

Jataka Stories→

Dipavamsa & Mahavamsa→ Talks @ origin of Buddhism in Ceylon
Role of Asoka

THE MAURYAN EMPIRE

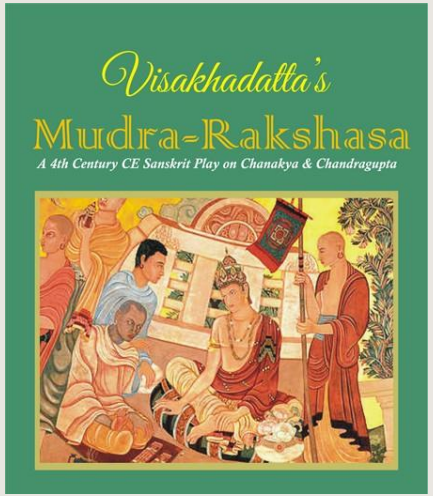
4. Visakadatta's Mudrarakshasa

drama in Sanskrit

written during the Gupta period

Story→how
Chandragupta with the assistance of Kautilya overthrew the Nandas

the socio-economic condition of mauryas



THE MAURYAN EMPIRE

Archaeological Sources

1. Asokan Edicts

Rock Edicts

Pillar Edicts

first deciphered by
James Princep in 1837

Pali, Prakrit, Aramic & Greek language

Brahmi & Kharosti script

Chandragupta Maurya's Edict
Mahasthan→ Boghra district, Bengal
Sohagura→ UP
Writings on famine conditions

Asokas Edict

14 Major Rock Edicts
3 Minor Rock Edicts
7 Major Pillar Edicts
3 Minor Pillar Edicts
3 Cave Edicts
Located at Different locations in the country

THE MAURYAN EMPIRE

2. Other Archaeological sources

Stupa

Palace

Cave Architecture

Northern Black polished ware

Yaksha & Yakshni

Origin→ Who were the Mauryas ?

THE MAURYAN EMPIRE

Who were the Mauryas ?

Origin→ Shrouded in Mystery

1.Might have derived from the term Maurya→ Peacock
Peacock Tamers

2. Root name→ Mura
Name of the mother of Chandragupta Maurya
Served under the Nanda rulers

3. Purana→ irreligious Nandas, toppled by the Brahman scholar Chankya-Chandragupta Maurya

4. Shridhar Swamy→ Commentary on Vishnupurana
Mura wife of Nanda king, made her mother of Chandragupta
Calls the mauryas of the sudra origin

5. Mudrarakshasa→ calls him Mauryaputra

THE MAURYAN EMPIRE

Who were the Mauryas ?

Origin→ Shrouded in Mystery

6. Divyavadana→ mention of Bindusara
Anointed as Kshatriya

7. Mahavamsa
Kshatriya origin→ clan named Moriyas
Mention in Mahaparinirvan sutta of Buddha
Moriyas sent a messenger to the Mallas

8. Jain tradition
Chandragupta son of a daughter of a village headmen of peacock tamers
Mayurposhaka

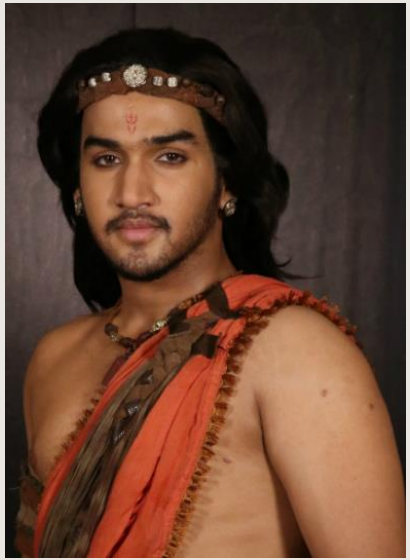
Justin→ Chandragupta termed as ‘novus homo’ (born in humble life)
Peacock part of Architecture , palace etc.

Moriyas of the Pipphalivana (part of gana sangha)

Conclusion→ emergence from the forest tract areas (aranyas)

Political History

THE MAURYAN EMPIRE



Chandragupta (321–297 BC)

Who is Chandragupta Maurya ?

Mentioned in the Mahabhasya
Mother sought relief in the shelter at Pushpapura→ birth of Chandragupta
Brought up by a cowherd, then by a hunter
Showed signs of a leader, noticed by Kautilya who was passing by the village
Took him away to Taxila
Got training and education @ Taxila,
During this time Nanda insulted Kautilya, hence decided to topple the throne

Nanda's rule→ Tyranny, unlawful, taxations, unlawful→ amasing of the wealth
Quite notorious and famous till south India as well

During this time Alexander had already invaded N-W India
Therefore, Chandragupta had double task

Saving India from Alexander

Toppling the power of Nandas

Q. Different Theories of how Chandragupta came to power ???

THE MAURYAN EMPIRE

Chandragupta (321–297 BC)

Q. How Chandragupta came to power ?
Chandragupta met Alexander at Punjab, tried to seek help, but Alexander order to murder him

Chandragupta caught spying the Greek military strategy, hence captured
Later on fleed, decided to establish himself as a sovereign king

Pali literature→ Mahavamsatika
Chandragupta & Chanakya→ set up an Army and other Sources (mentioned in Arthasastra)
Army from→ Thieves, Mlechhas, Choraganas (gangs of robbers)
Forest dwellers (Atavikas), Warrior-clans (Sastro-Pajivi)

Available in Punjab as no central authority

Alliance with Himalayan King→ Parvatka
Got help from Saka, yavana, Kirthas, Kamboja, Oarsikas, Bahilikas

Armed with a composite army

Had to attack repeatedly to overthrow the Nandas

Purana
Arthasastra
Mudrarakshasa

Full Credit to Chanakya as the king maker
Less mention of Chandragupta's role

Jain lit→ child putting thumb in a hot pie instead of the outer part

Buddhist lit→ not able to control the outer core areas

Finally the empire came into the hands fully by 321 BCE

THE MAURYAN EMPIRE

Chandragupta (321–297 BC)

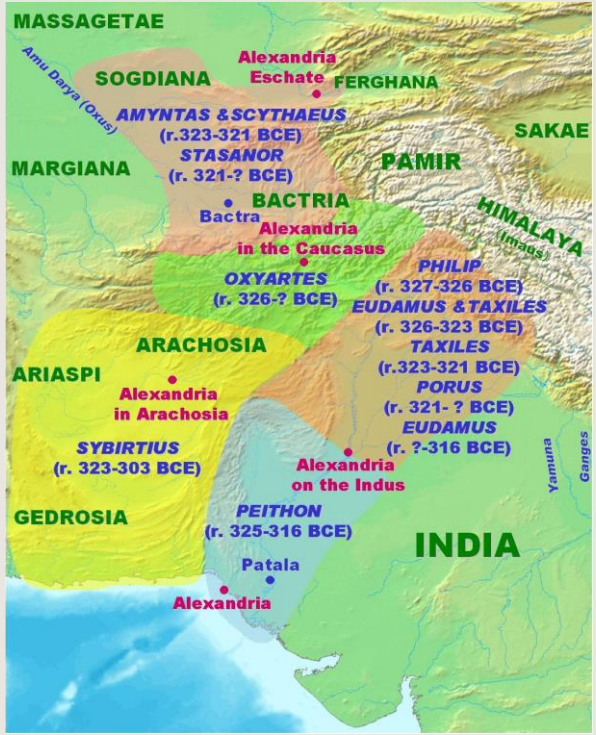
Q. Chandragupta as a king ?
Started the campaign in the North-West
Death of Alexander @ Babylon
Porus and Ambhi left free

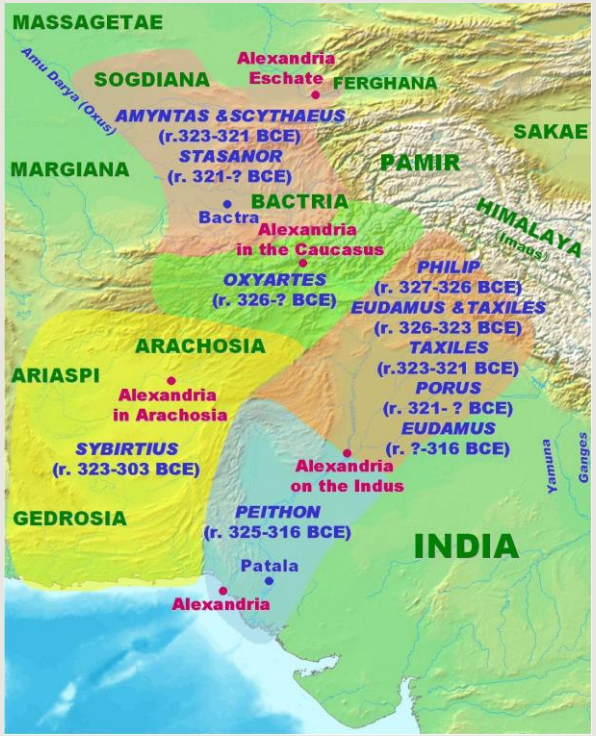
Alexanders Kshatraps→ 2 most important officials
Eudemus
Pithon→ governor of Sindh
transferred to the NW by 321 BCE and left India by 316 CE
Sindh fell into the hands of Chandragupta Maurya

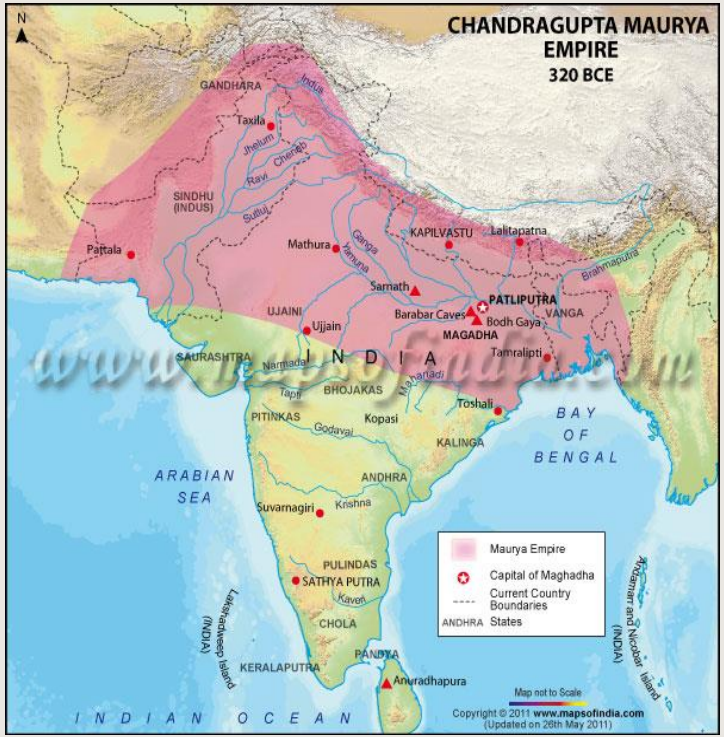
Mention by Justin in his literature

Further conflict with Selecus Nicator

Map




MASSAGETAE
Amu Darya (Oxus)
SOGDIANA
Alexandria Eschate
FERGHANA
AMYNTAS & SCYTHAEUS
(r.323-321 BCE)
STASANOR
(r. 321-? BCE)
SAKAE
MARGIANA
PAMIR
BACTRIA
Bactra
Alexandria in the Caucasus
HIMALAYA
(Imaus)
OXYARTES
(r. 326-? BCE)
PHILIP
(r. 327-326 BCE)
EUDAMUS & TAXILES
(r. 326-323 BCE)
ARACHOSIA
TAXILES
(r.323-321 BCE)
ARIASPI
Alexandria in Arachosia
PORUS
(r. 321- ? BCE)
EUDAMUS
(r. ?-316 BCE)
SYBIRTIUS
(r. 323-303 BCE)
Alexandria on the Indus
Yamuna
Ganges
GEDROSIA
PEITHON
(r. 325-316 BCE)
INDIA
Patala
Alexandria


CHANDRAGUPTA MAURYA EMPIRE
320 BCE
N
GANDHARA
Indus
Taxila
Jhelum
Chenab
Ravi
SINDHU (INDUS)
Sutluj
Pattala
Mathura
Ganga
Yamuna
KAPILVASTU
Lalitapatna
Brahmaputra
Sarnath
PATLIPUTRA
UJAINI
Ujjain
Barabar Caves
Bodh Gaya
VANGA
MAGADHA
SAURASHTRA
Narmada
I N D I A
Tamralipti
Mahanadi
Tapti
BHOJAKAS
Toshali
PITINKAS
Kopasi
Godavari
KALINGA
BAY OF BENGAL
ARABIAN SEA
ANDHRA
Suvarnagiri
Krishna
PULINDAS
SATHYA PUTRA
Kaveri
CHOLA
PANDYA
KERALAPUTRA
Anuradhapura
Lakshadweep Island (INDIA)
Andaman and Nicobar Island (INDIA)
Maurya Empire
Capital of Maghadha
Current Country Boundaries
ANDHRA States
Map not to Scale
Copyright © 2011 www.mapsofindia.com
(Updated on 26th May 2011)
I N D I A N O C E A N

THE MAURYAN EMPIRE

Chandragupta (321–297 BC)

Q. Chandragupta as a king ?

Selecus Nicator→
Syrian origin
Successor of Alexander, by 305 CE
Moving towards India to recover the lost provinces
River Indus→ Geographical boundary
Hence conflict between Selecus & ***Sandrocottus***
Selecus was defeated at the hands of the Magadhan army

Treaty signed and division of empire took place.

defeated Nicator and a treaty was signed

ceded the trans-Indus territories – namely Aria(Herat), Arakosia(Kabul) and Gedrosia(Balu.)– to the Mauryan Empire

gave his daughter→ Helena in marriage to the Mauryan prince

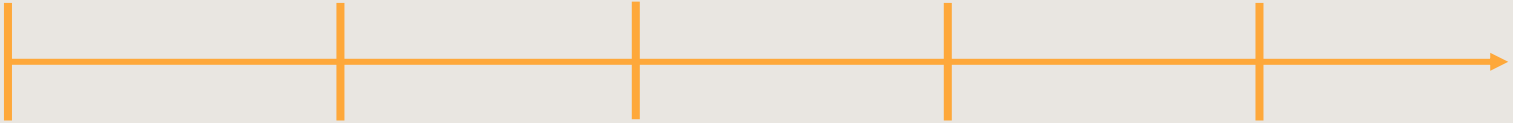
Chandragupta gave a gift of 500 elephants to Selucas

Megasthenes sent as Ambassador to the Mauryan Court

Q. Significance of Megasthenes writing?

THE MAURYAN EMPIRE

Megasthenes ? Role in understanding Mauryan History



Main focus

How we came to know ?

Pataliputra City

Imperial Palace

Central Administration

Local Administration

City Administration

Military Administration

Society & People

THE MAURYAN EMPIRE

MEGASTHENES

Stayed in India for seven years
Travelling along Kabul and the Punjab,
Reached Pataliputra, the capital of the Maurya empire.

reliable witness concerning matters which came under his close scrutiny.
limitations in his work as he was ignorant of the language and customs of the country,

Wrote account→ Indica
has been lost,
the fragments that still survive in the writings of
Strabo,
Arrian,
Diodoros and others,
throw a flood of light on Chandragupta's civil and military government, the country's soil, climate, animals, plants and the manners of the people.

THE MAURYAN EMPIRE

Q. Who was Megasthenes? His writings?

- Greek ambassador of seleucus nicator
- Wrote book Indica – His mention @ king Chandragupta Maurya & Pataliputra city
- **Writings ?**
- Public appearance of the king – Large celebrations
- King carried in a golden palanquin
- Guards riding elephants → Silver & Gold decoration
- Guars carrying trees → Live birds
- King surrounded by armed women
- Tasting of food before eating
- Not sleeping in the room for more than two nights.

appeared in public at the time of war,
to sit as a judge in his court,
to offer sacrifice and to set out for hunting excursions
Hunting was the principal royal amusement and the king was usually attended by armed female guards.

THE MAURYAN EMPIRE

Capital City and Imperial Palace

royal road leading from the north-west frontier to Pataliputra, measuring about 1,840 kilometres (1,150 miles).
‘Every mile of this road was marked by a stone indicating the by-roads anddistances.
The capital of the empire was at Palimbothra or Pataliputra, (confluence of the two rivers, the Ganga and the Son).
City size→ nine-and-half miles in length and eleven miles in breadth.

Details @ City ?
Mention of Imperial Palace
constructed chiefly of timber,
Located @ modern village of Kumrahar
Palace→ extensive park full of shady groves, a multitude of fish-ponds and trees.
The gilded pillars of the palace were adorned with golden vines and silver birds.
In the parks tame peacocks and pheasants were kept.

- Large & Beautiful city
- Massive wall Fortify
- 570 towers & 64 gates
- Multi storey houses wood & mod bricks
- Kings palace of wood
- Garden & birds

THE MAURYAN EMPIRE

Central Administration

King @ Pivot.
king → conscientious and industrious person.
remained in the court throughout the whole day without caring for his personal comforts.

Who runs the Administration ?
burden of administration was shared between the king and his council.
members as Councillors and Assessors, who advised the king in the management of public affairs.
The king employed a large body of spies, called overseers by Megasthenes, who transmitted secret and confidential reports to the king.
The overseers in turn employed courtesans as their collaborators.

THE MAURYAN EMPIRE

Military Administration

Megasthenes→ formidable army numbering about 6,00,000 men.
Setup ?
controlled by a war office consisting of thirty members,
divided into six boards of five each.
respective Boards were in charge of different departments,
e.g., Admiralty, Infantry, Cavalry, War-chariots, Elephants and Commissariat and Transport.

Soldiers???
formed the most numerous class in the society.
they received regular pay from the state which also supplied them with arms and equipment.
Adequate equipment.
Chariots→ drawn by four-horses.
Each chariot had at least two warriors in addition to the driver.

The infantry → broadsword as their principal weapon.
Javelins, bows and arrows were additional arms.

THE MAURYAN EMPIRE

Municipal and Local Administration

municipal organisation.

town officials → *astynomoi.*

The Municipal Commission, consisting of thirty members divided into six Boards or Committees of five members each.

•Board 1→ industrial arts regulating wages, enforcing the use of pure and sound materials and exacting full work in exchange for fair wages.

•Artisans were regarded as sacrosanct and any interference with their work was visited with capital punishment.

•Board 2→ comforts of foreigners, to keep them under observation and in case of sickness or death provide for the treatment or burial of the stranger, whose property they were obliged to protect.

•Board 3→ the systematic registration of births and deaths, designed both to facilitate taxation and for government records.

•Board 4→ Trade and commerce, which regulated sales and enforced the use of stamped weights and measures. Merchants paid a lice> nse tax.

•Board 5--controlled manufactured articles. Old goods were separated from new ones and they were sold separately. A fine was imposed on the violation of rules.

•Board 6→ collected the tithe on the prices of goods sold and evasion of this tax was punishable with death.

District Administration

Agronomoi → District Supervisor
supervised irrigation,
measured the land,
enforced the forest laws and looked after agriculture,
mining, carpentry and metal industries.

They also collected taxes, maintained the roads and set up mile-stones to indicate distances.

THE MAURYAN EMPIRE

Society and People

Classification of Indian society according to their professions often mingling caste with occupation.
seven classes in India.

•1. *brahmanas and ascetics,* numerically the smallest.
•2. The agriculturists or cultivators , Majority class→ paid a quarter of their produce as rent to the landlord.
•3. shepherds and hunters, lived a nomadic life in forests. made the land habitable received an allowance of corn from the king for the service and paid him tribute in cattle.
•4. artisans→ *exempted from paying taxes*, maintenance grant from the royal exchequer.
•5. warriors→numbers lesser than cultivators, state paid them.
•6 & 7. → the officials (superintendents or overseers and councillors and assessors) employed for the supervision of the work of different departments and the numerous spies who were engaged in transmitting secret information to the king.

Other observations?

General honesty of the people → theft was a rare occurrence.
Punishment → severe-mutilation for giving false evidence and death for injuring the royal artisan.
Bodily injury the offender had to suffer corresponding mutilation in addition to the amputation of his hand.

the peace and tranquillity that prevailed throughout the empire.
The richness of the soil and abundance of mineral sources
hardworking and jungle people as well as good governance were all factors that contributed to the quality of life.
scarcity and famine were unknown to Indians.

Observation→ not mention of slavery, but it was an idealistic picture wholly inconsistent with reality.
Slavery did exist in India but the relationship was different,
European Slavery→ where slaves were considered as chattels of their masters,
Indan Slavery→ not like that.

THE MAURYAN EMPIRE

Chandragupta (321–297 BC)

Q. Chandragupta as a king ?
Started the campaign in the North-West & Within India

Within India→ Expansion upto Gujarat

Saurashtra Province→ governed by the Vaishya Pushyagupta
Construction of the Sudarshan lake

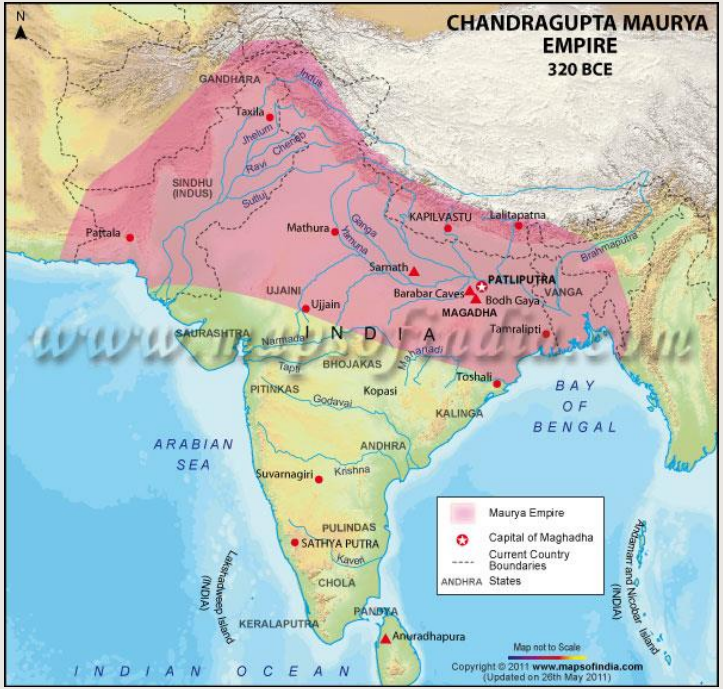
embraced Jainism towards the end of his life and stepped down from the throne in favour of his son→ Bindusara

Accompanied by Bhadrabahu @ Sravana Belgola

deliberately starved himself to death in the approved ***Jaina fashion (sallekhana)***

Bindusara came to power after him.
Kautilya continued to adivse him for some period

Map



THE MAURYAN EMPIRE

Bindusara (297–272 BC)

Greeks → ‘Amitrochates’ (derived from the Sanskrit word ‘Amitraghata’ or slayer of foes), extending Mauryan control in the peninsular region of India as far south as Mysore.

Taranatha, (the Tibetan Buddhist monk who visited India in the 16th century,)
conquered 16 states,
comprising ‘the land between the two seas, presumably the Arabian Sea and the Bay of Bengal.

Tamil texts → Mauryan rule upto Tamil Nadu and Kerala.

Actual rule upto Mysore , can be collaborated by the presence of Asokan inscriptions in this region
Not much mention found of any kind of invasion by Asoka

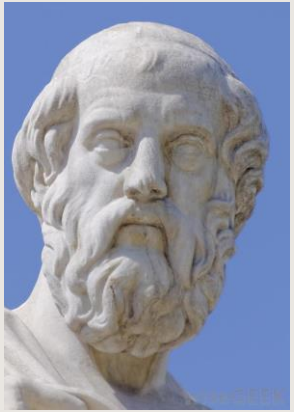
THE MAURYAN EMPIRE

Bindusara (297–272 BC)

contacts with Antiochus I, the Seleucid king of Syria
Deimachus→ Ambasador in the court of Bindusara

asking for some sweet wine, dried figs and a sophist to be sent to the Mauryan court
Barring Sophist→ every other thing was sent

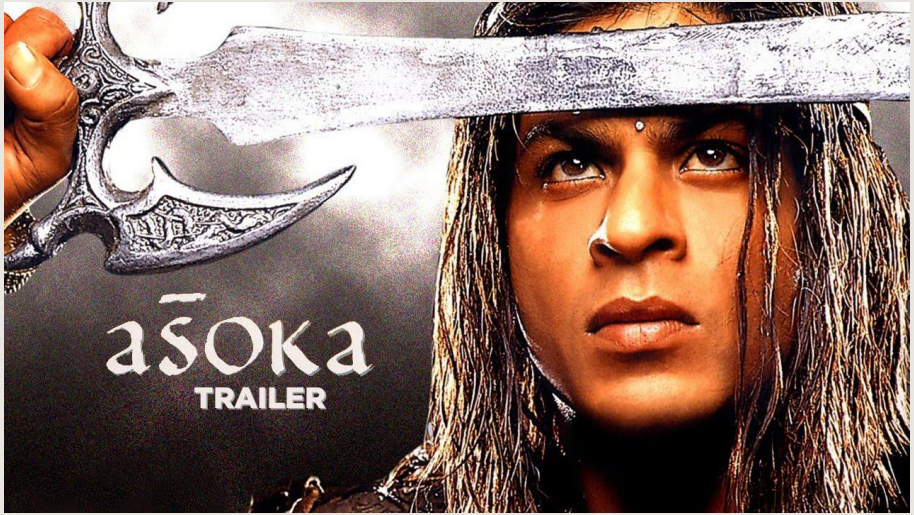
more interested in the *Ajivika sect*
Ajivika fortuneteller→ Pingalavatsa→ destined Asoka to be the king in future



Asokvadana→ the citizens objected to the oppression of the higher officials @ Taxila→ Revolt took place
Asoka was deputed by Bindusara to quell the revolt
Later on→ appointed Asoka as governor of Avanti as a reward

Bindusara **joined Ajivika sect** in the later period,
Asoka going directly from Ujjain to Pataliputra to capture the throne after his father's death

3. Asoka (273 – 232 B.C.E)



- 273 BCE — Struggle for Throne
- 269 BCE — Actual Cornoation
- 261 BCE — Converted to Buddhism
- 232 BCE — Death & Later Mauryas

THE MAURYAN EMPIRE

3. Asoka the Great (273 – 232 B.C.)

Suppressed a revolt in Taxila during Bindusara's rule

acted as Governor of Ujjain

actual coronation (269 B.C.).

was a struggle for the throne after Bindusara's death

How he came to power ??

Dipavamsa and Mahavamsa

Disputed Succession

Asoka captured power after killing his ninety nine brothers including the his elder brother Susima

Taranatha→ killed only six of his brothers

Edicts→ brothers acting as officers in his administration

THE MAURYAN EMPIRE

POLITICAL HISTORY

3. Asoka (273 – 232 B.C.E)

Chand Asoka

Dhamma Asoka

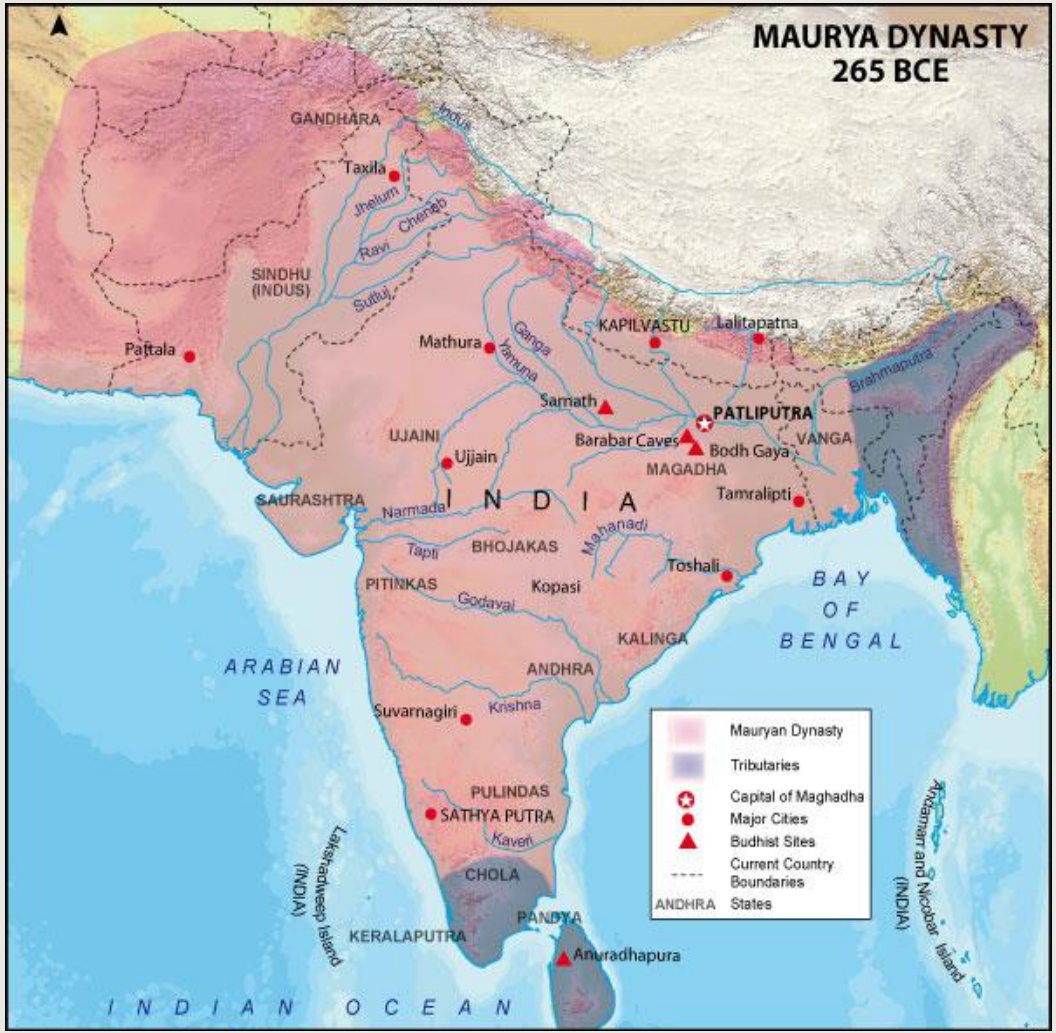
From Policy of Digvijaya to Dhamma Vijaya

261 B.C→ war with Kalinga

Rock edict XIII→ 150000 killed and many perished

Asoka embraced Buddhism under the influence of Buddhist monk, Upagupta

Asoka's Empire



THE MAURYAN EMPIRE

ASOKA AND HIS SUCCESSORS

How we came to know about Asoka ?

Initially was just one of the Mauryan kings mentioned in the *Puranas.*
In 1837 James Prinsep → Brahmi script referring to a king called ***'Devanampiya Piyadassi'*** (beloved of the gods).
Same inscriptions attributed to Asoka found at different places

In 1915 → the Maski Edict→ Asoka as ***Piyadassi.***
Mahavamsa→ Asoka used 'Piyadassi', as his second name in the inscriptions.

Buddhist literature→ struggle for the throne among the princes after the death of Bindusara or a little prior to it,

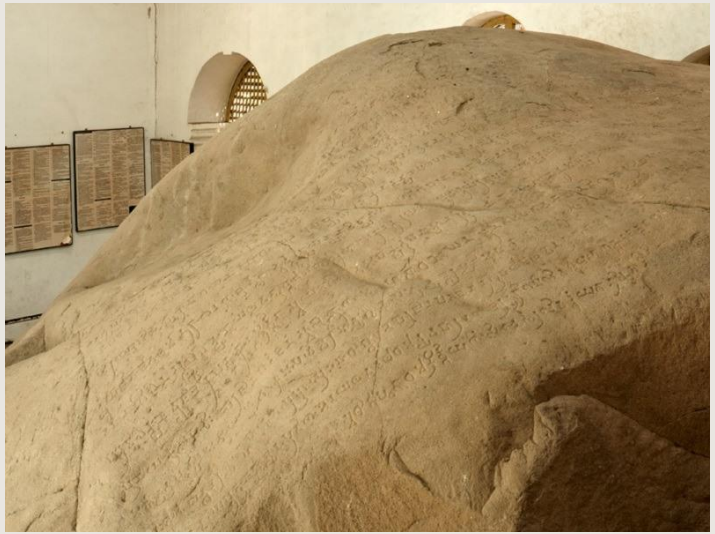
Asoka→ remove those of his brothers who were opposing him

- *Dipavamsa and Mahavamsa* → Asoka captured power after killing his ninety nine brothers, including his elder brother Susima (who was earlier the viceroy at Taxila when the revolt took place).
- only his youngest brother, Tissa, remained unhurt.

- Taranatha→ Asoka killed only six of his brothers.

- Major Rock Edict V → officers who have among their other functions the superintending of the welfare of the families of his brothers, sisters and other relatives

- Actual cornonation took place around 269 BCE



THE MAURYAN EMPIRE

Q. Asoka after becoming the King ?

Taranatha→ spent several years in pleasurable pursuits → ‘Kamasoka’.
period of extreme wickedness & cruelty→ ‘Chandasoka’.
Did war on Kalinga→ 1.5 lakh killed, Around 2 lakh were rendered homeless

Initially believed that Asoka had converted to Buddhism immediately after the Kalinga war

Came in contact with Buddhism, Saint→ Upagupta
Bhabra inscription,→ it was only after a period of more than two years
he became an ardent supporter of Buddhism
edict was written specifically for the local Buddhist clergy
Addresss himself as the king of Magadha

Taranatha→ ‘Dhammasoka’.
Mentions the conversion of Asoka to Buddhism

Policy of Digvijaya

Kalinga war

Policy of Dhamma Vijaya

THE MAURYAN EMPIRE

Q. Asoka after becoming the King ?

Conveyed the 3rd Buddhist Council→ 250 BCE @ Pataliputra
Presided by Moggaliputta Tissa

Significance ?
Vibhajjavada (doctrine of Theravadin school)→ Doctrine of True Faith.
no mention of this event in any of his inscriptions.

Dhammamahamanta→ sent to spread Buddhism

- Majjhantika (who was sent to Kashmir and Gandhara),
- Mahadeva (Mahisamandala),
- Rakkhita (Vanavasi),
- ***Yona*** Dhammarakkihita (***Aparantaka→*** West Coast***)***,
- Mahadhammarakkhita (Maharatha),
- Maharakkhita (Yona Area),
- Majjhima (the Himalayan region),
- Sona and Uttara (Suvarnabhumi),
- and Mahinda (Lanka).

- **Yona→ Indo-Greek settlements of the north-west*

Policy of Digvijaya

Kalinga war

Policy of Dhamma Vijaya

THE MAURYAN EMPIRE

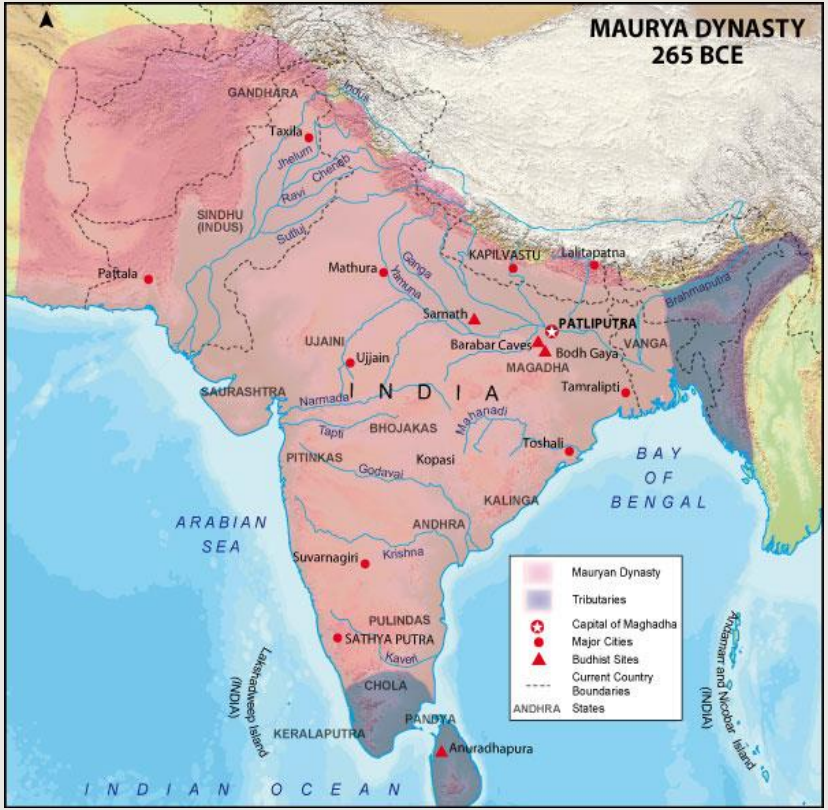
What we know from the Edicts & literary sources available ?
Geographical spread ?

Tusaspa (Asoka's governor) in the Junagarh inscription → that there might have been a foreign settlement of Persians or Greeks in western India.

Asokan inscriptions→ Major Rock Edict II, refer to the southernmost kingdoms, viz. Cholas, Pandyas, Satyaputras and Keralaputras, as the *prachamta (border) states,*
Distinguish them from the vijita or *raja-vishaya (imperial dominions).*

These states probably continued to remain outside the Mauryan territory, but maintained friendly relations with the Mauryas.

Kalhana's *Rajatarangini→ Kashmir was a part of* the Mauryan empire
Asoka built the city of Srinagar.



THE MAURYAN EMPIRE

What we know from the Edicts & literary sources available ? Geographical spread ?

Khotan→ Central Asia , Tibetan History → Asoka's visit to the region.

Nepal→ One of Asoka's daughters is said to have married a noble from Nepal.

Ceylon→ sent his son (Mahendra) and daughter (Sanghamitra) as Buddhist missionaries with a Branch of Pipal Tree
Tissa→ local king tried to copy the style of Asoka

Diplomatic exchanges with many regions→ Major Rock Edict XIII
five kings →
Antiyoka, Turamaya, Antikini, Maka and Alikasudara

- Antiochus II Theos of Syria (grandson of Seleucus Nikator),
- Ptolemy II Philadelpus of Egypt,
- Antigonus Gonatus of Macedonia,
- Magas of Cyrene and
- Alexander of Epirus.

THE MAURYAN EMPIRE

Q. Family life of Asoka ?
mentioned in the various sources.
Mother's details→ Buddhist sources like *Vamsathapakasini, Divyavadana* and *Asokavadana.*
*Ashikvadana→ Subhadrangi (*the daughter of a Brahmin of Champa).

Mahavamsa→ Name of the chief Queen→ Asandhimitta
Other Queen→ *Tissarakkha (named for injuring bodhi tree, also mentioned by Fa Hein)*
Karuvaki→ Queen's Edict inscribed on a pillar at Allahabad, mother of the prince Tivara
Might be the real name of the queen Tissarakkha

Padmavati→ mentioned in Mahavamsa as a queen
the mother of the crown prince Kunala

Rajtarangini→ Mention of Jaluka as son (but no mention of Mother)

Daughters→
1. Sanghamitra (sent to Ceylon for Dhamma propogation)
2. Charumati→ Married to Devpala (Nepal)

Grandsons→
1. *Samratpi*
2. *Dashratha*

THE MAURYAN EMPIRE

Later Mauryas (232–185 BCE)

Q. Post Asoka → What events took place ?

The evidence for the later Mauryas is very meagre
Mention in Purana and Jain, Buddhist literature

by the division of the Mauryan empire into two parts—
1.Western → ruled by Kunala and Samprati
Kunala→ converted to Jainism by Suhastin

2. Eastern → ruled by Dashratha
reigned for eight years

mentioned in the *Matsya Purana,*
caves in the Nagarjuni Hills, which he dedicated to the *Ajivikas.*
Three inscriptions ordered by Dasaratha Devanampriya

- Dasaratha (East) & Kunala (West) – Division of empire
- Samprati – Reunion & subsequent loss of the west
- Salisuka
- Devavarman
- Satadhanvan
- Brihadratha – Greek invasion & overthrow by Pusyamitra

Samprati would have united the empire once again around 223 BCE
Ruled from Ujjain & Pataliputra, NW India went out of control, ruled for 9 years
Sasikula→ 13 years
Devavarman→ 7 years
Satadhanvan→ 8 years
Brihadratha→ 7 years, but assassinated by **Pusyamitra Sunga in 185 BCE**

Importance of Ashoka’s Edicts

ASOKA'S INSCRIPTIONS AND SITES

Asokan Edicts

Decipherment by James Prinsep of the EIC in 1837.
Significance of Edict ?
nature of Edict→ Asoka's proclamations to the public → ***Asoka's Dhamma***
Few Edicts→ his own acceptance of Buddhism and his relationship with the *Sangha.*
Informs us about Asoka's personality
also about the main events of his reign.

Languages ?

The Asokan inscriptions are in (a) the Prakrit language →the *Brahmi script,*
(b) North-Western Prakrit and the *Kharoshti script,*
(c) the Greek language and script, and
(d) the Aramaic language and Kharosti script.

Classification ?
rocks,
pillars, and
Caves
suited to different purposes, different locations .

Chandragupta Maurya's Edict
Mahasthan→ Boghra district, Bengal
Sohagura→ UP
Writings on famine conditions

Asokas Edict

14 Major Rock Edicts
3 Minor Rock Edicts
7 Major Pillar Edicts
3 Minor Pillar Edicts
3 Cave Edicts
Located at Different locations in the country

Q. Importance of Greek and Aramaic Edicts of Asoka

Asoka's edicts in Greek, Aramaic and Graeco-Aramaic (bilingual) languages and scripts,

- found from Afghanistan
- two Aramaic edicts from Laghman, one stone tablet from Pul-i-Darunta,
- Graeco-Aramaic bilingual record from Shar-i-Kuna,
- a Greek and an Aramaic edict from Kandaha and Taxila in Pakistan.
- Significance→ indicators of the vastness of the Maurya realm,
- Asoka himself recognised as *mahalaka or extensive.*
- *The Greek and* Aramaic edicts of Asoka from Afghanistan and Taxila Asoka→
- retained the control over Arachosia, Paropanisadae and Gedrosia, ceded by Chandragupta Maurya

Diversity of Asokan Edicts

- Addressed in first person by Asoka
- Directly to his subjects and/or his officers
- The edicts probably had a master or central draft, prepared by the emperor himself at Pataliputra;
- later adopted, extended and abridged by provincial and local authorities, according to the local needs,
- corroborated by the emperor's own classification of his edicts as
- *vistata* (extended),
- *majhima (medium size) and*
- *samkhita (short or abridged).*
- *The* Greek and Aramaic edicts were partly translations, transliterations, explanations and also summaries of Asoka's ideas and ideals found in his Prakrit inscriptions written in Brahmi and Kharoshti.

THE MAURYAN EMPIRE

Wide Network of Communications and Transport
dispersal and distribution of Asoka's edicts are clear pointers to a ***network of communications and interconnections*** within the empire.

•One of the Aramaic edicts at Laghman has certain contents which do not figure in most of the inscriptions of
•It speaks of a **royal road *(karapathi, i.e. rajapatha)*** *and officers entrusted with its* maintenance, which was considered as dispensing a meritorious work *(purtabaga).*

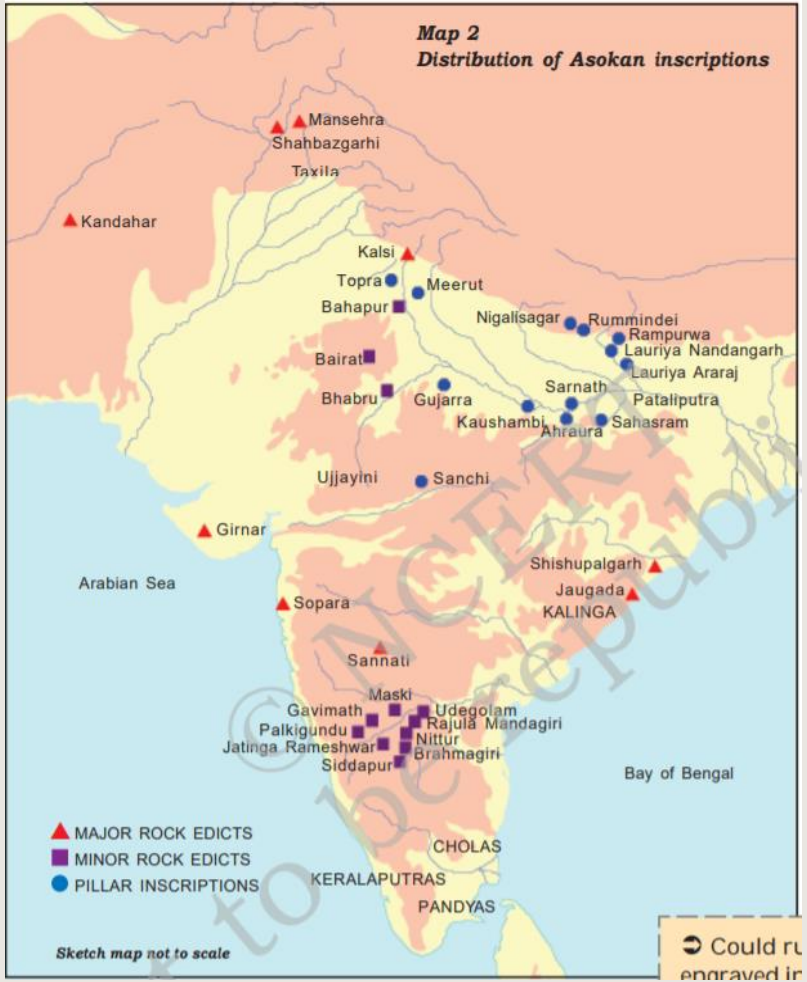
•The names of places and distances mentioned in the Laghman edicts amply bear it out that these were direction signals and distance posts.

•The **Laghman edicts** provide a striking corroboration of the accounts of Eratosthenes (an elder contemporary of Asoka) on a Maurya royal road connecting West Asia with Palimbothra or Pataliputra.

•The impressions of the Classical authors that the Mauryas looked after proper maintenance of road network and erected direction giving signals and distance recorders are also strikingly confirmed.

•The Aramaic records also make it clear that the dating method in the Asokan inscriptions was in the expired year counted from the date of Asoka's consecration.

Edict	Ashoka Inscription Details
Pillar Edict I	Ashoka's principle of protecting his people.
Pillar Edict II	Dhamma
Pillar Edict III	Avoiding practices of cruelty, sin, harshness, pride and anger among his subjects.
Pillar Edict IV	Responsibilities of the Rajukas.
Pillar Edict V	List of animals and birds that should not be killed on certain days. Another list which mentions animals that should never be killed.
Pillar Edict VI	Dhamma policy of the State.
Pillar Edict VII	Ashoka's work for fulfilling Dhamma. Tolerance for all sects.



Major Rock Edict I	Prohibits animal slaughter and bans festive gathering.
Major Rock Edict II	Care for man and animals. Mentions the **Pandyas, Satyapuras** and **Keralaputras** of South India.
Major Rock Edict III	Generosity to Brahmins. About Yuktas, Pradeshikas and Rajukas who would go every five years to different parts of his empire to spread Dhamma.
Major Rock Edict IV	Dhammaghosha (sound of Dhamma/righteousness) over Bherighosha (sound of war).
Major Rock Edict V	About Dhammamahamatras. Talks about treating slaves right.
Major Rock Edict VI	King’s desire to know about his people’s conditions. About welfare measures.
Major Rock Edict VII	Tolerance for all religions.
Major Rock Edict VIII	Ashoka’s first visit to Bodh Gaya and the Bodhi tree (his first Dhamma Yatra).
Major Rock Edict IX	Condemns popular ceremonies.
Major Rock Edict X	Disapproves of the individual’s desire for fame and glory and stresses on Dhamma.
Major Rock Edict XI	Elaborates on Dhamma.
Major Rock Edict XII	Tolerance for all religions and sects.
Major Rock Edict XIII	Mentions victory over Kalinga. Mentions Ashoka’s Dhamma victory over Greek Kings Antiochus of Syria (Amtiyoko), Ptolemy of Egypt (Turamaye), Magas of Cyrene (Maka), Antigonus of Macedon (Amtikini), Alexander of Epirus (Alikasudaro). Also mentions **Pandyas, Cholas**, etc.
Major Rock Edict XIV	Engraving of inscriptions installed in various parts of the country.

THE MAURYAN EMPIRE

14 Major Rock Edicts

placed along the borders of the empire,
including the two Kalinga Edicts.
specific provisions concerning the slaughtering of animals and the provision of medical and welfare services;
broader applications of *dhamma in morality and the* administration of justice,
the nature of *dhamma, and its effects in tolerance,* ritual, and charity;
and closing with the history of the Kalinga war and its effects.

The two Kalinga Edicts→ called Edicts XV and XVI
substitute for three Edicts
(XI on charity and the kinship of mankind,
XII on religious tolerance, and
XIII on the Kalinga war and the 'change of heart')

addressed to the officials administering the conquered territory
concerning the problems of morality,
the administration of justice, and
the problem of reducing the apprehensions of neighbouring peoples
and promoting international peace.

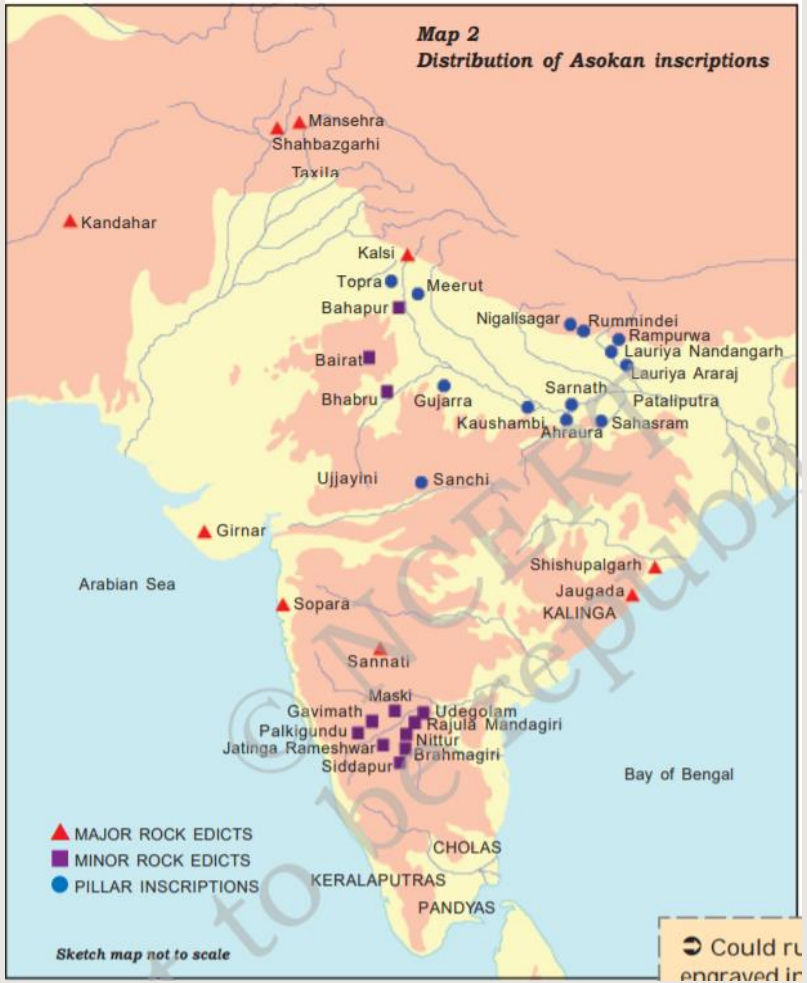
THE MAURYAN EMPIRE

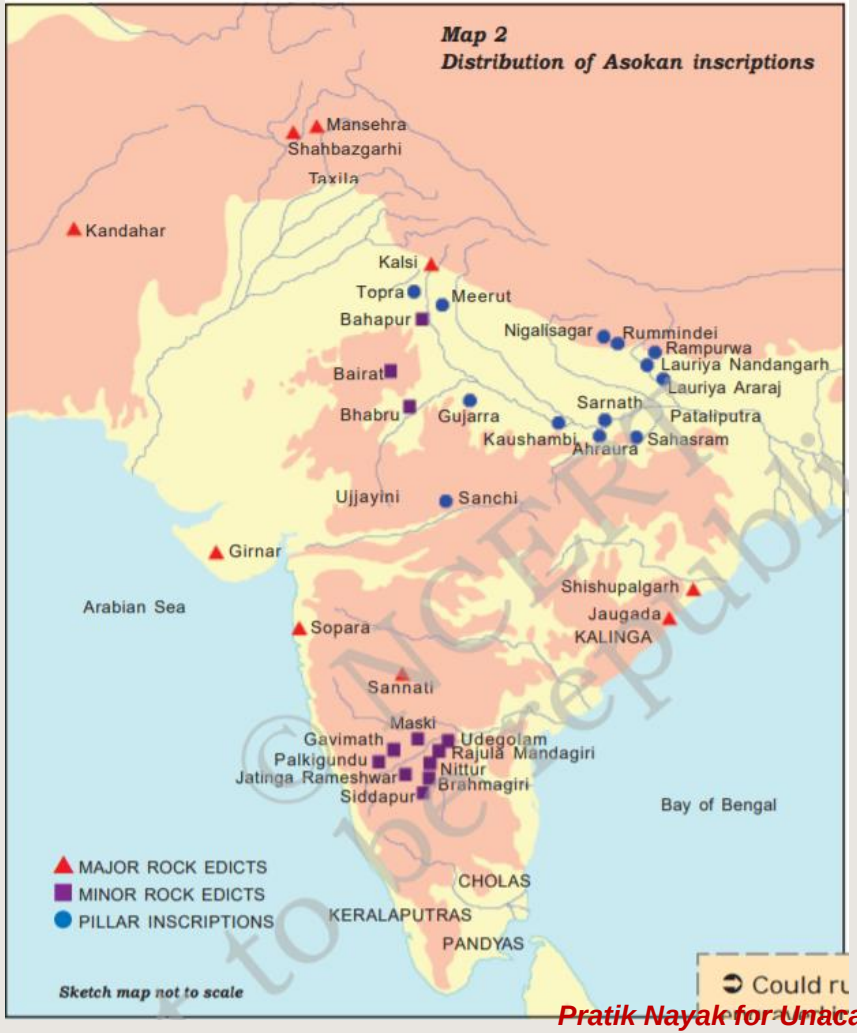
Fourteen Major Rock Edicts have been found in different recensions at ten sites
Kalsi,
Girnar,
Sopara,
Dhauli,
Jaugada,
Yerragudi,
Sannati,
Shahbazgarhi,
Manshera and
Kandahar

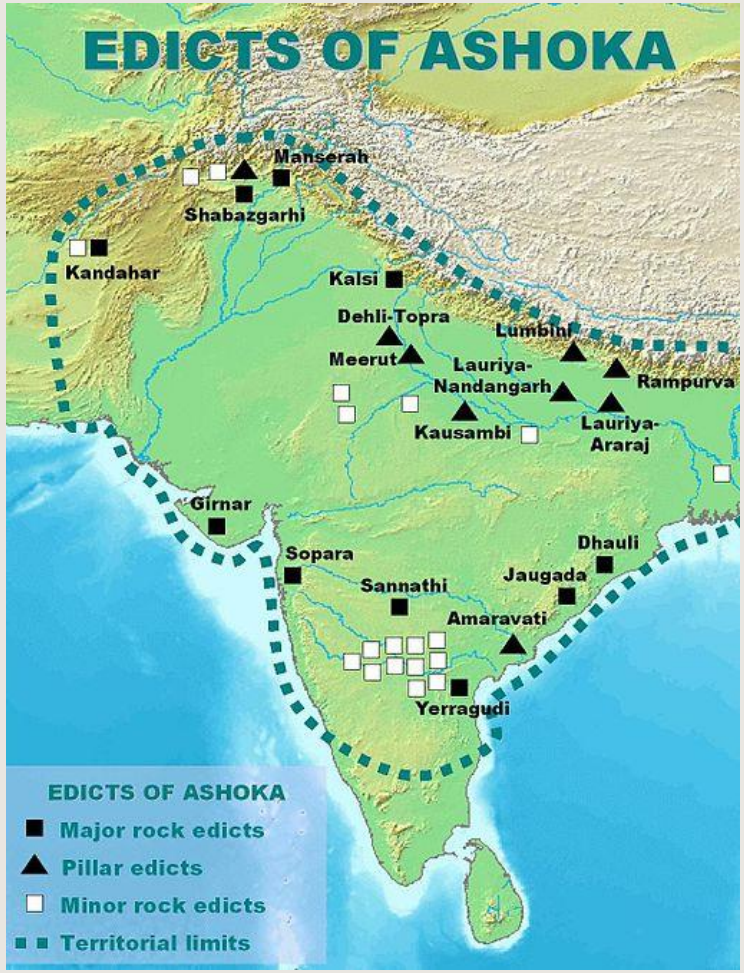
seven recensions are in *Prakrit and Brahmi,*
two are in Prakrit and Kharoshti and one in Greek.

In two places (Dhauli and 'Jaugada) ***Rock Edicts XI, XII and XIII*** were replaced by two separate Kalinga Edicts.

These two edicts have been found also at another site (Sannati).







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THE MAURYAN EMPIRE

Girnar (Major Rock Edicts)
It is situated one mile to the east of Junagarh in Kathiawar.
major inscriptions→ Asoka, Rudradaman and Skandagupta.
the reign of Chandragupta a dam was constructed on the Sudarsana lake in the neighbourhood of Gimar.

The Rudradaman inscription→ the" lake was originally built by Pushyagupta, conduits were worked from it by Tusaspa.
Skandagupta → the lake continued to supply water to the surrounding area until well into the Gupta period.

Kalsi (Major Rock Edicts) The town of Kalsi lies at the junction of the Tons and Yamuna rivers in north-western UP.

THE MAURYAN EMPIRE

Manshera (Major Rock Edicts inscribed in Kharosthi)
The site is that of a village in the Hazara district of the north-west province of Pakistan.

Sannati
Located in Karnataka, it is the site of all the fourteen Major Rock Edicts as well as the two separate Kalinga Edicts.

Kandahar (Minor/Major Rock Edicts, Bilingual Greek-Aramaic Inscription)
The site of the bilingual inscription is Shar-i-Kuna, the old city of Kandahar in southern Afghanistan.
Greek speaking population

Shabazgarhi (*Major rock edicts, inscribed in Kharosthi):*
The position of this site is near Mardan in the Yusufzai area of Peshawar.

Yerragudi
(Major rock edicts and minor rock edict I and II): Yerragudi is
situated eight miles from Gooty on the southern border of the Kurnool
district, and is eighty miles north-east of Siddapur.

Sopara
(*Major rock edict, Fragment of the eight Edict): Sopara situated in* the Thane district of Mumbai is the site of an ancient seaport and town, its ancient name was Supparaka.

THE MAURYAN EMPIRE

Manshera (Major Rock Edicts inscribed in Kharosthi)
The site is that of a village in the Hazara district of the north-west province of Pakistan.

Dhauli (Major Rock Edicts)
The Dhauli inscription has been cut high on a rock. The site has been identified with Tosali which is mentioned by Ptolemy as a metropolis.

Jaugada (Major Rock Edicts, similar to the Dhauli version)
The two separate Edicts are addressed to the *mahamattas of Sarnapa, which was probably the name of the town in the* Mauryan period.

Sannati
Located in Karnataka, it is the site of all the fourteen Major Rock Edicts as well as the two separate Kalinga Edicts.
Maurya empire was not a unitary state as it had earlier been argued
edict is the same as the edict from ancient Kalinga (i.e. Dhauli and Jaugada)
statements made and certain measures taken by Asoka were not merely applicable to Kalinga

THE MAURYAN EMPIRE

Major Pillar Edicts

Allahabad-Kosambi (Pillar Edicts I–VI, the Queen's Edict, and the Kausambi Edict or Schism Edict):

The Asokan pillar → inscriptions by various rulers including Samudragupta and Jahangir.

Jahangir shifted it to Allahbad (similar to Firoz Shah Tughlaq)

inscribed with two additional edicts

Minor Pillar Edict I, is also found at Sanchi near Bhopal and at Samath in Uttar Pradesh

The Samath Pillar is inscribed with a further edict, which is called Minor Pillar Edict II

Allahabad-Kosam Pillar, sometimes called Minor Pillar Edict III

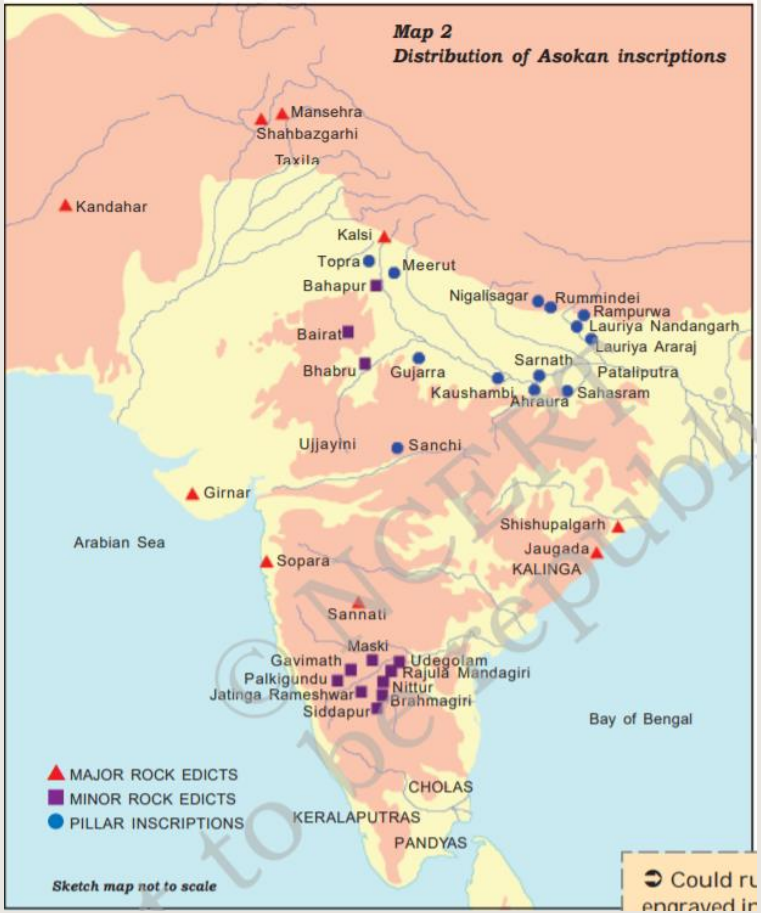
THE MAURYAN EMPIRE

14 Major Pillar Edicts

Delhi-Meerut and Delhi-Topra (Pillar Edicts I-VI and I-VII respectively):
The Delhi-Meerut and the DelhiTopra pillars are so called because they were transported to Delhi by Firoz Shah from their original sites at Meerut and Topra.

Lauriya-Araraj (Pillar Edicts I-VI) The pillar is situated at this site in northern Bihar.

Lauriya-Nandangarh (pillar Edicts I-VI) is also in northern Bihar close to the Nandangarh and to the above site.



THE MAURYAN EMPIRE

14 Major Pillar Edicts

Nigali-Sagar (Pillar Inscription)

The purpose → clear from the inscription.

It was originally situated near the *stupa of Buddha Konakamana to record, first the enlargement of the stupa* and later Asoka's visit to the site.

It is now near Rummindei, in Nepal.

Nigali Sagar or Nigliva where the remains of Kanakamuni, who is counted among the former Buddhas, are enshrined

Rampurva (pillar Edicts I-VI) → Rampurva is located thirty two miles north of Bettiah in northern Bihar.

Rummindei (Pillar Inscription) → The Rummindei Pillar stands near the shrine of Rummindei just across the border of Nepal. The pillar was erected by Asoka to commemorate the birthplace of the Buddha, the Lumbini grove.

THE MAURYAN EMPIRE

Minor Rock Edicts

concentrated in the south and central parts of the empire.
Asoka's activity as a Buddhist lay disciple, with a practical code of ethics, and finally in the only edict addressed to the Buddhist clergy, Minor Rock Edict III with Buddhist texts on *dhamma.*

written in *Prakrit and Brahmi*
discovered at seventeen places
(Safiasram, Rupanath, Gujarra, Pangudariya, Ahraura, Bahapur near Delhi, Bairat, Brahmagiri, Siddapur, Jatinga-Ramesvar, Maski, Gavimath, Palkigundu, Nittur, Udegolam, Yerragudi and Rajula Mandagiri)

name 'Asoka' is explicitly mentioned →first Minor Rock Edict
(at Maski, Gujarra and Nittur) and
two versions of the second minor rock edict (at Nittur and Udegolam)

Pillars made in different years
Dhamma tours-→ 260 BCE
The Kalinga Edicts (Rock Edicts XV and XVI) → 259 BCE
the Fourteen Rock Edicts were issued and
two of the caves in the Barabar Hills → 258–257 BC.
The two commemorative pillars in Nepal were erected about 250 BC. The Pillar Edicts were then erected in 243–242 BC.

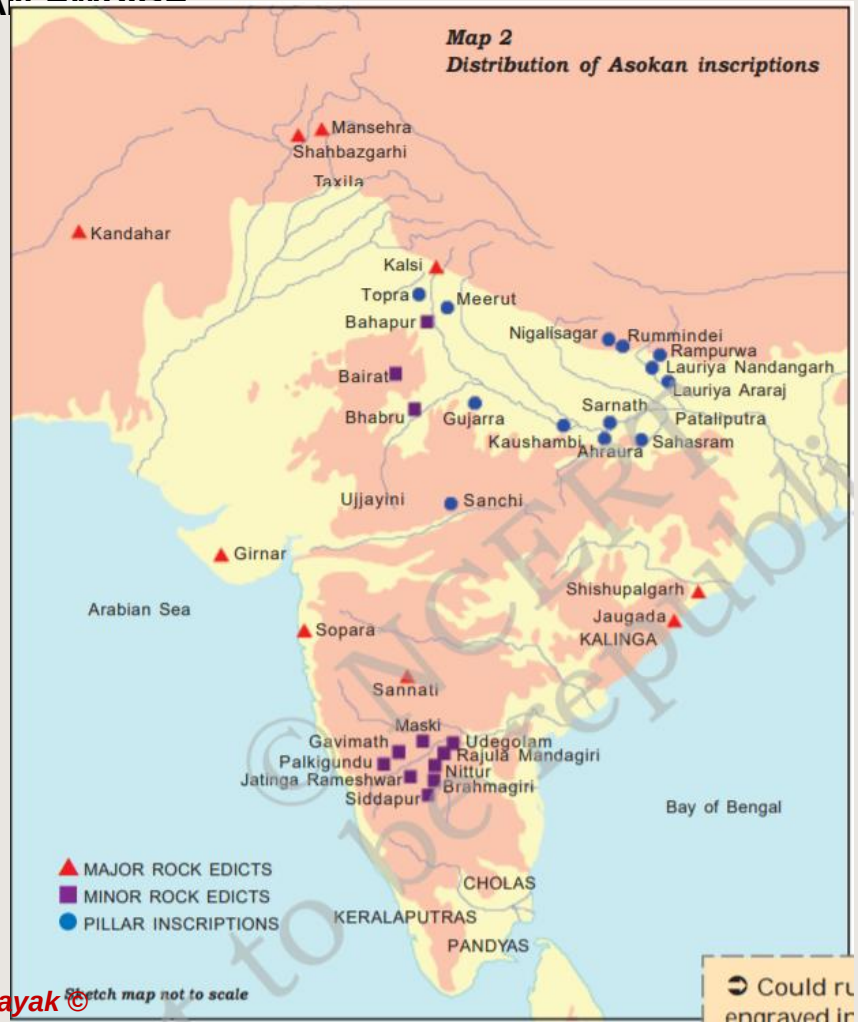
THE MAURYAN EMPIRE

Minor Rock Edicts

Cave Inscriptions→ found in the Barabar Hills, are brief dedications of shelter for monks during the rainy season. three of the four caves carved in the granite

caves as dwelling places for the monks of the *Ajivika sect*

Made by Asoka & dedications were made by Asoka's grandson Dasaratha.



Minor Edicts & Other Edicts

Ahraura Located in north-eastern Madhya Pradesh, it is the site of Asokan Minor Rock Edict I.

Bahapur Located near Delhi, it is the site of Minor Rock Edict I.

Bairat (Minor Rock Edict I and the Bhabra Edict):
Bairat is located in Rajashtan, forty two miles northeast of Jaipur.
It has been identified with Virata the capital of the Matsya state.

The presence of the Bhabra Edict addressed specifically to the Sangha is explained by the fact that the remains of two monasteries have been discovered.

Barabar Hill Caves (Donatory inscriptions to the Ajivika sect):

Brahmagiri **(**Minor Rock Edicts I and II):
important centre in south India even well before the Mauryan period.

Gavimath (Minor Rock Edict 1) situated in modern Karnataka

Minor Edicts & Other Edicts

Gujarra (Minor Rock Edict 1) → located near Jhansi in the Datia district of MP.
Mentions Asoka's name as the king

Jatinga-Ramesvar (Minor Rock Edicts I and II)
This site lies about three miles from Brahmagiri and the inscription belongs to the Mysore group.

Lampaka (Aramaic inscription) now in the Kabul museum, found at → Lamghan on the northern bank of the Kabul referring to the setting up of a pillar inscription by Devanampriya.

Mahasthan (pre-Asokan Mauryan Inscription) Mahasthangarh in the Bogra district of Bangladesh.
headquarters of the local administrator (of the eastern section of the empire),
Name→ Pundranagara, as is mentioned in the inscription.
The *mahamatta of Pundranagara is described as*
being in charge of measures for famine relief.

Minor Edicts & Other Edicts

Maski (Minor Rock Edict 1) Maski is located in the Raichur district of Karnataka.→ Name of Asoka

Nittur Located in the Bellary district of Karnataka, it is the site of Minor Rock Edicts I and II→ Name of Asoka

Palkigundu (Minor Rock Edict 1) It lies at a distance of four miles from Gavimath.

Pangudariya It is the site of the Minor Rock Edict 1. It is located in the Shehore district of MP.

Rajula-Mandagiri (Minor Rock Edicts I and II)
the southern group of inscriptions not far from Yerragudi in AP.

THE MAURYAN EMPIRE

Rupanath (Minor Rock Edict 1)
located on the Kaimur hills near Saleemabad in Madhya Pradesh.
route from Allahabad (Prayaga) to Broach must certainly have passed via Rupanath.

Sahasram (Minor Rock Edict 1) Shahabad district of Bihar, ninety miles south-west of Patna.

Sanchi (Schism Edict) → Ancient Vidisha
The modern name of Sanchi was given to the site at a comparatively late period, since it was known as Kakanadabota, from the Buddhist period to that of the Guptas.

Sarnath → *(Pillar Inscription, Schism Edict addressed to the mahamattas):*
The location of Sarnath is three-and-a-half miles from Banaras.

Siddapur Located in Karnataka, it is the site of Minor Rock Edicts I and II.

Sohgaura *(Copper Plate Inscription* *of the Mauryan period): Sohgaura is* located in the Gorakhpur district of Uttar Pradesh.

Udegolam Located in Karnataka, it is the site of Minor Rock Edicts I and II.

Asoka’s Dhamma

ASOKA'S DHAMMA

Purpose and Context of Dhamma

creation and integration of the empire
aggressive designs and a firm administrative system
strengthened by Asoka's ideology of *Dhamma.*
Reflected in edicts and other sources

Sources → The Greek and Aramaic record.
recorded in his Prakrit edicts,
Scholars→ Asoka's *Dhamma as Buddhism and Asoka as a Buddhist* king.
Greek→ the term *Dhamma is translated as Eu'sebeia or Doctrine of Peity (edict from* Shar-i-Kuna).
Aramaic→ *Qsyt (Truth) and Data (Law) respectively in the Shar-i-Kuna and the Taxila Pillar edicts.*

Asoka's *Dhamma* ***cannot*** therefore be equated with Buddhism or with any sectarianism.
Dhamma → social and ethical code of conduct,
acceptable to – and cutting across the socio-economic,
political and cultural differences among – diverse communities in the vast Maurya realm.

Meaning of Dhamma
Was it a new religion ?

neither a new religion nor a new political philosophy.
it was a way of life,
a code of conduct and
a set of principles to be adopted and practised by the people at large.
Contents→ broad and humanitarian
dhamma used in the sense of law and social order→ not new to the ancient Indians,

Asoka's own invention.
influenced by Buddhist and Hindu thought,
the king to suggest a way of life which was both practical and convenient.
No replication of Buddhism,
attainment of heaven (*svarga) is the reward of moral life→ good deeds*
trying to relate the degree of reward to a known and valued symbol in the mind of the average person.

Propagation of Dhamma
How the message of conveyed ?

propagated in Aramaic and Greek in the northwestern
linguistic and associated cultural issues of that region were taken into consideration
edicts in Prakrit in Brahmi script for areas in the Deccan, instead of Dravidian scripts
seen as an intrusive element, imposed by the apex political authority to ensure its firm control over the distant southern region.

The Kandahar Greek edict, similar to REs XII and XIII,
virtues to be inculcated by people for practising *Eu'sebeia, i.e. Dhamma.*
"to mind (or have in mind) the king's interests (or profits)".

elucidation and elaboration of the concept of *didbhatita* (*dridhabhaktita) or firm devotion, found in the Prakrit RE XIII.*
Signifies the political elemant too

the king himself; the ruler, in his turn, would act like a father to his subjects.
That the *Dhamma had a political purpose,*
apart from upholding a broad social and moral code of conduct, has added a new perspective to the studies of the Maurya times.

Main Features or Contents of the Dhamma

The Major Rock Edict XI → explanation of the *dhamma*
the main features of the *dhamma:*

1. Prohibition of animal sacrifices and festive gatherings (MRE I), and avoiding expensive and meaningless ceremonies and rituals (MRE IX).
2. Efficient organisation of administration (MRE VI) in the direction of social welfare (MRE II).
3. Consideration and non-violence to animals and courtesy to relations (MRE IV) and liberality to Brahmins, *Sramanas, etc. (MRE III).*
4. Humane treatment of servants by masters and of prisoners by the government officials (MRE V; it also mentions the appointment of *dhammamahamattas).*
5. Tolerance among all the sects (MRE VII and XII).
6. Replacement of *bherighosa (sound of war drums) by dhammaghosa* (sound of peace), i.e., conquest through *dhamma instead of through* war (MRE XIII).
7. Maintenance of constant contact with the rural people through the system of *dhammayatras (MRE III).*

An Estimate of Asoka's Dhamma

Initially joined as a lay worshipper→ Upasika
Had relations with Sangh, became zeaolous later on.

Dhamma→ calls upon his subjects to be zealous as this will lead to progress.
does not equate *dhamma with Buddhist teachings;*
Buddhism remains his personal belief.

The Yerragudi → wishes *dhamma to permeate through all* social levels. I
250 BC the Third Buddhist Council→ Sects in Buddhism, Mahasangika thrown out ,
But still → Asoka → donated a cave to the *Ajivikas in the Barabar Hills.*

Minor Pillar Edicts→ Administration & Dhamma .
The germ of fanaticism begins to show as is apparent in the Minor Pillar Edict I.
This was a most unfortunate tendency. There is a strong hint in these later edicts that he was becoming involved in a puritanical fantasy of sin and virtue.

Polity & Administration

MAURYAN ADMINISTRATION, ECONOMY, SOCIETY AND ART

Central Administration

Saptanga Theory

Kautilya → *the theory of* the seven elements of the state.

- *svamin (king)*
- *amatya (minister or high* official)
- *janapada (territory and population)*
- *durga (fort)*
- *kosa* (treasury)
- *bala (army)*
- *mitra (ally).*

MAURYAN ADMINISTRATION, ECONOMY, SOCIETY AND ART

Central Administration

Saptanga Theory
King
Svamin or king is the soul among all the seven elements of the state.

Various qualities that a king has to possess or cultivate, and the training he has to receive.

The king has to to find his happiness in the good of his people.

Mauryas, who were paternal monarchs, followed his advice and regarded the subjects; welfare and interests as very important.

Asoka, in his Major Rock Edict VI says: '*Savve munisse paja mama' (All* men are my children), which shows his paternalistic attitude towards the people.

Efficient Administration
Busy schedule for the king

THE MAURYAN EMPIRE

Ministry

King aided by Ministry.
Chariot with wheels

Mantrins → ministers and advisers of the highest grade whose advice had to be sought by the king in all administrative matters.
Their qualifications and the tests they had to pass.

Mantriparishad → Constituted Mauryan Ministry.
Mantriparishads and Mantrins distinguished on the basis of pay & functions

No rigid rule about its strength.
Its important members included *purohita, mahamantri, senapati, yuvaraja, etc.*
The Asokan edicts confirm its existence.

THE MAURYAN EMPIRE

Amatyas

administrative personnel or civil servants
filled the highest administrative and judicial appointments.
Their pay scales, service rules and method of payment were clearly laid down.

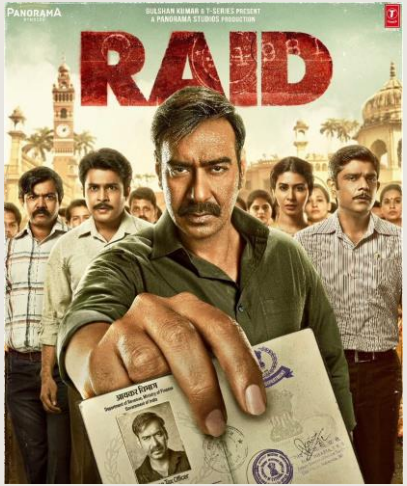
Religious tests *(dharmopadhasuddha) → employed in administering justice (both* civil and criminal);
the rigours of monetary test *(arthopadhasuddha) were employed as revenue officials;*
those who were purified by love test (*kamopadhasuddha) were to superintend the pleasure* grounds;
and those immune from fear (*bhayopadhasuddha) were appointed* to do work requiring immediate attention.

Only those whose character had been tested under all kinds of allurements and not just one kind were to be promoted to the still higher position, viz. that of *mantrins or advisers to the king.*
Though their qualifications and method of selection were given by Kautilya,
role and functions were very important, for all governmental work proceeded from them.

Kautilya's *amatyas were similar to the magistrates and councillors of the* Greek historians;
the *mahamattas of Asokan edicts;*
the ICS officers of British India and the IAS officers of independent India.

THE MAURYAN EMPIRE

Revenue Department



Samharta

In charge of collection of all revenues of the empire and looked after income and expenditure by supervising the work of the akshapatal-adhyaksha (Accountant General).

Sources of Revenue ?

- land,
- irrigation,
- customs,
- road cesses,
- shop tax,
- ferry tax,
- forests,
- mines,
- pastures,
- crown-lands,
- fees from craftsmen, gambling dens,

Kautilya →other kinds of income also such as pindakara,
A fixed commuted tax contributed by the villages from time to time,
Senabhaktam→ the punitive tax imposed by the army on the region through which it passed.

Sannidhata

This chief treasury officer, cooperated with the samharta.
Storage of the treasury in carefully built strong buildings → kosagriha and koshtagara.

THE MAURYAN EMPIRE

Military Department
Pliny→
- 6 lakh infantry,
- 30 thousand cavalry,
- 9 thousand elephants and
- 8 thousand chariots.

It was under the ***control of the senapati***,
several ***adhyakshas or superintendents*** of different wings
- infantry (padadhyaksha),
- cavalry (asvadhyaksha),
- war elephants (hastyadhyaksha),
- chariots (rathadhyaksha),
- navy (navadhyaksha), and
- armoury (ayudhagaradhyaksha).

Kautilya → different types of warriors,
hereditary ones (maula),
the mercenaries (bhritakas),
soldiers supplied by forest tribes (atavivala),
and those furnished by the allies (mitravala).

Kautilya also talks about the salaries of different ranks of military commanders.

The senapati →
salary of 48,000 panas/Annum,
24,000 for prasasta,
12,000 for nayaka,
8,000 for mukhya,
4,000 for adhyaksha, and
500 for ordinary trained soldier.
The salaries were paid in cash.

THE MAURYAN EMPIRE

Department of Commerce and Industry

controlled retail and wholesale prices of goods,
to ensure their steady supply through its adhyakshas or market superintendents→ Inflation ??? Stability→ Good Politics
controlled weights and measures;
levied customs duties;
regulated foreign trade and prevented smuggling.

set of officials→ amta-mahamattas (mentioned by Asoka in edicts)
the officers who worked among the frontier peoples and the less civilised tribes.
included the collection of revenue from the toll dues

the amta-palas of the Arthasastra.
superintendents of tolls.
each province had its own amta-palas
Existence of toll booths.

THE MAURYAN EMPIRE

Judicial and Police Departments

Kautilya → existence of two kinds of courts—
Dharmasthiyas→ civil court
kantakasodhanas → criminal courts.
chief justice → Dharmadhikarin (Supreme court @ Pataliputra)

subordinate courts at the provincial capitals,
divisions and districts under amatyas and pradeshtris.

Sources of Law??
Kautilya→ Four Sources .
dharma (sacred law),
vyavahara (usage),
charitam (customs and precedents) and
rajasasana (royal proclamations).

Types of Punishment→
fines, imprisonment, mutilation and death
vakta-karmanuyoga→ the examination of evidence, recorded by the lekhaka.

THE MAURYAN EMPIRE

Judicial and Police Departments

Police headquarters were found in all principal centres.

sthaniya → 800 villages,
dronamukha → 400 villages,
kharvatika → 200 villages
Sangrahana→ 10 villages.

Hierarchy of set up:
Police lock up→ charaka

Jail→ bandhanagara.

The dhamma-mahamattas→ take steps against unjust imprisonment.

Edicts→ Remission of sentences and jail deliveries.

Espionage Department

Gudhapurushas (secret agents) under the control of mahamatyapasarpa.
stationary (smastha) and
touring (sanchara).
Different types of agents→
recluses and students , householders and
‘poisonous’ girls (vishakanyas),

THE MAURYAN EMPIRE

Department of Foreign Affairs
Different types of ambassadors
functions mentioned.
Full-fledged ambassador→ nisrishtartha-duta,
parimitartha-duta.
Sasanhara-duta was only a special messenger.

Palace Department
Official of the royal household.
special attention to the kitchen to see that no poisoning was done.
dauvarika → warden of the palace to control entrance and exit.

Settlement and Planning Department
known as sangrahana (10 villages),
kharvatika (200),
dronamukha (400) and
sthaniya (800).

construction of roads for Traffic (vahikpatha),
waterways and routes, and markets for commodities (panyapattana).

THE MAURYAN EMPIRE

Provinces

Kautilya→ not much mention

Megasthenes→ wrote about the provincial administration ;

Asokan edicts→ Brahmagiri Minor Rock Edicts I and II→ local administration.

The empire was divided into four provinces, each under a viceroy-in-council.

The viceroy was responsible for the maintenance of law and order, and collection of taxes for the centre.

Council of ministers acted as checks and balance @ local level

At times they had to follow direct orders from the King

Area	Province	Capital
Northern province	Uttarapatha	Taxila
Western Province	Avantipatha	Ujjain
Eastern province	Prachyapatha	Toshali (Kalinga)
Southernmost Province	Dakshinapatha	Surarnagiri
Central Province	Magdha	Pataliputra (It was also the headquarters of the entire kingdom)

Viceroy

↓

Pradesika

divisions in charge of pradeshtris (Kautilya) or pradesikas (Asokan edicts)

functions included executive, revenue, judicial and overall supervision.

They were directly responsible to the ***samharta***

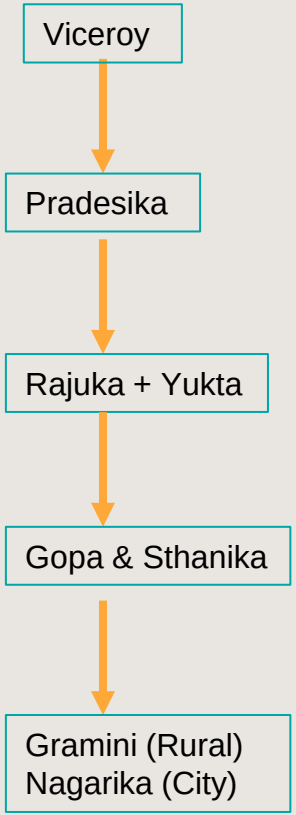
THE MAURYAN EMPIRE

Districts
Chief→ rajuka (Asokan edicts)→ modern day collector
assisted by yuktas → subordinate officials doing secretarial work and accounting.

Intermediate Level
Unit→ five to ten villages,
gopa → maintained proper records and accounts
Sthanika→ collected taxes.

Village
under the charge of the gramani, assisted by a council of elders

Municipal Administration
nagarika or city superintendent.
maintenance of law and order
assisted by two officials, gopa and sthanika.



Economic Conditions

THE MAURYAN EMPIRE

ECONOMY

Agriculture
Land Revenue→ Main source of Income
Who owns the Land?
Nature of Land Ownership

possibility of five forms of land ownership in the Mauryan state:

1. Cultivators—but there is no hint of it in the sources.
2. Community ownership—much later development.
3. Large scale land owners—class of entrepreneurs (*gahapatis)→ acted as bankers/financers*
4. King—Megasthenes→ all the land was owned by the king
5. State—there is no distinction between the king and the.

King→ having personal lands,
received taxes of the state lands.

Therefore, Megasthenes got the impression that the king was the owner of all the lands.

THE MAURYAN EMPIRE

Land Revenue
officials such as the revenue collectors made a direct assessment of the land under cultivation
subdivision of the lands of the village into categories of high, middle and low quality
Villages were also categorized based on→
exempted, solidiers coming from, grain based, gold based, service based, Dairy based

main source of income for the State,
1/4th to 1/6th of the Produce→ Mentioned by Megasthenes

directly collected by the king's officials from the individual cultivators
No Intermediaries
Tax exemption or reduction → decided by the king

1/4th Tax→ only around Pataliputra→ Fertile Area.

amount must have varied according to local conditions→ *Arthasastra*
the type of irrigation→ tax on water also charged.

Rummindei inscription→ the village of Lumbini → the king exempted it from taxes,
and it was asked to pay only one-eighth share of the produce.

Extension and Intensification of Agriculture
efforts to establish new agricultural settlements.

Arthasastra → deportation of large bodies of Sudras from overpopulated areas to new settlements.

Asokan edicts → deportation of 1.5 lakh prisoners of war from Kalinga to clear wasteland and establish new settlements.

The State made provision of irrigation facilities by constructing and maintaining reservoirs, tanks, canals and wells.

THE MAURYAN EMPIRE

Industrial Crafts

1.Metallurgy → mining of various metals like iron, copper, tin, gold, silver, etc.
Manufacturing of various articles.
Large scale increase in the use of iron implements.

State Monopoly over ***Certain Industries***
- mining,
- armour and
- weapon-making,
- brewing of liquor,
- shipbuilding

2. Textile Manufacturing→Mathura, Kasi, Pataliputra, Vanga, Mahisa,
3. Pottery → Northern Black Polished Ware
4. Woodwork→ Palace at Pataliputra .
5. Stone Cutting → Stupa & Pillars

Artisan Guilds→ the localisation and the hereditary nature of occupations.
enjoyment of certain rights by individual members;
determination of wages according to both the quality and the quantity of work;
severe penalties and fines for inferior and fraudulent work,

employ hired labour
the karmaharas or the bhritakas→ Regular labour
Dasas→ Slaves

THE MAURYAN EMPIRE

Trade and Commerce

Internal Trade
various types of goods.
Internal exchange of northern products → (blankets, skins, etc.) with
southern products → (precious stones, pearls, diamonds, conchshells, gold, etc.).

External Trade
the Hellenic (Greek) world and Burma
Exports→ different spices (pepper, cardamom, cinnamon, turmeric, etc.), pearls, diamonds, cotton textiles, ivory works, conch shells, skins, blankets, etc.
imports→ consisted of horses, gold, glass, linen, etc.

Balance of trade was very much in favour of India.

Q. How the trade used to take place ?
Q. Role of transport & communications ?

THE MAURYAN EMPIRE

Transport and Communications

Internal→ highways and navigable rivers.
External trade → coasts and land routes.
Special attention→ laying and maintenance of roads through special officers
Port→ Bharukachchha (Broach in Gujarat).
Kalinga → connecting north and south India .

Important internal trade routes were

(I) South-West Route (from Sravasti to Pratishthana);
(II) South-East Route (from Sravasti to Rajagriha);
(III) East- West Route (from Taxila to Pataliputra, following the river course of the Ganga and the Yamuna).

the most important route→ the royal highway from the northwest (in the region of Taxila) to Pataliputra.
Grand Trunk Road. Taxila→ point of exchange
extension eastwards → Tamluk

THE MAURYAN EMPIRE

State Regulation of Trade
Taxation of all manufactured goods as well as imported goods.
Trade tax→ 1/5th.
Punishments→ tax evasion.
Supervision of Trade, Profit fixed→ 5% & 10%

Money Economy and Currency
large scale use of metallic currency in the form of punch-marked silver and copper coins.

Usury or Moneylending
Megasthenes' → the absence of usury in India is not true.
Buddhist literature + Arthasastra → Rate of interest varied from 15-60% .

Urbanisation
Sravasti,
Kapilavastu,
Rajagriha,
Pataliputra,
Ujjain, etc.
Important ports were Bharukachchha, Tamralipti, Sopara etc.

Society

THE MAURYAN EMPIRE

SOCIETY

Changes in the Varna System

There was a reduction of the gap between the Vaishyas & Sudras

Vaishyas→ now concentrating on trade though others continued cultivation
Sudras→ now agriculturists others being artisans.
There was improvement in their economic position,
no improvement in their social status,
growth in the popularity of heterodox sects.

the *varna system more* rigid.
The social tensions→ Asoka placed so much of emphasis on social harmony,
dhamma →infuse social responsibility and stability.

THE MAURYAN EMPIRE

Position of Women

the treatment of women changed
low status in the society.

Buddhist texts, on the other hand, were much more considerate in treating them.
Megasthenes → practice of polygamy;
employment of women as palace guards,
bodyguards to the king, spies, etc;
permission of widow remarriage and divorce.

Asoka→ special group of *mahamattas who would be concerned mainly with the welfare of women.*

Connection between them and the ***ganikadhyakshas or superintendents of prostitutes***.

THE MAURYAN EMPIRE

Slaves and Hired Labour

Megasthenes' → the absence of slaves.
Indian slaves → dasas were treated very humanely and were employed mainly for domestic work.

Hired labour occupied socially a better position than slaves,
economic position → worse than that of the slaves.
forced labour or visti→ which probably did not exist in this period.

Outcastes

worse than that of slaves as well as hired labourers.
These outcastes or *hinajah were considered* impure
occupations such as hide-cleaning, tanning, etc.

Decline ??

Q. Causes for the Decline of the Mauryas

widely debated

Last king Brihadratha was killed by his General Pushyamitra Sunga

traditional approach

Decline because of Asoka's policies

weak successors

inadequate political and economic institutions

Large army & bureaucracy→ how to fund them???

Q. Causes for the Decline of the Mauryas

Asoka's pro-Buddhist policies

never slackened his control over his empire

Antagonized the Brahmins
Pusyamitra Sunga

solely blaming Asoka

policy of non-violence

not be correct

fighting spirit of his army got reduced

inadequate political and economic institutions

Combination of all factors→ Responsible

Art & Culture

Mauryan Art

Pre Mauryan Architecture→ made of wood / perishable material
Denudation of forest also might be the reason
Later on Influence of Achmaemenid empire→ Stone was used
Asoka started using Stone Architecture

Mauryan Art	
Court Art	**Popular Art**
1. Pillars & Capitals **2. Caves** **3. Stupas** **4. Wooden Palaces**	**1. Statues** **2. Terracottas**

THE MAURYAN EMPIRE

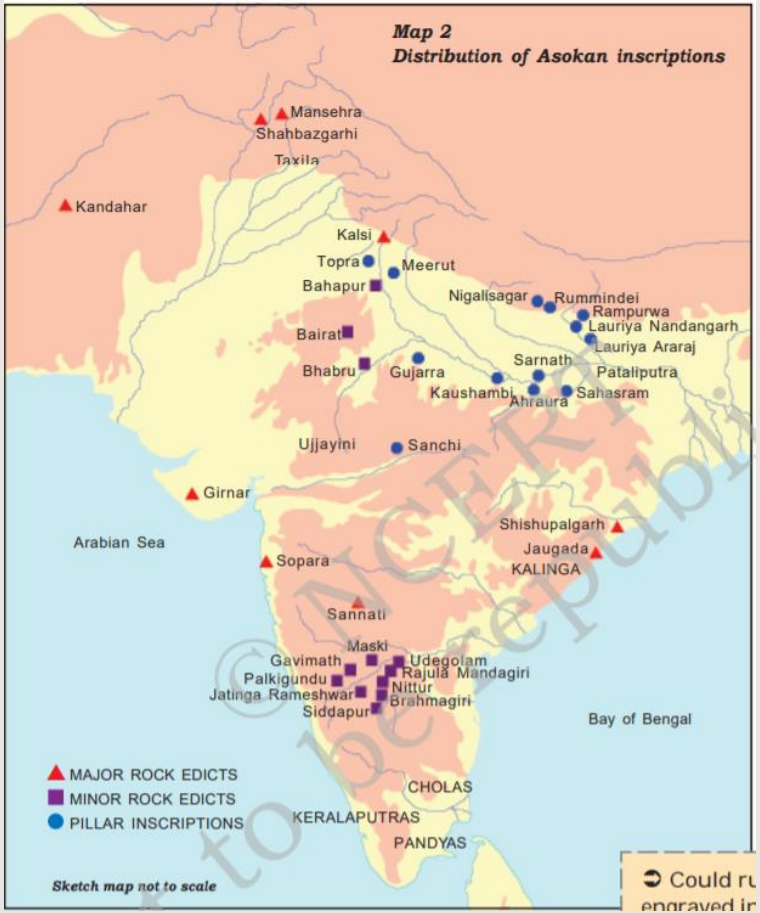
Pillars and Sculpture

Built by Asoka under royal supervision

edicts inscribed on them,
Location→ either in sacred enclosures or in the vicinity of towns.
Showed the suzerainty of the empire

Q.Material ?
Two types of stone:
(1) the spotted red and white sandstone from the region of Mathura
(2) the buff coloured fine-grained hard sandstone usually with small black spots quarried in Chunar near Banaras.

Stone was transported from Mathura and Chunar to the various sites
The stone was cut and carved by craftsmen
Craftsmen→ came from Taxila and had experience in handling stone.



Pratik Nayak for Unacademy

THE MAURYAN EMPIRE

Each pillar has three parts: Monolithic Pillars

1. the prop under the foundation,
2.the shaft or the column,→ single piece of sandstone
round and slightly tapering shaft
highly polished
3. the capital→ single piece of sandstone→ Detailing
(a) some finely executed animal figures, such as the lion or the elephant,
(b) the sacred dharmachakra (with 24 spokes) symbol engraved
with animal sculptures in relief, and
(c) the inverted or bell-shaped lotus.

Language→ Prakrit,
Script→ Brahmi , Kharosti

Asokan Pillars

Sites
Basarah-Bakhira,
Lauriya-Nandangarh, → Single lion
Rampurva→ Single lion
Sankisa → Elephant
Sarnath→4 lion
Sanchi→ 4 lion
Lumbini→ Horse
Vaishali → Single lion

Kandahar
Ranighat
Allahbad
Amravati

No Capital

THE MAURYAN EMPIRE

✓at Sarnath, near Varanasi
✓in commemoration of the historical event of *the first sermon or the Dhammachakrapravartana by the Buddha* at Sarnath***, the lion capital was built by Ashoka***.
✓consisted of ***five*** component parts:
(i) the shaft
(ii) a lotus bell base,
(iii) a drum on the bell base with four animals proceeding clockwise,
(iv) the figures of four majestic addorsed lions, and
(v) ***the crowning element, Dharamchakra***, a large wheel, was also a part of this pillar.
However, this wheel is lying in a broken condition and is displayed in the site museum at Sarnath.

The abacus has the depiction of a chakra (wheel) having twenty-four spokes in all the four directions and ***a bull, a horse, an elephant and a lion*** between every chakra is finely carved.

The capital without the crowning wheel and the lotus base has been adopted as the National Emblem of Independent India.

Mauryan Empire

Asokan Pillars

The Basarh-Bakhira lion sculpture, vaishali (Bihar)
The Lauria Nandangarh lion sculpture, Bihar
the Rampurva bull (and lion too) Bihar
The Sankissa elephant, Uttar Pradesh

Allahbad Pillar
Originally located @ Kaushambi
Shifted to Allahbad by Akbar/Jahangir
Built during the time of Asoka
Inscriptions of Asoka
Inscription of Harisena @ Samdudragupta
Jahangir's message
Local rulers message

Also known as Queen’s Edict

Mauryan Empire

Asokan Pillars

Pillars @ Delhi
2 pillars are there
Brought to Delhi by Feroz Shah Tughlaq
1→ brought from Topara
Erected on a mosque built @ FSK
2→ brought from Meerut
Installed @ hunting place nr. Wazirabad hills

Mauryan Empire

Asokan Pillars

1. Lauria Nandangarh, Bihar
2. Sankissa Elephant, Uttar Pradesh

1. Dhauli Elephant, Orissa
2. Rampurva Bull, Bihar

Mauryan Empire

Asokan Pillars

Q. V.A. Smith "Asokan pillars were copy of Persian pillars" ???

Similarities →

Both were made of stone
Both have glossy polish
Both have bell shaped portion
Both have capitals

Persian pillars carved out during 6th Century BCE

Asokan Pillars

Mauryan Empire

Differnces →

Asokan Pillars	***Persian Pillars***
Shaft→ Monoliths	Composite→ Joining of different pieces
Outer surface→ Smooth	Outer surface→ Grooves
Bell @ top	Bell @ top & bottom
Erected w/o any base	Erected on bell shaped base

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Mauryan Empire

Asokan Pillars

Differnces →

Asokan Pillars	***Persian Pillars***
Used for inscriptions/edicts	Used for supporting roof
Independent constructions	Part of palaces
Animal capital	Animal capital + Human capital

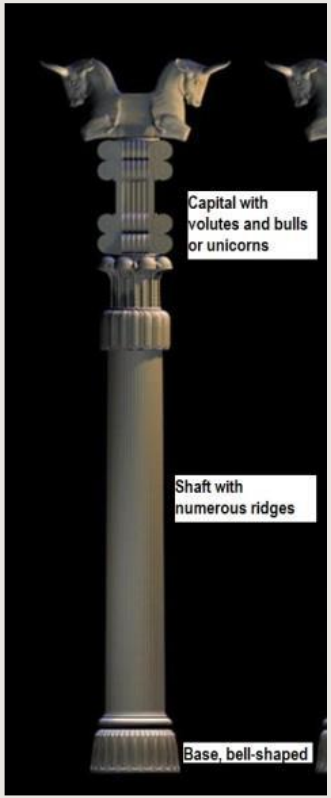
Mauryan Empire

Asokan Pillars

Used for inscriptions/edicts

Independent constructions

Animal capital



THE MAURYAN EMPIRE

The Sarnath Capital

The Asokan Pillar at Vaishali

THE MAURYAN EMPIRE

Stupas

Prakrit word→ Thuppa

A *stupa* is a solid domical structure of brick or stone, resting on a round base.

Later on→ surrounded by a plain or ornamented stone railing running all round having one or more gateways, decorated with rich sculptures.
purpose → of building a *stupa* was to enshrine relics of Buddha or Bodhisatvas, commemorate some Buddhist sacred place.

Dipavamsa→ Asoka → building 84,000 *stupas all over India and* Afghanistan.
Hiuen Tsang, seen a considerable number of these *stupas,*

famous *stupa at Sanchi*
The original brick *stupa built by Asoka*
subsequently enlarged by the addition of a stone-casing laced with concrete.

STUPA-1, SANCHI

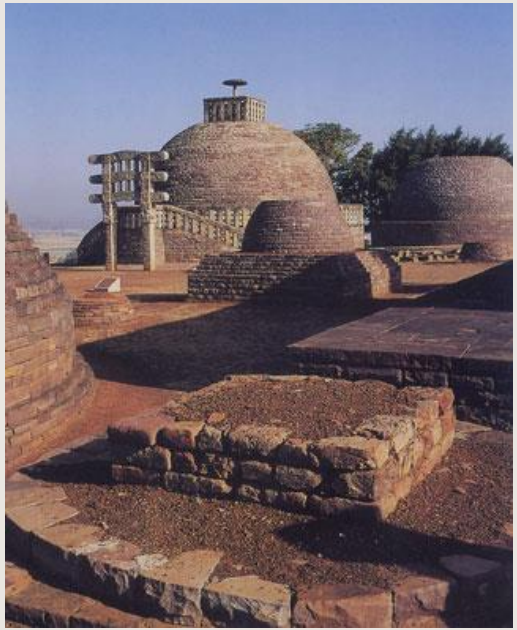
Pratik Nayak

Sanchi, Bhopal, is a UNESCO world heritage site. Along with other relatively small *stupas,* there ***are three main stupas*** *at Sanchi.*

○***Stupa-1*** *is presumed to have* ***the relics of the Buddha***,

○**Stupa-2**, the relics of ten less famous ***arhats*** belonging to three different generations. Their names are found on the relic casket.

○**Stupa-3** has the relics of ***Sariputta and Mahamougalayana***.



THE MAURYAN EMPIRE

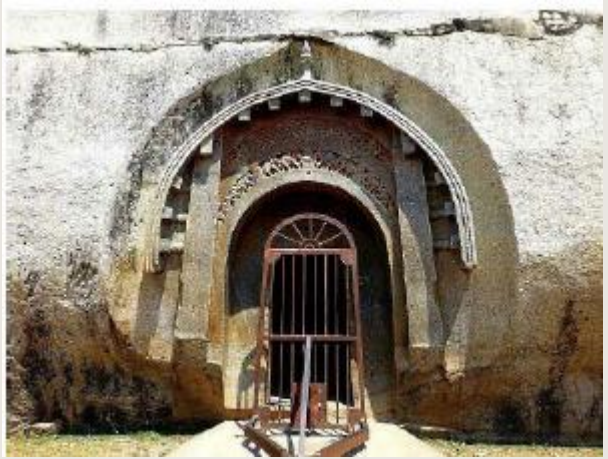
Caves

Rock Cut Architecture→ cut out of hard and refractory rocks.
interior walls polished → shine like mirrors.
Purpose→ residences for monks (*viharas) and also as* assembly halls (*chaityas).*

Asoka and his grandson Dasaratha got several such cave-dwellings built in the Barabar Hills near Bodh Gaya, and donated them to the monks of Buddhism and the *Ajivika sect.*

Asoka→ Barabar Caves(Gaya district, Bihar)
Lomas Rishi cave
Sudama cave
Karna chaupar cave
Vishva jhompri

Dashratha→ Nagarjuni hills (Bihar)
Gopi cave
Vadithi cave
Vapiya cave



THE MAURYAN EMPIRE

Sculpture

In the form of Yaksha & Yakshini
(1) the yaksi of Besnagar (MP),
(2) (2) the yaksa of Parkham (near Mathura),
(3) 3) the chauri-bearer from Didarganj (Bihar), and
(4) (4) the stone elephant from Dhauli (Orissa).

Carved by local craftsmen

Yakshi from Didarganj (ca 300 B.C.)

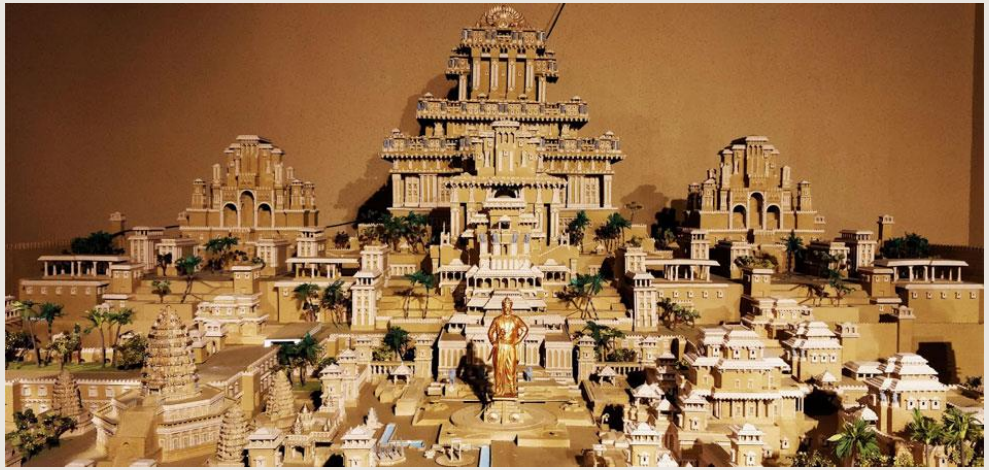
THE MAURYAN EMPIRE

Palaces

Palace @ Pataliputra
Made out wood during the period of Chandragupta Maurya
Polished like a stone
Later on got burned down

Once again, Asoka rebuilt the Palace
Fahein also mentions during his visit to India

During excavation, an assembly hall of 80 pillars is found



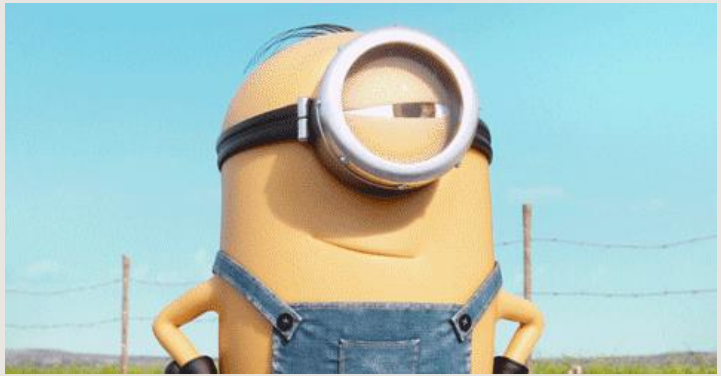
THE MAURYAN EMPIRE

Terracotta Objects

Mother Godess→ IVC
Also found at Ahichchhatra.

Between Pataliputra to Taxila.
well-defined shape and clear ornamentation.

Other itemsprimitive
idols or images,
votive reliefs with deities, toys, dice, ornaments and beads.
Toys were mostly wheeled animals, the elephant being a favourite.
round medallions→ act as a protection against the evil spirits.



THANKS!

Mauryan India

Presented by - Pratik Nayak

About Me

Seven Years Experience online & offline teaching

BE Civil, M. Planning (CEPT University)

Cleared GPSC, Worked at Govt. of Gujarat

Pratik Nayak

Sources of Reading-
Pratik Nayak- Lecture PowerPoint
Running notes of the class

Comprehensive Coverage-
Prelims + Mains
Previous Years Questions

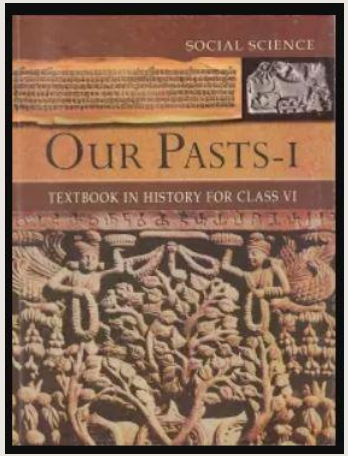
Rule of the Class-

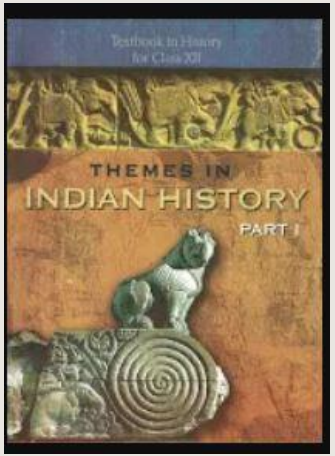
Thematic Understanding is Important
Analysis is Important
Facts needs to be read from the Reference Books
Make Running notes during the classes

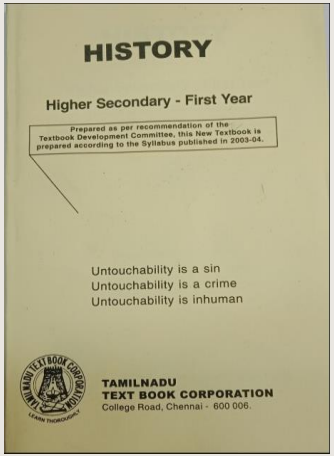
Doubts will be taken after the topic is completed
Please don't comment unnecessarily during the live class- else you will be blocked
Get yourself a pen-paper, scribble down important facts

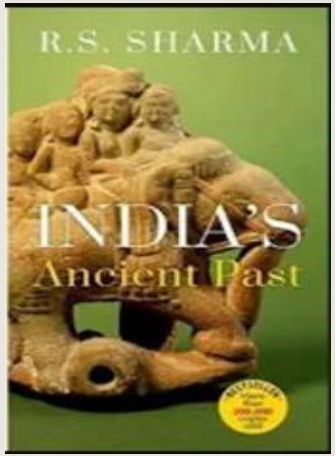
- *What to read ?*
- *NEW NCERT- Std 6 & Std 12 +*
- *TN Board or RS Sharma or McGraw hill*

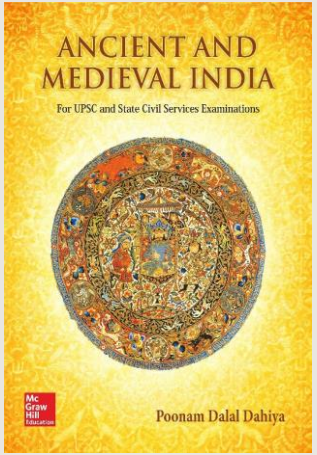
- *Sources of Reading-*
- *Pratik Nayak- Lecture PowerPoint*
- *Running notes of the class*











Understanding History

Pre Historic India- Stone Age
(Origin to 10000 BCE)

Indus Valley Civilisation – 2500
BCE- 1600 BCE)

Aryans & Vedic Age (1500
BCE-600 BCE)

Mahajanapda- Foreign Invasions
Buddhism & Jainism

600 BCE-350 BCE

Mauryan Age (325-185 BCE)

Post Mauryan India (200 BCE-300CE)

Gupta Age (320-550CE)

Post Gupta-(600-750 CE)
Harsha, Chalukya & Pallava

Early Medieval (750-1000 CE, 1000-1200
CE)

POST- MAURYAN INDIA (200BCE–300CE)

- Origin
- Sources
- Political History
- Administration
- Economy
- Society
- Decline of the Mauryas
- Art & Culture

POST- MAURYAN INDIA (200BCE–300CE)

Recap→ Mauryas

323 BCE	298 BCE	273 BCE	232 BCE	185 BCE
Chandragupta Maurya	Bindusara	Asoka	Later Mauryas	Decline

- Dasaratha (East) & Kunala (West) – Division of empire
- Samprati – Reunion & subsequent loss of the west
- Salisuka
- Devavarman
- Satadhanvan
- Brihadratha – Greek invasion & overthrow by Pusyamitra

POST- MAURYAN INDIA (200BCE–300CE)

Sources of History

Literary Sources

Archaeological Sources

Multiple literary and Archeological sources can be found from this period

POST MAURYAN INDIA

Post Asoka→

death of Asoka Weak successors

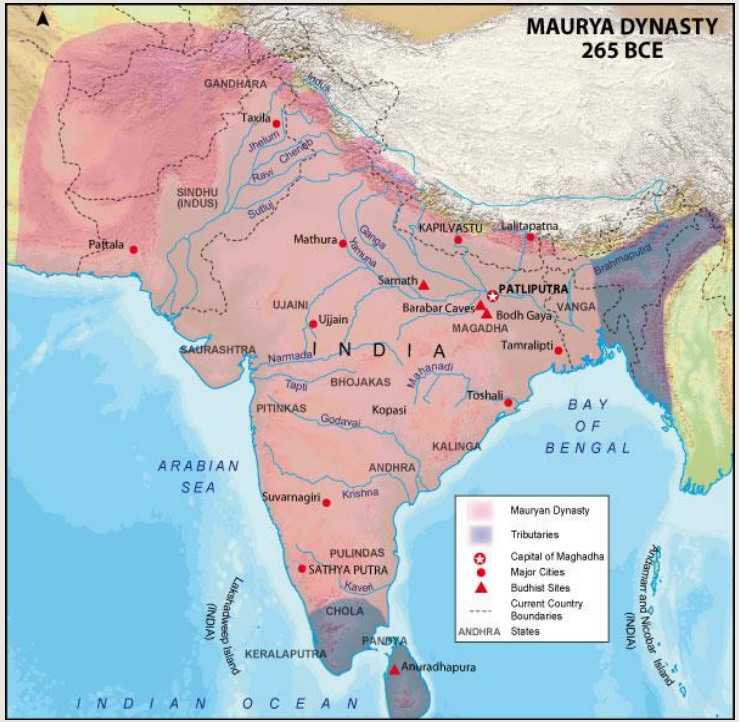
Provinces declaring Independence

Mauryas replaced by the Sungas

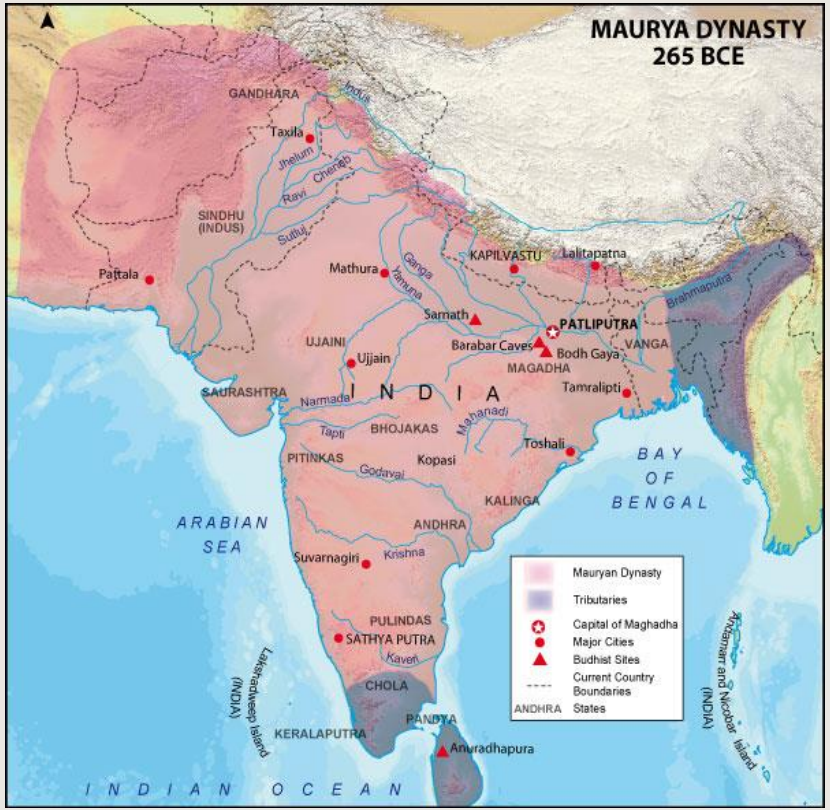
Kalinga declared its independence

Satavahanas in deccan

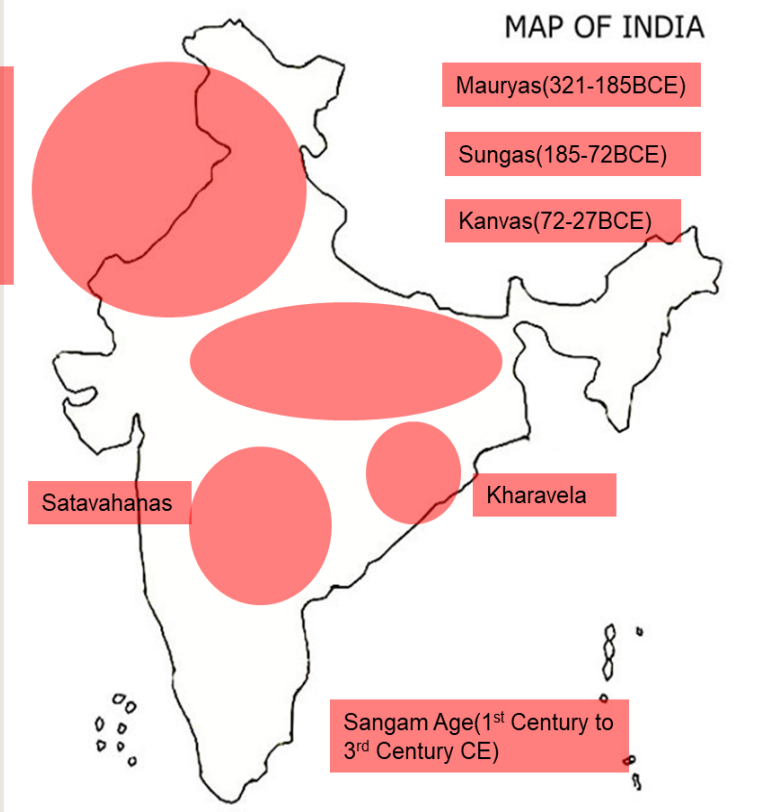
foreign invasions in North-west

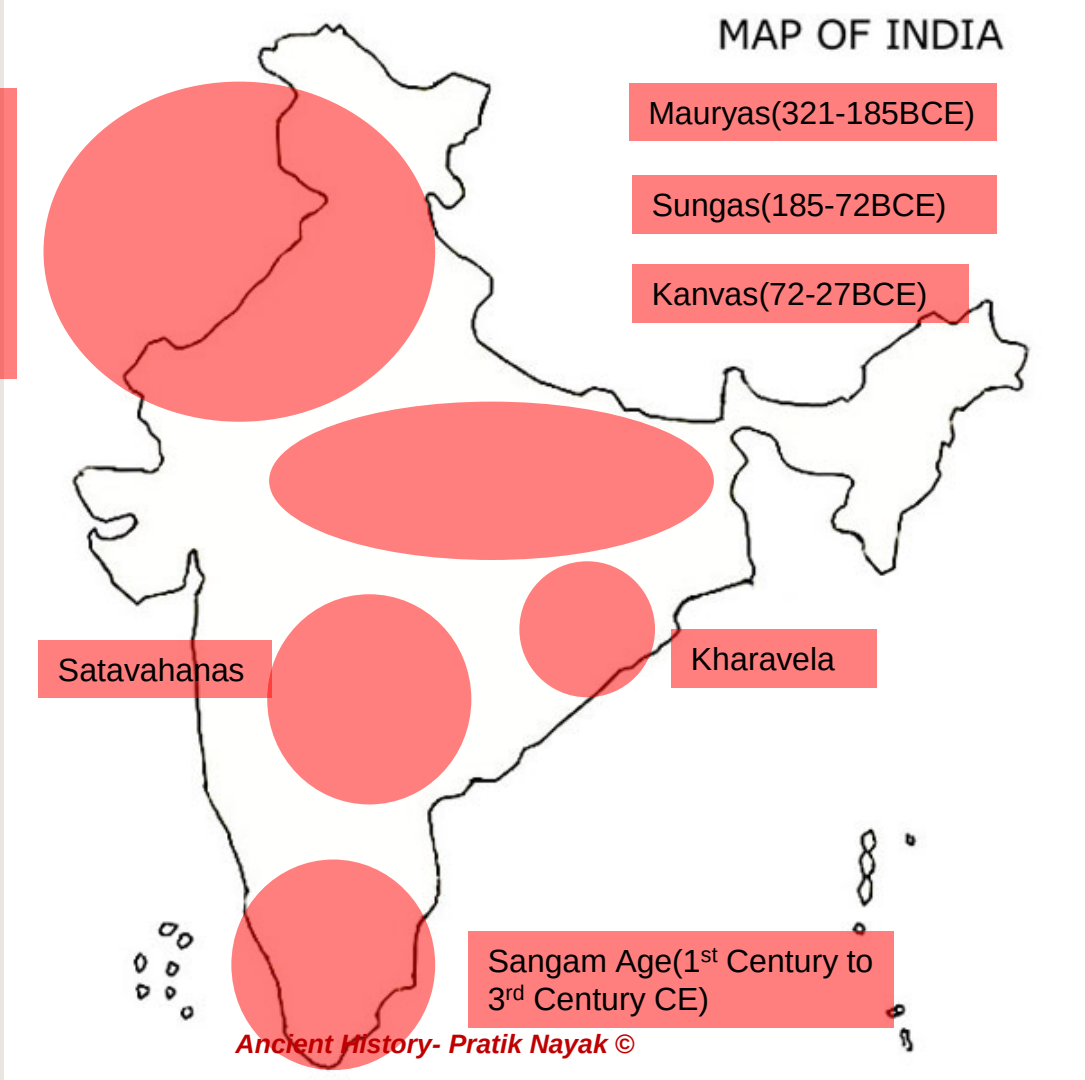


Post Asoka→ Changing of the Geopolitical Conditions



Foreign Invasion(190BCE-100CE)
Indo-Greeks
Scythians
Parthians
Kushans





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POST- MAURYAN INDIA (200BCE–300CE)

INDIGENOUS DYNASTIES:

- **Sungas of Vidisa:** Pyshyamitra
- **Kanvas of Pataliputra:** Vasudeva
- **Ganarajyas of Indo-Gangetic divide**
- **Satavahanas of Deccan (Dhanyakatak & Pratisthana):** Sri Satakarni (Nanaghat Inscription) & Gautamiputra Satakarni (Nasik Inscription)
- **Satavahana Successors:**
- Vakatakas, Abhiras, Ikshvakus, Early Pallavas, etc.
- **Chetas of Kalinga:**
- Kharavela (Hathigumpha Inscription)
- **Sangam Dynasties of South:**
- Cholas of Uraiyur (later Kaveripattinam or Puhar);
- Pandyas of Madurai;
- Cheras of Vanji or Karur

FOREIGN DYNASTIES:

Bactrian or Indo-Greeks

- Family of Eucratides & Euthydemus : Demetrius & Menander, Antialcidas & Hermaues

Scythians or Westrn Sakas (1 of 5 Branches)

- Kshaharatas: Bhumaka & Nahapana
- Kardamakas: Chasthana & Rudradaman (Junagarh Inscription)

Parthians or Pahlavas

- Gondophernes (Arrival of St. Thomas)

Yeuchis or Kushans

- Kujula Kadphises I : United warring tribes
- Wima Kadphises II: Silk Route
- Kanishka: Patronised Buddhism

POST- MAURYAN INDIA (200BCE–300CE)

Pehle…
1. Indo-Greeks aayenge
2. Fir Scythians
3. Fir Parthians

Aur last mein
4. Kushanas

FOREIGN DYNASTIES:

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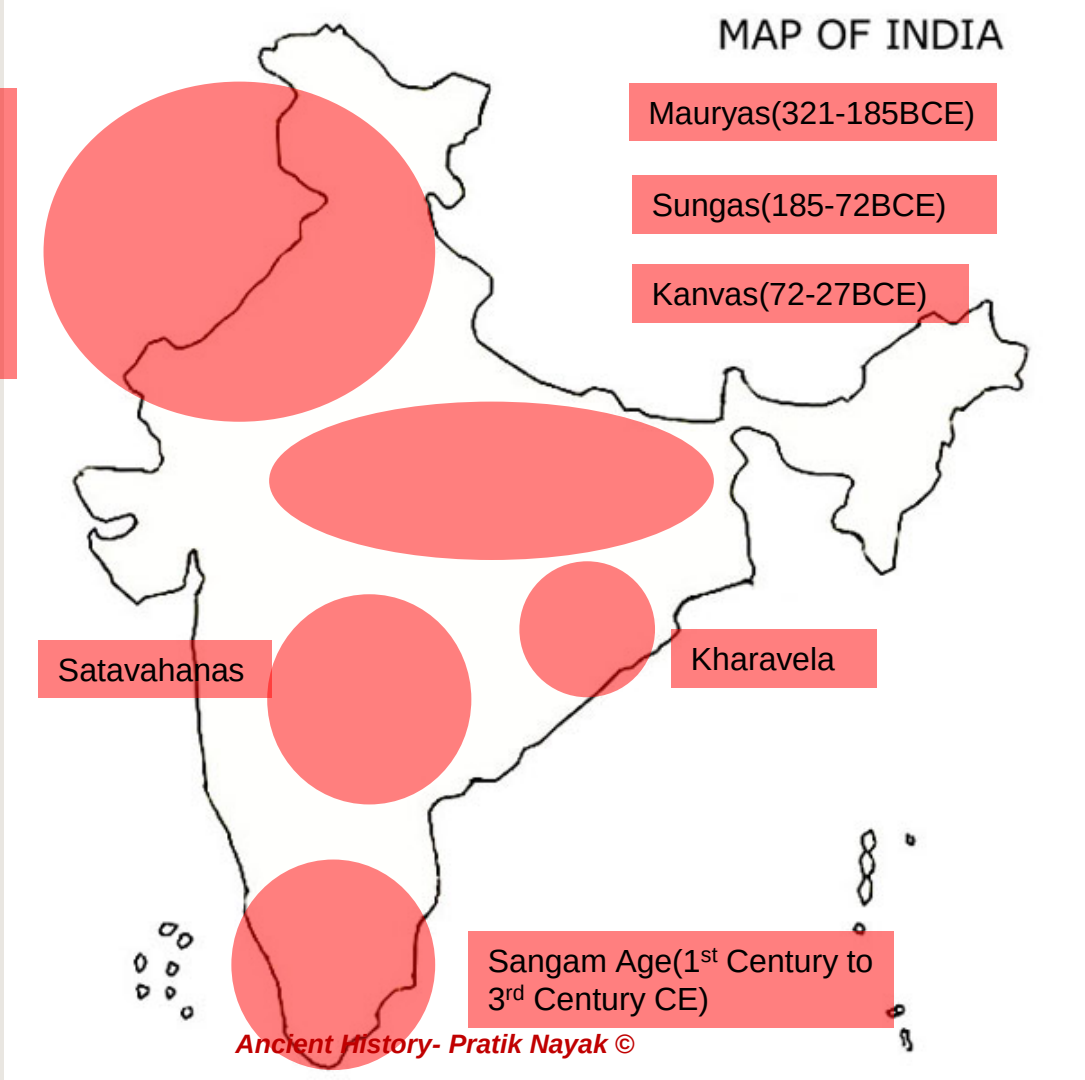

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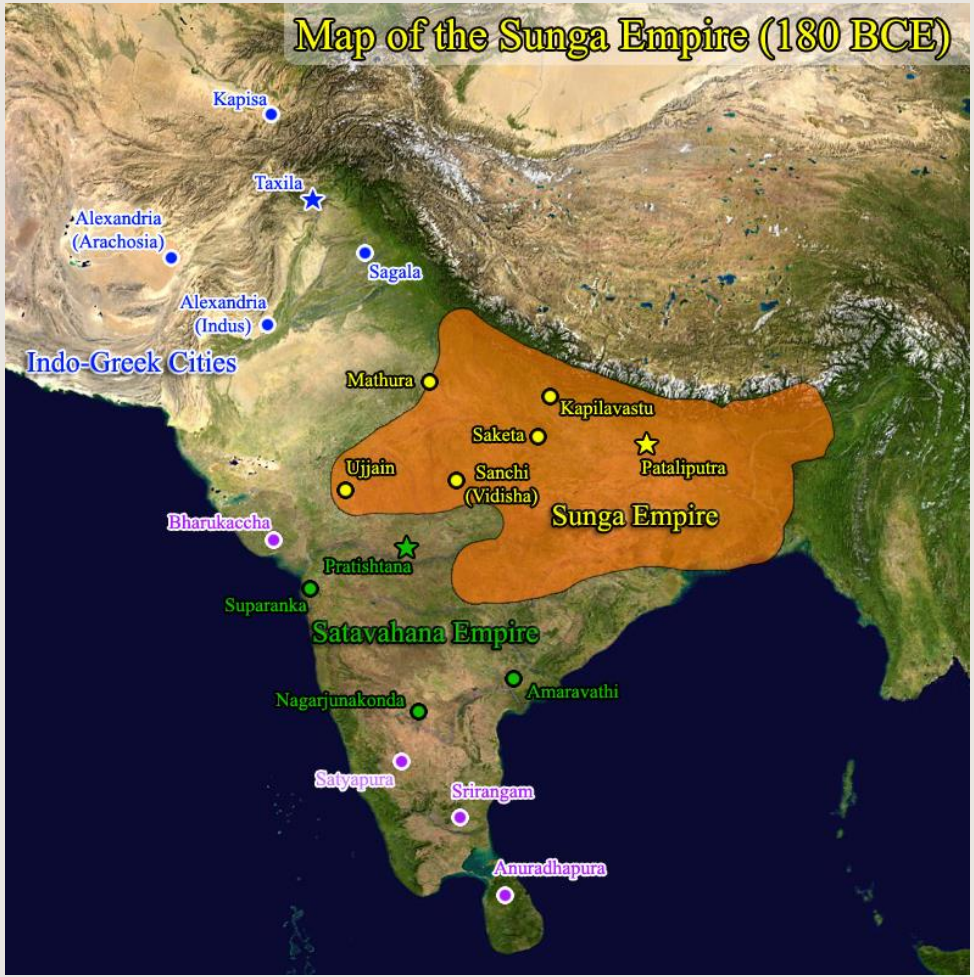
POST- MAURYAN INDIA (200BCE–300CE)

1. Sungas

185 BCE — 72 BCE

- Pusyamitra
- Agnimitra
- Sujyestha/ Jethamitra
- Vasumitra
  -Defeated the Greeks
  Murdered by Muladeva of Kosala
- Vajramitra
- Bhagvata
- Devbhuti

•Last king Devabhut, killed by his own minister
•Vasudev Kanva→ founded the Kanva dynasty



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POST- MAURYAN INDIA (200BCE–300CE)

1. Sungas

Sources??

- *Gargi Samhita,*
- *the Mahabhashya of Patanjali,*
- *the Divyavadana,*
- *the Malavikagnimitra of Kalidasa and*
- *the Harshacharita of Banabhatta*

inscriptions from Ayodhya, Vidisa (modem Bhilsa) and Bharhut
the coins found at Kausambi (modern Kosam), Ayodhya, Ahichchhatra and Mathura

How they came to Power ?
Pushyamitra Sunga killed the last Mauryan King Brihadratha.

But How & why he got the success and support of the people ?

- Brihadratha could not protect the empire against the Greek onslaught
- Gargisamhita→ Demetrius reached till Pataliputra, Sunga was the general at that time

POST- MAURYAN INDIA (200BCE–300CE)

1. Sungas

Founder 1.Pushyamitra Sunga

General / commander-in-chief under the Mauryas

coup d'etat → assassinated the last Mauryan King→ Brihadratha

Protected against the Greek Invasion

Defeated bactrian king De-metrius

fought a campaign against Kharavela of Kalinga

Initially ruled @ Vidisha

POST- MAURYAN INDIA (200BCE–300CE)

1. Sungas

1.Pushyamitra Sunga

staunch follower of Brahmanism

performed two asvamedha sacrifices
Ayodhya stone inscription of King Dhana

persecutor of Buddhism

Buddihst Text→ "*Divyavadana*" → Destroyed the Sanchi Stupa

Malvikagnimitram → Mentions about conflict between Sungas & Yajasena(Vidarbha)

Patanjali → Contemporary of Pushyamitra Sunga

POST- MAURYAN INDIA (200BCE–300CE)

1. Sungas

2.Agnimitra Sunga

Was Viceroy of Vidisha

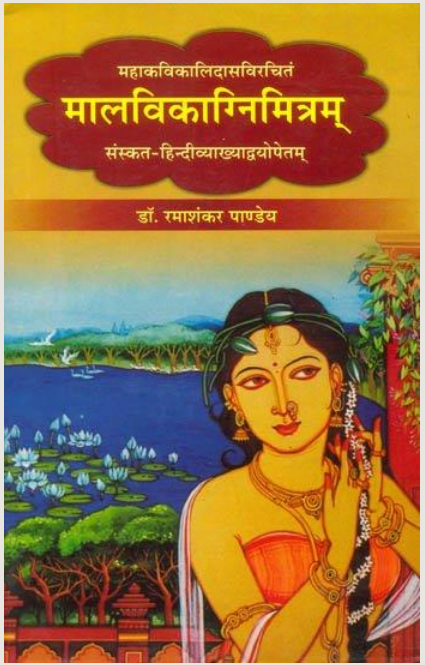
Tolerance towards Buddhism

Repaired the Stupa @ Sanchi

Constructed 2 new stupas also Barhaut & Sanchi

Malvikagnimitram → Hero of this work by Kalidasa

he play tells the story of the love of Agnimitra, the Shunga Emperor at Vidisha, for the beautiful hand-maiden of his chief queen



POST- MAURYAN INDIA (200BCE–300CE)

1. Sungas

Bhagbhadra/Bhagvata

5th/9th King of Sunga dynasty

Source→ *Besnagar Pillar Inscription*

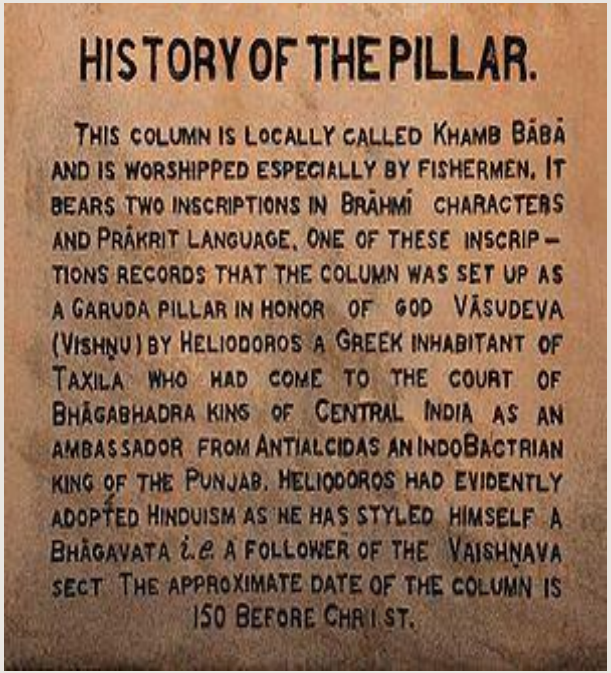
Besnagar Pillar Inscription→ By Heliodorus

Greek ambassador @ court of Sunga

Inscription→ The king describes himself as Bhagvata (worshipper of Lord Krishna)
Garuda→ Vishnu's Vehicle

POST MAURYAN INDIA

Besnagar Pillar Inscription



HISTORY OF THE PILLAR.

THIS COLUMN IS LOCALLY CALLED KHAMB BĀBĀ AND IS WORSHIPPED ESPECIALLY BY FISHERMEN. IT BEARS TWO INSCRIPTIONS IN BRĀHMĪ CHARACTERS AND PRĀKRIT LANGUAGE. ONE OF THESE INSCRIP-TIONS RECORDS THAT THE COLUMN WAS SET UP AS A GARUDA PILLAR IN HONOR OF GOD VĀSUDEVA (VISHṆU) BY HELIODOROS A GREEK INHABITANT OF TAXILA WHO HAD COME TO THE COURT OF BHĀGABHADRA KING OF CENTRAL INDIA AS AN AMBASSADOR FROM ANTIALCIDAS AN INDOBACTRIAN KING OF THE PUNJAB. HELIODOROS HAD EVIDENTLY ADOPTED HINDUISM AS HE HAS STYLED HIMSELF A BHĀGAVATA *i.e.* A FOLLOWER OF THE VAISHṆAVA SECT. THE APPROXIMATE DATE OF THE COLUMN IS 150 BEFORE CHRIST.

POST- MAURYAN INDIA (200BCE–300CE)

1. Sungas

Devbhuti

Last King of the Sunga dynasty

murdered by his minister Vasudeva Kanva

Harshacharita → Mentions about the story of Kanva

Q. Significance of Sungas??

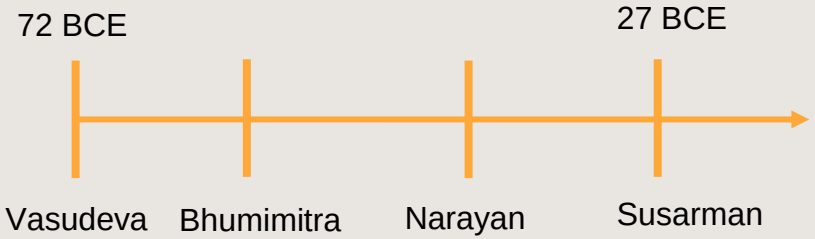
defended the Gangetic valley
revived Brahmanism and horse sacrifice

promoted the growth of Vaishnavism and the Sanskrit language

new form of art → relief sculpture at Barhaut
Contemporary of Indian way of life
attitude towards the mundane world

POST- MAURYAN INDIA (200BCE–300CE)

2. Kanva



POST MAURYAN INDIA

2. Kanva

Vasudev Kanva

founder of the Kanva dynasty or Kanvayana in Magadha

dynasty ruled for 45 years

Descendants of ***rishi Kanva***

Dynasty ended by 27BCE
Toppled by the Andhras

history of Magadha was a blank till 300 CE
Small kingdoms ruled North India
The Greeks controlled the NW Indian territory
Until the establishment of the Gupta dynasty.

POST- MAURYAN INDIA (200BCE–300CE)

Other Dynasties of North India:

North West India→

Numerous independent principalities came into existence → Ayodhya,

Kausambi,

Mathura and

Ahichchhatra.

the Arjunayanas → Agra in the east to Jaipur in the west.

Between the Ravi and the Jamuna → independent political powers

Coins→ deity Mahadeva (Siva), occupied the land between the upper courses of the Ravi and the Beas.

Kingdom of the Kunindas → courses of the Beas and the Jamuna.

coins → deity Chatresvara (Siva).

Trigarta Kings→ Punjab.

Yaudheyas → between the Sutlej and the Yamuna.

Coins→ deity Kartikeya, also called Brahmanya.

POST- MAURYAN INDIA (BC 200–AD 300)

Chetis:

Origin→ King Kharavela ruled over this region

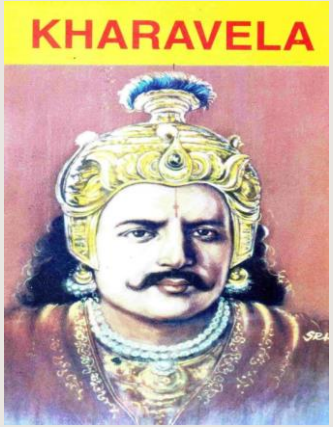
Dynasty Founded by **King Mahameghavahana**

Source→ Hatihgupha Inscription

King Kharavela→

aggressive designs on neighbouring territories

Conquered territories upto Tamilnadu



HATHIGUMPHA INSCRIPTION

Kharavela→ Ruled over the districts of Puri and Cuttack and possibly a portion of the Visakhapatnam district, besides Ganjam.

Inscription in the Udayagiri hill

describes the achievements of Kharavela,

Inscription is undated and badly mutilated.

records the first 13 years of the reign of Kharavela.

Gives details about the Jainism in odissa

POST- MAURYAN INDIA (200BCE–300CE)

Chetis:

1.sent out a huge army to the west→ fight with the **satkarnis**

river Kannabemna, identified with modern Krishna and threatened the city of Musikanagara (Nalgonda district)

2. marched **against the Bhojakas** and defeated the ruling chiefs of Berar and the Rathikas of the adjoining Marathi-speaking districts of east Khandesh and Ahmadnagar

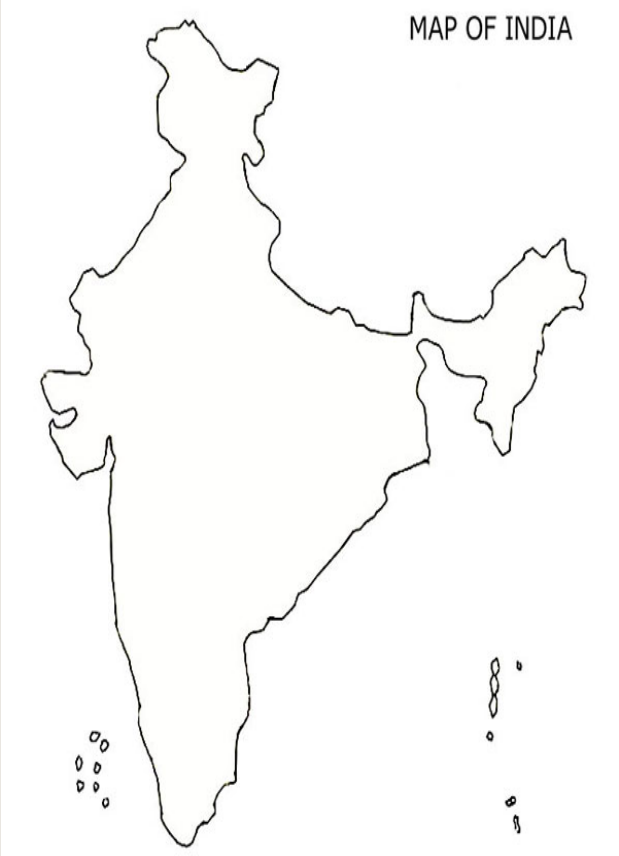
3. Destroyed **Gorathagiri, a hill fortress in the Barabar hills** in the Gaya district and laid seize to the city of Rajagriha.

Impact→ Yavana general who beat a hasty retreat to Mathura.

4. Invaded→ **Bharatavarsha** (the Gangetic valley) → not much success.

5. sacked the **city of Pithuda**, the capital of a king of the Masulipatnam region in AP and overran the **Tamil country** as far south as the Pandya kingdom.

6. defeated the **king of Magadha** and carried away immense booty to Kalinga. Built a magnificent **temple at Bhuvanesvar** out of the enormous wealth acquired from Magadha.



POST- MAURYAN INDIA (200BCE–300CE)

Cheti

Devoted time to works of piety and public utility.

Ardent follower of Jainism and made munificent provisions for the maintenance of Jaina ascetics.

Set up residential chambers→ **Vihara on the top of the Udayagiri hill**

magnificent columns in a grand hall for the congregation of Jaina monks.

Called himself as Bhishu Raja

Gave patrnonage to the Art & Music

showed equal honour to all sects.

exaggeration in the account of his achievements as narrated in the Hathigumpha inscription,

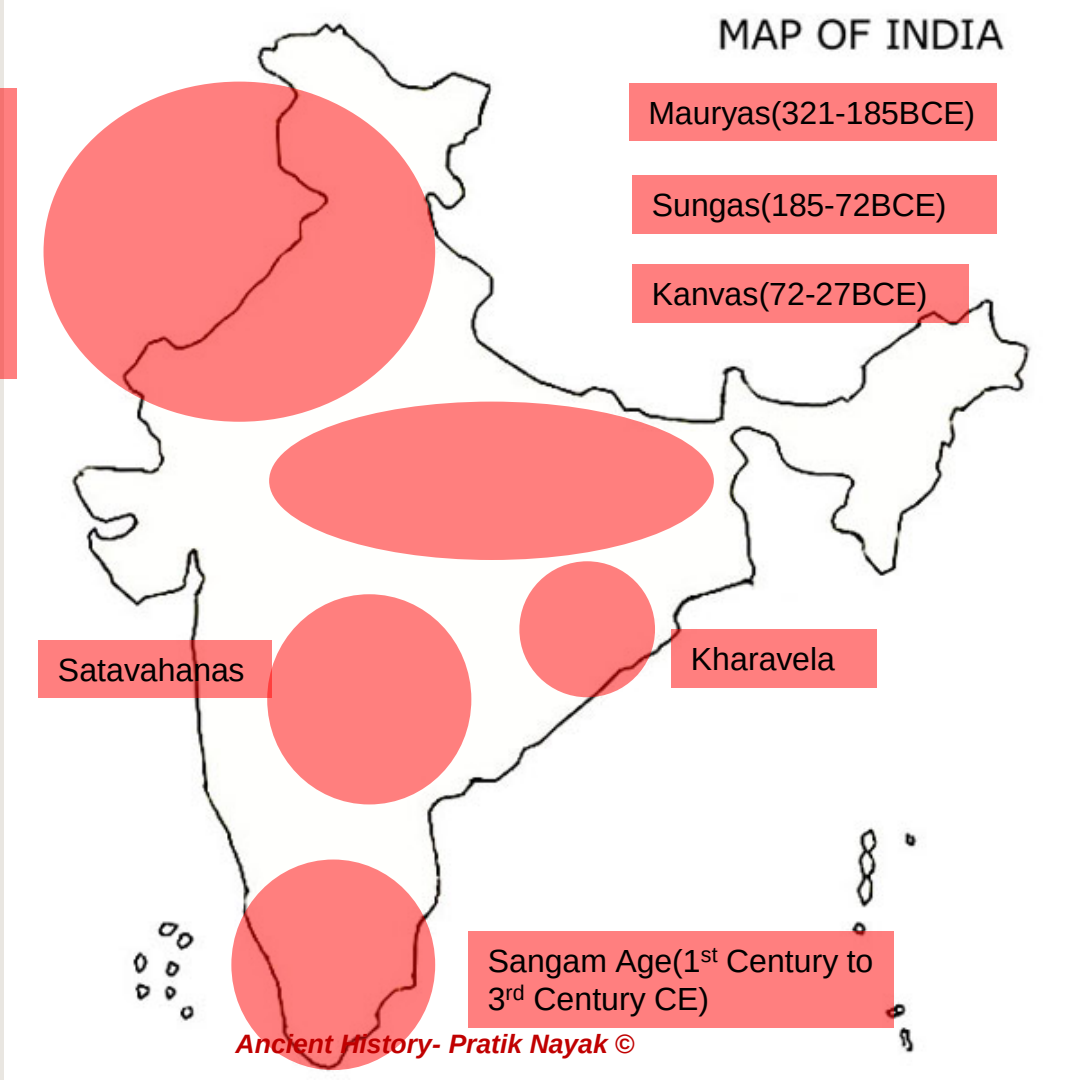
POST- MAURYAN INDIA (200BCE–300CE)

Foreign Invasions of Northwest India

1. Persian Invasion
2. Greek Invasion

} During the Mahajanpadas

Indo-Greeks/Indo-bactrians
Sakas/Scythians
Parthians
Kushans



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POST- MAURYAN INDIA (200BCE–300CE)

FOREIGN DYNASTIES:

Bactrian or Indo-Greeks
- Family of Eucratides: Demetrius & Menander
- Family of Euthydemus: Antialcidas & Hermaues

Scythians or Westrn Sakas (1 of 5 Branches)
- Kshaharatas: Bhumaka & Nahapana
- Kardamakas: Chasthana & Rudradaman (Junagarh Inscription)

Parthians or Pahlavas
- Gondophernes (Arrival of St. Thomas)

Yeuchis or Kushans
- Kujula Kadphises I : United warring tribes
- Wima Kadphises II: Founded Silk Route
- Kanishka: Patronised Buddhism

POST- MAURYAN INDIA (200BCE–300CE)

1. Indo-Greeks/Indo-bactrians

2nd Century BCE

Geopolitics→ Chinese restriction

Scythians pushed back

Pressurised the Greeks

Post Asoka→ Weak rulers

Indo-Greeks invaded India

POST- MAURYAN INDIA (200BCE–300CE)

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POST- MAURYAN INDIA (200BCE–300CE)

Foreign Invasions of Northwest India

1. Indo-Greeks/Indo-bactrians

Bactria and Parthia seceded from the Seleucidian empire and became independent kingdoms

Selecus→ Chandragupta Maurya
Antiochus 1→ Bindusara
Antiochus 2→Asoka
Post Antiochus→ revolt started
Diodotus, the governor of Bactria did the rebellion
Later on toppled by the **Euthydemus.**

1. Euthydemus→
Euthydemus' coins→ silver coins abundance
Babkh (Bactria) and Bokhara (Sogdiana), to the north of the Hindukush
Power extended upto NW India, Iran and Afghanistan

2. Demetrius→ son of Euthydemus
first foreign king after Alexander who carried Greek arms into the interior of India
took Gandhara, crossed the Indus, and occupied Taxila
Placed his son Demetrius 2 as the governor
Other Generals→ Menander & Appolodotus followed him

POST- MAURYAN INDIA (200BCE–300CE)

Foreign Invasions of Northwest India

1. Indo-Greeks/Indo-bactrians

Demetrius

ruler of Bactria invaded Afghanistan and Punjab

Appolodotus

conquered the Sindh and marched up to Ujjain

Menander

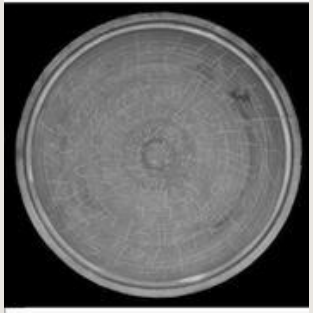
extended his rule up to Mathura

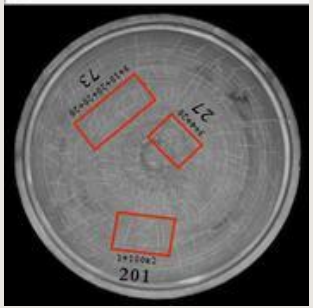
made attempts to capture Pataliputra

stopped by the army of Vasumitra

Vasumitra to the Greeks→
Chal beta vapis jao

POST- MAURYAN INDIA (200BCE–300CE)





Foreign Invasions of Northwest India

1. Indo-Greeks/Indo-bactrians

Menander /Milinda/Minedra
extended over parts of both Bactria and northwestern India
Capital at Sakala (Sialkot)
invaded and conquered the Ganga-Yamuna doab sent back by Vasumitra
converted to Buddhism by Nagasena
Milindapanho

Bajaur inscription→ casket
Identified as Minedra
Rukhuna reliquary

चारो तरफ कोहरा ही कोहरा

POST- MAURYAN INDIA (200BCE–300CE)

Foreign Invasions of Northwest India

1. Indo-Greeks/Indo-bactrians

Post Milinda

Antialcidas→ headquarters at Taxila
sent an ambassador, named Heliodorous, to the court of Kasiputra Bhagabhadra
Bhagvata of the Sunga Dynasty
Garuda Pillar Inscription→ Besnagar

many Greek kings contined to rule in NW India until the Saka uprotted them-
Heliocles → last Greek king to rule over Bactria and India.

POST- MAURYAN INDIA (200BCE–300CE)

Effects of Greek Invasion:

Political Impact

This invasion more important than Alexander's.

not mere invasions of the ordinary kind;

penetrated deep into the Indian territory → setting up an empire.

establishment of Greek rule in the Punjab and adjacent territories by the Indo-Greek rulers of Bactria→ next 150 years rule

The Greek *satrapies with their strategoi and meridarchs* → the Sakas also adopted.

Started the Coinage system→ details and alloy quality.

Silver coins of Indo-Greek kings → adaptation of the indigenous methods of India.

Bilingual coinage→ Greek and *Kharosthi, was continued by Sakas, Parthians and the earlier Kushanas;*

Only by the time of Kanishka → the *Kharosthi legends were discontinued*

POST- MAURYAN INDIA (200BCE–300CE)

Introduction of Greek Calendar→ Demetrius;

the idea of reckoning time from a date fixed once for all came to India with the Greeks.

Sakas and Kushanas copied → only changed the initial years kept the same subdivision, the Macedonian months.

Trade & Commerce

Increase in volume.

West Asia→ Seleuceia became the hub of the commercial activity

India→ Period of Demetrius & Menander

Seleuceia→ hub to connect Syria and Phoenician ports.

Greeks→ imported for themselves silk and other articles from China.

regular trade route→Bactria and Barygaza.

Literature→ The Sanskrit words for pen, ink, tablet, plaque and book are all derived from Greek.

POST- MAURYAN INDIA (200BCE–300CE)

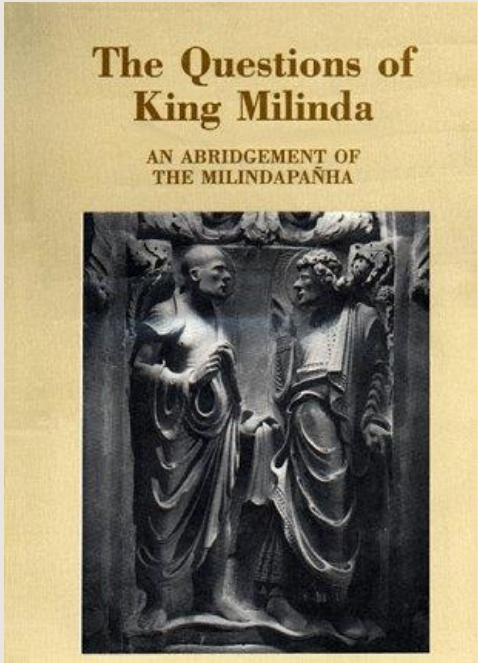
Astronomy→
The *Gargi Samhita* → *'The yavanas are barbarians yet the science* of astronomy originated with them and for this they must be revered like gods.'

The decimal value of zero was invented in India→ 'both place-value notation and zero symbol are in ordinary use in Babylonia and in Greek astronomy.
Transferring this method to a number system with decimal order.
The names of the Zodiac and planets in Aryabhatta and in Varahamihira → Greek origin.

Cultural Impact→
conversion of Heliodorous to *Bhagavatism*
Menander to Buddhism → influence of Indian religions.

The development of Indian art and architecture.
The **Gandhara art → Hellenistic** in the beginning, became more and more Indian.
Buddha as god→ worshipped in human image started with the greeks.

POST- MAURYAN INDIA (200BCE–300CE)



POST- MAURYAN INDIA (200BCE–300CE)

Foreign Invasions of Northwest India

2. **Sakas**

Sakas or the Scythians

attacked Bactria and Parthia

captured them from the Greek

extended their rule over northwestern India→ 5 branches

Afghanistan
Punjab-Taxila
Mathura
Western India

POST- MAURYAN INDIA (200BCE–300CE)

Sakas:

Origin:

2nd Century BCE→ rise of nomadic tribes.

1.176 BCE the Hiungnu defeated the Yuehchi

2.Yuechi westwards and drove another people called Sai- Wang or the Sakas, out of their country,

3.The Sakas lived for a considerable period of time in the Sakastan under Parthian rulers. (Map)

Q. How they came to India ?

Crossed Hindukush→ defeated the remaining greeks

Via Aria, Arachosia and Gedrosia entered into the Indus valley through the **Bolan Pass**

(*avoiding the usual highway, the Khyber Pass*).

Sources→

Patanjali's *Mahabhashya → ani-ravasita (clean) Sudras.*

Ramayana →settlement of the Sakas along with those of the Kambojas and the Yavanas

the *Mahabharata* locates → extreme north-west beyond Sakala.

Harivamsa → the Sakas used to shave half of their heads.

SCYTHIA
BLACK SEA
CASPIAN SEA
Syr Darya)
SOGDIANA
Alexandria Eschate
GRECO-BACTRIAN KINGDOM
FERGHANA
CHINA
SERES
Ai-Khanoum
PAMIR
BACTRIA
TAPURIA
TRAXIANE
Bactra
HINDU-KUSH
(Caucasus Indicus)
Alexandria in the Caucasus
HIMALAYAS
(Imaus)
SELEUCID EMPIRE
PARTHIAN KINGDOM
ARIA
Demetrias
Alexandria in Arachosia
ARACHOSIA
Alexandria
Indus
MAURYAN EMPIRE
GEDROSIA
Pataliputra
PTOLEMAIC EMPIRE
INDIA

POST- MAURYAN INDIA (200BCE–300CE)

Sakas of Taxila:

1. Maues

The earliest Saka ruler of India appears to have been Maues or Moga.
issued a large number of coins mostly in copper, and a few in silver.
adopted the title *maharaja mahatma, the great king of kings,*
an exact Prakrit translation of the title *basileos megalou adopted by several Indo-Greek kings.*
Territory → on both sides of the Indus, from Pushkalavati on the west to Taxila on the east.
Coins→ instead a large number of deities→ Greeks and a few non-Greeks→ one or two Indian deities such as Siva and the Buddha.

2. Azes I

some coins jointly with another king named Azilises(Azes→ Greek & Azilises→ Kharosti written).
Azilises → *probably the son of Azes* ruled cojointly → later on captured power
Coins→ Greek is Azilises and in *Kharosthi Azes.*
Associated with Vikram Samvat (58 BCE) → *King Vikramaditya*
Coins→ Greek & Non Greek deities.
Indian deity→ Abhishekha-Lakshmi.

silver and copper coins and the paucity of varieties of Azes II's coins → shrunken power.

Last king **Azes II** → Saka territory passed under the sway of Gondophernes.
But some region passed on to the Khshatraps
Q. What is the Kshatrap system ?

POST- MAURYAN INDIA (200BCE–300CE)

Satrapal System and Western Satrapas:

Achmenians→ first to introduce the *satrapal system of government in the country.*

The title satrap or *kshatrapa* → *Hellenised form of the old Persian term kshathrapavan* → 'protector of the kingdom'.

Fresh impetus during the saka rule→ ,

Feature→ system of joint rule of *mahakshatrapa* + *satrapa,*

2 Dynasties became ***the Kshatraps*** → *In North West* → *Parthians & Kushans came to rule*

The Kshaharatas (क्षारहात) → of the Kushans

The Kardamakas (कार्दमक)→ of the Sakas

POST- MAURYAN INDIA (200BCE–300CE)

The Kshaharatas -क्षारहात

1st Kshatrapa → Bhumaka

entrusted with the task of administering the south-western part of the empire of the Kushanas.

1st king→ Bhumaka 2nd king→ Nahapana.

use of both *Kharoshthi and Brahmi scripts in Bhumaka's coins*

territories →districts as Malwa, Gujarat and Saurashtra → *Brahmi*

western Rajasthan and Sind → *Kharoshthi was prevalent.*

***2nd Kshatrapa* → Nahapana**

his silver and copper coins,

Inscriptions.

Periplus of the sea→ Nahapana = Mambarus of the *Peri plus*

Minnagara= Mandasore

Ariake = Aparanta

POST- MAURYAN INDIA (BC 200–AD 300)

2nd Kshatrapa → Nahapana

U**shavadata**,→ helped him to gain control in many regions

son-in-law and general of Nahapana

discovered at Pandulena (near Nasik), Junnar and Karle (Poona district) show that

Nahapana → territory large part of Maharashtra
southern Gujarat, Saurashtra (Kathiawar),
Kukura (a region in the south of Rajputana
northern Konkan, and the Nasik (inscriptions) and Poona districts
Jogalthembi hoard of coins
Akara (east Malwa) and Avanti (western Malwa) and even Pushkar in Ajmer.
After Death of Nahapana
the power crushed by the Satavahana ruler→ Gautamiputra Satakarni who annexed the southern provinces of the Kshaharata dominions.

In the south-western *satrapy of the Kushana empire the Kshaharatas* were

succeeded by the Saka family of the Kardamakas.

POST- MAURYAN INDIA (200BCE–300CE)

The Kardamakas - कार्दमक

1. Chashtana → ruling in Sind region as a feudatory of the Kushanas.

appointed by the Kushanas the viceroy of the south-western province of their empire with instructions to recover the lost *satrapal possessions.*

used the three scripts—Greek, *Kharoshthi and Brahmi in his coin*

established a royal line which continued without intermission up to the beginning of the fourth century AD

Each successor of Chashtana was the son of a prince who had ruled before him either as *mahakshatrapa or satrapa*

end must have been between AD 140 and 150

Mentioned by Tiastenes of Ozene by Ptolemy.

2. son Jayadaman→ Son, didn't came to power as died early.

3. Rudradaman→ Grandson .

Came to power after Chashtana

POST- MAURYAN INDIA (200BCE–300CE)

2. Rudradaman

Captial @ Ujjain

succeeded by his grandson.

Junagarh Rock Inscription → title of *mahak-shatrapa.*

conquered Malwa,

Saurashtra, Gujarat

Kachcha (Cutch),

Svabhra (Sabarmati valley),

Maru (Marwar region),

Sindhu-Sauvira (lower Indus valley) and

Nishada (the region near the western Vindhyas and the Aravalli hills).

The northern Konkanand Mahishmati.

twice defeated Satakarni→ lord of the Deccan,

Who was this satkarni ?

some with Gautamiputra,

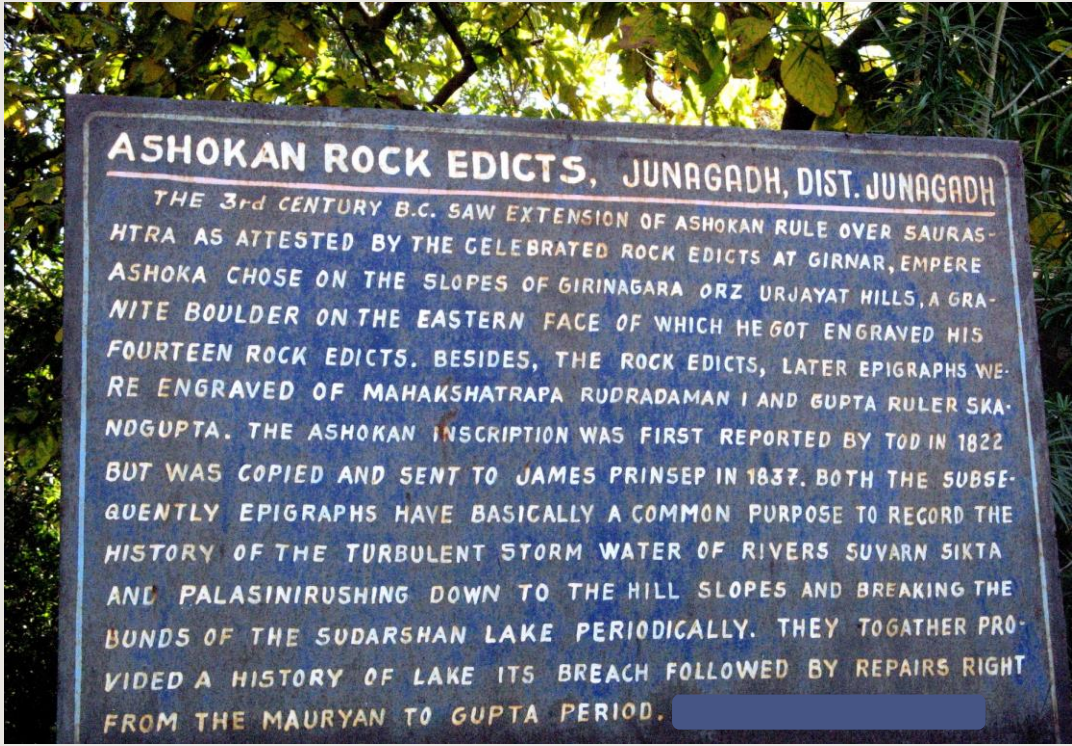
Son Vashisthaputra Satakarni

son Vasishthiputra Pulamayi.

Also defeated the kings of Southern Punjab

Yaudheyas

POST- MAURYAN INDIA (200BCE–300CE)



POST- MAURYAN INDIA (200BCE–300CE)

2. Rudradaman

Captial @ Ujjain

a great patron of learning.

studied various sciences like grammar, polity, music and logic

reputed for the excellence of his compositions in Sanskrit, both in prose and verse→ Junagarh Inscription.

a benevolent ruler→ repaired the Sudarsana embankment

reconstructed the lake by drawing money from his own exchequer without levying extra taxes on the people.

Junagarh inscription

Political Conquest over the Satvahanas

matrimonial alliances→

Satavahanas of the Deccan,

the Ikshavakus of Andhra and

the Lichchhavis of Vaisali

A group of highly qualified ministers who were divided into two classes — ***matisachiva (Counsellors) and karmasachiva (Executive officers)—****helped* the king in his work of administration.

Nahapana, he seems to have enjoyed a long reign.

POST- MAURYAN INDIA (200BCE–300CE)

Post Rudradaman I

Rudradarnan I→ Damaghsada I→ Rudrasimha I→ Jivadaman→ Rudrasena I→Sanghadaman → Damasena .

Last Known Ruler→ of Western Kshatraps

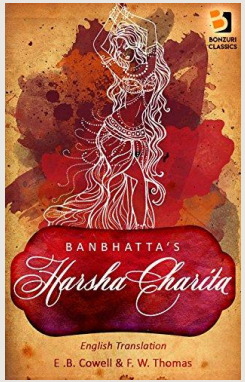
Rudrasimha III→ ruled up to 388CE,

Defeated by the **Gupta king→ Chandragupta II**

Mentioned in the Harshacharita→Banabhatta

Annexation of the saka territories in the Gupta Empire

Gupta Empire→ issued coins in imitation of the *satrapa type.*



In North-West India→ The sakas were **replaced by the Parthians** who ruled for a brief period, replaced by the Kushans

The South-West Territories continued to be ruled by the Western Kshatraps, finally replaced by the Guptas

POST- MAURYAN INDIA (200BCE–300CE)

Parthians

First king→ Vonones→ attained power in Arachosia and Seistan

Famous king→ **Gondophernes (19-45 CE)**

Source→ Takht-i-Bhai Inscription

overthrew Hermaeus (got help from Kujula Kadphises), the last Greek king in the Kabul valley

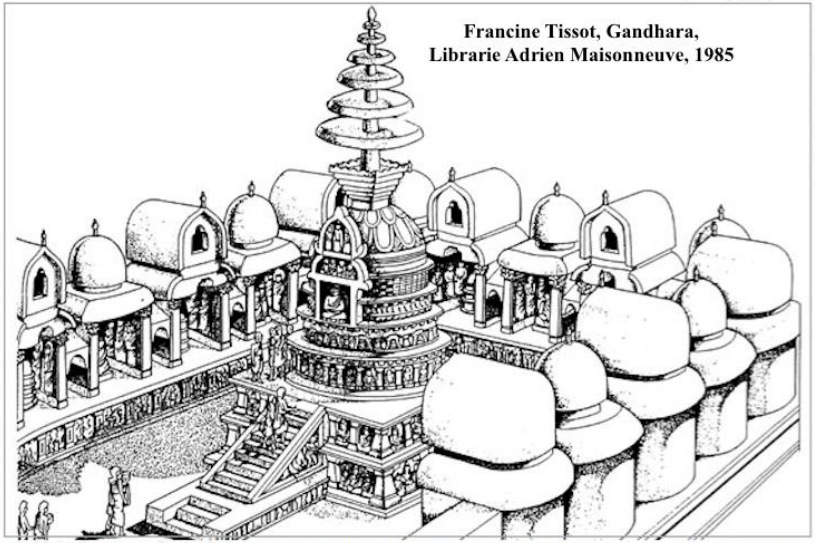
supplanted Azes II

original Syrian text of the *Acts of St Thomas* →

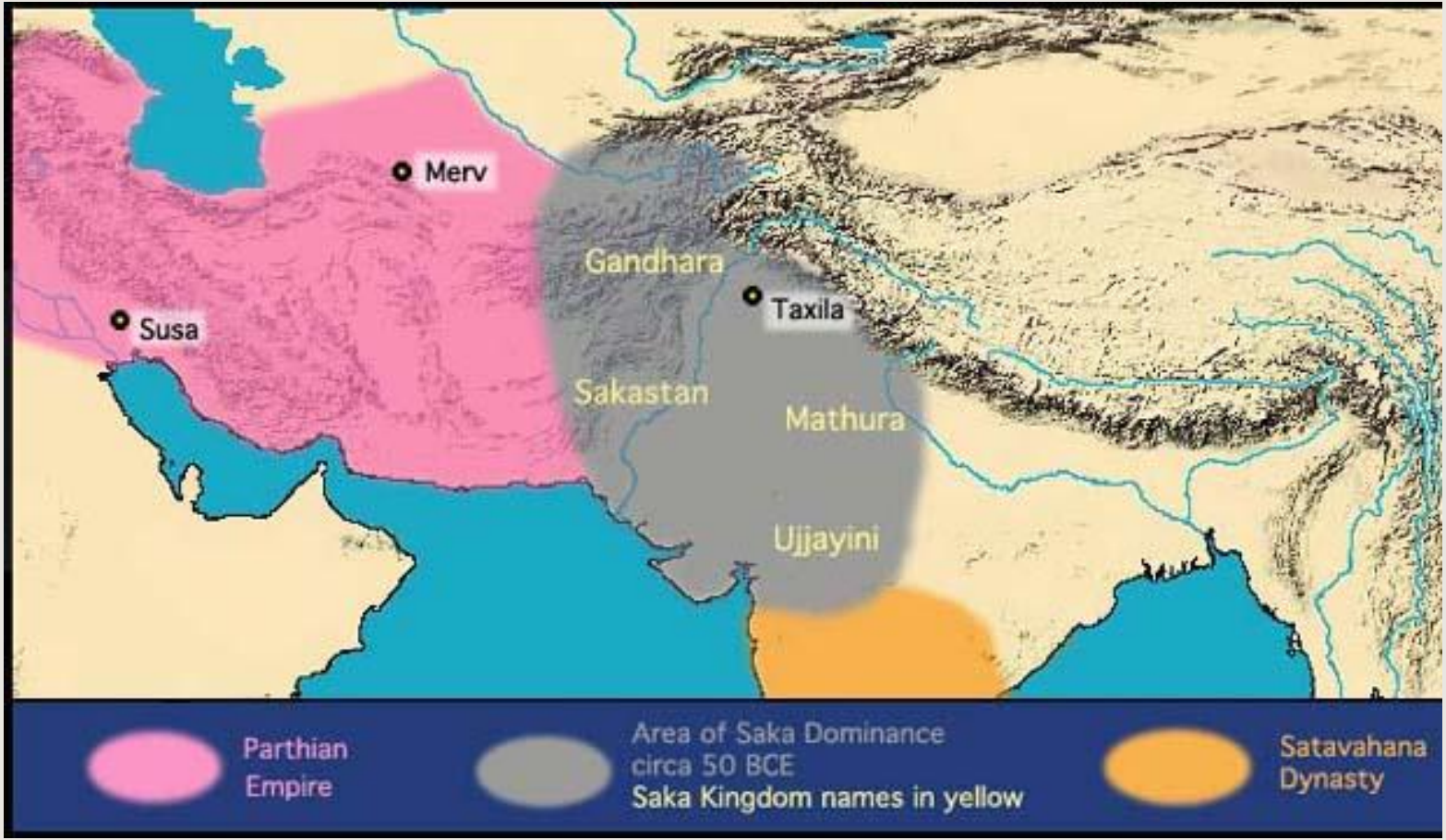
visited India during his time

After the death→ partiion of empire

Kushans replaced him as the political authority



Scholars believe that, based on evidence gathered from excavations at the Gandharan monastery site, Takht-i-bahi (1st-5th centuries CE) in Mardan valley, Pakistan, that its main stupa most likely resembles the Loriyan Tangai Stupa but much taller at three-stories high (illustration above from Tissot 1993, 47; below from Le 2010, 56).


Merv
Gandhara
Taxila
Susa
Sakastan
Mathura
Ujjayini
Parthian Empire
Area of Saka Dominance circa 50 BCE
Saka Kingdom names in yellow
Satavahana Dynasty

POST- MAURYAN INDIA (200BCE–300CE)

Importance of Scytho-Parthian Rule:

Sakas→ penetrated extreme north, north-west, parts of the Punjab, Mathura and the adjoining regions, north-western Deccan and western India.

Governance→ Indian possessions through *strategoi and satraps.*

system of administering districts → officials as ***meridarkhs*** *and others—a system introduced by the Indo-Greeks.*

Saka Coins→ silver and copper:

Parthians (Pahlavas) → copper coins and in rare instances silver money.

Trade & Commerce→ development of Guilds.

Nasik cave inscription→ donation of 3,000 *karshapanas by Ushavadatta, son-in-law of Nahapana,*

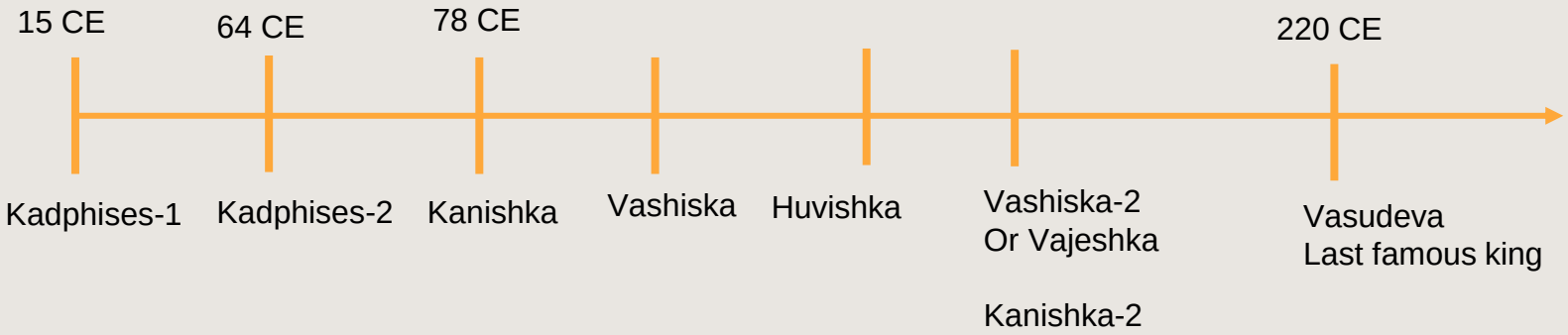
endowment for the benefit of the Buddhist monks of any sect dwelling in the cave.

Another cave inscription → endowment with the **guilds at Govardhana** to provide medicines for the sick of the *Sangha of monks of any sect.*

POST- MAURYAN INDIA (200BCE–300CE)

Kushanas: Political Dynasty

Foreign Invasions of Northwest India



POST- MAURYAN INDIA (BCE 200–300CE)

Foreign Invasions of Northwest India

Kushanas:

Origin:

a tribe or family of the Yuehchi people.

Nomadic community, had a fight with the sakas in the past

By 1st century BCE→ divided into five branches.

By 1st Century CE→ Kujula Kadphises I

United all the five branches

(the king of one of the five principalities) attacked and subjugated the other four principalities.

Outcome→ establishment of a large empire in India and the Indian borderlands.

POST- MAURYAN INDIA (200BCE–300CE)

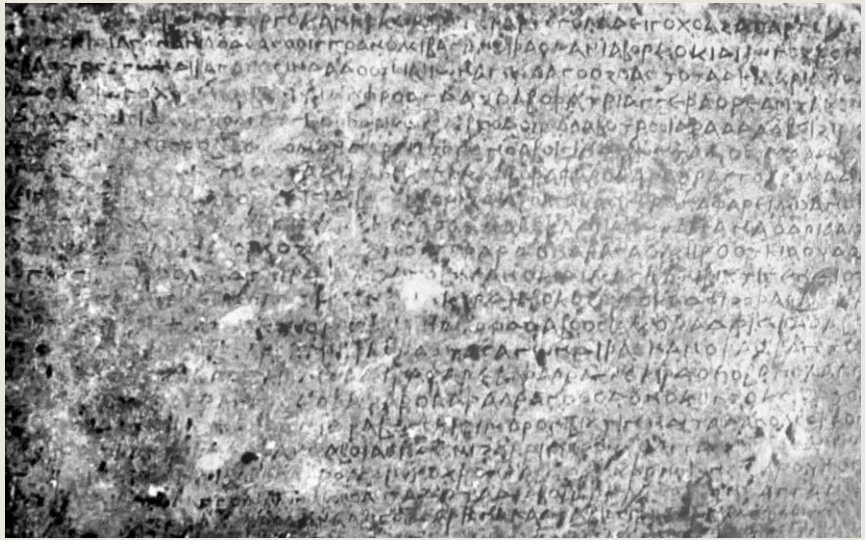
Foreign Invasions of Northwest India

4. **Kushans**

Sources→ **Rabatak Inscription**
Issues by Kanishka
Bactrian inscription, written in Greek script
carved on a whitish limestone,
originally found from Rabatak in Afghanistan

23 lines→ shows empire extension
east → Champa near Bhagalpur, Pataliputra, Saketa

Sucessors of Kanishka couldn't rule in this region



POST- MAURYAN INDIA (200BCE–300CE)

Kadphises:

Source → coins

Kujula Kadphises (15-64 CE)

Helped Hermaeus in the fight agains the Parthians

extirpated Parthian rule from both the Kabul and Kandahar

Added Gandhara and Taxila helped by his son Kujul Kadphises.

Issued copper coins.

Roman influence—a direct imitation from the issues of Augustus, Tiberius or Claudius.

Issued epithets → *dhramathida (dharmasthita) and sachadhramathida (satyadharmasthita) meaning* ‘steadfast in the true faith’

significance→ A Buddhist or a Saiva by creed.

POST- MAURYAN INDIA (200BCE–300CE)

Vima Kadphises (AD 64–78)

short reign→ spent in expanding the Kushana power

Taxila and the Punjab → annexed

Mathura also added.

Apponted a viceroy in the region of Indus & Ganges→ 'Soter Megas'

The viceroy → anonymous name issued coins

Became a zealous adherent of an the *Pasupata→ Shiva.*

Coins→ gold or copper→ Saiva affiliation.

Siva with his long trident, accompanied by his bull (nandi) and sometimes not, or of a trident battle-axe;

new life-like representation of the monarch, either seated on a couch or standing sacrificing at an altar, or even riding in a chariot drawn by two horses.

Abudnacne of coins→ prosperity of the Kushana empire

Tried to control the silk route→ brisk trade in silk, spices, gems and other articles china→ India→ Roman empire

Kanishka replaced him as the authority

POST- MAURYAN INDIA (200BCE–300CE)

Kanishka:

- Who was Kanishka ?
- direct descendant of the line starting from Kujula Kadphises ;
- there was no ‘Kadphises’ group of rulers,

- Started the Saka era→ 78 CE.
- the religious policy and attitudes .
- practice of deifying the ruler, both after death and even during his lifetime.
- Deified images of the Kushana kings were enshrined in dynastic sanctuaries or *devakulas.*

SAKAKALA

founder of the Saka era → 78CE @ Kanishka

corresponds to the ascension

the Saka era began to be described as the *Sakakala or Saka-nripa-kala (the era of the Saka kings)*

Why so ?

either because Kanishka was plausibly held to be Saka,

the era was in continuous use throughout the reigns of the Saka *satrapas of western India.*

Ancient History- Pratik Nayak ©

POST- MAURYAN INDIA (200BCE–300CE)

Kanishka:

Sources→ Epigraph→ Rabatka Inscription

Rajtarangini, Si-yu-ki, Al Biruni→ kitab ul hind

One of the greatest king of his dynasty.

Huge Internal & External Empire

How External Empire ??

fought against the Parthians

Controlled Silk route→ Afghanistan, Central Asia, China

subjugated the rulers of Khotan, Yarkand and Kashgar.

secured the Chinese royal princes as hostages whom he treated with kindness.

Later on→ suffered reverses in the north and northeast

victories of Pan-Chao, a famous general of the Chinese emperor Ho-ti.

Outside India empire→ suffered diminution,

extensive empire in India remained intact

Q. Empire within India ??

POST- MAURYAN INDIA (200BCE–300CE)

Kanishka:

Sources→ Epigraph

Rajtarangini, Si-yu-ki

Within India Empire

control over→ NWFP and the Bahawalpur region north of Sind,

Kashmir , Punjab, Uttar Pradesh

Malwa, Rajasthan, Saurashtra

conflict with the rulers of Saketa and Pataliputra in eastern India,

Why→ Buddhist monk Asvaghosha was taken to his court.

Capital @ Purushpura (Peshawar)

Great Patron of Art & Culture

Also inclined towards Buddhism

POST- MAURYAN INDIA (200 BCE–300CE)

Kanishka & Buddhism ?

became an active patron of the Buddhism

During his time 18 sects emerged in Buddhism.

On the advice of Parsva,→ 4th Buddhist Council @ Kundalvana, Kashmir

Sent missionaries to central Asia & China

Built vihara, Chaitya & Stupas

Also used to worship other kings as well→ Tolerant attitude & culture

Zoroastrian, Greek and Mithraic Gods & Indian deities were added.

Oesho (Siva),

Sakaymo Boddo (Sakyamuni Buddha),

the wind God (Persian Vado, Indian Vata),

the fire-God Athsho (Persian Atash),

the moon-God Mao,

the Sun-god Mioro (Persian Mihr; Indian Mitra),

the fire-God Pharro (Persian Fa’rr),

the Greek Sun-god Helios,

POST- MAURYAN INDIA (200 BCE–300CE)

2. **Kanishka (78 – 120 CE)**

patron of religion and art→ Scholars

1. Ashvagosha→ *Buddhacharita, Saundarananda (*Sanskrit kavya)

2. Charaka→ Father of Ayurveda→ *Charaksamhita*

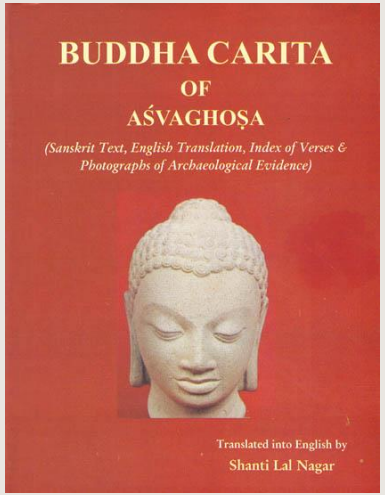
3. Vasumitra→ Buddhist philosophy *Mahavibhasa*

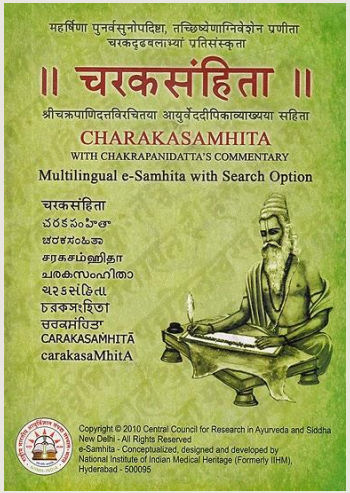
4. Nagarajuna→ termed as Indian Einstien
Exponent of Mahayana, Myadhmika Darshan

5. Agesilaus→ Greek engineer→ built stupa @ purshapura

6. Mathara→ Politician & Minister

POST- MAURYAN INDIA (200BCE–300CE)





POST- MAURYAN INDIA (200BCE–300CE)

Kanishka→ Art & Culture.

The best work in **Gandhara style**.

Tower at Peshawar→ chiefly made of wood, and over 400 feet high constructed under the supervision of a Greek engineer Agesilaos → Mentioned by the chinese and Muslim travellers.

Purshapur Stupa also built by Agesilaous

Tower near Taxila and

The city of Kanishkapura was established

Mathura → sculpture and fine buildings.

POST- MAURYAN INDIA (200BCE–300CE)

Post Kanishka→ Successors:

immediate → was Vasishka → short reign.

Huvishka →*ruled* simultaneously with Vasishka II or Vajheska and & his son Kanishka II.

Kanishka II → title *kaisara/ Caesar, and seems* to have died before Huvishka.

Good quantity of coins→ fine portraits of the king.

figures of different deities→ divinities like Skandakumara, Visakha, Mahasena and Uma, the Alexandrian Serapis (Serapo), personified Rome (Rion-Roma), the Greek Heracles and several Zoroastrian deities.

No presence of Buddhism

well-disposed towards Brahmanism.

Last Famous King→ Vasudeva, (ruled ended by 220 CE)

Indian name→ Indianisation of the foreigners.

Inscriptions → near Mathura,

might have lost his hold over the northern or north-western parts of India.

Coins→ the figure of the Indian god Siva, attended by his bull Nandi.

POST- MAURYAN INDIA (BCE 200–300CE)

Post Vasudeva→ absence of any literary and archaeological evidence.

Era of Persian invasions→ sassanian power

dismemberment of the mighty Kushana empire

By 3rd Century CE → rise of the independent republics in North India (territories held by the Kushans)

the Yaudheyas, Kunindas and Malavas

In the Yamuna valley → the Nagas ruled over this region,

holding sway over Padmavati, Mathura & places in central India.

4th Century CE→ Kushans got a new name

The Kidaras-Kushans

Ruled in NW India- Punjab, Kashmir

Under the suzerainty of the Sassanid empire

POST- MAURYAN INDIA (200BCE–300CE)

Signifance of Kushana Rule:

built up an empire → whole of north-India + far beyond the Indian borderland.

vast empire → comprised a variety of culture/ nationalities.

Came under ***Hellenistic influence***

Gandhara & Mathura School of Art .

King as Devputra

Stirups on Horses

Coinage → signified the Roman empire

The same legacy was carried by the Gupta coins, chedis & Gadhvalas etc.

Coins→ ‘the seated goddess’ and ‘Siva and the bull’ continued to be imitated by the Indian rulers.

POST- MAURYAN INDIA (200BCE–300CE)

Sanskirt literature→

Asvaghosha → *Buddhacharita, Saundarananda and Sariputraprakarana.*

*P*eriod of intense religious activity and witnessed the development of

Mahayana form of Buddhism, Buddhism into China by Kasyapa Matanga (AD 61–67

the cults of Siva,

Kartikeya and Krishna

trade and commerce → connected with the Roman emperors who,

The Roman coins were current throughout western India and were initiated by the Kushana kings.

They sent an embassy to the Roman emperor, Trajan.

Economic growth→ dedications at Mathura by common man

Development of the Trade Guilds

Roman *Coins style→ by the Kushana rulers—especially* Kujula Kadphises (in design and weight)

POST- MAURYAN INDIA (200BCE–300CE)

Post-Mauryan Polity: Overall

Nature of Polity:

Theory of State and Growing Importance of Monarchy

causes for the origin of the state → close the earlier conditions of anarchy and lawlessness.
Asoka → 'Beloved of the Gods' (*devanampiya),*
the Kushanas → the 'Sons of the Gods' (*devaputra);*
both Gautamiputra Satakarni and Rudradaman → written in inscriptions→
King endowed with qualities which were beyond common human capacity to acquire.
Manusmriti→The king, even if infant, is a 'great deity in human form'.

Gana sangha continued to exist
Yaudheyas, Malavas → 'progressive tendency towards monarchisation'.

Importance of Danda→ *Manu* → *'If* the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast the weaker, like fish on a spit'.
The idea of the lawgiver that *danda could be directed against the king did not perhaps* stem from the possibility of general redress against a tyrannical monarch, it may instead have provided a safeguard for a balance in the power system.

POST- MAURYAN INDIA (BC 200–AD 300)

Changes in the Administrative Structure Overall

The disintegration of the empire → change in the institutions

The slow formation of regional bureaucracy instead of a centralised bureaucracy

Officials mentioned→

Indo-Greeks→ *meridaskh and apracharaja*

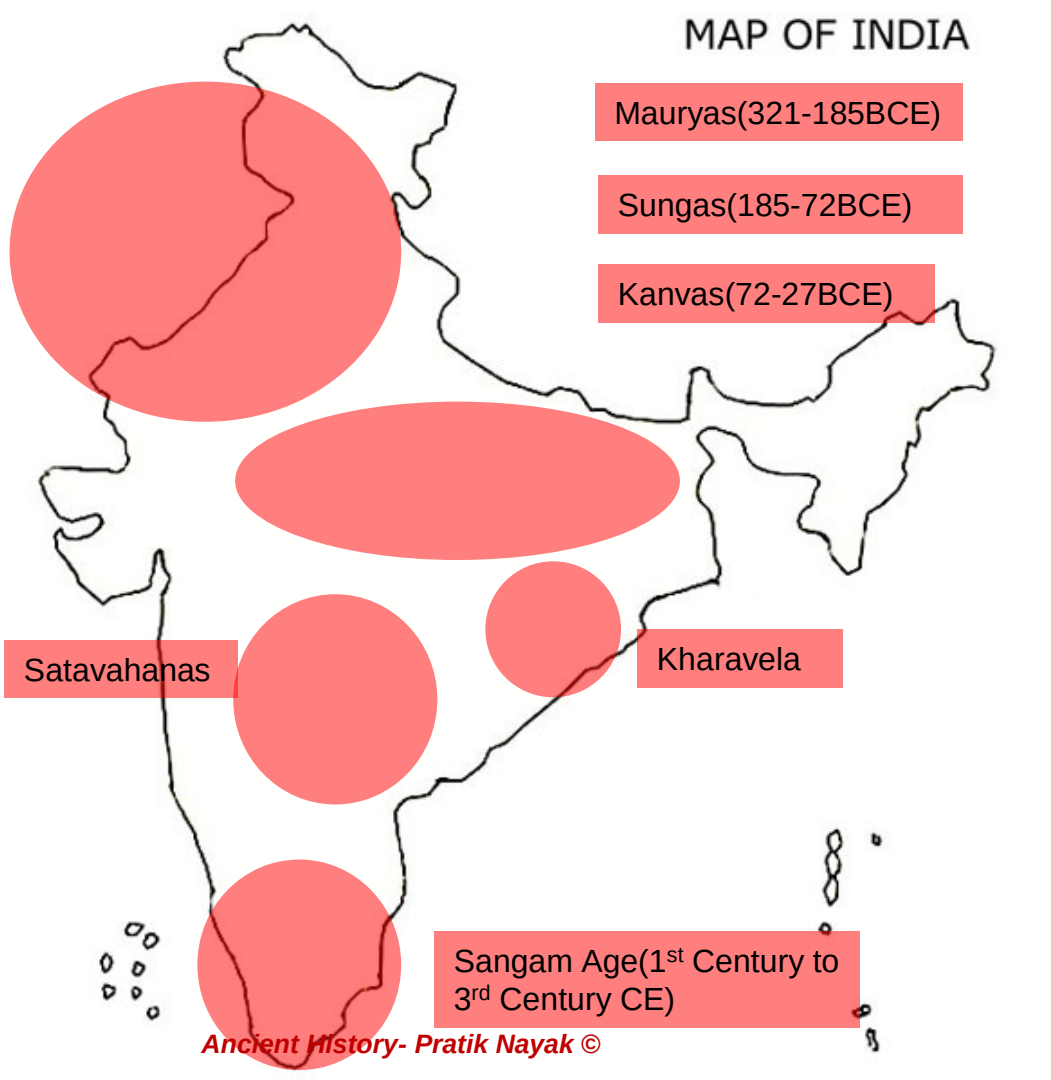
Scytho-Parthian → Kshatrapa

Kushana periods *mahakshatrapas.*

Satvahanas → maharathins and mahabhojas

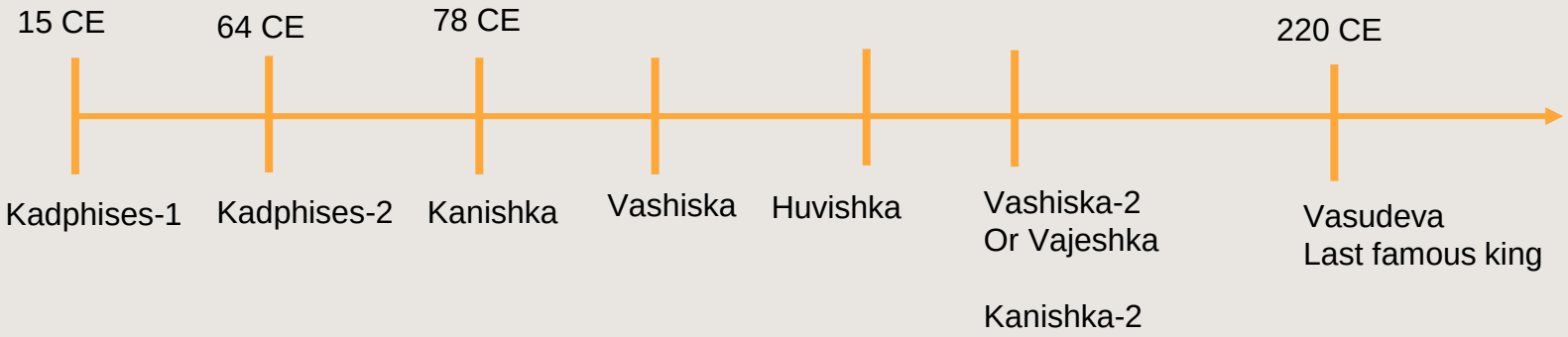
Ishvaku → mahasenapatis and mahatalavars

THE SATVAHANAS


MAP OF INDIA
Foreign Invasion(190BCE-100CE)
Indo-Greeks
Scythians
Parthians
Kushans
Mauryas(321-185BCE)
Sungas(185-72BCE)
Kanvas(72-27BCE)
Satavahanas
Kharavela
Sangam Age(1st Century to 3rd Century CE)
Ancient History- Pratik Nayak ©

Satvahanas

1. **Early Satvahanas**
2. **Later Satvahanas**



POST- MAURYAN INDIA (BC 200–AD 300)

Satavahanas:

Origin: who were they?

The successors of the Mauryas in Deccan

Ruled for 450 years

the meaning of their dynastic name and the title Satakarni→ ?

the *Puranas* → *mentioned as* Andhras, Andhrajatiyah and Andhrabhrityah.

Andhra → tribal and a territorial name.

5th century BCE, the *Aitareya Brahmana* → *the degenerate* sons of Visvamitra.

Pliny powerful race which supplied the king with an army of 1,00,000 infantry, 2,000 cavalry and 1,000 elephants.

Asokas Edict→ Andhras are mentioned along with the Parindas as border people.

King Surname→ Satkarni.

Also given name of Satiyaputras.

Satvahana→ Term of Prakrit form of *saptavahana* → *the solar* origin of the dynasty as the Sun's chariot is believed to be drawn by seven horses.

Origin→

Brahmin origin

Mixture of Brahmin & Naga origin

Nasik inscription of Balasri→ Gautamiputra Satakarni →'Ekabrahmana" meaning'unrivalled Brahmin' or 'the only protector of the Brahmins'.

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POST- MAURYAN INDIA (BC 200–AD 300)

Sources

Mainly based in Maharsashtra

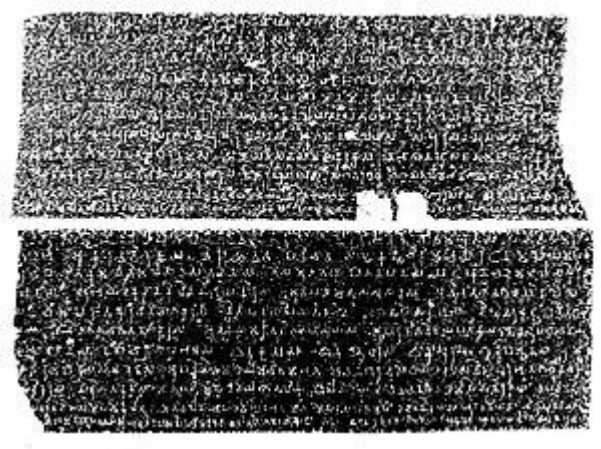
Nanaghat→ Satakarni I→ Dakshinpatha-pathi

Nasik Inscriptions

Kotilingala (Telangana)→ coins of Simukha, Kanha & Satkarni

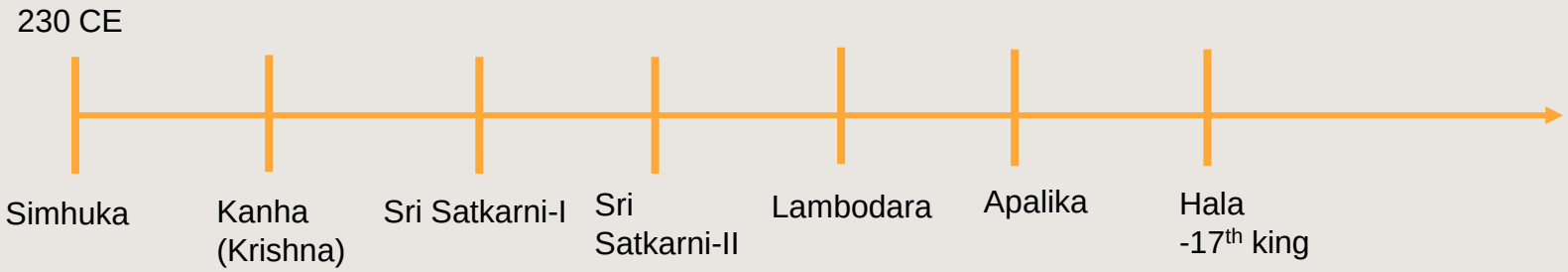
Telangana→ focus centre of the empire

Other places where coins, artefacts are found→ Kondapur, Peddabankur and Dhulikatta



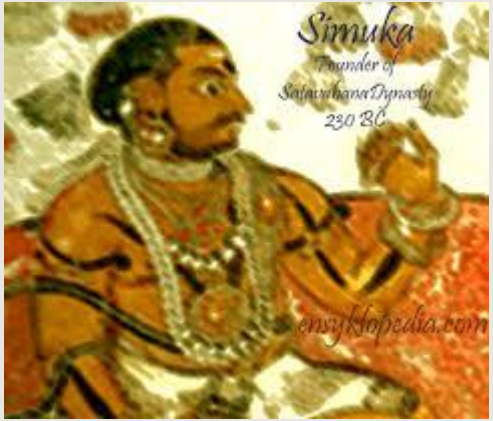
Satvahanas

1. Early Satvahanas



Political vaccum for some time
The area was ruled by the western Kshatraps

POST- MAURYAN INDIA (BC 200–AD 300)



Early Satavahanas:

1. Simuka→ First ruler of the Satavahana dynasty

built many Buddhist and Jaina temples.

2. Kanha (Krishna)→ younger brother of Simuka

extended the kingdom up to Nasik in the west.

3. Sri Satakarni I→ Simuka's son

conquered western Malwa, Anupa (the Narmada Valley) and Vidarbha (Berar).

performed some Vedic sacrifices including *asvamedha and rajasuya and*

gave away to officiating priests large sums and thousands of cows and horses.

POST- MAURYAN INDIA (BC 200–AD 300)

6th→ **Satakarni II**

wrested eastern Malwa from the Sungas. Madhya Pradesh might have felt the might of his power as a coin of one of his successors Apilaka has been found in the eastern half of that state.

7th→ **Lambodara**

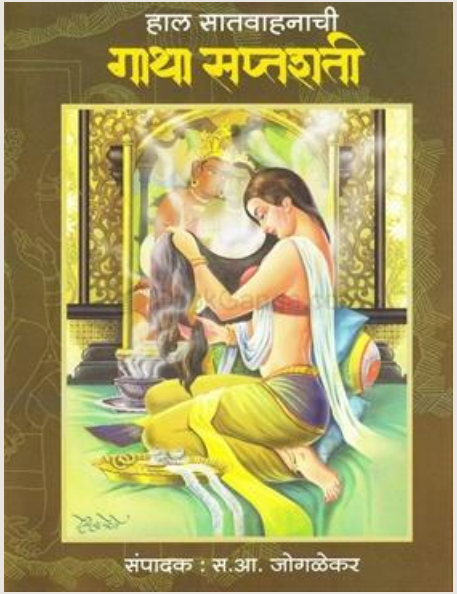
8th → Apilaka→ son of Lambodara

From Apilaka to Hala→ sources not known

17th King→ Hala

reign of five years was a period of great prosperity.

composed *Gathasaptasati (also* called the *Sattasi), an anthology of 700 erotic verses in Maharashtri or* Paisachi Prakrit.



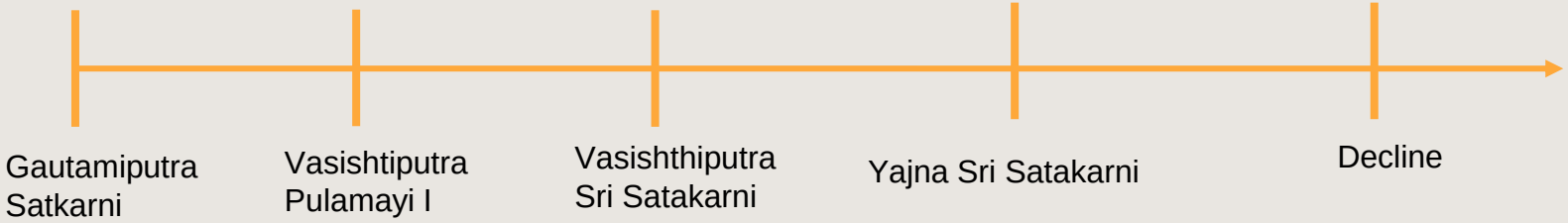
After Hala→ political vaccum in satvahan dynasty

western Saka satraps invaded the empire from all directions & period of Kushana in North India

Nahapan ruled over Gujarat & Maharashtra

Satvahanas

1. Later Satvahanas



POST- MAURYAN INDIA (BC 200–AD 300)

Later Satavahanas:

Gautamiputra Satakarni→ the greatest of the Satavahanas.

Revival of the Satvahana power under his rule

Nasik *prasasti→Cave no.3 Pandavleni*

By his mother, Gautami Balasri.

Matrilineal Name

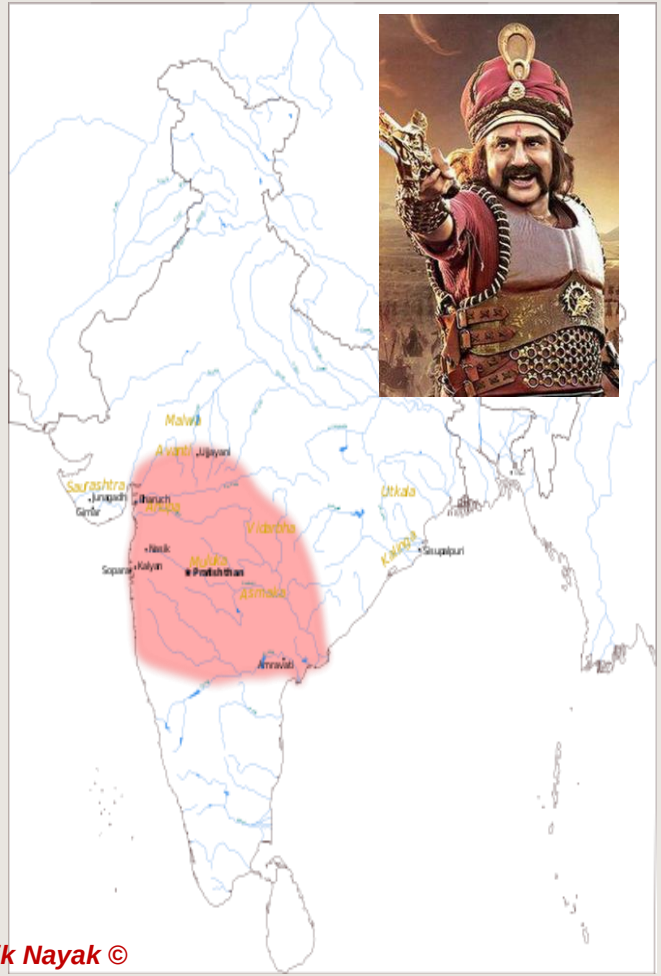
overthrew Nahapana and recovered northern Maharashtra, Konkan, the Narmada valley, Saurashtra, Malwa and western Rajputana.

Title→Ekbrahmana

Tolerant side can be seen→ donated lands to the Buddhists

Had a conflict with the saka rulers

Destroyer of sakas, pahalvas, yavanas



POST- MAURYAN INDIA (BC 200–AD 300)

Later Satavahanas:

Vasishtiputra Pulamayi I, → son of Gautamiputra Satkarni

Nasik inscription also mentions about him

Teriitory→ the mouth of the Krishna and conquered the Bellary district.

special type of **coins 'ship with double mast'** found in the Coromandel coast

Importance to Navy and Maritime trade.

Economic prosperity & Trade.

the old *stupa at* Amaravati was repaired,

Conflict with satrap power under Chashtana(western Kshatraps).

POST- MAURYAN INDIA (BC 200–AD 300)

Vasishthiputra Sri Satakarni→ Pulamayi's successor

married the daughter of mahasatrapa Rudradaman.

Mentioned in the **Junagarh(Girnar) inscription**

Also issued the coins→ image of the ships

Period of stability, less conflict with the sakas

Siva Sri Pulmayi II→ again conflict with the sakas started

Junagarh inscription → Rudradaman defeated him twice

reconquered *Aparanta (north Konkan) and Anupa (the Nannada valley).*

Yajna Sri Satakarni→ last great ruler.

ruled over both eastern and western Deccan, regained areas under wester satraps

Inscriptions at Nasik, Kanheri and Guntur testify that he.

issued silver coins in imitation of the western satrapa coinage.

Later on time→ the Abhiras captured power around Nasik

Pulamayi IV→ last Satvahana king,

After then, the decline took place

Ancient History- Pratik Nayak ©

Satvahana→ Polity & Administration

Satvahana Administration & Polity

State Formation in the Peninsula:

Continued the terms and usage of thee Mauryan polity

the use of Prakrit as a means of communication with the officials

names ending in *bhadra and mitra.*

early Satavahana kings → title *raja, not assuming pompous titles*

Gautami Balasri → son and grandson were *maharajas,*.

The Satavahana kings conveyed their orders to subordinate officers called *amatyas* –

and not kumara, aryaputra, or mahamatra as in Asoka's reign –

POST- MAURYAN INDIA (BC 200–AD 300)

Polity and Administration: Satvahans

Sources→ The official records + Buddhist records

Monarchy→ **hereditary**.
Title of ***Rajan***.
Power checked by the custom and the Sastric injunctions.
Princes→ *kumaras and appointed as provincial* viceroys.

Role of Feudatories→
1. petty princes styled as *raja who struck coins in their own names.*
2. the ***maharathis and mahabhojas*** *→ hereditary and restricted to a* few families in Thane and Kolaba districts of Maharashtra and north Mysore.
Nanaghat & Kanheri Inscriptions→
Importance of Maharathis→ *matrimonial relations* with the ruling family
enjoyed certain privileges and could grant in their own names villages with fiscal immunities attached to them

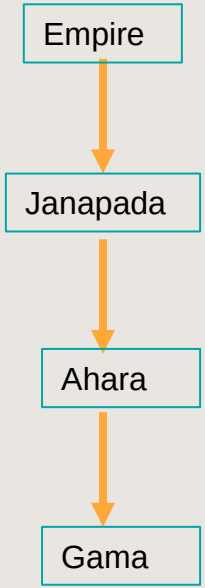
3. feudatory titles—
mahasenapati and
mahatalavara
} *created to meet the growing demands of an extended* empire.

POST- MAURYAN INDIA (BC 200–AD 300)

Polity and Administration: Satvahanas

Sources→The official records + Buddhist records

- Janapada→ Viceroy/Kumar.
- *Gama →Gamika*
- *mahatarakas (Great chamberlains),*
- *bhandagarikas (Storekeepers),*
- *heranikas (Treasurers),*
- *nibamd-hakaras* (Officers in charge of registration of documents),
- *dutakas and pratiharas.*



POST- MAURYAN INDIA (BC 200–AD 300)

Satavahana Official Designations

The Satavahana political functionaries → the use of the title *maha (great),*

Later on → 6th century CE → designations of the Gupta princes and officials and feudatories.

King → raja, although the term maharaja in inscriptions.

other designations → *mahasenapati, maharathi, mahabhoja, mahatalavara,*

designations of the feudatories of the Satavahanas.

maharathis not only bore metronymics like the Satavahanas →enjoyed hereditary status, enabling them to issue coins and grant villages in their own rights.

Issue of Land Charters → Multiple officials drafted them

drafted by an *amatya,*

Drafted by a pratihara (first mentioned under the Satavahanas), by a *mahasenapati.*

maintained keepers of land charters → pattika-palaka

POST- MAURYAN INDIA (BC 200–AD 300)

Satvahana Administration

Salary to officials ?

may have been paid in cash, (recommended by Arthashastra)

Nanaghat Cave Inscriptions→ by Naganika

list of various figures of *karshapanas given* .

various sacrifices → 1,48,000.

Cash Payment→ collaborated with coins of lead, potin, copper and silver found mainly in

Maharashtra, Andhra Pradesh & Madhya Pradesh.

Highest in Post Mauryan times

Signify→ stronger control over the officials.

Also found→ Hoards of the Roman gold coins found used for large-scale transactions or as bullion.

POST- MAURYAN INDIA (BC 200–AD 300)

Satvahana Administration

Revenue Administration

Land→ main source of revenue → Revenue in cash/kind
revenue concessions in villages granted for religious purposes.
Assessment villages or cultivated land,
mineral resources including salt, belonged to the king.
state officials and police and soldiers could be billetted on the peasants either for their own maintenance or for the upkeep of the governmental machinery whose part they formed.

deya-meya and bhoga→ royal share of produce.

Karu-kara→ taxes levied from artisans, and unless they worked for their chief one day a month, (as recommended by the *Dharmasastras)*.

Hairanyika→ keeper of gold, for treasurer.

POST- MAURYAN INDIA (BC 200–AD 300)

Satvahana Administration
Revenue Administration

Land→ main source of revenue → Revenue in cash/kind
revenue concessions in villages granted for religious purposes.
Assessment villages or cultivated land,

Importance of Land Grants
important feature.
granting fiscal and administrative immunities to brahmins and Buddhist monks.

Nanaghat Cave Inscription of Naganika→ bestowed villages *(grama) on priests for* officiating at Vedic sacrifices,
Grants made by Gautamiputra Satakarni →the surrender of royal rights to the procurement of salt from cultivated fields.
Royal officials (apparently policemen, retainers and soldiers) were asked not to interfere with the administration of the donated field or village
completely in the hands of the religious beneficiaries.

POST- MAURYAN INDIA (BC 200–AD 300)

Units of Administration

Satavahana inscriptions → kingdom was divided into *rashtras, aharas and gramas in hierarchical order.*

governed by an official hierarchy of amatya or mahasenapati and gaulmika.

The two latter officials as heads of territorial units appear in the third century AD in Bellary district.

Mention of the Govardhana-*ahara and some others.*

Satavahana polity was sustained by monks and merchants.

First preached peace in return for the rich grants they received, and

The second provided the necessary resources for the expenditure of the state.

POST- MAURYAN INDIA (BC 200–AD 300)

Military Character of Satavahana Rule

Not striking→ its coercive, military character.

Cavalry → important place in the Satavahana military organisation.

inferred from the importance attached to freedom from visits of the police and soldiers to the countryside and from the names of such administrative functionaries as *mahasenapati and gaulmika.*

kataka and skandhavara→meaning **military camps**.

every *ahara had its kataka;*

Eg Benakataka in *Govardhanaahara*

The Satavahanas originated the practice of issuing land charters from victory camps

Importance of Satavahana Polity Being a Link

It should not be regarded as a new version of the Maurya state.

Significant **link between the Mauryas and Guptas**, and between the **North and the South**.

The Satavahanas preserved a few elements of the Mauryan administration,

They introduced several new features which were continued by the Vakatakas and Guptas.

Role played by women and merchants in their government did not last long, but the practice of placing rural districts under military rule and granting fiscal and administrative immunities spread both northward and southward.

The Pallava administration was the southward extension of the Satavahana polity.

Society & Religion

POST- MAURYAN INDIA (BC 200–AD 300)

Social Conditions: Satvahanas

four classes.

Class 1→

The *mahabhojas,*

the maharathis and

the mahasena-pati

Class 2→

the *amatyas,*

mahamatras, and

the bhandagarikas and

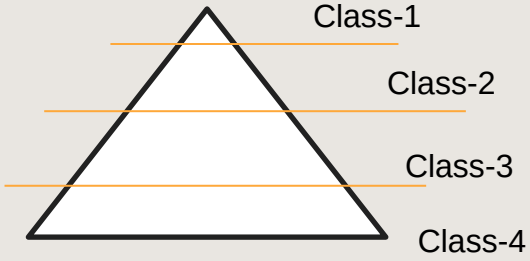
nonofficials like *naigama (merchant),*

sarthavaha (head of the traders), and

the sresthin (chief of the trade guild)

Class 3→
vaidya (physician),
lekhaka (scribe),
suvarnakara (goldsmith),
gandhika (perfumer),
halakiya (cultivator),

Class 4→
the *malakara (gardener),*
vardhaki (carpenter),
dasaka (fisherman),
lohavanja (blacksmith), etc.



POST- MAURYAN INDIA (BC 200–AD 300)

Religious Developments:

patronised Buddhism and Brahmanism.

Chaityas & Viharas

making grants of villages and lands to the monks at Nasik and Karle.

Amaravati and other *stupa complexes* in the eastern Deccan

Different sects of Buddhism emerged during this period→ West Coast

The *Bhadayaniyas* → *at Nasik and Kanheri,*

the Dhammattoriyas → *at Sopara, and*

the Mahasanghikas → *at Karle.*

The *Chetikiya,*

Pubbaseliya,

Avaraseliya,

Utayipabhahi and

Mahavinaseliya

} chief sects in the eastern Deccan

Satvahana Art & Culture

POST- MAURYAN INDIA (BC 200–AD 300)

Cave Architecture

Ajanta

Nasik

Kanheri

Karle

Junnar

Pittalkhora

Junagarh

Stupa & Sculpture

Amravati Stupa

Nagarjunconda

Satvahana Economy

POST- MAURYAN INDIA (BC 200–AD 300)

Economic Conditions: Satvahanas

Period of commercial intercourse with and the colonisation of the Far East.

Ptolemy → trade at Malaya and Indo-China.

East Coast→

Eastern coastal areas→ Kaveripattinam to Tamralipti was the centre of commercial activity.

Kantakossyla (Kantakasela).

Koddura (modern Gudur) and Allosynge.

Pillar Inscription→ Belonging to the Yajna Sri Satakarni

Chinna Ganjam (Prakasam district).

Kollitippa →fragment of a *stupa pillar.*

Motupalli →port, situated three miles to the north-east of Chinna Ganjam.

West Coast→

western Deccan was Kalyana,

Mentioned as the Calliena of the *Periplus, near Bombay.*

Barygaza and Sopara were other important ports

Impact of Expanding Economy on Polity:

The effects of the flourishing crafts and increasing trade and commerce of the Deccan.

Satvahana Inscription→ an overseer under whose supervision the craftsmen constructed a cave;

Who were the overseers → monks, elders, merchants, etc.,

Named as navakarmika and *uparakshita*.

Inscriptions→ Types of artisans and merchants *(negamas)*.

Artisans→ free to make and form their guilds→ even royal benefactors deposited endowment money.

Bharhut and Sanchi, most of the gifts were given by artisans and a class of merchants called *gandhikas→ title Gandhi.*

Nasik and Junnar cave inscriptions → individual gifts were recorded by merchants called *nekama* or *negama, although gandhikas, sethis and sathavahas also figure as donors.*

Their Contribution to State Income

the use of the term *karu-kara* would show that even artisans living in villages had to pay taxes.

Ferry dues, which were remitted in some cases by Ushavadata (son-in-law and deputy of Saka ruler Nahapana), may have been mainly paid by merchants.

Customs officers may have been appointed to look after custom-houses in various seaports of the Satavahana kingdom, but we have no means of finding out the real position.

POST- MAURYAN INDIA (BC 200–AD 300)

Association of Merchants in Administration

high official positions to merchants.

Merchants →closely associated with the management of towns.

Inscriptions →Broach, Sopara, Kanheri, Kalyana, Paithan, Tagara (Ter), Junnar, Karle, Govardhana, Nasik and Dhanyakataka. urban settlements→ Maski, Brahmagiri, Chandravalli, Brahmapuri (Kolhapur), Jorwe, Kondapur, Bahal, Sangankallu, Amaravati, Nagarjunikonda, & including Arikamedu also.

Ptolemy→ The Ariake Sadenon → contained five ports and eighteen inland towns and in all likelihood,

merchants → the names of their towns than those of their parents.

negamas → hailed from Kalyana.

negama → *from Sopara, a* blacksmith from Kalyana, and also a carpenter from Dhenukakataka.

nigamaputra → *inhabitant of town.*

the merchants considered urban or territorial affiliations far more important than tribal or family identities.

POST- MAURYAN INDIA (BC 200–AD 300)

Role and Importance of Guilds

these towns were managed by the *nigamasabha,*

Members → Merchants, at times Gahapatis

Only found in the Deccan

Role of Ushavadata → proclaimed and got registered, his deed of gift according to custom.

The inhabitants of a town made donations as a corporate body, and there are several references to the gifts made by the town of Dhanyakataka in Amaravati sculptures.

The guilds of traders and artisans→ *seni or sreni and nikaya in inscriptions,*

unprecedented burgeoning of civic life under the Satavahana rule.

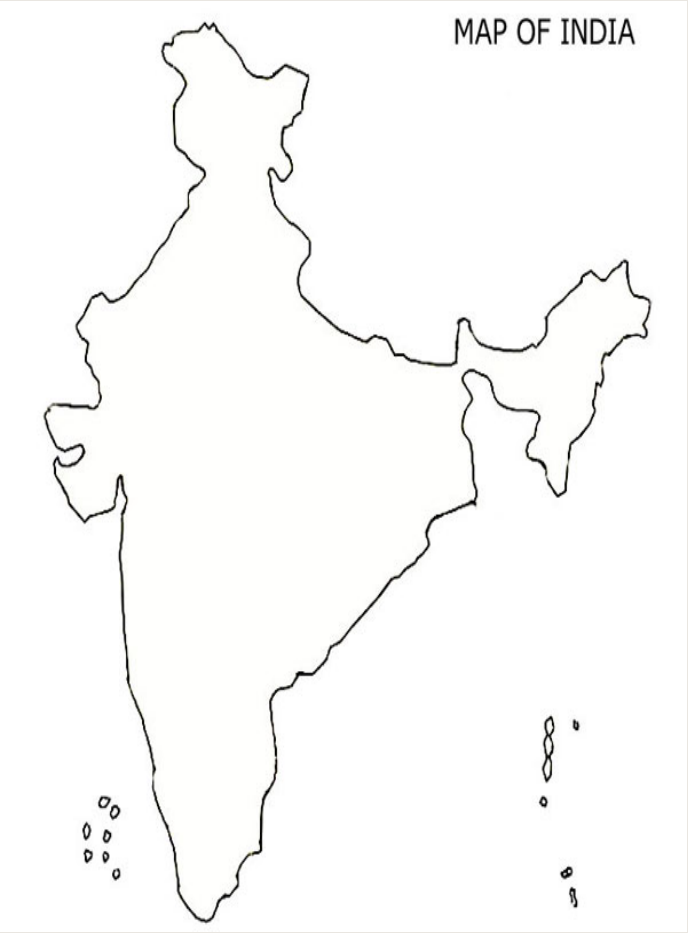
the guilds constituted a great source of economic stability to the king and

may have helped him in the administration of towns.

Post Satvahanas→ merchant bodies lost their significance

Decline of the Satvahanas ?

POST- MAURYAN INDIA (BC 200–AD 300)



Decline of the Satavahanas:

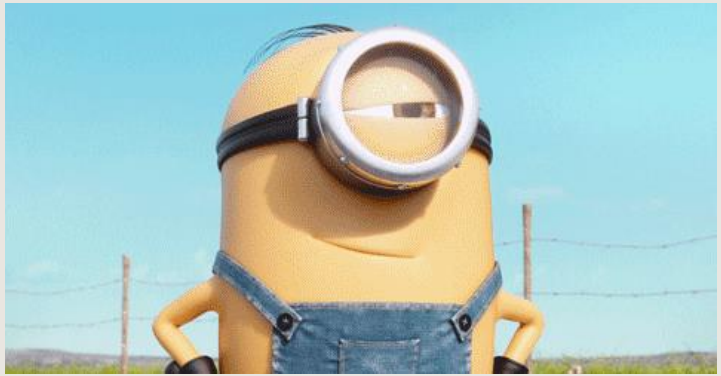
Sources→

basis of their coins and inscriptions→ less found .

empire was partitioned among five minor dynasties.

Partition of Empire→ Vakatakas

- Satvahanas (Northern Branch)
- Abhiras (Nasik)
- Ikshvakus (Krishna-Guntur)
- Chutus South West
- Pallava South East



THANKS!

Sangam Age

Presented by - Pratik Nayak

About Me

Seven Years Experience online & offline teaching

BE Civil, M. Planning (CEPT University)

Cleared GPSC, Worked at Govt. of Gujarat

Pratik Nayak

Sources of Reading-
Pratik Nayak- Lecture PowerPoint
Running notes of the class

Comprehensive Coverage-
Prelims + Mains
Previous Years Questions

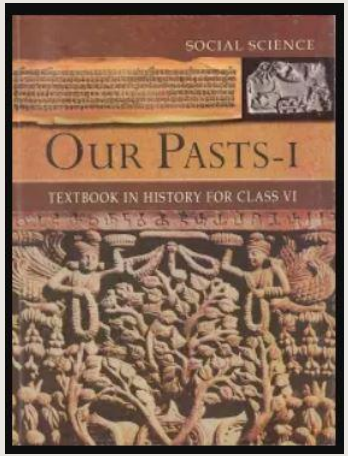
Rule of the Class-

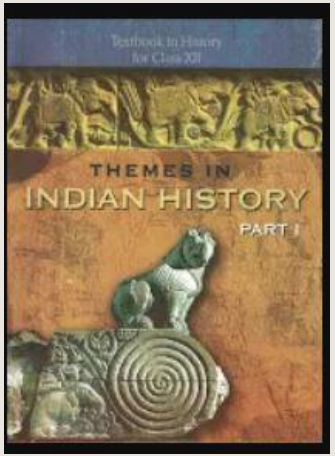
Thematic Understanding is Important
Analysis is Important
Facts needs to be read from the Reference Books
Make Running notes during the classes

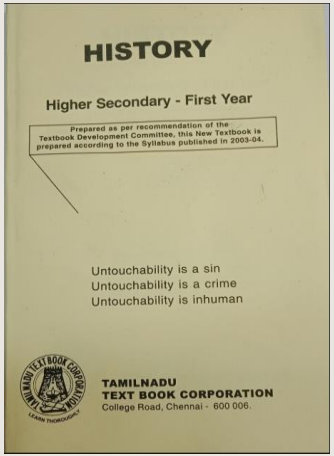
Doubts will be taken after the topic is completed
Please don't comment unnecessarily during the live class- else you will be blocked
Get yourself a pen-paper, scribble down important facts

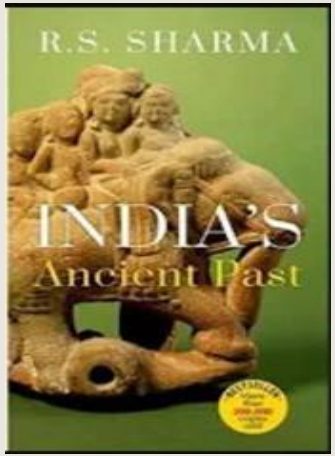
- *What to read ?*
- *NEW NCERT- Std 6 & Std 12 +*
- *TN Board or RS Sharma or McGraw hill*

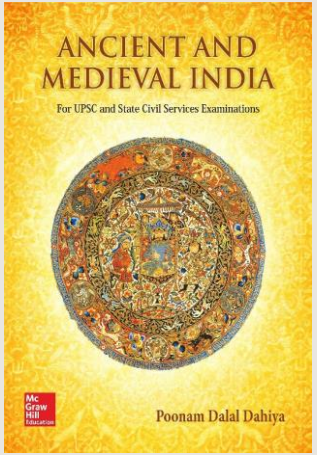
- *Sources of Reading-*
- *Pratik Nayak- Lecture PowerPoint*
- *Running notes of the class*











Understanding History

Pre Historic India- Stone Age
(Origin to 10000 BCE)

Indus Valley Civilisation – 2500 BCE- 1600 BCE)

Aryans & Vedic Age (1500 BCE-600 BCE)

Mahajanapda- Foreign Invasions
Buddhism & Jainism

600 BCE-350 BCE

Mauryan Age (325-185 BCE)

Post Mauryan India (200 BCE-300CE)

Gupta Age (320-550CE)

Post Gupta-(600-750 CE)
Harsha, Chalukya & Pallava

Early Medieval (750-1000 CE, 1000-1200 CE)

POST- MAURYAN INDIA (200BCE–300CE)

- Origin
- Sources
- Political History
- Administration
- Economy
- Society
- Decline of the Mauryas
- Art & Culture

POST- MAURYAN INDIA (200BCE–300CE)

Sources of History

Literary Sources

Archaeological Sources

Multiple literary and Archeological sources can be found from this period

POST MAURYAN INDIA

Post Asoka→

death of Asoka Weak successors

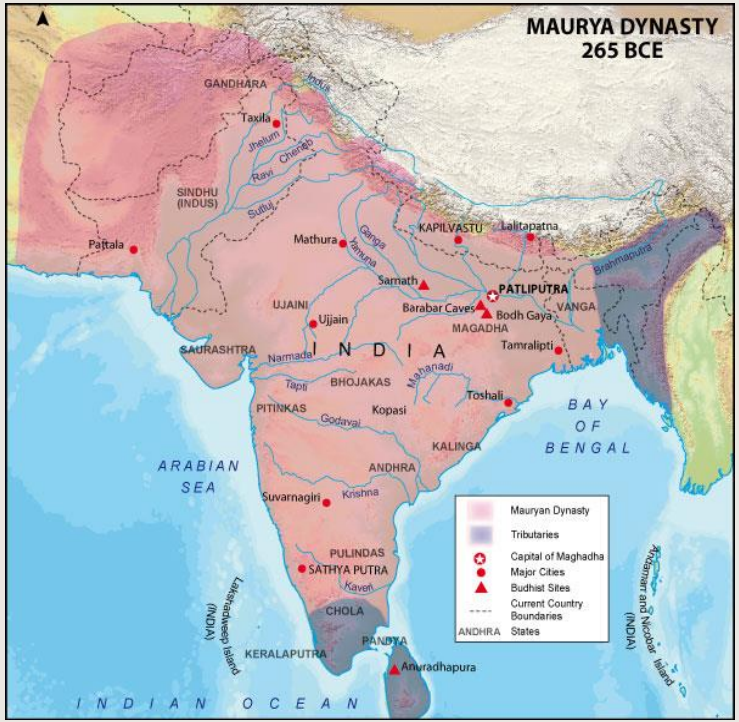
Provinces declaring Independence

Mauryas replaced by the Sungas

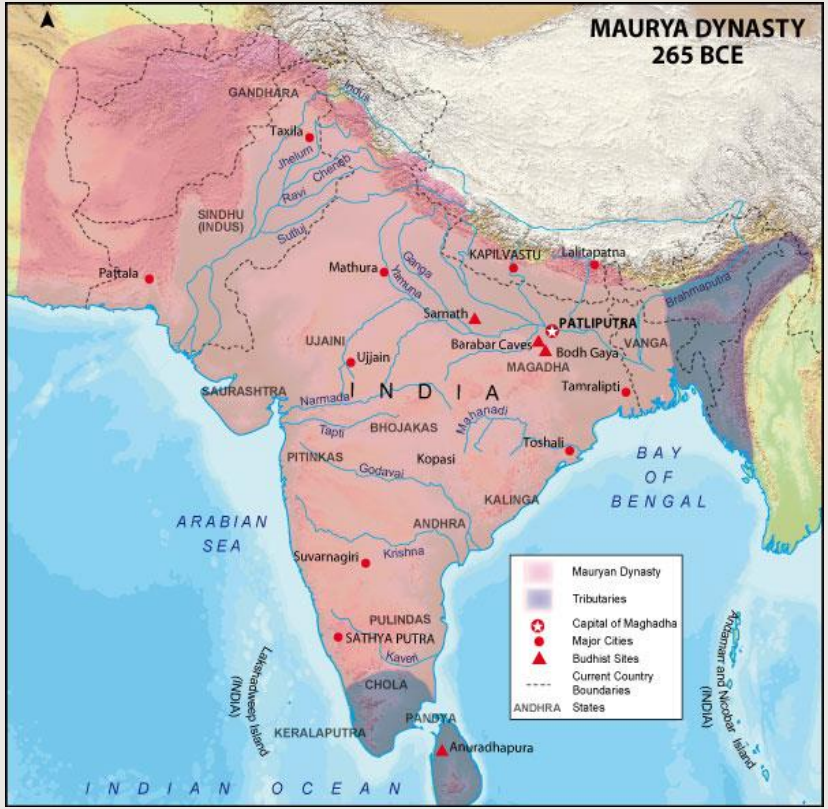
Kalinga declared its independence

Satavahanas in deccan

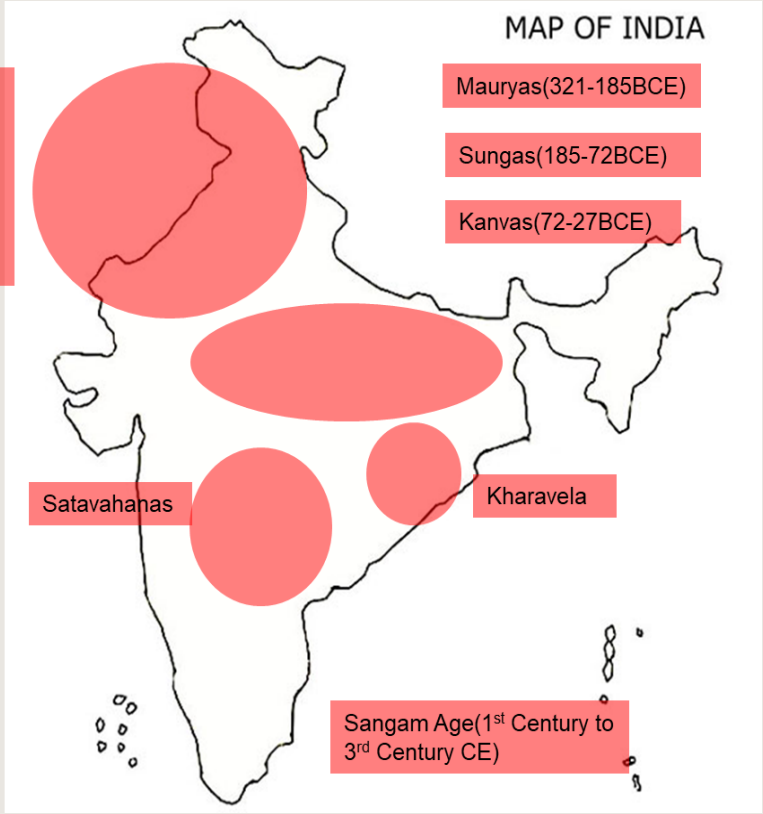
foreign invasions in North-west

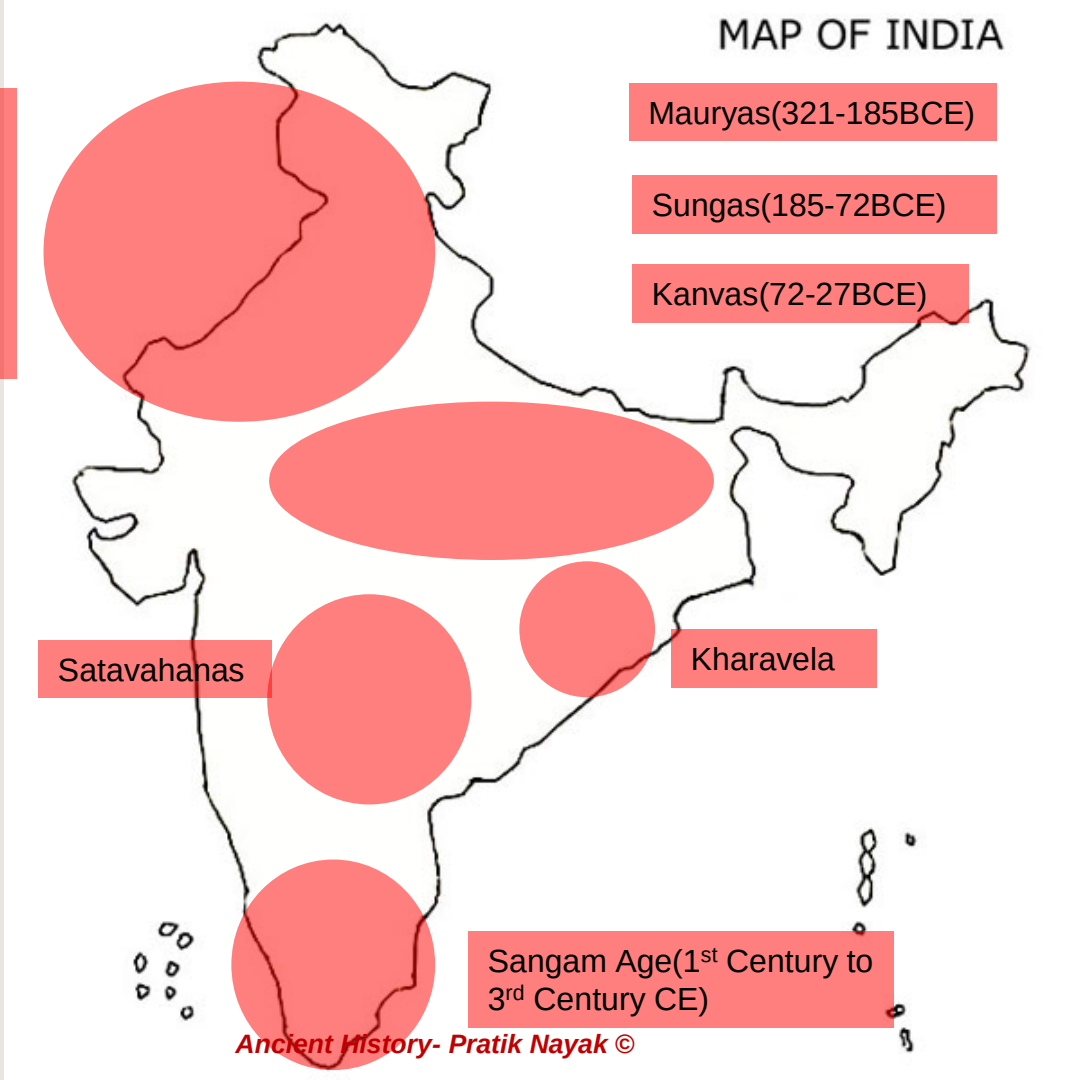


Post Asoka→ Changing of the Geopolitical Conditions



Foreign Invasion(190BCE-100CE)
Indo-Greeks
Scythians
Parthians
Kushans





Ancient History- Pratik Nayak ©

POST- MAURYAN INDIA (200BCE–300CE)

INDIGENOUS DYNASTIES:

- **Sungas of Vidisa:** Pyshyamitra
- **Kanvas of Pataliputra:** Vasudeva
- **Ganarajyas of Indo-Gangetic divide**
- **Satavahanas of Deccan (Dhanyakatak & Pratisthana):** Sri Satakarni (Nanaghat Inscription) & Gautamiputra Satakarni (Nasik Inscription)
- **Satavahana Successors:**
- Vakatakas, Abhiras, Ikshvakus, Early Pallavas, etc.
- **Chetas of Kalinga:**
- Kharavela (Hathigumpha Inscription)
- **Sangam Dynasties of South:**
- Cholas of Uraiyur (later Kaveripattinam or Puhar);
- Pandyas of Madurai;
- Cheras of Vanji or Karur

FOREIGN DYNASTIES:

Bactrian or Indo-Greeks

- Family of Eucratides & Euthydemus : Demetrius & Menander, Antialcidas & Hermaues

Scythians or Westrn Sakas (1 of 5 Branches)

- Kshaharatas: Bhumaka & Nahapana
- Kardamakas: Chasthana & Rudradaman (Junagarh Inscription)

Parthians or Pahlavas

- Gondophernes (Arrival of St. Thomas)

Yeuchis or Kushans

- Kujula Kadphises I : United warring tribes
- Wima Kadphises II: Silk Route
- Kanishka: Patronised Buddhism

POST- MAURYAN INDIA (200BCE–300CE)

Pehle…
1. Indo-Greeks aayenge
2. Fir Scythians
3. Fir Parthians

Aur last mein
4. Kushanas

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POST- MAURYAN INDIA (BC 200–AD 300)

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POST- MAURYAN INDIA (200BCE–300CE)

Sangam Age

1.Though not very useful from the point of view of a connected political history of South India, the *Sangam* literature portrays the social and economic conditions of its time with remarkable vividness. Comment. (2013)

POST- MAURYAN INDIA (BC 200–AD 300)

Sangam Literature:

What is Sangam ?

A college *(sangam) of Tamil poets*

under royal patronage in Madurai.

It refers to three *sangams* → *lasted, at long intervals, for 9,990* years altogether and included 8,598 poets (including a few gods of the Saiva sect) as members and 197 Pandyan kings as patrons.

POST- MAURYAN INDIA (BC 200–AD 300)

Sangam Literature:

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Talks about three kings→

Chola

Chera &

Pandya

POST- MAURYAN INDIA (BC 200–AD 300)

Sangam Literature:

What is Sangam ?

1st Sangam→ *Held @ Madurai→attended by gods and legendary* sages, but all its works have perished, presided by ***Saint Augustus***

2nd Sangam→ Held @ Kapadapuram attended by several poets, produced a large mass of literature, only ***Tolkappiyam (the early Tamil* grammar)** has survived.

3rd→ Held @ Madurai under→ ***Mudathirumaran*** attended by several poets, had also produced vast literature, but only a fraction of it has survived.
constitutes the extant body of Sangam literature.

POST- MAURYAN INDIA (BC 200–AD 300)

Composition Sangam literature

consists of the earliest Tamil works

as the ***Tolkappiyam → original work***

the ***Ettutogai*** *(Eight Anthologies),*

the Pattuppattu *(Ten* Idylls),

the ***Padinenkilkanakku*** *(Eighteen Minor Works), and*

the three epics*.*

Q. Nature of Sangam Literature?

Aham (love) which dealt with the internal and puram (everything except love) which dealt with the external.

Division of five regions (*tinai) of Tamil land is as follows:*

(a) kurinji (hills), (b) palai (dry lands), (c) mullai (jungle and woodland), (d) *marudam (cultivated plains), and (e) neydal (coast).*

Each region was associated with some special aspect of love (*agam) or war (puram)*

POST- MAURYAN INDIA (BC 200–AD 300)

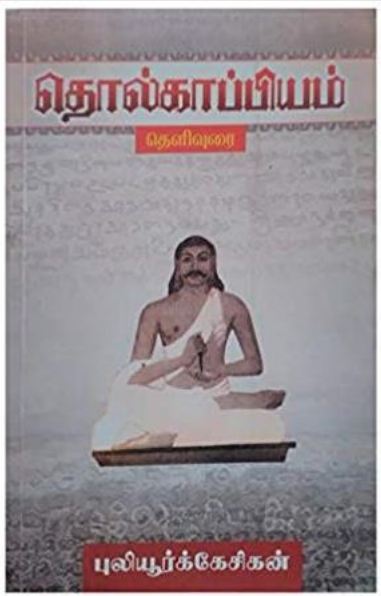
Tolkappiyam, acknowledged as the earliest surviving Tamil literary work,

written by Tolkappiyar (one of the 12 disciples of saint Agastya)

work on Tamil grammar of the ***aham or agam (love) and puram (war, government, etc.),***

orthography, construction, prosody, figures of speech, social practices, literary conventions etc.

divided into three sections, each consisting of nine *iyals (sub-chapters)* and has a total of 1,612 *sutras.*



Extinct Tamil work → not survived

the *Agattiyam (a work on grammar of* letters and life) by saint Agattiyar,

Pannirupadalam (a grammatical work on puram literature) by the 12 disciples of saint Agastya and the Kakkipadiniyam (a work on prosody) by an unknown writer;

Ettutogai (Eight Anthologies)

- *Aingurunuru, compiled by Gudahir Kilar, consists of 500 erotic* poems.
- *Narrinai comprises 400 short poems on love.*
- *Agananuru, compiled by Rudrasarman, consists of 400 love lyrics of* varying length.
- *Kurunttogai has 400 love poems.*
- *Purananuru consists of 400 poems in praise of kings.*
- *Kalittogai comprises 150 love poems.*
- *Paripadal has 24 poems in praise of gods.*
- *Padirrupattu is a short collection of 8 poems in praise of the Chera* kings.

Together they constitute a **very large body of poetic literature, containing 2,282 poems, ascribed to more than 200 authors.**

Pattuppattu (Ten Idylls):

Murugarruppadai (by Nakkirar), → revered by the devotees of Murugan

Sirupanarruppadai (by Nattattanar),

Perumbanarruppadai,

Maduraikkanji (by Mangudi Marudam),

Pattinappalai (by Kannan),

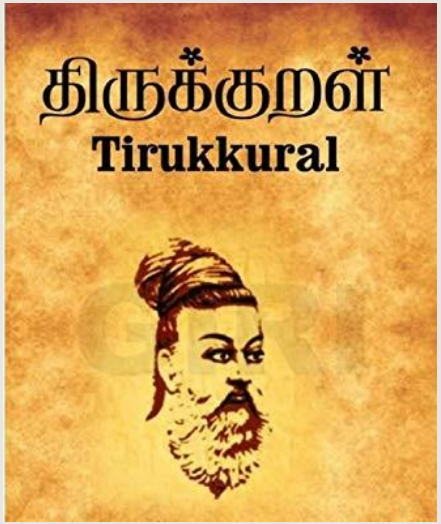
POST- MAURYAN INDIA (BC 200–AD 300)

Padinenkilkanakku (Eighteen Minor Works):

'minor works'

because the **poems in these are shorter in form**

mostly **preceptive and moralising** in character.



Most Important → ***Tirukkural (known as the*** **'Bible of Tamil land') by Tiruvalluvar**

(a series of brief metrical proverbs on many aspects of life and religion),

the ***Palamoli by Munrurai Araiyar*** *(adopts* the novel method of exemplifying morals by proverbs)

the ***Naladiyar*** (contains verses of much merit and high ethical conduct), and

the *Acharakkovai* *(prescribes the daily routine for an orthodox Hindu).*

*S*hows the growing influence of the Aryan religious ideas and practices over the Tamil people.

POST- MAURYAN INDIA (BC 200–AD 300)

The Epics: three

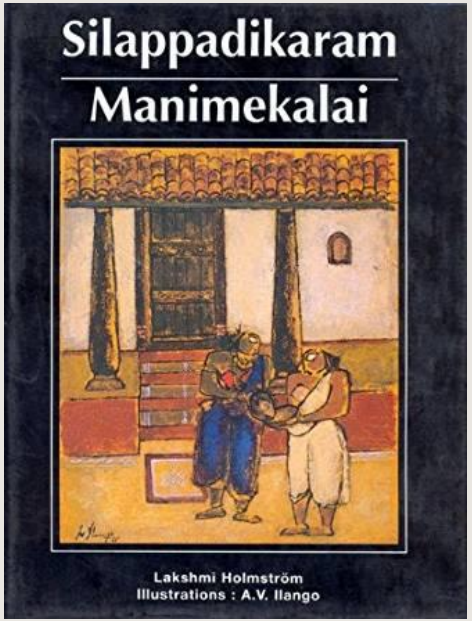
Silappadigaram (The Jeweled Anklet)

written by ***Illango Adigal*** (grandson of Karikala, the great Chola king) → 2nd Century CE,

story of a merchant, Kovalan of Puhar who falls in love with a dancer, Madhavi, neglecting his own wife, Kannagi,

Revenges the death of her husband at the hands of the Pandyan king and becomes a goddess.

beginning of Kannagi cult or *pattini cult, that is* worship of Kannagi as the ideal wife.



Manimegalai

written by poet *Sitalai Sattanar of Madurai*,

Buddhist supplement to the *Silappadigaram.*

Manimegalai (the daughter of Kovalan and Madhavi of the earlier epic) —

how she preserves her chastity from Prince Udaya Kumaran and becomes a Buddhist nun to preach its doctrines.

gives glimpses of the development of the fine arts in the Sangam age.

24 Pages Rs. 1.40 MADURAI, SATURDAY, DECEMBER 10, 1988. Vol. 111. No. 291

THE HINDU

India's National Newspaper

Printed at Madras, Coimbatore, Bangalore, Hyderabad, Madurai and Gurgaon.

Silapathikaram teaches respect for human rights: U.S. scholar

**3

From Our Staff Reporter

MADURAI, Dec. 8.

Mr. Eric Edwin Millar from New York, who is on a 650-km trek from the Kaveripoompattinam coast of Thanjavur to the Kannagi temple of the Tamil Nadu-Kerala boundary, is now in Madurai. He is expected to stay here for about six weeks.

Mr. Eric Edwin said he had taken a pledge to make all the Prime Ministers and Presidents of the world know about the Tamil classic "Silapathikaram" since "the story teaches respect for human rights." He would organise a symposium on "Silapathikaram" in front of the Meenakshi temple here. A discourse on the classic will be delivered with traditional story telling techniques.

What made Mr. Eric Edwin to undertake the long trek? He said he would walk in the footsteps of Kannagi so that he could have a peaceful chance to meditate about the story. Asked how he felt footing the journey so far, Mr. Edwin said Prince Ilango Adigal had written that Kannagi and Kovalan came to Madurai through Kodambalur and that en-route they were received with enthusiasm and hospitality by the maravar tribals. But today, these people were a caste. At Kodambalur he met the descendants of maravars and took food with them.

Talking about his field of scholarship, Mr. Edwin explained that he was a scholar on "story-telling, worldwide" — its history and technology. Story-telling was known as oral narrative. It was a type of folklore, which was a category within anthropology.

What made him choose "Silapathikaram" as also Tamil Nadu? Mr. Edwin said he liked the story because it began as an all-too human love story. It developed into a story of social and political violence, of justice in Madurai and finally, a story about divinity, god, and the entire universe in Kerala. Thus, it illustrated a connection between these different spheres of human experience.

Also, he had come to Tamil Nadu to study, the traditional story telling techniques as the oral tradition here was alive, vital and rich. It was making a successful transition into the electronic age. In addition, its influences could be seen on the modern media — cinema, radio, television and newspapers

Mr. Edwin said that after visiting the Kannagai temple he would visit Kerala and finish the project some time next October.

In praise of Citizen Kannagi

Kannagi proved that even a non-native with no money and no family in sight can fight City Hall and win her case — that is inspiring.

Eric Miller

I WRITE in praise of Kannagi, global symbol of justice, and of the dignity of the individual!

This is her story — the *Silappathikaram*, the *Epic of the Anklet* — as I know it: Kannagi and Kovalan married in Poompuhar, on the east coast. After some time, Kovalan went off with a dancer named Madhavi. A year later, he returned home. He and Kannagi walked to Madurai, a distance of about 250 km, to start a new life. There Kovalan was unjustly put to death by the local ruler, the Pandian king: Kovalan had been falsely accused of stealing the queen's anklet. Kannagi came to the court and proved that her husband had been innocent of this crime. The king punished himself for the injustice he had done, by simply laying himself down and dying. Kannagi walked around the city three times, tore off her left breast and threw it against the city wall, and called for the city to burn — but for good people and animals to be unharmed. Agni, the god of Fire, accomplished this. Kannagi wandered to the western mountains, where some people worshipped her.

Actually, there are the Mudhuvans — Adivasis located in the mountains west of Pollachi — who claim to be descendents of people who accompanied Kannagi as she left Madurai. Even today, to some people in those mountains, Kannagi is a feared and loved local "Amman," a manifestation of Sakti or Kali. Such traditions give India a lot of depth. India is one of the few places in the world where the divine continues to be worshipped in female forms.

Chief Minister M. Karunanidhi's interest in Kannagi is, of course, as a cultural symbol. One reason the Chief Minister is sensitive to cultural symbols is that he is a writer — a screenwriter, novelist, poet, and literary critic. In world history, there have been very few writers who have also been successful politicians. Beyond Tamil Nadu, the only individual who comes to mind is Vaclav Havel, the last President of Czechoslovakia and the first President of the Czech Republic. In fact, the Dravidian Movement has involved a unique mix of politics and culture — classical, folk, and popular (including stage and cinema) — and a number of its central figures have been both writers and political leaders. Long live this wonderful south Indian tradition of writers as leaders!

Kannagi has been criticised for calling for Madurai to burn, even after the Pandian king punished himself for putting Kovalan to death unjustly. First, it should be noted that the Sun had told Kannagi, "A raging fire will burn this city" (line 63, canto 18, the book of Madurai). Secondly, while it is true that Kannagi requested Madurai's destruction, the act was committed by Agni, the god of Fire.

BACK ON THE PEDESTAL: *The Kannagi statue on the Marina in Chennai.* – PHOTO: SHAJU JOHN

People of Madurai gave Kannagi a lot of support when she discovered her husband's body. However, Kannagi did come to address them in an indignant tone:

"Are there women here? ...
Are there women who would allow such vileness
To be done to their own husbands? ...
Are there good people here? ...
Is there a god here?"
(lines 67-73, canto 19, the book of Madurai)

Ilango Adigal — who gave up the throne of the Chera kingdom to become a forest monk, and who wrote down the story of Kannagi about 1400 years ago — does not tell us how the people of Madurai responded to these questions (he was not an eyewitness, in any case). Moreover, it seems that it was simply a tradition that the state of a city should reflect the state of the king's justice. At a mythic level, the burning of the city was an act of purification, leading to regeneration. All of that aside, it may indeed be that Kannagi's request for the burning of Madurai does not reflect her best qualities as a human being.

Another criticism of Kannagi has been that she was foolish to fight on behalf of her husband, who had done her an injustice. It is one of the mysteries of life that many a woman continues to love her man despite his failings. Kovalan received poetic justice. True, he did not steal the queen's anklet. But early in the story he committed a far worse crime: he broke his wife's heart (when he abandoned her for another woman). Kovalan tried to make amends, but it seems that in terms of his karma, the damage had been done.

Some have questioned Kannagi as a role model for women. At issue here is the double standard of promiscuous men insisting that their wives be chaste. It is a sad fact of life today that one of the leading ways women catch sexually transmitted diseases is this: their husbands have contact with other women, and then bring the disease home and poison their wives with it. This is why the use of condoms is a public health issue, and women who wish to discuss this publicly should be allowed to do so.

Kannagi is a very relevant figure in the world today. She is just beginning to become known in the global consciousness, and I believe she is destined to be an important figure there. However, it is not Kannagi as a woman that I praise today — it is Kannagi as an individual. In my home town, New York City, we have a pessimistic saying: "You cannot fight City Hall." But Kannagi proved that you can fight City Hall, and this is the core of the story. That one person — with no money, in a place that was not native to her, with no family in sight — could go before the highest civic authority, and speak, and win her case — that is great.

All of the world's political leaders should know the story of Kannagi, and of the Pandian king. For the great hero of the *Silappathikaram* — after Kannagi — is the Pandian king. He punished himself when he realised he had made a mistake. Such self-punishment by leaders is a tradition in south India — another example being the king who punished his son for killing a calf. This tradition is one reason that India is a moral leader of the world.

(Eric Miller emiller@sas.upenn.edu is a Ph.D. candidate in Folklore, University of Pennsylvania, USA. His dissertation is on Tamil children's songs and games, and language learning. To conduct research on the *Silappathikaram*, he walked in the footsteps of Kannagi — from Poompuhar, to Madurai, to the western mountains. Quotes are from R. Parthasarathy's translation from the original sen-Tamil: *The Cilappatikaram: The Tale of an Anklet, by Ilanko Atikal*, Columbia University Press, 1993.)

POST- MAURYAN INDIA (BC 200–AD 300)

Sivaga Sindamani

Written by Tiruttakkadevar, a Jaina,

The story of ***Sivaga or Jivaka***, a superman who excels in every field and wins a new bride for his harem with every feat, only to become a Jaina monk in the end.

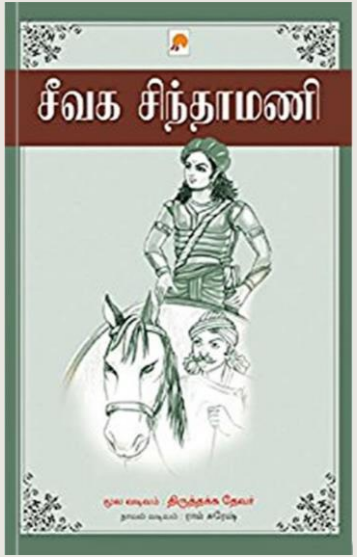
Significance→ ????

The three epics show the gradual penetration of Aryan's influence into the Tamil land.

The *Silappadigaram→ different* from Sanskrit poetry,

The Sivaga Sindamani → of the Sanskrit style over the indigenous style.

The Tamil version of the *Mahabharata was composed by Perundevanar* during this age.



POST- MAURYAN INDIA (BC 200–AD 300)

Period of Sangam Literature:

Tamil Language→ Brahmi Script

Early Medieval times→ evolving a **new angular script, called the *Grantha s*cript.**

Greek and Roman classical writers of the first and second centuries CE

(Ptolemy, Pliny the Elder, Strabo and the anonymous author of the *Periplus),*

between third century BC to third century AD.

Finally compiled in the form as it is found today during the fourth and fifth centuries AD.

POST- MAURYAN INDIA (BC 200–AD 300)

Political History:

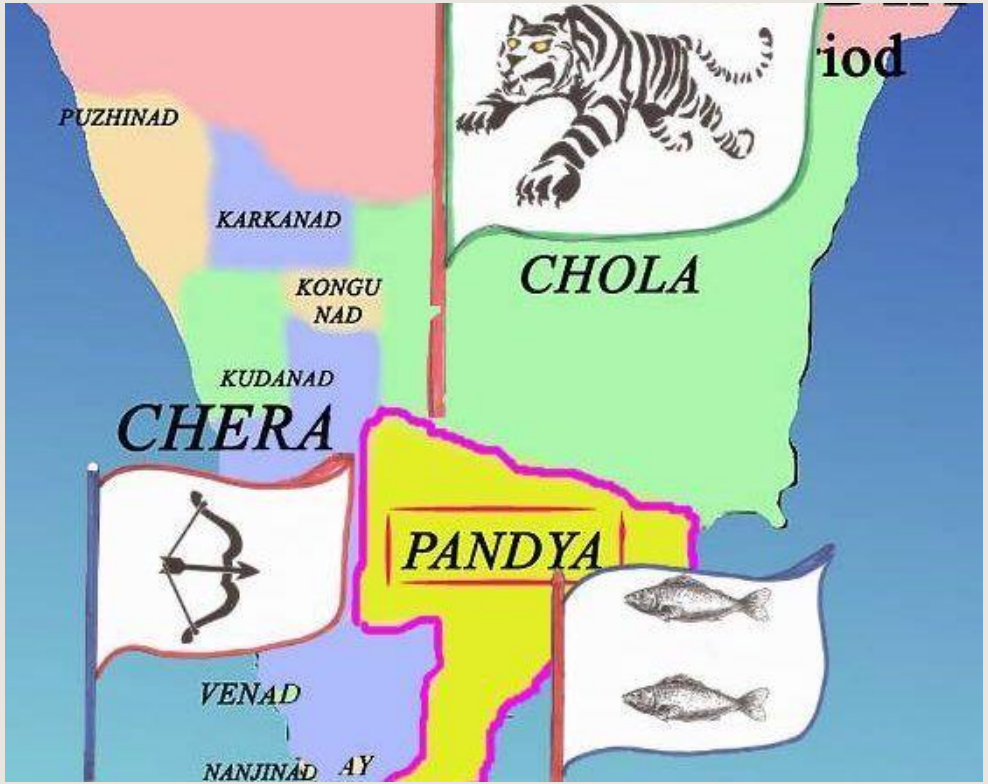
Sources:

Pandyas → mentioned by Megasthenes

Asokan Edicts→ Major Rock Edict II

Hathi Gupha Inscription→ Kharavela is said to have destroyed a confederacy of Tamil states—'Tramiradesa sanghatam

Sangam poets→ Mamulanar, reference to the Nandas and Mauryas in the *Purananuru, one of the anthologies.*



Pandyas

POST- MAURYAN INDIA (BC 200–AD 300)

Pandyas:

Modern day southern Tamil Nadu.
capital at ***Madurai*** (earlier **Ten-Madurai and then Kapatapuram** served as their capitals).
Port→ ***Korkai***

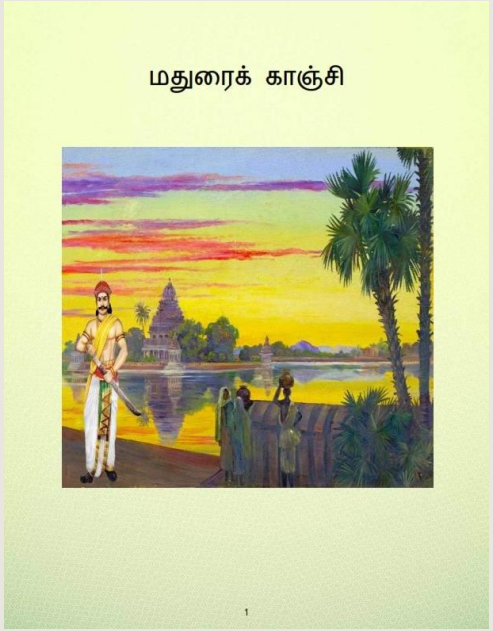
POST- MAURYAN INDIA (BC 200–AD 300)

Pandyas:

Sources →
Mangudi Marudan → Author of Maduraikkanji
Sirupallllrruppadi by* Nattattanar*.

Famous king→ **Nedunjeliyan- 210 CE**
who won the battle at **Talaiyalanganam'**
Mangudi Marudan → monarch

Mangudi Marudan → Author of Maduraikkanji
three of **Nedunjeliyan's predecessors** on the Pandyan throne.
1st →Nediyon.
2nd→ Palsalai Mudukudumi.
3rd→ *another* Nedunjeliyan.
Kovalan's death at Madurai occurred in his reign, *caused the king to die of a* broken heart.

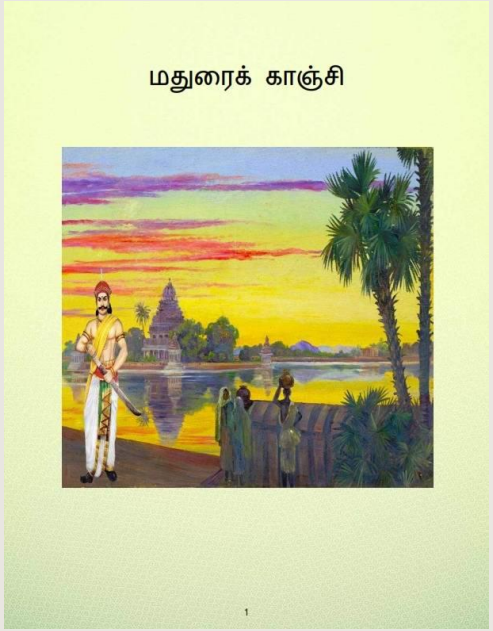


Nedunjeliyan of Talaiyalanganam
a hostile combination of his two neighbouring monarchs and five minor chieftains.
Nedunjeliyan inflicted a crushing defeat on them at Talaiyalanganam, the Tanjore district.
gained a primacy over the entire state system of the Tamil country.

POST- MAURYAN INDIA (BC 200–AD 300)

The *Maduraikkanji* → *description of Madurai and the* Pandyan country under Nedunjeliyan's rule.

The battle of Alanganam, calls his patron lord of Korkai and the warlord of the southern *paradavar, hinting that the people of the pearl-fishing coast formed an* important section of his army.



Decline of the Pandya → by 275 CE

poem → Nalliyakkodan → *hero* and he may be taken to stand right at the end of the Sangam Ruled a territory which included all places in the South Arcot district.

charity had dried up in the capitals of three Tamil kingdoms.

Vanji, Uraiyur and Madurai must have passed the meridian of their prosperity and entered on a period of decline.

Cholas

POST- MAURYAN INDIA (BC 200–AD 300)

Cholas:

Ruled @ northern Tamil Nadu and southern Andhra Pradesh.

capital → at Uraiyur and later shifted to Puhar (identified as Kaveripattinam).

POST- MAURYAN INDIA (BC 200–AD 300)

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Ruled @ northern Tamil Nadu and southern Andhra Pradesh.

capital → at Uraiyur and later shifted to Puhar (identified as Kaveripattinam).

1st Important Chola King→ Elara.

His conquest of Sri Lanka.

Most Famous→ Karikala (190 CE) was the most prominent among them.

means 'The man with the charred leg.'

Early in life he was deposed and imprisoned.

escaped and re-established himself on the throne

Initial Capital →Uriyur → shifted to Puhar (Kaveripattinam)

***Battle of Venni**, defeated a group of kings in the tamil land*

breakup of the widespread confederacy that had been formed against him.

POST- MAURYAN INDIA (BC 200–AD 300)

Cholas:

description of Kaveripattmam and its foreshore→*state of industry and* commerce at this time.

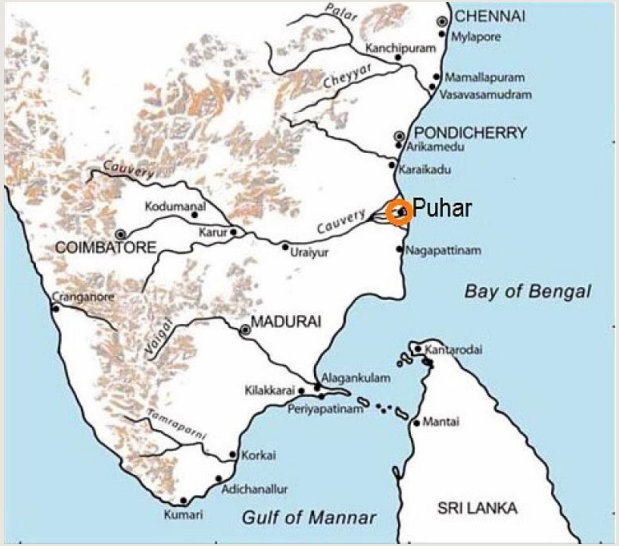
Karikala → prompted the reclamation and settlement of forest land,

multiplying its irrigation tanks→ increase of Prosperity .

Constructed canals & building of dikes along the bank

follower of the Vedic religion→ performed sacrifices.

The centre of many legends found in the *Silappadigaram.*



Other Chola rulers→,

llan-jetcenni of Neydalanganal captured two fortresses from the Cheras.

Senganan→ devotion to Siva,

Built 70 fine temples of Siva, lived in the 4-5th Century CE.

Cheras

POST- MAURYAN INDIA (BC 200–AD 300)

Cheras:

ruled over parts of modern Kerala.

capital @ Vanji or Karur.

.

POST- MAURYAN INDIA (BC 200–AD 300)

Cheras:

Source

Pugalur Inscription→ Amattamalai hill

refers to **three generations of Chera rulers**—

King→ Irumporai,

his son Perumkadungo and
his son Ilamakadungo. } Two royal poets

Features→ all Sangam' rulers to connect themselves with the events of the ***Mahabharata war.***

Famour King→ Udiyanjeral (130CE), → 1st Monarch→ fed sumptuously both the armies of Kurukshetra.

POST- MAURYAN INDIA (BC 200–AD 300)

Nedunjeral Adan→ son of Udiyanjeral who

won a **naval victory on the Malabar coast**,→

captivated several Yavana traders.

victories against seven crowned kings→ superior rank of the *adhiraja.*

*called **'Imayavaramban**',* 'he who had the Himalayas as his boundary'.

fought a war with the contemporary Chola king in which both the monarchs lost their lives and their queens performed *sati.*

Kuttuvan→ Younger brother of Nedunjeral

had **two sons by different queens**.

1st Son→ known as 'the Chera with the fibre crown'. Title→ *adhiraja.*

2nd Son→ **Cheran Senguttuvan**,

celebrated in song by Paranar(poet).

skilled rider, wore a garland of seven crowns as *adhiraja,*

besieging fortresses.

Fought with the kings of North India

Silppadigaram→ started the Pattini cult,

the worship of Kannagi as the ideal wife.

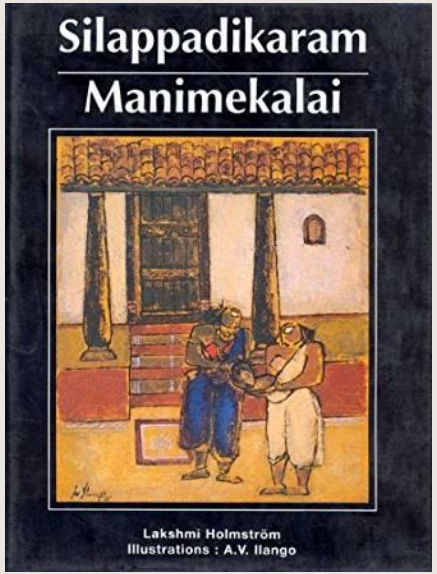
Went upto Himalayas→ Brought the stone for making the image of *pattini,* obtained after a fight with an Aryan chieftain and bathed in the Ganges before being brought to the Chera country.

supported in his effort by the contemporary rulers of the Pandya and Chola countries and Ceylon.

POST- MAURYAN INDIA (BC 200–AD 300)

Cheran Senguthuvans Brother→ Iilango (also written as Grandson of Karikala)

Illango Adigal→ wrote Silppadigaram



Last famous chera king→

Kudakko llanjeral Irumporai (190 CE)

Mentioned in the *Pattuppattu*

*F*ought a battle against two big kings (Pandya and Chola)→ got some wealth to the Vanji (Karuvur)

Mandaranjeral Irumporai (210CE).

captured by his Pandya contemporary **Nedunjeliyan** in a battle

Finally decline period started

Polity & Administration

POST- MAURYAN INDIA (BC 200–AD 300)

Polity and Administration:

Nature of Polity:

Hereditary Monarch, King with the advice of minister/poets/friends

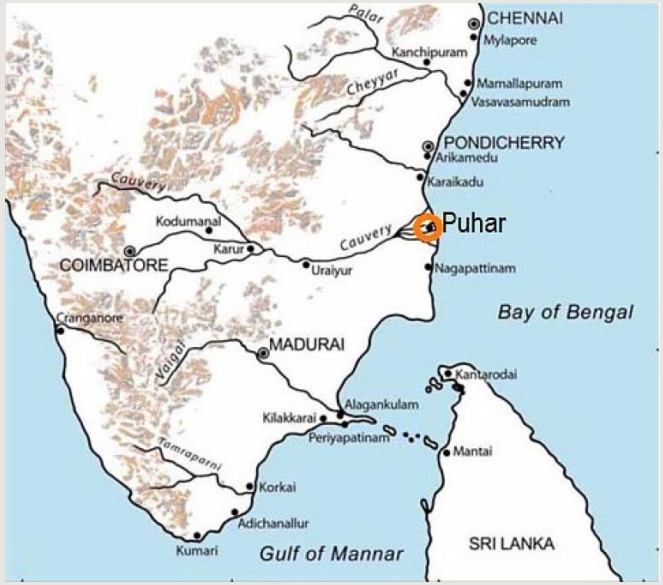
But→ disputed successions and civil wars.

Daily court (*nalavai)* → *heard and set right all* complaints.

Kingship→ 'Conquering king' (*vijigishu)* → *noted by the society*

Victory against seven kings → superior status, crown wearing ceremnoy.

Digvijaya → conquering expedition in a clockwise direction over the whole of India.



POST- MAURYAN INDIA (BC 200–AD 300)

Nature of Polity:

Kings assumed several titles.

Cheras tittles → *vanavar, villavar, kuddavar, etc.;*

Cholas → sennis, valavan, killi, etc.; and

Pandyas → minavar, panchvar, tennar, etc.

King → Power Centre, Birthday Celebrations → ***perunal (the great day)***

King → also called as 'Ko'

imperial court (*avai)* *was attended by a number of chiefs as well as several officials.*

sabha or manram *→ highest court of* justice & *general assembly dealing with all affairs.*

Manram → *Even less* specialised, and more entangled in the social and religious

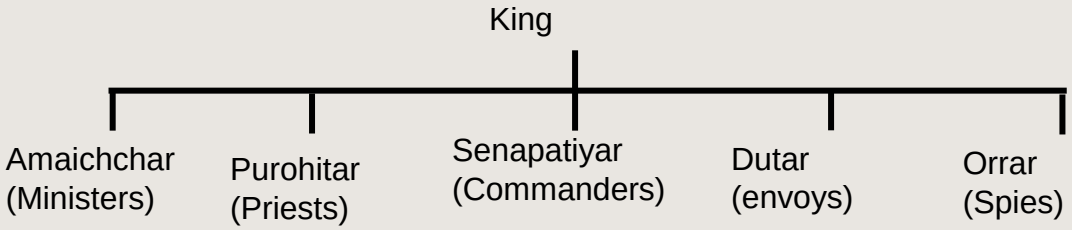
common place of meeting generally under the shade of a big tree, where men, women and children

met for all the common activities of the village, including sports and pastimes.

POST- MAURYAN INDIA (BC 200–AD 300)

Administrative Set up→

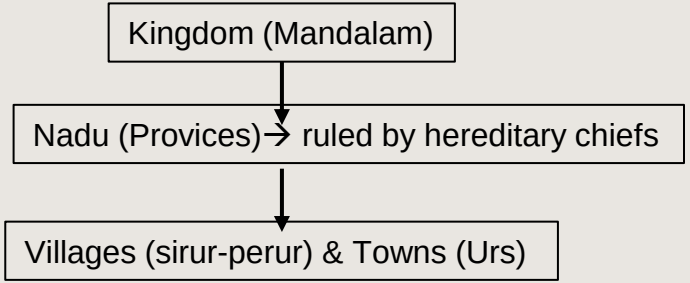
Officials→ Assisted the King in the Administration



Provincial and Local Administration

Kingdom (*mandalam) was divided* into *nadus small and big villages (sirur and perur) as well as towns (urs).*

The administration of nadus was generally carried on by hereditary chiefs, and that of the villages and towns by local assemblies, called *manrams.*



POST- MAURYAN INDIA (BC 200–AD 300)

Administrative Set up→

Revenue Administration

Main Source of Income→ Land and trade.

Land was measured and classified

the king's share of the produce of agriculture (*karai or land revenue)*

not known.

Internal transit duties also collected

Roads were guarded→ law & order

Foreign trade duties & customs→ contributed a large portion to the revenue

Officials posted @ Puhar (Kaveripattinam)→ Prevent smuggling

POST- MAURYAN INDIA (BC 200–AD 300)

Military Administration

rulers maintained a regular army

chariots (drawn by oxen),

cavalry,

infantry and

elephants.

virakka/ or naduka/ (i.e. hero-stone)→ a practice of erecting monuments for the dead soldiers and worshipping them,

kava/aram or kadimaram (i.e. tutelary tree) according to which each ruler had a great tree in his palace as symbol of power.

Judicial Administration

The slaughter of a cow,

the killing of a foetus, and

the killing of a Brahmin were considered as heinous offences;

Hero Stones of Sangam Age

Economy→ Sangam

POST- MAURYAN INDIA (BC 200–AD 300)

Economy:

Agriculture:

the main occupation.

chief crop was rice, other→ cotton, ragi, sugarcane, pepper, ginger, cardamom, turmeric, cinnamon, different varieties of fruits, etc.

Irrigation→ Construction of embankments and canals.

Chera → jack-fruit, pepper and turmeric.

Chola → *veli of land yielded around thousand kalams of paddy.*

POST- MAURYAN INDIA (BC 200–AD 300)

Handicrafts:

Industry

Weaving→ Spinning and weaving of cotton

shipbuilding,

metal working,

carpentry, rope-making,

ornament-making,

making of ivory products, tanning, etc.,

Uraiyur *was a* great centre of cotton trade

cotton cloth as thin as the slough of the snake or a cloud of steam, so finely woven that the eye could not follow the course of the thread.

Scissors and needles →in cutting hair and in dressmaking.

rope charpoys by pulaiyans

Fisherman community also mentioned

POST- MAURYAN INDIA (BC 200–AD 300)

Trade and Commerce:

Internal Trade & Foreign Trade

Barter System in local trade

caravans of merchants→ places & fairs.

Commodity→ Salt, Honey, Roots, Fish oil, toddy, rice flakes, Sugarcane

External trade

Hellenistic (Greek) kingdoms of Egypt and Arabia as well as the Malay archipelago.

After the fall of the Greeks and the conquest of Egypt by the Romans (first century AD), Roman trade became very important.

Ports

Puhar→ Chola

Saliyur →Pandya country

Tondi, Muziris→ Chera

Main exports

cotton goods,

spices like pepper,

ginger, cardamom, cinnamon and turmeric, rice, ivory products, pearls, precious stones, and the like.

Main imports

horses,

gold,

and wine.

POST- MAURYAN INDIA (BC 200–AD 300)

Trade and Commerce:

Perpiplus→ trade between India and the Roman empire. mentions the ports of Naura (Cannanore),
Tyndis (the Tondi of the poems, identified with Ponnani) and
Muziris (Musiri, Cranganore)→ Arabs & Greeks
Nelcynda (near Kottayam) as of leading importance on the west coast.

Balita (Varkalai),
Comari, Colchi (Korkai where the pearl fisheries of the Pandyan kingdom were worked by condemned criminals),
Camara (Kaveripattinam),
Poduca (Arikamedu, near Pondicherry) and
Sopatma (Markanam).

Shipbuilding→ large vessels made of single logs bound together called *sangara,*
Very large vessels, called colandia which made voyages to chryse and to the Ganges.

POST- MAURYAN INDIA (BC 200–AD 300)

Periplus → ***(Uraiyur)*** → sent all the pearls gathered on the coast and from which were exported muslins called *argaritic.*

muslins was made in the region of Masalia (Andhra country) and that I

Ivory was a special product of the country further north, Dosarene (i.e. Dasarana, Orissa).

Roman Gold & Silver coins belonging to the time of Nero Found in this area

reign of Augustus →large number of coins bearing his stamp

By 2nd Century CE→ direct trade between the Egyptian Greeks of the Roman empire and India declined

Arabians and the Auxumites of East Africa contined with the trade

The Byzantine empire also traded with this region

Society & Religion→ Sangam

POST- MAURYAN INDIA (BC 200–AD 300)

Society:

Social Classes: 4 social classes mentioned in Tolkappiyam

Not much mention of Varna System

Arasar→ ruling class
Anthanar→ polity and religion
Vellalas→ agriculturists
Vanigars→ trade and commerce

some minor classes such as

the *kadaisiyar* → (agricultural labourers),

malavar →*(robbers),*

eyinar → *(hunters) and*

pulaiyans -→ (rope-makers) and s

everal outcastes and forest tribes living in extreme poverty.

POST- MAURYAN INDIA (BC 200–AD 300)

Religion:

kings performing Vedic sacrifices and the higher classes adopting Vedic gods.

Buddhism and Jainism also spreading,

animism and worship of various indigenous gods continued among the common people and the tribes.

The chief god → Murugan or Subramaniya (also known as Skanda or Kartikeya or Seyon).

(Siva), Indra, Varuna, Kubera, Yama, Tirumala, Balaram, etc.

Devavrinda was a term used to describe a group of five gods, viz. Murugan, Siva, Krishna, Balaram and Indra.

rituals, the people also built several temples(places of worship→ *koil) for different* gods.

POST- MAURYAN INDIA (BC 200–AD 300)

Religion:

Asceticism was honoured and *tridandi (triple staff) ascetics*.

Music & Dance→ part of worship

the worship of Korravai by the *kalvar or maravar (warriors),*

Krishna by the kurumbar (shepherds) and of

Murugan by the *kuruvar (hunters)*

A temple of Sarasvati → *Manimegalai* → to the *Kapalikas, as an austere class of Saiva ascetics.*

Belief in reincarnation→ karma part of society .

faith in omens and astrology→ fortunetellers .

Use of amulets for warding off evil; and

rites → avert the mischiefs of demons (*pey), to bring about rain, and produce other desired* results.

banyan tree → abode of gods, while

eclipses → eating up the sun and moon.

Crows → the arrival of guests, particularly the return of the absent husband to his lonely wife.

Regional Specialities of Sangam Age

	Tinal (Regions)	Agam (Love)	Puram (War)	Inhabitants	Deities
1.	Kurinji (Hills)	Pre-materials love	Cattle raiding	Kuruvar (Hunters)	Murugan Subramaniya, Skanda, Kartikeya, Seyon
2.	Palai (Dry lands)	Long Separation of lovers	Burning The countryside	Maravar (Warriors)	Korravai, Durga
3.	Mullai (Jungles)	Brief separation of lovers	Raiding Expeditions	Kurumbar (Shepherds)	Krishna, Tirumala Mayon
4.	Marudam (Plains)	Post-marital love	Seige	U1avar (Ploughmen)	Indra, Senon
5.	Neydal (Coast)	Parting of fishermen's wives from husbands	Pitched Battles	Paradavar (Fishermen)	Varuna Kadalon

Position of Women:

the position of women suffered.

Remarriage of widows was generally not favoured.

Widows→ had to cut off their hair, discard all ornaments, and eat only the plainest food.

Some wives preferred to die with their husbands and earn fame as *satis. The tonsure of widows, like the tying of the tali at the marriage ceremony was obviously a pre-Aryan Tamil custom taken* over and perpetuated into later times.

Tolkappiyam→ mentions eight forms of marriage

unilateral love (*kaikkilai) and improper love (pertilldinai).*

POST- MAURYAN INDIA (BC 200–AD 300)

Fine Arts:

Poetry, music and dancing.

Men & Women poets mentioned→ belonged to all sections of the society

Court Music & Dance

Musical instruments→ *yal (a stringed instrument like the lute) and varieties of drums.*

Viralis → danced at night by torchlight and particular danceposes of the hands are mentioned by names as in the *Natyasastra of Bharata.*

Silappadigaram → *The dancing-girl* → *serious rival to the wife, and* the whole plot of the celebrated story of Kovalan and Kannagi

Manimegglai→ comprised court dances, popular dances, singing, playing on the lute and flute, cookery, perfumery, painting, flower-work and many other fine arts

Burial Practices:

disposal of the dead;

both cremation and

inhumation with or without urns are freely mentioned.

Sati also mentioned→ not much enforced or followed

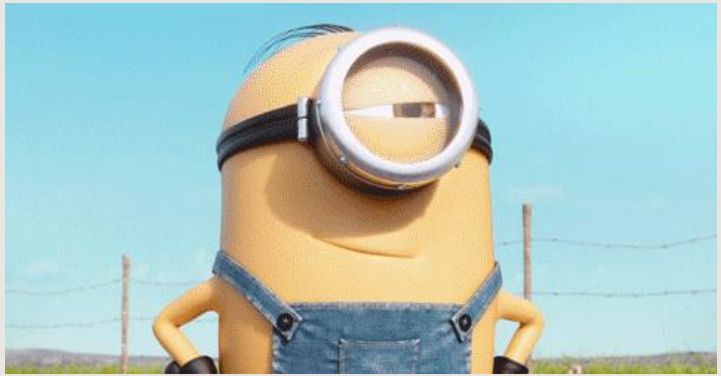
POST- MAURYAN INDIA (BC 200–AD 300)

Decline :

rulers called ‘Kalabhras’ (Kalappalar) ruled over this region for next 250-300 years

defeated at the hands of the Pandyas and Pallavas as well as the Chalukyas of Badami.

Finally the pallavas of the Kanchi assumed power by 6th Century



THANKS!

Gupta Age

Presented by - Pratik Nayak

About Me

Seven Years Experience online & offline teaching

BE Civil, M. Planning (CEPT University)

Cleared GPSC, Worked at Govt. of Gujarat

Pratik Nayak

Sources of Reading-
Pratik Nayak- Lecture PowerPoint
Running notes of the class

Comprehensive Coverage-
Prelims + Mains
Previous Years Questions

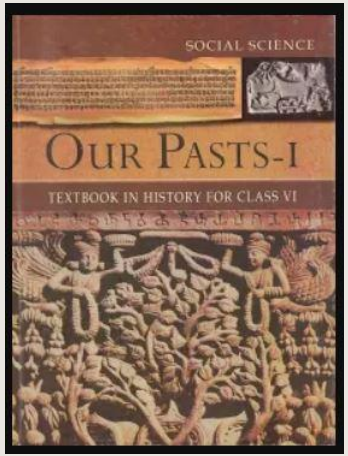
Rule of the Class-

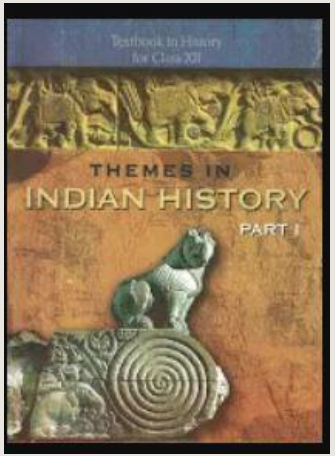
Thematic Understanding is Important
Analysis is Important
Facts needs to be read from the Reference Books
Make Running notes during the classes

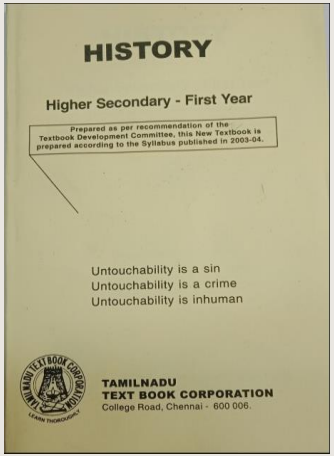
Doubts will be taken after the topic is completed
Please don't comment unnecessarily during the live class- else you will be blocked
Get yourself a pen-paper, scribble down important facts

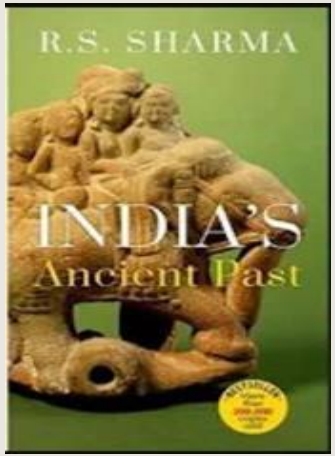
- *What to read ?*
- *NEW NCERT- Std 6 & Std 12 +*
- *TN Board or RS Sharma or McGraw hill*

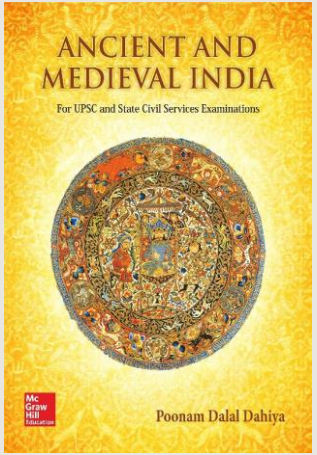
- *Sources of Reading-*
- *Pratik Nayak- Lecture PowerPoint*
- *Running notes of the class*











Understanding History

Pre Historic India- Stone Age
(Origin to 10000 BCE)

Indus Valley Civilisation – 2500 BCE- 1600 BCE)

Aryans & Vedic Age (1500 BCE-600 BCE)

Mahajanapda- Foreign Invasions
Buddhism & Jainism

600 BCE-350 BCE

Mauryan Age (325-185 BCE)

Post Mauryan India (200 BCE-300CE)

Gupta Age (320-550CE)

Post Gupta-(600-750 CE)
Harsha, Chalukya & Pallava

Early Medieval (750-1000 CE, 1000-1200 CE)

GUPTA AGE (320 CE-550 CE)

- Origin
- Sources
- Who were the Guptas ?
- Political History
- Administration
- Economy
- Agriculture
- Society
- Decline of the Guptas
- Art & Culture
- Golden Age

Sources of the Guptas

GUPTA AGE (320 CE-550 CE)

Sources of History

Literary Sources

Archaeological Sources

GUPTA AGE (320 CE-550 CE)

Stone and Copper Plate Edicts
42 Inscriptions,
27 are engraved in stone.
22 → private endowments,
1→ official grant and the
4 → prasastis (two of Samudragupta and two of Skandagupta).
15→
one is on an iron column and is the prasasti of Chandragupta II.

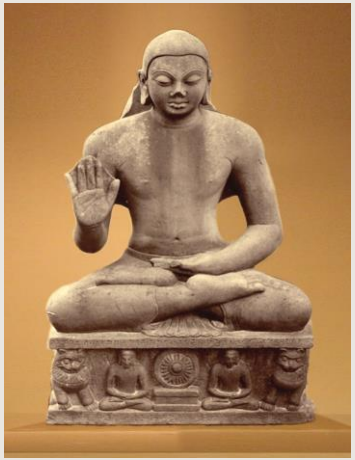
copper plates—three→royal grants of land,
10→ sale of lands by the state authority for the purpose of endowments to Brahmins and temples,
the remaining one is a private record of an endowment.

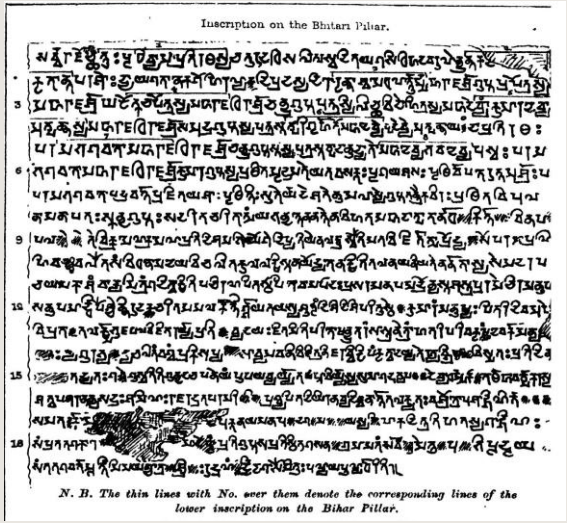
Official Records
prasastis or charters recording land grants,
tamra sasanas or tamra patras (copper plates)
genealogical information either of the donor or the recipient. useful in determining the economic condition
accounts of political events.
tracing the events of the reign of Chandragupta II and Buddhagupta.

Epigraphic Details→
Total 42 Inscriptions available
23→ Private Records
19→ Official Records

Private Records
not 'official' they were not always drafted with the same care with which official documents were composed
citizen → no hesitation in describing the Gupta emperor as a mere *maharaja*

- Kumaragupta I in the **Mankuwar Buddhist image** inscription
- Kumaragupta I compared to a ***feudal rank***
- Bhitari inscription of Skandagupta





Inscription on the Bhitari Pillar.

N. B. The thin lines with No. over them denote the corresponding lines of the lower inscription on the Bihar Pillar.

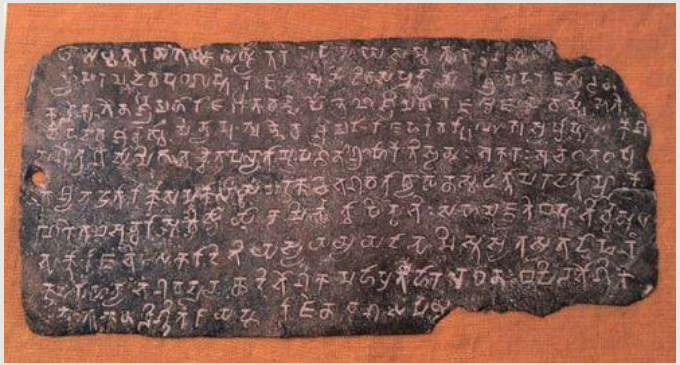
Gupta Age (320-550 CE)

Utility of Gupta Inscriptions
valuable information about the political history as well as the religious, social and economic conditions

indicates the area over which the rulers held sway

Junagarh record of Skandagupta

early inscriptions of a family may also indicate the area in which it originated



Non-Gupta Contemporary Inscriptions
Inscriptions of Kakusthavraman of the **Kadamba dynasty** reveal that he had married off one of his daughters to the Guptas

Varman dynasty→ indigenous line of Varman kings, who ruled independently in the neighbourhood of Mandasore
without recognising the supremacy of the Guptas

Inscriptions of **Toramana and Mihirakula**

Rashtrakuta copper plates

Sarnath inscription of Pakataditya and Nalanda inscription of Yasodharman

GUPTA AGE (320 CE-550 CE)

Numismatic Evidence

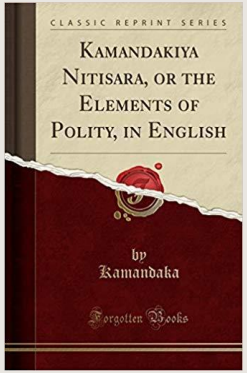
Internal Evidence

the ***asvamedha type of coins*** *of Kumaragupta I*
unusual political developments like the Kumaradevi type coins of Chandragupta I.
religious feelings of the king who issued them
form an idea of the general atmosphere in his court.
Samudragupta→ reign was marked by unusual military activity.
Chandragupta II → atmosphere in the Gupta court during his reign had become more sophisticated.

External Evidence

fabric and style of a coin may be of fine execution or it may be degenerate.
stylistic variations→ sometimes helps to form an idea of the political conditions → sequence of events and ideas.
Post Kumaragupta I → reveal a gradual decline in their artistic execution and finesse.
Indicates the general deterioration in the economic conditions.

GUPTA AGE (320 CE-550 CE)



Literary Evidence

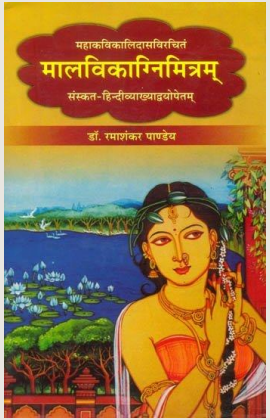
Secular Sources

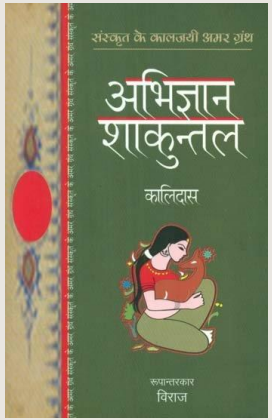
Legal Texts Kamandaka's Nitisara→ Chandragupta I, Gupta equivalent of Kautilya's Arthasastra.
Narada Smriti and Brihaspati Smriti→the administration of justice.

Kalidasa's Works

- Abhijnana Shakuntalam.
- Meghadootam.
- Raghuvamsam.
- Malavikagnimitram.
- Ritusamhara. and
- Kumarasamhhava.

subject-matter is love, nature and beauty,
give us reliable information about the government,
society and religion of the Gupta period
also contain traces of political history.





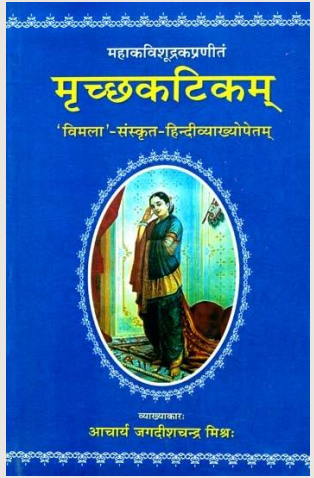
GUPTA AGE (320 CE-550 CE)

Literary Evidence

Secular Sources

Political Dramas

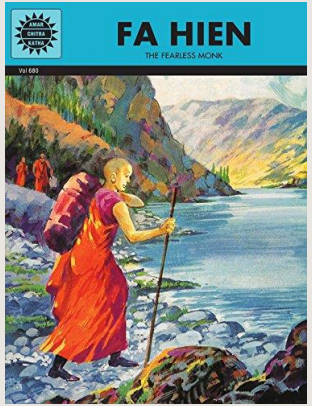
- **Visakhadatta's → Devichandraguptam**
- Ramagupta's defeat by a Saka ruler (Basana), murder of the Saka ruler as well as Ramagupta by Chandragupta II, his accession to the throne and his marriage to Dhruvadevi (his brother's widow).
- **Vajjika's→ Kaumudimahotsava** talks about the succession of Chandragupta I to the throne and his achievements.
- **Sudraka's → Mrichchhakatika** is essentially the love story of Charudatta (a pious Brahmin) and Vasantsena (a famous courtesan)



Sanskrit Kavyas and Other Literary Works

- Kathasarithsagara→ Somadeva,
- Swapnavasavadatta by Bhasa,
- Chandragupta-Pariprichchha,
- Sethubandha,
- Kavya Mimamsa,
- Ayurveda Dipika,

THE GUPTAS AND THEIR SUCCESSORS



Religious Sources

Hindu Works
Puranas → Vayu, Matsya, Vishnu, Bhagavat, Skanda, Brahmana, and Markandeya refer to Gupta rulers in one or two lines & their territory.

Buddhist Works
Chinese Buddhist →Fahien (he visited during the reign of Chandragupta II),
Hiuen Tsang→ information about the popularity of Buddhism during Gupta period),
Itsing (he visited India in about AD 675, but refers to the donation of some villages to Chinese Buddhists at Nalanda monastery by the first ruler, Sri Gupta, of the Gupta dynasty).

***Yati Vrishaba**, an Indian Buddhist monk → Book Tilsya Pannati* → popularity of Buddhism during the Gupta period.

Jaina Works
Jinasena Suri's → Harivamsa Purana (8th Century CE- Neminath & Krishna),.
One inscription each is generally attributed to the respective period of the following Gupta rulers:
(i) Purugupta, (ii) Naraspta, (iii) Kumaragupta II, (iv) Vishnugupta, (v) Vainyagupta, and (vi) Bhanugupta

Origin & Political History of the Guptas ?

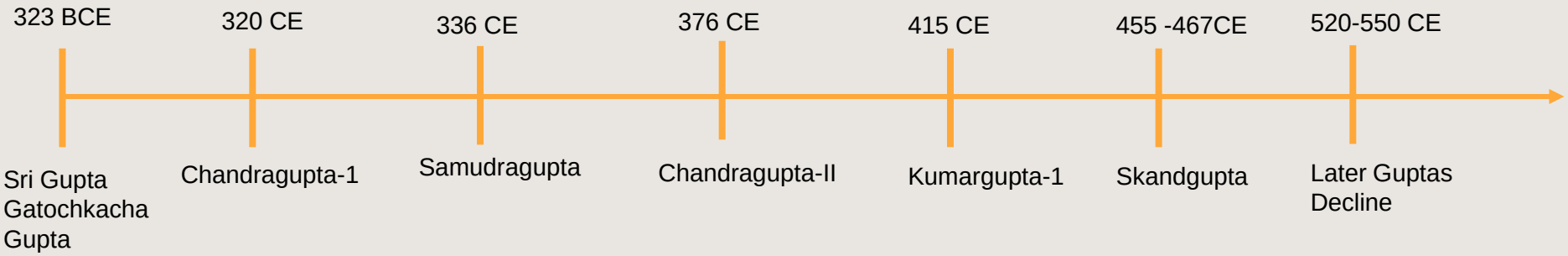
GUPTA AGE (320 CE-550 CE)

Origin→ Who were the Guptas ?

Shudra Origin→ KP Jayaswal
Kshatriya Origin→ RC Mujumdar
Vaishya- SK Ayengar
Brahmana- HC Roychowdhary

Generally considered to be of Vaishya Origin
Chandragupta-1, expanded the kingdom
Married with the Licchavis securing the Kshatriya support

Political History



Imperial Guptas

•Early Guptas: Srigupta & Ghatotkacha Gupta

• **Chandragupta I:** Vajjika's Kaumudi Mahotsava

•**Samudragupta:** Harisena's Allahabad Prasasti

•**Chandragupta II:** Visakhadatta's Devichandra-guptam ; Mehrauli Iron Pillar Inscription

•**Kumaragupta I:** Founded Nalanda Mahavidyalaya

•**Skandagupta:** Junagarh Inscription

•**Later Guptas:** Visnugupta was the last Gupta

•**Hunas:** Toramana and Mihirakula ruled NW India in early 6th century

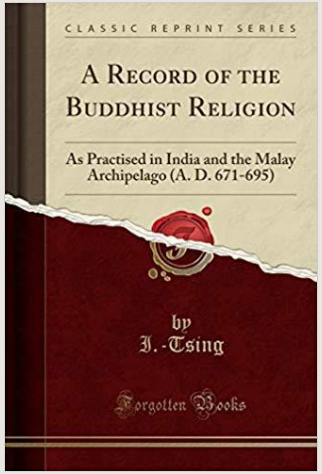
GUPTA AGE (320 CE-550 CE)

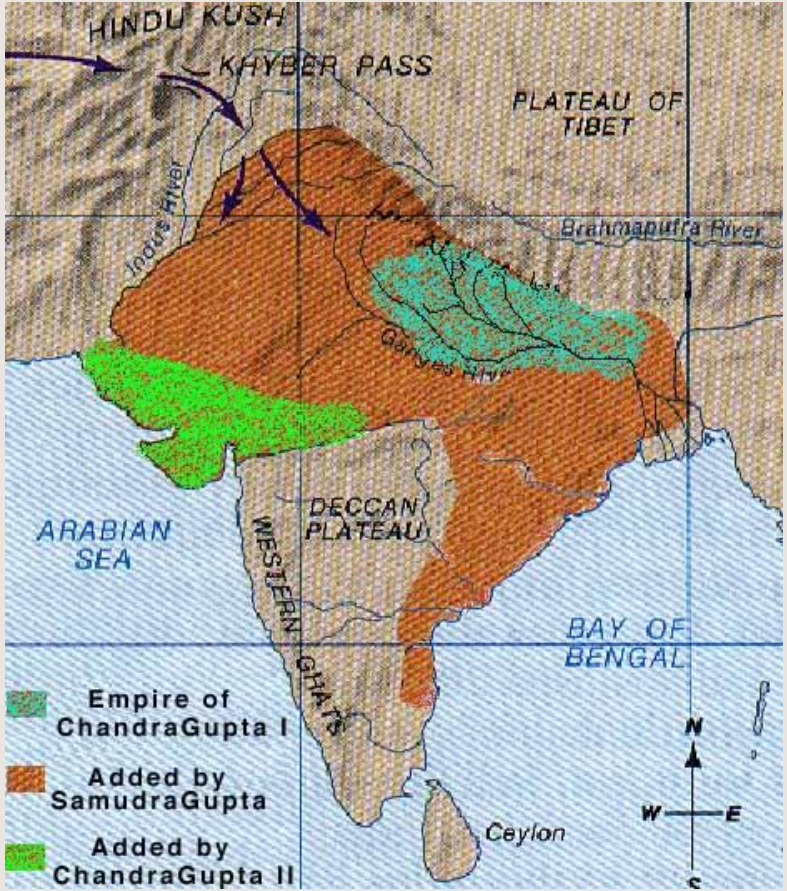
The Early Guptas

Srigupta → Founder of the dynasty
Mentioned by the Chinese Pilgrim I T'sing→ Srigupta build a chaitya for Chinese pilgrims near Nalanda

Ghatotkachagupta→ his son
Mentioned by the Vakataka inscriptions
Called as Adiraja & Maharaja
Ruled over Magadha

Next king→ Maharjadhiraja





GUPTA AGE (320 CE-550 CE)

Chandragupta I- 26 February 320 CE-336 CE)

The son and successor of Ghatotkacha,
Married Licchavi → Matrimonial Alliance→ princess Kumardevi
enhanced the status → Lichchhavi territory of north Bihar and the adjoining principality of the Guptas
extend his dominion over Oudh as well as Magadha, and along the Ganges as far as Prayaga or Allahabad.

Mentioned in the ***Sanskrit literature→ Kaumudi Mahotsav***

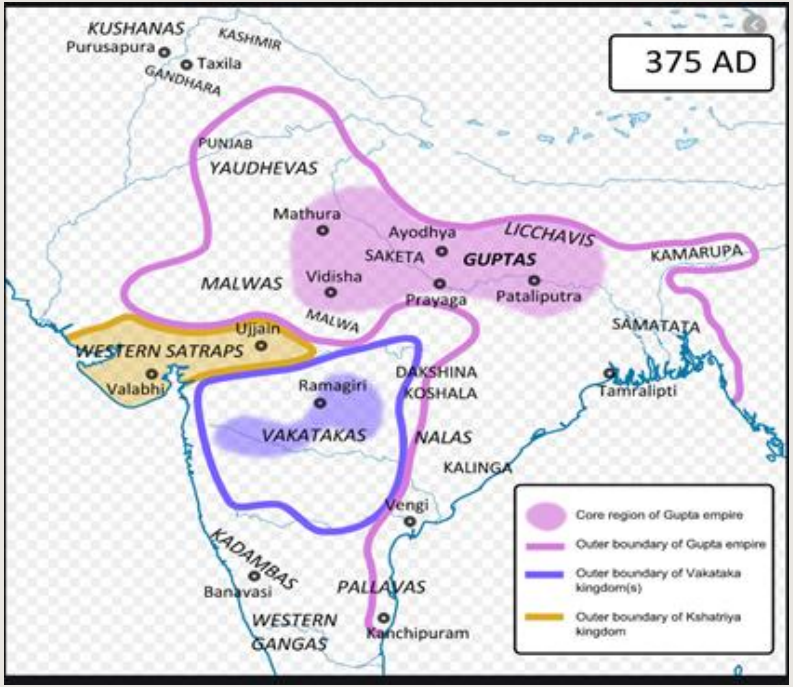
Issued gold coins→
Images of Chandragupta 1 & Kumardevi
Images of goddess with a lion also seen
Coins with the Joint names of the Guptas & Licchavis also published
Samudragupta mentioned as Licchavi Duhitra (Grandson of the Licchavis)

GUPTA AGE (320 CE-550 CE)

Samudragupta (336-376 CE)

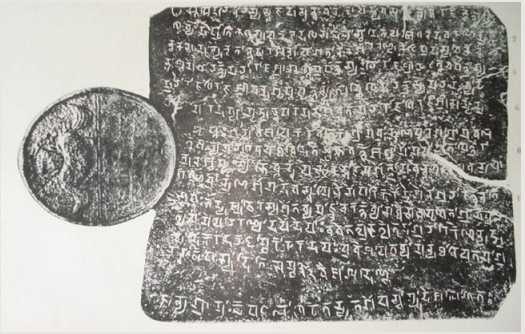
Sources→

Gaya & Nalanda Copper Plate Inscription
Eran Stone Inscription
Allahabad Pillar Inscription



GUPTA AGE (320 CE-550 CE)

Samudragupta
Sources→
Gaya & Nalanda Copper Plate Inscription
Eran Stone Inscription



Allahbad Pillar inscription → Sanskrit language
Political conquest of the King → Long lists → Kings & Tribes

1. Dakshinpatha→
2. Aryavarta→
3. Forest Areas→
4. Far away kingdoms

Compiled by the poet Harisena
Kumaramatya, Mahadandanayaka

Buddhist tolerance
Called as Anukampvam→ gave persmission to king of Ceylon- Meghavarman
To build monastery & rest house for the pilgrims from Ceylon in Bodhgaya
Vasubandhu buddhist scholar also stayed in his court

Gold Coins→
Ashwamedha yajna
Mascular images
Poet→ Kavriraja
Musician→ playing veena
Various titles→ parakramah, apratiratah

GUPTA AGE (320 CE-550 CE)

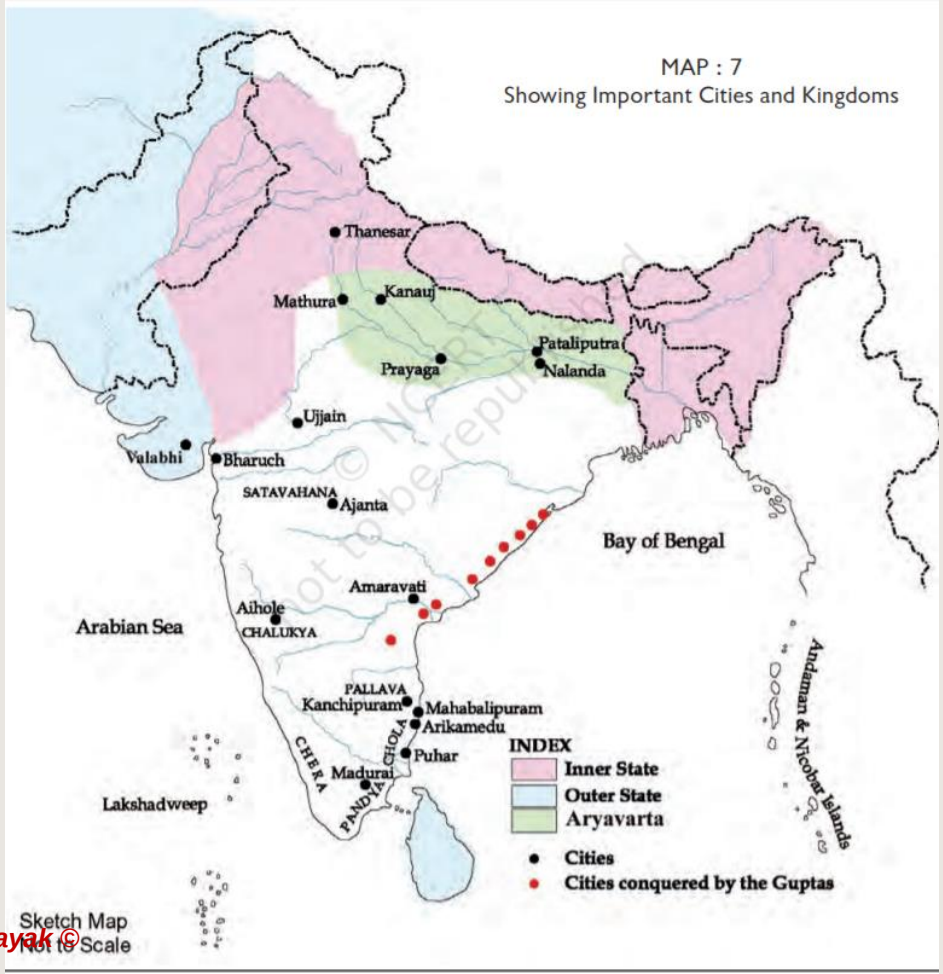
Samudragupta

Campaign

- North India
- Forest Areas
- South India
- Border States

Provinces of Gangetic Plains
North India→ Aryavarta
Defeated 9 kings & Annexed into Empire
Campaign called as Digvijiya
Name of the kings→ ?
Nandin
Balavarman
Nagasena
Rudradeva
Chandravarman
Mathila
Gangapathinaga
Nagadatta
Achyuta

Prayag prashasti →Rajapasabhodhharan



GUPTA AGE (320 CE-550 CE)

Aryavarta Campaigns
- the purpose of the extermination of their kings,
Why so ?
Several factors
Geo-political factors→ Central India→ Naga kingdom most powerful
So either of them could survive

Religion
Gupta→ Vishnu,
the Nagas, the Vakatakas, the Hunas and the Maitrakas → Saivites.

Samudragupta defeated the Vakatakas which brought down their status significantly
attention to the south-eastern part of the Ganga basin, i.e. modern West Bengal→ Tamrlipti

Far away kingdoms→

Daivputra Shahanushahs (Kushans)

Saka-Muranda

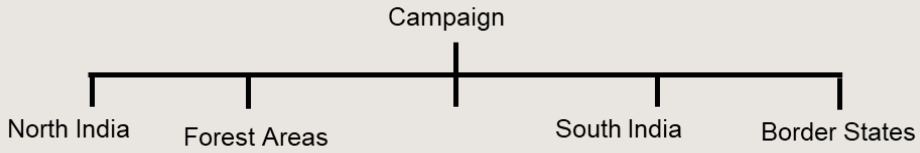
Sinhala (Ceylon)

Far away islands

All offered their own person for service to the samudragupta

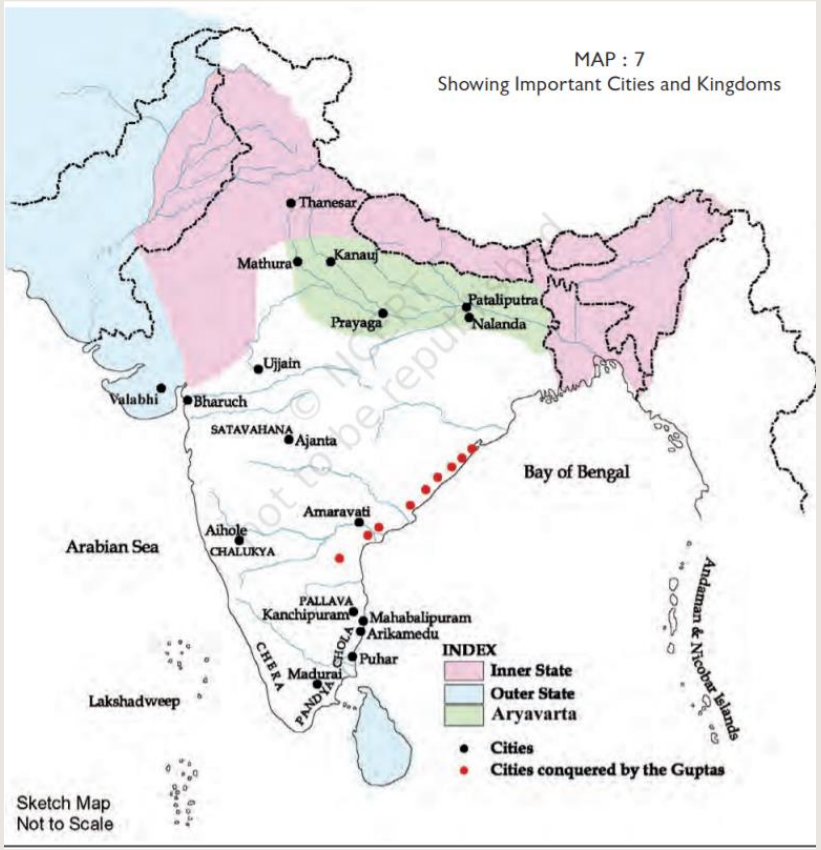
GUPTA AGE (320 CE-550 CE)

Samudragupta



Role of Virasena→ Commander
12 States→ Dakshinpatha
Names of Kings, Captured, liberated & reinstated
Kosala→ Mahendra
Mahakantara→ Vyagraja
Kowrala→ Mantharaja
Pistapura→ Mahendra
Kottura→ Swamydatta
Yrandapalli→ Damana
Kanchi→ Vishnugopa
Vengi→ Hastivarman
Avamukta→ Neelaraja
Palakkad→ Ugrasena
Devarashtra→ Kubera
Kustalapura→ Dhananjaya

Conquered 12 kings
Gave back their states
Called this as **Dharmavijaya**



THE GUPTAS AND THEIR SUCCESSORS

Samudragupta

Campaign

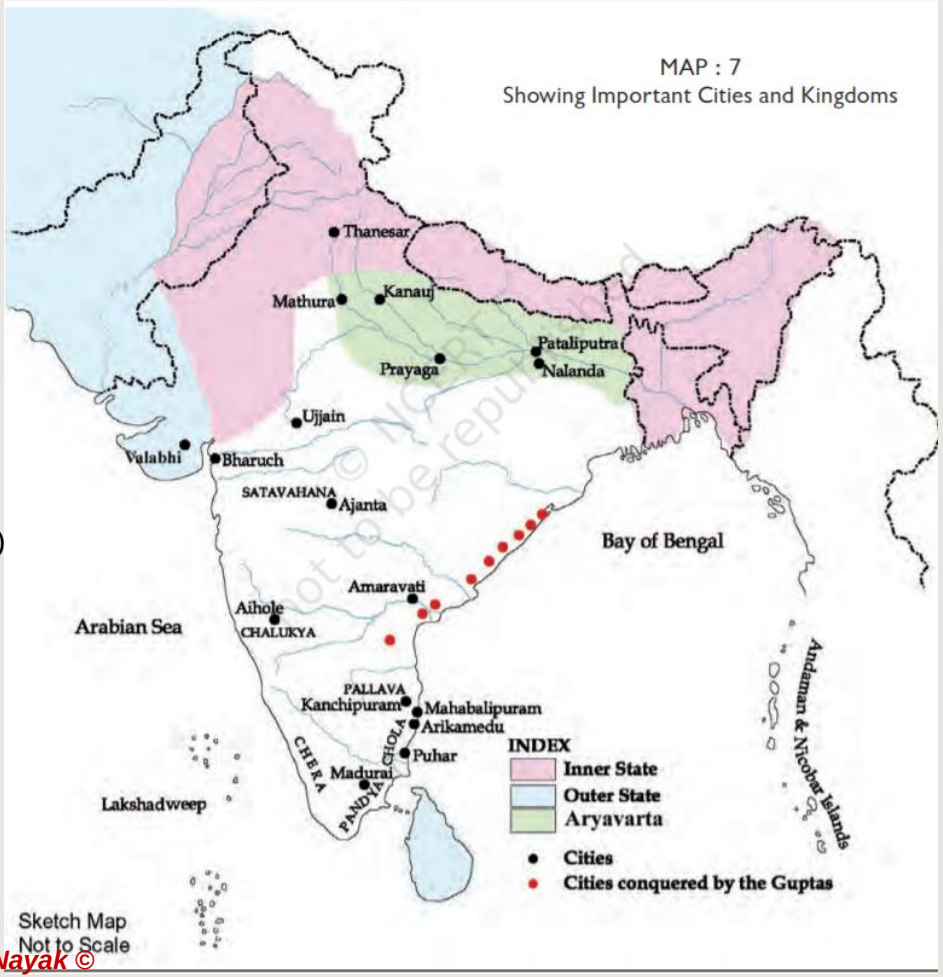
- North India
- Forest Areas
- South India
- Border States

Border States
Kamrupa-Assam
Samatata-Bengal
Kartripura-Kashmir & Punjab
Rohilkhand

Did Ashwamedh Yajna
Ttitle→ **Ashwamedha Parakrama**
Gold coins issued

Forest Kingdoms
Jabalpur
Reva
Nagpur
Bundelhanda

Policy→ **Parcharikakrita**
(defeated people like servants)



GUPTA AGE (320 CE-550 CE)

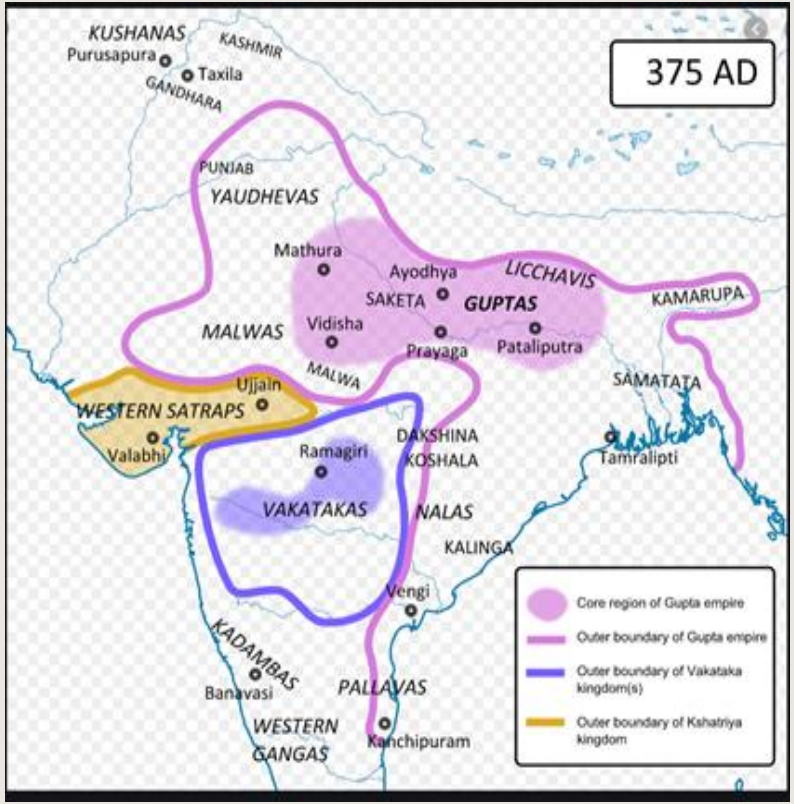
Campaigns against Tribal and Border States left unanswered by Harisena.
At the beginning→ tried to cultivate friendship with the tribal peoples of the Punjab and Rajasthan,
Later on→ he became the undisputed master of Aryavarta, he reduced his erstwhile friends to the status of his subordinate allies.

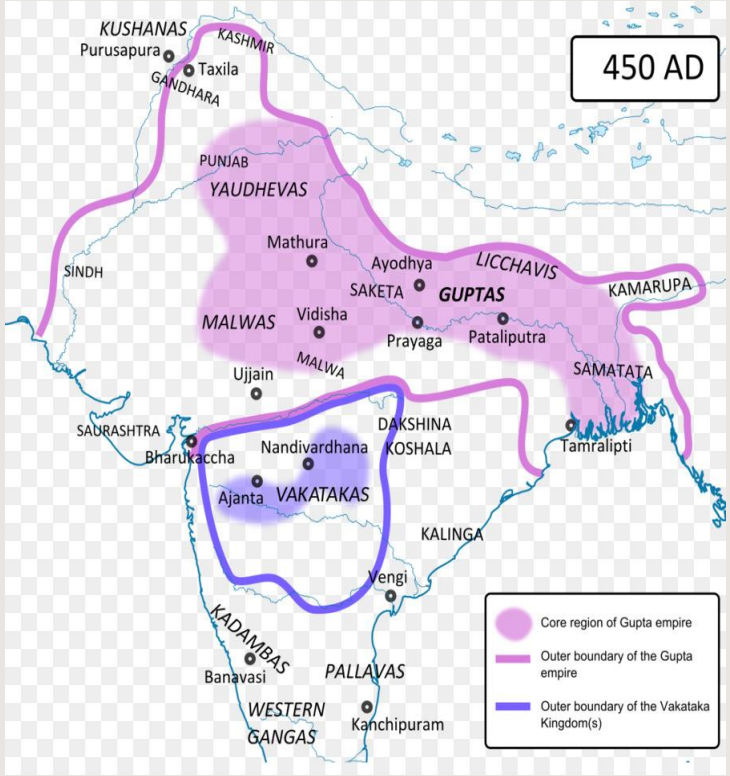
Dakshinapatha Campaigns
invaded India south of the Vindhyas perhaps more than once.
temptation of the immense wealth which the people of the south had accumulated through maritime trade.
the policy of sending plundering expeditions to it without annexing it.

Relations with the Island States
The necessities of maritime trade with the East and South-East Asia gave a trans-oceanic orientation to the political outlook
The island rulers of Ceylon and many other islands entered into diplomatic and friendly relations.

GUPTA AGE (320 CE-550 CE)

Chandragupta II- (376 CE-415 CE)
How he came to power?





GUPTA AGE (320 CE-550 CE)

Chandragupta II- How he came to power?
Source→ Mehrauli Iron Pillar

immediate **successor of Samudragupta was his son Ramagupta**
Devichandraguptam (Visakhadatta)→ talks @ how Chandragupta II came to power
Ramagupta agreed to surrender his queen Dhruvadevi to the infatuation of a Saka chief (Basana).
Chandragupta II→ saved the honour of the queen, killed the sakas & married the queen
Bana's → Harshacharita, Rajasekhara's → Kavyamimamsa and some Rashtrakuta inscriptions
Ramagupta → contemporary inscriptions nor the coins mention any king of that name.

Assumed the title Vikramaditya
This is how Chandgragupta II came to power
Matrimonial Alliances made him strong

Married Kuberanaga of the Naga family.
Who were the Nagas ?
Nagas → powerful ruling clan and this matrimonial alliance helped the Gupta ruler in expanding his empire.
marriage of **his daughter Prabhavati with the Vakataka king Rudrasena II** → his political influence in the Deccan.
Kadamba ruler Kakusthavannan of Kuntala (Canarese country) →his daughters were married to the Gupta.

GUPTA AGE (320 CE-550 CE)

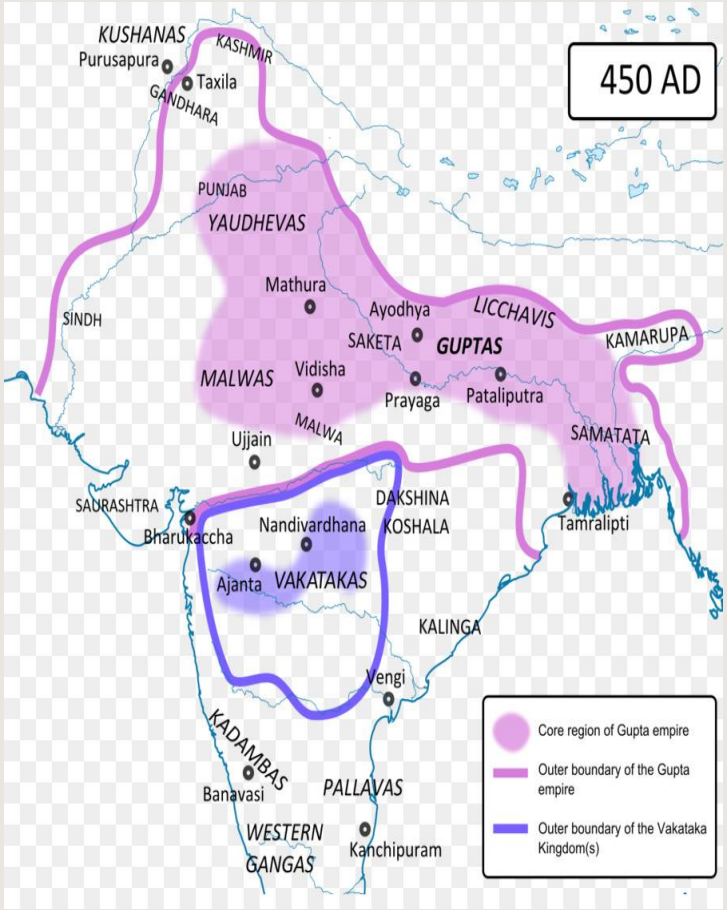
Chandragupta II

Political Conquest of Chandragupta-II
Conquest of Western India
Chandragupta inherited the military genius of his father and.
Defeated→ Saka ruler of Gujarat and Kathiawar Peninsula, → Rudrasimha III (Saka Mahakshatrap)
Took the title → Sakari
Signifiacnce→ the political unity of India.

Also, secured the friendship of the Vakatakas of Berar who could render inestimable service
Matrimonial Alliance→ gave his daughter Prabhavati by his wife Kubera Naga in marriage to the Vakataka king Rudrasena II

Other Conquests
iron pillar near Qutab Minar at Delhi
defeated a confederacy of hostile chiefs in Vanga (Bihar)
and having crossed the seven mouths of the river Sindhu, conquered the Vahlikas –(Punjab or Balkh-Hindukush)

extended the Gupta empire
in all directions—west, east and north-west.

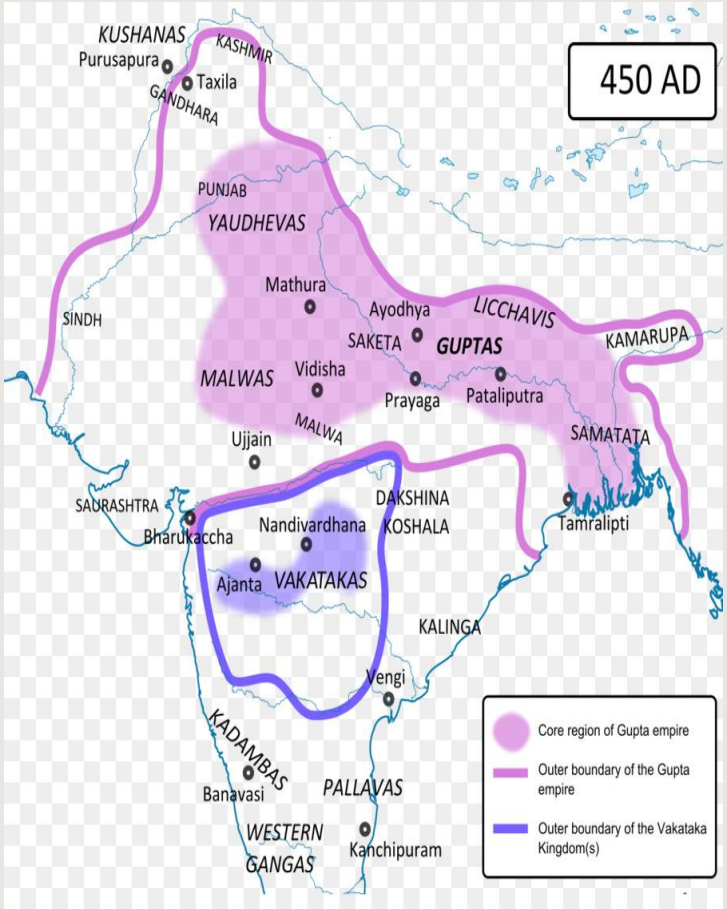


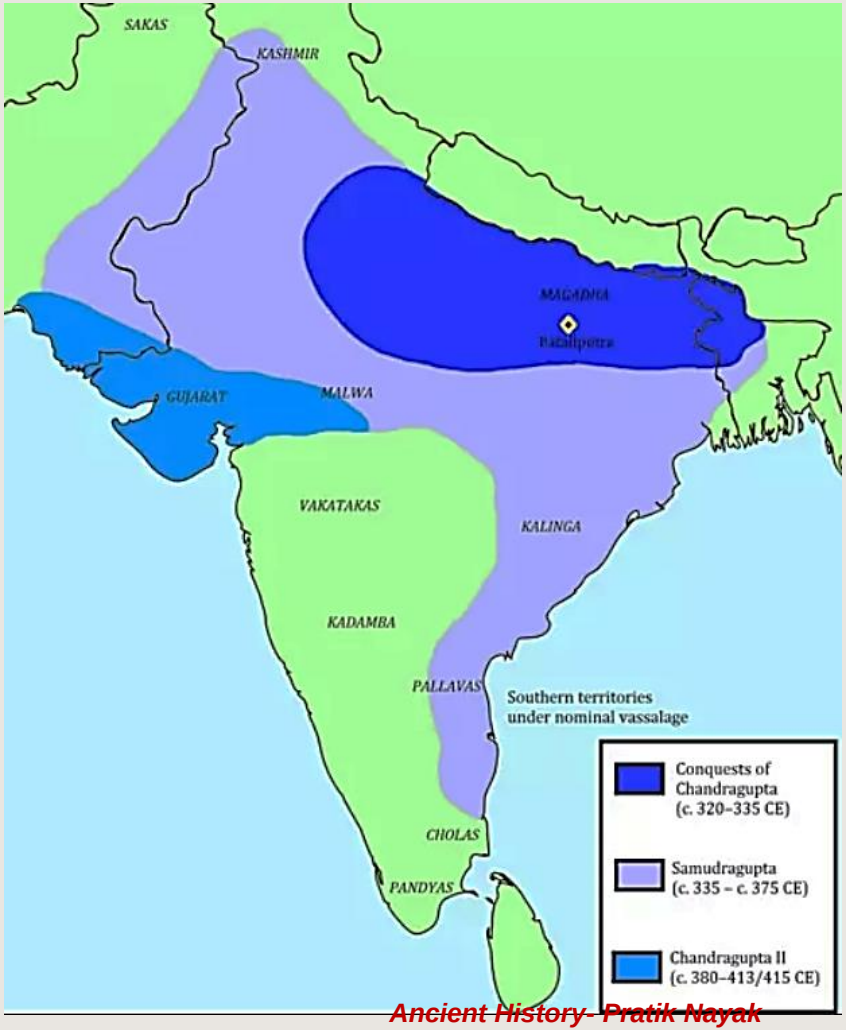
GUPTA AGE (320 CE-550 CE)

Chandragupta II

Results of the Conquest
expanded the Gupta empire from the Bay of Bengal to the Arabian Sea
The annexation of Kathiawar and Gujarat,
direct contact with the western world. Broach, Sopara, Camba
income from the custom duties →economic prosperity to the Gupta empire.
entrepot → Ujjain where most of the trade routes converged.
European and African trade
road from Pataliputra→ connected to the sea
Western traders poured Roman gold into the country in return for Indian products

The fine cotton clothes of East Bengal,
the silks of West Bengal,
Indigo from Bihar,
the golden embroideries and *kinkhwabs of Banaras and*
Anahilapataka or Anhilwara-Patan,
the scents of the hill states of the Himalayas,
camphor, sandal and spices from the south were brought to these ports

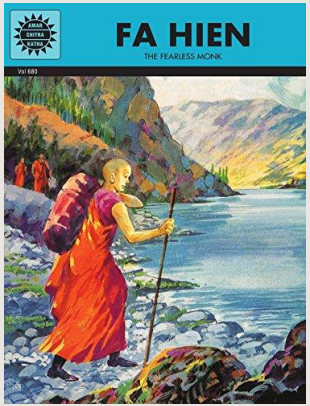



SAKAS
KASHMIR
MAGADHA
Pataliputra
GUJARAT
MALWA
VAKATAKAS
KALINGA
KADAMBA
PALLAVAS
Southern territories
under nominal vassalage
CHOLAS
PANDYAS
Conquests of
Chandragupta
(c. 320–335 CE)
Samudragupta
(c. 335 – c. 375 CE)
Chandragupta II
(c. 380–413/415 CE)

GUPTA AGE (320 CE-550 CE)

Chandragupta II

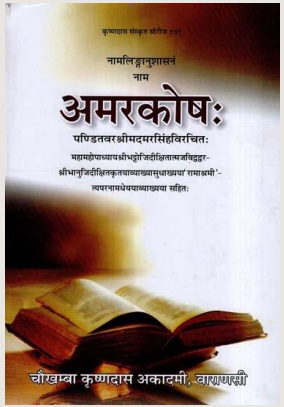
Fa Hein's Visit to India
Nav Ratna in the Court
First to **issue silver coins**
Also issued copper coins
Gold coins→ Dinara
Referred himself as Chandra on the Coins
Udaigiri Caves (MP)→ referred himself as Digvijaya

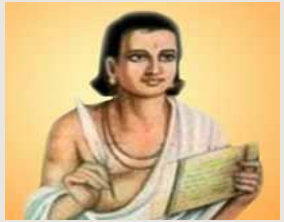


GUPTA AGE (320 CE-550 CE)

Chandragupta II

Who were the Navaratnas ??





No	Name	Contribution	Famous work
1	Kshapanka	Astrology	Jyothisyashastra
2	Dhanvantri	Medicine	Ayurveda
3	Kalidasa	Drama & Poetry	Shakuntalam & Meghadutam
4	Amarasimha	Lexicography	Amarakosha
5	Varahamihira	Astrology	Brihadsamhita
6	Vararuchi	Grammar	Vyakarana
7	Sanku	Architecture	Shilpashastra
8	Vetalabatia	Magic	Mantrashastra
9	Ghatakarapara	Architecture	Sculpture- Architecture

Fa Hein’s Visit to India ?
Significance ?

GUPTA AGE (320 CE-550 CE)

Q. **Fahien's Visit???**

visited India during the reign of Chandragupta II

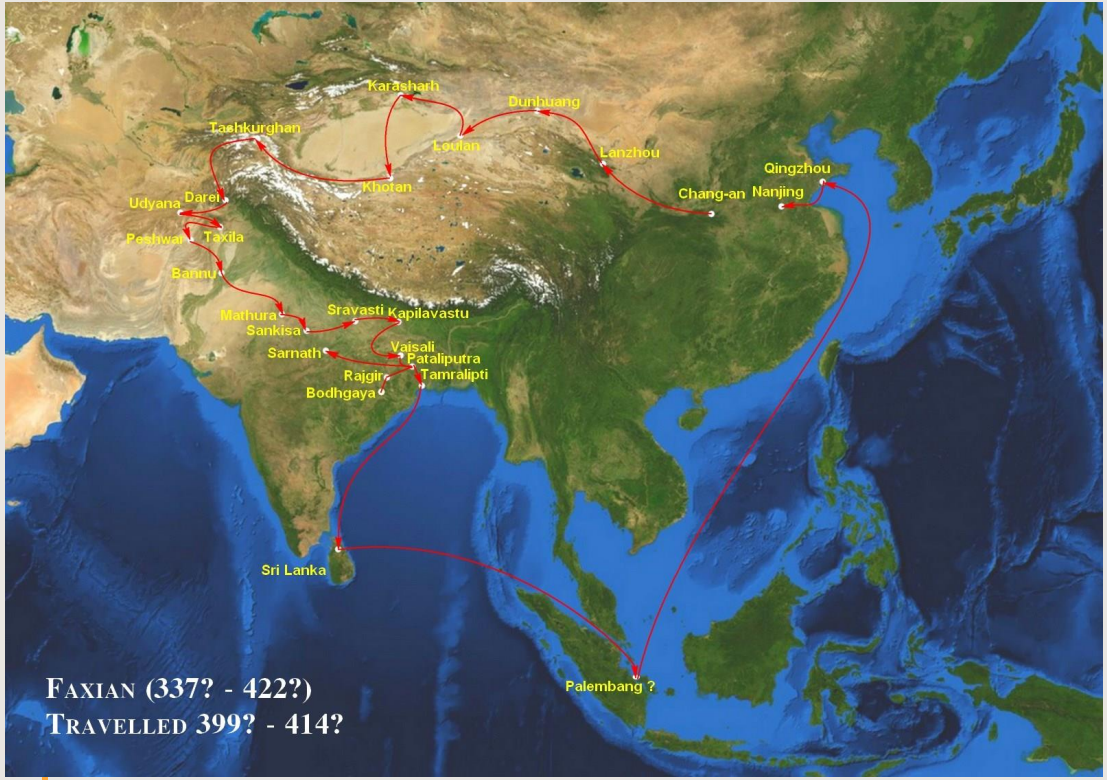
came to India by the land route

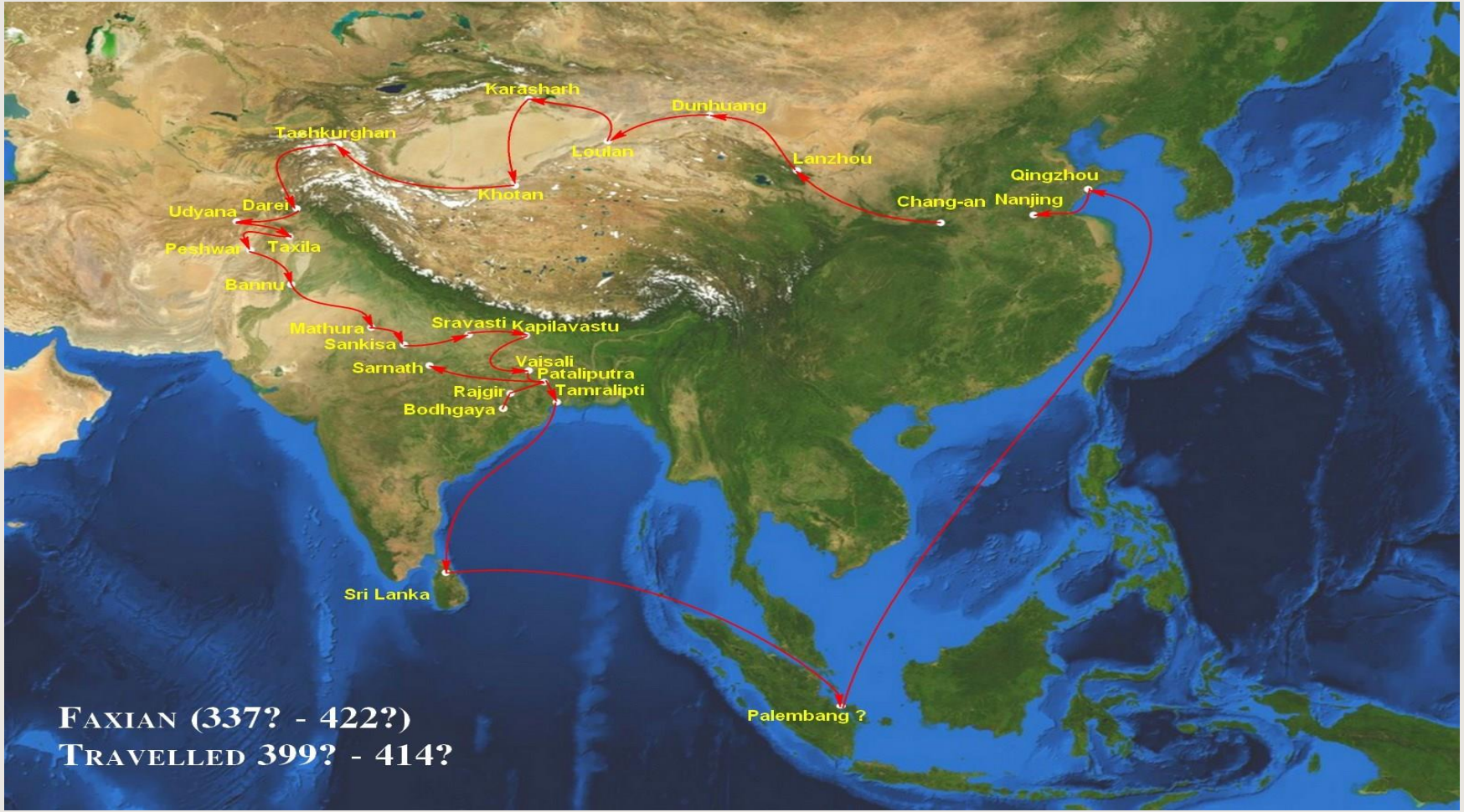
Khotan, Kashgar, Gandhara and Punjab

<u>Visited places</u>

Peshawar,
Mathura,
Kanauj, Sravasti,
Kapilavastu, Kusinagara,
Pataliputra, Kasi and Bodh Gaya

Went back→ **sea route**, visiting on the way Ceylon and Java




Karasharh
Dunhuang
Tashkurghan
Loulan
Lanzhou
Qingzhou
Khotan
Chang-an
Nanjing
Udyana
Darel
Peshwar
Taxila
Bannu
Mathura
Sravasti
Kapilavastu
Sankisa
Vaisali
Sarnath
Pataliputra
Rajgir
Tamralipti
Bodhgaya
Sri Lanka
Palembang ?
FAXIAN (337? - 422?)
TRAVELLED 399? - 414?

GUPTA AGE (320 CE-550 CE)

Q. **Fahien's Visit???**

visited India during the reign of Chandragupta II

came to India by the land route

Khotan, Kashgar, Gandhara and Punjab

Visited places

Peshawar,
Mathura,
Kanauj, Sravasti,
Kapilavastu, Kusinagara,
Pataliputra, Kasi and Bodh Gaya

Went back→ **sea route**, visiting on the way Ceylon and Java

religious, social
and economic condition

purpose of his visit→ Buddhist teachings

Wanted to learn Buddhist manuscripts

Stayed @ pataliputra→ learned & copied buddhist manuscripts

Talks @ Asokan palace located in Pataliputra

did not mention the name of Chandragupta II

Q. **Fahien's Visit???**

How Fa Xian returned to China

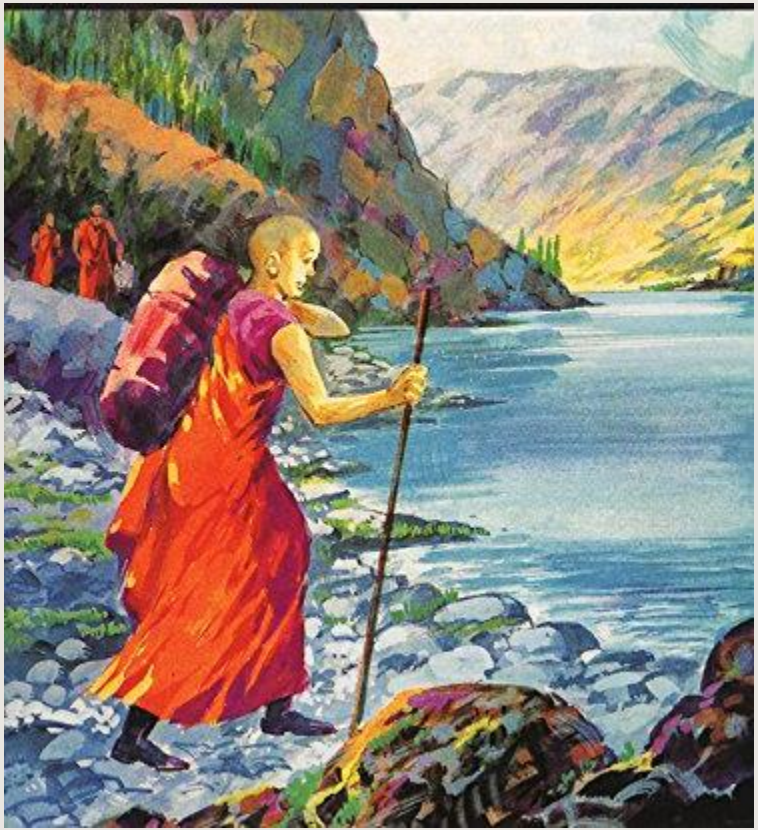
Fa Xian began his journey back home from Bengal. He boarded a ship belonging to some merchants. They had barely travelled for two days when they were caught in a storm. The merchants began throwing their merchandise overboard so as to lighten the load and save the ship from sinking. Fa Xian threw away his meagre personal belongings, but clung to his books and the statues of the Buddha that he had collected. Finally, the storm subsided after 13 days. This is how he describes the sea:

"The sea itself is boundless in extent — it is impossible to know east or west, except by observing the sun, moon, or stars in their motions. If it is dark, rainy weather, the only plan is to steer by the wind."

It took him more than 90 days to reach Java, where he halted for five months, before boarding another merchant ship that took him to China.

Try and trace the route Fa Xian took on Map 6 (page 85).

Why do you think he did not want to throw away his books and statues?



GUPTA AGE (320 CE-550 CE)

Q. **Fahien's Visit???**

Political Condition and Administration→
Not mention of the king Chandragupta-II
Liberal administration and people →not heavy taxes levied, hence prosperity

few quarrels or disputes
Settled ambicably among themselves, so less role of judiciary

Capital & hard punishment→ avoided
Doing with the fines
Only repeated offenders were punished→ chopping off hands etc.

Land→ source of revenue
Officials paid in cash, stringent measures against corruption
Officials not allowed to take gifts from the people
Land grants to religious institutions
No taxes on them

Law & order maintied→ no dacoity on roads & highways
Instances of rest houses built by king & merchants
Hospitals built by king & merchants→ medicines distributed freely
Benelovent administration

Stayed in Pataliputra for 3 years
Learnt Sanskrit
Sangha for Hinayana & Mahayana
Mention about the palace built by Asoka- gods would have built it….

mention about the chariot procession
Procession where images of Buddha & Bodhisatva were arranged

Visited→ Bodh-Gaya, Kapilvastu, Sravasti, Kusinagar
Visited Malwa- praised the climate

Trade- Internal & External
sea-voyages- china, south-east Asia
West Asia, Europe

Ports→ Cambay- Sopara- Bharoch
Tamrlipti→ went via this port to Srilanka

GUPTA AGE (320 CE-550 CE)

Q. **Fahien's Visit???**

Society
Prosperous society
Vegetarian food consumed
Avoiding onion and meat
Also alcohol & intoxicants not allowed

Rich people→ benevolent
Made charity & grants- temples, monasteries
Moral, righteousness followed

Mention about the Chandalas
Stayed outside the city,
Hunting & fishing activity
Meat eaters
Very bad condition

Religious Conditions→
Buddhism & Hindu (Vedic) Religion
Buddhism→ flourishing in NW India
Punjab, Bengal and the region around Mathura

Monastries built @ Mathura

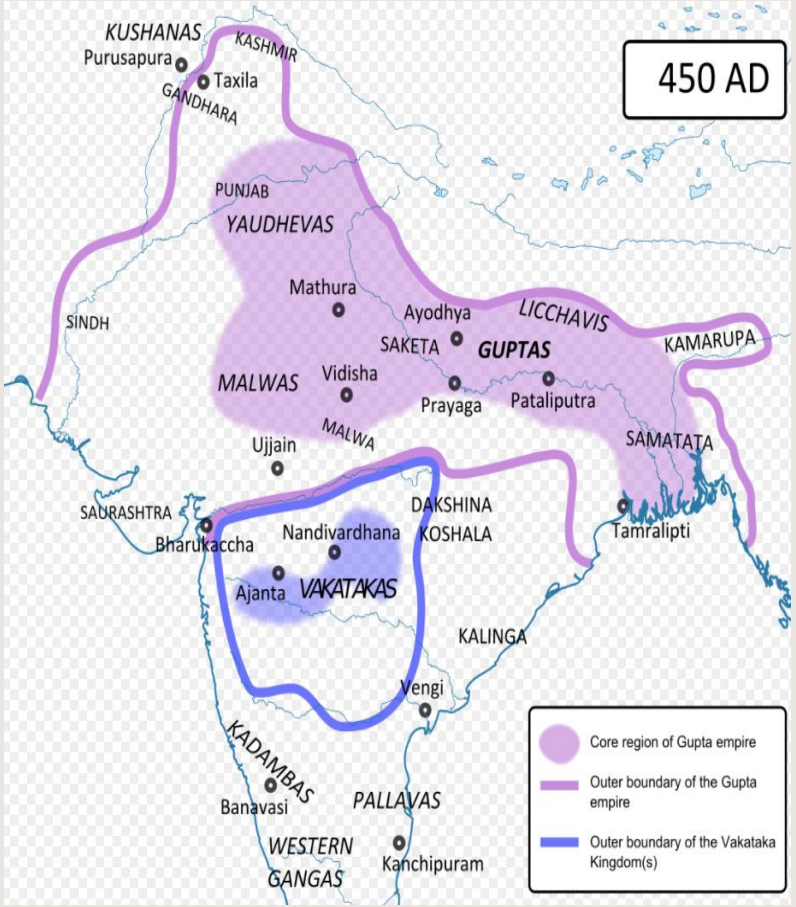
Hindu (Vedic) religion→ flourishing in UP region
Vishnu was worshipped in different forms

Tolerance towards other religion

GUPTA AGE (320 CE-550 CE)

Kumaragupta I- 415 CE – 455 CE
Title→ Shakraditya & Mahendraditya
ruled for 40 years
performed an *asvamedha sacrifice* → a new conquest.
able to maintain intact the mighty empire.
discovery of his coins as far as Ahmedabad, Valabhi, Junagarh and Morvi in the west and as far as Satara and Ellichpur (Berar).
added a part of western Malwa to the Gupta empire.
Established→ **Nalanda University**
Worshipper of Karthikeya
Bilsad Inscription→
Karandanda
Mandasor
Damodar Copper plate→ role of trade guilds for advancing loans

Towards the end of his rule→
hordes of the Pushyamitras, (allied to the Hunas).
Saved themselves from the Hunas
But courage, determination and military genius of crown prince Skandagupta averted the day of reckoning and the empire was saved.



GUPTA AGE (320 CE-550 CE)

Skandagupta- 455 – 467 CE
Sources→ Junagarh, Bhitari & Indore Inscription

had to face the Hunas→ mid of the 5th century CE
one branch of the Hunas→ Ephthalties or White Hunas,
conquered Gandhara and threatened the very existence of the Gupta empire.

inflicted such a terrible defeat upon the Hunas
assumed the title Vikramaditya in imitation of his grandfather.
Chandra Vyakarana and Kathasaritsagara refer to Skandagupta's victory over the Hunas.

Girnar Inscription
he appointed a capable person called Parnadatta as governor
restoration of the ancient embankment of the great Sudarsana lake, which had burst owing to heavy rains in the first year of Skandagupta's reign.
Parnadatta and his son Chakrapalita promptly repaired the breach and saved the country from a great calamity.

Impact on the the financial resources of the empire
reflected in the coinage of Skandagupta.
gold coins → few in number & depreciation in the purity of gold.
Able to contain mighty empire and the people enjoyed the blessing of a
Benign administration.

भारत अध्ययन केन्द्र • काशी हिन्दू विश्वविद्यालय
द्विदिवसीय
अन्तरराष्ट्रीय संगोष्ठी
गुप्तवंशक-वीरः
स्कन्दगुप्त विक्रमादित्य
भारत अध्ययन केन्द्र
काशी हिन्दू विश्वविद्यालय

GUPTA AGE (320 CE-550 CE)

Post Skandgupta→ Other Successors- 467 – 550 CE

Weak Sucessors

1. Purugupta→ Brother of Skandgupta
2. Kumaragupta II → might have been a son of Skandagupta who was succeeded by Buddhagupta.

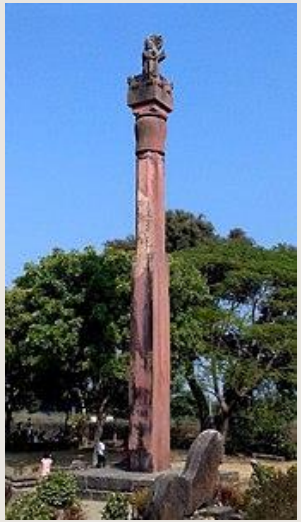
Short reigns →3 Buddhagupta and Narasimhagupta. (Sons of Purugupta)

4. Buddhagupta→ ruled over extensive regions stretching from Malwa to Bengal.
gold coins are very rare, decline in quality
death of Buddhagupta was followed by a confused period of internal dissensions
signs of visible decay with feudatory states breaking away from the empire.

5. Narsimhgupta comes to power
Decline started
Vainyagupta (AD 506) ruling in Samatata and Nalanda and Bhanugupta (AD 510–511) in Eran (Saugar district, Madhya Pradesh).
Last king→ Vishnugupta

The Huna Invasion will take place
Feudatories will proclaim independence

GUPTA AGE (320 CE-550 CE)



Feaudatoreis of the Gupta
The Maitrakas of Valabhi, ruling in Kathiawar peninsula, and
the Parivrajakas of Bundelkhand
Maharaja Subandhu, a contemporary of Buddhagupta→ issued a land grant from the ancient town of Mahishmati,

Huna Invasion→ Eran Inscription
Bhanugupta, fought a famous battle in which his general Goparaja died and his wife committed *sati.*
Against the Huna Chief→ Toramana

Q. Who were the Hunas ?

GUPTA AGE (320 CE-550 CE)

Who were the Hunas?

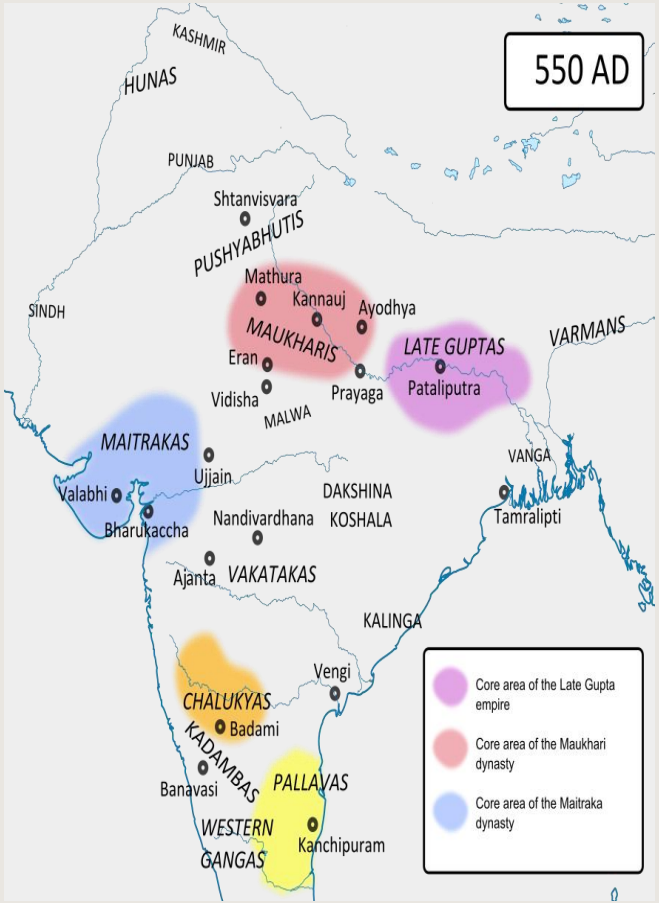
Middle of 6th Century CE→ the invasion of White Huns took place
Initially repelled by Skandgupta

1. **Huna chief → Toramana**,

Invaded from Gandhara→ Malwa.
Gupta polity was going through crisis.
Got at the hands of Bhanugupta in 510 CE.
Moved back→ coins →ruled over parts of Uttar Pradesh, Rajputana, Punjab and Kashmir.
Jaina work he was converted to that faith and lived at Pavaiya on the bank of the Chandrabhaga (Chenab river).

2**. Mihirakula → son of Toraman**

Destroyed the monuments and other dynasties
Mentioned by Hieun Tsang & Kalhana in Rajtaranigini,
capital @ Sakala (Sialkot in the Punjab). I
sovereignty extended up to Gwalior. Cosmos, an Alexandrian Greek→king Gollas, usually identified with Mihirakula, according to the lord of India and forced the people to pay tribute.
'The river Phison separates all the countries of India from the country of the Hunas.'
Phison =river Indus and
the Huna kingdom, originally confined to the west of the Sindhu.



GUPTA AGE (320 CE-550 CE)

Mihirkula Coming to power
Reaction by the Indian Kings ?

Yasodharman of Mandasor and
Narasimhagupta→ end to his power

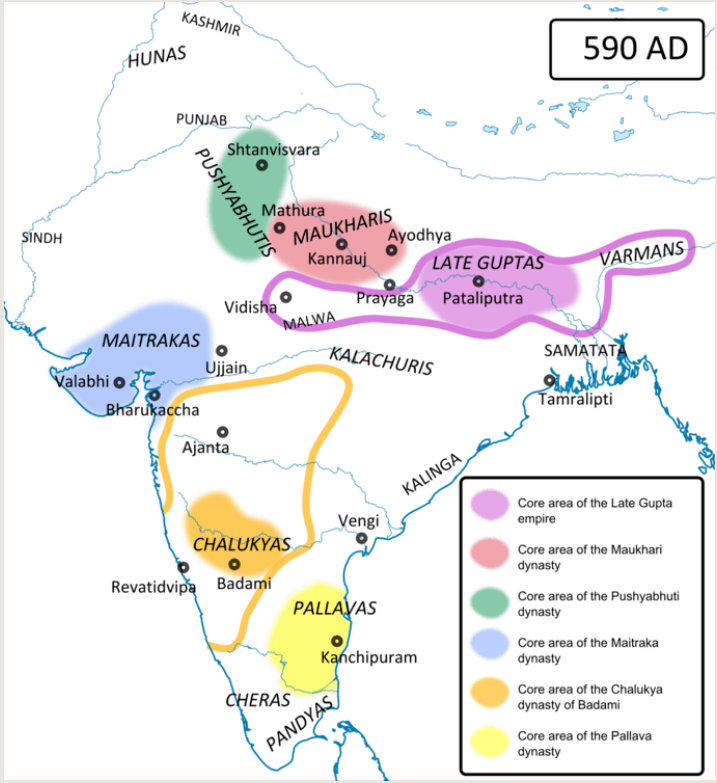
forced Mihirakula to pay obeisance
After sometime, fall of Yashodharman took place

This lead to the resurgence of the Mihirkula
Narasimhagupta Baladitya bore the brunt of the Hunas

Later on Mihirkula was defeated by the Guptas finally
Hiuen Tsang describes in great detail

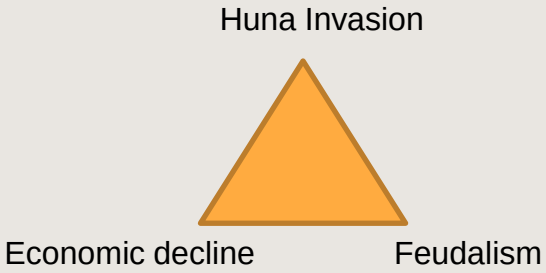
But overall, the Guptas couldn't bear the brunt of Huns and
other issues resulted into the decline

Finally the decline of the Gupta took place
How ???



Q. Reasons behind the Decline ???

*Q. **Reasons behind the Decline** of the Guptas ?*
Huna Invasion
Economic reasons and
Feudal issues



Q. Reasons behind the Decline ???

Q. ***Reasons behind the Decline*** *of the Guptas ?*

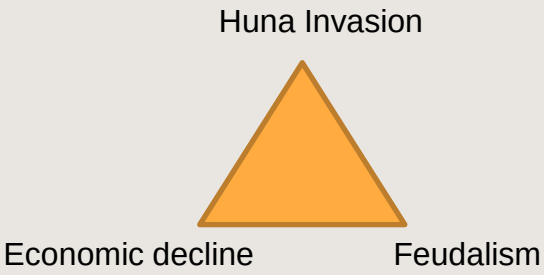
Economic Decline→
Initially Prosperous
Over a period of time-→ paucity of Gold Coins
Quality of gold coins deteriorated
Other alloys mixed→ sivler- copper

Land grants→ given to Brahmans & Officials
Starting of feudalism
After Skandgupta→ loss of western India
Source of revenue went away

Decline of the roman empire→ hence less foreign trade
No work & commerce for the workers settled in western part

Hence Migration→ Gujarat to Malwa
Mandasore Inscription→ mention of weaver guild

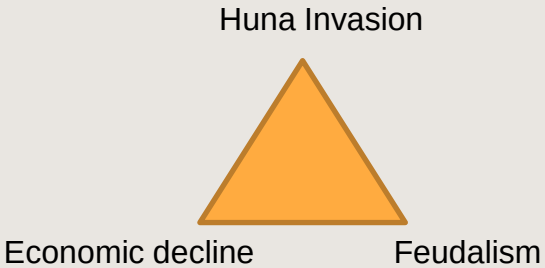
Rise of Feudallords in different parts of the country
Contemporary→



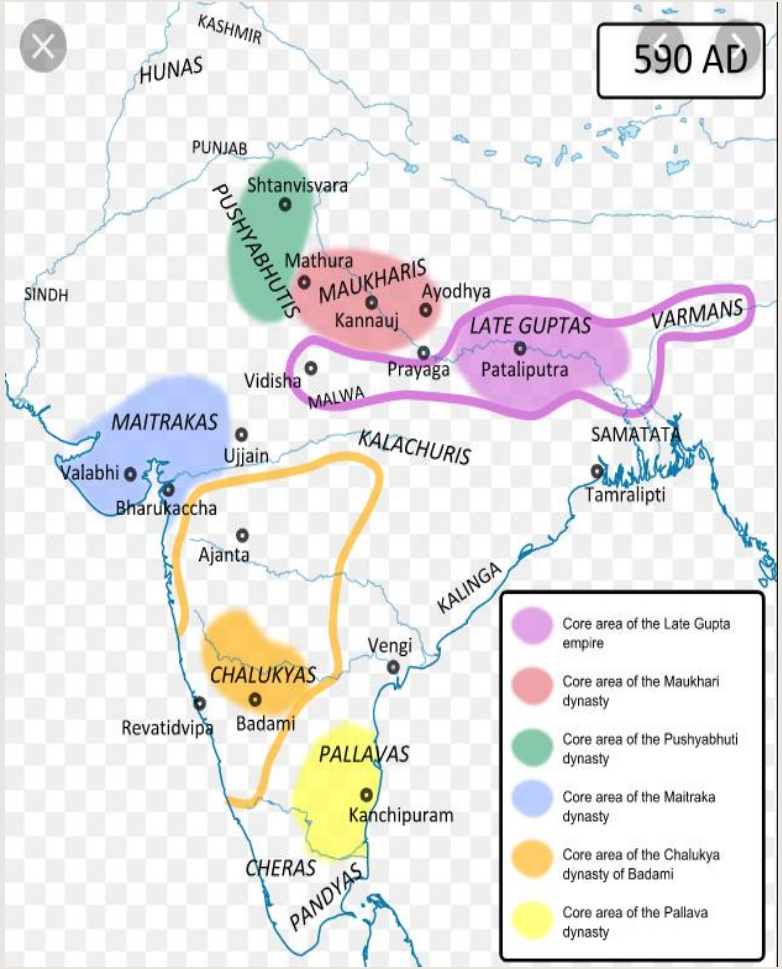
Q. Reasons behind the Decline ???

*Q. **Reasons behind the Decline** of the Guptas ?*
Huna Invasion
Toramana was able to conquer large parts of western India, stretching up to Eran near Bhopal in central India
Inscriptions & numismatic evidence-Punjab, Rajasthan, Kashmir, eastern Malwa
Toramana & Mihirkula → tyrant and cruel
(mentioned by kalhana & hieun tsang)
Finally suffered defeat at the hands of Yashdharman & Nasimhgupta

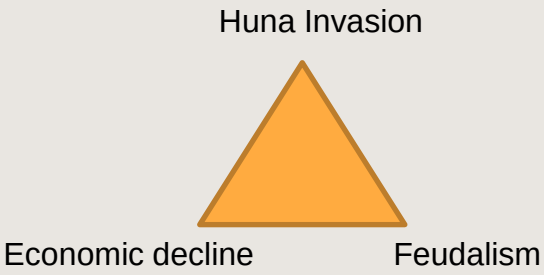
But the Gupta's couldn't come back to power



Political Fragmentation



Q. Reasons behind the Decline ???



Q. ***Reasons behind the Decline*** *of the Guptas ?*

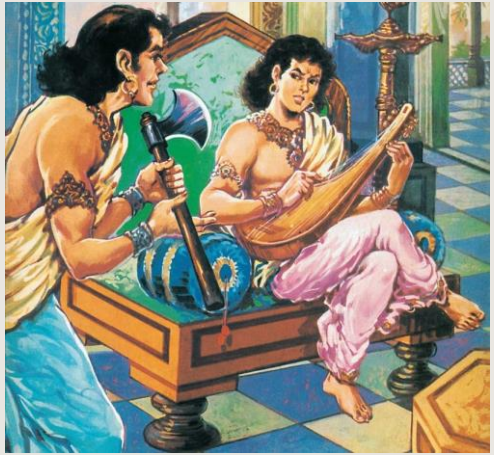
Rise of Feudatories
Yashodharman (Malwa)-Aulikara family
Defeated the Huns, after that- undermined the Gupta authority
Set up victory pillars- more than 500
Lived for a short period, but gave impetus to the feudal lords

Hence→
Matiraka- Gujarat
Maukhari- Kannauj
Pushyabhuti- Thansear

Bengal became independent→ Gauda

Administration & Taxes- Gupta

GUPTA AGE (320 CE-550 CE)



Gupta Administration

Titles for the Kings: paramadvaita,
paramabhattaraka.
maharajadhiraja,
prithvipala.
paramesvara, samrat, ekadhiraja and chakravartin.

King→ helped by the chief minister called mantri or sachiva.
Pratiharas and mahapratiharas were important officers in the royal court→ did not participate in the administration.

important military officers→ mentioned ***senapati, mahasenapati, baladhyaksha***.
Mahabaladhyaksha, baladhikrita and mahabaladhikrita → represented different grades.
the ***bhatasvapati***→ commander of the infantry and cavalry
Katuka→ commander of the elephant corps.

GUPTA AGE (320 CE-550 CE)

Gupta Administration

Another important official mentioned in the was
Ranabhandagaradhikarana (Basarh seals)→ Chief of the treasury of the war office.
sandhivigrahika or mahasandhivigrahika→ a sort of foreign minister.

sarvadhyakshas,→ superintendents of all,
dutaka or duta→ communicated royal commands to officers and people concerned.
Dandapasadhikarana →chief of the police.
Ordinary police officials → dandapasika. chatas, bhatas. dandika (chastiser), and chauroddharanika (officer apprehending thieves).

GUPTA AGE (320 CE-550 CE)

Gupta Administration

provincial administration
a class of officials called kumaramatyas and ayuktas.
Bhukti→ Uparika.
various designations in the official records-bhogika. gopta, uparika-maharaja and rajasthaniya.
Vishayas→ vishayapatis.

Distric Administration

District HQ→ ***adhishthana*** and
the executive officers of the district→
Types of DM ***samvyavahari and ayuktakas***.

Empire
↓
Bhukti
↓
Vishaya
↓
Grama

GUPTA AGE (320 CE-550 CE)

Gupta Administration

District Advisory Council
the guild president (nagarasreshthi),
the chief merchant (sarthavaha),
the chief artisan (prathamakulika),
the chief scribe (prathamakayastha).

Officials @ District Administration

large staff @ District
- Maharattaras (village elders),
- Ashtakufadhi-karanikas (officers in-charge of groups of eight kufas or families in the local area),
- Gramika (village headman),
- Saulkika (collector of customs and tolls),
- Gaulmika (in-charge of forests and forts),
- Agraharika (in-charge of the agraharas, settlements dedicated to Brahmins),
- Dhruvadhikaranika (incharge of land revenue), bhandagaradhikrita (treasurel),
- Talavataka (village accountant), utkhetayita (collector of taxes) and
- Pustapafa (the notary and keeper of records).
- Mahakshapatalika→ District Reocord Keeper
- sarvodhyakshas or general superintendents → employed men of noble lineage called kulaputras to guard against corruption.

Villages→ Gramika + Maharattaras
Town→ Mayor- purapafa (nagaravyavaharakas of the Mauyras)

GUPTA AGE (320 CE-550 CE)

Tax	Meaning and Nature
Bhaga	King's customary share of the produce→ 1/6th paid by all cultivators.
Bhoga	Periodic supplies of fruits, firewood, flowers etc. which the villagers had to furnish to the king.
Kara	A periodic tax levied on the villagers. Not a regular annual land tax, a special tax which might be remitted by conscientious kings
Bali	Orginally it was a **voluntary offering** by the people to the king, but ***later became compulsory***. During the Gupta period, it seems to have been an additional oppressive tax
Udianga	police tax for the maintenance of police stations or a water tax.
Uparikara	also an extra tax levied on all subjects.
Hiranya	Literally it means a tax payable in gold coins probably the king's share of certain crops paid in kind.
Vatabhuta	Different kinds of cess for maintenance of rites for the winds (vata) and the spirits (bhuta).
Halivakara	It was a plough tax, paid by every cultivator **owning a plough**.
Sulka	Custom Duty It was a royal share of merchandise brought into a town or harbour by merchants.
Klipta and Upaklipta	Purchase and sales tax.

Economic Condition- Gupta Age ?

- **Land & Agriculture**
- **Industry**
- **Trade & Commerce**
- **Internal & External**

GUPTA AGE (320 CE-550 CE)

ECONOMIC CONDITIONS

Agrarian Structure—Nature of Land Ownership

2 views→ different scholars
1st View→ the state was the exclusive owner of land. 2nd View- private property of land
Why so ?
the **Paharpur copper plate inscription of Buddhagupta→**
the emperor (representing the state) acquired wealth as well as spiritual merit, when he made land grants.
he was the owner of the land.

Indirect evidence → elaborate official procedure that had to be undergone while obtaining land grants.

Even after the donation of land, the king reserved certain prerogatives over it.

though the land was, to all intents and purposes, that of the peasants,
the king claimed **its theoretical ownership**.

Q. Land Revenue ?
Q. Types of Land ?
Q. Land Transactions ?
Q. Land Grants also made to the people ?

GUPTA AGE (320 CE-550 CE)

Land Survey

Source→ the Poona plates of **Prabhavati Gupta and Paharpur Copper Plates Inscription**.
Location and boundaries of individual plots → marking and measured by the record keepers officer → ustapala *maintained records of all land* transactions

Classification of Land

classified into the following groups:

Kshetra : Cultivatable land

Khila : Waste land

Aprahata : Jungle or forest land

Vasti : Habitable land

Gapata Sarah: Pasture land

Land Transactions

Ten references in copper plates to land sale.

procedures were followed→ selling & purchase of land.

1st application was sent to the headquarters of the district where the land was situated→ the pustapala.

2. NOC from local people.

3. After NOC→ concurrence of the vishayapati (district head), the pustapala's department sold the land.

GUPTA AGE (320 CE-550 CE)

Different Land Tenures

land tenure are recorded- based on the type of land which is endowned to the person

•Nivi dharma: Land endowment in perpetuity→ North India & Central India

•Nivi dharma aksayana: A perpetual endowment which a recipient could not alienate but could make use of the **income accruing from it eternally**.

•Aprada dharma: a recipient has all rights to enjoy such a property but **no right to make a further gift** of the same and can only enjoy the interest and income from the endowed land, but **not administrative rights**.

•Bhumichchhidrallyaya: rights, of **ownership as are acquired by a man** making barren land cultivable for the first time, free from liability to pay rent for it.

Types of Land Transactions ?
Q. Land Grants

GUPTA AGE (320 CE-550 CE)

Types of Land Grants-
2 Types→ Religious & Secular Grants

Religious Grants- 2 Types

1st → Agrahara Grants

Source→ Nalanda & Gaya grants of Samudragupta

To the Brahmins.

perpetual, hereditary and tax free, all land revenue.

not be admitted to the privileged villages to the detriment of the king's revenue.

did not obviously allow any administrative function to grantees.

Devagrahara Grants

villages were granted to secular parties also who administered them for religious purposes.

donations to persons of various classes such as writers, and merchants, for the purpose of repair and worship of temples.

Q. Impact of these land grants ???

Secular Grants

Uccakalpa dynasty→ two villages were bestowed as a mark of favour, in perpetuity with fiscal and administrative rights

Given to a person called Pulindabhatta. who seems to have been an aboriginal chief.

Administrative Officials→ bhagika and bhogapatika→ land revenues were granted for remunerating government services.

GUPTA AGE (320 CE-550 CE)

Q. Impact of these land grants ???

Beginning of Subinfeudation

Initially → King do not authorise the beneficiary to alienate or grant his rents or lands to others.
Indore grant of Skandagupta in central India authorises the grantee to enjoy the land, cultivate it and get it cultivated.

scope for creating tenants on the donated land
epigraphic evidence of subinfeudation
characterises the grants of the Valabhi rulers in the sixth and seventh centuries AD.

Q. How it impacted the Peasantry ???

GUPTA AGE (320 CE-550 CE)

Position of Peasantry

the recipients of land grants in central and western India → the right to punish thieves but also the right to try civil cases.

fiscal rights also given to the land grants
Impact→
The oppression of peasants and other inhabitants of the gifted villages, who were asked to obey their new masters and carry out their orders.

the peasants were often required to remain on their land, even when it was granted to others.

the position of independent peasants was undermined and they were reduced to serfs or semi-serfs.

the rights of sub infeudation granted to recipients of land grants.
recipients' right to evict the tenants from their lands.
reduced permanent tenants to the position of tenants-at-will.
The position of tenants was undermined also on account of the imposition of forced labour and several new taxes.

GUPTA AGE (320 CE-550 CE)

Agriculture→ Most Important development
State of Agriculture
Expansion of Agriculture took place → How ?
Land Grants
establishment of irrigation.
Brahmins, Buddhist and Jaina Sanghas → brought waste lands under cultivation when these were donated to them as religious endowments.

Kalidasa literature→ hermits utilized lands for the purpose of agriculture and produced different kinds of food grains for their own maintenance.

Narada and Brihaspati → rules for drastic punishment of those guilty of either damaging crops or stealing food grains.
Hersmen punished→ if their cattle damaged crops.

Cultivator → asked to fence and protect his field properly.

Also→ frequent references to droughts, floods, crop failures and famines.

Q. Land Ownership→ size of the holding ???
Q. Types of Crops & Irrigation ???

GUPTA AGE (320 CE-550 CE)

Land Holdings→ Size of the land ??
Probably small
cultivated by the owner himself with the help of his family members.

Gunaigarh plate → like eleven patakas of land mentioned in the where the owner hired labour for its cultivation or let out the land to share-croppers.

Narada & Brihaspati → laid down certain rules to govern the relations between the land owner and the hired labour or share-cropper.

Rules→ essentially meant to safeguard the interests of both the parties concerned.

Forestry→ considered a source of considerable wealth→ official Gaulmika

Kalidasa → timber for buildings, boats and ships, skins of various wild animals, ivory, musk, lac and yak tail.

Crop patterns and Crops

Rainfed Agriculture,

Varahmihira→Book Brihatsamhita→ seasonal changes three harvests at least in some parts of India—
the summer, autumn and spring crops.
Talks @ the plantation of fruit trees.

various crops cultivated
rice, wheat, barley,
peas, lentils, pulses,
sugarcane and oil seeds.

Kalidasa→ pepper and cardamom.

Fruits→
mango, coconut, grape, palmyra and breadfruit.

GUPTA AGE (320 CE-550 CE)

Irrigation

Canal Irrigation→ source mentioned by Narada & Amarsimha

Canals were constructed→ from rivers, tanks and lakes
Narada→ there were two kinds of dykes—the bardhya which protected the field from floods and the khaya which served the purpose of irrigation.

Tanks → according to their sizes, as the vapi, tadaga, and dirghula.

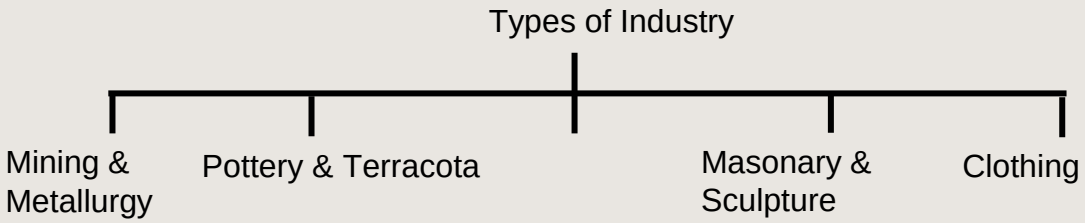
Lakes, the most →Sudarsana lake at the foot of the Girnar Hills in Gujarat.

Wells were also used for irrigation of small plots of land.

Brihaspati → fines were imposed on those who did any mischief to the irrigation works.

GUPTA AGE (320 CE-550 CE)

Industry



GUPTA AGE (320 CE-550 CE)

Industry

Mining and Metallurgy

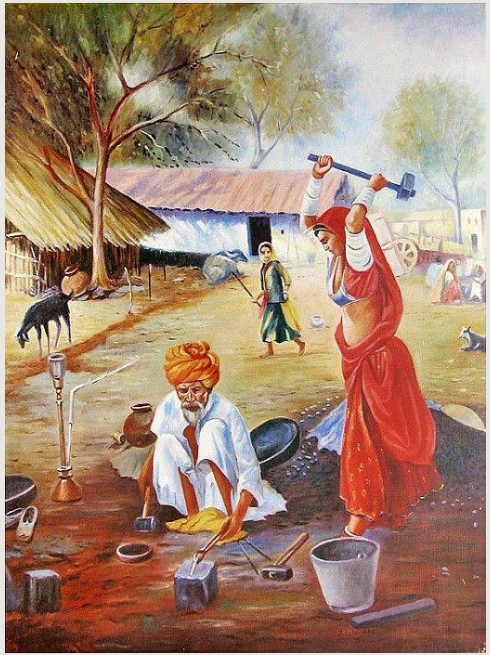
Amarasimha, Varahamihira and Kalidasa → wrote @ the existence of mines.

Amarakosa of Amarasimha → list of metals, including iron, gold, silver, copper, tin, lead, brass, bronze or bell-metal (pittal), mica, manganese, antimony, red chalk (silajatu) and red arsenic.

Iron → most useful, and blacksmiths 2nd most important after peasants.
Iron Use→ various domestic and agricultural implements, utensils and weapons.

ploughshare itself, which facilitated deep ploughing and brought virgin land under cultivation.

Mehrauli pillar of King Chandra, usually identified as Chandragupta II.
This monolith→ lasted through centuries without rusting, is a monument to the genius of the iron-workers of ancient India.



GUPTA AGE (320 CE-550 CE)

Gold smiths→ catered to the rich people
use of jewellery by the people of the time.
Ornaments → added to feminine beauty & to save against possible misfortunes.

The manufacture of seals and statues, particularly of the Buddha.
Metal workers formed an important and sizeable class of artisans.

metal worker in iron, gold, silver, copper, tin or lead, has to pay to the owner of these metals (who gives these to the artisans to prepare utensils, etc.) for the loss in smelting which exceeds the usual loss.

Pottery and Terracottas

making pots, terracotta figures, seals and leads.
high degree of skill and perfection reached in moulding and colouring them.

Use of Clay
domestic use, clay
Images made→ religious and secular purposes

GUPTA AGE (320 CE-550 CE)

Masonry and Sculpture

masons and sculptors
Stone Buildings were made.
worked on buildings, pillars, columns and statues.
monasteries and Hindu temples were constructed.

Cloth-making

Animal products→ silk, wool and skins
Silk and wool products and articles made of rare skin → used by the rich people.

cotton textiles → used by all classes of people.

The art of dying and embroidery.
The craft of silk weavers flourished well,→ organised in guilds and made endowments for religious purposes.

Later on→ silk weavers had to migrate from Gujarat to Malwa, probably on account of declining demand for their products, and had to give up their profession.

Trade and Commerce

Trade & Commerce

Internal Trade

Types of Merchants

Items/ Commodities

Trade Practices
Prices & Measurements

External Trade

Byzantine Empire
Ceylon
South-East Asia

Role of Guilds
Currency
Usury etc.

GUPTA AGE (320 CE-550 CE)

Trade and Commerce

Internal Trade

Types of Merchants

Traders → separate class

Two distinctive types—sresti and sarthavaha.

The sresti →settled at a particular place and enjoyed an eminent position, by virtue of his wealth and influence in the commercial life and administration of the place.

The sarthavaha →caravan trader important figure

sold his goods for three or four times their original price because of the risk involved

GUPTA AGE (320 CE-550 CE)

Trade and Commerce

Internal Trade

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Items of Trade

Items of daily use

pepper, sandalwood, coral, musk, saffron, yak's tail, elephants, horses, gold, copper, iron and mica.

The condition created a very much enabling administration for the trade to flourish

Q. What if somone tries to cheat in Trade??

Q. Rules for trading/ trade practices ?

Trade Practices

Narada and Brihaspati→ laid down many regulations

Rules regarding the→

the return of goods once sold, quality of the goods, dishonest dealing in substandard and stolen goods.

Dishonesty in trade also took place.

Prices and Measurements

did not try to fix the prices,

Prices→ fluctuated according to supply and demand.

units of measurements varied from place to place.

GUPTA AGE (320 CE-550 CE)

External Trade

Pre Gupta Period→ extensive trade with foreign areas

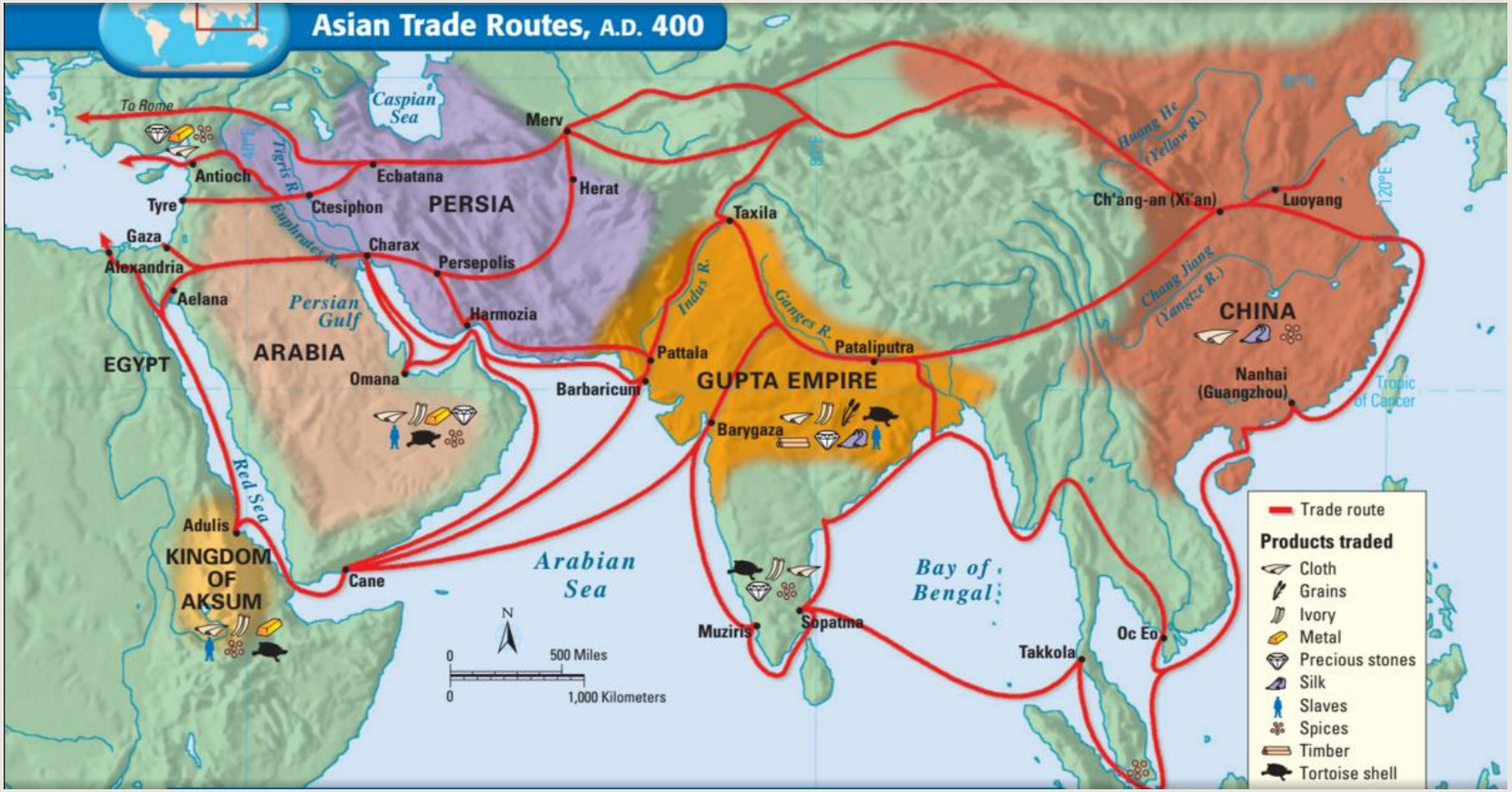
But by Gupta period→ does not seem to have been as extensive as in the pre-Gupta period.
Later on due to decline of the Roman empire, the bullion inflow stopped
Again the trade revived between **India and the Byzantine empire**

Trade with the Byzantine Empire

the Byzantine gold coins discovered in southern, eastern and western parts of India.

Justinian Dynasty of Byaznitne Empire→ list of imports
iron, ivory and cotton,
spices and silk.

Role of Persian Traders→ Monopoly.
Trade contacts with Arabia, Persia and Armenia.


Asian Trade Routes, A.D. 400
To Rome
Caspian Sea
Merv
Antioch
Ecbatana
Herat
Tyre
Ctesiphon
PERSIA
Taxila
Gaza
Charax
Persepolis
Alexandria
Aelana
Persian Gulf
Harmozia
ARABIA
EGYPT
Omana
Pattala
Barbaricum
GUPTA EMPIRE
Pataliputra
Barygaza
Ch'ang-an (Xi'an)
Luoyang
CHINA
Nanhai (Guangzhou)
Tropic of Cancer
Adulis
KINGDOM OF AKSUM
Cane
Arabian Sea
Bay of Bengal
Muziris
Sopatma
Takkola
Oc Eo
Red Sea
Tigris R.
Euphrates R.
Indus R.
Ganges R.
Huang He (Yellow R.)
Chang Jiang (Yangtze R.)
120°E
N
0
500 Miles
0
1,000 Kilometers
Trade route
Products traded
Cloth
Grains
Ivory
Metal
Precious stones
Silk
Slaves
Spices
Timber
Tortoise shell

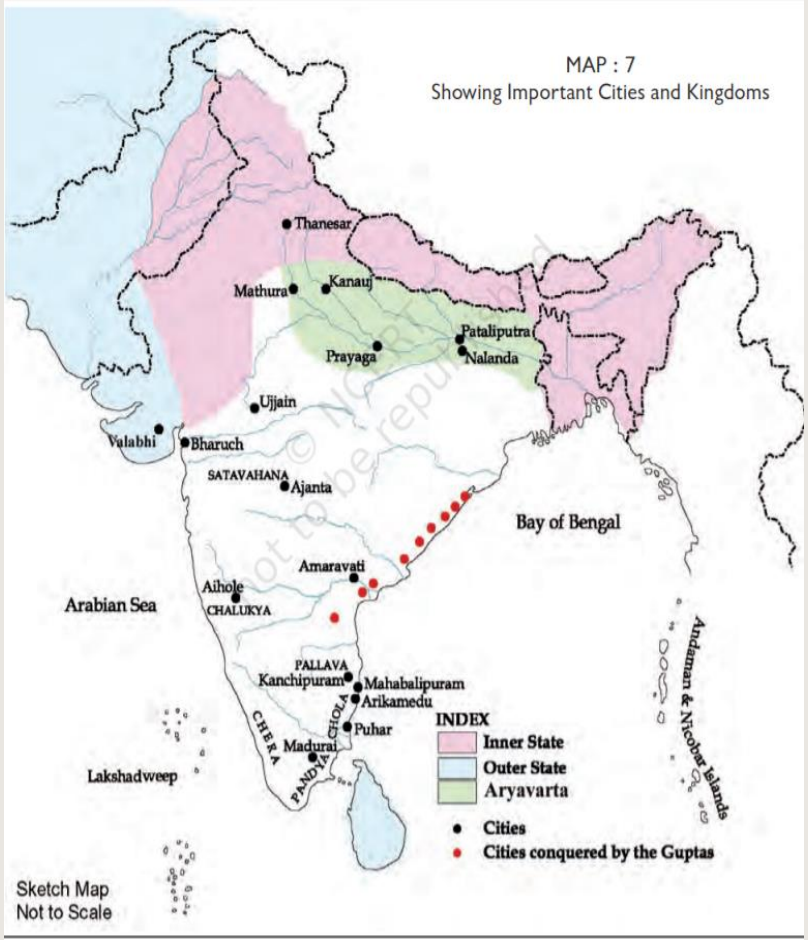
GUPTA AGE (320 CE-550 CE)

Trade with Ceylon
India to Ceylon→ textiles, spices, sandalwood, musk, castor oil, horses and elephants.
Again exported to other countries from Ceylon.

India's imports from Ceylon → pearls and silver.

Trade with South-East Asia
Indian colonies were established.

India's commercial relations with the East (China and East Asia)→ not much impact on economic issues .
far-reaching effects on the cultures of those countries.



GUPTA AGE (320 CE-550 CE)

Role of the Guilds ?
Rules & Functions clearly mentioned
Economic Functions
Contract enforcing, Plying Trade
Receiving Money Deposits
Judicial & Executive functions
Issued own coins & seals
Kalachuri Inscriptions→ maintained own militia

The guilds became autonomous
Not much interference of the king

Only regulatory work
Kings→ make sure that a combination of hostile guilds should not take place
Not taking anti-state activities

Indirectly→ the guilds were working like a parallel state
Dominated in towns like Vaisali, Mandsore

GUPTA AGE (320 CE-550 CE)

Currency

Use of Gold Coins , Silver & Copper Coins – Also created the basis for Usury

the Chandragupta-Kumaradevi type of gold coins were the earliest gold coins of the dynasty.

But recent studies→ Samudragupta - first gold coins

later on he issued the Chandragupta-Kumaradevi type of coins ***to commemorate his father's marriage to the Lichchhavi princess*** which had proved to be of great benefit to the Gupta dynasty.

Gold Coins→ Dinara

Problem with the gold coins→ gold coins issued by the Gupta rulers could be useful only for big transactions

minting of ***silver coins was first started in the reign of Chandragupta II***

continued by Kumaragupta I and Skandagupta.

copper coins issued later on

Signify→ paucity of coins from the Gupta period

Fa Hein→ cowries (small shells used as currency) formed the common medium of exchange

Use of Barted in majority of small transactions

Villages→ Self Sufficiating & Sustainable

Money was becoming weak gradually

But the production Increased in agriculture & crafts

GUPTA AGE (320 CE-550 CE)

Usury

recognised professions,
wealth acquired → did not earn any social prestige in the Gupta period.
Narada and Brihaspati→ rules for conduct of this business and pointed out the legal, moral and economic justifications of interest.

State→ little responsibility concerning the contract between a lender and a borrower.
state intervened only in extreme cases of usury.
led to great distress to the borrower in many cases.

Who was involved into this business ?
Individuals , guilds and corporations.
Framed their own rules.
Narada and Brihaspati→ laid down rules regarding the security, guarantor and validity and utility of loan documents.

Rate of Interest→ 15 %per annum.
Varied from one caste to another,
the lowest→ paid by the Brahmins.
The obligation to repay a loan was inherited by the son or any legal heirs of a debtor.

GUPTA AGE (320 CE-550 CE)

Urbanisation→ Ruralisation

Initially Urbanisation took place
But over a period of time→ Deurbanisation started.
fourth-sixth centuries CE → a state of decline,
Many cases Kushana bricks were used in Gupta structures.
excavations at a number of sites in north India such as Sanghol (in Ludhiana), Indraprastha, Hastinapur, and Chirand.
Sites in Maharashtra, Karnataka and Andhra Pradesh.

Social Conditions ??

- **What did Fa Hein Mentioned ?**
- **Prosperity?**

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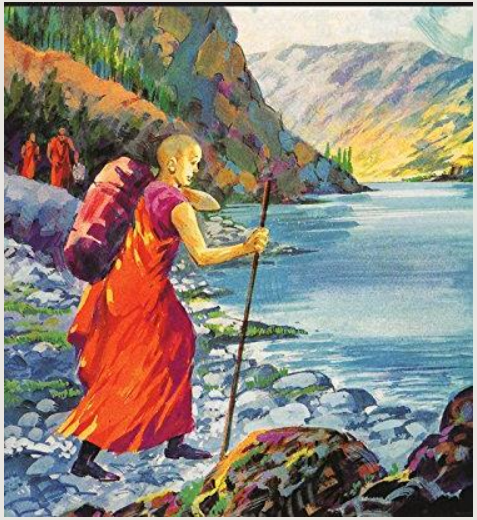


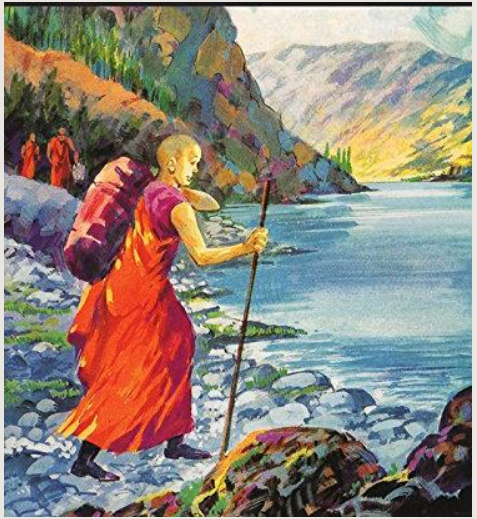
Haaha….

350/-

Society & Culture- Gupta Age

- **Social Conditions**
- **Women**
- **Slavery**
- **Religious Conditions**

कितना कमा लेते हो



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GUPTA AGE (320 CE-550 CE)

Society

1. The Connection between the King & the Brahmana

Kings→ Originally *vaishyas*, came to be looked upon as *kshatriyas*

How ?
King→ large number of land grants to the *brahmanas* (*brahmadeya*)
Brahmana→ presented the Gupta kings as possessing attributes of gods
Outcome→ creation of a new class of *brahmana* landlords.

2. Proliferation of sub-class(caste)
Assimilation of Large Number of Foreigners→ Indo-Greek, Sakas, Parthians, Kushan→ Given status of second grade of kshatriya

3. Absorption of Tribal Communities
Many of them given status of Shudrs

GUPTA AGE (320 CE-550 CE)

Society

Varna System
Condition of Shudra ?
Now into agriculture
allowed to listen to the *Ramayana*, the *Mahabharata*, and the *Puranas*
Worship god → Krishna

New class emerged→ Untouchables
Chandala → practice of untouchability
Mention by Fa Hein→ *lived outside the village and had to*
maintain distance from the upper castes
Their contact considered to be an instance of Pollution

Condition of Women?

Upper Varna→ complete dependence on men for their livelihood.
lower *varnas* → free to earn their livelihood
lacked property rights.
Only right of their *stridhana*
Represented via art forms
Mention @ Sati
celibate and austere life for widows.
Mention of Ganika

Slavery ?
fifteen types of slaves→ narada smriti
prisoners of war reduced to slavery,
debt bondsmen,
and voluntary enslavement

GUPTA AGE (320 CE-550 CE)

Religion

practice based on the Smritis) became popular
linga, *trishula*, *bull*, *Gaja-lakshmi*, *chakra*, and *shankha* → *on coins & inscriptions*

patronage to Bhagvatism→ Vishnu Incarnations
Krishna Vasudeva→ Vaishnavism
bhakti (loving devotion) and *ahimsa*
Puranas were written
Idol worship
Vishnu were housed in the temples→ nagara style
kings proclaimed themselves as *Bhagavatas* (worshippers of Lord Krishna)→ garuda symbol used
composite deities such as *Hari-hara*,→ Vishnu + Shiva
local cults, beliefs, and practices
various demi-gods and demigoddesses such as *yakshas*, *yakshini*, *nagas*, *gandharvas*, and *apsaras*
as *dvarapalas* (gate keepers of the great gods)
Mahayana buddhism lost the relevance

GUPTA AGE (320 CE-550 CE)

Religion

spread of Tantrism
assimilation of Brahminical religion and tribal practices

rituals, yogic practices, terrifying
deities, sexual rites, and an emphasis on '*shakti*' (energy),

path was supposed to be a secret
one,

yantras, *mandalas* or *chakras*, and *mudras*

Path to liberation

affected Shaivism and
Vaishnavism as well as Buddhism and Jainism
Introduction of female dieites in all sects

GUPTA AGE (320 CE-550 CE)

Golden Age? Why

- Polity-
  Large Empire
  2nd big after Mauryas
- Economy-
  Clearing of land
  Gold Coins
- Culturally-
  Religion
  Vaishnavism
  Buddhism
- Architecture-
  Temples
  Caves
  Stupa
  Sculptures
  Paintings
- Scientific Advancement
  -Maths
  -Algebra
  -Medicine
  -Metallurgy
- Literature-
  Secular & Religious

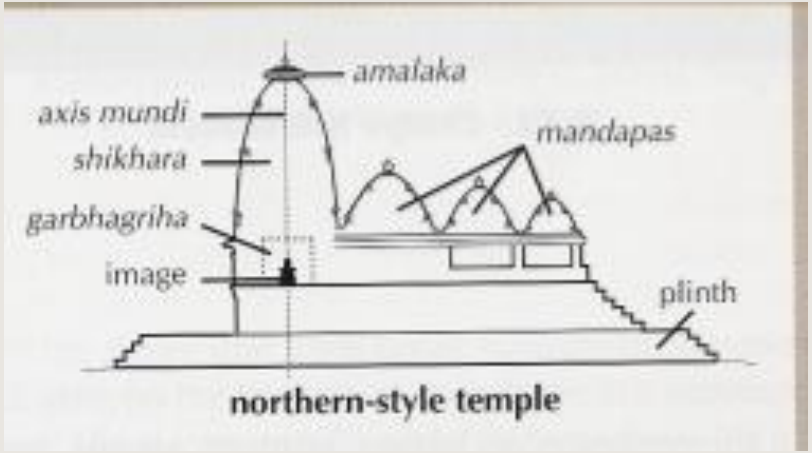
Ancient History- Pratik Nayak ©

GUPTA AGE (320 CE-550 CE)

CULTURE
Gupta Arts

Architecture
Nagar Style of Temple Architecture

Temple Building started in a different form-
Initially Flat Roof Temple
Later on evolved into a full fledged structural temple



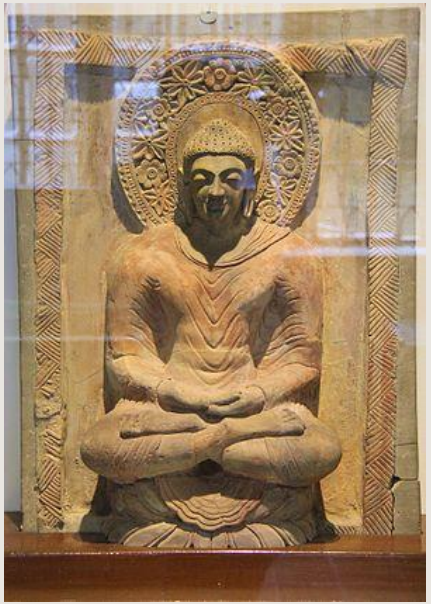
CULTURE
Gupta Arts

Q. Temples built during Gupta Age ?
1. Bhitargaon Temple
Located in Kanpur (UP)
Temple based on the platform

2. Dashavtar Temple
Deogarh (UP)
Panchayatan Style

GUPTA AGE (320 CE-550 CE)

Stupas They were also built in large numbers, but the best are found at
Sarnath (UP),
Ratnagiri (Orissa)→ built during Narsimhgupta and
Mirpur Khan (Sind)→ Kahju-jo-Daro Stupa



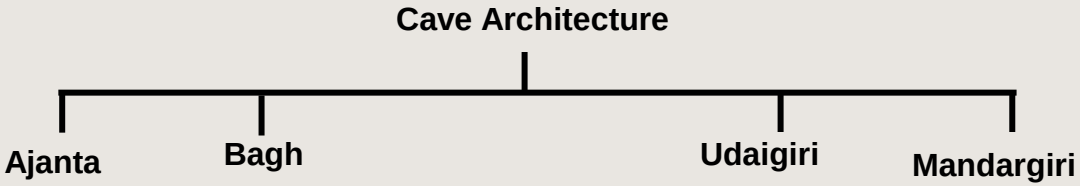
GUPTA AGE (320 CE-550 CE)

CULTURE

Gupta Arts

Rock-cut Caves

extensive changes in the ornamentation of the facade and in the designs of the pillars in the interior.



GUPTA AGE (320 CE-550 CE)

Sculpture

Stone Sculpture

A good specimen is the well-known erect Buddha from Sarnath.

the Great Boar (Varaha), at the entrance of a cave at Udayagiri.

GUPTA AGE (320 CE-550 CE)

Sculpture

Metal Statues

The art of casting statues .

(1) A copper image of the Buddha, about eighteen feet high at Nalanda in Bihar,

(2) Sultanganj Buddha of seven and half feet.

Mehrauli Iron Pillar

GUPTA AGE (320 CE-550 CE)

Terracottas and Pottery

Clay Figurines → religious and secular purposes.

Images→ Vishnu, Kartikeya, Surya, Durga, Kubera, Nagas and other gods and goddesses.

Pottery→ Red Ware
at Ahichchhatra, Rajgarh, Hastinapur and Bashar

GUPTA AGE (320 CE-550 CE)

Painting

Paintings found at Ajanta, Bagh and other places.

done in a very simple way.
not true frescoes, for a fresco is painted while the plaster is still damp and the murals of Ajanta were made after it had set.

The art of Ajanta and Bagh shows the ‘Madhyadesa School’.

GUPTA AGE (320 CE-550 CE)

Gupta Literature

Sanskrit Language→ Official

- **Smriti**
- **Itihasasas- Mahabharat Ramayan**
- **Purana**

All were compiled during this period
Sanskrit Literature-
Amarsimha- Amarkosha
Panini- Ashthdhyayi
Patanjali- Mahabhasya
Chandragomia- Chandrvyakarnam

Dharmashastra→ compiled
Yajnavalkya, Narada→ , Katyayana and Brihaspati Smritis
Vatsayayana's→ Kamasutra

Buddhist Literature
Earlier Pali, Now Sanskrit →used to a greater extent and most of the works are in prose with verse passages in mixed Sanskrit.
Famour writers→ Arya Deva and Arya Asanga
1st Buddhist Book written by Vasubandhu→ Disciple Dignaga, was also the author

Jaina Literature
first grew up in Prakrit dialects later on Sanskrit.
Vimala → Jaina version of the Ramayana.
Siddhasena Divakara → logic foundation .

GUPTA AGE (320 CE-550 CE)

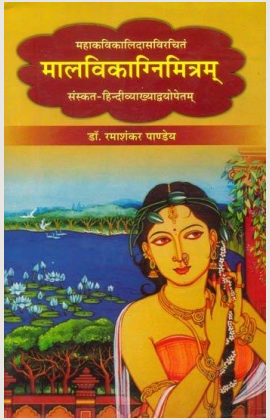
Secular Sources

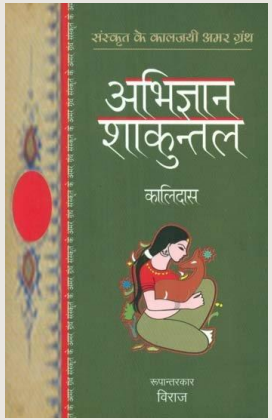
Kalidasa's Works

- Abhijnana Shakuntalam→ 1st book translated→in English by Charles Wilkins
- Meghadootam.
- Raghuvamsam→ vishna as
- Kumarsambhavan→ shiva & parvati's son birth story
- Malavikagnimitram.
- Ritusamhara→ cycle of the seasons

subject-matter is love, nature and beauty,
give us reliable information about the government,
society and religion of the Gupta period
also contain traces of political history.

Shiva mentioned as *Triloknath*
Higher varna→ Sanskrit language
Lower varna→ Prakrit language





GUPTA AGE (320 CE-550 CE)

Secular Sources

- **Sudraka's → Mrichchhakatika** is essentially the love story of Charudatta (a pious Brahmin) and Vasantsena (a famous courtesan)
- **Amarsimha→** Amarkosha
- **Bhasa:** Celebrated writer of 13 play→ Charuddatta & Duta Gatochkacha
- **Vishnusharman:** Author of the *Panchatantra*
- **Bharavi →**Kiratarjuna
- **Mentha:** Author of the *Hayagrivavadha*
- **Bhatti→** Author of *Ravanavadha*

Prakrit Language and Literature

evolution of many Prakrit forms such as Suraseni used in Mathura
and its vicinity,
Ardha Magadhi spoken in Oudh and Bundelkhand,
Magadhi in modern Bihar, and
Maharashtri in Berar.

GUPTA AGE (320 CE-550 CE)

Gupta Sciences

achievements in **mathematics and astronomy**

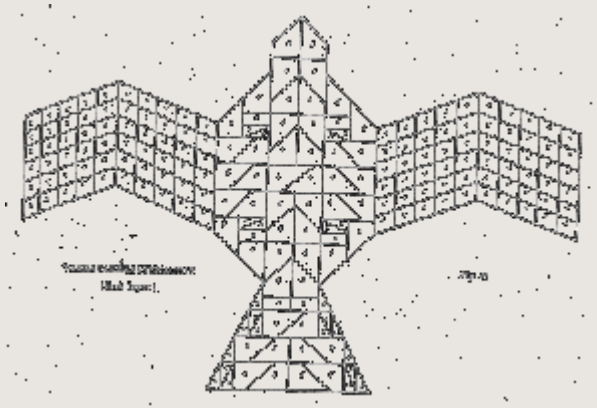
Already discovered→
Shulvasutras→ manuals for the preparation of the site

Vedic sacrificial rituals→ foundations of geometry
4 major→ Baudhayana, Manava, Apastamba, and Katyayana
Mention of Pythagorus theorem→ Baudhyana

Yavanajataka by Sphujidhvaja→ mention of decimal system

Chhandasutra of Pingala→ mention of zero .

Vaisesika School→ Kanada
Atomic theory of origin



GUPTA AGE (320 CE-550 CE)

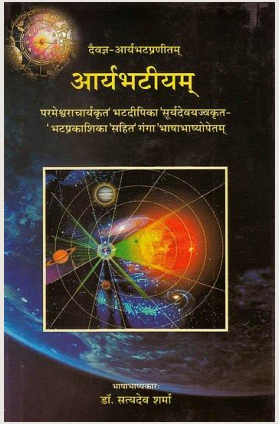
Gupta Sciences

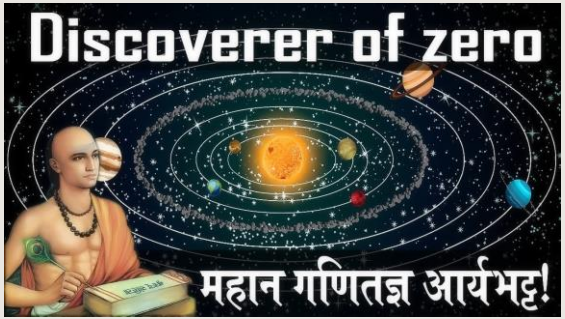
Aryabhatta I:
Father of Algebra-
Aryabhattiyam
Bhaskara1→commentary of Aryabhattiyam *Ashmaka-tantra* and *Ashmakiya*
Aryabhattasiddhanta

Suryasiddhanta → sine tables mentioned → basis of trigonometry
square root and cube root presupposes the decimal place value of numbers
Gave value of Pi – 3.14

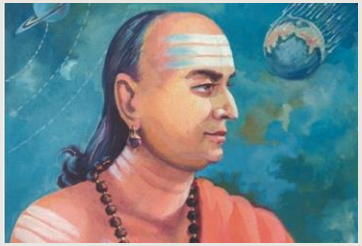
first to discover that the earth rotates on its axis
Orbit of planet, length of a year

Reasons behind the eclipses
first to invent zero
properties of a circle



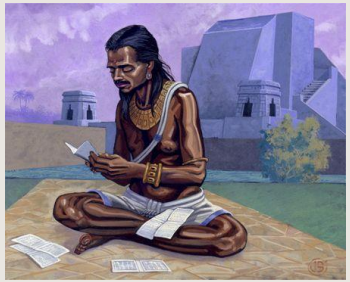


GUPTA AGE (320 CE-550 CE)



Gupta Sciences

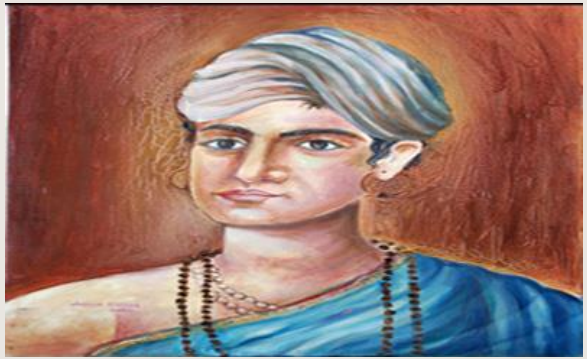
Varahamihira:
astronomer, astrologer, mathematician
Panchasiddhantika → *5 astronomical schools*
Brihadsamhita → encyclopaedic work dealing with diverse topics such as how to ascertain the value of precious metals and stones,
how to sharpen swords,
how to make trees bear fruit out of season,
how to distinguish
the good breeds of animals,
how to foresee the location of water,
explanation of seasons, and meteorological issues such as the correlation between the clouds, winds, and amount of rainfall



Brahmagupta → cyclic quadrilateral
Brahmasputasiddhanta
Law of Gravitation, and *Khandakhadyaka*
Longitudes of the plantes
Sunrise, sunset, eclipse

GUPTA AGE (320 CE-550 CE)

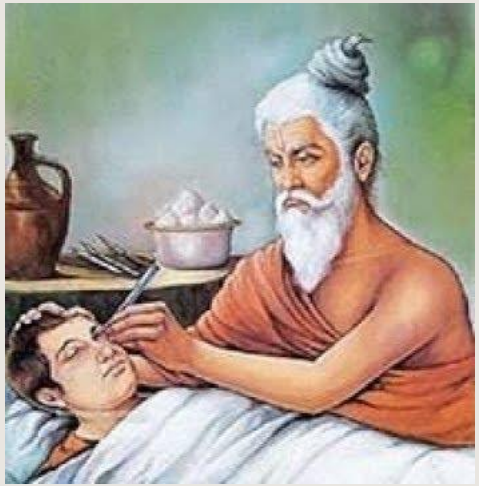
Gupta Sciences



Vagbhata→ disciple of Charaka studies
Ashtangahridaya (meaning 'Heart of Medicine') and the *Ashtangasamgraha* (meaning 'Tome on Medicine')

Maharishi Palakapya→*Hastyayurveda*
Book on veterinary science, treatment of the animals,

Dhanvantari→ Ayurveda
Sushruta→ *Sushruta Samhita*
treatment of wounds, extraction of splinters and arrows, suturing, embryology, anatomy, poisons, removal of cataracts, removal of stones in the bladder



references to rhinoplasty→ nose & ear

Metallic preparations for the purpose of medicine and references to the use of mercury and iron by Varahamihira and others indicate that much progress was made in chemistry

Education

Q. Taxila university was one of the oldest universities of the world with which were associated a number of renowned learned personalities of different disciplines. Its strategic location caused its fame to flourish, but unlike Nalanda, it is not considered as a university in the modern sense. Discuss (10 marks) - 2014

Nalanda Vs. Taxila

GUPTA AGE (320 CE-550 CE)

Education

Taxila
City of Cut Stone" or "Rock of Taksha,"
Sources → Ramayana
King Bharata founded the town in the name of his son, Taksha
Location → between Indus & Jhelum

How it all started?
Learned persons settled here → part of janapada- 8th century BCE
Group of people resided, taught and worked
Buildings/residential colonies came up
Students used to attend the classes at teachers place

As time passed → 6th Century BCE onwards-
More Scholars & Teachers settled here
Kings & Merchants → Donation
Number of student increased

Transformation of a small hamlet into a organized town → specialized buildings
Expansion of the centre

Mahabharata was first recited at Takṣaśilā by Vaishampayana, a disciple of Vyasa

Kuru heir Parikṣit was enthroned →
Son Janmajeya→ ceremony→
sarpa satra yajna, "Snake Sacrifice ceremony"

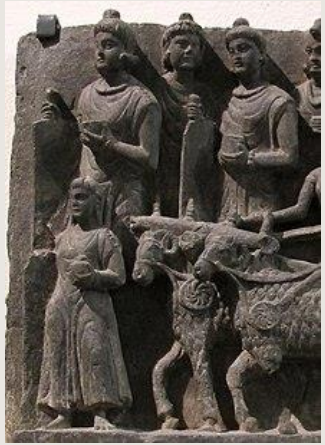
GUPTA AGE (320 CE-550 CE)

Education

Taxila
University Features →
Foreign Students → Babylonia, Greece, Syria, Arabia, Phoencia, China etc.

68 different subjects taught-
Veda
Language-Grammar
Philosophy
Medicine- Veternary
State Craft- War Craft
Archery
Astronomy-Astrology
Accounts-Commerce
Documentation,
Occult,
Music & Dance
Pratical learning

Minimum age of learning → 16 years
Entrance test taken by the teacher before admission- only 3/10 students passed
More than 10000 students
3000 teachers



Open Class rooms found-
Stone benches
Observatory for astronomical research
Library → Dharmagunj/Mountain of Knowledge- Buildings
Ratnasagar, Ratnadevi, Ratnayanjak

GUPTA AGE (320 CE-550 CE)

Education

Taxila

Q. Famous personalities associated with Taxila ?

Kautiyla→ Arthasastra
Panini→ Sanskrit lit
Jivaka→ Medicine
Vishnu Sharma→ Panchtantra
Prasenjit→ king of Kosala

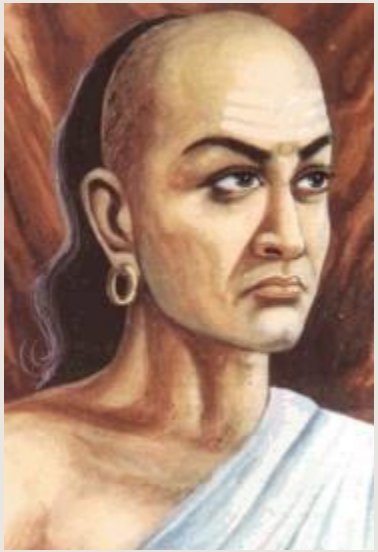
By 4th Century BCE→ Alexander's invasion took place
Took along with himself many scholars from Taxila to Greece

Decline- Geography- big role

Later on decline took place due to continuous foreign invasions
Persians
Greeks
Parthians
Sakas
Kushans

Huns→ 5th Century CE

Huien Tsang→ mentions about its lost glory



GUPTA AGE (320 CE-550 CE)

Education

Nalanda emerged as centre of learning

Origin-3rd Century BCE
Asoka built a Stupa/Monastery at this place—
Over a period of time→ Kumargupta established Nalanda-
Complex includes→ Stupa, Shrine, Vihara etc.
Continued to flourish till 13th Century CE

Why Nalanda was chosen as the place for building university ?
Buddha used to stay during rainy season at this place→two of his chief disciples, Sariputra and Moggallana
large stupa is known as Sariputra's Stupa→ birthplace & relics are stored
Even Mahavir also stayed in Nalanda for a brief period
No instances of them meeting together

By 2nd Century CE→ Nagarujuna stayed at this vihara & monastery
But not much archaeological findings

Archeological findings starts from→ Gupta Age
Samudragupta → Copper plate inscription
Kumargupta→ gold coin

GUPTA AGE (320 CE-550 CE)

Education

Nalanda
Kumargupta→ established the University
Sucessors Gupta kings continued to patronage
Later on due to Huna invasion, it faced a setback

By 7th Century→ Harshavardhana endowed large donations (200 villages in the form of land grants)
Also got patronised by the Pala rulers of the Bengal

Features→
Shantirakshita and Padmasambhava→ famous scholars
Dharampala
Naropa→instrumental in bringing Buddism to Tibet

Foreign Pilgrims also visited
Hieun Tsang & I'tsing also stayed for studies
Prjanvarman→ Korean pilgrim
Korea, Japan, China, Tibet, Indonesia, Persia and Turkey

Buddhism → main focus- Mahayana & Hinayana both
Other subjects also taught → Astronomy, Vedas, Logic, Sanskrit, Medicine, Logic
Foreign students also attended→ 10000+ & 2000 teachers
Entrance test also taken
Regular tests/exams conducted
Infrastructure→ huge campus with residential quarters

Education

How it declined ?

1192 onwards→
Invasion by Bakhtiyar Khiji
*The whole complex was slaughtered and burnt down→*9 million manuscripts
Some sources→ the mahavihara continued to function in a makeshift complex

By 1915→ Excavations started
Total 12 hectares of area
11 Monasteries
6 Brick temples
Library Building→ 9 floors high
Buddhist Sculptures
Inscriptions
Coins

2014→ Nalanda University Re-established→ academics restarted

ruins of the university

general overview of part of the site

passage way

Naropa's cell and entrance to meditation cell

part of the ancient university

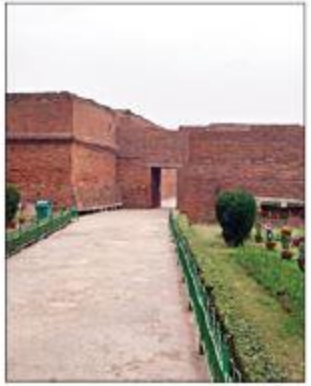
Sariputra's stupa

EIGHT-YEAR WAIT ENDS

2006: Former President APJ Abdul Kalam, while addressing the Joint Session of the Bihar Vidhan Mandal on March 28, proposes idea for revival of Nalanda University

2010: Parliament passes Nalanda University Act

2011: Abdul Kalam opts out of the project



2014: First academic session starts on September 1 with 15 students and 11 faculty members

नालंदा में 821 साल बाद आज से पढ़ाई

शिक्षा 1193 में हमलावरों ने जला डाली थी यह विश्वविख्यात यूनिवर्सिटी

सुजीत कुमार वर्मा | नालंदा

नालंदा विश्वविद्यालय में 821 साल बाद सोमवार से फिर पढ़ाई शुरू हो रही है। नए विश्वविद्यालय का निर्माण प्राचीन विश्वविद्यालय से 12 किलोमीटर दूर राजगीर में किया जा रहा है। फिलहाल कक्षाएं कन्वेंशन सेंटर में होंगी। इसे 15 दिन के लिए किराए पर लिया गया है। 14 सितंबर को औपचारिक उद्घाटन के बाद कक्षाएं प्रशासनिक भवन में लगेंगी। विश्वविद्यालय की कुलपति डॉ. गोपा सबरवाल ने बताया कि यह सिर्फ संस्था नहीं, बल्कि नालंदा बनाने का मिशन है। विश्वविद्यालय प्रशासन के मुताबिक 1 सितंबर से दो विषयों की पढ़ाई शुरू होगी। यहां कुल 7 विषय पढ़ाए जाएंगे। जापान और भूटान के एक-एक छात्र समेत कुल 15 छात्रों ने एडमिशन लिया है। शेष | पेज 5 पर

वर्तमान

821 साल बाद शुरू हो रही यूनिवर्सिटी अब राजगीर में है। **भविष्य में यहां बिजनेस मैनेजमेंट, इकोलॉजी, पर्यावरण विज्ञान, इतिहास, इंटरनेशनल रिलेशंस एंड पीस की कक्षाएं होंगी।**

अतीत

यह यूनिवर्सिटी पहले नालंदा में थी। 413 ई से 1193 यानी 780 साल तक पढ़ाई हुई। **तब बौद्ध धर्म, दर्शन, चिकित्सा गणित, वास्तु, धातु और अंतरिक्ष विज्ञान की कक्षाएं थीं।**

नालंदा में 821 साल ...

पहले सत्र में इतिहास और पर्यावरण विज्ञान की पढ़ाई शुरू होगी। 8 शिक्षक आ भी चुके हैं। विश्वविद्यालय की डीन डॉ. अंजना शर्मा ने बताया कि पूर्व प्रधानमंत्री मनमोहन सिंह की बेटी और दिल्ली यूनिवर्सिटी में प्रोफेसर उपिंदर कौर को विजिटर के रूप में बुलाया जाएगा। कक्षाएं, दफ्तर और संकाय सदस्यों के लिए अस्थायी परिसर बन चुका है। लगभग 242 एकड़ में विश्वविद्यालय के स्थायी भवन का काम चल रहा है जो 2021 तक पूरा होगा।

विश्वस्तरीय सिलेबस: कुलपति डॉ. गोपा सभरवाल ने बताया कि यह दूसरे विश्वविद्यालयों से बिल्कुल अलग है, क्योंकि यहां सिर्फ पढ़ाई नहीं, बल्कि अधिकतम रिसर्च पर भी जोर होगा। चयन किये गये फैकल्टी का भी रिसर्च बैकग्राउंड रहा है। काफी मेहनत से ऐसा सिलेबस बनाया गया है, जो विश्वस्तर का है। 5वीं से 11वीं सदी तक दुनियाभर में ज्ञान और शिक्षा का केंद्र रह चुके नालंदा विश्वविद्यालय को 1193 में हमलावरों ने जला डाला था। 2006 में इसके पुनर्निर्माण की योजना बनी थी।

Pratik Nayak for Unacademy

Education

Q. Taxila university was one of the oldest universities of the world with which were associated a number of renowned learned personalities of different disciplines. Its strategic location caused its fame to flourish, but unlike Nalanda, it is not considered as a university in the modern sense.
Discuss (10 marks) - 2014

GUPTA AGE (320 CE-550 CE)

Education

Taxila

Origin→ 6th Century BCE

Informal Structure
No lecture halls
No Residential quarters
No centralized education system
No exams
No degree- convocation

Education→ very flexibe
Teachers→ complete autonomy
Formed their own curriculum
School functioned @ private house of the teacher
Students→ stayed at teachers place
Guru dakshina to be paid
Had to stay till the teacher feel satisfied with the performance of the student

Nalanda

Origin→ 5th Century CE

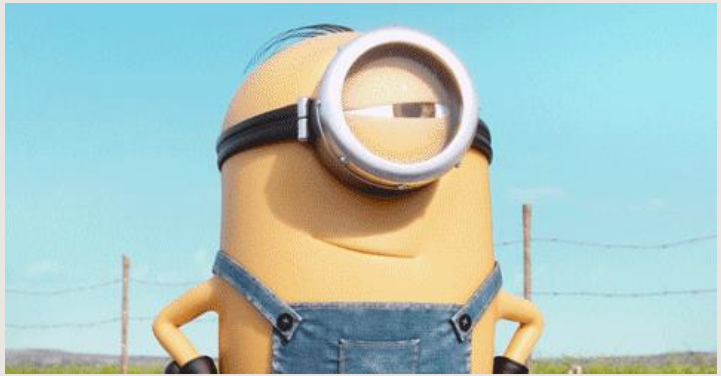
formal Structure
lecture halls
Residential quarters
centralized education system
Exams- even for entrance
Degree Awarded- convocation

Education→ Structured
Teachers→ Autonomy + University Syllabus
Students→ Boarding/Hostel

University got patronage by the kings→ Harsha etc.

Coins

Q. How do you justify the view that the level of excellence of Gupta numismatic art is not at all noticeable in later times? - 2017 (150 words, 10 marks)



THANKS!